THE

IMPERIAL FAMILY BIBLE,

CONTAINING THE

OLD AND NEW TESTAMENTS,

ACCORDING TO THE MOST APPROVED COPIES OF THE AUTHORIZED VERSION.

WITH

Many Thousand Critical, Explanatory, and Practical Notes;

ALSO,

REFERENCES, READINGS, CHRONOLOGICAL TABLES, AND INDEXES.

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BLACKIE AND SON, QUEEN STREET, GLASGOW;
SOUTH COLLEGE STREET, EDINBURGH;
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PUBLISHERS' PREFACE.

THE design proposed by the publication of the Imperial Family Bible was, to provide an edition of the Sacred Volume, sufficiently high in the style of its Embellishments and Typography to secure a place in the libraries of the learned and affluent, and at the same time, so moderate in price, and accessible in its mode of publication, as to fall within the reach of all classes of the community. That this design has been accomplished, the Publishers have abundant evidence in the commendations which the work has received during its progress, and in its extensive acceptance by Christians of all ranks and denominations throughout the empire. Independently of all other considerations, the Publishers are thankful that they have thus been the means of largely circulating the Word of God, and been privileged to present it in a form which claims for this edition, as far as regards beauty and elegance of appearance, precedence over all others that have hitherto issued from the press.

The Publishers trust that the pledges into which they entered, regarding the distinctive features of this edition of the Holy Scriptures, have been fully redeemed. To the purity of the Text, the fidelity of the Comment, and the accuracy of the Typography, ample testimony has been given by the most learned and pious ministers of the present day; many of whom have likewise testified not merely to the beauty of the Engraved Illustrations, but also to the judicious care with which they have been selected.

As the arrangement of the Notes in two central columns may lead to misapprehension regarding the amount of comment introduced, the Publishers deem it proper to remark, that whilst the space occupied by them is considerable, as compared with other commentaries, it has been the aim of the Editors to compress and to condense the materials of which they are composed, so far as perspicuity would admit; by which means there has been brought to the illustration of the Sacred Word, in this edition, a greater extent of valuable comment than is to be found in many of the larger commentaries. From the plan that has been pursued, it will be obvious, that the Notes, in many instances, are original, so far as language is concerned; but the

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Publishers wish it to be distinctly understood, that in no case has an opinion been advanced, or a doctrine propounded, which is not supported by the authority of the soundest Divines.

It is unnecessary for the Publishers to extend this Preface further than to congratulate their Christian friends on the completion of the Imperial Family Bible; and to express a fervent hope that as, under divine providence, they have been permitted to send it forth to the world, and to disseminate it widely throughout the country, it may, in a large degree, be instrumental in propagating a knowledge of Divine Truth, and in making known to many the way of salvation.

GLASGOW,
May, 1844.

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The Fall of Man	FRONTISPIECE	Gen. iii. 6	J. Martin, K. L.	W. Richardson.
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*** The Binder is requested to place the Illustrations so as to face the passages of Scripture referred to in this list.

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INTRODUCTION.

ON THE NECESSITY OF A DIVINE REVELATION.

THE argument for the necessity of a divine revelation proceeds on the idea that there is a God, that he is a Being of infinite perfection—infinite in power, wisdom, goodness, justice, and mercy—that his intelligent moral creatures ought to worship and serve him in a way suited to his character and perfections, and that their happiness must depend on his favour. These things being admitted, and viewed in connection with the character and condition of mankind, it is not difficult to make out the absolute necessity of a divine revelation before we can serve or enjoy God aright: that is, a discovery made by God to man, in an extraordinary way, over and above what is made known to us by the light of nature or reason.

'The objects of our knowledge are of three kinds:—Thus some things are discernible by the light of nature without revelation; of this kind is the knowledge of God from the traces of his wisdom and power exhibited in the works of creation, "for his invisible things, even his eternal power and Godhead since the creation of the world, are clearly seen, being understood by the things that are made," (Rom. i. 20.) Other things are of pure and simple revelation, which cannot be known by the light of nature; such is the doctrine of the salvation of the world by Jesus Christ. Others again are discoverable by the light of nature, but imperfectly, and therefore stand in need of revelation to give them further proof and evidence; of this sort are a future state, and eternal rewards and punishments. But of what degree soever the revelation may be, whether partial or entire; whether a total discovery of some unknown truth, or only a fuller and clearer manifestation of truths imperfectly known by unassisted reason; it must be supernatural and proceed from God.'[1]

'No one who believes that there is a God, and that he is a Being of infinite power, wisdom, and knowledge, can reasonably deny, that he can, if he thinks fit, make a revelation of himself and of his will in an extraordinary way, different from the discoveries made by men themselves, in the more natural and ordinary use of their own rational faculties and powers. For if the power of God be almighty, it must extend to whatever does not imply a contradiction, which cannot be pretended in this case. Can it be supposed that the author of our being has it not in his power to communicate ideas to our minds, for informing and instructing us in those things which we are deeply concerned to know? our inability clearly to explain the manner in which this is done, is no just objection against it. And as it cannot reasonably be denied that God can, if he sees fit, communicate his will to man, in a way of extraordinary revelation; so he can do it in such a manner, as to give those to whom this revelation is originally and immediately made, a full and certain assurance that it is a true and divine revelation. For if men can communicate their thoughts by speech or language, in such a way as that we may certainly know who it is that speaks to us, it would be a strange thing to affirm, that God, on supposition of his communicating his mind and will to any person or persons, in a way of extraordinary revelation, has no way of causing his rational creatures to know that it is he, and no other, who makes this discovery to them. To admit the existence of a God, and to deny him such a power, is a glaring contradiction.'[2]

'Since no man can presume to say that it is inconsistent with any of the attributes of a Supreme Being, or unbecoming the wisdom of the Creator of all things, to reveal to his creatures more fully the way to happiness; to make a particular discovery of his will to them; to set before them, in a clear light, the rewards and punishments of a future state; to explain in what manner he will be pleased to be worshipped; and to declare what satisfaction he will accept for sin, and upon what conditions he will receive returning sinners: nay, since, on the contrary, it seems more suitable to our natural notions of the goodness and mercy of God, to suppose that he should do all this, than not, it follows undeniably, that it was most reasonable and agreeable to the dictates of nature, to expect and hope for such a divine revelation. Accordingly we find it to have been the general belief of mankind in every age, that some kind of commerce and communication subsisted between God and man. This was the foundation of all the religious rites and ceremonies which every heathen nation pretended to receive from their deities, and the generality of the heathen world were so fully persuaded, that the great rules for the conduct of human life must receive their authority from heaven, that their chief legislators, such as Minos, Pythagoras, Solon, Lycurgus, Numa, &c. &c. thought it not a sufficient recommendation of their laws that they were agreeable to the light of nature, unless they gave out also that they received them from God.

'Besides, the wisest and best of the heathen philosophers, particularly Socrates and Plato, were not ashamed to confess openly their sense of the want of a divine revelation, and to declare their judgment that it was most natural and truly agreeable to right reason, to hope for something of that nature.'[1]

Farther, a divine revelation was not only probable and desirable, but also absolutely *necessary*.

The history of past ages clearly shows, that mankind, by the mere light of nature, could never attain to any certain knowledge of the will of God, of their own true happiness, and final destiny, or recover themselves from that state of moral corruption and depravity into which they had fallen.

If we examine the writings of the most celebrated philosophers and sages of antiquity, we shall find, that they were not only ignorant of many important points in religion, but also that endless differences and inconsistencies prevailed among them with regard to points of the greatest moment; while some of them taught doctrines which directly tended to promote vice and wickedness in the world, and the influence of all in rectifying the notions and reforming the lives of mankind, was altogether ineffectual. But in order to illustrate and confirm the point, we shall advance a few particulars.

1. The ideas of the ancients respecting the being, nature, and worship of God, were dark, confused, and imperfect, often puerile and degrading.

While some philosophers asserted the being of a God, others openly denied it; others, again, embraced, or pretended to embrace, the notion of a multiplicity of gods, celestial, aerial, terrestrial, and infernal; while others represented the Deity as a corporeal being, united to matter by a necessary connection, and subject to an immutable fate. As every country had its peculiar deities, the philosophers (whatever might be their private sentiments) sanctioned and defended the religion of the state; and urged a conformity to it to be the duty of every citizen. In consequence of these discordant sentiments, the grossest polytheism and idolatry prevailed among the ancient heathen nations. They believed in the existence of many co-ordinate deities, and the number of inferior deities was infinite: they deified dead, and sometimes living persons; the former often out of injudicious gratitude, the latter usually out of base and sordid flattery. According to the vulgar estimation, there were deities that presided over every distinct nation, every distinct city, every inconsiderable town, every grove, every river, every fountain. Athens was full of statues dedicated to different deities. Imperial Rome, from political principles, adopted all the gods which were adored by the nations who had yielded to her victorious arms, and thought to eternize her empire by crowding them all into the capital. Temples and fanes were created to all the passions, diseases, fevers, and evils to which mankind are subject. Every human action, function, or even weakness, had its appropriate divinity. Suited to the various characters of their divinities were the rites of their worship. Some were vindictive and sanguinary; others were jealous, wrathful, or deceitful; and all of them were unchaste, adulterous, or incestuous. Not a few of them were monsters of the grossest vice and wickedness; and their rites were absurd, licentious, and cruel, and often consisted of mere unmixed crime, shameless dissipation, and debauchery. Prostitution, in all its deformity, was systematically annexed to various pagan temples, was often a principal source of their revenues, and was in some countries even compulsory upon the female population. Other impieties were solemnly practised by them in their temples, and in public, from the very thought of which our minds revolt. Besides the number of men who were killed in the bloody sports and spectacles instituted in honour of their deities, human sacrifices were offered to propitiate them. Boys were whipped on the altar of Diana, sometimes till they died. Multitudes of human victims, often infants, were put to death in the most shocking form, to appease their demon gods.

It does not appear that the mysteries were any thing else than occasions and nurseries of wickedness.

2. The ancients were ignorant of the true origin of the world, and of mankind.

Some of them asserted that the world existed from eternity; others admitted that the formation of the world was owing to chance; others ascribed it to a plurality of causes or authors; while those who acknowledged that it had a

[1] Bishop Williams' Sermons at Boyle's Lecture.
[2] Leland's Advant. and Necess. of Revelation.

[1] Clarke's Evid. of Nat. and Rev. Religion. Prop. vi.—Boyle's Lectures, vol. ii. fol. ed.

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beginning in time, knew not by what gradations, nor in what manner the universe was raised into its present beauty and order.

3. They were ignorant of the origin of evil, and of the cause of the depravity and misery which actually exist among mankind.

'The wisest and most judicious of the heathen philosophers were not backward to complain, that they found the understandings of men so dark and cloudy, their wills so biassed and inclined to evil, their passions so outrageous and rebellious against reason, that they looked upon the rules and laws of right reason as scarcely practicable, and which they had very little hopes of ever being able to persuade the world to submit to. They saw that human nature was strangely corrupted, but at the same time they were compelled to confess, that they neither knew the origin of the disease, nor could discover a sufficient remedy. They could not assign any reason why mankind, who have the noblest faculties of any beings on earth, should yet generally pursue their own destruction with as much industry as the beasts avoid it.'[1]

4. They were ignorant of the manner in which God might be acceptably worshipped, and of the means by which such as have erred from the paths of virtue, and have offended God, might again be restored to his favour; they were utterly unable to discover any method by which a reconciliation might be effected between an offended God and his guilty creatures, and his mercy exercised without the violation of his justice. The light of nature, indeed, taught them that some kind of worship or other was due to the Supreme Being, but in what particular manner, and with what kind of service he will be worshipped, unassisted reason could never discover. Accordingly, even the best of the heathen philosophers, such as Plato and Cicero, complied with the outward superstitious religion of their country, and advised others to do the same; and while they delivered sublime and noble sentiments concerning the nature and attributes of the supreme God, they fell lamentably into the practice of the most absurd idolatry.

'The light of nature showed their guilt to the most reflecting of the ancient philosophers, but it could not show them a remedy. From the consideration of the goodness and mercifulness of God, they entertained a hope that he would show himself placable to sinners, and might in some way be reconciled; but what kind of propitiation he would be pleased to accept, and in what manner this reconciliation must be made, the light of nature could not point out. Here nature fails, and expects with impatience the aid of some particular revelation. That God will receive returning sinners, and accept of repentance, instead of perfect obedience, they cannot certainly know to whom he has not made such a revelation; or whether God will not require something farther, for the vindication of his justice, and of the honour and dignity of his laws and government, and for more effectually expressing his indignation against sin, before he will restore men to the privileges they have forfeited; they cannot be satisfactorily assured, without a special revelation: for it cannot be satisfactorily proved, from any of God's attributes, that he is absolutely obliged to pardon all the sins of all his creatures at all times, barely and immediately upon their repenting. There arises therefore, from nature, no sufficient comfort to sinners, but anxious and endless solicitude about the means of appeasing the Deity. Hence those various ways of sacrificing, and those numberless superstitions which overspread the heathen world, but which were so little satisfactory to the wiser part of mankind, even in those times of darkness, that they could not forbear frequently declaring, that they thought such rites and sacrifices could avail little or nothing towards appeasing the wrath of an offended God, or making their prayers acceptable in his sight, but that something seemed to them to be still wanting, though they knew not what.'[2]

5. They knew little or nothing regarding the necessity of divine grace, and assistance towards our attainment of virtue and perseverance in it.

'It was, indeed, a general practice among the heathens to pray to their gods; but then the things they ordinarily prayed for were only outward advantages, or what are usually called the goods of fortune: as to wisdom and virtue, they thought every man was to depend upon himself alone for obtaining them. The Stoics, who were the most eminent teachers of morals among the heathens, endeavoured to raise man to a state of absolute independency, and some of them asserted that the will of man is unconquerable by God himself. (*Epictetus*, b. i. chap. 1.) Seneca represents it as needless to apply to the gods by prayer, since it is in every man's own power to make himself happy; and speaking of virtue, and a uniform course of life always consistent with itself, he says, "This is the chief good, which if thou possessest, thou wilt begin to be a companion to the gods, and not a suppliant to them."'[3]

6. They had but dark and confused notions of the *summum bonum*, or supreme felicity of man.

On this topic, Cicero tells us, there was such a disagreement among the ancient philosophers, that it was almost impossible to enumerate their different sentiments, while he at the same time states the opinions of more than twenty philosophers, all of which are equally extravagant and absurd.

7. They had but weak and imperfect notions of the immortality of the soul.

'The existence of the soul after death was denied by many of the Peripatetics, or followers of Aristotle, and this doctrine seems to have been disbelieved by Aristotle himself. The Stoics had no settled or consistent scheme on this head, nor had the doctrine of the immortality of the soul any prominent place among the tenets of their sect. But even among those philosophers who expressly taught this doctrine, considerable doubt and uncertainty appear to have prevailed. Thus Socrates, a little before his death, tells his friends, "I am now about to leave this world, and ye are still to continue in it: which of us shall have the better part allotted to us, God only knows;" from the scope of which passage, it appears, that he was doubtful whether he should have any existence after death or not. And again, at the end of his admirable discourse concerning the immortality of the soul, he said to his friends, who came to pay him their last visit, "I would have you to know, that I have great hopes that I am now going into the company of good men; yet I would not be too presumptuous and confident concerning it." In his apology to his judges, he comforts himself with the consideration "that there is much ground to hope that death is good; for it must necessarily be one of these two; either the dead man is nothing, and has not a sense of any thing; or it is only a change or migration of the soul hence to another place, according to what we are *told*. If there is no sense left, and *death is like a profound sleep and quiet rest without dreams*, it is wonderful to think what gain it is to die; but *if the things which are told us are true*, that death is a migration to another place, this is still a much greater good."'[1]

'The same doubts were entertained by Plato, the most eminent of the disciples of Socrates. Cicero, who ranks among the most eminent of the heathen philosophers, laboured under the same uncertainty. After having advanced a number of excellent arguments in behalf of this doctrine, and stated several opinions concerning the return and duration of the soul, he says, "Which of these two opinions is true, (that the soul is mortal or immortal), God only knows, and which of these is most probable, is a very great question."'—*Cic. Tuscul. Quæst.* b. i. In another place he says, 'I know not how, when I read the arguments in proof of the soul's immortality, methinks I am fully convinced, and yet after I have laid aside the book, and come to think and consider of the matter, alone by myself, presently I find myself slip again insensibly into my old doubts.'—*Ibid.* 'While these great men and their followers were perplexed with doubts on this great point, others of the heathens entertained the most gloomy notions, some imagining that they should, after death, be removed from one body into another and be perpetual wanderers, and others contemplating the grave as an eternal habitation, and death as the complete termination of man's existence.'[2]

8. The ancient philosophers attained to no certainty respecting the eternal rewards and punishments of a future state, and of the resurrection of the body.

The poets indeed celebrated, in sublime and beautiful verse, the joys of Elysium, or a state and place of future bliss, and painted in dismal colours the miseries of Tartarus, or hell; but these were only regarded as fabulous representations: and although the philosophers and legislators were sensible of the importance and necessity of the doctrine of future punishments as well as rewards, to the well being of society, yet, strange as it may seem, they in general discarded this doctrine, and represented all fears of future punishment as vain and superstitious. Polybius complains that in his time the belief of a future state was rejected by the great men and by the bulk of the people, and to this disbelief he ascribes the great corruption of manners; but even while Polybius blames the great men among the Greeks for encouraging the people to disbelieve and despise future punishments, he himself represents them as only useful fictions. Cæsar also treated the notions respecting future punishments as fables, and Pliny, the naturalist, represents them as childish and senseless fictions of mortals who were ambitious of never-ending existence.

As to the resurrection of the body, neither the philosophers, nor the common people among the Greeks and Romans, seem to have had any notion of it. For although their poets made frequent mention of the ghosts of departed men appearing in a visible form, and retaining in the shades below their former shapes, yet by such representations, if they mean any thing, they mean no more than that the soul, after this life, passes into another state, and is there invested with a body made up of light aerial particles, quite different from those of which the former body had been composed. When St Paul at Athens spoke of the resurrection of the dead, we are told his hearers mocked or treated it with contempt as a strange doctrine, (Acts xvii. 18, 20, 32.) The Epicureans and Stoics are particularly mentioned in this passage, but the other sects of philosophers, even those who argued most for the immortality of the soul, held the doctrine of the resurrection of the body in contempt. They could not conceive that the gross matter which they saw laid in the grave, or reduced to ashes on the funeral pile, or blown away by the winds and scattered in the air, should ever be raised or collected again and revivified: neither did those who argued for the immortality of the soul, believe that the resurrection of the body, if it were possible, was desirable; for they looked upon the body as the prison of the soul, and considered that the happiness of the soul consisted in its being loosed and disengaged from the body.

When therefore we consider the ignorance and uncertainty which prevailed among some of the greatest teachers of antiquity, respecting those great and fundamental truths which are the chief barriers of virtue and religion, it appears certain that the heathens had no perfect system of moral rules for the conduct of life, or for the promotion of piety. Thus most of the philosophers accounted revenge to be not only lawful but commendable. Pride and the love of popular applause were esteemed the best and greatest incentives to virtue and noble actions: suicide was regarded as the strongest mark of heroism, and the perpetrators of it celebrated as men of noble minds. Theft, as is well known, was permitted in Egypt and in Sparta. Plato taught the expedience and lawfulness of exposing children in particular cases. The exposure of infants, and the putting to death of children who were weak or imperfect in form, was permitted at Sparta by Lycurgus. At Athens the women were treated and disposed of as slaves; and it was enacted that infants which appeared to be maimed should either be killed or exposed. Nothing could exceed the cruelties which were exercised against slaves both among the Greeks and Romans. Among the Spartans they were not only generally treated with great harshness and insolence, but it was part of their policy to massacre them on several occasions, in cold blood, and without provocation; the gratification of the sensual appetites, and of the most unnatural lusts, was openly taught and allowed.

Such being the character of the heathen gods, and such the nature of the worship offered them, it is not surprising that their morals corresponded. Indeed

1 Clarke's Evid. of Nat. and Rev. Relig. Prop. vi. and Horne's Intro. vol. i.
2 Plato's Alcibiades, 2.—Clarke's Evid. Prop. vi.
3 Sen. Epist. 41.—Leland's Advant. and Necess. of Revelation, vol. ii. chap. ix.

1 Plato in Phæd. Apolog. Socrat. in fin.
2 Jurtin's Discourses.—Horne's Introduction, vol. i.—Clarke's Evidences.

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it would be very surprising if they were any thing else. Their own base character formed that of their deities, and was strengthened and nursed by being perverted into a religious affection and duty. It is sufficient to say that numberless testimonies from their own writers, as well as the remains of their acts that have come down to us, such as those disentombed from the ruins of ancient cities, fully and amply verify the description of St Paul in the first chapter of his epistle to the Romans, viz.; 'Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. For this cause God gave them up to vile affections: for even their women did change the natural use into that which is against nature: and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful: who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them,' Rom. i. 21—32.

There were, indeed, among the heathens some few philosophers who cherished better principles and inculcated comparatively purer tenets than those already alluded to; and no doubt these men were raised up and designed by God, who never left himself wholly without witness, as instruments to reprove, in some measure, and put some kind of check to the extreme superstition and wickedness of the nations in which they lived, or at least to bear witness against, and condemn these nations. But still the instructions of these individuals were very defective and inefficient. They never were able to reform the world, or to keep together any considerable number of men in the knowledge and practice of virtue. Their precepts were delivered to their own immediate pupils, and not to the lower orders of people, who constitute the great mass of society. Besides, the ethical systems of the philosophers were too refined for the common people, most of their discourses upon morals being rather speculative and learned, nice and subtle disputes, than practical and universally useful instructions; and even those things of which they were not only certain themselves, but which they were also able to prove and explain to others with sufficient plainness and clearness, such as are the most obvious and necessary duties of life, they had not sufficient authority to enforce and inculcate upon men's minds so as to influence and govern the general practice of the world. The truths which they proved by speculative reasoning wanted still more sensible authority to back them, and make them of more force and efficacy in practice; and the precepts which they laid down, however reasonable and fit to be obeyed, were still destitute of weight, and were but the precepts of men. They could present no motives sufficiently powerful to animate men's minds and stimulate them to the practice of true virtue, and support them under the trials and calamities of life. In fact, the philosophers never did nor could effect any remarkable change in the minds and lives of men such as was undeniably produced by the preaching of Christ and his apostles. In the original uncorrupted state of human nature, before the mind of man was depraved with false and erroneous opinions, corrupt affections, and vicious inclinations, customs and habits, right reason may be supposed to have been a sufficient guide and a principle powerful enough to preserve men in the constant practice of their duty. But in the present circumstances and condition of mankind, unassisted reason is altogether insufficient to accomplish this end. In short, the heathen philosophy was every way defective and erroneous, and if there was any thing excellent or commendable in it, there is great reason to believe that it was not the genuine result of the mental efforts of the philosophers, but derived from a higher source, even from very ancient traditions, to which they themselves usually assigned a divine original, or from scattered portions of the revelations contained in the scriptures, with which they had become acquainted through various channels.

If we direct our attention to the heathen nations of the present age, such as Tartary, the Philippine islands, many parts of Africa, China, and Hindostan, we learn, from the unanimous testimony of navigators and travellers, that they are enveloped in the grossest ignorance and idolatry, and that their religious worship, doctrines, and practices are equally corrupt with those of the Pagan nations of antiquity; yet they also possess the same light of reason which the ancient heathens enjoyed. With regard to Hindostan in particular, the polytheism is of the grossest and most debasing kind. There are not fewer than *three hundred and thirty millions of deities* claiming the adoration of their votaries! The rites are the most impure, the penances the most toilsome, the modes of self-torture almost innumerable, and as extraordinary and as exquisite a degree as human nature can sustain. The burning or burying of widows, infanticide, the immersion of the sick or dying in the Ganges, and self-devotement or destruction by the idol Juggernaut, are among the horrid practices which flow from the system of idolatry established among them, and which are exceeded in folly and ferocity by none to which paganism has given birth. The manifest effects of this system are an immersion into the grossest moral darkness, and an universal corruption of manners.—*Asiatic Researches*, vol. viii. And yet the inhabitants of Hindostan are highly celebrated for their progress in the useful arts, and for intellectual acuteness.

In addition to the ordinary sources of information on this subject, such as Leland on the Advantage and Necessity of the Christian Revelation, Horne's Introduction, Clarke's Evidences of Natural and Revealed Religion, and the like, we would earnestly recommend, as containing the most ample proof on the state of modern pagan nations, the Lecture of the Rev. J. G. Lorimer of Glasgow, being the first of a course on the Evidences of Revealed Religion by ministers of Glasgow.

But notwithstanding all this mass of evidences in favour of the necessity of a divine revelation, it has been asserted by modern deists, that the book of nature is the only book to be studied, and that philosophy and right reason are sufficient to instruct and to preserve men in their duty. They cannot deny that great ignorance and corruption prevailed in the whole heathen world, but they contend that the ignorance and corruption of former ages have always been owing, not to any absolute insufficiency of the light of nature itself, but to the fault of the several particular persons in not sufficiently improving that light; and that deists now, in places where learning and right reason are cultivated, are well able to discover and explain all the obligations and motives of morality, without the aid of a revelation.

'But granting it to be true that all the obligations and notions of morality could possibly be discovered and explained clearly by the mere light of nature alone, yet even this would not at all prove that there is no need of revelation. For whatever the bare natural possibility was, it is certain that the wisest philosophers of old never were able to discover and explain those obligations and duties to any effectual purpose, but always willingly acknowledged that they still wanted some higher assistance. And as to the great pretences of modern deists, it is to be observed that the clearness of moral reasonings was much improved, and the regard to a future state very much increased even among heathen writers after the coming of Christ, and almost all the things that have been said wisely and truly by modern deists, are plainly borrowed from that revelation which they refuse to embrace, and without which they could never have been able to say the same things. They have thus been guided by a torch snatched from the temple of God, while both they and their followers idly imagine their path is illuminated by light of their own creating. Even the possibility of discovering and explaining all the necessary obligations and motives of morality, by the mere light of reason, we deny; for there are several truths of the highest importance to the happiness of men, such as the method in which God might be acceptably worshipped, the way in which he would be reconciled to returning sinners, and a future state of rewards and punishments, which could never have been discovered with any certainty by unassisted reason. Now, indeed, when our whole duty with its true motives is clearly revealed to us, its precepts appear plainly agreeable to reason, and conscience readily approves what is good, as it condemns what is evil. Nay, after our duty is thus made known to us, it is easy, not only to see its agreement with reason, but also to begin and deduce its obligations from reason; but if we had been destitute of all revealed light, the discovery of our duty in all points by the mere light of nature, would have been a work of extreme difficulty; it would have been like groping for an unknown path in the obscure twilight. And what ground have these modern worshippers of reason to imagine, that if they themselves had lived without the light of revelation, they should have been wiser than Socrates, and Plato, and Cicero? How are they certain they should have made such a proper use of their reason, as to have discovered the truth exactly, without being in any degree led aside by prejudice or neglect? If their lot had been among the vulgar, how are they sure they would not have been involved in idolatry and superstition? If they had joined themselves to the philosophers, which sect would they have chosen to follow? Or if they should have set up for themselves, how are they certain that they would have been skilful enough to have deduced the several branches of their duty, or to have applied them to the several cases of life by argumentation and force of reasoning? It is one thing to perceive that those rules of life, which are beforehand plainly laid before us, are perfectly agreeable to reason, and another thing to discover such rules merely by the light of nature. But suppose that these idolizers of reason could by strength of reason alone demonstrate to themselves all the necessary truths of religion, with the utmost clearness and distinctness, yet all men are not equally capable of being philosophers, though all men are equally obliged to be religious. At least this much is certain, that the rewards and punishments of another world cannot be so powerfully enforced, in order to influence the lives and practices of all sorts of men, by one who shall undertake to demonstrate the reality of them from abstract reasoning, as by one who shall assure mankind of the truth and certainty of these things, by showing sufficient credentials of his having been commissioned by God for that purpose.'[1]

Besides, the contradictory and discordant speculations of the modern opposers of revelation, who boast that reason is their God, are so great, and so glaring, and the precepts delivered by them for a rule of life are so utterly subversive of every principle of morality, as to demonstrate the absolute necessity of a divine revelation *now* (supposing one never had been given), in order to lead men to the knowledge and worship of the true God, and also to impart to them the knowledge of their duties to him and towards one another. If we consult the writings of those, who, in the last century, claimed to be received as the masters of reason, and the opposers of revelation, we shall find ample confirmation of the truth of this remark.[2]

ON THE GENUINENESS AND AUTHENTICITY OF THE SCRIPTURES.

The advantage and necessity of a divine revelation being proved, there arises an antecedent probability from the character of God as a Being of infinite wisdom, goodness, and mercy, viewed in connection with the character and condition of man, that such a revelation would be given. A question then of

[1] Clarke's Evid. of Nat. and Rev. Religion.—Gregory's Letters.—Horne's Introd. vol. i.

[2] On the principles and character of modern infidelity, much important information will be found in the Lecture of the Rev. Mr Lorimer above referred to.

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great importance occurs as to the fact whether such a revelation has been made. To the determining of this question there is a preliminary one whose solution is indispensably necessary, viz. whether the series of books in which this revelation is communicated were in reality written by the authors whose names they bear, or whether they are not the spurious invention of a later age. In other words, we are called to ascertain the genuineness and authenticity of the sacred writings. In doing this we shall avail ourselves of a condensed summary of the argument to be found in the second of the Lectures already recommended. It is ably drawn up by the Rev. Patrick Fairbairn:—

'The expressions "genuineness and authenticity" have not been uniformly applied to the Scriptures in precisely the same sense; but, to prevent all ambiguity, what we mean by their being genuine is, that they are true and veritable productions—not forged or falsified documents, but written substantially as they now appear, at the time and by the persons they profess to be; and by their being authentic, we mean that the affirmations they make and the facts they record are not feigned, but real; and that they are to be depended on as sound and competent sources of information, so that the inquiry before us divides itself into two distinct parts: in the first of which we are to prove that the books of Scripture, to use the words of another, "were written in the age to which they are usually assigned, and by the authors to whom they are commonly attributed, and that, in the course of their transmission to us, they have suffered no material corruption;" and in the second, that the authors of those books "wrote what they believed to be true, and possessed authentic information on the subjects of which they wrote."

'I. The first thing to be proved is, that the books of Scripture were written in the age to which they are usually assigned, and by the authors to whom they are commonly attributed; and that, in the course of their transmission to us, they have suffered no material corruption.

'Had the art of printing been as ancient as the books of Scripture, this proposition would scarcely have been thought, even by the most sceptical, to require any special proof. That fruitful invention has rendered impracticable a systematic forgery or extensive corruption of published writings; but as it is an invention that was unknown no farther back than four centuries ago, and as, previous to that period, all works, whether sacred or profane, were preserved in manuscripts, and these entirely withdrawn from the scrutiny of public opinion, in the hands of a few learned men who lived chiefly in the silent shade of cloisters and monasteries, it is conceived more than likely that many unwarrantable liberties may have been taken with the remains of ancient authors, and that, especially when the ends of an interested priesthood were to be advanced by the fraud, many old writings may have been falsified, and many new ones composed under feigned pretensions to antiquity—much in the same manner as the Indian priests are known more recently to have deceived Europeans with corrupted and spurious documents to support their incredible claims to antiquity in science and history.

'But though this suspicion has gained much credit with some opponents of Revelation, and has even been raised into a mighty argument sufficient to shake the credit, if not completely to undermine the authority, of the whole of Scripture; it is one that owes all the weight it may possess to ignorance, and utterly disappears before the light of candid and serious inquiry. It is a suspicion not only destitute of any proper foundation, but borne down by a mass of evidence so complete and overwhelming, that it might safely be left unnoticed as the wildest absurdity, were it not for the opportunity which the investigation of the subject affords of placing in full relief the soundness and integrity of the sacred writings.

'1st, For even supposing we had nothing of an external nature to vindicate the genuineness of these writings; supposing they had survived the ignorance and barbarity of the dark ages only in one single copy, of the precise age and correctness of which we had no historical information, we are met, first of all, by the absolute impossibility of accounting for such a number and variety of writings, all carrying such an air of genuineness as to satisfy the most careful readers, nay, the most experienced critics, otherwise than by supposing them to be the offspring of sincerity and truth. If they had been feigned, or essentially incorrect, the utmost skill or learning, combined with the most patient elaboration, could never have produced them as they are. There is something in the style, the manner, the allusions, the whole texture, we may say, of genuine productions, which irresistibly commends itself to the taste and discernment of a judicious reader; and something also of an opposite nature in much corrupted or entirely spurious productions, which unavoidably leaves the impression of forgery and deceit. Many imitations were attempted of the ancient classics, by persons who had much leisure for the work, and at periods when none were interested, and comparatively few able to detect the imposture; and yet in every instance the attempt has signally failed; the genuine has been discriminated from the false, and for the most part with so much ease as neither to have produced any disputation, nor to have left any difference of opinion among the learned. There have also been handed down to us from the dark ages that produced them, various imitations both of the Old and the New Testament Scriptures, claiming the authority sometimes of an apostle, sometimes of a prophet, sometimes even of Christ himself, but so palpably inferior to the received Scriptures in simplicity, in propriety of matter and expression, and in the general appearance of truthfulness, as to require no proof of their spurious character. And to look only to the New Testament writings, which consist of twenty-seven separate productions, and bear to have proceeded from the pens of eight different writers—composed too in a style peculiar to the age and country in which they profess to have appeared, but to no other either before or since—abounding, moreover, with the most frequent and familiar allusions to circumstances of time and place, to public characters and current events, and breathing in every page the unconstrained freedom, the artless simplicity, and fervent pathos, which characterize the productions of sincere and honest men:—If so much as one or two of these productions had been the lying fabrication of a later age, it would have been a miracle of art, such as has not certainly been achieved in any other department of ancient learning; but that the whole or any considerable portion of the New Testament writings should have been the counterfeit of other writers and another age, were a miracle fit only for the credulity of fools or of madmen.

'2d, We say this of the books of Scripture on the lowest possible supposition, on the supposition that we were destitute of all external evidence in their support, and had received them only in a single manuscript, (which is literally the case with more than one ancient production, of the genuineness of which there is yet no doubt entertained by any person of sound judgment or of accurate learning); but we remark, secondly, That there is no need of making such a supposition, there is such an immense number of manuscript copies of the sacred writings, and some of these of such high antiquity, as to afford an abundant proof of their genuineness. There is not by any means so great a difference as might at first thought be imagined between the certainty and correctness with which a writing may be preserved and ascertained to be genuine, through means of manuscripts, and that with which it is now done through means of printed books. If we not only possess manuscript copies in considerable numbers, but know besides that they were written and preserved with care, and that through a long succession of ages, reaching back to a period not far distant from the time when the book in question was originally composed, we possess nearly as good a warrant for its safe transmission as if it had been conveyed to us through the "immortal custody of the press." Now we know, from many independent sources of information, that before the invention of printing, and during the long period of what are called the dark ages, an immense trade was carried on in the copying of manuscripts, and that it led to the existence of a distinct profession, in which, as in every other profession, persons could only expect to find employment by the fidelity and skill with which they performed their work. But besides these professional scribes, there were many others who engaged in the work of transcribing manuscripts, especially in transcribing the books of Scripture and other religious works—men of rank and distinction, to fill up their leisure hours with what they deemed at once an honourable and a profitable employment—men of piety, to increase the communications of divine truth; and great multitudes belonging to the monastic orders, who considered themselves bound to have a regular portion of their time spent in this work of transcription. Nor are we without means of ascertaining to what particular age the manuscripts produced by these manifold labourers respectively belong. For numbers of them, like our modern books, have expressed upon them the date of the year when they were finished; others have the name of the emperor then reigning, or a notice of some remarkable events which had lately occurred; and in many others, where these notes of time are awanting, marks abundantly determinate are to be found, both in the style of writing and embellishment, which differed materially at the distance of every century or two, and in the substance of which the manuscripts themselves were composed; for nearly all the manuscripts that now exist of the first five centuries were written on parchment, prepared from sheep and goat skins—after which, for a few centuries more, they are found chiefly of Egyptian paper, until, about the middle of the ninth or the beginning of the tenth century, a paper manufactured from cotton came into general use, and continued to hold its ground till the invention of printing, and the general revival of learning.

'Now what is the fruit of all this labour of former generations, and our knowledge concerning it, as touching the subject of our present inquiry? The fruit is, that at the revival of learning in the fifteenth century, when copies of the Jewish and Christian Scriptures, as well as of other ancient writings, were diligently sought for to be committed to the press, they were found diffused through almost every part of the known world, in point of number far surpassing the copies that existed of any classic author; and that of these manuscripts, containing the whole or a portion of the Scriptures, some have ascertained, from the marks already noticed, to have been written as early as the second or third century; some in the third or fourth; and not a few undoubtedly before the eighth, that is, before the dark ages, properly so called, began to exist. In this great antiquity and immense variety of manuscript copies of the sacred Scriptures, we are furnished with the most satisfactory proof of their genuineness, as opposed, on the one hand, to the supposition of their being the spurious inventions of a later age, and on the other, to their having been debased by any extensive or material corruptions. That considerable errors might have crept into the text, had it been preserved to us only in a very few copies, is more than probable, but that such vast numbers should have agreed together in any errors of importance is not to be conceived. The more especially, if we take into account the high estimation and profound reverence in which the books of Scripture were ever held both by the copyists who transcribed and the Christians who read them. Both alike made them the object of a regard so sacred that it often degenerated into superstitious veneration, and must always have been accompanied with an anxious desire to have the text given in its purity; and in regard to the Jewish Scriptures in particular, with such scrupulous care and exactness were they transcribed, that the very letters of each book were numbered, and the central letter marked—so that corruption to any extent, whether from design or oversight, became utterly impracticable.

3d, We go on to adduce, as a third argument for the genuineness of the inspired Scriptures, the early versions, which were made of them into various languages, and which have been handed down to us along with the original Scriptures. Of the Jewish Scriptures, there was, first of all, the Septuagint Greek version, executed between two and three centuries before Christ, most extensively circulated, read both in the Jewish synagogues and in the Christian churches, and occasionally referred to even by heathen authors; then, about or shortly after the coming of Christ, appeared some of the Chaldee paraphrases, for the use of those Jews who did not understand either pure Hebrew or Greek;

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after which no fewer than three versions in Greek (those of Aquila, Theodotion, and Symmachus) were executed of the Jewish Scriptures, all between the middle of the second and beginning of the third century after the Christian era; of which many fragments have come down to us, though as a whole they have perished. Besides these versions of the Jewish Scriptures, there were many versions successively executed of the whole Bible, and some of them at a very early period: the old Latin or Italic, which was used throughout all the western parts of the Roman empire, and appears to have been in general use near the commencement of the second century; the Syriac, which was executed about the same period, and is used to this day among many churches in the East; the Latin version of Jerome, commonly called the Vulgate, finished by that learned man about the close of the fourth century, and shortly after that time used almost exclusively in the Western or Latin church; and at later periods versions into the Arabic, Armenian, Gothic, Ethiopian, Coptic, and Persian languages.

'Now that a book should have existed in so many separate and independent languages, commencing nearly with the earliest and reaching down through all the subsequent periods of its existence, is a proof of genuineness which can be produced in favour of no other ancient writing, and is sufficient of itself to put the question before us entirely to rest. These versions afford at once an indisputable proof of the antiquity of the original Scriptures, and an attestation of their purity; for executed as they were at such different periods, by so many different hands, and into such a variety of languages, and of these not a few long since ceased to be living, there was manifestly no room for collusion, while yet these several versions have all the agreement that could be expected, and are indeed substantially the same with our present Bibles. It is in the last degree incredible that, when countries so widely apart and languages so numerous were concerned, forgery and corruption could have accomplished such a result.

'4th, But to render this impossibility still more manifest, and as another incontestable proof of the genuineness of the books of Scripture, we must take into account the divided and hostile state of those through whom, whether as originals or as versions, they have been preserved and handed down to modern times. These books, since the first period almost of their existence, have been in the keeping, not of one party, but of several parties who were opposed to each other in matters of faith, and exercised over each other a watchful jealousy in regard to what they mutually respected as the only rule of faith. At a very early period, while the Jews were the sole depositaries of the word of God, they were parted asunder into two rival kingdoms, and after the return from Babylon, when one nation alone survived, not only did that one itself split into two hostile sects, those of the Pharisees and the Sadducees, who differed widely from each other in their views of Scripture, but the neighbouring nation of the Samaritans, in regard at least to the books of Moses, stood entirely apart from the Jews as keepers of these sacred books, and have preserved them with so much fidelity and care, that though for nearly 3000 years they have had no friendly intercourse with the Jews, and had their Scriptures written all along in a different character, yet the copies that have been preserved of these are substantially the same with the Jewish Scriptures. Then after Christianity began, the animosity that subsisted between Jews and Christians, and the spirit of controversy which they mutually cherished, caused each party to act as a vigilant guardian toward the other respecting the safe and incorrupt preservation of the Scriptures, on which they alike depended for the justification of their views. And within the bosom of the Christian church itself, since less than half a century from its first establishment, there have never been awanting sects and divisions, all forming so many separate communities, and keeping upon each other a jealous eye, lest any change should be introduced into the sacred text to suit the views of their opponents. So that what has ever been the reproach of the Church, has at the same time ever proved the safeguard of Scripture; and, by an extraordinary coincidence, the worst as well as the best feelings, the perversity as well as the piety of human nature, have been alike serviceable in preventing the possibility of fraud or forgery in the word of God, and throwing a fence of triple security around the sacredness of its contents.

'5th, Another, and the only remaining proof we shall allege of the genuineness of the books of Scripture, is taken from the references and allusions made to them by authors who lived near and subsequent to the time of their publication, the quotations expressly made from them by these authors, and the works written upon them. This argument of itself contains far more than enough to place beyond all reasonable doubt the genuineness of Scripture, though it is obviously of a kind that requires to be exhibited in detail to be duly appreciated, and can be but very faintly represented in a brief outline like the present. In regard to the Jewish Scriptures, no references indeed are to be found in other authors till a comparatively late period, partly from the great antiquity of the books themselves and partly from the singular and isolated character of the nation to which they belonged. By Tacitus and other heathen writers, who lived near or shortly after the time of our Lord's appearance, we find mention made of the fact of their existence, and of the great veneration in which they were held by the Jewish people. And in two Jewish authors, who lived much about the same period, Josephus the historian, and Philo the Alexandrian Jew, we are furnished, in their surviving works, with a vast body of references to the books of the Old Testament. But what should be still more satisfactory, the New Testament Scriptures abound not only with general allusions to those of the Old Testament, but with plain and direct notices of almost every individual book, and ample quotations from them. By which means the Scriptures of the Old Testament became in a manner incorporated with those of the New—were thus stamped as genuine and authentic records at the commencement of the Christian era, and so partake in the evidence which is yielded by the testimonies of subsequent writers to the books of the New Testament. And the want of any external testimonies of this description to the Old Testament Scriptures themselves, prior to the Christian era, was well nigh if not wholly compensated by the character of those Scriptures themselves, as connected with the Jewish people, in whose keeping they were placed; inasmuch as they contain such severe censures upon the conduct of the Jews, and laid upon them such heavy burdens, and were in all respects so little adapted to gratify the natural pride and corruption of their hearts, that they could have had no possible motive to preserve and hand down such books to posterity apart from the veneration they had for them as the word of God.

'But to come to the New Testament Scriptures, which, if received as genuine and authentic, may be said to carry along with them the genuineness and authenticity of those of the Old Testament—to these there is a twofold series of references, both of the most complete and satisfactory kind. There are first the testimonies of heathen authors; not merely the passing allusions of such authors as Tacitus and Suetonius, to the facts of gospel history, referred to by them incidentally in their histories of Roman transactions; but the testimonies of such men as Celsus, who wrote a book against Christianity, only about 100 years after the Gospels and most of the books of the New Testament were written, who there refers to these Gospels, and acknowledges them to have been written by the first disciples of Jesus—makes such quotations from them, and particularizes so minutely the facts recorded in them, as to put it beyond a doubt that the Gospels then in use were the very same with those we now possess; and Porphyry, who in the third century endeavoured to do what Celsus had attempted in the second—like him also in the course of his work against Christianity, of which a few fragments only remain, referring familiarly to the names, and quoting the very words of the Evangelists as we still have them; and, in the next century, the emperor Julian, who in like manner notices, in the surviving fragments of his work, our present Gospels and the Acts of the Apostles as writings well known and of authority with the Christians. These confessions, from the pens of acute and learned adversaries, are of the highest importance in determining the genuineness of a portion, at least, of the New Testament Scriptures; proving, as they incontestably do, that the same gospels, which are current now in the Christian Church, were current then; and that no doubt even then was entertained or could be thrown upon their soundness and integrity as genuine productions.

'The other series of testimonies consists of the writings of Christian authors, in which are to be found innumerable references to the books of Scripture, and from which may be drawn an unbroken chain of evidence, from the apostles downwards, in support of their genuineness. We are able to produce, of this class, the epistles of Barnabas and Clement, both of them the fellow-labourers of the apostle Paul, in which they once and again refer to the Gospels as acknowledged Scripture, and quote from them in the very words which we still find in them; the epistles of Ignatius, who flourished while some of the apostles were still living, and the epistle of Polycarp, who had been taught by the apostles and conversed with many who had seen Christ; in the former of which are various quotations from the Gospels, while in the latter, short as it is, there occur no fewer than forty clear allusions to the Gospels and the epistles of Paul; the writings of Justin Martyr, who was converted to Christianity before the middle of the second century, which are filled with references to most of the books of the New Testament;—then, to omit others of inferior note, we have, still in the second century, the five books of Irenæus against heresies, in which all the historical books and fourteen of the epistles are expressly named and referred to as authorities; and the voluminous works of Tertullian, of which it has been said by a most competent witness, that they contain "perhaps more and longer quotations of the small volume of the New Testament, than are to be found of all the works of Cicero, though of such uncommon excellence for thought and style, in the writers of all characters for several ages."

'In the third century we have a whole host of authors, quoting, illustrating, and commenting upon the books of Scripture, which increase to a still greater number in the fourth century, before the close of which catalogues of the entire number of those books, corresponding exactly to our own, were published, translations made of them, harmonies, discourses, commentaries, and histories published, controversies handled, and decrees of councils issued concerning them. Nor did the work stay, but continued onwards from age to age, till the whole world was in a manner filled with its fruits. So that we have here a mighty flood of evidence to attest the genuine origin and continued purity of Scripture, great even at the outset, and constantly swelling, as it proceeds, with the researches and inquiries of every succeeding age. It is not that we have a scattered reference or two in a variety of independent and successive writers to the books of Scripture, (which is more however than can be said of many of our most esteemed classics,) but that there is an entire body of literature of vast extent, all growing out of these books as its common root, and directed toward their elucidation as its common end—a literature which received its contributions from every region of the civilized world, and overspread all lands with its multifarious productions. There is nothing in the whole history of ancient learning that can once be compared to this; and, in the face of such overwhelming proof, to doubt the genuineness of the books of Scripture, were not only to resist the soundest conclusions of history, but to deny the sufficiency of all historical evidence, and regard whatsoever is past as impossible to be ascertained.

'This argument alone, if rightly weighed, must be sufficient to produce conviction in every mind of candour and intelligence. And yet we have produced other four, which carry every one apart a most conclusive proof of the point we are seeking to establish. But, when we put them all together, and assert that in the books of Scripture there is every internal evidence, from the style, the allusions, and the manner, that could be desired of their having been written at the time and by the persons they profess to be (the first);—that they have been preserved to us in an immense multitude of manuscripts, some of them of very high antiquity, and in number immeasurably surpassing the copies we possess of any other ancient writing (the second);—that from the earliest periods versions were made of them into many other languages, which versions also have

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been preserved, though several of them in languages that have long since ceased to be spoken, and all substantially agreeing with our present Scriptures (the third);—that both these versions and the original Scriptures have been, nearly from the very first, in the hands of parties opposed to each other on points of doctrine, yet equally seeking the justification of their views in the plain letter of Scripture, and consequently exercising over each other in this respect a careful and jealous oversight (the fourth);—finally, that they were not only referred to at an early period, and allowed to be genuine by heathen and infidel writers, but gave birth to a new and most extensive range of literature, of which they were themselves all along the groundwork and the kernel;—when we can advance all this in support of the Scriptures not being the spurious aftergrowth of fraud and corruption, but the true and genuine productions of the apostolic age, we bring forward such a superabundance of proof as can leave no shadow of doubt in the mind of any one who will calmly apply himself to meditate the subject, if indeed he be not underlying such a moral impotence as unfits him for appreciating the force of evidence. But even this does not reach to the whole of the argument which we are warranted to press in behalf of the Scriptures. For, in addition to all the evidence adduced, there is the clearest ground to believe, that through all ages they have been publicly read and expounded in the churches, wheresoever planted, so that every member of these churches, through successive generations, may be appealed to as a witness of their early existence and acknowledged verity. They led, through the glorious facts they revealed and the lofty principles they advocated, to the overthrow of heathenish idolatry, throughout the wide domain of the Roman world, so that every ruined temple and every relic of deserted Paganism is another testimony to the same. Through the feelings which they produced and the changes they originated, they were the occasion of many of the most violent contests and bloody persecutions which desolated, age after age, the civilized world, so that every record of these bygone events affords another testimony to the same. Through the higher views which they opened up, and the new relations which they established, and the better spirit which they diffused, they led to the introduction of another style of society, and gave birth to new institutions, new customs, new buildings; so that in the laws, the manners, the establishments, the very architecture, of modern kingdoms, we have additional testimonies and enduring monuments of the same. These gradual and mighty changes were all the offspring of the progressive spread of divine truth taught *in* the Bible and *from* the Bible, and the renovating influence which accompanied the diffusion of its sublime doctrines. Without it we want the only key that can explain either the present condition or the past history of the largest portion of Christendom; and after all this, we may surely ask, what more could reason demand, or the most suspecting faith require, to assure itself of the proper origin and essential uncorruptness of the books of Scripture?

'II. We come now to the second branch of our subject, in which we were to prove that the authors of these books wrote what they believed to be true, and possessed authentic information on the subjects of which they wrote.

'This follows as a necessary conclusion from the genuineness of Scripture, which being admitted, no lengthened proof is required to establish the other. But before we draw this conclusion, let the remark be borne in mind, as to the nature of the religion taught in Scripture, which in substance has been often made, and is thus well expressed by the author formerly quoted, that "Judaism first, and Christianity not less, were religions of historical facts: the doctrines and the laws were only inferences arising naturally from the belief of certain memorable events, and from the expectation of other events yet to take place; the record of the past was at once the rule of duty and the charter of hope." It is evident, therefore, that in an inquiry like the present, by far the highest importance attaches to those parts of Scripture which contain the record of the facts whereon the religion was founded and out of which it grew; that is, in the case of the Jewish religion, the four last books of Moses—in the case of the Christian, the four Gospels, and perhaps also the first part of the Acts of the Apostles. What in the former case the priests and prophets taught, so far as it concerned the ancient worshippers, was not any thing different from what was to be found in the books of Moses, but only the reinforcement of the same principles and duties, of which the obligation was then established; and what in the latter case was taught by the apostles, whether by word of mouth or by epistle, was in like manner nothing more than the reassertion of the facts of Gospel history, or the explanation of those facts in their reference to God's government and man's condition, or finally, the inculcation of those principles and duties to which the belief of the same facts directly and inevitably led. So that when we speak of the authenticity of the books of Scripture, we refer pre-eminently to those parts which narrate the all-important facts that form the groundwork and marrow of the whole, and we assert that the testimonies therein recorded of them were the testimonies of men who at once knew and believed the truth of what they testified.

'Now, that such is the character justly claimed for these testimonies—that the record contained in the books of Scripture, of the facts which constitute the foundation of divine truth as there revealed, is the record of truth and faithfulness, follows by a direct and necessary inference from the genuineness of the books in question. Admit that these books were the productions of the men to whom they are ascribed, and put forth at the time to which they are commonly attributed, and we are bound to admit the correctness and veracity of their statements. That such books, containing an account of the birth, life, death, and resurrection of Christ, (to confine our attention to the Christian Scriptures) followed up by a series of epistles explaining, applying, and enforcing the many solemn considerations which naturally flowed from these singular events, all written by persons who were either eye-witnesses of the events, or intimately conversant with them, and committed to the people who lived in the same generation and neighbourhood in which the events were transacted; that that generation and the next should have received these writings uncontradicted, unchallenged—received them by thousands to the fullest credit and confidence—while innumerable witnesses and memorials were at hand to expose the falsehood, if there had been no reality in the things asserted; that the same writings should pass down to the next and coming generations with this high authority, incidentally referred to by other writings, and the statements they contain assumed as unquestionable verities; admitting all this, which is simply admitting the genuineness of the chief part of the New Testament Scriptures, there is no possible way of accounting for it but by allowing the truth of the statements. The question is not, whether the authors of these books may not have been themselves deceived, or intended to deceive others, in the story which they published, but how a story made up of so many particulars, touching on so many incidents, exposed on every side to detection if untrue, should have passed the ordeal of so many inquirers, at once interested to know and with ample opportunities to ascertain the truth, and have been from them transmitted to posterity with the unqualified seal of their belief and acceptance. If it might be possible that the apostles were willing to deceive, it could never be either the inclination or the interest of such multitudes to be deceived, and their widespread reception of the testimony is tantamount to a confession from so many competent witnesses, that it could not be gainsayed. To admit this, and yet to disbelieve, argues not so much a defect of faith, as an imperfection of reason; it betrays an incompetency to estimate such a weight of evidence as should ever be held sufficient to establish the facts of history.

'In resting the authenticity of Scripture, or its truthfulness in the relation of those facts which constitute the basis of revealed truth, upon the genuineness of the books of Scripture, we only place these facts upon the same footing that we do all other facts of bygone history; we rest their claim to our belief on that historical evidence, which in every other case commands our unhesitating assent to the transactions of former times. Nor can the nature of the evidence or its legitimate force be at all affected by the character of the transactions themselves. It is the completeness of the evidence which attests, not the probability or improbability of the events attested, which should sway our judgment and determine our belief. These events might appear beforehand ever so strange or unlikely, and the consequences growing out of them might be ever so disagreeable to our minds, but we are not the less satisfied of their existence, if the evidence which reports them to us be of the conclusive nature we now speak of. That Julius Cæsar conquered Britain for the Romans, we firmly believe—we feel we cannot doubt; because, whatever reasons may prevail to the contrary, we know that his narrative of the event was published soon after the event took place, and passed down to posterity uncontradicted—confirmed by contemporary witnesses and subsequent historians, who would certainly have expressed their dissent from it if it had been false. And why should it be thought allowable to deal otherwise with the facts of gospel history, seeing that these have been reported to us on evidence exactly the same in kind, but immeasurably stronger in degree—seeing that the accounts of them were published by a number of persons thoroughly conversant with what had happened, believed by thousands of contemporary witnesses, and confirmed by a series of subsequent writers, in a chain of evidence which, for unbroken continuity and conclusive force, is without all parallel in the history of ancient times. It is nothing to the purpose if the facts are strange to our apprehension, or the religion growing out of them is distasteful to our feelings. As facts in history, we have only to do with the evidence by which they have come recommended to our notice; and this is such, that to resist its testimony is to act against reason and refuse conviction under the clearest proof.

'This is the link that connects the genuineness with the authenticity of Scripture, and the direct proof which we have of the truth and certainty of the things which are there recorded. But there are various concurring circumstances which we generally expect to find in true narratives of facts, and which form so many additional considerations to strengthen and confirm the evidences adduced. These circumstances are all connected with the manner in which the original writers either gave their testimony or afterwards supported it, and are to be found most conspicuously displayed in the books of Scripture, especially those of the New Testament, to which, for brevity sake and because of their paramount importance, we chiefly direct our attention.

'As, first, that there is every appearance of honesty and simple-minded integrity in the testimony which they delivered. It is just as difficult to conceal a dishonest intention or a perverted aim in writing, as it is in the ordinary intercourse of life; and with all the artifice that may be employed to prevent detection, there will never fail to be apparent something which betrays the latent evil. But in the sacred writings there is the perfect absence of every thing like this—there is the felt presence of every mark of truthfulness and sincerity. The writers discover no solicitude but to disclose the truths which they have heard, and report the things which they have witnessed. They tell an unvarnished tale, without the least appearance of surprise or attempt at parade or symptom of deceit. They speak like men whose minds are only alive to the reality and importance of what they spake—who had nothing to fear from the fullest inquiry, and nothing to gain by the most implicit credit.

'Again, they deliver their testimony in the most explicit and circumstantial manner, as if anxious to provide as many materials as possible to verify their story. They do not write like men afraid to commit themselves, by condescending on too many particulars, but enter into the most minute details, specifying with the utmost freedom the time, the place, the names of persons concerned—all, in short, that we would expect to find in a history of real transactions. And even though, as it has been well remarked, "we had it not in our power to verify the truth of a single circumstance, yet the mere property of a story being circumstantial is always felt to carry an evidence in its favour. It imparts a more familiar air of life and reality to the narrative. It is easy to believe that the groundwork of a story may be a fabrication; but it requires a more refined species of imposture than we can well conceive, to construct a harmonious and

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well-sustained narrative, abounding in minute and circumstantial details, which support one another, and where, with all our experience of real life, we can detect nothing misplaced or inconsistent or improbable." So far, however, from not being able to verify the truth of a single circumstance noticed in the narratives of Scripture, an immense number have been verified by the institution of a rigid comparison between those narratives and the remaining works of Jewish and heathen historians; insomuch that out of a great variety of circumstances, and many of them strikingly peculiar to that particular time, mentioned in Scripture concerning the persons then existing, the events occurring, the manners and customs prevailing, not one has been contradicted, while a large proportion of them have been fully substantiated from these independent writers.

'But the circumstance which above all others adds weight and importance to the testimony which the sacred writers gave, was the sacrifices with which it was accompanied; the risks, the injuries, the loss of property and of life, which they voluntarily incurred by giving it, and to which those were alike exposed who received it at their hands. That they had thus to lay their account to all manner of wrongs and insults, not excepting death itself, we learn, not only from the accounts of Scripture, but from the notices contained even in profane historians, from the decrees of emperors, from the allusions of heathen poets, and from the whole history of that and subsequent times, of which the persecution of Christians unto death formed an essential and prominent part. We look simply at the fact, and do not stop to offer any explanation of it, though in that respect there is no particular difficulty to encounter. It is as certain as any thing in history can be, that both those who gave and those who received the gospel testimony were ready, rather than renounce that testimony, to endure the loss of all things and brave the agonies of death; and not only were ready to do this, but in great numbers actually did it. This puts beyond a doubt the question of their sincerity; for no conceivable motive could have induced them, both teachers and taught, leaders and followers together, to make such sacrifices for what they knew to be a lie; as in that case, to use the emphatic expression of Paley, "They would have been villains for no end but to teach honesty, and martyrs without the least prospect of honour or advantage." But if the circumstances forbid us to consider them as deceivers, may they not possibly have been mistaken or deceived? Doubtless they might have been had the matter of their testimony been a mere opinion—had it been either a doctrine or system of doctrines, which they, as many others have done, might have held in sincerity and endured martyrdom rather than recant, though their understandings might have been misinformed and their convictions ungrounded. But what the first teachers and disciples of Christianity avouched was not the truth of an opinion, or the soundness of a doctrine, but the reality of facts which their own eyes had seen, and the certainty of transactions in which they had personally borne a part. Here there was no room for deception or mistake; and as their readiness to sacrifice every thing naturally dear to them in support of their testimony proves beyond a doubt the sincerity of their belief, so must it be held not less convincingly to prove the truth and solidity of the ground on which their belief was founded.

'Such are the leading arguments that can be adduced to prove that the books of Scripture are genuine, and that the statements which they present to our belief are entitled to the fullest credit and confidence. Much of what has been said applies equally to the Jewish and the Christian Scriptures; to the latter, however, more fully and expressly, because with their truth we are more directly concerned, and because that truth, when properly established, draws after it, by many conclusive inferences, the truth of Old Testament Scripture. Imperfect as the sketch now presented necessarily is, it yet contains a body of evidence for the integrity and credibility of Scripture, which may indeed be slighted, but cannot fairly be impugned—a body of evidence which, we are persuaded, would be reckoned quite redundant were it produced in behalf of any ordinary book, or in support of any common fact of ancient history. And why should it be thought less so, when that book is the word of God, and that fact the truth of Christianity? Why, but because the truth, to which we are thereby shut up, is an unwelcome one, and men would fain get rid of their obligation to receive it, by discovering insufficiency in the evidence on which it is founded? But why is it forgotten, that the claim of any particular truth to our reception bears no respect to the relation it may have to our feelings, and that an unwelcome truth requires precisely the same, but no more evidence to establish it than if it were the most profitable and fascinating? And who does not see, that the very unwelcomeness in the case before us gives redoubled strength to the evidence we have been considering, and is our best security against fraud or imposture? From the tone of expression sometimes employed, one might suppose, that religion had only of late become so remote from nature's apprehensions, so hard and repulsive to nature's feelings, and that when originally propounded, men were so eager about it, that they leapt at once into the belief of its facts and the discharge of its obligations;—as if human nature had been essentially different from what it is now, or the religion of the Bible had meanwhile changed its character. But when Christianity first made its appearance, and the remark is equally applicable to Judaism, it had to encounter the most violent opposition, and did not prevail till the human will had made the most desperate struggles at resistance. It had to make head against the strongest desires, the most inveterate prejudices, the most perverse and rooted corruptions; and not only so, but required sacrifices from those who first embraced it, so much more painful than now, as insults, persecutions, and death are more forbidding to nature than a life of respectability and ease. No: it was not because men were predisposed to receive without inquiry, much less to hail with ready and enthusiastic delight, the truth of a crucified and risen Redeemer, that it made its way so triumphantly in the world; but because they could not resist the demonstration with which it came down upon their consciences—because the one part could not *but* speak what they knew concerning it, and the other part could not *but* receive their testimony. And the truth is not less certain, nor is the testimony which confirmed it less valid now than when first delivered to the world. It is imperishably engraved in the records of the world's history. And though it may seem more dim and shadowy, when viewed through the long vista of so many past generations, yet it is as much as ever the undoubted verity of God, and to reject or slight it to-day is as foolish and unreasonable as it would have been if received from the very lips of those who had stood beside the cross of Calvary, and had seen and handled the risen body of Jesus.

'We repeat, that not only is the truth of Christianity as certain, but the evidence on which it rests is as valid now as at first. It is the merest fallacy to say, that the whole claim which that evidence could originally have upon our belief is such only as belongs to a probability, but a probability waxing continually less at every remove from the original witnesses, and at no great distance vanishing into utter weakness and insufficiency. The evidence of history, if sufficiently distinct and full, does not lose by distance of time, but rather increases in strength, as the progress of discovery and research in the various departments of learning is ever bringing in fresh attestations to the facts recorded, which serve like new and independent witnesses to confirm the testimony of the old. We know many of the transactions of ancient times better now than they were known two centuries, and better still than they were six or eight centuries ago. So that we may boldly say concerning the Scriptures, that, having great realities for the things of which they testify, they have no need to fear the fullest investigation or the most careful scrutiny. What alone they have to fear and deprecate, is the thoughtless levity which will not inquire, or the prejudiced judgment which will not calmly and impartially weigh the evidence produced. They have not only lost nothing by former investigations, but have grown more impregnable—have come off even more than conquerors, like the believer in his trials, rising higher by every threatening of defeat. The extended inquiries, which renewed assaults have caused from time to time to be made, have only served to render their evidence more clear and irresistible; just as every renewed meditation of their contents brings fresh discoveries to the soul, of their incomparable worth, their divine purity, and manifold wisdom, which so highly raise them above the best productions of human wit and learning. Wherefore, as "the Scriptures cannot be broken," but stand based, whether as regards the doctrines they unfold, or the evidence which commends them to our reception on the solid rock of eternal truth, we ought to prize them as containing the true and faithful sayings of God, yea, to search the Scriptures with increasing faith and diligence, for in them alone ye have eternal life.'

ON THE INSPIRATION OF THE SCRIPTURES.

Having proved the necessity of a divine revelation, and the genuineness and authenticity of the books that profess to contain it, we now come to examine the nature and extent of the claim to be a divine revelation which these books advance, and the proofs by which it is supported. The former of these involves what is called the inspiration of the books of Scripture, the latter the evidences by which the claim to be divinely inspired is supported. In discussing this subject, the ordinary method is to furnish the proofs that the Scriptures are divinely inspired, and then to explain the nature and extent of that inspiration. We however conceive it more judicious to state, in the first instance, the doctrine of inspiration itself, and then give a short summary of the proofs that the Scriptures are divinely inspired. This we are compelled to do in a sentence or two, without attempting either proof or illustration.

The doctrine of the inspiration of the Scriptures is entirely a matter of divine revelation. It is from the sacred writers themselves that we are to learn to what extent they require us to receive their statements as the oracles of the living God. In saying that the Bible is given by the inspiration of God, we do not mean merely that it contains matter which has been revealed from heaven, but that it is itself a divine revelation. We do not mean merely that there was a special, and, in some instances, even a verbal communication made to the penmen; but we mean, that what they wrote is the communication of God to men. We do not mean merely that the penmen, in writing, were not permitted to use any word but that which was appropriate to the occasion, so that we have a perfect Bible; but we mean, that they wrote as the Spirit gave them utterance, so that the Bible is the word of God. We do not enter into any question, as to the way in which the Spirit may have influenced the minds of these men in the accomplishment of this work—that is not a question which it is competent for us to consider—but we hold that it is unscriptural, and therefore unwarrantable, to say of any portion of the Scriptures, whether we refer to the substance of the record or to the language in which it is given, that the Spirit merely *permitted* it to be written. We say the Bible is perfect, not merely because it has been permitted and sanctioned, but because it has been *dictated* by the Spirit—it is the breathing, the inspiration of God.

The arguments in confirmation of this view are,

1st, That this is the inspiration which the sacred writers ascribe to their *spoken* addresses. 2d, This is the inspiration which they ascribe to their *writings*. 3d, This inspiration is claimed for *every part* of their writings. There are certain objections brought to this view, for the statement and refutation of which we must refer the reader to approved works on the subject. An admirable summary will be found in Lecture III. by the Rev. Andrew King, in the volume of the Evidences, by ministers of Glasgow, already quoted. We come now to the evidences in support of a divine revelation, and would present to our readers the following summary:—

'I. Great numbers of wise and good men, through many generations, and in distant countries, have agreed in receiving the Bible as a divine revelation. Many of them have been distinguished and generally approved, for seriousness, erudition, penetration, and impartiality in judging of men and things. With much labour

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and patient investigation, they detected impostures, by which their contemporaries were duped: yet the same assiduous examination confirmed them in believing the Bible to be "THE WORD OF GOD;" and induced them, living and dying, to recommend it to all others, as the source of all true wisdom, hope, and consolation. In this view, even "the tradition of the church" has great weight; for, whatever abuse has been made of the term, by such as generally were no part of the true church, yet it must be allowed to be a consideration of vast importance, that the whole company of those who have "worshipped the living God in spirit and truth," (including those who ventured and laid down their lives for conscience sake, and who were the most pious, holy, and useful men in every age,) have unanimously concurred in handing down to us the Scriptures as a divine revelation, and have very little differed about the books which form that sacred deposit. And I cannot but suppose, that if a being, of entire impartiality and of sound mind, should be shown the two companies, of those who have received, and of those who have rejected the Scriptures; and should compare the seriousness, learning, patient investigation of truth, solid judgment, holy lives, and composure in a dying hour, without unmanly terror, or indecent levity, of the one company, with the character and conduct of the other; he would be induced to take up the Bible with profound veneration, and strong prepossession in its favour.

'The agreement of the sacred writers among themselves is another cogent argument of their divine inspiration. Should an equal number of contemporaries, of the same country, education, habits, profession, natural disposition, and rank in life, and associating together as a distinct company, concur in writing a book on religious subjects as large as the Bible, each furnishing his proportion, without comparing notes together; an attentive reader, long inured to such studies, would be able to discover some diversity of opinion among them. But the writers of the Scriptures succeeded each other during 1500 years; some were princes or priests, others shepherds or fishermen; their natural abilities, education, habits, and employments, exceedingly dissimilar; they wrote laws, history, prophecy, odes, devotional exercises, proverbs, parables, doctrines, and controversy; and each man had his distinct department; yet they coincide in their exhibition of the perfections, works, truths, and will of God; of the nature, situation, and obligations of man; of sin and salvation; of this world and of the next; and, in short, of all things connected with [the purposes of our creation] our duty, safety, interest, and comfort, and in the whole of the religion inculcated by them. They all were evidently of the same judgment, aimed to establish the same principles, and applied them to the same practical purpose. *Apparent* inconsistencies may indeed perplex the superficial reader; but they vanish after a more accurate and persevering investigation; nor has any charge of disagreement, among the sacred writers, ever been substantiated; for it can only be said, that they related the same facts with different circumstances, which are perfectly reconcileable; and that they gave instructions suited to the persons whom they addressed, without *systematically* showing the harmony of them with other parts of divine truth. They did not write by concert, and bestowed no pains to avoid the appearance of inconsistency: yet the exact coincidence perceived among them by the diligent student, is most astonishing, and cannot be accounted for on any rational principles, without admitting that they wrote "as they were moved by the Holy Ghost."

'The scriptural history, too, accords, in a wonderful manner, with the most authentic records which remain, of the events, customs, and manners of the countries and ages to which it stands related. The rise and fall of empires; revolutions in the world; and the grand outlines of chronology, as mentioned or referred to in the Scriptures, coincide with those stated by the most approved ancient writers: whilst the palpable errors in these respects, detected in the apocryphal books, constitute one decisive reason for rejecting them as spurious. But the history of the Bible is of far greater antiquity than any other [undisputed] record extant: and it is remarkable, that, in numerous instances, it shows the real origin of those absurd fables which disgrace and obscure all other histories of remote times; no feeble proof that it was derived from some surer source of information than human tradition.

'III. The miracles, by which the writers of the Scriptures confirmed their divine mission to their contemporaries, afford us also a most convincing proof in this matter. The narratives of these miracles may be clearly shown to have been published, very soon after the time, and at the places, in which they were said to have been wrought in the most conspicuous manner, and before very great multitudes, enemies as well as friends. This constituted a public challenge to every man to contradict or disprove them if he could: yet this public challenge never called forth an individual to deny that they were really performed; nor was an attempt of this kind ever made till long afterwards. Can a man of common sense think, that Moses and Aaron could persuade the whole nation of Israel, that they had witnessed all the plagues of Egypt, passed through the Red sea with waters on each side of them, gathered the manna every morning for forty years together, and seen all the wonders recorded in their history, had no such events taken place? If then, that generation could not be thus imposed on, when could the belief of these extraordinary transactions be palmed upon the nation? The same might be shown concerning the other miracles recorded in Scripture, especially those of Christ and his apostles; and the sacrament of the Lord's Supper in remembrance of his death, and the observance of the Lord's day on the first day of the week, in commemoration of his resurrection, in all ages to this present time. If not instituted at the time immediately succeeding the events on which they are grounded, at what subsequent period could they have been introduced, so as to persuade multitudes in very many nations, that they and their fathers, and fathers' fathers had always observed them? Evidently, the man who denies that the miracles were actually performed, must believe more wonderful things, without any evidence than those he rejects, though established by unanswerable proof. To evince this, as to one most important instance, namely, the resurrection of Christ, which, being once proved, undeniably establishes the divine original and authority of Christianity, let the reader consult the latter part of the Note on John 20. 27—30. When could the belief of the resurrection of Christ, and the miracles wrought by his apostles and disciples in proof of it, have been obtruded on mankind, if they had never happened? Surely not in the age when they were said to have been witnessed by hundreds of thousands, who were publicly challenged to deny them if they could! Certainly not in any subsequent age; for the origin of Christianity was expressly ascribed to them, and millions must have been persuaded, that they had always believed those things, of which they had never to that time so much as heard. We may indeed venture to assert, that no past event was ever so fully proved as our Lord's resurrection; and that it would not be half so preposterous to doubt whether such a man as Julius Cæsar ever existed, as it would be to question whether Jesus actually rose from the dead.

'IV. The Scripture prophecies in fulfilling to this day, fully demonstrate divine inspiration. These form a species of perpetual miracles, which challenge the investigation of men in every age; and which, though overlooked by the careless and prejudiced, cannot fail of producing conviction proportioned to the humble and reverential attention paid to them. The prophecies of the Messiah, found in almost all the books of the Old Testament, when compared with their exact accomplishment as recorded in the Evangelists, abundantly prove them to have been written under the guidance of the Holy Spirit: while the existence of the Jews as a people differing from all others, and their regard to these writings, as the sacred oracles handed down from their progenitors, sufficiently vouch for their antiquity: though that admits of full and clear proof of another kind. According to the predictions of these books, Nineveh has been desolated; Babylon swept with the besom of destruction; Tyre become a place to dry nets in; Egypt the basest of the kingdoms, which has never since been able "to exalt itself above the nations." These, and many other events, fulfilling ancient prophecies, ages after they were delivered, can never be accounted for, except by allowing that He, *who sees the end from the beginning*, thus revealed his secret purposes, that their accomplishment might prove the Scriptures to be his word.

'In like manner, there are evident predictions interwoven with the writings of almost every writer of the New Testament, as a divine attestation of the doctrine contained in them. The destruction of Jerusalem, with all the circumstances predicted in the Evangelists (the narrative of which may be seen in Josephus' History of the Jewish Wars); the series of ages during which that city has been "trodden down of the Gentiles;" the long-continued dispersion of the Jews, and the conversion of the nations to Christianity, the many antichristian corruptions of the gospel; the superstition, uncommanded austerities, idolatry, spiritual tyranny, and persecutions of the Roman hierarchy; the division of the empire into ten kingdoms; the concurrence of those who ruled those kingdoms, during many ages, to support the usurpations of the church of Rome; and the existence of Christianity to this day amidst so many enemies who have used every possible method to destroy it:—all these occurrences, when diligently compared with the predictions of the New Testament, do not come short of the fullest demonstration, of which the case admits, that the books containing those predictions are the unerring Word of God. Two further observations seem of great importance:

'1. The predictions of Scripture, if carefully examined, will be found to contain a prophetical history of the world, as to all the grand outlines. Who can deny that the history of Abraham's posterity; of Israel especially; of Judah and Joseph, the most renowned sons of Jacob; of the Jews in their present dispersions; and their preservation as a distinct people, "dwelling alone, and not reckoned among the nations," might be clearly and particularly stated in the very words of prophecy? Does not almost the whole of ancient profane history, as distinguished from that contained in the sacred Scriptures, and also a large proportion of modern history, consist principally of the records of the four great empires, the Chaldean, the Medo-Persian, the Grecian or Macedonian, and the Roman? And are not these predicted in the book of Daniel so exactly and particularly, as to give some plausibility to the objection, which is demonstrated to be unfounded, that they were written after the event? But especially, "the testimony of Jesus is the Spirit of prophecy." The changes which have taken place in the state of the world, in consequence of the birth of Jesus at Bethlehem, and of his claim to be the Messiah, the Son of God, which has by some been virulently opposed, by others zealously supported, have been great, extensive, and durable beyond comparison with all other revolutions: but is there one particular in the history of Jesus, and of the subsequent establishment of Christianity, with the opposition made to it, and the corruptions afterwards introduced, which is not predicted in Scripture? And might not a narrative of our Lord, from his birth to his death, in many instances very circumstantial, be drawn up in the words of prophecy?

'2. Another consideration is inseparably connected with this. The prophecies of Scripture are not detached or isolated predictions, but constitute a grand system of previous information as to the secret designs of Providence, extending from the earliest ages even to the consummation of all things; and accompanied by such distinct notations of order, place, and time, as may well be called the *geography* and the *chronology* of prophecy: insomuch that any one, in any age, if he well understood the prophecies extant in his day, might have known what to expect, at the specified times, and in the specified countries. As one prediction received its accomplishment, others were given, connecting prophecy with history; till the Revelation of John concluded the whole. Events have hitherto, in every age and nation, corresponded with these predictions. This is well known to each individual, in exact proportion to the degree in which he becomes acquainted with Scripture, and with historical records, and to the care and impartiality with which he compares the prophecies with those records. Could so many, and so extraordinary, and improbable events, through so many ages and nations, have occurred, in so undeniable a manner, as foretold in the Scriptures, had not the omniscient God himself inspired the Scriptures? Can a

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reasonable man conceive that a design of this kind could ever have entered the thoughts of an uninspired writer; that he could form the astonishing idea into a regular plan; and that during more than 1500 years he should have successors, who entered fully into his views, and assisted in carrying them into effect?

'V. The Bible alone, and such books as make it their basis, introduce the infinite God speaking in a manner worthy of himself, with simplicity, majesty, and authority. His character, as there delineated, comprises all possible excellence without any intermixture; his laws and ordinances accord to his perfections; his works and dispensations exhibit them; and all his dealings with his creatures bear the stamp of infinite wisdom, power, justice, purity, truth, goodness, and mercy harmoniously displayed. As to the description of the state of the world, and of human nature, facts, on full investigation, unanswerably prove it exactly true. All who form a different estimate of human nature, find their principles inapplicable to facts; their theories incapable of being reduced to practice; and their expectations strangely disappointed. The Bible, well understood, enables us to account for those events which have appeared inexplicable to men in every age: and the more carefully any one watches and scrutinizes all the motives, imaginations, and desires of his own heart, during a length of time, the more manifest will it appear to him that the Scriptures give a far more just account of his disposition and character than he himself could have done. In short, man is such a being, and the world is in such a state, as the Scriptures have described: yet multiplied facts, constant observation, and reiterated experience, are insufficient to convince us of it, till we first learn it from the Bible; and then comparing all which passes within us, and around us, with what we there read, we become more and more acquainted with our own hearts, and established in the belief of the divine original of this most wonderful book. To this add, that the Bible is exactly suited to our *real* state, character, and wants; and proposes an adequate remedy, or supply, to all of them; which, in proportion as self-knowledge increases, we see more and more. The mysteries too, in Scripture, rather confirm than invalidate this conclusion. Incomprehensibility is inseparable from God, and from all his works, even the growth of a blade of grass. The mysteries of the Scriptures are sublime, interesting, and useful; they display the divine perfections, lay a foundation for our hope, and inculcate humility, reverence, love and gratitude.

'VI. The *tendency* of the Scriptures constitutes another unanswerable proof. Did all men believe and obey the Bible as a divine revelation, they would then habitually and uniformly do justice, speak truth, show mercy, exercise mutual forgiveness, follow after peace, bridle their appetites and passions, and lead sober, righteous, and godly lives. Murders, wars, slavery, cruel oppressions, rapine and fraud, and unrestrained licentiousness, would no more desolate the world, or fill it with misery; and bitter contentions would no more destroy domestic comfort: but righteousness, goodness, and truth, would bless the earth with a felicity exceeding all our present conceptions.

'The conduct of ungodly men, as related in the Bible, entirely accords to the abstract account given of human nature: and it appears, that believers conducted themselves exactly in that manner which the principles of the Bible might have led us to expect. They had naturally like passions with other men; but these were habitually restrained and regulated by the fear and love of God, and by other holy affections. Their general behaviour was good, but not perfect; and sometimes their natural proneness to evil broke out, and made way for bitter repentance and deeper humiliation: so that they appear constantly to have perceived their need of forgiveness and divine assistance; to have expected felicity from the rich mercy of God; and, instead of making a bad use of that consideration, to have deduced from it motives for gratitude, zeal, patience, meekness, and love to mankind.

'But *one character* is exhibited, in the simplest and most unaffected manner, which is perfection itself. Philosophers, orators, and poets have bestowed immense pains to delineate a faultless character; and have given us complete models of their own estimate of excellence, and sufficient proof that they had laboured the point to the utmost of their ability. But the four Evangelists (whose divine inspiration is now frequently doubted on the most frivolous pretences), without seeming to think of it, have done that in which all other writers have failed. They have set before us a perfect human character, by recording facts, without making any comment on them, or showing the least ingenuity in the arrangement of them. "They have given the history of one, whose spirit, words, and actions were, in every particular, what they ought to have been; who always did the very thing which was proper, and in the best manner imaginable; who never once deviated from the most consummate wisdom, purity, benevolence, compassion, meekness, humility, fortitude, patience, piety, zeal, or any other excellency; and who in no instance let one virtue [or native desire] entrench on another, but exercised them all in entire harmony, and exact proportion.—This subject challenges investigation, and sets infidelity at defiance;" and, joined to their entire consistency in this respect with one another, demonstrates that the Evangelists wrote under the guidance of the Holy Spirit.

'VII. The *actual effects* produced by the Scriptures evince their divine original. These are, indeed, far from being equal to its *tendency;* because, through human depravity, the Gospel is not generally or fully believed and obeyed: yet they are very considerable; and we may assert, that, even at present, there are many thousands who have been reclaimed from a profane and immoral course of conduct, to sobriety, equity, truth, and piety, and to good behaviour in relative life, simply by attending to the sacred oracles. What a different people would this become, if all were rendered as upright, sincere, peaceable, beneficent, and active in doing good to mankind, as a remnant of them are on scriptural principles!

'VIII. *Brevity* is so connected with *fulness* in the Scriptures, that they are a treasure of divine knowledge which can never be exhausted. The things that are absolutely necessary to salvation are few, simple, and obvious to the meanest capacity, provided it be attended by a humble, teachable disposition: but the most learned, acute, and diligent student cannot, in the longest life, obtain an entire knowledge of this one volume; and will at last leave the world confessing, that the more he studied the Scriptures, the fuller conviction he had of his own ignorance, and of their inestimable value.

'IX. Lastly, "He that believeth hath the witness in himself," 1 John 5. 9, 10. His discoveries by the light of the Scriptures, the experience he has had that the Lord fulfils its promises to those who trust in them, the abiding effects produced by attending to it, on his judgment, dispositions, and affections, and the earnests of heaven enjoyed by him in communion with God, put the matter beyond all doubt: and though many believers are not qualified to dispute against infidels, they are enabled, through this inward testimony, to obey the gospel and to suffer for it; and can no more be convinced, by reasonings and objections, that uninspired men invented the Bible, than that man created the sun.

'If an objector could fully invalidate more than half these arguments (to which [very] many more might easily be added), the remainder would be abundantly sufficient.—Nay, perhaps, any one of them so far decides the question, that, were there no other proof of the Bible's being the word of God, a man could not reject it, without acting in direct opposition to those dictates of common sense, which direct his conduct in his secular affairs. But, in reality, I have,' says Dr Scott in conclusion, 'a confidence that not one of these proofs can be fairly answered; at least it has never yet been done: and the combined force of the whole is so great, that the objections by which men cavil against the truth, only resemble the foaming waves dashing against the deep-rooted rock which has for ages defied their unavailing fury. Still, though these can effect nothing more, they may beat off the poor shipwrecked mariner, who was about to ascend it in hope of deliverance from impending destruction.'

OF THE JEWISH LAWS AND TYPES.

For many ages mankind seem to have had no other form of government, either civil or sacred, but that of the *patriarchal* kind. Fathers were at once kings and priests to their numerous descendants. When God thought proper to form a nation for himself, and separated them from the rest of the world, they appear, for the first four hundred years, to have had no other government of their own. While they were in Egypt they had *elders;* but these appear to have been nothing more than the wisest and gravest among them, or the heads of their tribes, who had no power or civil judicature, Exod. 3. 16; with 18. 13, 18. Their *officers* were nothing but overseers of their tasks, Exod. 5. 14.

When they came out of Egypt, God, who formerly stood related to them as their Creator and covenant God, became a kind of national King to them. In correspondence to this threefold character, he gave them laws, moral, ceremonial, and civil. As their King, he gave them laws concerning servants, retaliations, damages, inheritances, marriages, borrowing of money, wars, punishments, admission into places of power and trust, or even into the camp or congregation, &c. Exod. xxi.—xxiii.; Lev. xviii.—xx. xxv.; Num. 5. 1, 2; xxvii. xxxiv.—xxxvi.; Deut. xix.—xxv. As their King, he directed the form of their encampment and marching in the wilderness, Exod. xiii. xiv.; Num. i.—iv. ix. x.; directed their wars with the Amalekites, Midianites, and Canaanites; Exod. xviii.; 1 Sam. xv.; Num. xxxi.; Deut. xx.; Jos. vi. viii.; and appointed their officers; Exod. iii. iv.; Num. i. xi. Many things, which in another view were religious ceremonies, seem, in some respect, to have pertained to the form of the Jewish *theocracy*. The tabernacle, or temple, was the *palace* of their king; the oblations were his *revenues* or civil list; the priests and Levites, his *courtiers* and *officers*. Nor do I know but many of them were civil judges as well as ecclesiastical officers; even as our ruling elders in the church may lawfully be magistrates in the state.

To maintain the true religion constantly among them, and to prevent idolatry, which is at once so dishonourable to God and so destructive to the morals of mankind, and for securing their internal peace and happiness, he formed them into a nation uncommonly separated from the nations around. He even prohibited them to imitate their neighbours in the customs which they had observed in their false worship; as planting trees near altars; boiling kids in their mothers' milk; and perhaps sundry others: the unreasonableness of which we cannot now so clearly perceive. Idolatry and witchcraft, being at once the most presumptuous rebellion against the God of nature, and high treason against him as the King of Israel, were justly declared punishable by death in every Israelite or sojourning proselyte.—To render their constitution firm, and to prevent their oppressing one another, he appointed the country which he gave them to be divided into 601,730 shares; to each warrior a share of about twelve acres of ground; and by the return of the inheritance, once every fifty years, at the jubilee, he fixed these shares in their respective families. This secured a numerous body of freeholders, always ready to defend their country against every invader.—And, while the Levites were dispersed through the nation for its religious instruction, their forty-eight cities and suburbs, which they held by divine right, at once accommodated them, and secured their persons and families as hostages for their good behaviour. Every tribe being independent in itself, their princes were captains in war, and magistrates in time of peace.

After their settlement in Canaan, every city had its particular judges, who held their courts, at least some of them, in the gates; Deut. 16. 19; Judg. 11. 5, 6; Zec. 8. 16. Every tribe had its supreme and subordinate rulers, according to the plan of Jethro the Midianite, Exod. xviii.; Deut. i. The chief rulers were called *princes*, or *heads of thousands*, Num. 32. 2; Jos. 9. 15; 17. 4; Num. 10. 4. Perhaps the *seventy elders*, mentioned Num. xi. were the sixty rulers of ten thousands, together with the twelve princes of the tribes, Num. i. vii. Of these, some think the Jewish sanhedrim or parliament was first constituted, and afterwards continued. But the utter silence of the Old Testament about

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any such court, when there was no king nor judge to govern the people, Judg. xvii.—xxi.; and when the people generally followed their kings, either in idolatry or reformation, makes the existence of any such court in those times extremely doubtful. Whether most of their fifteen judges, after effecting the several national deliverances for which God raised them up, retired to a private life, as before, is not altogether evident.

The Hebrews' request of a king is represented as a rejection of their theocratical form of government, 1 Sam. 8. 7; 12. 17, 19; under their kings, especially after the division of the kingdom, we find but small vestiges of it. Nay, except by David and Solomon, who were also prophets, we find scarcely any thing good done by any of them, in which any sovereign on earth may not imitate them on proper occasions. Even when they were appointed by God to the government, they were called to their office by the people, as much as our British kings. They were installed in it by unction, at least where their title seemed dubious, 1 Sam. 10. 1; 16. 1; 1 Kings 1. 30; 2 Kings 11. 12; 23. 3. They were crowned with a crown, somewhat like the high priest's mitre, 2 Sam. 1. 10; 2 Kings 11. 12; Psalm 21. 3. The principal subjects tendered them a kiss, importing allegiance, Psalm 2. 12; and the people by loud acclamations testified their subjection, 1 Sam. 10. 24; 1 Kings 1. 39. According to law none but a native Israelite could be king. Every king was to transcribe, for his own use, a copy of the Mosaic laws. He was to govern with equity and lenity. He was not to multiply to himself wives, horses, silver, or gold, but to depend on the assistance and protection of God in all his undertakings, Deut. 16. 18—20; 17. 14—20. Their great council, in which the supreme magistrate or his representative presided, had only power to enact regulations for executing the laws prescribed by God himself: nor, according to these rules, do they seem to have had any power of levying taxes. Till the reign of Saul, the Hebrews had never any standing troops; but the 601,730 freeholders were obliged, on a proper call, to bear arms against the enemy at their own expense, Judg. iii. vi. xx.; 1 Sam. xi. Saul had but a few thousand standing forces, 1 Sam. 13. 2; 26. 2; but David increased their number to 288,000, 1 Chron. 27. 1—15; Jehoshaphat increased those of Judah to 1,160,000, 2 Chron. 17. 14—19.

It only remains to take notice of some of the CLASSES or SECTS mentioned in the Scripture history of the Jewish nation. As (1.) The SCRIBES. The most honourable of these were the secretaries of state and war, 2 Sam. 8. 17; 2 Kings 18. 18; 22. 3; 25. 19. The inferior *scribes* were much like our writers to the signet, &c. 1 Chron. 2. 55. Many of the Simeonites, it is said, being scattered amongst the other tribes, kept public schools, and were scribes of the lowest form, Gen. 49. 7. There appears to have been another kind of *ecclesiastical scribes*, who were preaching clergy, and expounded the law of Moses in their own way, Luke 5. 17, 21; 11. 44. (2.) RABBINS. The title of RABBI, in the earlier ages, only denoted such as were of superior rank and station, Job 32. 9; Esth. 1. 8; Jer. 39. 3; 41. 1. But some ages before our Saviour's incarnation, the self-conceited doctors of learning began to assume it as a badge of literary honour, Mat. 23. 7, 8. (3.) The PHARISEES were a very numerous sect. They pretended that the traditions of the elders were of, at least, equal authority with the written word of God. They affected to discover an uncommon sanctity in many painful austerities and trifling shows of devotion. They enlarged the fringes on the corners of their garments, and marked their foreheads with scrolls of parchment, called *phylacteries*, on which were inscribed some noted sentences of the law, Mat. vi. xxiii. (4.) The SADDUCEES. They seem to have acknowledged the divine authority of, at least, the books of Moses; but denied the existence of separate spirits, and the resurrection of the dead. They denied the decrees of God, and pretended that men were absolute masters of their own actions, without any supernatural influence. Many of the rich and powerful were of this sect, Acts 23. 8; 5. 17; but we never hear of one of them converted to the Christian faith. (5.) The SAMARITANS were the offspring of those heathens whom the kings of Assyria brought from the east, and planted in the country of the ten tribes. Their religion was a motley mixture of the heathen and the Jewish. They and the Jews generally hated one another to an uncommon degree; and in the days of our Saviour the Jews thought them all possessed by the devil, 1 Kings 17. 24—34; Ezra iv. v.; Neh. ii.—iv. vi.; Luke 9. 52, 53; John iv.; 8. 48. (6.) The GALILEANS were a party headed by one Judas, who refused to submit to the Romans, or to pay them any tribute, Luke 13. 1; Acts 5. 37. (7.) The HERODIANS were the flatterers of Herod the tetrarch of Galilee, who were ready to comply with whatever heathenish customs he introduced, in order to please his Roman friends, Mat. 22. 16; Mark 8. 15.

The knowledge of the TYPICAL REPRESENTATIONS under the Old Testament dispensation is of much more importance; the whole of it being intended by God as a proper mean of ushering his Son into our world, and into his subsequent glory: every religious rite, every noted person and event, observable therein, may justly be considered as an emblem of what is spiritual, and as a TYPE, a FIGURE, a SUBSTANTIAL PREDICTION, of good things to come. This idea is strongly supported by the apostle's calling the Jewish ordinances *shadows of good things to come*, the body of which is Christ, Col. 2. 17; and by most of his Epistle to the Hebrews. To view the noted PERSONS, EVENTS, and RITUAL INSTITUTIONS, in relation to Jesus Christ and his New Testament and heavenly church, is indeed to apprehend them in a most amiable and engaging point of light. In this view we discern all the prophets bearing witness to our glorious and worthy Redeemer. Among these shadows of good things to come we may rank,

I. TYPICAL PERSONS, who, in their distinguished origin, their amiable qualities, their honourable stations, their peculiar work or call to it, their wise and faithful performance thereof, and remarkable success therein, represent Jesus, the Mediator of the New Testament and Saviour of men. In this light we may consider (1.) ADAM, in his immediate formation by God, his perfect likeness to God, his distinguished form, in which the spiritual and material substances of creation were connected; in his lordship over this sublunary world, his divine marriage, and in his parental and federal relation to mankind, Gen. i.—v., Rom. 5. 12—19; 1 Cor. 15. 21, 22. (2.) ABEL, in the debasement of his name, the righteousness of his life, the excellency and acceptableness of his sacrifice; in his brother's hatred and murder of him, and the fearful punishment which ensued, Gen. 4. 1—16; Heb. 11. 4; 12. 24; 1 John 3. 12. (3.) ENOCH, in his self-dedication to God, upright walking with him, clear prediction of the last judgment and embodied translation to heaven, Gen. 5. 22—24; Heb. 11. 5; Jude 14. 15. (4.) NOAH, as the comforter of his friends, the upright favourite of his God, the erector of the ark, the saviour of his family and animals, the acceptable sacrificer to God, the covenant head of those who repeopled the new world, and the predictor of their different fates, Gen. v.—x.; Heb. 11. 6; 1 Pet. 3. 19, 20. (5.) MELCHIZEDEK, in the secrecy of his genealogy; in his immediately divine instalment in the priesthood; in his relation to an accursed people as their priest and king; in his having no official successor; in his superiority to and blessing of Abraham; and in his generous refreshment of the victorious but weary troops, Gen. 14. 18—20; Psalm 110. 4; Heb. 7. 1—11. (6.) ABRAHAM, in his divine call to leave his native country; in his firm trust in, ready obedience to, and high favour with God: in his meekness, his kindness, and his boldness, in favour of Lot, his injured friend; in his perfect equity and extensive usefulness to his neighbours; in his covenant headship over his long-promised and marvellously-produced seed; and in the extraordinary oblations whereby he confirmed it; and in the distinguished tempers and fate of those born in his house; Gen. xii.—xxv.; Psalm 105. 6—15; Acts 7. 2—8; Rom. iv.; Gal. 3. 6—18; 4. 22—31; Heb. 11. 8—19. (7.) ISAAC, in his long-predicted, much-desired, and marvellous birth; in his early enduring of persecution; in his voluntary oblation of himself to God, a source of great blessings to himself and his seed; in his happy marriage to his Gentile kinswoman; and in the long-desired birth, different tempers, and states of his children, Gen. xxi.—xxvii.; Gal. 4. 26—29. (8.) JACOB, in his noted uprightness; his acquirement of the birthright and blessing; his manifold troubles, and divine support and comfort under the same; his prevalent wrestling and powerful prayers; his numerous offspring, and the extensive blessings he left them, Gen. xxv.—xxxv.; xlvi.—l.; Hos. 12. 3; 4. 12. (9.) JOSEPH, as a darling son, marked with princely apparel; a hated, but prudent and affectionate brother; a trusty, wise, and successful servant; an inspired interpreter and prophet; a resolute resister of temptation; a patient sufferer of trials unnumbered, and through them highly exalted and singularly blessed; and, in fine, as the preserver of nations, the advancer of his master's kingdom and nourisher of his father's family, Gen. 30. 22—24; xxxvii. xxxix.—l.; Psalm 105. 16—22; Acts 7. 9—18. (10.) JOB, in his remarkable piety, integrity, humility, and usefulness; in his original happiness and wealth; in his sudden and sovereign reduction to depths of misery and woe; in his manifold and grievous sufferings from every quarter, hell, earth, and heaven; his remarkable patience under them, and his restoration at last to redoubled glory and wealth, Job i.—xlii. Eze. 14. 14; James 5. 11. (11.) MOSES, in his honourable but hazardous birth, his marvellous preservation, his manifold trials and patience under them; in his solemn call to his extensive office of deliverer, mediator, extraordinary priest, unparalleled prophet, honoured lawgiver, and king in Jeshurun, in his incomparable intimacy with God; and in his meekness, disinterestedness, fidelity, and zeal, in the discharge of his work, Exod. ii. to Deut. xxxiv.; Psalm 105. 26, 27; 77. 20; Acts 7. 20—40; Heb. 11. 23—29. (12.) AARON, as a renowned saint, an eloquent orator, a holy prophet, a great high-priest, a covenant head and common parent of priests unnumbered; in his solemn call to and investiture in his office of priesthood, and the confirmation thereof by miracles of mercy and wrath; in his laborious, faithful, and affectionate discharge thereof; and at last, in his voluntary death on mount Hor, leaving his sacred vestments to his son, Exod. 4. 14—16; viii.—x. xxviii. xxix.; Lev. viii.—x.; Num. xvi. xvii. xx. (13, 14.) BEZALEEL and AHOLIAB, as the divinely-called, singularly-qualified, faithful, laborious, and successful framers of a tabernacle for the symbolic residence of God, Exod. xxxi. xxxvi.—xl. (15.) PHINEHAS, in his divinely-directed, though uncommon zeal for God, and his nation; in his honourable reward of victory, peace, and everlasting priesthood; and in his covenant headship over his priestly posterity, Num. xxv. xxxi.; Psalm 106. 30, 31. (16.) JOSHUA, in his name pregnant with *salvation;* his education under Moses the lawgiver; his solemn call and repeated encouragement from God to his work, and his diligence therein; his miraculous assistance, diversified exploits, marvellous conquests, and wise distribution of the promised Canaan to God's chosen people; and in his zeal and care to establish among them the true worship and service of God, Exod. 17. 10, 13; Num. 13. 13, 16; 14. 6—10, 30; 27. 15—23; Deut. 31. 1—8; Jos. i.—xxiv.; Acts 7. 45; Heb. 4. 8. (17.) GIDEON, in his original meanness, his lovely humility and meekness; his clearly divine, solemn, and miraculously attested call to deliver Israel; his amazing success by unlikely instruments; his care to reform his nation, maintain peace with his friends, and punish his contemners, Judg vi.—viii.; 1 Sam. 12. 11; Heb. 11. 32—34. (18.) SAMSON, in his preternatural birth, his solemn separation to the service of God, his marvellous exploits; the men of Judah's betrayment of him into the hand of his enemies; and, in fine, his voluntary death for the ruin of his people's destroyers, Judg. xiii.—xvi.; Heb. 11. 32—34. (19.) BOAZ the Bethlehemite, in his abundant wealth, his humble and affectionate mind, his divinely-directed and honourable marriage to a destitute Gentile widow, and the happy issue thereof, Ruth i.—iv. (20.) SAMUEL, in his marvellous birth, his early dedication to God, his solemn call to and faithful service of God, as the prophet and deliverer of Israel, and in the remarkable vengeance which overtook the nation for rejecting him, 1 Sam. i.—xxxi.; Heb.

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11. 32—34. (21.) DAVID, in his fidelity, patience, meekness, zeal, eminent devotion, firm faith in, and high favour and familiarity with God, and in his triple unction and call to this office; in which he was at once the psalmist, prophet, and monarch of Israel, and a head to the heathen around; in his covenant headship over his royal posterity; in his unnumbered and grievous afflictions from every side, and his holy resignation thereto; in his marvellous exploits, and almost ever-successful wars with the enemies of his nation; in his astonishing care to order the church, and his expensive preparations for building the temple of God, 1 Sam. xvi.—xxx.; 2 Sam. i.—xxiv.; 1 Kings i. ii.; 1 Chron. iii. xi.—xxix.; Psalm ii.—cl.; Acts 13. 22. (22.) SOLOMON, in his dearness to God; in his early and solemn enthronement; his charge from and benediction by his father; in his astonishing wisdom, wealth, and renown; in the extent, order, peace, and happiness of his kingdom; in his expensive, skilful, and laborious erection of a magnificent temple for God, and in his solemn dedication thereof by sacrifices and prayer, 2 Sam. 12. 25; 7. 12—16; 1 Chron. 17. 11—15; xxii. xxviii.; 2 Chron. i.—x.; 1 Kings i.—x.; Psalm lxxii. cxxxii. (23.) ELIJAH, in his debased appearances, fervent zeal, effectual prayers, discriminating sacrifice, miracles of mercy and judgment, power over the nations, embodied translation to heaven, and the fearful vengeance which overtook his opposers of the family of Ahab, according to his prediction, 2 Chron. 21. 12—15; 1 Kings xvii.—xix. xxi.; 2 Kings i. ii.; Luke 4. 25, 26; James 5. 17, 18. (24.) ELISHA, in his solemn call to his prophetical function, and ready compliance therewith; his plentiful endowment with the Spirit of God, numerous miracles of mercy and judgment, usefulness to his nation, the manifold injuries he received, and the fearful resentments thereof by his God, 1 Kings 19. 19—21; 2 Kings ii.—ix.; 13. 14—21; Luke 4. 27. (25.) JONAH, in his exposure to the raging storm and billows, his burial alive in the whale's belly, and resurrection therefrom on the third day; and in the success which attended his subsequent ministration among the Gentiles, 2 Kings 14. 25; Jonah i.—iv.; Mat. 12. 39—41. (26.) ELIAKIM, in his succession to a traitor in office; his distinguished authority and faithful exercise thereof, for the honour of his master and advantage of his nation, Isa. 22. 20—24. (27.) DANIEL, in his renowned piety and uprightness; his high favour with God; his distinguished wisdom, and uncommon revelations of God's purposes; his powerful prayers; his advancement to high honours, through exile, debasement, and trouble; and in the terrible vengeance which overtook his malicious persecutors, Dan. i.—xii.; Eze. 14. 14; 28. 3. (28.) ZERUBBABEL, in his dearness to God; his leading his people from Babylon to Canaan; and in his rebuilding the temple by weak means, and notwithstanding much opposition, Ezra i.—vi.; Zec. 4. 6—10; Hag. 1. 14; 2. 23. (29.) JOSHUA the high priest, in the resistance he received from Satan; the divine changing of his apparel; in the contempt which he and his fellows endured; and in their subsequent crowns of honour and fellowship with angels, Zec. iii. vi.; Ezra 5. 2. (30.) JOHN BAPTIST, in his divinely-predicted, preternatural, and gladdening birth; his early and eminent sanctity of nature and life; and in his solemn call to his work of reformation; his zeal, fidelity, and success therein; and in his martyrdom in the cause of truth, Mat. iii. xiv.; Luke i. iii.; John i. iii. These did all prefigure Jesus Christ in every thing, in his person, state, or conduct, correspondent with these things.

II. TYPICAL CLASSES OR ORDERS of men, which prefigured Jesus Christ, and his gospel ministers or people, in their stations, endowments, work, and reward. Thus (1.) The ISRAELITES IN GENERAL were figures of the saints, particularly in the gospel church, Heb. 11. 11, 12; Exod. i. ii. xiii. xiv. xvi. xvii. xix.; Num. i.—xxxvi.; Deut. iv.—ix.; 26. 5—9; Rom. 9. 4, 5, &c. (2.) The FIRST BORN HEBREW MALES prefigured Jesus Christ, and were emblems of his chosen saints, Exod. 13. 2, 11—16; 22. 29; 34. 19; Num. 3, 45—51; 8. 16; De. 21. 16, 17. (3.) The KINSMEN-REDEEMERS prefigured Christ in our nature, purchasing our happiness avenging our blood upon Satan and our lusts, redeeming our persons, and, by union and communion with them, rendering us fruitful in good works, Lev. 25. 25; Num. 35. 19—28; Ruth 4. 1—10. (4.) The YOUNGER UNMARRIED BROTHERS of a Hebrew who died childless, represent ministers and professors of the Christian church, who, by communion with the church, must either raise up a spiritual seed to Jesus their departed Brother, or expose themselves to everlasting shame and contempt, Deut. 25. 5—10. (5.) The VOLUNTARY BOND-SERVANTS figured out Jesus Christ, as, from love to God and his people, voluntarily engaging himself in the perpetual work of our salvation,—and his people, as constrained by his love to perpetual obedience, Exod. 21. 5, 6; Deut. 15. 16, 17. (6.) The SOJOURNING STRANGERS, not Canaanites, in the tender care taken of them; in their free access to the oracles and ordinances of God, and to the cities of refuge, represented the free and abundant access of the Gentiles to the gospel church, and their high privileges therein, Exod. 22. 21; 12. 48, 49; Lev. 19. 10; Num. 15. 4; 19. 10; 35. 15, &c. The HANGED MALEFACTORS of Israel, in their accursed death and speedy burial, figured out our Redeemer as clothed with our guilt and curse; crucified for the expiation of our crimes; and decently interred, without delay, to mark that the law was satisfied for our sin, Deut. 21. 22, 23. (8.) The HEBREW JUDGES, in their solemn call to deliver their people from that misery which their sins had procured; in their divine qualification for their work, and success therein, prefigured Jesus, our necessary, divinely-called, well-qualified, and successful deliverer, Judg. ii.—xvi.; 1 Sam. i.—vii.; 12. 11; Neh. 9. 27. (9.) The HEBREW KINGS of David's family, as introduced by the Israelites' rejection of God's immediate government; as taken from among their brethren; as divinely called to, and secured in, power by a perpetual covenant; as installed by unction, coronation, kisses, and shouts of subjection; as copying out the law of God for themselves, and constantly attending to it as the rule of their administrations; as charged not to trust on carnal supports, nor wallow in fleshly pleasures; as sitting on the Lord's throne, and ruling the Lord's people, but never exalting their heart above them; and as fighting the Lord's battles, and extirpating his accursed enemies, represented Jesus Christ as the mediatorial King of his church, and his saints as made kings unto God, 1 Sam. viii. xiii. xv.; 16. 1—13; 2 Chron. xi. xii.; 1 Kings 1. 39; 2 Kings 11. 12; 23. 30. (10.) The HOLY PROPHETS represented Jesus Christ and his gospel ministers and saints, Isa. vi.; Jer. i.; Ezek. ii.—xi.; Heb. i. Isa. i. to Mal. iv.; 2 Chron. 36. 15—17; Mat. 23. 34, 35. (11.) The NAZARITES figured out Jesus, his ministers, and his people, as solemnly, and yet voluntarily set apart to their sacred work; as constant and increasing in their manifest subjection to God; making known their moderation to all men; and as, amidst debasement and troubles, perfecting holiness in the fear of the Lord; and at last finishing their course in a manner thankful, solemn, and highly honourable to God, Num. vi.; Judg. xiii. (12.) The NETHINIMS, *i. e. given ones*, which consisted of the Gibeonites, and such others as were devoted to the lower services of the tabernacle or temple, in drawing water to wash the sacrifices, or hewing wood to burn them; in their voluntary subjection, their mean employment, and yet distinguished nearness to God; represented our devoted, condescending, and debased Redeemer, approaching to and enjoying remarkable fellowship with God in the service of his church, and his ministers and saints, Jos. 9. 22—27; 1 Chron. 9. 2; Ezra 2. 58. (13.) The LEVITES prefigured Jesus, as the solemnly-installed, the once-debased, but faithful Servant of his Father in all the concerns of his church; and were emblems of his ministers and saints in their labours of love and their ample reward, Exod. 32. 27—29; Deut. 33. 8—11; Mal. 2. 5, 6; Num. iii. iv. viii. xviii.; 35. 1—8; Deut. 12. 11—19; 14. 27—29; 18. 6—8; 2 Chron. 17. 8, 9; 19. 8; xxix.—xxxi.; Neh. viii. (14.) The AARONIC PRIESTS prefigured Jesus in his honourable pedigree, perfect purity, absolute fitness for his work, solemn call to it, and instalment therein; and his faithful and complete discharge thereof, issuing in a glorious, abundant, and everlasting reward; and they were also emblems of his ministers and saints, Heb. 5. 1; Ezra 2. 62, 63; Lev. xxi.; 22. 1— 3; 24. 5—9; i.—x. xii.—xv.; Exod. xxix.; 28. 40—43; 2 Chron. 13. 10, 12; Num. 4. 5—16; 6. 23—26; 8. 2, 3; 10. 1—10; xv. xviii. xxviii. xxix.; Deut. 17. 8—13; 18. 1—5; xx. 1—4. (15.) The HIGH PRIEST prefigured Jesus, the sole High Priest of our profession, in his unparalleled excellency, dignity, and purity; his Headship over his people; his robes of manhood, mediatorial office, and righteousness; his divine call to, and full preparation for his work, by the abundant influences of the Holy Ghost; his perfect attachment to, and attendance on that work; his communion with chosen and sanctified persons and pure churches; his making a full atonement for our sins, and bringing in an everlasting righteousness; and his entering into heaven by his own blood, that he might thence return to bless men in the gospel dispensation and last judgment, Exod. 28. 1—39; 29. 6; Lev. 21. 10—12; viii. ix. xvi.

III. TYPICAL EVENTS, or transient things, which prefigured Jesus, and the great events of our redemption by him. (1.) NOAH'S ARK represented Jesus in his diversified offices and states, as the sole means of saving an elect world committed to him by God from the overflowing deluge of infinite wrath; and is a figure of his body the church, without the limits of which none can be saved, Gen. vi.—viii.; Heb. 11. 7; 1 Pet. 3. 20, 21. (2.) JACOB'S LADDER, erected in the wilderness, and reaching from Jacob on earth to a promising Jehovah in heaven, and occupied by angels ascending and descending thereon; represented Jesus, as the Son of Jacob, in his manhood, and, of Jehovah in his divine person; in his different states of debasement and exaltation as the Mediator between God and men, ministered to by angels himself, and in whom they minister to us, Gen. 27. 11—15; John 1. 51. (3.) MOSES' BUSH, low, earthy, and combustible; *burning, but not consumed;* represented Jesus' manhood, low and weak in itself, inhabited by his fulness of Godhead, and exposed to the fierceness of his Father's wrath, but not consumed;—and his church, under fiery tribulations, but not destroyed, because inhabited by a promising God, Exod. 3. 2—10; Acts 7. 30—34. (4.) The PILLAR OF CLOUD AND FIRE which conducted the Hebrews in the wilderness, in its form; its seasonable origin; its hovering over the erected tabernacle; in its bedewing, enlightening, protecting, and directing influence; and in the many oracular instructions received from thence; marked out Jesus Christ and his gospel ordinances, Exod. 13. 20—22; 14. 20; 40. 34—38; Num. 9. 15—23; 10. 33, 34; Neh. 9. 14, 19; Psalm 105. 39; 1 Cor. 10. 2. (5.) The TREE discovered by God, and cast by Moses into the bitter waters of Marah for sweetening them, represented Jesus, found out by God, made under the law, and crucified for us, sweetening every thing awful, bitter, and troublesome, Exod. 15. 22—25. (6.) The MANNA represented Jesus as the bread of life, given to sinners of mankind in the gospel, and gathered and eaten by a true faith; and of which there is a plentiful memorial contained in gospel ordinances, Exod. xvi.; Num. 11. 4—9, 31—33; 21. 5, 6; Neh. 9. 15, 20; John 6. 32—57; (7.) The ROCKS of Rephidim and Kadesh, as smitten by Moses' rod, and emitting streams of water sufficient for all the Hebrew millions, and following them in in their way through the wilderness, represented Jesus, as obeying and suffering under Moses' law, that thence might issue forth streams of redeeming love, blood, spirit, and truth, for the life and comfort of sinners of mankind, Exod. 17. 1—7; Num. 20. 1—11; Neh. 9. 15, 20; Psalm 78. 15, 16; 105. 41; 114. 8; 1 Cor. 10. 4. (8.) The WELL DUG by the nobles of Israel on the border of Moab, at Moses' direction, represented Christ as the fountain opened in the gospel, by the prophets and apostles, for the purification and comfort of his people in this world, Num. 21. 16—18. (9.) The CLUSTER OF GRAPES, brought by Caleb and Joshua from Eshcol, might figure out his unnumbered excellences, blessings, promises, gifts, and graces, brought near in the gospel, and exhibited to men as evidences of the plenty which is to be enjoyed in the Canaan above, Num. 13. 23, 24. (10.) While AARON'S BUDDING ROD, laid up in the foreside of the ark, marked the divine appointment, the constant succession, and ever-useful labours of the Aaronic priests, it represented Jesus the ever-flourishing and fruitful branch of the Lord; and the gospel rod of his strength, as the demonstrative evidence of his call to his high priesthood, Num. xvii.; Psalm 110. 2. (11.) The BRAZEN SERPENT, appointed by God, framed by Moses, and lifted up on a pole, that the serpent-bitten Israelites might be healed by looking to it, represented

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the Almighty Jesus, in the likeness of sinful flesh, fulfilling Moses' law, and lifted up on the cross and in the gospel, as the divinely-appointed, the easy, the accessible, the universal, and infallible Saviour and medicine of sinful men, who look to him by faith, Num. 21. 4—9; John 3. 14—17. (12, 13.) The POOLS OF BETHESDA and SILOAM, occasionally noted for their healing virtue, might figure him out as the miraculous healer of maimed, withered, lame, diseased, and blind sinners, John 5. 1—4; 9. 6, 7; Zec. 13. 1; Isa. 8. 6. (14, 15.) The DELIVERANCE of the Hebrews from Egypt and Babylon, in the time and manner fixed by God's promise, and notwithstanding much opposition, prefigured Jesus' promised, seasonable, marvellous, all-powerful deliverance of the nations from their misery under heathenism or popery, through his erection or re-establishment of his gospel church; and are emblems of men's deliverance from an unregenerate state, Exod. xiv.; Psalm lxxviii. cv.; Ezra i. ii. (16.) The TRAVELS of the Hebrews in the wilderness, amidst sins, judgments, trials, mercies, and revelations unnumbered, and their marvellous ENTRANCE into Canaan, were typical of the diversified fates of the gospel church, and her marvellous entrance into her millennial and eternal rest, Exod. xv. to Deut. xxxiv.; Neh. 9. 15—23; Psalm 78. 14—54; 105. 39—43; 106. 14—33; Jos. i.—v. (17.) Their divinely directed and wonderfully successful WARS, in the conquest or preservation of Canaan, were typical of the manifold struggles of the gospel church to extend her boundaries or maintain her privileges; and emblematical of the saints' spiritual warfare on earth, Exod. 17. 8—16; Num. 21. 1—3, 21—35; Jos. vi.—xii.; Judg. i.—xvi.; 2 Sam. v. viii. x. &c.

IV. MISCELLANEOUS ORDINANCES, many, if not most of which, pertained to their civil as well as to their ceremonial system. These, in general, directed them to live as a people separated to the Lord, and who in all things, even the most minute, were zealous for his honour. (1.) To mark them Abraham's seed, distinguished from all others; to seal them with the covenant of grace, and their peculiar relation to God; to prefigure Jesus Christ, as shedding his blood for his people; and to represent our spiritual regeneration and mortification; every man-child was, under pain of death, to be CIRCUMCISED on the eighth day, Gen. xvii. (2.) To mark that nothing should be rashly, or in an improper condition, given to the Lord, no animal, however clean, was to be offered till it was at least seven days old, Exod. 22. 30. The fruit of trees was held polluted for the first three years, and only on the fourth year given to the Lord, after which it was the lawful property of its owner, Lev. 19. 23—25. The price of a dog, or the hire of an harlot, or any thing else unlawfully gotten, was never to be offered to the Lord, Deut. 23. 18; Isa. 61. 8. A bond-woman defiled, having nothing of her own, was to bring no trespass-offering, but to be scourged for her fault, Lev. 19. 20—22. (3.) To mark a regard to the Lord's oblations, and to Jesus' death, thereby represented, none might eat of any blood, or of the fat of any cattle, sheep, or goats, Lev. 17. 6; 7. 23—27. (4.) To excite the Jews to the utmost purity in all manner of conversation, none might eat of clean beasts which had been torn, or had died of themselves, Lev. 17. 15; Deut. 14. 21; and every one was to ease nature at a proper distance, and cover the excrements, Deut. 23. 12—14. (5.) To prevent symbolizing with heathenish and inhuman superstition, and to animate the most tender compassion, none might cut his flesh, or make himself bald, in mourning for deceased friends, Lev. 19. 27, 28; Deut. 14. 1. None might boil an animal in its mother's milk, or slay the dam along with her young, Exod. 23. 19; 34. 26; Deut. 14. 21; 22. 6, 7; Lev. 22. 28. Nor was the mouth of an ox, while treading out the corn, to be muzzled, Deut. 25. 4. (6.) To teach them the hurtfulness of improper mixtures of persons in societies; or of works and grace; or of ordinances of God and inventions of men; no eunuchs, bastards, Ammonites, or Moabites, were to be admitted into any share of the Hebrew government, Deut. 23. 1—8. No Israelite might wear a garment proper to the other sex, Deut. 22. 5. None might wear a garment of woollen and linen, Deut. 22. 11. None might sow his field with a mixture of divers seeds, Deut. 22. 9. None might plough with an ox and an ass yoked together, Deut. 22. 10; nor gender his cattle with divers kinds, Lev. 19. 19. (7.) To mark the most disinterested love and tender compassion towards mankind, and to figure out the rich abundance of Jesus' redeeming grace, no servant who had fled from a hard master was to be delivered back to him, Deut. 23. 15. No captive maid was to be married till she had remained a month to prepare herself and bewail the loss of her parents, Deut. 21. 10—14. No man betrothed or newly married, or who had newly built a house or planted a vineyard, was required to attend in war, Deut. 20. 5—7; 24. 5. None might lend money upon usury to a poor Hebrew, if to any Hebrew at all; or render him a bond-servant, Lev. 25. 36, 37; Deut. 23. 19. None might reap the corners of his field; nor glean those of his vineyard; nor shake his fruit trees a second time; nor bring home a sheaf which he had once forgotten in the field; but all was to be left to the poor, to the stranger, to the fatherless and the widow, Lev. 19. 9, 10. (8.) Not only to deter from every indulgence of fleshly lust, but to mark the fearful end of those who hypocritically join themselves to the church, or who dishonour Jesus by their scandalous and continued outbreakings, the woman who falsely imposed herself upon an husband as a virgin, was to be publicly stoned, Deut. 22. 21; and a priest's daughter who played the harlot was to be burnt, Lev. 21. 9. (9.) To animate them to a constant gratitude for mercies received, and a regard to the commandments of God, every Hebrew's upper garment was marked with a blue fringe, commemorative of the redemption from Egypt, and of his obligation to obey the law of Moses, Num. 15. 37—41.

V. TYPICAL PLACES, which were ceremonially holy, but in different degrees. Canaan was holy in the lowest degree, the cities of refuge in the second, Jerusalem in the third, Mount Zion in the fourth, and the tabernacle and temple in the highest. In the more sacred places God symbolically dwelt: thither his offerings were brought, there his festivals were kept, and thence his oracles were to be sought, Deut. 12. 5—7; Psalm lxxxvii. cxxii. cxxxii. (1.) CANAAN, as the wonted residence of ejected sinners; as a land divinely chosen for God's favourites; long promised, freely bestowed, and graciously inspected by the eye of God; a land orderly allotted to God's chosen people, brought thither by miracles unnumbered; a land singularly nourished by the influence of heaven, and fruitful in every thing necessary for subsistence and delight; and, to crown all, the sacred residence of Jehovah, and of the ordinances of his grace (but how despised and come short of through unbelief!)—prefigured the state of the New Testament church, and of the celestial happiness; and was an emblem of our new covenant state of union to, and fellowship with Jesus Christ, Gen. 15. 18—21; Exod. 3. 8, 17; 6. 8; Num. 14. 7, 8; Deut. 6. 10, 11; 8. 7—10; 11. 9—12; Neh. 9. 25, 35; Ezek. 20. 6, 15; Psalm 106. 24; Heb. 3. 19. (2.) The CITIES OF REFUGE, in their names; and as being near to the borders of the heathen, and easily accessible to every man-slayer; as Levitical cities of instruction; as perpetually having their gates open, with excellent roads leading to them; and in the protection and peace which they secured for the refugees who remained in them till the death of the high priest; represented Jesus Christ, as the all-renowned, near, accessible, completely furnished, and everlasting refuge of sinful men, Jews and Gentiles, in which they receive spiritual light, life, liberty, peace, and safety, Num. 35. 6—34; Deut. 4. 41—43; Jos. xx. xxi. (3.) JERUSALEM, in its name marking peace and perfection discerned and possessed; in its stable foundation, compact form, beautiful appearance, and strong fortifications; and as a city chosen of God, holy, healthy, rich, renowned, royal, populous, and privileged, prefigured the gospel church below, and the heavenly Jerusalem above, Psalm 48. 1—4; 76. 2; 122. 2—9; 125. 2; Jos. 15. 63. (4.) MOUNT ZION, in its beautiful situation; its extensive and pleasant prospect; its unshaken stability; its joyous dwellings; its protection by and dearness to God, as the peculiar residence of himself and his chosen kings of David's family, was also an emblem of our fixed and glorious new covenant state, and a figure of the gospel church, and of the heavenly glory, 2 Sam. v.; Psalm 48. 2—4; 76. 1; 78. 68, 69; 125. 1. (5.) The TABERNACLE, appointed for God's peculiar residence, represented Jesus Christ, the free, but altogether pure and precious gift of God, in his marvellous form, but much unseen excellencies; in the order and connection of his offices, states, and every thing else; as having in himself all fulness of atoning, purifying, enlightening, interceding, nourishing, law-magnifying virtue; as well pleasing to God; and as being the sole Mediator, in whom God and his people have fellowship one with another. It also represented the church in her divine plan, her pure and precious materials, connected by the wisdom of God; in her different states, filled with all the fulness of Christ, consecrated by his blood and Spirit, and formed for his service; and, at last, in all her true members and important concerns, fixed in the heavenly temple, Exod. xxv.—xxvii.; 30. 26—29; xxxvi.—xl.; Num. iii. iv.; Jos. 18. 1. (6.) The TEMPLE stood on mount Moriah, towards the south-east of Jerusalem, in a large court, surrounded by a high wall, and divided into two parts; the INNER for the priests and Levites, and the OUTER for the clean Israelites. It prefigured Jesus Christ and his church in their more glorious and exalted state. It typified his manhood, as the divinely-planned, curious, pure, and glorious residence of his Godhead;—typified his person, as the glorious, fixed, and lasting means of our fellowship with God;—typified the church, as formed by manifold oracles, ordinances, and members, to be the residence of Father, Son, and Holy Ghost;—and typified heaven itself, in its glorious fulness of redemption, and as the honoured mansion of complete and immediate fellowship with God;—and it was an emblem of every particular saint, whose soul and body are, by Jesus, built up and consecrated as temples of God, 1 Kings vi.—viii.; 1 Chron. xxii.—xxvi.; 29. 1—9; 2 Chron. iii.—vi.

VI. The TYPICAL or SACRED UTENSILS were (1.) The ARK. It represented Jesus Christ God-man, to the astonishment of angels and men, fulfilling all righteousness, glorifying and delighting his Father to the highest, and containing in him every memorial of Jehovah's kindness; every thing necessary for the instruction, confirmation, and nourishment of his people; and who, being consecrated to his work, and carried about in the gospel, directs their journeys, blesses those who sincerely receive him, overcomes their enemies, opens their passage into their promised rest, and punishes such as profanely abuse him, Exod. 25. 10—22; 37. 1—9; 40. 9, 35; 16. 33, 34; Num. 17. 10; Deut. 10. 3—5; Lev. 16. 2; Jos. 3. 11—17; 6. 14—20; 1 Sam. v.; 6. 19; 2 Sam. 6. 11; 1 Kings 8. 4—12. (2.) The TABLE OF SHOW-BREAD was formed of shittim-wood overlaid with gold. This table and its furniture prefigured Jesus Christ presenting all his chosen tribes, in every generation, before God in his intercession; or the gospel, as presenting him and his fulness to his people, chiefly on the weekly sabbath, Exod. 25. 23—30; 29. 31; 30. 27; 37. 10—16; 40. 22; Lev. 24. 5—9; 8. 31; 1 Kings 7. 45; 2 Chron. 4. 8; Mat. 12. 4; Heb. 9. 2, 21. (3.) The ALTAR OF INCENSE, so called, because frankincense was daily burnt thereon, while the burnt-offerings were consumed by sacred fire on the brazen altar, was formed of shittim-wood overlaid with gold. It represented Jesus Christ appearing before God in our nature in his intercession, and presenting our services to him, Exod. 30. 1—10, 27, 34—38; 37. 25—29; 1 Kings 6. 20; Rev. 8. 3, 4. (4.) The GOLDEN CANDLESTICK consisted of almost 114 pounds weight of gold, beaten out into seven branches adorned with knops and flowers. It stood on the south side of the golden altar; and, being daily supplied with sacred oil, and its lamps lighted and trimmed by the priests, was the sole illuminator of the sanctuary. Solomon made ten golden candlesticks, and placed five of them on each side of the sanctuary. It represented Jesus Christ, who hath the seven spirits of God, as the sole enlightener of his church; and his church as the enlightener of this dark world, Exod. 25. 31—40; 40. 22—25; Lev. 24. 1—4; Num. 8. 1—4; 1 Sam. 3. 3; 1 Kings 7. 49; 2 Chron. 4. 7. (5.) The BRAZEN LAVER was a large vessel, holding water for the priests to wash their hands or feet, or the sacrifices, while they were occupied in their work at the tabernacle or temple. It stood near to the entrance of the sanctuary. Solomon formed ten new lavers, each capable of containing about 307 gallons, 5 pints, English wine measure; five of which he placed on each side of the entrance to the sanctuary upon bases

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of curious workmanship. He also formed a still larger vessel, called the BRAZEN SEA, which, upon occasion, could hold 23,029 gallons, 5 pints, which he placed upon twelve brazen oxen, three looking towards each quarter. This represented Jesus Christ, as the fountain opened for the purification of his people, exhibited in the gospel by the twelve patient, pure, and laborious apostles, and other ministers, Exod. 30. 17—21; 38. 8; Lev. 8. 10, 11; 1 Kings 7. 23—40; 2 Chron. 4. 2—6, 14, 15; Heb. 9. 21. (6.) The ALTAR, upon which the Lord's part of the sacrifices and meat-offerings was burned. Before the flood we read of no altars at all. Before the erection of the tabernacle the altars appear to have been formed of earth, or unhewn stones; and such were afterwards used on some particular occasions. They represented Jesus in his debased state, but capable of enduring the flames of his Father's wrath. That which Moses formed consisted of shittim-wood overlaid with brass. It was about 9 feet square, and 5½ feet high. Its top was a brazen grate, through which the ashes of the oblations fell into a pan below. At each corner it had a brazen spire, or horn, which protected man-slayers. It was carried about, when necessary, on staves of shittim-wood overlaid with brass. The new altar which Solomon built for the temple, was 36½ feet square, and its height 18¼ feet. It had an easy access on the east side. After the captivity, a large pile of stones appear to have supplied the place of it. This altar was consecrated by an unction of blood and oil. It represented Jesus Christ, in his debased state, as our infinitely-valuable Mediator, all-sufficient atonement, and never-failing refuge from God's wrath; through whom we have access to, and nourishment from God; and our persons and services are rendered acceptable in his sight, Exod. 27. 1—9; 29. 36, 37; 38. 1—7; 1 Kings 7. 50; 2 Chron. 4. 1; Ezra 3. 3; with Gen. 8. 20; 12. 7; 35. 1, 3; Exod. 20. 24, 25; Num. 19. 3; Deut. 21. 4; Jos. 8. 30—35; Judg. 6. 24; 1 Sam. 7. 6; 2 Sam. 24. 25; 1 Kings 8. 63, 64; 18. 30, 32. (7.) For calling together the Hebrew assemblies, for announcing their journeys in the wilderness, for encouraging them in their battles, for proclaiming their festivals, or for triumphing on them by a solemn sound over the sacrifices, Moses made two SILVER TRUMPETS for the priests. Solomon increased the number to 120. These represented the gospel, by the preaching of which sinners are gathered to Jesus, animated to their spiritual pilgrimage, encouraged in their Christian warfare, and have their liberties and spiritual feasts announced:—and of which the great subject is Christ and him crucified, Num. 10. 1—10; 2 Chron. 5. 12; Psalm 81. 1, 2; 89. 15. (8.) The STANDARDS of weight and measure, kept in the sanctuary, might represent Christ's word and his perfect pattern; Ezek. 45. 9—12; Exod. 30. 13.

VII. TYPICAL OBLATIONS. Immediately after the fall, God appears to have instituted sacrifices. With the skins of sacrificed animals our first parents were clothed by him, Gen. 3. 21. Abel's offering of a sheep, Noah's oblations of animals and fowls, Abraham's oblation of a ram instead of Isaac, Gen. 4. 4; 8. 20; 22. 13; Job's offerings for his children, and his friends' oblations for themselves, Job 1. 5; 42. 8; are the most noted sacrifices we read of during the first 2513 years of the world. Never till in the federal transaction between God and Israel, Exod. xxiv. do we read of any sacrifices besides burnt-offerings. (1.) God having separated the Hebrews for a people to himself, exceedingly extended, and expressly inculcated the law of typical oblations; including SACRIFICES, in which there was a destruction of the animal life to the honour of God; and GIFTS, in which no life was destroyed; as in meat-offerings, drink-offerings, soul ransom-money, tithes, &c. While these oblations were intended as an acknowledgment that the Hebrews held all their property from God, they were typical of Jesus Christ, offered to God, and useful to men; and generally represented the moral duties of ministers and people. The *animals*, as living, eatable, clean, tame, social, valuable, male, and in the prime of life, &c. and the fine flour, marked out the necessary excellency in Jesus Christ and his people, and their services. The *voluntary* manner in which they were offered represented the willing and cheerful obedience of Christ and his people. The *presentation thereof, at the door of the tabernacle*, imported dedication to God, and acceptableness, through Christ's person and mediation. The *laying on of the offerer's hands* imported the transferring of guilt on the sacrifice, and the devoting it to God. The *slaughter* of the animals represented the death of Christ, that the offerer ought thus to have suffered, and our surrender of our life to his service. The *sprinkling* of the blood *round about the altar*, or *towards the mercy-seat*, &c. marked the divine virtue of Christ's blood to satisfy an offended God, and purify the whole church. The *washing* of the sacrifice, or any part of it, marked the perfect purity of Christ—in which his people ought to imitate him. The *burning* of the whole or part of the oblation represented the sufferings of Christ and his people. The *holy fire* denoted the wrath of God preying upon Christ, and holy love flaming in Christ and in his people. The *parting of the oblations* between God and the priests, or, in some cases, also the people, imported that the obedience and suffering of Christ, and even of his people, at once glorify God, and bring advantage to men.

These oblations were (1.) BURNT-OFFERINGS, so called, because the flesh was wholly burnt. They represented Jesus Christ, by the complete sacrifice of himself, honouring all his Father's perfections, that his people might obtain spiritual clothing, nourishment, and comfort, Lev. 1. 2, 13; 6. 8—13; 7. 8; 22. 19—27; Num. 15. 1—16; xxviii. xxix. (2.) The SIN and TRESPASS-OFFERINGS were never merely voluntary. They represented Jesus Christ, divinely charged with our sins, and dying in our stead for the satisfaction of God's justice, and for advancing his own and his people's happiness, Lev. iv. v.; 6. 1—7, 24—30; 7. 1—11; xvi.; Num. 15. 22—31. (3.) PEACE-OFFERINGS thanked God for mercies received, and obtained mercies desired, or paid vows. These offerings represented Jesus Christ as purchasing for us everlasting peace and prosperity, to the honour of his Father, the joy of ministers, and the speedy comfort of saved men, Lev. iii.; 7. 11—21, 28, 34; Deut. 18. 3. (4.) The MEAT-OFFERINGS, whether offered separately by themselves, or as appendages to burnt-offerings, peace-offerings, trespass-offerings, or to the kid and lamb sin-offerings, consisted of fine flour, frankincense, oil, and salt. Whether they were baked or fried, or not, a part thereof was burnt on the altar to the Lord, and the rest belonged to the priests. They represented Jesus Christ, the most excellent fruit of the earth, prepared by dolorous sufferings to be the everlasting joy of Jehovah, and delightful nourishment of his chosen people, Lev. ii.; 6. 14—23; 7. 9, 10; Num. 15. 1—16; 18. 9, 10. (5.) The DRINK-OFFERINGS of wine were scarcely ever used alone, but attended the meat-offerings. Part of the wine was poured out to the Lord on the altar, and the rest was given to the priests. They represented that fulness of consolation which flows from Jesus' offering of himself for us, and our feeding on him by faith, Exod. 29. 40; Num. 15. 1—16; xxviii. xxix. (6.) The HOLY ANOINTING OIL was formed by pounding together myrrh, cinnamon, cassia, calamus, and olive oil. By an unction of it the priests and holy utensils were consecrated to their sacred work; and on nothing else might it be put, or any ointment made like unto it under pain of death. It represented the Holy Ghost in his manifold precious virtues, by whom Jesus Christ, his ministers, people, and ordinances, are consecrated to, and fitted for their respective uses, Exod. 30. 22—33. (7.) The SOUL-RANSOM MONEY, of which every man, poor or rich, was to give half a shekel when the congregation was numbered, if not once every year, that there might be no plague among them, represented Jesus Christ as a ransom, equally given for both poor and rich, to prevent the infliction of God's wrath on his people, Exod. 30. 11—16; 38. 25, 26. (8.) The FIRST-FRUITS of animals, vegetables, dough, wool, &c. which were partly assigned to the Lord, and partly to the priests, represented Jesus Christ as the great honourer of God, and the sanctifying head of his people; and represented his people as the glory and preservers of nations and churches, Exod. 13. 12—16; 22. 29, 30; Lev. 22, 27; Num. 18. 12—18; 15. 17—21. (9.) To commemorate the Israelites' living in the wilderness on *tenth deals* of manna, their limited meat-offerings were all proportioned by *tenth deals*, Num. 15. 1—16; for the same reason the share, which the Lord demanded of their crop, was measured by TENTHS or TITHES. One tenth of their whole income from their fields, &c. was assigned to the Levites in general, who gave a TENTH part thereof to the priests. A second TENTH of their incomes was appointed to be spent in feasting the poor, &c. at the sacred festivals. At least every third year, ANOTHER TENTH, or perhaps the SECOND TENTH, was to be given to the Levites and the poor at their homes. These TITHES figured out Jesus Christ as the abundant provision of his people; and his people as the abundant means of his satisfaction and delight. They represented the duty of our devoting a considerable part of our incomes to the Lord, and of maintaining his faithful ministers in a decent manner, Num. 18. 20—32; Deut. 14. 22—29. (10.) DEVOTED things or persons assigned to the Lord by voluntary vow, more or less solemn. Nothing belonging to the Lord by an antecedent claim, as *first-fruits*, *tithes*, &c. might be devoted. Nothing devoted might be redeemed back, without paying a *fifth part* more than the priest's estimation of its worth. And nothing *devoted under a curse* could be redeemed at all. These gifts represented Jesus Christ and his saints voluntarily, deliberately, and irrevocably devoted to the service of God, Lev. xxvii.

The WAVE and HEAVE-OFFERINGS were not different from what we have mentioned, but were either *less sacred* oblations, or but a part of the *more sacred*. Thus the right shoulder and breast, fat, kidneys, &c. of the priest's ram of consecration, with the loaf, the cake of oiled bread, and wafer of unleavened bread, which attended it, Exod. 29. 22—26; Lev. 8. 25—29; the right shoulder and breast, and perhaps the fat, of all peace-offerings, with the leavened loaf of the thank-offering, Lev. 7. 30; 10. 15; the lepers' trespass-offering with its attendant log of oil, Lev. 14. 12, 24; the jealousy-offering, Num. 5. 25; the sheaf or omer of ripe ears at the feast of unleavened bread, Lev. 23. 15; the two loaves at Pentecost, and their attendant peace-offering, Lev. 23. 19, 20; the first of the dough, Num. 15. 19, 21; the tithes, Num. 18. 24—30; the Lord's tribute of the spoil of Midian, Num. 31. 29, 41; were *heaved* up towards heaven, or *waved* towards the four winds, in acknowledgment of their coming from God, and in token of devoting them to his service, who is the Most High, and every where present Jehovah.

More abundantly to represent Jesus Christ in his person, his righteousness and the virtue of them, two or more of the simple sacrifices were often joined together. Thus, for the consecration of the Levites, for the purification of a defiled Nazarite, for the purification of a woman polluted by child-birth, for the purification of one cured of a running issue, and for a congregational sin of ignorance or bird-expiation, a burnt-offering and a sin-offering were connected, Lev. 5. 7; 12. 6, 8; 15. 14, 30; Num. 8. 12; 6. 11; 15. 24. For the consecration of priests, a sin-offering, a burnt-offering, and ram of consecration, *i. e* a kind of peace-offering, Exod. xxix.; Lev. viii. ix. For a Nazarite after finishing his vow, a sin-offering, burnt-offering, and peace-offering, Num. 6. 14. For the purification of a healed leper, a bird-offering, a burnt-offering, a sin-offering, and a trespass-offering, Lev. 14. 6—20. For dedicating the Mosaic altar, burnt-offerings, sin-offerings, peace-offerings, twelve days repeated, Num. vii. For dedicating Solomon's temple, large burnt-offerings and peace-offerings, 1 Kings 8. 63, 64. For dedicating Zerubbabel's temple, burnt-offerings, sin-offerings, and peace-offerings, Ezra 6. 16. At Pentecost, a burnt-offering, sin-offering, and peace-offering, Lev. 23. 15—21; Num. 28. 26—31. At the other monthly and annual festivals, a burnt-offering and sin-offering, Lev. xxiii.; Num. xxviii. xxix.

VIII. TYPICAL OR SACRED SEASONS. (1.) To be a constant mean of Israel's fellowship with God, and to represent Jesus Christ as predestinated before the foundation of the world, and in these last times offered for all the elect, to be the constant nourishment of their souls, and daily mean of their access to God and familiar intimacy with him, a lamb, bought with the public money, and charged with the guilt of all the tribes, by the laying on of the hands of the *stationary men* who represented them, was offered for the nation every morning about nine o'clock, while the incense was burnt on the golden altar, and the people prayed in the court; and another in the afternoon; with their respective meat-

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offerings and drink-offerings, Exod. 29. 38—45; Lev. 6. 9, 12; Num. 28. 1—8, &c. (2.) To prefigure the evangelical and celestial rest, and more abundant manifestation of Jesus Christ therein, not only was every SABBATH to be observed as a day of rest from all manner of work, and used in the exercises of devotion, but thereon the morning and evening sacrifices were doubled, Exod. 31. 12—17; 35. 2, 3; Num. 15. 32, 35; 28. 9, 10. (3.) To thank God for the merciful alterations of the moon, and changing of the seasons; to expiate the sins, and make grateful acknowledgment of the mercies of the finished month, and to supplicate the continuance of these favours, and to represent the renovation of all things to infinite advantage by Jesus' incarnation and mediation, and the happy and extensive discovery and virtue of himself and his work in the *evangelical* and *eternal* state; the DAY OF THE NEW MOON'S APPEARANCE was celebrated by abstinence from the *servile labours* of ploughing, sowing, &c. and a large burnt-offering of two bullocks, one ram, and seven lambs—and a sin-offering of one kid was offered for the congregation; over which sacrifice the priests blew with the silver trumpets, Amos 8. 5; 2 Kings 4. 22; Num. 28. 11—15; 10. 10; Psalm 81. 1, 2. (4.) To commemorate the Hebrews' deliverance from Egypt; to seal the covenant of grace with the genuine seed of Abraham; to prefigure our redemption through the slaughter of Jesus Christ, the Lamb of God, in the end of the world, by the rulers and people of Judah at this very season of the year; and to represent our safe and delightful feeding on him by faith and with godly sorrow; the PASSOVER was yearly observed on the 14th day of that month in which they came out of Egypt; which for commemoration of that deliverance, was appointed to *begin* their sacred year, and answered nearly to our month of March. A male lamb or kid of a year old, was taken, sacrificed, or at least slain; its blood sprinkled on the door-posts and upper lintel, as a means of preservation from the angel who destroyed the first-born of the Egyptians: and the flesh of it being roasted, without breaking a bone thereof, was eaten that same night by about twelve or twenty in company, with unleavened bread, bitter herbs, and pious conference. Such as could not observe it that very day, did it on that same day in the following month, Exod. xii.; Lev. 23. 5; Jos. 5. 10; Deut. 16. 1—7; Num. 9. 9—14; 28. 16; 2 Chron. 30. 1—20; 35. 1—18. (5.) To commemorate the Israelites' affliction and coarse fare in Egypt, and their sudden deliverance therefrom; to commemorate their seven days' travels before they got through the Red Sea; to prefigure the low and afflicted, but devout life of our Redeemer and of his saints on earth; and to prefigure the fate of his gospel church; the FEAST OF UNLEAVENED BREAD was observed on the seven days which followed the passover; on the first and last of which no *servile work* of ploughing, sowing, or the like, was transacted. No bread but *unleavened* was eaten upon any of the seven. On each of them two bullocks, one ram, and seven lambs, were offered for a burnt-offering, and a kid for a sin-offering for the congregation. The silver trumpets were blown over the burnt-offering, while it lay on the altar; Exod. 12. 17—20; 13. 4—10; 23. 14—17; 34. 18; Lev. 23. 6—8; Deut. 16. 8; Num. 28. 17—25. To sanctify the approaching harvest, and prefigure the resurrection of Jesus Clirist, our great sacrifice from the dead on that very day of the year, and the effectual spread of the gospel which followed it, a *sheaf of barley* was publicly reaped, thrashed, and winnowed: *an omer of the meal or ears*, being *waved* and *heaved* along with frankincense and oil, part of it was burnt on the altar along with a lamb for burnt-offering, and part of its double meat-offering, Lev. 23. 9—14. (6.) To give thanks for their quiet possession of Canaan, and for the mercies of the finished harvest; to commemorate the publication of the law from mount Sinai; to prefigure the effusion of the Holy Ghost after our Saviour's ascension, and the amazing spread and influence of the gospel by means thereof, was the festival of PENTECOST observed; *i. e.* of the fiftieth day after the passover, about our Whitsuntide. No *servile work* was done thereon. Besides the ordinary festival sacrifice of two bullocks, two rams, and seven lambs, for a burnt-offering, and a kid for a sin-offering, another sacrifice was offered of one bullock, two rams, and seven lambs, for a burnt-offering, a kid for a sin-offering, and two lambs for a peace-offering, along with two leavened loaves, each containing a tenth deal of fine flour, as the first-fruits of their finished wheat harvest. In presenting this oblation, they made a solemn acknowledgment of the original meanness of their nation, and of God's gracious fulfilment of his promises to them, Exod. 23. 14—17; 34. 22, 23; Lev. 23. 15—21; Num. 28. 26—31; Deut. 16. 9—12; 26. 1—11. (7.) To commemorate the creation of all things at this season; to thank God for the mercies of the finished civil year, and to obtain mercies for the year now commencing; to prepare the people for the *great day of atonement;* and especially to prefigure the joyful and efficacious spread of the gospel of our crucified Redeemer, was the FEAST OF TRUMPETS observed on the first day of the first civil, but seventh sacred month. No *servile work* was done thereon. To the *new moon* offering above mentioned was added another sacrifice of one bullock, one ram, and seven lambs for a burnt-offering, and a kid for a sin-offering. The silver trumpets, or others of rams' horns, were blown over the burning sacrifices from morning till night, Num. 29. 1—6; 10. 10. (8.) Perhaps to commemorate the fall of man on this day of the year, or to commemorate God's reconcilement to Israel after they had worshipped the golden calf, or contemned Canaan; but chiefly for expiating the sins of the preceding year, and to prefigure Jesus' debased and laborious course of obedience and suffering as the sole mean of atonement for a guilty world before God, the ANNUAL EXPIATION was observed on the 10th day of this month. No manner of work was to be done thereon more than on the Sabbath. All the Hebrews observed it in solemn *fasting* and *affliction of their souls*. After the daily sacrifice of a lamb, for a burnt-offering, and the festival sacrifice of one bullock, one ram, seven lambs, for a burnt-offering, and a kid for a sin-offering, were finished, the high priest, washed in water, and mostly dressed in his plain garments, performed the whole work of sacrificing peculiar to that day. For himself and his fellow priests he offered a bullock for a sin-offering. Having carried some incense into the Holy of Holies, and kindled it before, perhaps on the west side of the ark, he carried in part of the bullock's blood, and sprinkled it amidst the smoke of the incense, once towards the top, and seven times towards the foreside of the ark. Of the two goats for a sin-offering for the whole nation, one chosen by lot was offered: part of its blood was carried into the most holy place, and sprinkled once towards the top, and seven times towards the front of the mercy-seat, to make atonement for the oracle and sanctuary, which was ceremonially polluted by the sins of the worshippers who attended at it. The rest of the blood of the goat, mingled with part of the blood of the bullock, was sprinkled towards both sides of the sanctuary. The horns of the golden, and I suppose also of the brazen altar, were tipt therewith seven times. The other goat, after being charged with the guilt of the nation, confessed to God over his head, was dismissed by a fit person into the wilderness. Two rams, one for the priests, and another for the people, were then offered for burnt-offerings; along with the fat of the bullock and goat of the sin-offerings; the flesh of which was burnt without the camp. The high priest then solemnly blessed the people, Num. 29. 7—11; Lev. 23. 26—32; xvi. (9.) To commemorate the Israelites' safe dwelling in their tents for forty years in the Arabian wilderness; to show their thankfulness to God for their happy enjoyment of their fruitful country; to prefigure Jesus' tabernacling in our nature, and through his whole life solemnly offering up himself an infinitely valuable sacrifice to God, to make reconciliation for the sins of his people; to prefigure the state of the gospel church, the abundant manifestation and virtue of a crucified Redeemer therein, and the noted rest and joy of the apostolic and millennial periods; and to represent the believers' pilgrimage on earth, and at last happy entrance into heaven, was the FEAST OF TABERNACLES celebrated by all the Israelites, at the place where God's tabernacle or temple stood, on the 15th and seven following days of the *seventh sacred* and *first civil* month. The first and last days thereof were solemn convocations, on which no *servile work* was done: the people dwelt in booths formed of olive branches, &c. and sin-offerings, and large, but constantly decreasing burnt-sacrifices, were offered on each of the days for the Israelitish nation, Lev. 23. 33—43; Deut. 16. 13—15; 31. 10; Neh. 8. 13—18; Num. 29. 12—38. The law was read with peculiar solemnity at the feast of tabernacles, &c. and it was only at THIS FEAST, the PASSOVER or feast of unleavened bread, and PENTECOST, that all the males of Israel, capable of travelling, were obliged to attend, Exod. 23. 14—17; 34. 22, 23; Deut. 16. 16. (10.) For securing solemn instruction to the Hebrew nation; for relief of the poor, especially such as were in debt; and to mark Canaan the Lord's peculiar and rightful property; to manifest that not its fruitful soil, but God's providence was their security for a supply; and to prefigure our spiritual redemption, liberty, and rest, through Jesus Christ, particularly in the New Testament church and heavenly state, the SEVENTH YEAR, beginning with the seventh sacred month, when the fields were quite clear of the crop, was observed as a sabbath. The fields lay uncultivated; their spontaneous growth was common property, but chiefly belonged to the poor. And the debt which one Israelite owed to another was forborne if not remitted, Lev. 25. 2—7; Deut. 15. 1—18; 31. 10. (11.) To keep the property of their respective shares of Canaan fixed in the Hebrew families, and to keep their genealogies clear till Christ should come; to prevent perpetual oppression, poverty, and bondage, or even undue hastening to be rich; but chiefly to prefigure our redemption by Jesus Christ in the evangelical and celestial state of the church, that year, which, beginning on the 10th day of the seventh sacred month, *i. e.* the fast of expiation consisting partly of the 49th, and partly of the 50th year, was observed as a JUBILEE of rest. It was proclaimed by sound of trumpet through the whole country; perhaps most of the inhabitants joined in the solemn sound. The fields lay uncultivated. The spontaneous growth belonged chiefly to the poor. Every debt which one Israelite or proselyte of the covenant owed to another was absolutely and finally remitted. Slaves and prisoners were set free. Estates which had been sold, reverted to their original proprietors; and hence the nearer to the approaching jubilee a sale took place, the price of lands was so much the lower, Lev. 25. 8—55.

IX. TYPICAL PURIFICATIONS. Defilement was contracted in various ways, and from various causes. Corresponding methods of purification were appointed; see Num. 15. 30, 31; 1 Sam. 3. 14; Num. v.; Deut. xxi.; Lev. iv.; 16. 24—28; 5. 2—8; Lev. xii. xiii. xiv.; 13. 6; xv.

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A CHRONOLOGICAL TABLE

OF THE

PRINCIPAL EVENTS RECORDED IN THE BIBLE;

ABRIDGED FROM ARCHBISHOP USHER AND FATHER CALMET; TOGETHER WITH THE CORRESPONDING DATES ADOPTED BY THE REV. DR. HALES, IN HIS "NEW ANALYSIS OF CHRONOLOGY."

Dr. Hales.	Anno Mundi, or Year of the World.	PERIOD I. FROM THE CREATION TO THE DELUGE.	Year before Christ, 4000 before A.D.	Dr. Hales.
1	1	The Creation, Gen. i. ii.	4004	5411
		Eve tempted by the Serpent, disobeys God, and persuades her husband Adam to disobedience also.		
		God drives them out of Paradise, Gen. iii.		
100	6	Cain born, Adam's eldest son, Gen. iv. 1.		
101	7	Abel born, Adam's second son, Gen. iv. 2.	3998	5311
201	128	Cain kills his brother Abel, Gen. iv. 8.	3997	5310
230	130	Seth born, son of Adam and Eve, Gen. iv. 25; v. 3.	3876	5210
435	235	Enos born, son of Seth, Gen. iv. 26.	3874	5181
625	325	Cainan born, son of Enos, Gen. v. 9.	3769	4976
795	395	Mahalaleel born, son of Cainan, Gen. v. 12.	3679	4786
960	460	Jared born, son of Mahalaleel, Gen. v. 15.	3609	4616
1122	622	Enoch born, son of Jared, Gen. v. 18.	3544	4451
1287	687	Methuselah born, son of Enoch, Gen. v. 21.	3382	4289
1474	874	Lamech born, son of Methuselah, Gen. v. 25.	3317	4124
930	930	Adam dies, aged 930 years, Gen. v. 5.	3130	3937
1487	987	Enoch translated; he had lived 365 years, Gen. v. 24.	3074	4481
1142	1042	Seth dies, aged 912 years, Gen. v. 8.	3017	3924
1656	1056	Noah born, son of Lamech, Gen. v. 28, 29.	2962	4269
1340	1140	Enos dies, aged 905 years, Gen. v. 11.	2948	3755
1534	1235	Cainan dies, aged 910 years, Gen. v. 14.	2864	4071
1690	1290	Mahalaleel dies, aged 895 years, Gen. v. 17.	2769	3877
1922	1422	Jared dies, aged 962 years, Gen. v. 20.	2714	3721
2136	1536	God informs Noah of the future deluge, and commissions him to preach repentance to mankind, 120 years before the deluge, Gen. vi. 13.	2582 2468	3489 3275
2227	1651	Lamech dies, the father of Noah, aged 777 years, Gen. v. 31.	2353	3184
2348	1656	Methuselah dies, the oldest of men, aged 969 years, in the year of the deluge; and the same year, Noah, being 600 years old, by divine command enters the ark, Gen. v. 27.	2348	3163
		PERIOD II. FROM THE DELUGE TO THE BIRTH OF ABRAHAM.		
2257	1657	Noah and his family quit the ark. He offers sacrifices of thanksgiving. God appoints the rainbow as a pledge that he would send no more an universal deluge, Gen. viii. 15, 20; ix. 12.	2347	3154
2258	1658	Arphaxad born, the son of Shem, Gen. xi. 10.	2346	3153
2393	1693	Salah born, son of Arphaxad, Gen. xi. 12.	2311	3018
2523	1723	Heber born, son of Salah, Gen. xi. 14.	2281	2888
2657	1757	Peleg born, son of Heber, Gen. xi. 16.	2247	2754
2797	1770	The building of the tower of Babel, Gen. xi. 2—4.	2234	2614
2857	1770	The confusion of languages, and the dispersion of the nations, Gen. xi. 5—9.		2554
2857	1771	The beginning of the Babylonian or Assyrian monarchy by Nimrod; and of the Egyptian empire by Ham the father of Mizraim.	2233	2554
		The trial of Job, according to Dr Hales, took place.	2130	2337
2787	1787	Reu born, the son of Peleg, Gen. xi. 18.	2217	2624
2919	1819	Serug born, son of Reu, Gen. xi. 20.	2185	2492
3049	1849	Nahor born, Son of Serug, Gen. xi. 22.	2155	2362
3128	1878	Terah born, son of Nahor, Gen. xi. 24.	2126	2283
3198	1948	Haran born, son of Terah, Gen. xi. 26.	2056	2213
2969	1969	The death of Belus, succeeded by Ninus.	2035	2442
2606	2006	The death of Noah, aged 950 years, and the beginning of postdiluvian idolatry, Gen. ix. 29.	1998	2805
3258	2008	Abram born, the son of Terah, Gen. xi. 26.	1996	2153
		PERIOD III. FROM THE BIRTH OF ABRAHAM TO THE DEPARTURE OF THE ISRAELITES OUT OF EGYPT, AND THEIR RETURN INTO THE LAND OF CANAAN.		
3318	2017	The death of Ninus, succeeded by his wife Semiramis.	1987	2093
3268	2018	Sarai born, wife of Abram.	1986	2143
3318	2087	The call of Abram from Ur of the Chaldees to Haran in Mesopotamia, where his father Terah died, aged 205 years, Gen. xi. 31, 32.	1917	2093
3333	2083	The second call of Abram from Haran. He comes into Canaan with Sarai his wife, and Lot his nephew; and dwells at Sichem, Gen. xii. 1—6.	1921	2078
334	2084	Abram goes into Egypt; Pharaoh takes his wife, but soon restores her again. Abram returns from Egypt; he and Lot separate, Gen. xii. 10—20; xiii. 1—12.	1920	2077
3341	2091	Abram's victory over the five kings, and rescue of Lot, Gen. xiv. 13-16.	1913	2070
3344	2094	Sarai gives her maid Hagar for a wife to her husband Abram. Ishmael born, the son of Hagar and Abram. Abram was 86 years old, Gen. xvi.	1910	2067
3357	2107	The new covenant of the Lord with Abram, Gen. xvii. 1—22.		
		Sodom, Gomorrah, Admah, and Zeboim, burned by fire from heaven. Lot is preserved; retires to Zoar; commits incest with his daughters, Gen. xix. 23—38.	1897	2054
3358	2108	Abraham departs from the plains of Mamre to Beer-sheba. Isaac born, Gen. xxi. 5—33.	1896	2053
3383	2133	Abraham offers his son Isaac for a burnt offering, Gen. xxii. 1—14.	1871	2028
3398	2148	Sarah dies, aged 127 years, Gen. xxiii 1, 2. Isaac marries Rebekah, Gen. xxiv. 67.		
3418	2168	Jacob and Esau born, Isaac being 60 years old, Gen. xxv. 24—26.	1856	2013
3438	2186	Abraham dies, aged 175 years, Gen. xxv. 7, 8.	1836	1993
3495	2245	Isaac blesseth Jacob, who withdraws into Mesopotamia, to his uncle Laban, Gen. xxvii. 28, 29, 43; and marries first Leah, then Rachel, Gen. xxix 20—30.	1818 1759	1973 1916
3526	2276	Joseph being 17 years old, tells his father Jacob his brethren's faults; they hate him and sell him to strangers, who take him into Egypt, Gen. xxxvii. Joseph sold again, as a slave, to Potiphar, Gen. xxxix 1—20.	1728	1885
3539	2289	Pharaoh's dreams explained by Joseph, who is made governor of Egypt, Gen. xli. 9—45.	1715	1872
3548	2298	Joseph's ten brethren come into Egypt to buy corn. Joseph imprisons Simeon. His brethren return, Gen. xlii. 3—29; Joseph discovers himself, and engages them to come to Egypt with their father Jacob, then 130 years old, Gen. xlv 3—28.	1706	1863
3683	2433	A revolution in Egypt. The Israelites persecuted. Moses born; exposed on the banks of the Nile; and found by Pharaoh's daughter, who adopts him, Exod. i. 8;—ii. 10.	1571	1728
3723	2473	Moses kills an Egyptian; flees into Midian; marries Zipporah, the daughter of Jethro; has two sons by her, Gershom and Eliezer, Exod. ii. 11—22.	1531	1688
		According to Archbishop Usher, the trial of Job took place.	1520	
3763	2513	Moses, commissioned by God, returns into Egypt, Exod. iv. 20.	1491	1648
		Pharaoh refuses to set the Israelites at liberty, Exod. v. 2		
		Moses inflicts ten plagues on Egypt, Exod. vii. 19;—xii. 30; after which the Israelites are liberated, Exod. xii. 33.		
		Pharaoh pursues the Israelites with his army, and overtakes them at Pi-hahiroth. The waters divided. Israel goes through on dry ground. The Egyptians drowned, twenty-first of the first month, Exod. xiv.		
3764	2514	The delivery of the law from Mount Sinai, Exod. xix. 18;—xx. 17.	1490	1647
3765	2515	The people resolve on entering Canaan, but are repulsed by the Amalekites and the Canaanites, Num. xiv 40—45.	1489	1646
		Establishment of the priesthood, &c. Num. iii.		
		The sedition of Korah, Dathan, and Abiram, is supposed to have happened about this time, Num. xvi.		
3803	2553	The Israelites enter Canaan, Num xxi. 1—3.		
		The death of Moses, who is succeeded by Joshua, Deut. xxxiv. 1—6. Joshua sends spies to Jericho, Josh. ii. 1.	1451	1608
		PERIOD IV. FROM THE RETURN OF THE ISRAELITES INTO THE LAND OF CANAAN TO THE ESTABLISHMENT OF THE REGAL STATE.		
3803	2553	The people pass the river Jordan, Josh. iii. 14—17. Joshua restores circumcision, Josh. v. 2. The Gibeonites make a league with Joshua, Josh. ix. 3—15. War of the five kings against Gibeon, whom Joshua defeats, Josh. x. 1—27.	1451	1608
3804	2554	War of Joshua against the kings of Canaan; conquest and division of the country, &c. Josh. xii.	1450	1607
3811	2561	Joshua renews the covenant between the Lord and the Israelites, Josh. xxiv 14—25. Joshua dies, aged 110 years, Josh. xxiv. 29.	1443	1600
		After Joshua's death, the elders govern about eighteen or twenty years, during which time happen the wars of Judah with Adonibezek, Judg. i. 5—7.		
3849	2599	During the succeeding anarchy happened the idolatry of Micah, Judg. xvii. 1—6, and the war of the twelve tribes against Benjamin, to revenge the outrage committed on the wife of the Levite, Judg. xix. 20, 21.	1405	1562

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Dr. H.	A. M.		B. C.	Dr. H.
3849	2599	God sends his prophets in vain to reclaim the Hebrews. He permits, therefore, that they should fall into slavery under their enemies, 1 Sam. iv.	1405	1562
3985	2469	Deborah, Barak, and others, judge the Israelites, Judges iv; v.	1535	1426
4045	2519	Gideon delivers Israel, Judges vii.	1485	1366
4158	2632	Jepthah's exploits and vow, Judges xi.	1372	1253
4189	2663	Under the judicature of Gideon, God raises up Samson, Judges xiii. The actions of Samson, Judges xiv. 15, 16.	1341	1222
4259	2713	The birth of Samuel, 1 Sam. i. 20.	1291	1152

PERIOD V.

FROM THE ESTABLISHMENT OF THE REGAL STATE TO THE BABYLONISH CAPTIVITY.

4341	2745	The Israelites ask a king of Samuel, 1 Sam. viii. 5. Saul is appointed and consecrated king, 1 Sam. x. 24.	1259	1070
4343	2747	War of the Philistines against Saul, who, having disobeyed Samuel's orders is rejected by God, 1 Sam. xiii.	1257	1068
4351	2755	Saul's second offence, 1 Sam. xv. 9.	1249	1060
4361	2785	David succeeds to Saul on the throne of Israel, 2 Sam. ii; vii.	1219	1050
4375	2819	Absalom's rebellion against his father David quashed, 2 Sam. xv. *et seq.* The restoration of David, 2 Sam. xviii. 32.	1185	1036
4381	2825	Adonijah aspires to the kingdom, 1 Kings i. 5. David causes his son Solomon to be crowned, who is proclaimed king by all Israel, 1 Kings i. 33, 34.	1179	1030
		The death of David, aged 70 years, 1 Kings ii. 10.		
		Solomon reigns alone, having reigned about six months in the life-time of his father David, 1 Kings ii. 12. He reigned in all 40 years.		
4391	3001	The temple of Solomon finished, being seven years and a half in building, 1 Kings vii. 51. Its dedication, 1 Kings viii.	1003	1020
4421	3029	The death of Solomon, 1 Kings xi. 33. Succession of Rehoboam, 1 Kings xii. 1; and the revolt of the ten tribes, 1 Kings xii. 16. Jeroboam the son of Nebat acknowledged king of the ten tribes, 1 Kings xii. 20.	975	990

KINGS OF JUDAH FOR 388 YEARS.

4422	3030	Rehoboam, intending to subdue the ten tribes, is commanded to forbear, 1 Kings xii. 21—24.	974	989
4424	3032	Rehoboam gives himself up to impiety, 1 Kings xiv. 21—24.	972	987
4438	3046	Rehoboam dies. Abijam succeeds him; reigns three years, 1 Kings xiv. 31.	958	973
4439	3047	Abijam's victory over Jeroboam; who loses many thousands of his troops, 2 Chron. xiii. 1—20.	957	972
4441	3049	Abijam dies. Asa succeeds him, and suppresses idolatry in Judah, 1 Kings xv. 8—15.	955	970
4471	3064	Asa engages Ben-hadad, king of Syria, to make an irruption into the territories of the kingdom of Israel, to force Baasha to quit his undertaking at Ramah, 1 Kings xv. 18—21.	940	940
4482	3090	Death of Asa, who is succeeded by Jehoshaphat, 1 Kings xv. 24.	914	929
		He expels superstitious worship, 2 Chron. xvii. 6.		
		Elijah removed from this world in a fiery chariot, 2 Kings ii. 11, 12.		
4514	3107	Jehoshaphat accompanies Ahab in his expedition against Ramoth Gilead; where he narrowly escapes a great danger, 2 Chron. xvii.	897	897
4515	3108	Jehoshaphat equips a fleet for Ophir: Ahaziah king of Israel partaking of the design, the fleet is destroyed by tempest, 2 Chron. xx. 35—37.	896	896
4517	3115	Jehoshaphat dies; Jehoram succeeds him, 2 Chron. xxi. 1.	889	904
4515	3117	Jehoram, at the importunity of his wife Athaliah, introduces into Judah the worship of Baal, 2 Chron. xxi. 6, 11. He is smitten by God with an incurable distemper in his bowels, 2 Chron. xxi. 15, 18—19. Makes his son Ahaziah viceroy, or associate in his kingdom. Jehoram dies, 2 Chron xxi. 20.	887	896
		Joash, or Jehoash, born.		
		Homer the Greek poet flourishes.		
4516	3120	Ahaziah accompanies Jehoram king of Israel to the siege of Ramoth Gilead. He is slain by Jehu, 2 Chron. xxii. 5—9.	884	895
		Athaliah kills all the royal family, 2 Chron. xxii. 10: usurps the kingdom, 2 Chron. xxii. 12. Jehoash is preserved and kept secretly in the temple six years, 2 Chron. xxii. 11.		
4522	3126	Jehoiada the high priest sets Jehoash on the throne of Judah, and slays Athaliah, 2 Chron. xxiii. 11—15.	878	889
4562	3164	Zechariah the high priest, son of Jehoida, killed in the temple by order of Jehoash, 2 Chron. xxiv. 20—22.	840	849
4563	3165	Hazael king of Syria wars against Joash, 2 Chron. xxiv. 23, 24.	839	848
		Hazael returns against Jehoash, and forces large sums from him, 2 Chron. xxiv. 23; 2 Kings xii. 17, 18.		
4591	3178	Jehoash dies; and is succeeded by Amaziah, 2 Chron. xxiv. 25, 26.	826	820
4602	3189	Amaziah wars against Jehoash king of Israel; is defeated by him, 2 Kings xiv. 8—14.	815	809
		Amaziah dies, 2 Kings xiv. 19, 20, 21. Uzziah or Azariah succeeds him.		
		Isaiah and Amos prophesy in Judah under this reign.		
4654	3246	Uzziah dies; Jotham his son succeeds, 2 Kings xv. 7.	758	757
		Isaiah sees the glory of the Lord. (Isa. vi.) Isaiah and Hosea continue to prophesy.		
4669	3261	Rezin king of Syria, and Pekah king of Israel, invade Judah, 2 Kings xv. 37.	743	742
4670	3262	Jotham dies; Ahaz succeeds him, 2 Kings xv. 38. Rezin king of Syria, and Pekah king of Israel, continue their hostilities against Judah, 2 Kings xvi. 5, 6.	742	741
4671	3263	Isaiah foretells to Ahaz the birth of the Messiah, and a speedy deliverance from the two kings his enemies, Isa. vii. Nevertheless, the year following they return again and spoil his country, 2 Chron. xxviii. 17.	741	740
		Ahaz invites to his assistance Tiglath-pileser king of Assyria, and submits to pay him tribute, 2 Kings xvi. 7—9.		
4686	3278	Ahaz king of Judah dies, and is succeeded by his son Hezekiah, 2 Kings xvi. 20, who restores the worship of the Lord in Judea, which Ahab had almost entirely subverted, 2 Chron. xxix. 30, 31.	726	725

KINGS OF ISRAEL FOR 254 YEARS.

4422	3030	Jeroboam the son of Nebat, the first king of Israel, or of the revolted ten tribes, 1 Kings xii. 20. He abolishes the worship of the Lord, and sets up the golden calves, 1 Kings xii. 26—33.	974	989
4439	3047	Jeroboam overcome by Abijam, who kills 500,000 men, 2 Chron. xiii. 17.	957	972
4443	3050	Jeroboam dies, Nadab his son succeeds; reigns two years, 1 Kings xiv. 20.	954	968
4445	3052	Nadab dies; Baasha succeeds him, 1 Kings xv. 27, 28. He builds Ramah, to hinder the Israelites from going to Jerusalem, 2 Chron. xvi. 1.	952	966
4468	3074	Baasha dies; Elah his son succeeds him, 1 Kings xvi. 6.	930	943
4469	3075	Elah killed by Zimri, who usurps the kingdom seven days, 1 Kings xvi. 9, 10.	929	942
4469	3075	Omri besieges Zimri in Tirzah; he burns himself in his palace, 1 Kings xvi. 17, 18.	929	942
4473	3079	Omri builds Samaria; makes it the seat of his kingdom, 1 Kings xvi. 23, 24.	925	938
4480	3086	Omri dies; Ahab his son succeeds, 1 Kings xvi. 28.	918	931
4503	3096	The prophet Elijah presents himself before Ahab, and causes the false prophets of Baal to be slain, 1 Kings xviii. 17—40.	908	905
		Gives the prophetic unction to Elisha, 1 Kings xvi. 19.		
4504	3103	Ben-hadad king of Syria besieges Samaria; is forced to quit it, 1 Kings xx. 1—34.	905	907
4506	3107	Ahab wars against Ramoth-Gilead; is killed in disguise. Ahaziah succeeds, 1 Kings xxii. 36—40.	897	905
4507	3108	Ahaziah falling from the lattice of his house, is dangerously wounded, and dies; Jehoram his brother succeeds him, and makes war against Moab, 2 Kings i. 2, 17.	896	914
4508	3109	Elisha foretells victory to the army of Israel, and procures water in abundance, 2 Kings iii. 14—27.	895	893
4515	3119	Samaria besieged by Ben-hadad king of Syria. Ben-hadad and his army, seized with a panic, flee during the night, 2 Kings vi. 24; vii. 6.	885	896
4516	3120	Elisha going to Damascus, foretells the death of Ben-hadad, and the reign of Hazael, 2 Kings viii. 7—13.	884	895
		Jehoram marches with Ahaziah against Ramoth Gilead; is dangerously wounded, and carried to Jezreel, 2 Kings viii. 28, 29.		
		Jehu rebels against Jehoram; kills him, and usurps the throne, 2 Kings ix. 11—26.		
4544	3148	Jehu dies; Jehoahaz his son succeeds him, 2 Kings x. 35, 36.	856	867
4561	3165	Jehoahaz dies. Joash, or Jehoash, whom he had associated with himself on the throne, A.M. 3162, succeeds him, 2 Kings xiii. 9.	839	850
4579	3168	Hazael king of Syria dies; and Ben-hadad succeeds him, 2 Kings xiii. 24.	826	832
4576	3178	Jehoash obtains a great victory over Amaziah king of Judah, 2 Kings xiv. 13, 14.	826	835
4577	3179	Jehoash king of Israel dies; Jeroboam II. succeeds him, 2 Kings xiv. 16.	825	834
		Jonah, Hosea, and Amos, in Israel, prophesy during this reign.		
		The Olympic games were instituted this year.		
4640	3232	Jeroboam II. dies; Zachariah his son succeeds him, 2 Kings xiv. 20.	772	771
		The chronology of this reign is very perplexed.		
4640	3232	Zachariah killed by Shallum, after reigning six months, 2 Kings xv. 10.	772	771
4641	3233	Shallum reigns one month; is killed by Menahem, 2 Kings xv. 13, 14.	771	770
		Pul, or Sardanapalus, king of Assyria, invades Israel; Menahem becomes tributary to him, 2 Kings xv. 19, 20.		
4653	3243	Menahem dies: Pekahiah his son succeeds, 2 Kings xv. 22.	761	758
4655	3245	Pekahiah assassinated by Pekah son of Remaliah, 2 Kings xv. 25.	759	756
4660	3249	The city of Rome began to be built,	753	751
4665	3254	Arbaces governor of Media, and Belesis governor of Babylonia, besiege Sardanapalus king of Assyria in Nineveh, who, after a siege of three years, burns himself in his palace with all his riches. Arbaces is acknowledged king of Media, and Belesis of Babylon; and Tiglath-pileser is admitted king of Assyria, and Nabonassar lays the foundation of the Babylonian empire.	750	746
4673	3254	Tiglath-pileser defeats and slays Rezin king of Damascus; enters the land of Israel, and takes many cities and captives, chiefly from Reuben, Gad, and the half tribe of Manasseh. The first captivity of Israel, 2 Kings xvii.	740	733
4683	3265	Hoshea son of Elah slays Pekah, and usurps the kingdom, 2 Kings xv. 30.	739	738
4687	3276	Shalmaneser succeeds Tiglath-pileser king of Nineveh.	728	724
4692	3279	Hoshea makes an alliance with So king of Egypt, and endeavours to shake off the yoke of Shalmaneser, who besieges Samaria; takes it after three years' siege, and carries beyond the Euphrates the tribes that Tiglath-pileser had not already carried into captivity; and puts an end to the kingdom of Israel, after it had subsisted 254 years, 2 Kings xvii. 18.	725	719

THE KINGDOM OF JUDAH ALONE.

4696	3285	Shalmanezer dies; and is succeeded by Sennacherib, who invades the kingdoms of Judah, and takes several of its cities, 2 Chron. xxxii. 1.	719	715
4702	3291	Hezekiah's sickness and miraculous cure, 2 Chron xxxii. 24. He gives money to Sennacherib, who still continues his war against him, 2 Kings xviii. 14—17. He sends Rabshakeh to Jerusalem, 2 Kings xviii. 19, and marches himself against Tirhakah king of Cush or Arabia. Returning into Judæa, the angel of the Lord destroys many thousands of his army; he retires to Nineveh, where he is slain by his sons. 2 Kings xix. 35—37; 2 Chron. xxxii. 21.	713	709
4687	3292	Esar-haddon succeeds Sennacherib, 2 Kings xix. 37.	712	724
4715	3306	Micah the Marasthite, and Nahum prophesy.		
4734	3323	Hezekiah dies, and is succeeded by his son Manasseh, 2 Kings xx. 21.	698	696
4740	3329	Esar-haddon becomes master of Babylon; re-unites the empires of Assyria and Chaldea.	681	677
4758	3347	Manasseh taken by the Chaldeans, and carried to Babylon, 2 Chron. xxxiii. 11.	675	671
4770	3361	The war of Holofernes, who is slain in Judæa by Judith.	657	653
		Manasseh dies. He returned into Judæa a considerable time before, but the period is not exactly known; Amon succeeds him; reigns two years, 2 Chron. xxxiii. 20.	643	641
4772	3363	Amon dies; Josiah succeeds him, 2 Chron. xxxiii. 25.	641	639
4772	3370	Josiah endeavours to reform several abuses that had been introduced, and restores the true worship of God, 2 Chron. xxxiv. xxxv.	634	639
	3376	Jeremiah begins to prophesy in the thirteenth year of Josiah.		
4803	3394	Josiah opposes the expedition of Necho king of Egypt against Carchemish, is mortally wounded, and dies at Jerusalem. Jeremiah composes lamentations on his death, 2 Chron. xxxv. 20—25.	610	608
		Jehoahaz is placed on the throne by the people, but Necho, returning from Carchemish, deposes him, and instals Eliakim, or Jehoiakim, his brother, son of Josiah, 2 Chron. xxxvi. 1—4. Habakkuk prophesies in the reign of Jehoahaz.		
4809	3398	Nebuchadnezzar besieges and takes Jerusalem; leaves Jehoiakim there on condition of paying him a large tribute, 2 Kings xxxiv. 1.	606	602
4813	3402	Daniel and his companions led captive to Babylon, Dan. i. Daniel interprets Nebuchadnezzar's dream of a great statue, Dan. ii. 31—45.	602	598

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Dr. H.	A. M.		B. C.	Dr. H.
4815	3404	Jehoiakim revolts against Nebuchadnezzar, who sends an army from Chaldæa, Syria, and Moab, which ravages Judæa, and brings away 3023 Jews to Babylon, in the seventh year of Jehoiakim, 2 Kings xxiv. 1, 2.	600	596
4816	3405	Cyrus born, son of Cambyses and Mandane.		
		Jehoiakim revolts a second time against Nebuchadnezzar; is taken, put to death, and cast to the fowls of the air.	599	595
		Jehoiakim, or Coniah, or Jeconiah, succeeds him, 2 Kings xxiv. 6.		
4816	3405	Nebuchadnezzar besieges him in Jerusalem, and takes him, after he had reigned three months and ten days. He is carried to Babylon with part of the people. Mordecai is among the captives. Zedekiah, uncle of Jeconiah, is left at Jerusalem in his place, 2 Kings xxiv. 10—17.	599	595
4821	3410	Ezekiel begins to prophesy in Chaldæa, and foretells the destruction of Jerusalem, Ezek. v.	594	590
4823	3412	Zedekiah takes secret measures with the king of Egypt, and revolts against the Chaldæans Nebuchadnezzar marches against Jerusalem; besieges it; quits the siege to repel the king of Egypt, who comes to assist Zedekiah; returns to the siege, 2 Kings xxv. Jeremiah continues prophesying during the whole of the siege, which continued almost three years. Ezekiel also describes the same siege in Chaldæa.	592	588
4826	3415	Jerusalem taken on the ninth day of the fourth month (July), the eleventh year of Zedekiah.	589	586
		Zedekiah endeavouring to flee by night, is taken and brought to Riblah, to Nebuchadnezzar; his eyes are put out, and he is carried to Babylon, 2 Kings xxv.		
		Jerusalem and the temple burned, seventh day of the fourth month, 2 Kings xxv. 9.		
		The Jews of Jerusalem and Judæa carried captive beyond the Euphrates; the poorer classes only left in the land, 2 Kings xxv. 12.		
		Thus ends the kingdom of Judæa, after it had subsisted 468 years, from the beginning of the reign of David and 388 years from the separation of Judah and the ten tribes.		

PERIOD VI.

FROM THE BABYLONISH CAPTIVITY TO NEHEMIAH'S REFORM.

4827	3416	The beginning of the 70 years' captivity foretold by Jeremiah, Jer. xxi. 3—7. Gedaliah is made governor of the people left in Judæa, and is murdered by Ishmael, 2 Kings xxv. 22, 25.	588	584

MEDIAN AND PERSIAN DYNASTY.

4858	3447	Darius the Mede.		
4860	3449	Cyrus the Persian.	557	553
4875	3464	Babylon taken by Cyrus, Dan. v. 31; vi. 38; who sets the Jews at liberty, and permits them to return into Judæa under Zorobabel, Ezra i. Isa. xliv. 28. Joshua the first high priest in the same year.	555	551
			540	536
4876	3465	The second temple begun, Ezra iii. 8.		
4882	3471	Death of Cyrus; Cambyses reigns,	539	535
4890	3479	Darius Hystaspes.	533	529
4890	3479	Darius makes a decree in favour of the Jews, Ezra vi.	525	521
4895	3484	The temple finished, Ezra vi. 15.	525	521
4926	3515	Death of Darius; Xerxes succeeds to the throne.	520	516
4928	3517	Jehoiakim high priest.	489	485
4947	3536	Artaxerxes, called in scripture Ahasuerus, succeeds Darius, Ezra iv. 6.	487	483
4948	3537	He stops the rebuilding of Jerusalem, Ezra iv. 21.	468	464
4951	3540	Artaxerxes marries Esther, Esther ii. 17.	467	463
4954	3543	He sends Ezra to Jerusalem with several priests and Levites, Ezra vii. 10—26.	464	460
4958	3547	Eliashib high priest, Neh. iii. 20.	461	457
		Nehemiah governor of Judæa, Neh. ii.	457	453
4988	3577	Darius Nothus.		
4991	3580	Nehemiah's reform among the Jews. End of the Old Testament canon, Ezra ix. 10; Neh. xiii. 10.	427	423
			424	420

PERIOD VII.

FROM NEHEMIAH'S REFORM TO THE BIRTH OF JOHN THE BAPTIST.

PERSIAN DYNASTY.

JEWISH HIGH PRIESTS.

4991	3580	Eliashib	424	420
4998	3587	Joiada, or Judas	417	413
5038	3627	Jonathan, or John	377	373
5070	3659	Jaddua, or Jaddus	345	341

MACEDO-GRECIAN DYNASTY.

JEWISH HIGH PRIESTS.

5090	3679	Onias I.	325	321
5111	3700	Simon the Just	304	300
5120	3709	Eleazar	295	291
5135	3724	Manasses	280	276
5161	3750	Onias II.	254	250
5194	3783	Simon II.	221	217
5216	3805	Oneas III.	199	195
5236	3825	Jesus, or Jason	179	175
5237	3827	Onias, or Menelaus	177	174

ASMONÆAN PRINCES, OR MACCABEES.

5247	3837	Judas Maccabæus	167	164
5250	3840	Jachim, or Alumus	164	161
5251	3839	Jonathan	165	160
5258	3847	He is appointed high priest	157	153
5268	3857	Simon	147	143
5275	3864	John Hyrcanus	140	136
5305	3894	Aristobulus and Antigonus	110	106
5306	3895	Alexander Jannæus	109	105
5333	3922	Queen Alexandra	82	78
5342	3931	Hyrcanus II.	73	69
5342	3931	Aristobulus II.	73	69

ROMAN DYNASTY.

5348	3937	Pompey takes Jerusalem	67	63
		Hyrcanus II. again		
5371	3960	Antigonus	44	40
5374	3963	Idumæan king, Herod the Great	41	37
		John Baptist born six months before Christ, Luke i. 57.		
5411	4000	The birth of our Saviour Jesus Christ, Luke ii. 7.	4	
		The vulgar era of the birth of Christ is placed in the year A. M. 4004; but the true date is A. M. 4000; to which point of time Dr Hales reckons 5411 years from the Creation, thus throwing back the Creation 1411 years beyond the period assigned by the common computation.		

PERIOD VIII.

FROM THE BIRTH OF CHRIST TO THE DESTRUCTION OF JERUSALEM, AND THE COMPLETION OF THE CANON OF THE NEW TESTAMENT.

A. M.		Y. of J. C.	Before the Vulgar Era.
4000	The nativity of Christ, Matt. ii. 1.	1	4
	The circumcision, purification, and presentation of Christ in the temple, Luke i. 59—80.		
	Archelaus, ethnarch of Judæa.		3
			Vulgar Era, or A. D.
4012	Christ visits the temple, Luke ii. 46.		
4032	The ministry of John the Baptist, Matt. iii. 1—12.	12	8
4033	The baptism, Matt. iii. 13—17, and temptation of Christ, Matt. iv. 1—11.	32	29
	First passover, John ii. 13. Christ purges the temple, John ii. 13—17, and preaches in Judæa, John iii. 22. Imprisonment of John the Baptist, Luke iii. 20.	33	30
4034	Second passover, John v. 1. The twelve apostles sent forth, Luke ix. 1—6.	34	31
	John the Baptist beheaded, Matt. xiv. 3—12.		
4035	Third passover. Seventy disciples sent forth, Luke x. 1.	35	32
	Transfiguration of Jesus Christ, Luke ix. 28—36.		
4036	Fourth passover, Matt. xxvi. 2. The crucifixion, death, resurrection, and ascension of Christ, Matt. xxvii. xxviii.; Mark xv. xvi.; Luke xxiii. xxiv.; John xix. 20; xxi.	36	33
	Feast of pentecost, Acts ii. Descent of the Holy Spirit, Acts ii. 4.		
4037	The church increased, Acts vi. 1.		
4038	The church multiplied.	37	34
4039	The martyrdom of Stephen. First Jewish persecution of the church, Acts vi. 9—15; vii.	38	35
		39	36
4040	Conversion of Paul, Acts ix. 3—9.		
	The *Hebrew* Gospel of Matthew probably written about this time.	40	37
4044	Herod Agrippa, king of Judæa, Acts xii. 1.		
4047	Second Jewish persecution of the church, Acts xii. 1.	44	39
4061	Paul imprisoned at Jerusalem, Acts xxi. 33.	47	44
4063	He is sent to Rome, and shipwrecked at Malta, Acts xxvii.	61	58
4064	He arrives at Rome, and continues there a prisoner for two years, Acts xxviii. 30.	64	61
	The General Epistle of James, and the *Greek* Gospel of Matthew written about this time.		
4065	Epistle of Paul to the Philippians.		
	Epistles to the Colossians, Ephesians, and Philemon.	65	62
	Martyrdom of James the Less, bishop of Jerusalem.		
4066	Epistle of Paul to the Hebrews, written from Italy soon after he was set at liberty.	66	63
	Luke writes his Gospel and the Acts of the Apostles in this or the following year.		
4066	Epistle of Paul to Titus, and his first Epistle to Timothy.	66	63
	Mark writes his Gospel about this time.		
4067	Paul comes out of Italy into Judæa; visits the churches in Crete, Ephesus, Macedonia, and Greece, Acts xviii. 19, 20.	67	64
	Peter writes his first Epistle, probably from Rome.		
4068	Peter writes his second Epistle, probably from Rome, about the beginning of this year.	68	65
	Several prodigies at Jerusalem, this year, during the passover.		
	Paul goes to Rome the last time; is there put into prison; also Peter.		
	Second Epistle of Paul to Timothy.		
	The Epistle of Jude written in this or the following year.		
4069	The martyrdom of Paul and Peter at Rome.	69	66
	Cestius Gallus, governor of Syria, comes to Jerusalem; enumerates the Jews at the passover.		
	Disturbances at Cesarea, and at Jerusalem.		
	Flavus puts several Jews to death.		
	The Jews rise, and put the Roman garrison to death at Jerusalem.		
	A massacre of the Jews of Cesarea and Palestine.		
	All the Jews of Scythopolis slain in one night.		
	Cestius governor of Syria comes into Judæa.		
	He besieges the temple of Jerusalem; retires; is defeated by the Jews.		
	The Christians of Jerusalem seeing a war about to break out, retire to Pella, in the kingdom of Agrippa, beyond Jordan.		
	Vespasian appointed by Nero for the Jewish war.		
	Josephus made governor of Galilee.		
	Vespasian sends his son Titus to Alexandria; comes himself to Antioch, and forms a numerous army.		
4070	Vespasian enters Judæa; subdues Galilee.	70	67
	Tiberias and Tarichea, which had revolted against Agrippa, reduced to obedience by Vespasian.		
	Divisions in Jerusalem.		
	The Zealots seize the temple, commit violences in Jerusalem, and send for the Idumæans to succour Jerusalem.		
4071	Vespasian takes all the places of strength in Judæa about Jerusalem.	71	68

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Dr. H.	A. M.		A. C.	Dr. H.
	4071	Simon, son of Gioras, ravages Judæa and the south of Idumæa.	71	68
		In this or the following year John writes his three Epistles.		
	4073	Titus marches against Jerusalem to besiege it. Comes down before Jerusalem some days before the passover.	73	70
		The factions unite at first against the Romans, but afterwards divide again.		
		The Romans take the first inclosure of Jerusalem; then the second; they make a wall all round the city, which is reduced to distress by famine.		
		July 17th. The perpetual sacrifice ceases in the temple.		
		The Romans become masters of the court of the Gentiles, and set fire to the galleries.		
	4073	A Roman soldier sets the temple on fire, notwithstanding Titus commands to the contrary.	73	70
		The Romans being now masters of the city and temple offer sacrifices to their gods.		
		The last inclosure of the city taken.		
	4074	Titus demolishes the temple to its very foundation, Luke xix. 43, 44.	74	71
		He also demolishes the city, reserving the towers of Hippicos, Phazael, and Mariamne.		
		Titus returns to Rome with Vespasian: they triumph over Judæa.		
	4098	John banished to Patmos.	98	95
	4100	John liberated from exile.	100	97
		John writes his Gospel and Revelation about this time.		

CHRONOLOGY.

CHRONOLOGY is the computation of time, and the adjustment and determination of the various epochs, eras, and periods, of which it is composed. The data for chronological reasoning are very defective, vague, and contradictory, especially when inquiry is directed to remote periods of profane history; and even in Sacred History, we do not find such satisfactory definitions of time, as will enable us to fix dates and eras with precision. The most that can be said for Chronology, anterior to the Christian era, is, that it is an approximation to truth. This approximation, however, is valuable, since it places before us the particular histories of mankind in contemporaneous periods, and enables us, with more or less exactness, according to the sufficiency of the data, to reduce the great points of universal history to chronological order. Whilst, therefore, Chronology is not to be too highly regarded in its determination of individual dates and obscure epochs, it is to be much esteemed for its general uses to history, which, without it, would be a confused chaos.

Time is divided *naturally* into days, weeks, months, and years; and *artificially* into hours and other subdivisions. The *day* is a measure of time suggested by the regular alternations of light and darkness; and it has immediate reference to the apparent revolution of the sun round the earth. A *month* is a division of time determined by the period of a lunation, or one revolution of the moon round the earth. A *year* is measured by the apparent course of the sun through the ecliptic; and it includes the time which elapses between his departure from, and return to, the same point in the heavens. A *week* is a division of time naturally arising out of the institution of the sabbath. Days, weeks, and months, form years; and by years we estimate the long intervals of time which lie between Creation and the present age. Days, months, and years, it is seen, have reference to the lunar and solar motions, which differ considerably from each other; hence, to keep an orderly and correct account of time, and to retain the various seasons of the year in constant connection with the same months and days, it was found necessary to contrive Cycles or Periods of years, in which the variations of astronomical motion were supposed to be exhausted, and on the completion of which the sun and moon were presumed to return again to the same points in the heavens.

CYCLES AND PERIODS.

THE CYCLE OF THE MOON.

This Cycle was invented by the astronomer Meton, B.C. 430, for the purpose of equating the lunar and solar motions, and determining the times for the Greeks to offer sacrifices. It is a period of 19 years, at the termination of which it was anciently thought that the new moon returned again to the same day of the month; 19 solar years being considered exactly equal to 235 lunations. It was discovered that this Cycle was not sufficiently extensive to equate the two motions, and Calippus instituted a period, named from him the Calippic period, which contained four lunar, or Metonic, Cycles. Hipparchus afterwards formed another period of 304 years, containing 16 lunar Cycles. Lastly, the Cycle of the moon was subjected to such corrections by Gregory XIII., when he reformed the calendar, that the lunar and solar motions are now, by the assistance of the *epacts*, sufficiently equated for all practical purposes. As the years of the lunar Cycle are sure indices to the epacts, or days which the moon is in advance of the sun, they are still regarded as a very useful element in the computation of time.

The vulgar era of the birth of Christ corresponds to the second year of the lunar Cycle; hence, the year of the Cycle for any year of our Lord, is found by adding 1 to the given year, and dividing by 19:—

A. D. 1844 + 1 = 1845 ÷ 19 = 97 and remainder 2 = year of the Cycle.

To understand the use of this Cycle, it must be explained, that the lunar year is completed 11 days earlier than the solar year; that is to say, if the sun and moon are in conjunction on the first of January, on the first of January following, the moon will have passed the conjunction eleven days, and when another solar year is completed, the moon will have passed her conjunction with the sun 22 days; thus the epact grows from year to year of the lunar Cycle; but whenever it reaches 30 days, or more, the complete lunation is thrown out of the account, and the remainder, after division by 30, is taken as the epact. Till the year 1900, the first year of the lunar Cycle has no epact, the second year has 11 days, the third year 22 days, the fourth year 33 days, and so on; if, therefore, at the commencement of any year till A.D. 1900, we multiply the character of the lunar Cycle for the *previous* year by 11, dividing by 30 when necessary, we obtain the yearly epact, or the age of the moon on the first of January of such year; and having discovered this, we can, on any day throughout that year, find the moon's age by adding to the epact the day of the month, and the growing *monthly* epact, and taking the remainder, after division by 30. The monthly epact is reckoned at a day each month from April.

THE CYCLE OF THE SUN.

This Cycle is a period of 28 years; and its use is, to point out in the calendar the Dominical, or Sunday, letter of the year. It has always been customary to place the first seven letters of the alphabet in the calendar, in their natural order, to indicate the seven days of the week; and since the number of days in a common year, when divided by 7, leaves a remainder of 1, it follows that the last day of the year appropriates the letter that stands in connection with the first of January in that year; and that, therefore, the first of January of the following year should take the succeeding letter. Now, as the letter A is placed in *constant connection* with the first of January in the calendar, and as it is obvious, that if the first of January fall in any year on a Sunday, it will in the year next following (unless it be bissextile) fall on Monday,—it is evident, that in such year following the Sunday letter will be G, which stands in the calendar opposite to the seventh January. Thus it is seen, that the Dominicals change in retrograde order from G to A. If all years were alike, the variations of the Sunday letter would be completed in seven years and the same Dominicals would then return to the same days of the month; but as every fourth year is bissextile, and takes an additional day, it has the effect of two common years in throwing back the letters; and hence it follows, that the regular order of the letters does not return till 4 times 7, or 28 years. The connection of the letters with the various years of the solar Cycle, is shown in the following table;—

Cyc.	Dom.	Cyc.	Dom.	Cyc.	Dom.	Cyc.	Dom.
1	ED	8	C	15	A	22	F
2	C	9	BA	16	G	23	E
3	B	10	G	17	FE	24	D
4	A	11	F	18	D	25	CB
5	GF	12	E	19	C	26	A
6	E	13	DC	20	B	27	G
7	D	14	B	21	AG	28	F

This table would have served for ever, had it not been for the necessary correction of the year by Gregory, whereby every hundredth year, except the fourth, is accounted common in place of bissextile. It will be at once evident, that if any of the bissextile years of the Cycle are accounted common years, and have *one* Dominical in place of *two*, a complete change of letters will take place throughout the Cycle. In a bissextile year, the first Dominical serves only till the 28th February.

To find the year of the solar Cycle for any given year of our Lord, till A.D. 1899 inclusive, we add 9 to the given year (A.D. 1 coinciding with the 10th year of the Cycle), and divide by 28; the remainder is the year of the Cycle.

A. D. 1844 + 9 = 1853 ÷ 28 = 66 and remainder 5 = year of the Cycle.

THE CYCLE OF INDICTION.

This Cycle is a period of 15 years; it has no reference to the lunar or solar motions, and it is of little value to us except as an element of the Julian Period, the use of which is still retained by modern chronologers. The Cycle of Indiction was framed by the Romans to point out the times of certain payments, imposts, and tributes.

The vulgar era of Christ corresponds with the fourth year of this Cycle; if, therefore to any year A.D., we add 3, and divide by 15, the remainder will show the year of Indiction.

A. D. 1844 + 3 = 1847 ÷ 15 = 123 and remainder 2 = year of Indiction.

THE JULIAN PERIOD.

This Period was invented by Scaliger to obviate many inconveniences in chronological inquiry, arising from the use of other epochs. It is produced by the multiplication of the Lunar, Solar, and Indiction Cycles into each other; that is, by 19 × 28 × 15 = 7980 years. The first year of this Cycle had 1 for the year of the Solar Cycle, and also of the Lunar and Indiction Cycles; and until the completion of the Period, this coincidence cannot occur again; every year of this Period has, therefore, its peculiar cyclic character. According to the common computation, the era of Creation falls within the Julian Period, whose termination lies in a distant future; hence this Period was valued as the general depository of time, in which all other epochs and periods were absorbed. It may be noticed, however, that there is much disagreement amongst chronologers regarding the beginning of things: the Alphonsine theory places the creation at the distance of 6485 years from the birth of Christ; whilst the Jewish vulgar computation reckons only 3760 years from Creation to the birth of the Nazarene. Dr Hales has recommended, by learned and laborious investigation, a new system of Chronology; which removes the time of Creation beyond the commencement of the Julian Period, and places it 5411 before Christ. This is at least taking the mean between two extremes.

The year 4004 before Christ corresponds with the year 710 of the Julian Period; and the vulgar era of the Incarnation falls in the year 4713 of this Period; and these being determined, we are able to refer all dates A.M. and A.D. to the Julian Cycle, and so discover with great facility the cyclic characters of any year. For if we divide any year of the Julian Period by 19, we obtain the year of the Lunar Cycle; if by 28, the year of the Solar Cycle; and if by 15, the year of Indiction.

A. D. 1844 + 4713 = 6557 year of the Julian Period.
6557 ÷ 19 = 345, and remainder 2 = Lunar Cycle.
6557 ÷ 28 = 234, and remainder 5 = Solar Cycle.
6557 ÷ 15 = 437, and remainder 2 = Year of Indiction.

We have now entered into sufficient explanation of the chronological characters introduced into this edition of the Sacred Writings; and we deem it unsuitable to extend our inquiries further.

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TABLE

OF THE

JEWISH AND OTHER MEASURES, WEIGHTS, AND COINS, MENTIONED IN SCRIPTURE.

I. The smaller *Measures of length* among the Hebrews, as well as among every other nation, have been borrowed from some of the proportions which take place in the human body, as *digit, handbreadth* or *palm, span, foot, cubit;* and the larger measures, as *pace, furlong,* and *mile,* are but multiples of the less. Hence, as there is not an exact uniformity in the parts of individuals, the standard measures established by various nations would not be entirely the same, though not much different; and, though we may know any measure nearly, we cannot know it accurately, till we are informed to what nation it belongs. The following are the measures of length mentioned in Scripture:—

1. The *digit,* or *finger-breadth* (Jer. lii. 21,) is said to contain the breadth of six barley corns, joined where they are thickest, and equal to 0.912 inch, or rather more than $\frac{3}{4}$ of an inch.

2. The *handbreadth,* or *palm,* is the transverse measure of a man's four fingers laid flat, *i. e.* four digits, or rather more than $3\frac{1}{2}$ inches.

3. The *span* is the measure from the thumb to the little finger expanded, equal to three palms, or about 10 inches.

4. The *cubit* is the measure of a full-sized man's arm, from the elbow to the extremity of the middle finger, equal to two spans, or about 1 foot 8 inches; though some compute it at 1 foot 9 inches, and others at 1 foot 6 inches, or even less.

5. The *fathom* is properly the grasp of a man, or the distance between the two hands stretched out, including the breast, equal to four cubits, or about 6 feet 8 inches.

6. The *reed* was six cubits and a handbreadth (Ezek. xl. 5,) or about 10 feet 10 inches.

7. The *stadium* contained 400 cubits, or about 145 paces, nearly equal to a furlong, or the eighth part of an English mile.

8. A *mile,* so called from *mille* a thousand, because the Roman mile consisted *mille passuum,* of a thousand paces, contained in the East 10 stadia, or about one fifth more than an English mile.

II. *Of Measures of capacity,* some of which were for liquids, and some for things dry, the following are mentioned in Scripture:—

1. The *log,* the smallest measure for liquids, is said to have contained six eggs, and was $\frac{1}{4}$ of a cab, and $\frac{1}{72}$ of an ephah, equal to about $\frac{3}{4}$ of a pint.

2. The *cab* was $\frac{1}{6}$ of a seah, and $\frac{1}{18}$ of a bath or ephah, and contained 24 eggs, or $3\frac{1}{3}$ pints English.

3. The *omer* was a measure for things dry, and contained $\frac{1}{10}$ of an ephah (Exod. xvi. 36,) equal to about $6\frac{1}{4}$ pints English.

4. The *hin* was a measure of liquids (Exod. xxix. 40; xxx. 24, &c.); and according to Josephus (Ant. l. iii. c. 8. § 3. c. 9. § 4.), it was equal to two Attic choas, *i. e.* one gallon and a half English, and consequently was the sixth part of an ephah.

5. The *seah,* which our translators improperly render by the indefinite term *measure,* was a measure of things dry, containing 6 cabs, or $\frac{1}{3}$ of an ephah, and equal to about two gallons and a half English.

6. The *ephah* was a measure of dry things, containing three sæta, or seahs, as the Targumist renders, equal to about 7 gallons and a half, or nearly a bushel English.

7. The *bath* (Luke xvi. 6,) was a measure of liquids, of the same capacity as the ephah, 'the tenth part of an homer,' Ezek. xlv. 14.

8. The *lethech* was a measure of dry things, and contained half an homer, (as several of the Hexaplar versions, the Vulgate, and the English render, Hos. iii. 2,) or 15 seahs, as Epiphanius states, equal to 16 pecks English.

9. The *homer,* or *chomer,* a measure of dry things, contained 10 ephahs (Eze. xlv. 11,) equal to about 75 gallons, 5 pints, or 32 pecks, 1 pint, English.

10. The *cor* was a measure both for liquids and solids, of the same capacity as the homer, Ezek. 45. 14; Luke xvi. 7.

Besides these measures, which were peculiar to the Hebrews, there are three others mentioned in the New Testament, belonging to other nations.

1. The *sextarius,* rendered a *pot,* Mar. vii. 4, was a Roman measure of liquids, equal to about a pint and a half English.

2. The *chœnix,* rendered a *measure,* Rev. vi. 6, was a Grecian measure of capacity for things dry, usually reckoned equal to rather more than a pint and a half, or one quart, English corn-measure.

3. The *metretes,* rendered *firkin,* John ii. 6, is generally supposed to be equal to the Hebrew bath, *i. e.* about 7 gallons and a half; though that is uncertain.

III. As the Hebrew *Coins* were originally *Weights,* and as it is by their respective weight that their value is ascertained, it will be necessary to treat of both at once. Of these the following are mentioned in Scripture:—

1. The *gerah,* supposed to be the same as *agorah,* 1 Sam. ii. 36, rendered a *piece of money,* was $\frac{1}{20}$ of a shekel (Exod. xxx. 13,) weighing nearly 11 grains, and in value about $1\frac{1}{4}d.$

2. The *beka* was a half shekel (Gen. xxiv. 22; Exod. xxxviii. 26,) weighing about 4 pennyweights $13\frac{1}{2}$ grains, in value rather more than $1s.$ $1\frac{1}{2}d.$

3. The *shekel,* according to which all the other weights and coins are computed, has been variously estimated at from $218\frac{1}{2}$ grains to $273\frac{3}{4}$ grains; and consequently in value from $2s.$ $3d.$ to $3s.$ Bishop Cumberland, whom we have followed in the subjoined tables, on the testimony of the Rabbins and St Jerome, states that the weight of the shekel was half a Roman ounce, or 219 grains, Troy weight; according to which, supposing the value of silver to be $5s.$ an ounce, its value in English money must be $2s.$ $3\frac{3}{5}d.$, for which fraction, we may, for convenience in computation, use $\frac{3}{5}$, the difference being only $\frac{3}{250}$ of a penny, which is little more than $\frac{1}{3}$ of a farthing.

4. The *maneh,* or *mina,* which our translators have generally and improperly rendered *pound,* in gold was equal in weight to 100 shekels (compare 1 Kings x. 17 with 2 Chron. ix. 17,) or about 3lb. 9oz. 1dwt. 3 grs.; and consequently, reckoning gold at £4 an ounce, was in value rather more than £180. But, in silver, it weighed only 60 shekels, (Eze. xlv. 12,) or 2lb. 3oz. 7dwt. 12grs.; and as a coin it was only equal to 50 shekels, or about £5 $14s.$

5. The *talent,* as appears clearly from Exod. xxxviii. 25, 26, weighed 3000 shekels, or 114lb. 15dwt.; and was in value about £342 $3s.$ $9d.$

Besides these coins, which were proper to the Hebrew nation, the following coins of the Greeks and Romans are mentioned in the New Testament:—

1. The *mite,* called by the later Jews *peruta,* and by the Syriac translators *shemoono,* the eighth, *i. e.* of an assarium, was equal to half a quadrans, (Mar. xii. 42,) and consequently to about $\frac{3}{8}$ of a farthing.

2. The *farthing,* or *quadrans,* so called from *quatuor,* four, was a Roman brass coin, the *fourth* part of an as, and in value about $\frac{3}{4}$ of a farthing.

3. The *assarium,* or *as,* rendered a *farthing,* Mat. x. 29, and called by the Rabbins *isor,* who say that it contained eight mites, was equal to the tenth part of a denarius, about $3\frac{1}{10}$ farthings of our money.

4. The *penny,* or *denarius,* so called because in ancient times it consisted *denis assibus,* of ten asses, was a Roman silver coin, equal to about $7\frac{3}{4}d.$ of our money.

5. The *drachma* of Attica, was equal in value to the Roman denarius, Luke xv. 8.

6. The *didrachma,* or *double drachm,* rendered by our translators *tribute money,* Mat. xvii. 24, was consequently equal to $1s.$ $3\frac{1}{2}d.$

7. The *stater,* a Grecian coin, was, as appears from Mat. xvii. 27, equal in value to two *didrachmas,* or four Attic drachms, and consequently to $2s.$ $7d.$

MEASURES, WEIGHTS, AND COINS,

CHIEFLY DERIVED FROM DR ARBUTHNOT'S TABLES OF ANCIENT COINS, &c., SHOWING THE RELATIVE PROPORTION OF EACH, WITH ITS VALUE ACCORDING TO THE ENGLISH STANDARD.

1. *Scripture Measures of length reduced to English Measure.*

							Eng. feet.	Inch. Dec.
A digit							0	0.912
4	A palm						0	3.640
12	3	A span					0	10.944
24	6	2	A cubit				1	9.888
96	24	8	4	A fathom			7	3.552
144	36	12	6	$1\frac{1}{2}$	Ezekiel's reed		10	11.328
192	48	16	8	2	$1\frac{1}{3}$	An Arabian pole	14	7.104
1920	480	160	80	20	$13\frac{1}{3}$	10 A schœnus, or measuring line	145	1.104

2. *The longer Scripture Measures.*

				Eng. miles.	Paces.	Feet. Dec.
A cubit				0	0	1.824
400	A stadium			0	145	4.6
2000	5	A Sabbath-day's journey		0	729	3.0
4000	10	2	An Eastern mile	1	403	1.0
12000	30	6	3 A parasang	4	153	3.0
96000	240	48	24	8 A day's journey	33	172	4.0

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TABLE OF WEIGHTS AND MEASURES.

TABLE OF WEIGHTS, MEASURES, AND COINS, CONTINUED.

3. *Jewish Measures of capacity for things liquid.*

							Gall.	Pints.
A caph							0	0.625
1½	A log						0	0.833
5½	4	A cab					0	3.333
16	12	3	A hin				1	2
32	24	6	2	A seah			2	4
96	72	18	6	3	A bath, or ephah		7	4
960	720	180	60	30	10	A corus, homer, or chomer	75	5

4. *Jewish Measures of capacity for things dry.*

						English Corn Measure. Pecks.	Gall.	Pints.
A gachal						0	0	0.1416
20	A cab					0	0	2.8333
36	1.8	An omer, or gomer				0	0	5.1
120	6	3⅓	A seah			1	0	1
360	18	10	3	An ephah		3	0	3
1800	90	50	15	5	A letech	16	0	0
3600	180	100	30	10	2	A chomer, homer, or corus	32	0	1

5. *Jewish Weights reduced to English Troy weight.*

						lb.	oz.	dwt.	gr. dec.
A gerah						0	0	0	10.38
10	A beka					0	0	4	13⅓
20	2	A shekel				0	0	9	3
1200	120	60	A maneh			2	3	7	12
60000	6000	3000	50	A talent		114	0	15	0

6. *Jewish Money reduced to the English Standard.*

						L.	*s.*	*d.*
A gerau						0	0	1.2687
10	A beka					0	1	1.6875
20	2	A shekel				0	2	3.375
1000	100	50	A maneh, or mina Hebraica			5	14	0.75
60000	6000	3000	60	A talent		342	3	9

A solidus aureus, or sextula, was worth	0	12	0.5
A siclus aureus was worth	1	16	6
A talent of gold was worth	5475	0	0

7. *Greek and Roman Money, mentioned in the New Testament, reduced to the English Standard.*

							L.	*s.*	*d.*	*q.*
A mite, about							0	0	0	0¾
2	A farthing, about						0	0	0	0¾
8	4	An as, or farthing					0	0	0	3.1
80	40	10	A penny, denarius, or drachm				0	0	7	3
160	80	20	2	Didrachm			0	1	3	2
320	160	40	4	2	Stater		0	2	7	0
8000	4000	1000	100	50	25	Attic mina	3	4	7	0
480000	240000	60000	6000	3000	1500	60 Attic talent	193	15	0	0

The Italian mina, or Roman libra or pound, was 96 denarii, equal to	3	2	6	0
Seventy-two libras made a Roman talent, equal to	225	0	0	0

Note. In the preceding Tables, silver is valued at 5*s.* and gold at *L.*4 per oz.

JEWISH AND ROMAN MODE OF COMPUTING TIME, MENTIONED IN THE SCRIPTURES.

The Hebrews computed their *Days* from evening to evening, (Lev. xxiii. 32.) The evening, or natural night, precedes the morning, or natural day, in the account of the creation, (Gen. i. 5,) whence the prophet Daniel employs the compound term *evening-morning* (Dan. viii. 14, marg.), to denote a civil day in his prophecy of the 2,300 days.

The Romans had two different computations of days. The one they reckoned from midnight to midnight, and called the *civil* day; the other, from the rising to the setting sun, was called a *natural* day. The natural day of the Jews varied in length according to the seasons of the year, the longest being 14 hours 12 minutes, and the shortest 9 hours 48 minutes; varying in length as the day varied; but easily discerned from the position of the sun in the horizon. Afterwards the natural day was divided into 12 hours.

The earliest mention of *Hours* in the sacred writings occurs in Dan. iii. 6, 15; v. 5; and as the Chaldeans, according to Herodotus, were the inventors of this division of time, it is probable that the Jews derived their hours from them. The Jews computed their hours of the civil day from six in the morning to six in the evening: thus their *first* hour corresponded to our *seven* o'clock, their *second* to our *eight*, &c. The first three hours, from six to nine, were their morning. Before the captivity the night was divided into three parts or watches, (Ps. lxiii. 6; xc. 4.) The *first*, or beginning of watches; the *middle-watch;* and the *morning-watch*, or *watch of day-break*, see Lam. ii. 19; Judg. vii. 19; Exod. xiv. 24. During the time of our Saviour the night was divided into four watches, a fourth watch having been introduced among the Jews from the Romans, who derived it from the Greeks. These four are all distinctly mentioned in Mark xiii. 35. The *first* watch was at even, and continued from six till nine; the *second*, or midnight-watch, commenced at nine and ended at twelve; the *third* watch lasted from twelve till three; and the *morning-watch* closed at six. It may not be improper to remark that the word *hour* is frequently used with great latitude in the Scriptures, and sometimes implies the space of time occupied by a whole watch, (Mat. xxv. 13; xxvi. 40; Mark xiv. 37; Luke xxii. 59; Rev. iii. 3.) Perhaps the third *hour* mentioned in Acts xxiii. 23, was a military watch of the night. The Jews reckoned two evenings, the former began at the ninth hour of the natural day, or three o'clock in the afternoon; and the latter at the eleventh hour.

Seven nights and days constituted a *Week*, (Gen. ii. 3.) This division of time was universally observed by the descendants of Noah; and was enacted by Moses agreeably to the divine command, (Exod. xx.)

The Hebrews had their *Months* too, which, like those of all other ancient nations, were lunar ones, being measured by the revolutions of the moon, and consisting alternately of twenty-nine and thirty days. Persons were therefore appointed to watch on the tops of the mountains for the first appearance of the moon after the change. As, however, they had no months longer than thirty days, if they did not see the new moon the night following the thirtieth day, they concluded that the appearance was obstructed by the clouds; and, without watching any longer, made the next day the first day of the following month. Originally the Jews had no particular names for their months, but called them the *first*, *second*, &c. (Gen. vii. 11—24; viii. 4.) Afterwards they acquired distinct names, as *Abib*, *Zif*, &c.; and after the return from the Babylonish captivity, they introduced the names which they had found among the Chaldeans and Persians, as *Nisan*, *Sivan*, *Elul*, &c.

The Jews had four sorts of *Years*—one for plants; another for beasts; a third for sacred purposes; and the fourth was common to all the inhabitants of Palestine.

1. The *Year of Plants* was reckoned from the month corresponding to our January; because they paid tithe-fruits of the trees which budded at that time.

2. The second year was that of *Beasts;* for, when they tithed their lambs, the owner drove all the flock under a rod, and they marked the tenth, which was given to the Levites. They could, however, only take those which fell in the year, and *this* year began at the month Elul, or the beginning of our August. But the two years which are the most known are the *Civil* and *Ecclesiastical Years*.

3. The *Civil Year* commenced on the fifteenth of our September, because it was an old tradition that the world was created at that time. The annexed table exhibits the months of the Jewish civil year with the corresponding months of our computation:—

1. Tisri	corresponds with part of	September and October.
2. Marchesvan		October and November.
3. Chisleu or Kisleu		November and December.
4. Thebet		December and January.
5. Sebat		January and February.
6. Adar		February and March.
7. Nisan or Abib		March and April.
8. Jyar or Zif		April and May.
9. Sivan		May and June.
10. Thammuz		June and July.
11. Ab		July and August.
12. Elul		August and September.

Some of the preceding names are still in use in Persia.

4. The *Ecclesiastical* or *Sacred Year* began in March, or on the first day of the month Nisan, because at that time they departed out of Egypt. From that month they computed their feasts, and the prophets also occasionally dated their oracles and visions, (Zech. vii. 1.) The following table presents the months of the Jewish ecclesiastical year, compared with our months:—

1. Nisan or Abib (Neh. ii. 1; Esth. iii. 7.)	answers to part of	March and April.
2. Jyar or Zif		April and May.
3. Sivan (Esth. viii. 9.)		May and June.
4. Thammuz		June and July.
5. Ab		July and August.
6. Elul (Neh. vi. 15.)		August and September.
7. Tisri		September and October.
8. Marchesvan		October and November.
9. Kisleu or Chisleu (Zech. vii. 1; Neh. i. 1.)		November and December.
10. Thebet		December and January.
11. Sebat (Zech. i. 7.)		January and February.
12. Adar (Ezra vi. 15; Esth. iii. 7.)		February and March.

The Jewish months being regulated by the appearances of the moon, it not unfrequently happened that great confusion arose by this method of calculating, the *spring* month sometimes falling in the middle of *winter*. To remedy this, however, the Jews added a whole month to the year when necessary, and placed it at the end of the ecclesiastical year, after the month Adar, which was therefore called Ve-Adar, or the second Adar; but no vestiges of such intercalation are to be found in the Scriptures.

As agriculture constituted the principal employment of the Jews, they also divided their *natural* year into seasons with reference to their rural work, (Ezra x. 13; Jer. xxxvi. 22.)

The Jews farther divided their solar year into four parts, or quarters; as, the vernal equinox; the autumnal equinox; the winter solstice, and the summer solstice, which they distinguished by the names of the months with which they commenced.

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A TABLE
OF
OFFICES AND CONDITIONS OF MEN.

Patriarchs, or *Fathers of Families*, such as *Abraham*, *Isaac*, and *Jacob*, and his sons.
Judges, Temporary Supreme Governors, immediately appointed by God over the children of *Israel*.
Kings, and they either of the whole nation, or, after the falling off of the ten tribes, of *Judah* or *Israel*.
Elders, Senators, the LXX, or Sanhedrim.
Officers, Provosts, Sheriffs, or Executioners.
Judges, Inferior Rulers, such as determined controversies in particular cities.
Israelites, Hebrews, descendants from *Jacob*.
An Hebrew of Hebrews, an Israelite by original extraction.
A Proselyte of the Covenant, who was circumcised, and submitted to the whole law.
A Proselyte of the Gate, or Stranger, who worshipped one God, but remained uncircumcised.

Officers under the Assyrian *or* Persian *Monarchs.*

Tarshatha, or Governor, appointed by the kings of *Assyria* or *Persia*.
Heads of the Captivity, the Chief of each Tribe or Family who exercised a precarious Government during the captivity.

Under the Grecian *Monarchs.*

Superior Officers.

Maccabees, the Successors of *Judas Maccabeus*, High Priests, who presided with kingly power.

Under the Roman *Emperors.*

Presidents, or Governors sent from *Rome* with imperial power.
Tetrarchs, who had kingly power in four Provinces.
Proconsuls, or Deputies of Provinces.

Inferior Officers.

Publicans, or Tax-gatherers.
Centurions, Captains of an hundred men.

Ecclesiastical Officers or Sects of Men.

High Priests, who only might enter the Holy of Holies.
Second Priests, or Sagan, who supplied the High Priest's Office, in case he were disabled.
High Priests for the War, set apart for the occasion of an expedition.

Priests, Levites of the sons of *Aaron*, divided into twenty-four ranks, each rank serving weekly in the temple.
Levites, of the tribe of *Levi*, but not of *Aaron's* family; of these were three orders, Gershonites, Kohathites, Merarites, several sons of *Levi*.
Nethinims, inferior servants to the Priests and Levites, (not of their tribe) to draw water, and cleave wood, &c.
Prophets, anciently called Seers, who foretold future events, and denounced God's judgments.
Children of the Prophets, their disciples or scholars.
Wise men, called so in imitation of the Eastern Magi, or Gentile Philosophers.
Scribes, Writers and expounders of the law.
Disputers, that raised and determined questions out of the law.
Rabbies, or *Doctors*, Teachers of *Israel*.
Libertines, Freed men of *Rome*, who, being Jews or proselytes, had a Synagogue or Oratory for themselves.
Gaulonites or *Galileans*, who pretended it unlawful to obey an heathen magistrate.
Herodians, who shaped their religion to the times, and particularly flattered *Herod*.
Epicureans, who placed all happiness in pleasure.
Stoicks, who denied the liberty of the Will, and pretended all events were determined by fatal necessity.
Simon Magus, Author of the heresy of the *Gnosticks*, who taught that men, however vicious their practice was, should be saved by their knowledge.
Nicolaitans, the disciples of *Nicolas*, one of the first seven Deacons, who taught the community of wives.
Nazarites, who under a vow abstained from wine, &c.
Nazarens, Jews professing Christianity.
Zelots, *Sicarii*, or Murderers, who, under pretence of the law, thought themselves authorized to commit any outrage.
Pharisees, Separatists, who upon the opinion of their own godliness despised all others.
Sadducees, who denied the resurrection of the dead, angels, and spirits.
Samaritans, Mongrel Professors, partly Heathen, and partly Jews, the offspring of the *Assyrians* sent to *Samaria*.
Apostles, Missionaries, or persons sent; they who were sent by our Saviour from their number were called, *The Twelve*.
Bishops, Successors of the Apostles in the government of the church.
Deacons, Officers chosen by the Apostles to take care of the poor.

A TABLE OF KINDRED AND AFFINITY,

WHEREIN WHOSOEVER ARE RELATED ARE FORBIDDEN IN SCRIPTURE AND OUR LAWS TO MARRY TOGETHER.

A man may not marry his

GRANDMOTHER,
Grandfather's wife,
Wife's grandmother.

Father's sister,
Mother's sister,
Father's brother's wife.

Mother's brother's wife,
Wife's father's sister,
Wife's mother's sister.

Mother,
Step-mother,
Wife's mother.

Daughter,
Wife's daughter,
Son's wife.

Sister,
Wife's sister,
Brother's wife.

Son's daughter,
Daughter's daughter,
Son's son's wife.

Daughter's son's wife,
Wife's son's daughter,
Wife's daughter's daughter.

Brother's daughter,
Sister's daughter,
Brother's son's wife.

Sister's son's wife,
Wife's brother's daughter,
Wife's sister's daughter.

A woman may not marry with her

GRANDFATHER,
Grandmother's husband,
Husband's grandfather.

Father's brother,
Mother's brother,
Father's sister's husband.

Mother's sister's husband,
Husband's father's brother,
Husband's mother's brother.

Father,
Step-father,
Husband's father.

Son,
Husband's son,
Daughter's husband.

Brother,
Husband's brother,
Sister's husband.

Son's son,
Daughter's son,
Son's daughter's husband.

Daughter's daughter's husband,
Husband's son's son,
Husband's daughter's son.

Brother's son,
Sister's son,
Brother's daughter's husband.

Sister's daughter's husband,
Husband's brother's son,
Husband's sister's son.

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THE NAMES AND ORDER

OF ALL THE

BOOKS OF THE OLD AND NEW TESTAMENT,

WITH THE NUMBER OF THEIR CHAPTERS.

THE BOOKS OF THE OLD TESTAMENT.

NAMES OF BOOKS.	CONTRACTIONS.	CHAPTERS.
Genesis	Ge.	L.
Exodus	Ex.	XL.
Leviticus	Le.	XXVII.
Numbers	Nu.	XXXVI.
Deuteronomy	De.	XXXIV.
Joshua	Jos.	XXIV.
Judges	Ju.	XXI.
Ruth	Ru.	IV.
I. Samuel	1 Sa.	XXXI.
II. Samuel	2 Sa.	XXIV.
I. Kings	1 Ki.	XXII.
II. Kings	2 Ki.	XXV.
I. Chronicles	1 Ch.	XXIX.
II. Chronicles	2 Ch.	XXXVI.
Ezra	Ezr.	X.
Nehemiah	Ne.	XIII.
Esther	Es.	X.
Job	Job	XLII.
Psalms	Ps.	CL.
Proverbs	Pr.	XXXI.

NAMES OF BOOKS.	CONTRACTIONS.	CHAPTERS.
Ecclesiastes	Ec.	XII.
The Song of Solomon, or Canticles,	Ca.	VIII.
Isaiah	Is.	LXVI.
Jeremiah	Je.	LII.
Lamentations	La.	V.
Ezekiel	Eze.	XLVIII.
Daniel	Da.	XII.
Hosea	Ho.	XIV.
Joel	Joel	III.
Amos	Am.	IX.
Obadiah	Ob.	I.
Jonah	Jonah	IV.
Micah	Mic.	VII.
Nahum	Nah.	III.
Habakkuk	Hab.	III.
Zephaniah	Zep.	III.
Haggai	Hag.	II.
Zechariah	Zec.	XIV.
Malachi	Mal.	IV.

THE BOOKS OF THE NEW TESTAMENT.

Matthew	Mat.	XXVIII.
Mark	Mar.	XVI.
Luke	Lu.	XXIV.
John	John	XXI.
The Acts	Ac.	XXVIII.
The Epistle to the Romans	Ro.	XVI.
I. Corinthians	1 Co.	XVI.
II. Corinthians	2 Co.	XIII.
Galatians	Ga.	VI.
Ephesians	Ep.	VI.
Philippians	Phil.	IV.
Colossians	Co.	IV.
I. Thessalonians	1 Th.	V.
II. Thessalonians	2 Th.	III.

I. Timothy	1 Ti.	VI.
II. Timothy	2 Ti.	IV.
Titus	Ti.	III.
Philemon	Philem.	I.
To the Hebrews	He.	XIII.
The Epistle of James	Ja.	V.
I. Peter	1 Pe.	V.
II. Peter	2 Pe.	III.
I. John	1 John	V.
II. John	2 John	I.
III. John	3 John	I.
Jude	Jude	I.
Revelation	Re.	XXII.

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THE FIRST BOOK OF MOSES,

CALLED

GENESIS.

THIS book of Genesis is so called from the Greek word, Γένεσις, signifying generation, origin, or production, from its distinguishing object, viz., its giving an account of the origin of all things; though in truth it does greatly more, as it leads the mind forth also to their progress and consummation in the Messiah. In the Hebrew it is designated *Berashith*, from its initiatory words, 'in the beginning,' as was common with the Jews, and as has been usual with other nations in designating important acts and documents, civil and ecclesiastical. It is one of the Pentateuch, or five books, of which Moses is so universally admitted to have been the author by Jews, Christians, and heathens, that Dr Adam Clark well says: 'As to those, who, in opposition to all these proofs, obstinately persist in their unbelief, they are worthy of little regard, as argument is lost on their invincible prejudices, and demonstration on their minds, because wilfully closed against the light.'

One of the strongest principles of the human mind is the desire of knowing the causes and origin of things. Scarcely second to it in strength, depraved as he is, is the religious principle in man. Both of these are deeply interested, and find most delightful gratification, in this portion of sacred scripture now before us. With, perhaps, the exception of the book of Job, it is the most ancient writing extant, and certainly the most ancient historical record in existence. Reason suggests that the world must have had a beginning. Here we understand by faith in the divine testimony, that the worlds were framed by 'the word of God;' and 'that things which are seen, were not made of things which do appear;' that is, not of pre-existing matter, but spoken into being by the Almighty power of God. We have also an account of the original state of man—created in the holy, intelligent and righteous image of God; his sin and fall; the introduction of death; the universal corruption of our race; and the destruction, by a deluge, of the earth and all its inhabitants, with the exception of Noah and his family, and the creatures preserved with him in the ark, which he was supernaturally instructed to build; the subsequent confusion of tongues; the dispersion of mankind; the calling of Abraham; the wonderful history of his descendants down to the death of Joseph, comprising a period of 2369 years; indeed, in its wonderful prophecies and promises of the Messiah, stretching down into all future time.

It is worse than futile—it is unscriptural and irrational—to attempt to show that by tradition, aided by the then protracted life of man, the accounts of the events narrated by Moses could have been easily preserved, (Job repudiates this idea, Job xxxviii. 4—7.) when in truth some of them, such as the creation of the world, could have been taught only by divine revelation. It is important, however, to observe, that its statements find ample corroboration in the traditions, writings, history, and monuments of ancient nations. But had there been no other authority than tradition for the things related by Moses, still they would be vastly more worthy of belief than the writings of the most ancient profane authors; inasmuch as they had been transmitted through very few hands, even seven persons; there being, from Adam to Noah, only one person necessary to transmit the history of a period of 1656 years. It is unnecessary, however, to have recourse to an opinion so unsatisfactory, when we may rest on the unerring authority of a divine revelation. '*All* scripture is given by inspiration of God.' On that authority the account of Moses was received at the first, and many persons then living had the means of judging of its truth. We think it time enough to examine certain geological objections, hitherto refuted, brought against the mosaic account of the creation, when geologists themselves shall be agreed as to the matters of fact. 'The important religious instruction,' says Scott, 'contained in this book, concerning God our Creator, our fallen condition, the promise of a Saviour, and the redeemed sinner's walk with God, must more endear it to the pious Christian than all its immense and invaluable literary treasures can possibly recommend it to the learned antiquary or historian.' 'Without this history the world would be in total darkness, not knowing whence it came or whither it goeth. In the first page of this sacred book, a child may learn more in one hour, than all the philosophers in the world learned without it in thousands of years.'—*Fuller.* We have enjoyed great delight, comfort, instruction, and insight into the providence and grace of God, in the perusal and examination of this precious portion of Holy Writ, 'given by inspiration of God, and most profitable for doctrine, reproof, correction and instruction in righteousness.'

BEFORE CHRIST, 4004.—JULIAN PERIOD, 710.—CYCLE OF THE SUN, 10.—DOMINICAL LETTER, B.—CYCLE OF THE MOON, 7.—INDICTION, 5.—CREATION FROM TISRI, OR SEPTEMBER 1.

CHAPTER I.

All religion being founded in our relation to God, as the Maker of all things, we have here, (1) *A general account of the divine persons making the heaven and earth out of nothing; and of the state of this lower world while the earth and water were joined in one confused mass, verses* 1, 2. (2) *A particular account of God's formation of light, of the firmament, and their use,* 3—8. *His separation of the earth from the water, and causing it to produce herbs, grass, and trees,* 9—13. *The upper firmament is furnished with sun, moon, and stars, for enlightening the earth, and distinguishing the seasons of day and night, summer and winter, &c.* 14—19. *The waters are furnished with fishes, and the air with fowls,* 20—23. *The earth is furnished with tame cattle, creeping things, and wild beasts,* 24, 25. *And, in fine, man is formed after the image of God,* 26—30. (3) *God's approbation of particular things as good,* i. e. *perfect in their kind, and suited to answer their particular ends; and of man, and all things as connected with him, and with one another, as very good,* 4, 10, 12, 18, 21, 25, 31.

Before Christ 4004.

IN [a] the beginning God[1] created [b] the heaven and the earth.

2 And the earth was [c] without form, and void; and darkness *was* upon the face of the deep: and the Spirit of God moved[2] upon the face of the waters.

3 ¶ And [d] God said, Let there be light: and there was light.[3]

4 And God saw the light, that *it was* good: and God divided the light from the darkness.[4]

5 And God called the light [e] Day, and the darkness he called Night. And the evening and the morning were the first day.[1]

6 ¶ And God said, [f] Let there be a firmament[2] in the midst of the waters, and let it divide the waters from the waters.

7 And God made the firmament, and [g] divided the waters which *were* under the firmament from the waters which *were*[3] above the firmament: and it was so.

8 And God called the firmament Heaven. And the evening and the morning were the second day.

9 ¶ And God said, [h] Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so.[4]

10 And God called the dry *land* Earth; and the gathering together[5] of the waters called he Seas: and God saw that *it was* good.

a Pr. 8. 22. 23; John 1. 1—3. He. 1. 10; 1 John 1. 1.
1 All things proceed from God. It is fit our remarks should begin with Him. The Hebrew name is plural. In a great variety of instances it is found with verbs, adjectives, and pronouns plural. It denotes a plurality of persons in the Godhead; and the verb 'created' being in the singular number, it is justly supposed to indicate the unity of the divine persons in the work of creation. *Beginning.* The commencement of time indicated by God's creating acts. *Created,* spake into being that which was not.
b Job 38. 4; Is. 40. 28; 51. 13; Je. 32. 17; 51. 15; He. 3. 4, 11. 3.
c Je. 4. 23; Nah. 2. 10.
2 The Holy Spirit moved — 'hovered.'—*Luther.*
d Ps. 33. 9; Mat. 8. 3.
3 God spake the light into being by the word of his power, or by his substantial Word, his Son, 'by whom he made the worlds;' He. 1. 2; Eph. 3. 9. Himself the TRUE LIGHT that lighteth every man that cometh into the world.
4 Heb. *between the light and between the darkness.*
e Ps. 74. 16; 104. 20.
1 Heb. *and the evening was, and the morning was,* one day—equal to a day. 'Evening-morning,' used by Daniel to denote a civil day; also, many ancient nations began their day by the evening; tradition thus confirming the Mosaic account.
f Job 37. 18; Ps. 136. 5; Jer. 10. 12; 51. 15.
2 Heb. *expansion,* or *spreading out,* or *expanse.* Separation of the atmospheric from the terrestrial waters. Fr. *etendue.*
g Pr. 8. 28.
3 Rather, 'waters which *are* under,' 'waters which *are* above,' &c., for it cannot be conceived how the firmament should be the first means of dividing the waters, if a portion of them were *already* above, and a portion *already* below.
h Job 26. 10; 38. 8; Ps. 33. 7; 95. 5; 104. 9; 136. 6; Pr. 8. 29; Jer. 5. 22; 2 Pe. 3. 5.
4 Of the movements by which this mighty result was effected, no detail is given. The language of the Psalmist, Ps. 104. 6—9. would indicate, that the phenomena must have been awful beyond description.
5 Or, assemblage.

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11 And God said, Let the earth bring forth grass,[1] the herb yielding seed, *and* the fruit tree yielding fruit after his kind, whose seed *is* in itself, upon the earth: and it was so.

12 And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that *it was* good.

13 And the evening and the morning were the third day.

14 ¶ And God said, [e] Let there be lights in the firmament of the heaven, to divide the day from the night;[2] and [f] let them be for signs, and for seasons, and for days, and years:

15 And let them be for lights in the firmament of the heaven, to give light upon the earth: and it was so.

16 And God made two great lights;[3] the greater light to [g] rule the day,[4] and the lesser light to rule the night: *he made* the stars also.

17 And God [h] set them in the firmament of the heaven, to give light upon the earth,

18 And to rule over the day and over the night, and to divide the light from the darkness: and God saw that *it was* good.

19 And the evening and the morning were the fourth day.

20 ¶ And God said, [i] Let the waters bring forth abundantly[5] the moving[6] creature that hath life,[7] and fowl *that* may fly[8] above the earth in the open firmament[9] of heaven.

21 And God created[10] great whales,[11] and every living creature that moveth, which the waters [k] brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that *it was* good.[12]

22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23 And the evening and the morning were the fifth day.

24 ¶ And God said, Let the earth bring forth the living creature after his [l] kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

Before Christ 4004.

1 Heb. *tender* grass.
e Job 25. 3, 5; 38. 12—14; Ps. 8. 3, 4; 19. 1—6; 74. 16, 17; 104. 19, 20; 119. 91; 136. 7—9; 148. 3—6; Is. 40. 26; Je. 31. 35; 33. 20, 25.
2 Heb. *between the day and between the night.* How can lights divide the day from the night, seeing the night is the season of darkness? The sun is set for the rule of the day—the moon, with the stars, for the rule of the night: these lights are signs or tokens of the goodness of God; & moreover, mark out the successions of summer and winter, seed time and harvest, of day and of night. The word 'seasons,' in Heb. signifies also appointed times, or set feasts.
f ch. 8. 22.
3 Moses speaks to the common observation of mankind; '*great lights*,' or enlighteners; greater to *our* view than the stars.
g De. 4. 19; Jos. 10. 12—14; Job 31. 26—28; Is. 13. 10; 24. 23; 45. 7; Ez. 32. 7, 8; Joel 2. 10, 31; 3. 15; Am. 5. 8; 8. 9; Hab. 3. 11; Mat. 24. 29; 27. 45; Ac. 2. 20; Re. 16. 8, 9; 21. 23.
4 Heb. *for the rule of the day, &c.*
h Ch. 9. 13; Ps. 8. 1; Ac. 13. 47.
i Ver. 22; ch. 2. 19; 8. 17; Ps. 104. 24, 25; 148. 10; Ac. 17. 25.
5 There is a meaning in these words which is seldom noticed. Innumerable millions of animalculæ are found in water. Eminent naturalists have discovered millions in a single drop. How inconceivably minute must each be, and yet each is a perfect animal. What a proof this of the manifold wisdom of God.—*Clarke.* The fecundity of fishes is most wonderful; 9,384,000 eggs have been counted in the roe of a single codfish.
6 Or, *creeping.*
7 Heb. *a living soul,* ver. 30; Ec. 3. 21.
8 We are not to understand as if the waters brought forth the 'fowl.' The Heb. is, *let fowl fly.*
9 Heb. *face of the firmament of heaven,* ver. 7. 14.
10 It is remarkable that the term 'created,' which had been discontinued from the first verse, is here resumed, applied to the production of life.
11 Or, great hissing monsters of the deep, breathing through lungs, & obliged to come to the surface to inhale common air. Job 7. 12; 26. 5; Ps. 104. 26; Ez. 32. Jon. 1. 17; 2. 10; Mat. 12. 40.
k Ch. 8. 17; 9. 7; Ex. 1. 7; 8. 3.
12 This is God's testimony respecting the various works of creation, and intimates that every creature was fitted in its place, and after its nature, to accomplish the end of its creation.
l Ch. 6. 20; 7. 14; 8. 19; Job 38. 39, 40; 39. 1, 5, 9, 19; 40. 15; Ps. 50. 9, 10; 104. 18—23; 148. 10.
m Ch. 2. 19, 20; Job 12. 8—10; 26. 13.
n Ch. 3. 22; 11. 7; John 5. 17; 14. 23.
1 This phraseology is truly remarkable, though not singular; thus we have, 'Behold the man is become like one of us.' 'Let us go down & confound their language.' 'Whom shall WE send, and who shall go for us?' Thus denoting the Father, the Son, and the Holy Ghost—one God—one Jehovah.
o Ch. 5. 1, 9. 6; Ec. 7. 29; Ac. 17. 28, 29; 1 Co. 11. 7; 2 Co. 3. 18; 4. 4; Eph. 4. 24; Col. 1. 15; 3. 10; Ja. 3. 9.
2 The image and likeness of God—that is, Eph. iv. 24. Col. iii. 10, in 'knowledge, righteousness, & true holiness.'—The creation of man is described with peculiar solemnity: 1. He was made in the image and likeness of God, invested with reason and speech, indued with the knowledge of his CREATOR, and made an heir of immortality, not 'like the beasts that perish.' 2. He was invested with dominion over all the animal tribes, the vegetables, and the earth itself. 3. Whereas all other animals were created 'after their kind,' the sex of the human species is particularized: 'male and female created he them'—and this by a distinct formation of the woman out of the man. The separate process of both is described in the 2d chapter, not to interrupt the general account of the creation in the first.—*Hale's Chronology.*
p Ch. 9. 2, 3; Job 5. 23; Ps. 8. 4—8; 104. 20—24; Je. 27. 6; Heb 2. 6—9; Ja. 3. 7.
q Ch. 2. 21—25; 5. 2; Mal. 2. 15; Mat. 19. 4; Mar. 10. 6; 1 Co. 11. 8, 9.
3 A male and a female.—*Ainsworth.*
r Ver. 22; ch. 9. 17; 17. 16, 20; 22. 17, 18; 24. 60; 26. 3, 4, 24; 33. 5; 49. 25; Le. 26. 9; 1 Ch. 26. 5; Ps. 127. 3—5; 128. 3, 4; 1 Ti. 4. 3.
4 Heb. *creepeth.*
s Ps. 24. 1; 115. 16. Ho. 2. 8; Ac. 17. 24, 25; 1 Ti. 6. 17.
5 Heb. *seeding seed.*
t Ch. 2. 16; 9. 3; Job 36. 31; Ps. 104. 27, 28; 136. 25; 145. 15, 16; 147. 9; Ac. 14. 17.
u Job 38. 39—41; 39. 4. 8, 30; 40. 15, 20,
6 Heb. *a living soul.*
v Job 38. 7; Ps. 19. 1, 2; 104. 24, 31; 1 Ti. 4. 4.
w Ver. 5, 8. 13, 19, 23; ch. 2. 2; Ex. 20. 11.

CHAP. II.

a Ver. 4; Ch. 1. 1; 2 Ki. 19. 15; 2 Ch. 2. 12; Ne. 9. 6; Ps. 89. 11, 12; 136. 5—9; 146. 6; Is. 42. 5; 45. 18; 48. 13; Jer. 10. 12, 16; Zec. 12. 1; Ac. 4. 24.
7 An orderly array of the heavenly bodies. The angels are called God's hosts; but they do not seem referred to here.
b De. 4. 19; 17. 3; 2 Ki. 21. 3, 5; Ps. 33. 6; Is. 40. 26—28; 45. 12; Jer. 8. 2; Lu. 2. 13; Ac. 7. 2.
c Ex. 20. 8—11; 31. 13—17; 35. 2, 3; De. 5. 12—14; Ne. 9. 14; Is. 58. 13. Jer. 17. 21—27, Heb. 4. 4—10.

25 And God [m] made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was* good.

26 ¶ And God said, [n] Let us make[1] man [o] in our image,[2] after our likeness; and let them [p] have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his *own* image: in the image of God created he him; male [q] and female[3] created he them.

28 And God blessed [r] them: and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth[4] upon the earth.

29 ¶ And God said, Behold, [s] I have given you every herb bearing seed,[5] which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; [t] to you it shall be for meat.

30 And [u] to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* life,[6] *I have given* every green herb for meat: and it was so.

31 And God saw every thing that he had made, and, behold, *it was* [v] very good. [w] And the evening and the morning were the sixth day.

CHAPTER II.

God's institution and blessing of the Sabbath, which was made for man, to promote his holiness and comfort, 1, 2, 3. *The extraordinary manner in which the first vegetables were produced, and Adam formed,* 4—7. *The garden of Eden, and of God's placing man in it under the form of a law and covenant,* 8—17. *Adam's dominion over the animals on earth, and their acknowledgment of it in coming to him for their respective names,* 18, 19, 20. *The need and the making of the woman, and the institution of marriage,* 21—25.

THUS [a] the heavens and the earth were finished, and all the [b] host of them.[7]

2 And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

3 And God [c] blessed the seventh day, and sanctified it; because that

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in it he had rested[1] from all his work which God created and made.[2]

4 ¶ These *are* the [d]generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,

5 And [e]every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused [f]it to rain upon the earth, and *there was* not a man to till the ground.

6 But there went up a mist[3] from the earth, and watered the whole face of the ground.

7 And the LORD God formed man[4] *of* the [g]dust of the ground, and breathed into his nostrils the breath of life; and [h]man became a living soul.

8 ¶ And the LORD God planted a garden [i]eastward in Eden;[5] and there he put the man whom he had formed.

9 And [k]out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life[6] also in the midst of the garden, and the tree of knowledge of good and evil.

10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

11 The name of the first *is* Pison: that *is* it which compasseth the whole land of Havilah, where *there is* gold;

12 And the gold of that land *is* good: there *is* bdellium[7] and the onyx-stone.

13 And the name of the second river *is* Gihon: the same *is* it that compasseth the whole land of Ethiopia.[8]

14 And the name of the third river *is* Hiddekel: that *is* it which goeth toward the east of Assyria.[9] And the fourth river *is* Euphrates.

15 ¶ And the LORD God took the man,[10] and put him into the garden of Eden, to dress it, and to keep it.

16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat;[11]

17 But of the tree of the knowledge of good and evil, thou shalt not eat of it:[12] for in the day that thou eatest thereof thou shalt surely die.[13]

Before Christ 4004.

1 Rather, *ceased*, as the word in Heb. is opposed not to weariness, but to work or action. Hence we see that the Sabbath is not to be considered so much a resting day from labour, because of weariness, but a ceasing from it for the purposes of holiness. The division of time into weeks by almost all nations, and the sacredness of the seventh day among the ancient heathen, point to this original institution of the Sabbath. SeeGen. vii. 8; viii. 10—12; xxix. 7. Hesiod says, 'The seventh day, a holy day.' Theophilus of Antioch says of the 7th day, 'Which all name, but most are ignorant of the reason why.' That this 3d verse contains the first appointment of the Sabbath,is evident—1. It is here in the orderof narration; 2. The reason of it applies equally to all men; 3. It is plainly referred to, Exod. xvi. 22—27, as a day then known; 4. The fourth commandment is therefore not a new, but a renewed enactment—a moral law, 4—5. It was originally given to Adam in innocence, the parent and representative of all—therefore binding upon all.

2 Heb. *created to make.*

d Ch.1.1; Ps. 90. 1,2.

e Ch.1.12; Ps.104.14.

f Job 38. 26, 27, 28.

3 Or, *a mist which went up.*

4 Heb. *dust of the ground.*

g Ch. 3. 19; 1 Co. 15. 47; Ec. 12. 7.

h 1 Co. 15. 45.

i Ch. 4. 16; 2 Ki. 19. 12; Ez. 27. 23.

5 *Eden* means a delightful place—a paradise. It is of little consequence to us to know its precise situation. But most probably it was either in Armenia, near the sources of the Tigris & Euphrates, or on the river formed by their united streams, near Bagdad.

k Ch. 1. 11, 12.

6 So called, as a sign or seal of life, upon condition of obedience. 'Tree of knowledge:' see verse 17, note.

7 Supposed to be the pearl. *Onyx*, a species of agate.

8 Heb. *Cush*, not probably in Africa, but the country around the present Chuzistan in Persia.

9 Or, *eastward to Assyria.*

10 Or, *Adam.*

11 Heb. *eating thou shalt eat.*

12 He should experience good in keeping God's command, and evil in breaking it. As a test of obedience, and token of dependence, and of God's sovereign right to give or withhold,man was forbidden to eat of this tree; his doing it, therefore, was a denial of God's sovereign supremacy.

13 Heb. *Dying thou shalt die*, Sept.—*die the death.* Death temporal, spiritual, and eternal (in all which senses it is used in Scripture) shall immediately take effect on thee.

1 God here, contrary to certain 'vain traditions,' pronounces against the supposed excellence of celibacy; 'meet for him'—like him, of equal eminence—or to be before him, in his presence, as contrasted with being alone. Heb. *as before him.*

l Ch. 1. 20, 21. 24.25.

m Ch. 1. 26, 28; 9. 2; Ps. 8. 4—8.

2 Or, *the man.*

3 Heb. *called.*

4 Animals for domestic use. *Beast of the field*—wild beasts.

5 Among those yet created, there was no companion for man.

n Ch. 15. 12; 1 Sa. 26. 12; Job 4. 13; 33. 15; Prov. 19.15.

6 Or, part of the side, both bone & flesh.

7 Heb. *builded*, i. e. *skilfully formed, most comely and delightful.*

8 Woman was so formed, to point out her relation to Adam; that she was in all respects as himself: doubtless, also, with a view to the great Redeemer to be of the nature of man, and who is 'bone of our bone, and flesh of our flesh.' The term *Woman*, is of Saxon origin, signifying, as in Hebrew, female of man.

9 Heb. *Isha.*

o 1 Co. 11. 8; 1 Ti. 2. 13.

10 Heb. *Ish.*

p De. 4. 4; 10. 20; Jos. 23. 8; Ps. 45. 10; Ac. 11. 23.

q Mal. 2. 14—16; Mat. 29.3—9; Mar. 10. 6—12; 1 Co. 6. 16, 17; 7. 2—4; Ep. 5. 27—31; 1 Pe. 3. 1—7.

CHAP. III.

a Ver. 13. 15; Is. 27. 1; Mat. 10. 16; 2 Co. 11. 3, 14; Re. 12. 9; 20. 2.

11 Heb. *yea, because*, &c.

b Mat. 4. 3, 6, 9.

12 Comparing scripture with scripture, two things are evident on this verse: 1. That the tempter appeared in the form of a serpent, ver. 14; 2. That the tempter was satan, the devil, the old serpent, 2 Cor. 11. 3, 14; Rev.12.9; 20. 2. A great multitude of conjectures have been formed on this topic,which darken counsel by words. 'It is observable, that no notice is taken of the largeness of the grant, but merely of its limitation.' —*Scott.* Such is still the spirit of discontent and ingratitude. We lose the enjoyment of the *numberless* blessings God bestows, by repining for some *one* he sees meet to withhold. How sinful!

c Ch. 2. 16, 17.

d Ch. 20. 6; Ex. 19. 12, 13; 1 Ch. 16. 22; Job 1. 11; 2. 5; 19. 21; 1 Co. 7. 1; 2 Co. 6. 17; Col. 2. 21.

e 2 Co. 11. 3; 1 Ti. 2. 14.

13 Satan seizes the advantage which the woman gave him by listening to him and giving an answer. He not only utters falsehood, but blasphemously dares to make God a witness of it. He is a liar and the father of it; alas, how many are his children!

18 ¶ And the LORD God said, *It is* not good that the man should be alone; I will make him an help meet for him.[1]

19 And [l]out of the ground the LORD God formed every beast of the field, and every fowl of the air, and brought *them* [m]unto Adam,[2] to see what he would call them: and whatsoever Adam called every living creature, that *was* the name thereof.

20 And Adam gave names[3] to all cattle,[4] and to the fowl of the air, and to every beast of the field: but for Adam there was not found an help meet for him.[5]

21 ¶ And the LORD God caused a [n]deep sleep to fall upon Adam, and he slept: and he took one of his ribs,[6] and closed up the flesh instead thereof.

22 And the rib, which the LORD God had taken from man, made[7] he a woman,[8] and brought her unto the man.

23 And Adam said, This *is* now bone of my bones, and flesh of my flesh: she shall be called Woman;[9] because she was [o]taken out of man.[10]

24 Therefore shall a man leave his father and his mother, and shall [p]cleave unto his wife; and they shall be [q]one flesh.

25 And they were both naked, the man and his wife, and were not ashamed.

CHAPTER III.

The serpent deceiveth Eve, 1—5. *Both she and Adam transgress the divine command, and fall into sin and misery*, 6, 7. *God arraigneth them*, 8—13. *The serpent is cursed*, 14. *The promised seed*, 15. *The punishment of mankind*, 16—20. *Their first clothing*, 21. *Their expulsion from paradise*, 22—24.

NOW [a]the serpent was more subtile than any beast of the field which the LORD God had made. And he said unto the woman, Yea,[11] [b]hath God said, Ye shall not eat of every tree of the garden?[12]

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

3 [c]But of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye [d]touch it, lest ye die.

4 And the [e]serpent said unto the woman, Ye shall not surely die:[13]

5 For God doth know, that in the day ye eat thereof, then your eyes

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shall be opened; and ye shall be as gods, knowing good and evil.

6 ¶ And when the woman [f]saw that the tree *was* good for food, and that it *was* pleasant[1] to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof,[g] and did eat; and gave also unto her husband with her, and he did eat.

7 And the eyes of them both were opened,[2] and [h]they knew that they *were* naked; and they sewed[3] fig-leaves together, and made themselves aprons.[4]

8 And they heard the voice of the LORD God walking in the garden in the cool of the day:[5] and Adam and his wife [i]hid themselves from the presence of the LORD God amongst the trees of the garden.

9 ¶ And the [k]LORD God called unto Adam, and said unto him, Where *art* thou?

10 And he said, I heard thy voice in the garden,[l] and I was afraid, because I *was* naked; and I hid myself.

11 And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?[6]

12 And the man said, The woman[m] whom thou gavest *to be* with me, she gave me of the tree, and I did eat.

13 And the LORD God said unto the woman, [n]What *is* this *that* thou hast done? And the woman said, The serpent beguiled me, and I did eat.

14 ¶ And the LORD God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust[o] shalt thou eat all the days of thy life.

15 And I will put enmity[7] between thee and the woman, and between [p]thy seed and [q]her seed: it [r]shall bruise thy head, and thou shalt bruise his [s]heel.

16 ¶ Unto the woman he said, I will greatly multiply thy sorrow and thy conception:[8] in [t]sorrow thou shalt bring forth children; and thy desire *shall be* to thy husband,[9] and he shall rule over thee.[u]

17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed *is* the ground for thy sake; in sorrow shalt thou eat *of* it all the days of thy life:

18 Thorns also and thistles shall it bring forth[1] to thee; and thou shalt eat the herb of the field.

19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground: for out of it wast thou taken: for [v]dust thou *art*, and unto dust shalt thou return.

20 And [w]Adam called his wife's name Eve;[2] because she was the mother of all living.

21 Unto Adam also, and to his wife, did the LORD God make [x]coats of skins,[3] and clothed them.

22 ¶ And the LORD God said, Behold, the man is become [y]as one of us,[4] to know good and evil: and now, lest he put forth his hand, and take also of the tree [z]of life,[5] and eat, and live for ever;

23 Therefore the LORD God sent him forth from the garden of Eden, [a]to till the ground from whence he was taken.

24 So he drove out the man: and he placed at the east of the garden of Eden cherubims, and a flaming [b]sword which turned every way, to keep the way of the tree of life.

CHAPTER IV.

The birth, trade, and religion, of Cain and Abel, 1—7. *The murder of Abel,* 8—10. *The curse of Cain,* 11—16. *Enoch the first city,* 17. *Lamech and his two wives,* 19—24. *The birth of Seth,* 25, *and Enos,* 26.

AND Adam knew Eve his wife; and she conceived, and bare[6] Cain, and said, I have gotten a man from the LORD.[7]

2 And she again bare his brother Abel.[8] And Abel was a keeper[9] of sheep, but Cain was a tiller of the ground.

3 And in process of time[10] it came to pass, that Cain brought of the fruit[a] of the ground an offering unto the LORD.

4 And Abel, he also brought of [b]the firstlings of his flock,[11] and of the fat thereof. And the LORD had respect unto Abel, and to his offering:

Before Christ 4004.

f Sight often tempts, Jos. 7. 21; Ju. 16. 1, 2; 1 John 2. 16.
1 Heb. *a desire.*
g ver 12,17; 1 Ti. 2. 14.
2 So far Satan speaks truth; their eyes were opened, but it was to misery & guilt; confusion and shame followed the loss of innocence.
h ver. 10,11; ch. 2. 25.
3 *Twisted, platted,* or *fastened together* the leafy twigs and small branches of the fig tree, so as to form a sort of girdle.
4 Or, *things to gird about.*
5 No man hath seen God's shape nor heard his voice. Here, doubtless, it is Jehovah God—the ANGEL JEHOVAH—the 'Word of God,' who in the beginning was with God and was God. 'The cool of the day,' Heb. *in the wind or breeze of the day,* i. e. towards evening, when the wind rises in oriental countries; this was probably the period of their usual worship. Alas! how changed; instead of going to meet God, they flee from him, but in vain.
i Job 31. 33; Jer. 23. 24; Am. 9. 3.
k ch. 4. 9; 11. 5; 16. 8; 18. 20, 21.
l ch. 2. 25; Ex. 3. 6; 1 John 3. 20.
6 God knew he had eaten of the tree, but for his conviction he so questions him, even as our Saviour often did: he knew what was in man.
m ch. 2. 22; Pr. 28. 13.
n ch. 31. 26; 44. 15; 1 Sa. 13. 11; 2 Sa. 3. 24; John 18. 35.
o Is. 65. 25; Mic. 7. 17.
7 Never was any prediction more completely fulfilled even in a literal sense. All men have a natural, even an instinctive dread and hatred of the serpent tribe. The enmity of the Old Serpent to our race is most deadly; he is a murderer from the beginning. On the other hand, man, even when he serves Satan, dreads and hates him, and in the very curse upon the serpent is involved the promise of blessing to the race of man.
p Mat. 3. 7; 13. 38; 23. 33. John 8. 44; Ac. 13. 10; 1 John 3. 8.
q Ps. 132. 11; Is. 7. 4; Mic. 5. 3; Mat. 1. 23, 25; Lu. 1. 31, 34, 35; Ga. 4. 4.
r Ro. 16. 20; Col. 2. 15; He. 2. 14; 1 John 5. 5; Re. 12. 7, 17.
s Ge. 49. 17.
8 Multiplying I will multiply thy sorrows in pregnancy and childbearing. 'And this curse has fallen in a heavier degree on the woman than on any other female. Nothing is better attested than this, and yet there is no *natural* reason why it should be so.'—*Clarke.*
t Ps. 48. 6; Is. 13. 8; 21 3; John 16. 21; 1 Ti 2. 15.
9 Or, *subject to thy husband.* 'Thy will shall be subject.'—*Luther.* See also 4. 7. This curse has been deeply experienced, and too frequently in the cruelty and despotism of the man.
u 1 Co. 11. 3; 14. 34; Ep. 5. 22; 23. 24; 1 Ti. 2. 11, 12; Tit. 2. 5; 1 Pe. 3. 1, 5. 6.

1 Heb. *cause to bud.*
v ch. 2. 7; 18. 27; Job 17. 13, 16; 21. 26; 34. 15; Ps. 22. 15, 29; 104. 39; Ec. 12. 7; Ro. 5. 12; He. 9. 27.
w ch. 2. 20, 23; 5. 29; 16. 11; 29. 32—35; 35. 18; Ex. 2. 10; 1 Sa. 1. 20; Mat. 1. 21, 23.
2 Heb. *Chavah,* i. e. lively or quickener, because she was not only the mother of all the human race, but from her was to be descended He who was the source of life eternal.
x ver. 7; Is. 61. 10; Ro. 3. 22; 2 Co. 5. 21.
3 Skins of the beasts slain in sacrifice, emblematical of the death of Christ, and the clothing of destitute sinners in his righteousness, a work which is altogether of God, called 'putting on the Lord Jesus Christ,' and 'the garments of salvation.'
y ver. 5. ch. 1. 26; 11. 6, 7; Is. 19. 12; 47. 12, 13.
4 That is, one of the persons of the Godhead. 'The Lord was pleased to point out in language expressive both of pity and indignation, the sad change which had taken place, by thus alluding to the ambitious desire and expectation of being as gods, (as the *Aleim*) which had been excited in Adam and Eve, and to their woeful disappointment.'—*Scott.*
z Ch. 2. 9; Pr. 3. 18; Re. 2. 7; 22. 2.
5 If God had left them the sign of immortality, it would have implied they might have obtained by the covenant of works the thing signified; therefore, in execution of his threatening, he 'drove out the man,' that in this way there might be no hope; and God indicated by some visible angelic agents and signs of avenging justice, his determination to execute his law.
a Ch. 2. 5; 4. 2, 12; 9. 20; Ec. 5. 9.
b Nu. 22. 23; Ps. 104. 4; He. 1. 7.

CHAP. IV.
A. M. 2. B. C. 4003.
6 i. e. *got or acquired.*
7 Heb. *a man,* THE LORD, so rendered by Luther, also THE VERY LORD—the Man Jehovah, the promised Saviour. Such a promise, she, like Mary, would ponder in her heart; why not then receive the meaning which the Hebrew obviously points out?
8 Heb. *Hebel,* i. e. *vanity,* in opposition to the supposed substantial gift of Cain. Vanity is the characteristic of our race, Ps. 39. 5.
9 Heb. *a feeder,* ch. 45. 32, 34; 37. 13.
A. M. 129. B. C. 3875.
10 Heb. *at the end of days,* either the end of the week, of the sabbath, or of the year. 'The expression is indefinite; most probably it was *at the end of the year,* the time when the feast of the ingathering was afterwards kept, Ex. 23. 16.
a Nu. 18. 12.
b Pr. 3. 9; Ex. 13. 12; Nu. 18. 17.
11 Heb. *sheep* or *goats.*

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5 But unto Cain, and to his offering, he had not respect.[1] And Cain was very wroth, and his countenance fell.

6 And the LORD said unto Cain, Why[a] art thou wroth? and why is thy countenance fallen?

7 If thou doest well, shalt thou not be accepted?[2] and if thou doest not well, sin lieth at the door.[3] And unto thee[4] *shall be* his desire,[5] and thou shalt rule over him.

8 ¶ And Cain [b]talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and [c]slew him.

9 ¶ And the LORD said unto Cain, Where[d] *is* Abel thy brother?[6] And he said, I [e]know not. *Am* I my brother's keeper?

10 And he said, [f]What hast thou done? the voice of thy brother's blood[7] crieth unto me from the ground.

11 And now *art* thou [g]cursed from the earth, which hath opened her mouth[h] to receive thy brother's blood from thy hand.

12 When thou tillest the ground, it[i] shall not henceforth yield unto thee her strength. [k]A fugitive and a vagabond shalt thou be in the earth.

13 And Cain said unto the LORD, My punishment *is* greater than I can bear.[8]

14 Behold, thou hast driven me out this day from the face of the earth; and from thy [l]face shall I be hid; and I shall be a [m]fugitive and a vagabond in the earth: and it shall come to pass, *that* every one that findeth me shall slay me.

15 And the LORD said unto him, Therefore,[n] whosoever slayeth Cain, vengeance shall be taken on him sevenfold.[o] And the LORD set [p]a mark upon Cain,[9] lest any finding him should kill him.

16 ¶ And Cain went out [q]from the presence of the LORD, and dwelt in the land of Nod,[10] on the east of Eden.

17 ¶ And Cain knew his wife; and she conceived, and bare Enoch:[11] and he [r]builded a city, and [s]called the name of the city, after the name of his son, Enoch.

A.M.129. B.C.3875.

1 God regarded with favour the offering of Abel. It was offered in faith, Heb.11.4. It was not only more excellent, but more, or greater sacrifice. He brought his *mincha* also, as Cain—his offering of thanks, and his sacrifice of atonement also; through which alone he could be accepted; God testifying of his *gifts*. God thus accepted his person and his gifts; but neither in the case of Cain, who had no faith in the way of acceptance.

a Mat.20.15; Job 5.2.

2 Or, *have the excellency.*

3 God's dealing with Cain, seems throughout that of tenderness and mercy. As if to say, 'come now and let us reason together.' If thou dost well, wilt offer in faith, thou art accepted. If thou dost not well, sin lieth upon thee; rather a sin-offering lieth, Heb. *coucheth*, as a beast, at the door. Have recourse to the blood of atonement.

4 Or, *subject unto thee*, ch. 3. 16.

5 His will; he, thy brother, shall still be subject to thee. Thou shalt still have thy birthright.

b 2 Sa. 3. 27; 20. 9, 10; Ps. 36.3; 55. 21; Mi. 7. 6.

c Mat. 23. 35; 1 John 3. 12; Jude 11.

d ch. 3. 9; Ps. 9. 12.

6 That is, God 'inquireth after blood.' Abel's blood cried for vengeance.' The blood of Christ speaketh better things; it cries for mercy.

e Pr.28.13; John8.44.

f ch 3. 13; Jos. 7.19.

7 Heb. *bloods.* ch. 18. 20; 2 Ki. 9. 26; Job 16. 18; Heb. 12. 24; Re. 6. 10.

g De. 28 16—20; 27. 16—26, Ga 3. 10.

h Job16.18; Re.12.16.

i ch. 3. 17; De. 28. 23, 24; Ro. 8. 20.

k De.28.65; Ps. 107. 4; 109.10,23; Is. 57. 20, 21; Mat. 8. 20.

8 Or, *Mine iniquity is greater than* that it may *be forgiven.* Re. 16. 9, 11, 21.

l Ps. 51. 11.

m Ps. 109. 10; De. 28. 65; see ver. 12.

n 1 Ki. 16. 7, Ho. 1. 4; Mat. 26. 52.

o Le. 26. 18, 21, 24, 28; Ps. 79. 12; Pr. 6.31.

p Ez. 9. 4, 6; Re. 14. 9.

9 Or, as the words may be rendered, *set a sign*, or *token*, to Cain, that no one should put him to death. There was at this time, the 130th year of Adam's age, a large population on the earth.

q 2 Ki. 13. 23; 24. 20; 1 Ch. 16.29, Jer. 23. 39; 52.3; 1 John 1.3; with Ps.96.,6,8.

10 Or, *wandering*; the land of his exile

11 Heb. *Chanoch*, i. e. *dedicated.* The genealogy of Cain is pursued a very little way, only through a few persons; their ages are not mentioned, and the last is very quickly despatched, as if unworthy of being dwelt upon.

r ch. 11. 4; Ec. 2. 4-11; De. 4. 30; Lu. 17. 28, 29.

s 2 Sa. 18. 18; Ps. 49. 11.

A.M.194; B.C.3810.

1 Heb. *Lemech.*

2 The first violation of God's original appointment, ch. 1. 27; 2. 24; Mat. 19. 4-6, 8.

t ver. 2; ch. 25. 27; Jer. 35. 9, 10; He. 11. 9.

3 The father of those inhabiting a tent and a (fixed) possession; the first who taught men to have habitations, and property in cattle.

A.M.500. B.C.3504.

u ch. 31. 27; Job 21. 12; Is. 5. 12; Am. 6. 5.

4 The Hebrew word is from a root signifying to join together. Very probably an instrument like that called Pandean Pipes. Harp and organ here, are probably used as general terms for all stringed and wind instruments.

5 Heb. *whetter*, i.e. one who made polished edge tools, indicating therefore great skill.

v Ex. 25.3. Nu. 31.22; De. 8.9, 2 Ch. 2.7.

w Nu. 23. 18; Ju. 9.7.

6 Or, *I would slay a man in my wound, and a young man in my hurt*, or, *for my wound and for my bruise*, that is, *who had assailed me*; and if Cain is to be avenged sevenfold, if any one hurt him, surely I, who slew a man in self-defence, shall be avenged seventy and seven.

x ver. 15; Mat. 18. 22.

7 Heb. *Sheth*, i. e. *appointed.* Eve probably had a divine intimation that the promised Seed was in the line of Seth; so that in this, as well as in the infinitely higher sense, it might be said of Christ, 'before Abraham was, He was.'

A.M.235. B.C.3769.

8 Heb. *Enosh*, ch. 5. 6.

y De.26.17,18; 1 Ki. 18. 24; Ps. 116. 17; Is.44.5; 48.1; 63.19; Je.33.16, Joel 2 32; Zep. 3.9; Zec. 3. 9; Ac.11.26; 1 Cor.1.2. Ep. 3. 14, 15.

9 Or, to *call* themselves *by the name of the LORD.* To invoke in the name of Jehovah, the Redeemer; or to call themselves by the name of Jehovah, as separated from those who were profane idolaters.

CHAP. V.

A. M. 1. B. C. 4004.

a ch. 2. 4; 6. 9; 10. 1; 1 Ch. 1. 1; Mat. 1. 1; Lu. 3. 36.

10 An enumeration or register, of the descendants of Adam in the line of Noah, chiefly with a view to the genealogy of Christ, Lu. 3. 23.

b ch.1.26,27; Job 15. 14; Ec. 7. 29; Ep.4. 4; Col. 3. 10.

11 See ch.1.26. This fact is repeated, to remind man that the deaths and miseries about to be recorded were the fruit of sin.

c ch.2.15.*marg.* Ac. 17. 26.

d Job 14. 4; Ps. 14. 2, 3; 51.5; Ro. 5. 12.

12 No longer in the likeness and image of God, but of corrupt man; a sinner like himself.

A.M.130. B.C.3874.

e ch. 4. 25, 1 Ch 1. 1-3; Lu. 3. 36-38.

f Ge. 1. 28; 9. 7; 11. 11; Ps. 127. 3; 128.3, 4; 144. 12.

18 And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech.[1]

19 ¶ And Lamech took unto him two wives:[2] the name of the one *was* Adah, and the name of the other Zillah.

20 And Adah bare Jabal: he was the father of such as dwell in [t]tents, and *of such as have* cattle.[3]

21 And his brother's name *was* Jubal: he was the father of all such as handle the [u]harp and organ.[4]

22 And Zillah, she also bare Tubalcain, an instructor[5] of every artificer in [v]brass and iron; and the sister of Tubalcain *was* Naamah.

23 And Lamech said unto his wives, Adah and Zillah, [w]Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt:[6]

24 If Cain shall be avenged [x]sevenfold, truly Lamech seventy and seven fold.

25 ¶ And Adam knew his wife again; and she bare a son, and called his name Seth:[7] For God, *said she*, hath appointed me another seed instead of Abel, whom Cain slew.

26 And to Seth, to him also there was born a son; and he called his name Enos:[8] then began men to call [y]upon the name of the LORD.[9]

CHAPTER V.

The genealogy, age, and death of the patriarchs from Adam unto Noah, 1—23. *The godliness and translation of Enoch,* 24—32.

THIS *is* the [a]book of the generations of Adam.[10] In the day that God created man, in the [b]likeness of God made he him;[11]

2 Male and female created he them; and blessed them, and [c]called their name Adam, in the day when they were created.

3 ¶ And Adam lived an hundred and thirty years, and begat *a son* in his [d]own likeness, after his image;[12] and called his name [e]Seth.

4 And the days of Adam, after he had begotten Seth, were eight hundred years; and he [f]begat sons and daughters.

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5 And all the days that Adam lived were [g] nine hundred and thirty years: and he [h] died.[1]

6 ¶ And Seth lived an hundred and five years, and begat Enos.

7 And Seth lived, after he begat Enos, eight hundred and seven years, and begat sons and daughters.

8 And all the days of Seth were nine hundred and twelve years: and he died.

9 ¶ And Enos lived ninety years, and begat Cainan.[2]

10 And Enos lived, after he begat Cainan, eight hundred and fifteen years, and [i] begat sons and daughters.

11 And all the days of Enos were nine hundred and five years: and [k] he died.

12 ¶ And Cainan lived seventy years, and begat Mahalaleel.[3]

13 And Cainan lived, after he begat Mahalaleel, eight hundred and forty years, and begat sons and daughters.

14 And all the days of Cainan were nine hundred and ten years: and he died.

15 ¶ And Mahalaleel lived sixty and five years, and begat Jared.[4]

16 And Mahalaleel lived, after he begat Jared, eight hundred and thirty years, and begat sons and daughters.

17 And all the days of Mahalaleel were eight hundred ninety and five years: and he died.

18 ¶ And Jared lived an hundred sixty and two years, and he begat Enoch.[5]

19 And Jared lived, after he begat Enoch, eight hundred years, and begat sons and daughters.

20 And all the days of Jared were nine hundred sixty and two years: and he died.

21 ¶ And Enoch lived sixty and five years, and begat Methuselah.[6]

22 And Enoch [l] walked with God, after he begat Methuselah, three hundred years, and begat sons and daughters.

23 And all the days of Enoch were three hundred sixty and five years.

24 And Enoch walked with God: and he *was* not; [m] for God took him.[7]

25 ¶ And Methuselah lived an hundred eighty and seven years, and begat Lamech.[1]

26 And Methuselah lived, after he begat Lamech, seven hundred eighty and two years, and begat sons and daughters.

27 And all the days of Methuselah were nine hundred sixty and nine years: and he died.

28 ¶ And Lamech lived an hundred eighty and two years, and begat a son;

29 And he called his name Noah,[2] saying, This *same* shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath [n] cursed.

30 And Lamech lived, after he begat Noah, five hundred ninety and five years, and begat sons and daughters.

31 And all the days of Lamech were seven hundred seventy and seven years: and he died.

32 ¶ And Noah was five hundred years old: and Noah begat [o] Shem,[3] Ham, and Japheth.

CHAPTER VI.

The wickedness of the world, which provoked God's wrath, and caused the flood, 1—7. *Noah findeth grace,* 8—13. *The order, form, and end of the ark,* 14—22.

AND it came to pass, when [a] men began to multiply on the face of the earth, and daughters were born unto them,

2 That [b] the sons of God[4] saw the daughters of men that they *were* fair; and they took [c] them wives of all which they chose.

3 And the LORD said, [d] My Spirit shall not always strive[5] with man, [e] for that he also *is* flesh: yet his days shall be an hundred and twenty years.

4 There were giants[6] in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare *children* to them, the same *became* mighty men which *were* of old, men of renown.

5 And God saw that the wickedness of man *was* great in the earth, and *that* every [f] imagination[7] of the thoughts of his heart *was* only evil continually.[8]

6 And it [g] repented the LORD that he had made man on the earth, and it [h] grieved him at his heart.

A.M.930. B.C.3074.

g ver. 8,11,14,17,&c. De.30.20; Ps.90.10.
h ver. 8, 11, 14, &c.; ch.3.19; 2 Sa.14.14; Ez.18.4; Job 30.23; Ps. 49.7—10; 89.48; Ec. 12.7; 9.5.6; Ro. 5. 12—14; 1 Co. 15. 21, 22; Heb. 9. 27.

1 The attempts to account for the longevity of those who lived before the flood, on natural principles, like all attempts at being wise above what is written, are as weak as they are unsatisfactory. The Greek translation of the Bible, called the Septuagint, varies from our version (which was made from the Hebrew) both in this genealogy and in that which follows, (11.10-26). In particular, by the addition of a hundred years to the age of Adam, and of six of these patriarchs, before their sons here mentioned were born, and deducting them from the subsequent part of their lives, making the sum total the same. Thus, the space between the creation and the deluge, is made seven hundred years more than in our account; and by a similar addition, with other variations, the space between the deluge and the birth of Abraham, is made almost nine hundred years more. But the original Hebrew is best entitled to our confidence.—*Scott.*

ver. 6. { A. M. 235. B. C. 3769.

2 Heb. *Kennan*, 1 Ch. 1. 2;

ver. 8. { A. M. 1042. B. C. 2962.

i See ver. 4.

ver. 9. { A. M. 325. B. C. 3679.

k See ver. 5.

v. 11. { A. M. 1140. B. C. 2864.

v. 12. { A. M. 395. B. C. 3609.

3 *Maleleel*, Lu.3.37.

v. 14. { A.M. 1235. B. C. 2769.

4 Heb. *Jerod.*

v. 15. { A. M. 460. B. C. 3544.

v. 17. { A. M. 1290. B. C. 2714.

5 ch. 4. 17; 1 Ch. 1.3. *Henoch*, Lu. 3. 37.

v. 18. { A. M. 622. B. C. 3382.

v. 20. { A. M. 1422. B. C. 2582.

6 Gr. *Mathusala*, Lu. 3. 37.

v. 21. { A. M. 687. B. C. 3317.

l Ch. 6. 9; 17. 1; 24. 40; 48.15; Le.26.12; De.13.4; 2 Ki.20.3; Ps.16.8; 116.9; 128. 1; Ca. 1.4; Am. 3.3; Mic. 4.5; 6.3; Mal. 2. 6; Lu. 1.6; Ac. 9. 31; 2Co.6.16; Col.1. 10; 1 Thes. 2. 12; 1 John 1. 7.

v. 23. { A. M. 987. B. C. 3017.

m 2 Ki. 2. 11; Heb. 11. 5; Jude 14. 15.

7 He steadily lived, obeyed, and held communion with God by faith, and had the testimony that he pleased God, Heb. 11. 5; and was, by the mercy and power of God, miraculously and suddenly translated to heaven. His name signifies instructed, catechised. 'God took him,' thus declared a future state.

A.M.874. B.C.3130.

1 Heb. *Lemech.*

v. 27. { A. M. 1656. B. C. 2348.

v. 28. { A. M. 1056. B. C. 2948.

2 The name Noah signifies *rest*, or *comfort*, or *refreshing*. Lamech had respect probably to the promise, (3. 15.) and supposed that Noah was the promised seed, who should deliver them from the curse; or at least prophetically spake of him as a type of Christ, in building the ark, offering sacrifice, and saving his race. Gr. *Noe.* Lu. 3. 36; He. 11. 7; 1 Pe. 3. 20.

n ch. 3.17—19; 4.12. A.M.1651.B.C.2353.

o ch.6.10; 7.13; 9.18, 19; 10. 1, 32; Le. 3. 36; 1 Ch. 1. 4-28.

3 It is curious to observe, that Shem, though not the oldest of Noah's sons, is constantly placed first, as the progenitor of Christ. The same thing is done in other cases, for the same reason. In this chapter we have nearly all the history of the world before the flood for 1656 years; scarcely any thing recorded but what relates to the Holy Seed and the life of God. On all the rest is written vanity—a vapour.

A.M.1556. B.C.2448.

CHAP. VI.

A.M.1556 B.C.2448.

a ch. 1. 28.

4 Descendants of Seth; sons or children of God, as contrasted with the daughters of men, the irreligious and idolatrous, the descendants of Cain. Thus wickedness increased. 'When a holy nation thus mingles with a profane, it always happens that the holy nation adopts the manners of the profane, and never that the profane adopts those of the holy.'

b ch. 4.26; Ex.4.22, 23; De.14.1; Ps.82. 6, 7; Is.63.16; Mal. 2.11; John 8.41, 42; Ro.9.7,8; 2Co.6.18.

c ch.24.3;27.46; Ex. 34. 16; De. 7. 3. 4; Jos. 23.12,13; Ezr. 9. 1, 2, 12; Ne. 13. 24-27; Mat. 2.15; 1 Co.7.39; 2 Co.6.14.

d Nu.11.17; Ne.9.30; Is.63.10; Ac.7.51; 1 Thes.5.19,20; 1Pe. 3.18-20; Jude14,15.

5 Heb. *shall not judge* or *dispute.* My Spirit shall not perpetually keep up the process of judgment, rebuke conviction, & condemnation. See Ne. 9. 30.

e Ps. 78. 39; John 3. 16; Ro. 8. 1-13; Ga. 5. 16-24.

6 The Hebrew root of this word signifies *to fall*, or *fall upon*—men of violence, of enormous wickedness, rather than enormous stature.

f Ch. 8.21; De.29.19, Pr.6.18; Mat.15.19.

7 Or, *the whole imagination.* The Hebrew word signifieth not only *the imagination*, but also *the purposes and desires.*

8 Heb. *every day.* At no time good, none good, and nothing good about them in heart or life; all was corrupt.

g Nu.23.19; 1 Sa. 15. 11, 29; 2 Sa. 24. 16; Mal. 3.6; Jam.1.17.

h Is.63.10; Ep.4.30.

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7 And the LORD said, I will destroy man, whom I have created, from the face of the earth; both man and beast,[1] and the creeping thing, and the fowls of the air: for it repenteth[2] me that I have made them.

8 But Noah [i]found grace[3] in the eyes of the LORD.

9 ¶ These *are* the generations[4] of Noah: [k]Noah was a just man,[5] *and* perfect[6] in his generation, *and* Noah [l]walked with God.

10 And Noah begat three sons, [m]Shem, Ham, and Japheth.

11 The earth also was corrupt [n]before God; and the earth was filled [o]with violence.

12 And God [p]looked upon the earth, and, behold, it was corrupt: [q]for all flesh had corrupted his way upon the earth.

13 ¶ And God said unto Noah, [r]The end of all flesh is come before me; for the earth is filled with violence through them: and, behold, I will destroy them with the earth.[7]

14 ¶ Make thee an ark of gopher-wood: rooms[8] shalt thou make in the ark, and shalt pitch it within and without with pitch.

15 And this *is the fashion* which thou shalt make it *of;* the length of the ark *shall be* three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.[9]

16 A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; *with* lower, second, and third *stories* shalt thou make it.

17 And, behold, [s]I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein *is* the breath of life, from under heaven; *and* every thing that *is* in the earth [t]shall die.

18 But with thee will [u]I establish my covenant:[10] and thou shalt [v]come into the ark, thou, and thy sons,[11] and thy wife, and thy sons' wives with thee.

19 And of every living thing of all flesh, [w]two of every *sort*[12] shalt thou bring into the ark, to keep *them* alive with thee; they shall be male and female.

20 Of fowls [x]after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind; two of every *sort* shall come unto thee, to keep *them* alive.

21 And [y]take thou unto thee of all food that is eaten, and thou shalt gather *it* to thee; and it shall be for food for thee, and for them.

22 [z]Thus did Noah: according to all that God commanded him, so did he.[1]

CHAPTER VII.

Noah, with his family, and the living creatures, enter into the ark, 1—16. *The beginning, increase, and continuance of the flood,* 17—24.

AND [a]the LORD said unto Noah, Come thou, and all thy house, into the ark: for thee have I [b]seen righteous[2] before me in this generation.

2 [c]Of every clean beast[3] thou shalt take to thee by sevens,[4] the male and his female: [d]and of beasts that *are* not clean by two, the male and his female.

3 Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.

4 For yet seven days, and [e]I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy[5] from off the face of the earth.

5 And Noah did [f]according unto all that the LORD commanded him.

6 And Noah *was* six hundred years old when the flood of waters was upon the earth.

7 ¶ And [g]Noah went in, and his sons, and his wife,[6] and his sons' wives with him, into the ark, because of the waters of the flood.

8 Of clean beasts, and of beasts that *are* not clean, and of fowls, and of every thing that creepeth upon the earth,

9 There [h]went in two and two unto Noah into the ark,[7] the male and the female, as God had commanded Noah.

10 ¶ And it came to pass after seven days,[8] that the waters of the flood were upon the earth.

11 In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month,[9] the same day were all [i]the fountains of

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1 Heb. *from man unto beast,* Je. 4. 22—27; 12.3,4; Ho. 4. 3, Zep. 1. 3; Ro. 8. 20, 22.
2 When God, or his Spirit, is spoken of as repenting, grieved, and the like, it is to convey to us in the only way it can be done, some notion of the cause from the *effects.* Not that the Almighty is subject to change or passion, as we are, 1 Sa. 16. 29.
3 Free favour; 'by grace he was saved.'
4 'Offspring, and events which did befall him.'—*Ainsworth.* The first thing to be noted is his character, as the reason of his preservation.
k ch. 7. 1; Job 12. 4; Pr. 4. 18; Ec. 7. 20; Ez. 14. 14, 20; Ro. 1. 17; He. 11. 7; 2 Pe. 2. 5.
5 Heb. 11. 7. He lived and acted by faith. 'The just shall live by faith;' 'and perfect,' very perfect, that is, as compared with others, ch. 5. 24.
6 Or, *upright,* 2 Ch. 15. 17; 25. 2; Job 1. 1, 8; Ps. 37. 37; Lu. 1. 6; Phi. 3. 9-15.
l See on ch. 5. 24.
m ch. 5. 32.

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n ch. 7. 1; 10. 9; 13. 13; 2 Ch. 34. 27; Lu. 1. 6; Rom. 2. 13; 3. 19.
o Is. 60 18; Eze. 8. 17; 28. 16; Ha. 2. 8, 17.
p ch. 18. 21; Job 33 27; Ps. 14. 2; 33. 15, 14; 53. 2; Pr. 15. 3.
q ver. 4, 5, 11, 13; Job 22. 15, 16; 1 Pe. 3. 19, 20; 2 Pe. 2. 5.
r Je. 51. 13; Ez. 7. 2-6; Am. 7. 2; 1 Pe. 4. 7.
7 Or, *from the earth,* ch. 7. 23.
8 Heb. *nests.*
9 The ark was made not for sailing, but floating, and seems to have been an oblong house, roofed, of three stories. Dr Hales says, 'it must have been of 42,413 tons burden. A first-rate man-of-war is between 2200 and 2300 tons. The ark might therefore have carried 20,000 men, with provisions for six months, besides the weight of 1800 cannons, and all military stores. It was of gopher or cypress wood, remarkable for durability.'
s ch. 7. 4, 21, 22, 23; 9. 9; ob 22. 16; Ps. 29. 10; 93. 4; 107. 34; Is. 54. 9; Mat. 24. 39; Lu. 17. 27; He. 11. 7; 1 Pe. 3. 20; 2 Pe. 2. 5.
t ver. 7; Ro. 5. 12; 6. 23; 8. 20, 22.
u ch. 9. 9, 11; 17. 4, 7.
10 This word, which occurs here for the first time, seems to relate to God's promise of grace to Noah, that he should not be destroyed by the first nor second deluge.
v ch. 7. 1; Is. 4. 6; 26. 20; Mat. 11. 28; He. 6. 18, 19; 11. 7; 1 Pe. 3. 20; 2 Pe. 2. 5.
11 Noah's sons were not born a hundred years before the flood. The command is therefore given prophetically; and this shows still more the strength of Noah's faith.
w ch. 7. 2, 3; 8 17.
12 Of unclean beasts, as it is explained, 7. 2.

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x ch. 1. 24; 2, 19; 7. 9; Ps. 22. 30; Is. 11. 10; Ac. 10. 11, 12; 1 Co. 6. 9, 11; Re. 7. 9.
y ch. 1. 29, 30; Job 38. 41; 40. 20; Ps. 36. 6; 104. 27, 28; 136. 25; 145. 16; 147. 9; Mat. 6. 24.
z ch. 7. 5; 17. 23; Ex. 40. 16, 19, 21, 23, 25; De. 12. 32; Mat. 7. 24-27; John 2. 5; 15. 14; He. 9. 7, 8; 1 John 5. 3.
1 Noah believed God, and 'moved with fear,' built the ark. Had the world believed his warnings, and repented, as in the case of Nineveh, God would have spared them. Had individuals done so, they would have obtained admission into the ark; or God would have provided some other means of safety for them. All who seek shelter in Christ, shall find it.

CHAP. VII.

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a ver. 7. 13; Is. 26. 20; Mat. 24. 38; Lu. 17. 26, Heb. 11. 7; 1 Pe. 3. 20; 2 Pe. 2. 5.
b See on ch. 6. 9; Ps. 33. 18; Pr. 10. 6, 7, 9; 11. 4-8; Is. 3. 10, 11, Phi. 2 15, 16; 2 Pe. 2. 9.
2 Righteous by faith, see note ch. 6. 8, 9; righteous as walking with God.
c ch. 6. 19, 20, 21; 8. 20; Le. xxi. De. xiv. Ac. 10. 11, 12.
3 Probably such as were not rapacious, and such as were appointed to be offered in sacrifice. It was a merciful provision that so many of them were preserved, as compared with the unclean.
4 Heb. *seven seven.*
d Le. 10. 10; Ez. 44. 23.
e ch. 2. 5; 6. 17; Job 22. 16; 28. 25; 36. 27, 28, 32; 37. 11, 12; Am. 4. 7.
5 Heb. *blot out.* ver. 21, 23; ch. 6. 7, 13, 17; Ex 32. 32, 33; Job 22. 16; Ps. 69. 28; Re. 3. 5.
f ch. 6. 22; Ex. 39. 32, 42; 40. 16; with Mat. 3. 15; John 8. 28, 29; Phi. 2. 8; He. 5. 8.
g ver. 1. 13; ch. 6. 18; Pr. 22. 3; Mat. 24. 38; Lu. 17. 27; Heb. 6. 18, 11. 7; 1 Pe. 3. 20.
6 Though each of Noah's three sons was at this time nearly an hundred years old, & none of them had any children living, & the whole earth was about to be desolated; yet no exception was made to the original constitution of marriage: 'they twain shall be one flesh.'
h ver. 16; ch. 2. 19; Ps. 22. 27-31; Is. 11. 6; 65. 25; Je. 8. 7; Ac. 10. 11, 12, Ga. 3. 28; Col. 3. 11; Re. 7. 9.
7 This, itself, was a miracle, and ought to have alarmed and convinced the wicked and hardened sinners. But no miracle will convince the unbelieving & impenitent, if they believe not God's word.
8 Or, *on the seventh day,* ver. 4.
i ch. 1. 7; 6. 17; 8, 2; Job 38. 8-11; Ps. 33. 7; 74. 15; Pr. 8. 28, 29; Is. 24. 19; Jer. 5. 22; 67. 16; Eze. 26. 19; Am. 9. 5, 6.
9 Which was the beginning of our November.

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the great deep broken up, and the windows[1] of heaven were opened.

12 And the rain was upon the earth forty [k]days and forty nights.[2]

13 [l]In the self-same day[3] entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark:

14 They, [m]and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort.[4]

15 And they went in unto Noah into the ark, two and two of all flesh, wherein *is* the breath of life.

16 And they that went in, went in male and female of all flesh, as God had commanded him: and the LORD shut[n] him in.[5]

17 ¶ And the [o]flood was forty days upon the earth;[6] and the waters increased, and bare up the ark, and it was lift up above the earth.[7]

18 And [p]the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters.[8]

19 And the waters prevailed exceedingly upon the earth; and all the high hills that *were* under the whole heaven were covered.

20 Fifteen cubits upward did the waters prevail; and the mountains were covered.

21 ¶ And [q]all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:

22 All in whose nostrils *was* the breath of life,[9] of all that *was* in the dry *land*, died.[10]

23 [r]And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and [s]Noah only remained *alive*, and they that *were* with him in the ark.

24 ¶ And the waters prevailed upon the earth [t]an hundred and fifty days.[11]

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1 Or, *flood-gates*, 2 Ki. 7. 2, 19; Ps. 78. 23, 24; Mal. 3. 10.

k Ex. 14. 18, De. 9. 9, 18; 10. 10; 1 Ki. 19. 8; Mat. 4. 2.

2 By some vast convulsion, of which there are still evident traces, the waters from the bowels of the earth, & the depths of the ocean, were forced upwards; while the flood-gates of heaven were opened, and the waters poured down in floods on the whole earth, till it was overwhelmed. No fact is better attested in the remains and traditions of all countries, than this, of the universal deluge.

l ver. 1, 7; ch. 5. 2; 6. 10, 18; 9. 18, 19; 10. 1, 2, 6, 21; 1 Ch. 1. 4, 28; He. 11. 7; 1 Pe. 3. 20; 2 Pe. 2. 5.

3 In that very day, when the rain began, did Noah and his family, &c. finish their going into the ark, which could not be done in a day or two; but required a good deal of time, and now he had completed it; the very last creature being there bestowed. For, it is likely, he put in all other things first; & then went in himself, with his wife and children, and their wives; who were no sooner entered, but the waters brake in upon the earth from beneath, and came down pouring from above.—*Patrick.*

m ver. 2, 3, 8, 9.

4 Heb. *wing.*

n Ps. 91. 1-10; Mat. 25. 10; Lu. 13. 15; John 10. 27-29; 1 Pe. 1. 5.

5 Miraculously closed the massy doors.

o ver. 4, 12.

6 After forty days rain, the waters were so high that they bore up the ark.

7 At the end of forty days the ark floated, and continued to increase till all the high hills, and mountains, and consequently the whole earth, were covered.

p Job 12. 15; 22. 16; Ps. 46. 2, 3; 104. 6.

8 Moved from place to place at the impulse of the waves.

q ver. 4; ch. 6. 7, 13, 17, Job 22. 16; Is. 24. 1-6. 19; Je. 4. 22—2.; 12. 3, 4; Ho. 4. 3; Joel 1. 17-20; 2. 3, Zep. 1. 3; Lu. 17. 27; Ro. 5. 12, 14; 6. 23; 8. 20, 22; 2 Pe. 2. 5; 3. 6.

9 Heb. *the breath of the spirit of life*, ch. 2. 7; 6. 17.

10 All terrestrial creatures, except those in the ark, perished. Many fossil remains of animals are found on the tops of hills and mountains, & in regions where they are not now natives.

r ver. 21, 22.

s Ps. 91. 1, 9, 10; Pr. 11. 4; Is. 26. 20; Eze. 14. 14; Heb. 11. 7; 1 Pe. 3. 20; 2 Pe. 2. 5, 9.

t ver. 11; ch. 8. 3, 4; Ps. 29. 10.

11 After rising fifteen cubits, or about eight yards, above the highest mountains at the end of forty days, it appears that the deluge remained at this height one hundred and fifty days more, so that, at the end of this period, there were six months & ten days of the flood past.

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CHAP. VIII.

ach. 19. 29; 30. 22; Ex. 2. 24; 1 Sa. 1. 19; Ne. 13. 14, 22, 29, 31; Job 14. 13; Ps. 36. 6; 106. 4; 132. 1; 136. 23; 137. 7; Am. 8. 7; Jon. 4. 11; Ro. 8. 20-22; Re. 16. 19; 18. 5.

1 Remembered him with favour and compassion, and was about to deliver from their perilous situation all that were with him in the ark. By a strong dry wind the clouds were dispersed, & so the rain ceased; & the miraculous agency for covering the earth with a flood, being withdrawn, they returned to their former course.

b Ex. 14. 21; Ps. 104. 7, 8, 9; Pr. 25. 23.

c ch. 7. 11; Job 37. 11, 13; 38. 37; Pr. 8. 28; Jon. 2. 3; Mat. 8. 9, 26. 27.

2 Heb. *in going & returning.* They were partly evaporated, and partly carried off into the lower countries, or into the bowels of the earth.

d ch. 7. 11, 24.

3 Either of the year, or of the flood; probably of the year.

4 Almost universally supposed to be a mountain in Armenia, having two lofty peaks; hence called 'mountains;' the highest is 17,260 feet above the level of the sea, and always covered with snow, and regarded with great veneration by the Armenians.

5 Heb. *were in going & decreasing.*

6 Forty days after, the tops of the mountains appeared; that is, on the eleventh day of the eleventh month.

e ch. 6. 16.

f Le. 11. 15; 1 Ki. 17. 6; Job 38. 41; Ps. 147. 9.

7 Heb. *in going forth & returning.* That is, in all probability, occasionally returned and rested on the ark. But after seven days, probably as has been suggested, after the sabbath, and acts of religious worship, he sent forth the dove, whose attachment to home is well known, & it returned, and was received into the ark; and when sent forth again, it returned with an olive leaf or branch. It is probable it is from this circumstance, that the olive branch is the emblem of peace, and the dove the emblem of the Holy Spirit, the Comforter.

g ver. 10, 11, 12; Ca. 2. 11, 12; Mat. 10. 16.

h Eze. 7. 16; Mat. 11. 28; John 16. 33.

i Ps. 116. 1; Is. 60. 8.

8 The flat, or lower regions, in contradistinction from the mountains, the tops of which had previously become visible.

9 Heb. *caused her to come.*

k Ps. 40. 1; Is. 8. 17; 26. 3; Ro. 8. 25.

l Ne. 8. 15; Ps 89. 15; Is. 57. 19; Zec. 4. 12-14; Ro. 10. 15, 20; Ep. 1. 13.

m Job 35. 14; Ps. 27. 14; 130. 5, 6; Is. 8. 17; 25. 9; 26. 8; 30. 18; Ha. 2. 3; Ja. 5. 7, 8.

n ch. 7. 11.

10 That is of Noah's life, as the Gr. expressly has it.

CHAPTER VIII.

The waters asswage, 1—3. The ark resteth on Ararat, 4—6. The raven and the dove, 7—14. Noah, being commanded, goeth forth of the ark, 15—19. He buildeth an altar, and offereth sacrifice, which God accepteth, and promiseth to curse the earth no more, 20—22.

AND [a]God remembered[1] Noah, and every living thing, and all the cattle that *was* with him in the ark: and God made [b]a wind to pass over the earth, and the waters asswaged:

2 The fountains also of the deep, and the windows of heaven, were stopped, [c]and the rain from heaven was restrained:

3 And the waters returned from off the earth continually:[2] and [d]after the end of the hundred and fifty days the waters were abated.

4 ¶ And the ark rested in the seventh month,[3] on the seventeenth day of the month, upon the mountains of [4]Ararat.

5 And the waters decreased continually[5] until the tenth month: in the tenth *month*, on the first *day* of the month, were the tops of the mountains seen.

6 ¶ And it came to pass at the end of forty days,[6] that Noah [e]opened the window of the ark which he had made:

7 And he sent forth a [f]raven, which went forth to and fro,[7] until the waters were dried up from off the earth.

8 Also he sent forth [g]a dove from him, to see if the waters were abated from off the face of the ground:

9 But the dove [h]found no rest for the sole of her foot, [i]and she returned unto him into the ark; for the waters *were* on the face of the whole [8]earth: then he put forth his hand, and took her, and pulled her[9] in unto him into the ark.

10 And he [k]stayed yet other seven days; and again he sent forth the dove out of the ark:

11 And the dove came in to him in the evening, and, lo, in her mouth *was* an [l]olive-leaf pluckt off. So Noah knew that the waters were abated from off the earth.

12 And he [m]stayed yet other seven days, and sent forth the dove, which returned not again unto him any more.

13 ¶ And it came to pass in the [n]six hundredth and first year,[10] in the first *month*, the first *day* of the month, the

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waters were dried up from off the earth; and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.

14 And in the second month, [n]on the seven and twentieth day of the month, was the earth dried.[1]

15 ¶ And God spake unto Noah, saying,

16 [o]Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.

17 Bring forth with thee every living thing that *is* with thee, of all flesh, *both* of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that [p]they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.

18 And Noah went forth, and his sons, and his wife, and his sons' wives with him:

19 Every beast, every creeping thing, and every fowl, *and* whatsoever creepeth upon the earth, after their kinds,[2] went forth out of the ark.

20 ¶ And [q]Noah builded an altar[3] unto the LORD, and took of every clean [r]beast, and of every clean fowl, and offered burnt-offerings[4] on the altar.

21 And the LORD smelled a sweet savour;[5] and the LORD said in his heart,[6] I will not again curse the ground any more for man's sake; for[7] the [s]imagination of man's heart *is* evil from his youth: neither will I again smite any more every thing living, [t]as I have done.

22 While the earth remaineth,[8] seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease.

CHAPTER IX.

God blesseth Noah, 1—3. *Blood and murder are forbidden,* 4—7. *God's covenant, signified by the rainbow,* 8—17. *Noah replenisheth the world, planteth a vineyard, is drunken, and mocked of his son, curseth Canaan, blesseth Shem, prayeth for Japheth, and dieth,* 18—29.

AND God [a]blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.[9]

2 And [b]the fear of you, and the dread of you, shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth *upon* the earth, and upon all the fishes of the sea: into your hand are they delivered.[1]

3 Every moving thing that liveth shall be [c]meat for you; even as the [d]green herb have I given you [e]all things:

4 [f]But flesh with the life thereof, *which is* the blood thereof, shall ye not eat.[2]

5 And [g]surely your blood of your lives will I require: at the hand of every beast will I require it, and at the hand of man; at the hand of [h]every man's brother will I require the life of man.

6 Whoso sheddeth man's blood, [i]by man shall his blood be shed:[3] for [k]in the image of God made he man.

7 And you, [l]be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

8 ¶ And God spake unto Noah, and to his sons with him, saying,

9 And I, behold, [m]I establish my covenant with you, and with your seed after you;

10 And with [n]every living creature that *is* with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.[4]

11 And [o]I will establish my covenant with you: neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.

12 And God said, This *is* the [p]token of the covenant which I make between me and you, and every living creature that *is* with you, for perpetual generations:

13 I do set [q]my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:

15 And [r]I will remember my covenant,[5] which *is* between me and you, and every living creature of all flesh; [s]and the waters shall no more become a flood to destroy all flesh.

16 And the bow shall be in the

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n ch. 7. 11, 13, 14.
1 Noah appears to have been in the ark a full year, & all the animals that had been taken into the ark had been preserved alive & sent forth.
o ch. 7. 1,7,13; Jos. 3. 17; 10,16-18; Ps. 91. 11; 121. 8; Da. 3.25, 26; Zec. 9. 10, 11.
p ch. 1. 22; 9. 7; Ps. 107. 38; 144. 13, 14.
2 Heb. *families.*
q ch. 4. 4; 12. 7, 8; Ex. 20. 24, 25; Ro. 12, 1, 2; He. 13. 10; 1 Pe. 2. 5, 9.
3 This is the first time we have any mention made in scripture of an altar; yet, doubtless, sacrifices had been offered up on the altar before this time, as we read of Abel's sacrifice; and Noah, by following here his example, testifies that he obtained & expected salvation only through the shedding of blood, without which there is no remission.
r ch. 7. 2; Lev. xi.
4 Restored, or perhaps continues, the ancient worship of God, by sacrifices, & which has been handed down from the beginning. These offerings had in them the nature of thank-offerings to God for deliverance from the general destruction, but were also, & chiefly, propitiatory and typical of Christ. Hence we are required, in 'whatsoever we do, to do it in the name of the Lord Jesus, giving thanks unto the Father by Him.'
5 Heb. *a savour of rest.* That is, was well pleased with the offering of faith, and accepted his sacrifice of a sweet smelling savour, Le. 1. 9. 13, 17; 26. 31; Ca. 4. 10. 11; Ex. 20. 41; 2 Co. 2. 15; Eph. 5. 2.
6 That is, purposed and determined that he would not curse the ground any more in this way, 'as he had done;' for, or tho' the imagination, the purposes, and desires of man's heart are only evil continually, he has other modes of judgment, & will next destroy the earth by fire, 2 Pe. 3. 7. Behold in this deluge the goodness and severity of God; and see, in the ark, a type of Christ. He is not merely the only, but a perfect, refuge from the flood of impending wrath at the great day.
7 Or, *though.*
s ch. 6. 5; Job 14. 4; 15. 4; Ps. 51. 5; Je. 17. 9; Mat. 15. 19, Ro. 1. 21; 3. 23; 8. 7, 8; Ep. 2. 1-3.
t Job 22. 20; Is. 54. 9; 2 Pe. 3 6, 7.
8 Heb. *as yet all the days of the earth,* Ps. 74. 16, 17; Ca. 2. 11, 12; Je. 31. 35; 33. 20.

CHAP. IX.

A.M.1657. B.C.2347.
a ver. 7; ch. 1. 22, 28; 8. 17; Ps. 112. 1; 128. 3, 4.
9 God here renews the original blessing bestowed on our first parents, and intimates that it is by his providence that families are preserved and increased.
b ch. 1 28; 35. 5; Le. 26. 6, 22; Job 5. 23; Ps. 8. 4-8; 104. 23; Ho. 2. 18.

A.M.1657. B.C.2347

1 Here God again concedes to man dominion over the inferior animals. Their submission to him, & dread of him, is so wonderful, as to indicate this appointment of God.
c Le. 11. 2, 3; 22. 8; De. 12. 15; 14. 3, 9, 11; Ac. 10. 12, 13.
d ch. 1. 29, 30; Ps. 104. 14; 15.
e Ro. 14. 14, 20; 1 Co. 10. 23, 26; Col. 2. 16; 1 Tim. 4. 3, 4.
f Le. 3. 17; 7. 26; 17. 10, 12, 14; De. 12. 16, 23; 15. 23; 1 Sa. 14. 34; Ac. 15. 20, 29.
2 Here God gives the grant of animal food to man, without any distinction of clean or unclean; which probably, therefore, had a reference to sacrifice. The eating of blood was prohibited, because, being the life, it typified the great atonement made for the life of the world; and the declarations in verses 5, 6. following so close upon it, seem to point out that it was given as a check to the cruelty of man, to prevent his becoming familiar with blood. He that doubts if Acts 15. 29. does not still inforce it, should not eat, Ro. 14. 23.
g Ex. 21. 28; Ps. 9. 12.
h Ac. 17. 26.
i Ex. 21. 12, 14; Le. 24. 17; 1 Ki. 2. 5, 6, 28-34; Mat. 26. 52; Ro. 13. 4; Re. 13. 10.
3 God hath great regard to the life of man, who was made in his own image, & regards any violence done to it, as done to Himself; and most clearly enjoins that murder be punished with death; justice demanding restitution, & life being the only restitution for life; hence also the principle of atonement.
k ch. 1. 26, 27; 5. 1; Ps. 51. 4; Ja. 3. 9.
l ver. 1; ch. 1. 28; 8. 17.
m ch. 6. 18; 17. 7; Is. 54. 9, 10; Je. 31. 35, 36; 33. 20.
n ch. 8. 1; Ps. 36. 6; 145. 9; Jon. 4. 11.
4 As the earth, and the creatures on it, were cursed for man's sake, sin being so ruinous; so the grace of God extended to man, in gracious covenant, through him extends to them, i. e. the creatures.
o ch. 8. 21, 22; Is. 54. 9; 2 Pe. 2. 11.
p ch. 17. 11; Ex. 12. 13; 13. 16; Jos. 2. 12; Mat. 26. 28; 1 Co. 11. 23-25.
q Ez. 1. 28; Re. 4. 3; 10. 1.
r Ex. 28. 12; Le. 26. 42, 45; Ps. 106. 45; Je, 14. 21; Ez. 16. 60; Lu. 1. 72.
s Is. 54. 8-10.
5 The covenant here spoken of, is God's gracious purpose and promise no more to destroy the earth with a flood. The rainbow, which is the natural effect of rain and sunshine, God now appoints as the most splendid and graceful emblem of his own gracious purpose. The words, 'I do set my bow,' are, in the Heb. 'I have given, or appointed, my bow; & as long as it endures, shall my promise be sure.'

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cloud; and I will look upon it, that I may [t]remember the everlasting covenant[1] between God and every living creature of all flesh that *is* upon the earth.

17 And God said unto Noah, This *is* the token of the covenant, which I have established between me and all flesh that *is* upon the earth.

18 ¶ And the sons of Noah, that went forth of the ark, were [u]Shem, and Ham, and Japheth: [v]and Ham *is* the father of Canaan.[2]

19 These *are* the three sons of Noah; and[w] of them was the whole earth overspread.[3]

20 ¶ And Noah began *to be* an [x]husbandman, and he planted a vineyard:

21 And he drank of the wine, and was [y]drunken; and he was [z]uncovered within his tent.

22 And Ham, the father of Canaan, saw the nakedness of his father, and told [a]his two brethren without.

23 And [b]Shem and Japheth took a garment, and laid *it* upon both their shoulders, and went backward, and covered the nakedness of their father: and their faces *were* backward, and they saw not their father's nakedness.[4]

24 And Noah awoke from his wine, and knew what his younger son had done unto him.

25 And he said, [c]Cursed *be* Canaan; a [d]servant of servants shall he be unto his brethren.[5]

26 And he said, [e]Blessed *be* the LORD God of Shem;[6] and Canaan shall be his servant.[7]

27 God shall enlarge[8] Japheth,[9] and he shall dwell in the tents of Shem; and Canaan shall be his servant.

28 ¶ And Noah lived after the flood three hundred and fifty years.

29 And all the days of Noah were nine[f] hundred and fifty years: and he died.

CHAPTER X.

The generations of Noah, 1. *The sons of Japheth,* 2—5. *The sons of Ham,* 6, 7. *Nimrod the first monarch,* 8—20. *The sons of Shem,* 21—32.

NOW these *are* the [a]generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood.

2 ¶ [b]The sons of Japheth;[10] Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

3 And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah.

4 And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.[1]

5 By these were the [c]isles of the Gentiles divided in their lands;[2] every one after his tongue, after their families, in their nations.

6 ¶ [d]And the sons of Ham;[3] Cush, and Mizraim, and Phut, and Canaan.

7 And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha: and the sons of Raamah; Sheba, and Dedan.

8 And Cush begat [e]Nimrod: he began to be a mighty one in the earth.

9 He was a [f]mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD.[4]

10 And [g]the beginning of his kingdom was Babel,[5] and Erech, and Accad, and [h]Calneh, in the [i]land of Shinar.

11 Out of that land went forth Ashur,[6] and builded [k]Nineveh, and the city[7] Rehoboth, and Calah,

12 And Resen between Nineveh and Calah: the same *is* a great city.

13 And Mizraim[8] begat [l]Ludim, and Anamim, and Lehabim, and Naphtuhim,

14 And [m]Pathrusim, and Casluhim, (out of whom came [n]Philistim,) and Caphtorim.

15 ¶ And Canaan begat Sidon[9] his first-born, [o]and Heth,

16 And the Jebusite, and the Amorite, and the Girgasite,

17 And the Hivite, and the Arkite, and the Sinite,

18 [p]And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad.

19 And [q]the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza;[10] as thou goest unto [r]Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha.[11]

20 These *are* the sons of Ham, after their families, after their tongues, in their countries, *and* in their nations.

21 ¶ Unto Shem also, the father of

A.M.1657. B.C.2347

t ch. 17. 13. 19; 2 Sa. 23.5; Ps. 89.3,4, 28; Is. 55.3; Je. 32. 40; He. 13. 20.

1 A covenant or promise here, that shall never fail, emphatically repeated verse 17th, & a type of that higher covenant of grace ratified by the blood of Christ, which not only shall never fail, but whose blessed results are everlasting.

u ch.5. 32; 10.1; 1 Ch. 1. 4.

v ch. 10. 6.

2 Heb. *Chanaan.*

w ch.8.17; 10.2-32; 1 Ch. 1. 4-28.

3 These then were the only sons of Noah, & from them was the whole earth peopled.

x ch. 3.10-23; 4.2; 5. 29; Pr.12.11, Ec.5.9. ych.6.9; Pr.20.1; Lu. 21. 34; 1 Co. 10. 12.

z Ha. 2.16; Re.3.18.

a Pr. 25.9,10; 30. 17; Mat. 18.15; 1 Co.13. 6; Ga. 6. 1.

b Ex. 20.12; Le. 19. 32; Rom. 13.7; Ga. 6. 1, 2; 1 Ti. 5. 1.

4 The simple fact seems to be, as here narrated, that Noah was thus surprised into sin; and we may see, in this narration, the truth and impartiality of scripture. Not only Ham, but his race, are cursed for this act of filial impiety, and 'rejoicing in iniquity,' which is a spirit so entirely contrary to that love which is the fulfilling of the law.

c ch.49.7; De. 27.16; 28. 18; Mat. 25. 41; John 8. 34.

d Jos. 9.23, 27; Ju.1. 28-30; 1 Ki.9.20,21.

5 This curse has been literally fulfilled on the race of Canaan; see note ch. 10. 6.

e Ps. 144.15; He. 11. 16.

6 The descendants of Shem, in the line of Arphaxad, Eber, and Peleg, included all the posterity of Abraham; and the Lord Jesus, 'in whom all the nations of the earth are blessed,' sprang from him. Thus Jehovah was especially the God of Shem.

7 Or, *servant to them.*

8 Or, *persuade,* Is. 11.10; Mal.1.11. Ro. 11. 12; 15.12; Ep. 2. 14,19; 3.6,13; He.11. 9, 10.

9 Above one half of the human race, and that the most civilized & docile, so to speak, has been descended from Japheth; and has most largely believed the gospel; and God has thus 'persuaded' him, as the word 'enlarge,' is rendered in the margin, and he 'has dwelt in the tents of Shem:' received the gospel, & entered into the church, through preachers of Abraham's race, & ruled over the nations formerly possessed by Shem.

f ch.5.5,20,27; 11.11-25; with Ps. 90. 10.

A.M.2006. B.C.1998

CHAP. X.

A.M.1556. B.C.2448

a Historical account, ch. 2.4; 5. 1; 6. 9; Mat. 1. 1.

b 1 Ch. 1.5-7; Ez.27. 13, 19; 38.2,6,15; Is. 66. 19; Re. 20. 8.

10 Nearly all the inhabitants of Europe, and probably America, together with the northern nations of Asia, were descendants of Japheth.

A.M.1666. B.C.2338

1 Or, as some read it, *Rodanim.*

c ver. 25; Ps. 72. 10; Is. 24. 15; 40.15; 41. 5; 42. 4,10; 49.1; 51. 5; 60. 9; Jer. 2. 10; 25. 22; Zep 2. 11.

A.M.1757. B.C.2247

2 Europe, Lesser Asia, & the islands of the Mediterranean sea, are these 'Isles of the Gentiles.' The Jews called countries situated on the sea-shore, or parted from their own by sea, ISLES, Je.25.21; 47. 4. *Hebrew.* To these 'Isles of the Gentiles' the gospel promises are peculiarly directed, and on their inhabitants they have been peculiarly fulfilled, Ps. 72.10; 97.1; Is.24.15; 42.4,10,12; 49.1; 51. 5; 60.9; 66.19; Zep. 2. 11, &c.

d 1 Ch. 1. 8-16; 4.40; Ps. 78. 51, 105. 23; 106. 22.

A.M.1676. B.C.2328

3 From these sprung the Ethiopians or Cushites, the Egyptians, west Africans, & Canaanites. From Ham, in short, were descended the various African nations.

e Mi. 5. 6.

AM.1715. B.C.2289.

f ch. 6. 11; 25. 7; Je. 16. 16; Ez. 13. 18; Mic. 7. 2, Re.17. 6.

4 Perhaps Nimrod first made himself popular by hunting down the wild beasts which began to infest the country, and then openly, and without fear of God, he usurped the government over his neighbours, & became so cruel an oppressor or persecutor, Je. 16. 16. La. 4. 18; Eze. 13. 18; that his name became a proverb of reproach. Compare 2 Ch. 28. 22.

g Je. 50. 21; Mi. 5.6.

A.M.1745. B.C.2259

5 Gr. *Babylon,* ch. 11.9; Is. 39.1; Mi.4. 10.

h Is. 10.9; Am. 6.2.

i ch.11.2; 14.1; Is 11. 11; Da. 1. 2; Zec. 5. 11.

6 Or, *he went out into Assyria.*

A.M.1700. B.C.2304

k Is. 37. 37; Jon. 3.3; Na. 2. 8; 3. 7.

7 Or, *the streets of the city.*

8 Or, *the Egyptians.* In this chapter, sometimes the names of families, or tribes, instead of the individual progenitors, are given.

l 1 Ch. 1.11,12; Je.46. 9; Eze. 30.5.

m Is. 11.11; Je. 44. 1.

n De.2.23; 1 Ch.1.12; Je. 47. 4; Am. 9. 7.

9 Heb. *Tsidon,* ch. 49. 13; Jos. 11.8; Is. 23. 4. *Zidon.*

o ch.15.18-21; Ex.3. 8; 34.11; Nu.34. 2-15; Jos. 12. 8-24; 2 Sa. 11. 3.

p Jos. 18.24; 2 Ch. 13. 4; Is.10.9; Eze. 27. 8; 47. 16, 17.

q ch.13.12; 14.15,17; 15. 18-21; Nu.34.2-15; De. 32. 8; Jos. xiv, xxi.

10 Heb. *Azzah.*

r ch.14.2,18.20; Ho. 11. 8.

11 The boundaries of the Canaanites are nearly the same as those assigned to the Israelites, west of Jordan, including also the country of Sodom and Gomorrah. The account of the posterity of Canaan is very particular, because they were the nations that were to be subdued before Israel, and to become the Holy Land. De. 32. 8.

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Madai, and J
Meshech, and T
of Gomer; a
children born.
and Togarmah
of Javan; Eli
, and Dodan
the isles o
their lands;
ter their fam

all the children of Eber, the brother of Japheth the elder, even to him were

22 The [s]children of Shem; Elam, and Asshur, and Arphaxad,[1] and Lud, and Aram.

23 And the children of Aram; Uz, and Hul, and Gether, and Mash.

24 And Arphaxad begat Salah;[2] and Salah begat Eber.[3]

of Ham;
t, and Ca
Cush; Seba
nd Raamah
ns of Ra

25 [t]And unto Eber were born two sons: the name of one *was* Peleg;[4] for in his days was the earth divided;[5] and his brother's name *was* Joktan.

26 And [u]Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,

Nimrod
in the e
hunter
is said
hunter

27 And Hadoram, and Uzal, and Diklah,

28 And Obal, and Abimael, and Sheba,

29 And [v]Ophir, and [w]Havilah, and Jobab; all these *were* the sons of Joktan.

of Shin
went
reh, a

30 And their dwelling was from Mesha, as thou goest unto Sephar, a mount of the east.

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and

31 These *are* the sons of Shem, after their families, after their tongues, in their lands, after their nations.

32 [x]These *are* the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.[6]

Cush
im,

CHAPTER XI.

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One language in the world, 1, 2. *The building of Babel,* 3, 4. *The confusion of tongues,* 5—9. *The generations of Shem,* 10—26. *The generations of Terah, the father of Abram,* 27—30. *Terah goeth from Ur to Haran,* 31, 32.

Ab

AND the whole earth was of one language,[7] [a]and of one speech.[8]

he
e

2 And it came to pass, as they journeyed from the east,[9] that they found a plain in the land of [b]Shinar;[10] and they dwelt there.

3 ¶ And they said one to another,[11] Go [c]to, let us make brick, and burn them throughly.[12] And they had brick [d]for stone, and [e]slime had they for mortar.[13]

4 And they said, Go to, let us build us a city, and a tower whose top *may reach* [f]unto heaven; [g]and let us make us a name, [h]lest we be scattered abroad upon the face of the whole earth.

A.M.1660. B.C.2344

[s] 1 Ch. 1. 17-27; 2 Ki. 15.19, Job 1.17; Ac. 2. 9.
1 Heb. *Arpachshad.*
2 Heb. *Shelah.*
3 From Eber, in all probability, was descended the Hebrews, and many other nations, the descendants of Shem. The Hebrews were so called from him; or from the circumstance of Abraham's *passing over* the Euphrates to come to Canaan, the word Eber, or Abar, so signifying, ch. 14. 13.
[t] ver. 21; ch. 11. 1—9; 1 Ch. 1. 19.
A.M.1757. B.C.2247
4 That is, *division.*
5 This division seems to have been mentioned by divine appointment, and at the time of Peleg's birth, tho' not complied with till after the confusion of tongues; otherwise, it does not appear why it might not as properly have been given to any of his contemporaries as to him.
[u] 1 Ch. 1. 20-23.
A.M.1797. B.C.2207
[v] 2 Ch. 9. 10; 1 Ki. 9. 28; Job 22.24; 28.16.
[w] ch. 2. 11; 25. 18; 1 Sa. 15. 7.
[x] ver. 5,20,31; ch. 9. 1, 7, 19; Ac. 17. 26.
6 The wisdom and goodness of God are particularly manifested in repeopling the earth by means of these persons, all of the same family, and who had witnessed that awful display of divine justice, in the destruction of the world by the flood, while themselves were preserved in the ark. By this very means, the true religion was propagated over the earth; for the sons of Noah would certainly teach their children, not only the precepts delivered to their father by God himself, but also how, in his justice, He had brought the flood on the world of the ungodly, & by his merciful providence, preserved *them* from the general ruin. —*Clarke.*

CHAP. XI.
A.M.1757. B.C.2247.
7 Heb. *lip.*
[a] Is. 19. 18; Zep. 3. 9. Ac. 2. 6.
8 Heb. *words.* Researches into the origin and progress of language, have amply tended to confirm this account, & to render it highly probable that this original speech was the Hebrew.
9 Or, *eastward,* as ch. 13. 11.
[b] ver. 9; ch. 10. 10; 14. 1; Is. 11. 11; Da. 1. 2; Zec. 5. 11.
10 The country in which Babylon was built.
11 Heb. *a man said to his neighbour.*
[c] ver. 4, 7; Ec. 2. 1; Is. 5. 5; 41. 6, 7; not as Heb. 3. 13; 10. 24; Jam. 4. 13; 5. 1.
12 Heb. *burn them to a burning.*
[d] Ex. 1. 14; 5. 7-18; 2 Sa. 12. 13; *marg.* Is. 9. 10; 65. 3; Na. 3. 14.
[e] ch. 14. 10; Ex. 2. 3.
13 Bituminous matter, in different states called Naphtha & Asphaltum, and very durable.
[f] De. 1. 28; 9. 1; Da. 4. 11, 22.
[g] 2 Sa. 8 13; Pr. 10. 7; Da. 4. 30; Job 5. 44
[h] ver. 8; Ps. 92. 9; Lu. 1. 51.

A.M.1757. B.C.2247

[i] ch. 18. 21; Ex. 19. 11; Ps. 11. 4; 33. 13, 14; Je. 23. 23; John 3. 13; Heb. 4. 13.
1 That is, in the language of men, God noticed and took account of this matter.
2 The ungodly, who alone, it may be supposed, took part in this rebellious undertaking.
[k] ch. 3. 22; Ju. 10. 14; 1 Ki. 18. 27; Ec. 11. 9.
[l] ver. 1; ch. 9. 19; Ac. 17. 26.
[m] ch. 6. 5; 8. 21; Ps. 2. 1-4; Lu. 1. 51.
3 They are presumptuous and insolent, and will attempt any thing, however rebellious and impious.
[n] ch. 1. 26; 3. 22; Is. 6. 8.
4 'Go to,' in the original, is expressive of united counsel, or resolution, and is the expression of the divine purpose; see note 1. 26; 18. 21. *Going down* denotes the execution of it.
[o] Job 5. 12. 13; 12 20; Ps. 2. 4; 33. 10; Ac. 2. 4-11.
[p] ch. 10. 5, 20, 31; 42. 23, De. 28. 49; Ps. 55. 9; Je. 5. 15; 1 Co. 14. 2-11.
[q] Ver. 4, 9; ch. 49. 7; De. 32. 8; Lu. 1. 51.
5 That is, *confusion;* and the name is sufficiently indicative of the fact which it records, ch. 10. 10; Is. xiii. xiv. Je. l. li. The city was afterwards called Babylon, & continued, for many ages, the headquarters of idolatry, and the type of the mystical Babylon, 'the mother of harlots and abominations of the earth,' which likewise is, and shall be *confusion.* For a minute description of this tower, see Pict. Bible on this place. Incapable of acting together, they dispersed; such as understood each other, probably keeping together.
[r] ch. 10. 25, 32; Ac. 17. 26.
[s] ch. 10. 21, 22; 1 Ch. 1. 17-27; Lu. 3. 34-36.
A.M.1658. B.C.2346.
6 This may be called the holy family, as from it sprang Abraham, Isaac, Jacob, the twelve patriarchs, David, Solomon, and all the great progenitors of the Messiah.
A.M.2158. B.C.1846.
[t] ch. 1. 28; 5. 4; 9. 7; Ps. 127. 3; 128. 3, 4; 144. 12.
A.M.1693. B.C.2311
7 According to the Hebrew text, followed by our version, we may by computation find, that the original revelation made to Adam, might be transmitted to Abram, at above 2000 years' distance through only two intermediate persons. Adam lived till Methusaleh was 243 years old, and Methusaleh died when Shem was about 100, who lived almost as long as Abraham.
v. 13. { A.M. 2096. B. C. 1908.
v. 14. { A.M. 1723. B. C. 2281.
v. 15. { A.M. 2126. B. C. 1878.
[u] ch. 10. 21, 25; Nu. 24. 24; 1 Ch. 1. 19.
8 Lu. 3. 35. *Phalec.*
A.M.1757. B.C.2247
A.M.2187. B.C.1817
A.M.1787. B.C.2217
9 Lu. 3. 35. *Regau.*
A.M.1996. B.C.2008
10 Lu. 3. 33. *Saruch,*
A.M.1819. B.C.2185
A.M.2026. B.C.1978

5 And the LORD [i]came down to see[1] the city and the tower, which the children of men[2] builded.

6 And the LORD said, [k]Behold, the people *is* one, [l]and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have [m]imagined to do.[3]

7 Go to, let [n]us go down,[4] and there [o]confound their language, that they may not understand [p]one another's speech.

8 So the LORD [q]scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

9 Therefore is the name of it called Babel;[5] because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the [r]face of all the earth.

10 ¶ [s]These *are* the generations of Shem:[6] Shem *was* an hundred years old, and begat Arphaxad two years after the flood.

11 And Shem lived, after he begat Arphaxad, five hundred years, and [t]begat sons and daughters.

12 And Arphaxad lived five and thirty years,[7] and begat Salah.

13 And Arphaxad lived, after he begat Salah, four hundred and three years, and begat sons and daughters.

14 And Salah lived thirty years, and begat Eber.

15 And Salah lived, after he begat Eber, four hundred and three years, and begat sons and daughters.

16 [u]And Eber lived four and thirty years, and begat Peleg.[8]

17 And Eber lived, after he begat Peleg, four hundred and thirty years, and begat sons and daughters.

18 And Peleg lived thirty years, and begat Reu.[9]

19 And Peleg lived, after he begat Reu, two hundred and nine years, and begat sons and daughters.

20 And Reu lived two and thirty years, and begat Serug.[10]

21 And Reu lived, after he begat Serug, two hundred and seven years, and begat sons and daughters.

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22 And Serug lived thirty years, and begat Nahor.

23 And Serug lived, after he begat Nahor, two hundred years, and begat sons and daughters.

24 And Nahor lived nine and twenty years, and begat Terah.[1]

25 And Nahor lived, after he begat Terah, an hundred and nineteen years, and begat sons and daughters.

26 And Terah lived seventy years, and [z]begat Abram, Nahor, and Haran.[2]

27 ¶ Now these *are* the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat [y]Lot.

28 And Haran died before his father Terah in the land of his nativity, in [z]Ur of the Chaldees.[3]

29 And Abram and Nahor took them wives: the name of Abram's wife *was* [a]Sarai; and the name of Nahor's wife [b]Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.

30 But Sarai was [c]barren; she *had* no child.

31 ¶ And Terah took Abram his son, and Lot the son of Haran, his son's son, and Sarai his daughter-in-law, his son Abram's wife; [d]and they went forth with them from Ur of the Chaldees, to go into the land of Canaan: and they came unto Haran,[4] and dwelt there.

32 And the days of Terah were two hundred and five years: and Terah died in Haran.[5]

CHAPTER XII.

God calleth Abram and blesseth him with a promise of Christ, 1—3. He departeth with Lot from Haran, 4, 5. He journeyeth through Canaan, which is promised him in a vision, 6—9. He is driven by a famine into Egypt, 10. Fear maketh him feign his wife to be his sister, 11—13. Pharaoh having taken her from him, by plagues is compelled to restore her, 14—20.

NOW the [a]LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

2 And I will make of thee a great nation, and I will bless thee, and make thy name great; [b]and thou shalt be a blessing:

3 [c]And I will bless them that bless thee, and curse him that curseth thee: and[d] in thee shall all families of the earth be blessed.[6]

4 ¶ So Abram departed, as the LORD had spoken unto him;[1] and Lot went with him: and Abram *was* seventy and five years old when he departed out of Haran.

5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and [e]the souls that they had gotten in [f]Haran;[2] and they went forth to go into the land of Canaan; [g]and into the land of Canaan they came.

6 ¶ And Abram passed through the land unto the place of Sichem,[3] unto the plain[4] of [h]Moreh. And the [i]Canaanite *was* then in the land.

7 And the LORD appeared[5] unto Abram, and said, Unto thy seed will I give this land: and there builded he an [k]altar unto the LORD, who appeared unto him.

8 And he removed from thence unto a mountain on the east of [l]Beth-el,[6] and pitched his tent, *having* Beth-el on the west, and Hai[7] on the east; and there he builded an altar unto the LORD, [m]and called upon the name of the LORD.

9 And Abram journeyed, going[8] on still toward the south.

10 ¶ And there was a [n]famine in the land: and Abram [o]went down into Egypt to sojourn there; for the famine *was* grievous in the land.

11 And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou *art* [p]a fair woman to look upon:

12 Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This *is* his wife; and they [q]will kill me, but they will save thee alive.

13 [r]Say, I pray thee, thou *art* my sister:[9] that it may be well with me for thy sake; [s]and my soul shall live because of thee.

14 ¶ And it came to pass, that, when Abram was come into Egypt, the Egyptians [t]beheld the woman, that she *was* very fair.

15 The [u]princes also of Pharaoh saw her, and commended her before [v]Pharaoh: and the woman was [w]taken into Pharaoh's house.[10]

A.M 1849. B.C.2155

v. 23. } A. M. 2049.
} B. C. 1955.

l Lu. 3. 34. *Thara.*
A.M.1878. B.C.2126
A.M.1997. B.C.2007
x ch. 12. 4, 5: 22. 20-24; 29.4,5; Jos.24.2; I Ch. 1. 26.

2 Haran, was the eldest of Terah's sons, and Abram the youngest, tho' mentioned first in order, agreeably to the principle already referred to, of placing first, not the first in age, but in dignity & favour, especially as being the progenitor of the promised Seed. Terah seems to have been 130 years old at Abram's birth, as Abram was 75 when Terah died, aged 205 years; see ver. 32; ch. 12. 4.

A.M.1948. B.C.2056
y ver.31; ch.12.4;13. 1.11; 14.12; 19.1-29; 2 Pe. 2. 7.
A.M.2008. B.C.1996
z ch. 15. 7; Ne. 9. 7; Ac. 7. 2-4.

3 Supposed to be the present Orfah, in Upper Mesopotamia, and a place of considerable size and trade, being on the route of the great caravan between Aleppo and Bagdad.

a ch. 17. 15, 20. 12.
b ch. 22. 20; 24. 15.
c ch. 15. 2, 3; 16. 1, 2; 18. 11, 12; 25. 21; 29. 31; 30.1, 2; Ju. 13.2; 1Sa.1.2; Lu.1.7,36.
A.M.2078. B.C.1926
d ch. 12.1; Jos. 24.2, 3; Ne. 9,7; Ac. 7.2-4; He. 11. 8.

4 ch. 24. 10, 15; 27. 43; 29. 4,5; Ac. 7. 2. *Charran.*

5 Supposed to have been a place about 29 miles from Ur, now Orfah. Terah seems to have left his country in consequence of a divine call to Abram. Acts 7. 2, 3. Previous to this, Terah and his family were idolaters, Jos. 24. 2. Observe the three remarkable events narrated in this chapter, the building of Babel, the confusion of tongues, & the call of Abram, which have had such a wonderful effect on the condition of mankind.

CHAP. XII.

A.M 2083. B.C.1921
a ch.11.31,32; Jos.24. 2,3; Ne.9.7; Ps. 45. 10,11; Is. 41.2,9; 51. 2; Eze. 33. 24; Lu. 14. 26-33; Ac. 7. 2, 3; He. 18. 1.
b ch. 13. 16; 15.5; 17. 56; 18.18; 22. 17; 26. 4; 28.3,14; 35.11; 46. 3; Ex. 1. 7; 32. 10; Nu. 14. 12; De. 26. 5; 2 Sa. 7. 9; 1 Ki.1. 47; 3. 8, 9; Ga. 3. 14.
c ch. 27. 29. Ex. 23. 22; Nu 24. 9; Mat. 25. 40, 45.
d ch.18 18; 22.18; 26. 4; 28. 14; 30. 27, 30; 39.5; Ps. 72. 17; Ac. 3.25,26; Ga. 3. 8, 16; Ep. 1. 3.

6 This promise has been wonderfully fulfilled in the Jews, his descendants, in the renown of his name in all the east, and above all, in the Messiah descended of him. 'All the true blessedness the world is now, or ever shall be possessed of, is owing to Abram and his posterity. Through them we have a Bible, a Saviour, & a Gospel. They are the stock on which the Christian church is grafted. Their very dispersions have proved the riches of the world.'—*Fuller.*

A.M.2083. B.C.1921

1 He obeyed in faith, Heb. 9. 8. Canaan was about 300 miles distant from Charran, separated by a difficult country.

e ch.14.14,21; *marg.* 46. 5-26.
f ch. 11. 31.

2 Probably servants and others, who had adopted their religion, & joined their company.

g ch. 10. 19; Ac. 7.4; Heb. 11. 8, 9.
3 ch. 33.18; Ju.9.1; 1 Ki. 12.1. *Shechem.* John 4. 5. *Sychar.* Ac. 7. 16. *Sychem.*

4 Or rather, oak of Moreh.

h De. 11.30; Ju. 7.1.
i ch. 10.19; 15.18-21.

5 This appearance was, in all probability, made by the Great Angel of the covenant—the I AM who was before Abraham. This was so glorious & gracious an appearance, that he offered up a solemn sacrifice to God, and built an altar to commemorate it. This was the first place that was established for public worship after the Israelites conquered the land of Canaan.

k ch. 8. 20; 13. 4-18; 26. 5; 33. 20.
l ch.28.19;35.3,15,16.

6 Moses gives the name it bore in his own time. It was first called Bethel by Jacob. It signifies house of God.

7 *Hai*, Jos. vii. viii. Jos. 7.2; 8.3, 17, *Ai.* Ne. 11.31. *Aja*, Is. 10. 23.

m ch. 4. 26; 13.4; 21. 33; Ps.116.4; Joel 2. 32; Ac. 2. 21; Ro. 10. 12-14; 1 Co. 1.2.

8 Heb. *in going and journeying*, ch.13. 3; Ps. 105.13; Heb. 11. 14.

n ch.26.1; 42.5; 43.1; 47.13; Ru.1.1; 2Sa. 21. 1; 1 Ki. xvii. xviii.; 2 Ki. 4.38; 6. 25; vii.; Ps. 107.34; Jer. 14. 1; Ac.7.11.
o ch. 26. 2, 3; 46. 3, 4; 2 Ki. 8. 1, 2.
p ver. 14; ch. 26. 7; 29. 17; 39. 6, 7; 2 Sa. 11. 2; Pr. 31. 30.
q ch.20.11; 26.7; 1Sa. 27.1; Pr.29.25; Mat. 10. 28.
r ch.11.29; 20.2,5,12, 13; 26. 7; Is. 57. 11; Ro. 3. 8; Col. 3. 9; Ga. 2. 12, 13.

9 She was his sister by his father, but not by his mother, ch. 20. 12. Though true in the terms, it was morally untrue, because it was intended to conceal part of the truth, viz. that she was his wife.

s Ps. 146. 3-5; Jer. 17. 5-8.
t ch. 3. 6; 6. 2; 39. 7; Mat. 5. 28.
u 1 Ki.1.2; Es.2.2-16; Pr.29.12; Ho.7.4,5.
v ch.40 2; 41.1; Ex.2. 15; 1 Ki.3.1; 2Ki.18. 21; Je. 25 19; 46. 17.
w ch. 20. 2.

10 Pharaoh was the common appellation of the Cuthite kings of Egypt, & continued so till the commencement of the Grecian monarchy, when they were called Ptolemies. It is probable, that formerly, as in the present day, in Persia, and other parts of the East, royal personages claimed, and obtained, the right of taking the sister or daughter of any of their subjects to their harem. Abraham, forgetting that he was under the protection of God, was afraid of his life, and to save it, he was sinfully willing to make this risk.

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16 And he entreated Abram well for her sake: and [z]he had sheep, and oxen, and he-asses, and men-servants, and maid-servants, and she-asses, and camels.

17 And the LORD [y]plagued Pharaoh and his house with great plagues because of Sarai, Abram's wife.[1]

18 And Pharaoh called Abram, and said, [z]What *is* this *that* thou hast done unto me? why didst thou not tell me that she *was* thy wife?

19 Why saidst thou, She *is* my sister? So I might have taken her to me to wife: now therefore behold thy wife, take *her*, and go thy way.

20 And Pharaoh commanded *his* men concerning him: and they [a]sent him away, and his wife, and all that he had.[2]

CHAPTER XIII.

Abram and Lot return out of Egypt, 1—6. *By disagreement they part asunder,* 7—9. *Lot goeth to wicked Sodom,* 10—13. *God reneweth the promise to Abram,* 14—17. *He removeth to Hebron, and there buildeth an altar.*

AND Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the [a]south.[3]

2 And Abram *was* [b]very rich in cattle, in silver, and in gold.

3 And he went on his journeys from the south even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai;[4]

4 Unto the [c]place of the altar, which he had made there at the first: and [d]there Abram called on the name of the LORD.

5 And Lot also, which went with Abram, had flocks, and herds, and tents.[e]

6 And the [f]land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.[5]

7 ¶ And there was a [g]strife between the herdmen of Abram's cattle, and the herdmen of Lot's cattle. And the Canaanite[h] and the Perizzite dwelt then in the land.

8 And Abram said unto Lot, [i]Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we *be* brethren.[6]

A.M.2084. B.C.1920

[z] ch.13.2; 24.35; Job 1.3; 42. 12, Ps. 144. 13, 14.
[y] ch. 20. 18; Job 34. 19; Ps.105.15: Heb. 13. 4.
1 God would not suffer any to do his prophets any harm; and visited Pharaoh & his family with grievous disorders, which probably led to inquiry, and Sarai revealed the real state of the case.
[z] ch. 3.13; 4.10; 20.9, 10; 26.10; 31.26; 44. 15; Ex.32.21; Jos.7. 19; 1 Sa. 14. 43; Pr. 21. 1.
[a] Ex.18.27; 1 Sa.29. 6-11; Pr. 21. 1.
2 The conduct of Pharaoh was upright and honourable; and, as compared with Abram's, in this instance, he was 'more righteous than he.' It is an unhappy thing when the servants of God so act, as to be justly rebuked by unbelievers.

CHAP. XIII.

A.M.2086. B.C.1918

[a] ch.12.9;20.1;21.33; Jo.10.40. 18.5; 1Sa. 27. 10; 2 Sa. 24. 7.
3 That is, the south of Canaan, but north-east from Egypt, coming in reference to the latter country, as stated ver.3. 'from the south.'
[b] ch. 24.35; 26.12,13; De. 8. 18; 1 Sa.2.7; Job1.3,10;2.1,21-25; Ps. 112. 1-3; Pr. 3. 9, 10; 10. 22; Mat. 6. 33; 1 Ti. 4. 8.
4 Bethel was so called afterwards by Jacob. Its name at this time was Luz; (see ch.28.19. and note). It was situated 12 miles north of Jerusalem, towards Sichem, on the confines of Ephraim & Benjamin. Hai, or Ai, lay a little to the east of Bethel. Eusebius & Jerome tell us that part of its ruins remained in their time.
[c] ver. 18; ch. 12.7, 8; 35.1-3; Ps.26 8; 42. 2; 84. 1, 2, 10.
[d] Ps.116.2,17; Is.58. 9, Jer.29.12; Zep.3. 9; 1 Co. 1. 2; Ep.6. 18.
[e] ch. 4.20; 25.27; Je. 49. 29.
[f] ch. 36. 7; Ec. 5. 10, 11; Lu. 12. 17, 18.
5 Much of the country was previously possessed by others. What was unappropriated in one district, was not sufficient to support such numerous flocks, and their respective herdsmen quarrelled before the idolaters of the land, which was very unseemly, as finely hinted at by Abram, in the next verse.
[g] ch. 21. 25; 26. 20; Ex. 2. 17; 1Co. 3. 3; Ga. 5. 20; Tit. 3. 3; Ja. 3. 16; 4. 1.
[h] ch.12.6;34.30; Ne. 5. 9; Phil. 2. 14, 15; Col. 4. 5; 1 Thes. 4. 12; 1 Pe. 2. 12.
[i] Pr. 15.1; Mat. 5. 9; 1 Co. 6. 7; Heb. 12. 14; Ja. 3. 17, 18.
6 Heb. *men brethren;* that is, kinsmen of the same family, and of the same religion; and contention & strife would be as unseemly and sinful, as it would be painful, ch. 11. 27-31; 45 24; Ex.2.13; Ps. cxxxiii. Ac. 7. 26; Ro.12.10; Eph. 4. 2, 3; 1 Thes. 4. 9; He.13.1; 1 Pe.1.22; 2.17; 3.8; 4.8; 2 Pe. 1. 7; 1 John 2.9-11; 3. 14-19; 4. 7, 20,21.

A.M.2087. B.C.1917

[k] ch. 20. 15; 34. 10.
[l] Da. 3 13-18; Ro. 12.18; He. 12. 14; 1 Pe. 3. 10, 11.
1 Abram was the elder — the more eminent—and the more honourable; yet, with true dignity, he yields to his inferior, and for the sake of peace, & religion, gives him the preference.
[m] ch. 19.17; Is.51.3; Eze. 28. 13; 31. 8; Joel 2. 3.
[n] ch. 19. 24, 25; Ps. 107. 34.
[o] ch. 2. 9; Is. 51. 3; Eze. 28. 13; 31. 8; Joel 2. 3.
[p] ch. 14.2; 19. 20-22; De. 34. 3; Is. 15. 5; Je. 48. 34.
2 In approaching this country by Zoar, which lay on its borders, it was extremely beautiful, even as Eden, and before the destruction of Sodom & Gomorrah, was watered by the overflowings of the Jordan, as Egypt by the Nile. Such was the country that Lot chose, with what wisdom the sequel will show. At this time, the Jordan, after passing the plain, is believed to have passed thro' the valleys now called El Ghor and El Araba, to the Red sea.—See Index, art. *Jordan.*
[q] ch.18 20; 19.5; Job 34. 22; Je. 23. 24; Eze.16.49; Mat.11. 23,24; Ro.1.27; He. 1. 12; 2 Pe. 2. 6-10. Jude vii.
[r] ch.6.11; 10.9; 38.7; 2 Ki. 21. 6; Is. 3. 8.
3 That is, they were daringly and presumptuously wicked & impious, and marked out by the Almighty for his signal and special vengeance.
[s] ver. 10; Is. 49. 18; 60. 4.
[t] ch.28.14; De. 3.27.
[u] ch. 12.7; 15.18; 17. 7,8; 24.7; 26.3,4; 28. 13; Nu. 34. 2, &c. De. 34.4; 2Ch.20.7; Ne. 9. 7,8, Ps. 105. 9-12; 112. 1, 2; Ac. 7. 5.
[v] ch.12.2; 15.5; 17.6, 16; 18.18; 22.17; 26. 4; 28.3,14; 32.12;35. 11;46.3; Ex.1.7;32. 13; Nu. 23. 10; De. 1.10; 1Ki. 3.8; 4.20; 1 Ch. 27. 23; Is. 48. 18,19; Je.33.22; Ro. 4. 16-18; He.11.12.
4 God renewed the promise to Abram, and after his act of self-denial, he is thus instructed he would be no loser thereby.
5 Heb. *plains, or oak* of Mamre, situated in the country around Hebron. Mamre was an Amorite with whom Abram made a league, as narrated 14. 13. And this grove of oaks probably belonged to him. It is worthy of remark, how carefully it is noted, that Abram built an altar to God, and worshipped him, ch. 14. 13; 18. 1; 23. 2; Nu. 13. 22; Jos. 14. 13.
[w] ch. 8. 20; 12. 7, 8.

CHAP. XIV.

A.M 2091. B.C.1913

[a] ch. 10. 10; 11.2; Is. 11.11; Da.1.2; Zec. 5. 11.
[b] Is. 37. 12.
[c] ch. 10. 22; Is. 21.2; 22. 6; 11. 11; Je. 25. 25; 49. 34-39
6 Hebrew, *Gozim,* which is perhaps the name of a place or country, so called from people of divers nations dwelling there.
[d] ch.10.19; 13.10; 19. 20; Is. 1. 9, 10.
[e] De.29.23, Ho.11.8.

9 [k]*Is* not the whole land before thee? Separate thyself, I pray thee, from me: [l]if *thou wilt take* the left hand, then I will go to the right; or if *thou depart* to the right hand, then I will go to the left.[1]

10 ¶ And Lot lifted up his eyes, and beheld [m]all the plain of Jordan, that it *was* well watered every where, before the LORD [n]destroyed Sodom and Gomorrah, *even* as the garden [o]of the LORD, like the land of Egypt, as thou comest unto [p]Zoar.[2]

11 Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other.

12 Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the plain, and pitched *his* tent toward Sodom.

13 But the men of Sodom *were* [q]wicked, and sinners [r]before the LORD exceedingly.[3]

14 ¶ And the LORD said unto Abram, after that Lot was separated from him, [s]Lift up now thine eyes, and look from the place where thou art, [t]northward, and southward, and eastward, and westward;

15 For all the land which thou seest, [u]to thee will I give it, and to thy seed for ever.

16 And I [v]will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, *then* shall thy seed also be numbered.

17 Arise, walk through the land, in the length of it, and in the breadth of it: for I will give it unto thee.[4]

18 ¶ Then Abram removed *his* tent, and came and dwelt in the plain of Mamre,[5] which *is* in Hebron, and [w]built there an altar unto the LORD.

CHAPTER XIV.

The battle of four kings against five, 1—11. *Lot is taken prisoner,* 12, 13. *Abram rescueth him,* 14—17. *Melchizedek blesseth Abram,* 18, 19. *Abram giveth him tithes,* 20. *The rest of the spoil, his partners having had their portions, he restoreth to the king of Sodom,* 21—24.

AND it came to pass, in the days of Amraphel king of [a]Shinar, Arioch king of [b]Ellasar, Chedorlaomer king of [c]Elam, and Tidal king of nations;[6]

2 *That these* made war with Bera king of [d]Sodom, and with Birsha king of Gomorrah, Shinab king of [e]Admah,

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and Shemeber king of Zeboiim, and the king of Bela, which is [f]Zoar.

3 All these were joined together in the [g]vale of Siddim, which is the salt sea.[1]

4 Twelve years they [h]served Chedorlaomer, and in the thirteenth year they rebelled.

5 And in the fourteenth year came Chedorlaomer, and the kings that *were* with him, and smote the [i]Rephaims in Ashteroth-Karnaim, and the Zuzims in Ham, [k]and the Emims[2] in Shaveh-Kiriathaim,[3]

6 And the [l]Horites in their mount Seir, unto El-paran,[4] which *is* by the wilderness.

7 And they returned and came to Enmishpat, which *is* [m]Kadesh, and smote all the country of the [n]Amalekites, and also the Amorites that dwelt in [o]Hazezon-tamar.

8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela, (the same *is* Zoar,) and they joined battle with them in the vale of Siddim;

9 With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five.

10 And the vale of Siddim *was full of* [p]slime pits;[5] and the kings of Sodom and Gomorrah fled, and [q]fell there;[6] and they that remained fled to the [r]mountain.[7]

11 And they took all the goods of Sodom and Gomorrah, and all their victuals,[s] and went their way.

12 And they took [t]Lot, Abram's brother's son, (who dwelt in Sodom,) and his goods, and departed.[8]

13 And there came one that had escaped,[u] and told [v]Abram the Hebrew;[9] for he dwelt in the plain of Mamre the Amorite,[w] brother of Eshcol, and brother of Aner: and these *were* confederate with Abram.

14 ¶ And when Abram heard that his [x]brother was taken captive, he armed[10] his trained[11] *servants*, [y]born in his own house, three hundred and eighteen, and pursued *them* unto [z]Dan.[12]

A. M. cir. 2091. B. C. cir. 1913.

f ch. 19. 20-30.
g ver. 10; Nu 34.12; De.3.17; Jos. 3.16; Ps. 107. 34. *marg.*
1 Or Dead sea, as it is now called, which covers the spot where those cities stood, with the exception of Bela, or Zoar; see ch. xix.
h ch. 9. 25, 26.
i ch. 15.20; Jos 12.4, 13.12; 2Sa.5.18; 23. 13; 1 Ch.11.5; 14.9, Is. 17. 5.
k De. 2. 10,11,20-23.
2 Rephaims, Zuzims, and Emims, called in the ancient versions giants, or strong men; see Deut. 2. 10, 11. Much curious information on the subject of giants, may be found in Parkhurst's Lexicon on the Heb. word.
3 Or, *the plain of Kiriathaim*, Jer. 48. 1, 23.
l ch. 36.20-30; De.2. 12-22; 1Ch 1.38-42.
4 Or, *the plain of Paran*, ch. 21. 21; Nu. 12. 16; 13. 3. A part of Arabia Deserta, so called to this day. The plain commences twenty-four miles from Suez, and extends to the Idumean mountains. —*Rosenmuller.*
m ch.16.14;20.1; Nu. 20. 1; De. 1. 19, 46.
n Ex. 17. 8-16; Nu 14. 43. 45; 24. 20; 1 Sa. xv. xxvii. xxx.
o 2 Ch. 20. 2.
p ch. 11. 3.
5 Heb. *wells wells*, of bitumen or asphaltos.
q Jos. 8.24; Ps.83.10; Is.24. 18; Je. 48.44; Am. 5. 9.
6 Either that their forces were defeated, or themselves slain; & the king of Sodom, mentioned ver. 17. must, in that case, be the successor of the recently fallen prince.
r ch. 19. 17-30.
7 It was, and still is, very common with the Easterns, to betake themselves to the mountains in times of danger, their movables being few and portable.
s De. 28. 31; Is. 35. 51.
t ch. 11.27; 12. 5; 13. 11-13; Nu 16. 26; Job 9.23; Jer.2.17-19; 1 Ti. 6. 9-11; Re. 3. 19; 18. 4.
8 Lot, avariciously, and ungenerously, chose the rich and fertile plain of Sodom, & now we see his punishment. The very wealth which he coveted, drew to it the plundering tribes, and he, and all his family, were carried captive.
u 1Sa 4.12; Job 1.15
v ch.39.14; 40.15;41. 12; 43. 32; Ex. 2. 6, 11; 2Co 11.22; Phil. 3. 5.
9 So called, either from Eber, from whom he was descended, or it might be, from his having passed the Euphrates, 11. 6-9; and being a stranger and sojourner, moving from place to place, without any certain dwelling place.
w ver. 24; ch. 10.16; 13. 18; Nu. 21. 21.
x ch.13.8; Pr.17. 17; 24. 11, 12; Ga 6.1,2; 1 John 3. 18.
10 Or, *led forth*, Is. 41. 2; Ps. 68. 12. 45. 3, 4, 5.
11 Or, *instructed*.
y ch. 12. 5-16; 15. 3; 17. 12, 27; 18. 19.
z De.34.1; Ju.18.29; 20. 1.
12 Or to the northern borders of Canaan.

a ch.15.2; 1 Ki.15.18.
1 This is one of the few cities of note in such very early times, that still remains. It lies on the route of the great caravan to Mecca, and hence has a considerable trade; nearly 50,000 pilgrims annually pass through it. It is situated in an extensive & beautiful plain, surrounded by gardens, and watered by the Barrady, & is, altogether, one of the most delightful cities of the east. Population about 250.000.
b ver. 11, 12; ch. 12 2; 1 Sa 30. 8, 18,19, Is. 41. 2.
c 1 Sa. 18. 6; Pr. 14. 20; 19. 4.
d 2 Sa. 18. 18.
2 Whothis Melchizedek was, this priest of God among the Canaanites, greater than Abram, the friend of God, who were his parents or his successors, is on purpose concealed by the Holy Ghost; all we are told is, that he was king of Salem; & it is evident he was a mere man. Hence he is without father or mother, predecessor or successor, in historical account, in order that he might typify the incomprehensible dignity, the amazing pedigree, & unchangeable duration of Jesus Christ, our great High Priest. Heb. 6. 20.
e Ps. 76. 2; Heb. 7. 1, 2.
f Ps. 110. 4; He. 5.6, 10; 6. 20; 7. 10-22.
g ch. 27 4, 25-28; 47. 7-10; 48. 9-14; 49. 28; Nu. 6. 23-27; Mark 10 16; He.7. 6, 7.
h Ru. 3. 10; 2 Sa. 2 5; Mic. 6. 6; Ac. 16. 17.
i Ps. 115.16; Mat.11. 25; Lu. 10. 21.
k ch.24.27; Ps 72.17-19, Ep 1 3, 1Pe.3.4.
l Le. 27. 30-32; He. 7. 5-10.
3 Heb. *souls*.
m De.32.40; Da.12 7; Re. 10. 5, 6.
n ver. 20; ch. 17. 1; Ps 24.1; 83.18. 115. 16. Hag. 2. 8.
o 1 Ki. 13.8; 2 Ki. 5. 16; Es.9.15,16; 2Co. 11.9-11; 12.14, He. 13. 5.
p Pr.3.27; Mat.7.12; Ro. 13. 7, 8; 1 Co 9. 14, 15.

CHAP. XV.

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4 The first time that this expression is used in scripture. Whether the 'Word' here means the eternal Word, there is nothing to determine. The opinion is perfectly consistent, however, with the analogy of the word of God.
a ch. 46.2; Nu. 12.6; Eze.1.1; 8.4; 11.24; Da. 10. 1-16; Ac. 10. 10-17.
5 Conveyed to the mind either in sleep, or when the persons were cast into a temporary trance by day light. This was probably in the evening, ver. 5.
b ch.26.24; 46.3; Ex. 14. 13; 1 Ch. 28. 30; Ps.27. 1; Is 35.4; 41. 10, 14; 43. 1; 44.2, 8; 51. 12; Da. 10. 12; Mat.8.26; 10.28-31; 28 5; Lu. 1. 13, 30; 12. 32; Re. 1. 17.
c De. 33. 29; Ps.3.3; 5. 12; 18.2; 84.9, 11; 91. 4; 119. 114.
d Ps. 16. 5. 58. 11; Pr. 11. 18; 1 Co. 3. 22.
e ch. 25. 21. 30. 1, 2; 1 Sa. 1. 11; Ps.127. 3; Ac. 7. 5.

15 And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which *is* on the [a]left hand of Damascus.[1]

16 And he [b]brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

17 ¶ And the [c]king of Sodom went out to meet him, (after his return from the slaughter of Chedorlaomer, and of the kings that *were* with him,) at the valley of Shaveh, which *is* the [d]king's dale.

18 And Melchizedek[2] king of [e]Salem brought forth bread and wine: and he *was* the [f]priest of the most high God.

19 And he [g]blessed him, and said, [h]Blessed *be* Abram of the most high God, [i]possessor of heaven and earth:

20 And [k]blessed *be* the most high God, which hath delivered thine enemies into thy hand. And he gave him [l]tithes of all.

21 ¶ And the king of Sodom said unto Abram, Give me the persons,[3] and take the goods to thyself.

22 And Abram said to the king of Sodom, [m]I have lift up mine hand unto the LORD, [n]the most high God, the possessor of heaven and earth,

23 That [o]I will not *take* from a thread even to a shoe-latchet, and that I will not take any thing that *is* thine, lest thou shouldest say, I have made Abram rich:

24 [p]Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.

CHAPTER XV.

God encourageth Abram, who complaineth for want of an heir, 1—3. God promiseth him a son, and a multiplying of his seed, 4, 5. Abram is justified by his faith, 6. Canaan is promised again, and confirmed to him by a sign and a vision, 7—21.

AFTER these things the word of the LORD[4] came unto Abram in a [a]vision,[5] saying, [b]Fear not, Abram: I *am* thy[c] shield, *and* thy exceeding great reward.[d]

2 And Abram said, Lord GOD, what wilt thou give me, [e]seeing I go childless, and the steward of my house *is* this Eliezer of Damascus?

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3 And Abram said, [d]Behold, to me thou hast given no seed: and, lo, [e]one born in my house is mine heir.

4 ¶ And, behold, the word of the LORD *came* unto him, saying, This shall not be thine heir; but [f]he that shall come forth out of thine own bowels shall be thine heir.

5 And he brought him forth abroad, and said, Look now toward heaven, and [g]tell the stars, if thou be able to number them. And he said unto him, So[h] shall thy seed be.

6 ¶ And he [i]believed in the LORD; and he [k]counted it to him for righteousness.[1]

7 ¶ And he said unto him, I *am* the LORD [l]that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.

8 And he said, Lord GOD,[2] [m]whereby shall I know that I shall inherit it?

9 And he said unto him, Take me an heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon.

10 And he took unto him all these, and divided them in the midst,[3] and laid each piece one against another; but the birds divided he not.

11 And when the fowls came down upon the carcases, Abram drove them away.

12 ¶ And when the sun was going down, a [n]deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him.

13 And he said unto Abram, Know of a surety [o]that thy seed shall be a stranger in a land *that is* not theirs, and shall serve them; and they shall afflict them [p]four hundred years:

14 And [q]also that nation, whom they shall serve, will I judge;[4] and afterward shall they come out with great[r] substance.

15 And thou [s]shalt go to thy fathers in peace;[5] thou shalt be buried in a good old age.

16 But in the [t]fourth generation[6] they shall come hither again: [u]for the iniquity of the Amorites *is* not yet full.[7]

17 And it came to pass, that, when the sun went down, and it was dark, [v]behold a smoking furnace, and a burning lamp[1] that passed between those pieces.[2]

18 In that same day the LORD [w]made a covenant with Abram, saying, [x]Unto thy seed have I given this land, from the river of Egypt[3] unto the great river, the river Euphrates:[4]

19 The Kenites, and the Kenizzites, and the Kadmonites,[5]

20 And the Hittites, and the Perizzites, and the Rephaims,

21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

CHAPTER XVI.

Sarai, being barren, giveth Hagar to Abram, 1—3. *Hagar being afflicted for despising her mistress, runneth away,* 4—6. *An angel sendeth her back to submit herself, and telleth her of her child,* 7—14. *Ishmael is born,* 15, 16.

NOW Sarai, Abram's wife,[a] bare him no children: and she had an handmaid, [b]an Egyptian, whose name *was* Hagar.[6]

2 And Sarai said unto Abram, Behold now, the LORD hath [c]restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her.[7] And Abram [d]hearkened to the voice of Sarai.

3 And Sarai, Abram's wife, took Hagar her maid, the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his [e]wife.[8]

4 ¶ And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was [f]despised in her eyes.

5 And Sarai said unto Abram, My wrong *be* upon thee: I have given my maid unto thy bosom; and when she saw that she had conceived, I was despised in her eyes: the LORD [g]judge between me and thee.[9]

6 But [h]Abram said unto Sarai, [i]Behold, thy maid *is* in thy hand: do to her as it pleaseth thee.[10] And when Sarai dealt[11] hardly with her, [k]she fled from her face.

7 ¶ And the angel of the LORD found her by a fountain of water [l]in the wilderness, by the fountain in the way to Shur.

8 And he said, [m]Hagar, Sarai's maid, Whence camest thou? and whither

A. M. cir. 2093. B. C. cir. 1911.

d ch. 12. 2; 13. 16; Pr. 13. 12; He. 10. 35, 36.
e ch. 14. 14; Ec. 2. 7.
f ch. 17. 16; 21. 12; 2 Sa. 7. 12; 16 11; 2 Ch. 32. 21; Philem. 12.
g Ps. 147. 4; Je. 33. 22.
h ch. 22. 17; Ex. 32. 13; De. 1. 10; 10. 22; 1 Ch. 27. 23; Ro. 4. 18; He. 11. 12.
i Ro. 4. 3; Ga. 3. 6; Ja. 2. 23.
k Ps. 106. 31; Ro. 4. 11, 22.
1 Here is the great and deeply important doctrine of justification by faith, strongly declared. With this view this passage is quoted by the apostle Paul, Ro. iv. Ga. iii. And it appears to us, that the original excludes all idea, not only of works being a ground of merit, but of faith itself, as a meritorious ground of justification, making it only a mean, pointing to the 'righteousness of God *by* faith.'
l ch. 11. 28-31; 12. 1; Ne. 9. 7; Ac. 7. 3, 4; He. 11. 8.
2 Lord, here, is Adonai. & in our translation is put in small Roman letters; when it is used to render Jehovah, it is put in capitals.
m Ju. 6. 17, 36-40; 2 Ki. 20. 8; Ps. 86. 17; Is. 7. 11; Lu. 1. 18.
3 Ancient covenants were made by the parties passing between the parts of the sacrifice, to intimate that the party violating the engagement, would be punished by being cut in pieces.
n ch. 2. 21; 1 Sa. 26. 12; Job 4. 13; 33. 15; Da. 10. 8, 9.
o Ex. i. ii. v. 12. 40, 41; Ps. 105. 13-43; Ac. 7. 6; He. 11. 8-13.
p Ex. 12. 40, 41; Ga. 3. 17.
q ch. xlvi. Ex. 6. 5, 6; vii. xiv. De. 6. 22; Jos. 24. 4-7; Ne. 9. 9-11; Ps. 78. 43-51; 105. 27-37; 135. 9, 14.
4 God fulfilled this threatening in the plagues of Egypt, especially the destruction of their first-born, & their terrible overthrow at the Red sea. Though God may employ individuals or nations, to serve the purposes of correction to his church or people, yet them he will visit with his sore displeasure, because they persecute them not with a view to fulfil God's designs, but to gratify their malice and hatred against God and religion.
r Ex. 3. 21, 22; 12. 35, 36.
s ch. 25. 8; Job 5. 26; 42. 7; Ac. 13. 36.
5 This passage plainly implies a future state.
t Ex. 12. 40.
6 In ancient times they generally counted by generations; but the length of a generation varied amongst different nations from 20 to 110; and the 4th generation here, probably denotes therefore the 400 years mentioned in the thirteenth verse.
u 1 Ki. 21. 26; Da. 8. 23; Mat. 23. 32-35; 1 Th. 2. 16; 2 Pe. 3. 8, 9.
7 Here we learn that God observes & judges nations, and will not permit their iniquities to go unpunished.
v De. 4. 20; Je. 11. 4.

1 Heb. *a lamp of fire,* 2 Sa. 22. 29.
2 The smoking furnace denoted their affliction in Egypt, and the 'burning lamp' was the symbol of the divine presence, which, passing between the pieces, ratified the covenant, and denoted their manifest and joyful deliverance.
w ch. xvii. Je. 31. 31-34; 32. 40; 33. 20-26.
x ch. 12. 7; 13. 15; 26. 4, 28. 13; 35. 12; Ex. 3. 8; 23. 23, 27-31; 34. 11; De. 1. 7, 8; 11. 23-25; Jos. 1. 3, 4; 1 Ki. 4. 21; Ne. 9. 8.
3 This river does not seem to have been the Nile, but a small stream bounding the land of Judah on the south, supposed to be that now called El Arish; see Jos. 15. 47; Am. 6. 14.
4 The Euphrates rises in Armenia, near mount Abo, and after a course of nearly 1400 miles, flowing by Syria, Mesopotamia, and the site of Babylon, it falls into the Persian gulf; its breadth varies from 200 to 500 yards, and it overflows periodically like the Nile, which renders the flat countries on its banks very fertile.
5 These three tribes were probably mingled with the others during 400 years, as at the conquest by the Israelites they are not mentioned.

CHAP. XVI.
A. M. 2092. B. C. 1912
a ch. 15. 2, 3; 25. 21.
b ch. 12. 16; 21. 9, 21.
6 Ga. 4. 24; *Agar.*
c ch. 20. 18; 30. 2; 1 Sa. 1. 5, 6; Ps. 127. 3.
7 Heb. *be builded by her,* Ru. 4. 11.
d ch. 3. 6, 12, 17.
A. M. 2093. B. C. 1911
e ch. 28. 9; 32. 22; 35. 22; Ju. 19. 1-4; 2 Sa. 5. 13; 1 Ki. 11. 3.
8 Hagar, whose name denotes stranger, was probably an Egyptian slave given to Abram, by Pharaoh. The female slave belonged to her mistress, who, according to the usages of these times, had a right to dispose of her; and being eager to possess children, she fell upon the sinful and carnal policy narrated in the text. Abram fell into the snare, and both severely suffered.
f 1 Sa. 1. 6-8; Pr. 30. 21-23
g ch. 31. 53; 1 Sa. 24. 15; Ps. 7. 8, 35. 23; 43. 1.
9 Hagar was now probably insolent on the one hand, and Sarai envious and peevish on the other. She unreasonably blames Abram, as if he, and not herself, had been the immediate cause of her distress. Abram acted wisely in dismissing Hagar; but ought not to have left her entirely in the power of Sarai, who treated her with undue harshness. All the parties acted under the influence of passion and unbelief, and the consequences to all of them was bitter.
h Pr. 15. 1 17; 1 Pe 3. 7.
i Job 2. 6; Je. 38. 5.
10 Heb. that which is *good in thine eyes.*
11 Heb. *afflicted her.*
k Ex. 2. 15; Ec. 10. 4.
l ch. 25. 18, Ex. 15. 22. 1 Sa. 15. 7.
m ch. 3. 9; 4. 10.

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wilt thou go? And she said, I flee from the face of my mistress Sarai.

9 And the angel of the LORD said unto her, [n]Return to thy mistress, and submit thyself under her hands.[1]

10 And the angel of the LORD said unto her, [o]I will multiply thy seed exceedingly, that it shall not be numbered for multitude.[2]

11 And the angel of the LORD said unto her, Behold, thou *art* with child, and [p]shalt bear a son, and shalt call his name Ishmael;[3] because the LORD hath[q] heard thy affliction.

12 And he will be [r]a wild man; his hand *will be* against every man, and every man's hand against him: [s]and he shall dwell in the presence of all his brethren.[4]

13 And [t]she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me?

14 Wherefore the well was called Beer-lahai-roi:[5] behold, *it is* between Kadesh and Bered.

15 ¶ [u]And Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael.

16 And Abram *was* fourscore and six years old when Hagar bare Ishmael to Abram.

CHAPTER XVII.

God reneweth the covenant, 1—4. *Abram's name is changed, in token of greater blessings,* 5—8. *Circumcision is instituted,* 9—14. *Sarai's name is changed, and she blessed,* 15, 16. *Isaac is promised,* 17—22. *Abraham and Ishmael are circumcised,* 23—27.

AND when Abram was ninety years old and nine, [a]the LORD appeared to Abram, and said unto him, I *am* the [b]Almighty God: [c]walk before me, and be thou perfect.[6]

2 And [d]I will make my covenant[7] between me and thee, and will multiply thee exceedingly.

3 And Abram [e]fell on his face:[8] and God talked with him, saying,

4 As for me, behold, my covenant *is* with thee, [f]and thou shalt be a father of many nations.[9]

5 ¶ Neither shall thy name any more be called Abram; [g]but thy name shall be Abraham:[10] for a father of many nations have I made thee.

6 And I will make thee exceeding fruitful, [h]and I will make nations

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n Ec.10.4; Ep.6.5, 6.
1 Hagar probably set out to return to Egypt. In her distress 'the angel of the Lord' addresses her as Sarah's *servant*, and commands her to return to her mistress; thus intimating to her, her former sin in leaving her proper station and duty.
o ch. 17.20; 21.13-18; 25.12-18; Ps. 83. 6.
2 Here we learn who is this Angel the Lord—this Angel Jehovah, for so the words are in the Heb. The Angel or Messenger of the Covenant—the Eternal WORD. None other might thus speak in his own name. This is plain from the 13th verse. On this interesting point, see ch. 22. 11; 32. 24-32; 48. 15, 16; Ju. 2. 1; 6. 11; 13. 3; Is. 63. 9; Ho. 12. 3-5; Zec. 1.12; 3. 5; Mal. 3. 1; in which passages the Angel is spoken of as a Man, as God, and an Angel or Messenger—clearly the Lord Jesus Christ.
p ch. 17. 19; Is. 7.14; Mat. 1. 21; Lu. 1 13. 31.
3 i.e. *God shall hear.*
q ch. 41. 51.52; Ex. 2. 23,24; 3.7; 1Sa. 1.20.
r ch. 21.20; Job 11.12.
s ch. 25. 18.
4 This prophecy has been most wonderfully fulfilled, and is being verified to this day. The Arabs, Ishmael's descendants, continue a wild, lawless, and untamed race, separate from the rest of mankind, and at war with them to this day. The word, *wild man*, properly signifies *wild ass-man*, and that fierce, untamed, creature, is a most fit emblem of that fierce people; see Job 39. 5-8.
t ch. 22.14; Ex. 34.6,7.
5 That is, *the well of him that liveth, and seeth me*, ch. 24. 62.
u ch. 25. 12; 1 Ch. 1. 28.

A.M.2904. B.C.1910

CHAP. XVII.

A.M.2107. B.C.1897

a ch. 12. 1.
b ch. 18. 14; 28.3, 35. 11; Ex. 6.3; Nu. 11. 23; De. 10. 17; Job 11. 7; Je. 32. 17, 27; Da. 4. 35; Mat. 19. 16; He. 7. 25.
c ch. 5.24; 6.9; 48.15; 1 Ki. 3. 6; Is. 38. 3; Lu. 1. 6; Ac. 23. 1.
6 Or, *upright*, or, *sincere*, Job 1. 1; Mat. 5. 48.
d ver. 4, 5, 6; ch. 9.9; 12. 2; 13. 16; 22. 17.
7 This denotes a renewal of the covenant.
e ver. 17; Ex. 3.6; Le. 9. 24; Nu. 14. 5; 16. 22,45; Jos. 5.14; Ju. 13. 20; 1 Ki. 18. 39.
8 A posture of reverence common among the Easterns.
f ch. 16. 10; 25. 1-18; xxxvi. Ro. 4.11-18; Ga. 3. 29.
9 Heb. *multitude of nations.*
g ver. 15; ch. 32. 28; Nu. 13. 16; 2 Sa. 12. 25; Ne. 9.7; Is. 62. 2, 4; Je. 20. 3; John 1. 42; Re. 2. 17.
10 *Abram*, signifies an exalted father; *Abraham*, an exalted father of a multitude. This covenant related not only to Abraham, & his posterity, according to the flesh but to the covenant of grace, & his seed, the heirs of the promise, to him as 'father of the faithful.'
h ver. 4; ch. 35. 11.

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i ver. 16; ch. 36. 31, &c. Ezr. 4.20; Mat. i. 1 The Ishmaelites, Midianites, Edomites, Hebrews, & a long line of illustrious kings, for 500 years, were descended of him.
k ch. 15. 18; 26. 24; Ex. 6. 4; Ps. 105. 8-11; Mic. 7.20; Lu. 1. 54, 55, 72-75.
l ch. 28 13; Ex. 3.6, 15; Le. 26. 12; Mat. 22. 32; He. 8 10; 11.16.
m Ex. 19.5, 6; Ro. 9.8.
n ch. 12. 7; 13. 15, 17; 15. 7-21.
2 Heb. *of thy sojournings*, ch. 23.4; 28. 4. *marg.*
3 The word rendered everlasting, must be understood according to the nature of the subject; when used about the things of this present world, or outward privileges, it means *perpetual* and *unalterable while the same state of things continues;* but when it relates to inward spiritual blessings, or the concerns of a future state, it seems generally, if not always, strictly to denote *eternal duration*—*Scott.*
o Ex. 6. 7; De. 14. 2; 26. 18; 29. 13.
p ver. 11; Ac. 7.8; Ro. 4. 11.
4 Heb. *a son of eight days*, ch. 21. 4; Le. 12.3; Lu. 2.21; John 7.22; Ac. 7.8; Ro. 2. 28; Phil. 3. 5.
5 Circumcision may be considered as a consecration of the person to God, and till eight days they were unclean, and might not be offered, Le. 12. 2. 3.
q ch. 14.14; 15. 3; Ex. 12. 44.
r Ex. 4. 24-26; 12. 15, 19; 30.33,38; Le. 7. 20, 21, 25, 27; Nu. 15. 30, 31.
6 This punishment was to be inflicted not on infants, but on those grown up persons who wilfully neglected it. It may imply only cutting off from the privileges of the Hebrew church & state; though it may mean the punishment of death.
s Ps. 55. 20; Is. 24. 5; 33. 8; Je. 10. 10; 31. 32.
7 Circumcision was a bloody and painful ordinance; for the sanctification of the Spirit is given to sinners thro' the blood of Christ, the mortification of sin is painful to the flesh; and till the blood of Christ had been shed once for all, the ordinances of God were generally attended with the shedding of blood, but none since that time have been so.
t See ref. ver. 4.
8 *Sarai* signifies, 'my princess;' *Sarah*, 'princess of a multitude.'
u ver. 6; ch. 1. 28; *marg.* 24. 60; Ro. 9. 9.
9 Heb. *she shall become nations, marg.* ch. 35. 11; Ga. 4. 27-31.
v See on ver. 6.
w See ver. 3; De. 8. 18. 25; 1 Ch. 21. 16; Job 1.20; Eze. 1.28; Da. 8.17; Mat. 17.6; Re. 5. 8; 11. 16.
x ch. 18.12; 21.6; Ro. 4. 19, 20.
10 It does not appear that Abraham laughed either in unbelief, or scorn, as Sarah afterwards did; but rather that he fell down in reverential gratitude, faith, & joy, in receiving the divine promise.
y Je. 32.39; Ac. 2.39.

of thee, [i]and kings shall come out of thee.[1]

7 And [k]I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, [l]to be a God unto thee, [m]and to thy seed after thee.

8 [n]And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger,[2] all the land of Canaan, for an everlasting[3] possession; and [o]I will be their God.

9 ¶ And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee, in their generations.

10 This *is* my covenant, which ye shall keep, between me and you, and thy seed after thee; [p]Every man-child among you shall be circumcised.

11 And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.

12 And he that is eight days[4] old shall be circumcised among you,[5] every man-child in your generations; he that is born in the house, or bought with money of any stranger, which *is* not of thy seed.

13 He that is [q]born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.

14 And the uncircumcised man-child, whose flesh of his foreskin is not circumcised, [r]that soul shall be cut off from his people;[6] [s]he hath broken my covenant.[7]

15 ¶ And God said unto Abraham, [t]As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah[8] *shall* her name *be.*

16 And [u]I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be *a mother* of nations;[9] kings of people shall be of her.

17 Then Abraham [w]fell upon his face, [x]and laughed,[10] and said in his heart, Shall *a child* be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?

18 And Abraham said unto God, O [y]that Ishmael might live before thee!

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19 And God said, [z]Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant[1] with him for an everlasting covenant, *and* with his seed after him.

20 And as for Ishmael, I have heard thee: Behold, I have blessed him, [a]and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget; and I will make him a great nation.

21 But [b]my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.

22 And he [c]left off talking with him, and God went up from Abraham.

23 ¶ And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house, and [d]circumcised the flesh of their foreskin in the self-same day, as God had said unto him.

24 And [e]Abraham *was* ninety years old and nine when he was circumcised in the flesh of his foreskin.

25 And Ishmael his son *was* thirteen years[2] old when he was circumcised in the flesh of his foreskin.

26 In the self-same day was Abraham circumcised, and Ishmael his son;

27 And all the men of his house, born in the house, and bought with money of the stranger,[3] were circumcised [f]with him.

CHAPTER XVIII.

Abraham entertaineth three angels, 1—8. *Sarah is reproved for laughing at the strange promise,* 9—16. *The destruction of Sodom is revealed to Abraham,* 17—22. *Abraham maketh intercession for the men thereof,* 23—33.

AND the LORD appeared[4] unto him in the [a]plains of Mamre: and he sat in the tent-door[5] in the heat of the day;

2 [b]And he lift up his eyes and looked, and, lo, three men stood by him: and, when he saw *them,* he [c]ran to meet them from the tent-door, and bowed himself toward the ground,

3 And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant.

4 Let a little water, I pray you, be fetched, [d]and wash your feet, and rest yourselves under the tree:

5 And [e]I will fetch a morsel of bread, and comfort[1] ye your hearts; after that ye shall pass on: for therefore are ye come[2] to your servant. And they said, So do as thou hast said.

6 And Abraham hastened into the tent unto Sarah, and said, Make[3] ready quickly [f]three measures of fine meal, knead *it,* and make cakes upon the hearth.[4]

7 And Abraham ran unto the herd, and fetched a calf [g]tender and good, and gave *it* unto a young man; and he hasted to dress it.

8 And he took butter and milk, and the calf which he had dressed, and set *it* before them; and he stood by them under the tree, and [h]they did eat.

9 ¶ And they said unto him, Where *is* Sarah thy wife? And he said, Behold, [i]in the tent.

10 And he [k]said, I will certainly return unto thee [l]according to the time of life; and, lo, [m]Sarah thy wife shall have a son.[5] And Sarah heard *it* in the tent-door, which *was* behind him.

11 Now [n]Abraham and Sarah *were* old, *and* well stricken in age; *and* it ceased to be with Sarah [o]after the manner of women.

12 Therefore Sarah [p]laughed within herself, saying, After I am waxed old shall I have pleasure, [q]my lord being old also?

13 And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old?

14 [r]Is any thing too hard for the LORD?[6] At the time appointed [s]I will return unto thee, according to the time of life, and Sarah shall have a son.

15 Then Sarah [t]denied, saying, I laughed not: for she was afraid. And he said, Nay; but thou didst laugh.

16 And the men rose up from thence, and looked toward Sodom: and Abraham went with them,[u] to bring them on the way.[7]

17 ¶ And the LORD said, [v]Shall I hide from Abraham that thing which I do;[8]

18 Seeing that Abraham shall surely become a great and mighty nation, and [w]all the nations of the earth shall be blessed in him?

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z ver. 21; ch. 18. 10; 21. 2, 2 Ki. 4. 16,17; Lu. 1. 13-20; Ro. 9. 9; Ga. 4. 28-34.
1 God's purpose was to establish his covenant in the line of Isaac, and therefore he says, my covenant will I establish with Isaac; myspiritual, my everlasting covenant, ch. 12.3. Yet, Ishmael, and others, being at that time a part of the visible church, wereto be circumcised; and we are not authorized, from the circumstance of the covenant concerning the promised seed being restricted to the line of Isaac, to determine that any of them finally perished. Ishmael was the son of a bondwoman; how unlikely that his sons should be 12 princes,even when the 12 sons of Jacob were only shepherds.
a ch.16.10; 21.13; 25. 12-18.
b ch.21.2,3,10-12; Ro. 9. 5-7, 9; Ga. 3. 29. cver.3;ch.35.13; Nu. 12 6,8; Ju 6 21; 13 20.
d ver. 10-14; ch. 34. 14, 24, Ps. 119. 60; Pr. 27.1; Ec. 9. 10; e ch.12.4; Ps.119.60; Ro. 4. 11.
2 The Arabs sprung from Ishmael, and all the Mahomedans, to this day, circumcise their sons at this age.
3 In ancient times men lost their freedom so variously,that no *one* cause can be assigned for the origin of slavery. In various ways they sunk into a condition so unfortunate and debasing; as by *captivity in war,* supposed by some to originate it, Ge. xiv. De. 20. 14: 21.10,11. *Debts,* 2 Ki. 4. 1; Is. 50. 1; Mat. 18. 25. *Theft,* Ex. 22.2; Ne.5.4,5. *Manstealing,* Ex. 21. 16; De. 24. 7. Being *children* of *slaves,* Ge. 14. 14; and by *purchase,* as in this verse; see Nu. 31.4,14-18, 35.—*John.*
f ch. 18. 19.

CHAP. XVIII.

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4 It is here expressly said Jehovah appeared unto Abraham.
a ch. 13. 18; 14. 13.
5 We have, in this narration, a very interesting example of the simplicity & hospitality of Eastern shepherd life. It was, as it still is, the duty of the chief, or head of a tribe, to entertain strangers; & he pitched his tent in the spot most likelyto meet them on their first approach. Abraham's running to meet them, marks the great respect in which he held them. He addressed himself to one of the guests, who seemed pre-eminent,though as yet hedid not probably know them. The forms of reverence and hospitality are still the same inthe East, as here described, from the 4th to the 9thverse, and such as the state of the countries and modes of travelling require. —See Pict. Bible.
b ver. 22; ch. 19. 1; Ju 13.3-9; He.13.2. c ch.23 7; 33.3-7; 43. 26-28; 2 Ki. 2. 15; Ro. 12.13; Re.2.10. d ch.19.2;24 32;43.24; 1Sa.25.41; Lu.7.44. e Ju. 6. 8; 13. 15.

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1 Heb. *stay,*Ju.19.5.
2 Heb. *ye have passed,* ch. 19. 8.
3 Heb. *hasten.*
f Mat. 13. 33.
4 Or under the ashes. This mode is used in the East to the present day. When the hearth is strongly heated with the fire that has been kindled on it, they remove the coals, sweep off the ashes, lay on the bread, then cover it with the hot cinders. Abraham's directions to Sarah, are in perfect unison with their manners and customs, by which it is neither unusual, nor unsuitable, for females in high station to attend to, and take part in, the labours of the household.
g ch. 19.3; Am. 6.4; Mal. 1.14; Mat. 22. 4; Lu. 15. 23, 30.
h Lu. 24. 30, 43; Ac. 10. 41.
i ch. 24. 67; 31. 33; Tit. 2. 5.
k ver.13,14;ch.16.10. l ch.21.2;2Ki.4.16,17.
m ch. 17. 16, 19, 21; Ro. 9. 9.
5 The regard here had to Abraham's concerns would excite attention, & gradually unfold the character of those he entertained. *One* especially speaks, who, it is evident, must be the Lord Jehovah, and promised that after the usual time. Sarah should have a son. Sarah, laughed, evidently from the context, in unbelief. He who is expressly called *Jehovah,* proves his title by showing that he knew what she did secretly, and rebuked her, but very gently.
n ch.17.24;31.35; Ro. 4. 19; He. 11. 11.
o ch. 31. 35.
p ch.17.17;21.6; Lu. 1.18,34; Ep. 5.33; 1 Pe. 3. 6.
q Ep. 5.33; 1 Pe. 3.6.
r Nu.11.23; 2Ki.7.1, 2;Je.32.17;Zec.8.6; Mat.3.9; 19.26; Lu. 1. 13-37; 8. 5.
6 What a consoling truth! How should it silence all unbelief, especially when uttered by the Lord Jehovah, the Angel of the Covenant, to confirm his promises to his people.
s ver. 10; De. 33. 3.
t ch. 4. 9; Pr. 28.13; Ep. 4 25; Col.3. 9.
u Ac. 21. 5; Ro. 15. 24; 3 John 6.
7 A very necessary part of hospitality in a wild and solitary region,where public roads did not exist.
v 2Ki.4.27; Ps.25.14; Am.3.7;John15.15; Ja. 2. 23.
8 How great God's regard for Abraham, his 'friend.' He would not conceal from him his intention of destroying Sodom, and the cities of the plain. Abraham was much concerned in their fate, both on account of Lot, and his own promised inheritance in the neighbouring countries. God would also give his servant an opportunity to intercede for the criminals; & show him the reasons of his conduct, that he might approve of it, and glorify him on that account.—*Scott.*
w ch. 12.3; 22.17,18; 26.4; Ps.72.17, Ac. 3. 25; Ga. 3. 8; Ep. 1. 3.

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19 For [z]I know him, that he [y]will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.[1]

20 And the LORD said, Because the [z]cry of Sodom and Gomorrah is great, and because their sin is very grievous,

21 I will [a]go down now, and [b]see whether they have done altogether according to the cry of it, which is come unto me; and if not, [c]I will know.

22 And the men[2] turned their faces from thence, and went towards Sodom: but Abraham [d]stood yet before the LORD.

23 ¶ And Abraham [e]drew near, and said,[3] [f]Wilt thou also destroy the righteous with the wicked?[4]

24 Peradventure there be [g]fifty righteous within the city: wilt thou also destroy and not [h]spare the place for the fifty righteous that *are* therein?

25 That [i]be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee. [k]Shall not the Judge of all the earth do right?

26 And the LORD said, [m]If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

27 And Abraham answered and said, Behold now, [n]I have taken upon me to speak unto the LORD, which *am but* [o]dust and ashes:[5]

28 Peradventure there shall lack five of the fifty righteous: [p]wilt thou destroy all the city for *lack of* five? And he said, [q]If I find there forty and five, I will not destroy *it*.

29 And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it for forty's sake.

30 And he said *unto him*, [r]Oh let not the LORD be angry,[6] and I will speak: Peradventure there shall thirty be found there. And he said, I will not do *it* if I find thirty there.

31 And he said, [s]Behold now, I have taken upon me to speak unto the LORD: Peradventure there shall be twenty found there.[1] And he said, I will not destroy *it* for twenty's sake.

32 And he said, [t]Oh let not the LORD be angry, and I will speak yet but this once: [u]Peradventure ten shall be found there. And he said, [v]I will not destroy *it* for ten's sake.[2]

33 And the LORD went his way, as soon as he had left communing with Abraham: [w]and Abraham returned unto his place.

CHAPTER XIX.

Lot entertaineth two angels, 1—3. *The vicious Sodomites are stricken with blindness*, 4—11. *Lot is sent for safety to the mountain*, 12—17. *He obtaineth leave to go into Zoar*, 18—23. *Sodom and Gomorrah are destroyed*, 24, 25. *Lot's wife is made a pillar of salt*, 26—29. *Lot dwelleth in a cave*, 30. *The incestuous origin of Moab and Ammon*, 31—38.

AND there came [a]two angels to Sodom at even; and Lot[3] sat in the gate of Sodom:[4] and Lot, [b]seeing *them*, rose up to meet them; and he bowed himself with his face toward the ground:

2 And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and [c]wash your feet, and ye shall rise up early, and go on your ways. And they said, [d]Nay; but we will abide in the street all night.

3 And he [e]pressed upon them greatly; and they turned in unto him, and entered into his house: [f]and he made them a feast, and did bake [g]unleavened bread, and they did eat.

4 ¶ But [h]before they lay down, the men of the city, *even* the men of Sodom, compassed the house round, both old and young, [i]all the people from every quarter.

5 And they called unto Lot, and said unto him, [k]Where *are* the men which came in to thee this night? bring them out unto us, that we may know them.[5]

6 And Lot went out at the door unto them, and shut the door after him,

7 And said, I pray you, [l]brethren, do not so wickedly.

8 Behold now, [m]I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as *is* good

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x 2 Sa. 7. 20; Ps. 1. 6; 11. 4; John 10. 14; 21. 17; 2 Ti. 2. 19.
y De. 4. 9, 10; 6. 6, 7; 11. 19-21; 32. 46; Jos. 24. 15; 1 Ch. 28. 6; Job 1. 5; Ps. 78. 2-9; Pr. 6. 20-22; 22. 6; Is. 38. 19; Ep. 6. 4; 1 Ti. 3. 4, 5, 12; 2 Ti. 1. 5; 3. 15.

1 God's promises to Abraham were entirely of grace, absolute and unconditional; yet the conduct of Abraham was part of the gracious plan; and it is observable, that while God chooses his people to salvation, it is through sanctification of the Spirit, and belief of the truth.

z ch. 4. 10; 13. 13; 19. 13; Is. 3. 9; Je. 14. 7; Ja. 5. 4.
a ch. 11. 5-7; Ex. 3. 8; 33. 5; Mic. 1. 3; John 6. 38, 1 Thes. 4. 16.
b Job 34. 22-24; Ps. 90. 8, Je. 17. 1, 10; Zep. 1. 12; He 4. 13.
c De. 8. 2; 13. 3.

2 The two created angels.

d Ps. 106. 23, Je. 15. 1; 18. 20; Eze. 22. 30; Ac. 7. 55; 1 Ti. 2. 1.
e ver. 2; ch. 19. 1; Ps. 73. 28; Je. 30. 21; He. 10. 22.

3 This intercession, while it displays the tender and affectionate, the pious and reverential character of the 'father of the faithful,' exhibits in a most wonderful manner the condescension and compassion of the Most High.

f ch. 20. 4; Nu. 16. 22; 2 Sa. 24. 17; Ps. 11. 4-7; Ro. 3. 5, 6.

4 A strong way of declaring affirmatively that God will not do so. The same form of expression is used in the 25th verse, to show that the Judge of all the earth is perfectly righteous. Abraham does not plead that the wicked may be spared for *their own sakes*, or because it would have been too severe to destroy them.

g ver. 32; Is. 1. 9; Je. 5. 1; Mat. 7. 13, 14.
h Ac. 27. 24.
i Je. 12. 1.
k Job 8. 20, 9. 22, 23; Ec. 7. 15; 8. 12, 13; Is. 3. 10, 11; 57. 1, 2; Mal. 3. 18.
l Job 8. 3; 34. 17-19; Ps. 58. 11; 94. 2; 98. 9; John 5. 23-27; Ro. 3. 6; 2 Co. 5. 10.
m Is. 65. 8; Je. 5. 1; Eze. 22. 30; Mat. 24. 22.
n ver. 30-32; Ezr. 9. 6; Job 42. 6-8; Is. 6. 5.
o ch. 2. 7; 3. 19; Job 4. 19; Ps. 8. 4; 144 3; Ec. 12. 7; Is. 64. 8; 1 Co. 15. 47, 48; 2 Co. 5. 1.

5 While Abraham thus nobly and benevolently pleads for the guilty cities, he remembers that it is only of the grace of God he is so permitted; that he himself is not only dust, but the remains of a wasted and consumed substance, guilty as a sinner before God. He who has high thoughts of himself, must have very low thoughts of the majesty and purity of God.

p Nu. 14. 17-19; 1 Ki. 20. 32, 33; Job 23. 3, 4.
q ver. 26, 29.
r ch. 44. 18; Ju. 6. 39; Es 6. 11-16; Is. 55. 8, 9.

6 Let the Lord Jehovah bear with me venturing even to plead with him.

s 1 u. 11. 8; 18. 1; Ep. 6. 18, He. 4. 16; 10. 20-22.

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1 His argument is very ingenious. He has obtained from the divine condescension an assurance that Sodom should be saved if fifty (nay even 20 righteous persons could be found in it; and would the merciful God destroy the whole city *for the want of only five of that number?*—*Scott.*

t Pr. 15. 8; Is. 62. 6, 7; Ja. 5. 15-17; 1 John 5. 15, 16.
u Ex. 32. 9-14; 33. 13, 14; 34. 9, 10; Nu. 14. 11-20; Is. 65. 8; Mat. 7. 7-11; Ja. 5. 16.
v Ex. 34. 6, 7; Ps. 86. 5; Mic. 7. 18; Ep. 3. 20; Ja. 5. 16.

2 It is probable that Abraham thought that he had now got within the limits of Lot's family; if, however, there were not that small number in Sodom and its dependencies, he must allow the justice of the sentence. 'Not a soul seems to have been won over, by Lot's residence in the place, to the worship of the true God.'—*Fuller.*

w ch. 31. 55.

CHAP. XIX.

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a ch. 18. 1, 2, 22.

3 The sacred historian, tracing the history of Abraham, has for some time been silent as to Lot. Though he had ungenerously taken the preference over Abraham, and sinfully chosen the rich plain of Sodom; yet he is called in scripture a 'righteous man vexed with its wickedness,' & as such he must be delivered.

4 Gill says 'he sat there to observe strangers, and invite them into his house, that they might not fall into the hands of the wicked Sodomites.' This opinion is adopted by *Patr. Poole*, and *A. Clarke*.

b ch. 18. 2-5; Job 31. 32; Heb. 13 2.
c ch. 18. 4; 43. 24.
d Ju. 19. 17-21; Lu. 24. 28, 29; Ac. 16. 15.
e 2 Ki. 4. 8; Lu. 14. 23; 2 Co. 5. 14.
f ch. 18 6-8; 21. 8; Lu. 5. 29; John 12. 2.
g Ex. 12. 15, 39; Ju. 6. 19; 1 Sa. 28. 24; 1 Co. 5. 8.
h Pr. 4. 16; 6. 18.
i ch. 13. 13; 18. 20; Ex. 16. 2; Je. 5. 1-6, 31; Mat. 27. 20-25.
k Le. 18. 22; 20. 13; Ju. 19. 22; Is. 1. 9; 3. 9; Eze. 16. 49-51; Mat. 11. 23, 24; Ro. 12. 6, 7; 1 Co. 6. 9; 1 Tim. 1. 10; Jude 7.

5 The heart trembles in perusing this fearful narrative of human wickedness. The character of the heathen world, as narrated by Paul, and indicated in this passage, is too amply confirmed by heathen testimonies. We have often thought, in witnessing the remains of Pompeii, rescued from the ashes of the burning mountain, that they afford most painful proof that the wickedness of the cities of the plain, and their terrible punishment, have not been confined to them in the just judgments of a holy God.

l Ju. 19. 23; 1 Sa. 30. 23; Ac. 17. 26.
m ch. 42. 37; Ju. 19. 24; Mar. 9. 6; Ro. 3. 8.

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in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof.[1]

9 And they said, [n]Stand back. And they said *again*, This [o]one *fellow* came in to sojourn, and he will needs be a judge: now will we deal worse with thee than with them. [p]And they pressed sore upon the man, *even* Lot, and came near to break the door.

10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.

11 And they smote the men that *were* at the door of the house with blindness,[q] both small and great; so that they [r]wearied themselves to find the door.[2]

12 ¶ And the men said unto Lot, Hast[s] thou here any besides? son-in-law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring *them* out of this place:

13 For we will destroy this place, because[t] the cry of them is waxen great before the face of the LORD; [u]and the LORD hath sent us to destroy it.[3]

14 And Lot went out, and spake unto his sons-in-law, which married his daughters, and said, [v]Up, get you out of this place; for the LORD will destroy this city. But [w]he seemed as one that mocked unto his sons-in-law.

15 ¶ And when the morning arose, then the angels [x]hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here;[4] lest thou be consumed in the iniquity[5] of the city.

16 And [y]while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters,[6] the LORD [z]being merciful unto him: and they [a]brought him forth, and set him without the city.

17 And it came to pass, when they had brought them forth abroad, that he said, [b]Escape for thy life; [c]look not behind thee, neither stay thou in all the plain: escape to the mountain, lest thou be consumed.[7]

18 And Lot said unto them, [d]Oh! not so, my Lord.

19 Behold now, thy servant hath found grace in thy sight, [e]and thou hast magnified thy mercy,[8] which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest [f]some evil take me, and I die.

20 Behold now, this city *is* near to flee unto, and it *is* a little one: Oh! let me escape thither, (*is* it not a little one?) and my soul shall live.

21 And he said unto him, [g]See, I have accepted thee[1] concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.

22 Haste thee, escape thither; for [h]I cannot do any thing till thou be come thither: therefore the name of the city was called [i]Zoar.[2]

23 The sun was risen[3] upon the earth when Lot entered into Zoar.

24 ¶ Then [k]the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven:

25 And he overthrew those cities, and [l]all the plain, and all the inhabitants of the cities, and that which grew upon the ground.[4]

26 ¶ But his wife [m]looked back from behind him, and she became a pillar of salt.[5]

27 ¶ And Abraham gat up early in the morning [n]to the place where he stood before the LORD:

28 And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the [o]smoke of the country went up as the smoke of a furnace.

29 And it came to pass, when God destroyed the cities of the plain, [p]that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.

30 ¶ And Lot [q]went up out of Zoar, and dwelt in the mountain, and his two daughters with him; [r]for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters.

31 ¶ And the first-born said unto the younger, Our father *is* old, and *there is* not a man in the earth [s]to come in unto us after the manner of all the earth:

32 Come, let us make our father drink [t]wine, and we will [u]lie with him, that we may preserve seed of our father.[6]

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1 Lot's proposal of giving his two daughters, seems to us strange & unwarrantable. But it was perfectly consonant with the usages of those times & countries; where the rights of hospitality were considered as the strongest of all laws; and a violation of them was accounted the greatest crime. The host was considered bound to defend his guest, even at the expense of his own life. Yet Lot should not have made such a proposal. It was doing evil that good might come. But part may be ascribed to the excessive perturbation of his mind.

n 1 Sa. 25. 27; Pr. 9. 7, 8; Je. 3. 3; 6. 15; 8. 12; Mar. 7. 6.

o ch. 13. 12; Ex. 2. 14; Ac. 7. 26-28; 2 Pe. 2. 7, 8.

p ch. 11. 6; 1 Sa. 2. 16; Pr. 14. 16; 17. 12; 27. 3; Ec. 9. 3; 10. 13, Da. 3. 19-22.

q 2 Ki. 6. 18; Ac. 13. 11.

r Ex. 10. 15; Is. 57. 10.

2 The persons smitten with blindness seem not to have been aware of their real condition; but supposing they saw objects which indeed they did not see, they were entirely bewildered.

s ch. 7. 1; Ex. 12. 31; Nu. 16. 26; Jos. 6. 22; Re. 18. 4.

t ch. 18. 20; Ja. 5. 4.

u 1 Ch. 21. 15, 16; Ps. 11. 5, 6; Is. 3. 11; 37. 36; Eze. 9 5, 6; Mat. 13. 41, 42, 49, 50; Ac. 12. 23; Re. 16. 2-12.

3 This is the language of servants obeying orders; & very different from that employed in the preceding chapter.—*Scott.*

v ver. 17, 22; Nu. 16. 26; Lu. 19. 42; Re. 18. 4.

w Ex. 9. 21; 2 Ch. 30. 10; 36 16; Pr. 29. 1; Je. 5. 12-16; Eze. 20. 49; Lu. 17. 28-30; 1 Th. 5. 3.

x Nu. 16. 24-27; Pr. 6. 4, 5; Lu. 13. 24, 25; 2 Co. 6. 2; He. 3. 7, 8.

4 Heb. *are found.*

5 Or, *punishment.*

y Ps. 119. 59, 60; Zec. 2. 3.

6 It appears from ver. 8. that those called his sons-in-law, were only betrothed to his daughters. They seem to have perished in the ruin of the city, having received the solemn warning of Lot, ver. 14, as a ridiculous tale. Lot probably 'lingered,' to prevail upon them to leave the city. God, being *merciful*, laid hold upon him & his family, 'pulling them,' as God does, sometimes, in his mercy, the ungodly, as brands out of the fire.

z Ex. 34. 6; Is. 63. 9; La. 3. 22; Ro. 9. 15, 16, 18; Ep. 2. 4, 5; Tit. 3. 5.

a Jos. 6. 22; Ps. 34. 22; 2 Pe. 2. 9.

b 1 Sa. 19. 11; 1 Ki. 19. 3; Mat. 3. 7; 24. 16-18; He. 2. 3.

c ver. 26; Lu. 17. 31, 32.

7 How pressing and emphatic the exhortation in this verse in every word. If so for life temporal, how much more so for life eternal.

d 2 Ki. 5. 11, 12; John 13. 6-8; Ac. 9. 13; 10. 14.

e 1 Ti. 1. 14-16.

8 He here pleads the grace already shown to him, as a reason for asking a further favour.

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f ch. 12. 12, 13; 1 Sa. 27. 1; Ps. 77. 7-11; 116. 11; Mal. 3. 25, 26; Mar. 9. 19; Ro. 8. 31.

g Ps. 102. 17; 145. 19; Mat. 12. 20; He. 2. 17; 4. 15, 16.

1 Heb. *thy face.*

h ch. 32. 26-28, Ex 32. 10; De. 9. 14, Ps. 91. 1-10; Mar. 6. 5.

i ch. 13. 10, 14. 2; Is. 15. 5; Je. 48. 34.

2 Zoar signifies *little*, and was afterwards so called from this incident. Its former name was Bela.

3 Heb *gone forth.*

k De. 29. 23; Job 18. 15; Ps. 11. 6; Is. 13. 19; Je. 49. 18; 50. 40; La. 4. 6; Eze. 16. 49; Ho. 11. 8; Am. 4. 11; Zep. 2. 9; Mat. 11. 23, 24; Lu. 17. 29; 2 Pe. 2. 6; Jude 7.

l ch. 13. 10; 14. 3.

4 The language here is remarkable; 'Jehovah rained . . . . from Jehovah out of heaven;' & it is supposed by many expositors to confirm the opinion, that He, who appeared to Abraham as Jehovah, was visibly present at Sodom, immediately commanding the fire and brimstone from heaven to destroy the city. The judgment came, however, as 'a destruction from the Almighty,' & we need not inquire how he effected it. But the cities and all the inhabitants were totally destroyed; and the whole plain was converted into a great lake, called the Salt sea, or Dead sea.—*Scott.*

m ver. 17; Pr. 14. 14; Lu. 17. 32; He. 10. 38.

5 Salt or sulphurous matter which rained down upon the city; having looked earnestly back, lingering, if not returning; see Luke 17. 31, 32.

n ch. 18. 22, 33.

o Ps 107. 34, Re. 14. 10, 11; 18. 18; 19. 3; 21. 8.

p ch. 8. 1; 12. 2; 18. 23-28; De. 9. 5; Eze. 36. 31. 32.

q ver. 17-23.

r ch. 49. 4; Je. 2. 36, 37; Ja. 1. 8.

s ch. 6. 4; 16. 2, 4; 38. 8, 9, 14-30; De. 25. 5; Is. 4. 1.

t ch. 9. 21; Pr. 20. 1; 23. 31-33; Hab. 2. 15, 16.

u Le. 18. 6-10; 20. 12.

6 Many conjectures have been formed concerning the motives which induced Lot's daughters to this most atrocious conduct; and many excuses have been attempted. It is not indeed improbable that the desire of having children, of which they seemed to have no other prospect, was one powerful inducement; but there is little reason to think that they had any expectation of being the ancestors of the promised Seed, for that distinction was expressly limited to the seed of Abraham. The truth seems to be, that though preserved from gross crimes, they had been accustomed in Sodom to hear and witness wickedness till their consciences were become unfeeling, and their sense of shame blunted. No sufficient excuse can be made either for them or for Lot.

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33 And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose.

34 And it came to pass on the morrow, that the first-born said unto the younger, Behold, [v]I lay yesternight with my father; let us make him drink wine this night also; and go thou in, *and* lie with him, that we may preserve seed of our father.

35 And they made their father drink wine [w]that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose.

36 [x]Thus were both the daughters of Lot with child by their father.[1]

37 And the first-born bare a son, and called his name Moab: the same *is* the father of the [y]Moabites unto this day.

38 And the younger, she also bare a son, and called his name Ben-ammi: the same *is* the father of the [z]children of Ammon unto this day.[2]

CHAPTER XX.

Abraham sojourneth at Gerar, and denieth his wife, and loseth her, 1, 2. *Abimelech taketh her, but is reproved of God in a dream,* 3—8. *He rebuketh Abraham; restoreth Sarah, and reproveth her,* 9—16. *He is healed at Abraham's prayer,* 17, 18.

AND Abraham journeyed from [a]thence toward the south country, and dwelled between [b]Kadesh and Shur, and sojourned in [c]Gerar.[3]

2 And Abraham [d]said of Sarah his wife, she *is* my sister: and [e]Abimelech king of Gerar sent and took Sarah.[4]

3 But God came to Abimelech in a [f]dream by night,[5] and said to him, Behold, thou *art but* [g]a dead man, for the woman which thou hast taken; for she *is* a man's wife. [6]

4 But Abimelech had not come near her: and he said, LORD, wilt thou slay[h] also a righteous nation?

5 Said he not unto me, She *is* my sister? and she, even she herself said, He *is* my brother. [i]In the integrity[7] of my heart, [k]and innocency of my hands, have I done this.

6 And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also [l]withheld thee from [m]sinning against me: therefore suffered I thee not [n]to touch her.

7 Now therefore restore the man *his* wife; for he *is* a [o]prophet,[1] and he shall [p]pray for thee, and thou shalt live: and if thou restore *her* not, [q]know thou that thou shalt surely die, thou, and all that *are* thine.

8 Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears:[2] and the men were sore afraid.

9 ¶ Then Abimelech called Abraham, and said unto him, [r]What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom [s]a great sin? thou hast done deeds unto me that [t]ought not to be done.

10 And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing?

11 And Abraham said, Because I thought, [u]Surely the fear of God *is* not in this place; and they will slay me for my wife's sake.

12 And yet indeed [v]*she is* my sister: she *is* the daughter of my father, but not the daughter of my mother; and she became my wife.

13 And it came to pass when [w]God caused me to wander from my father's house, that I said unto her, [x]This *is* thy kindness which thou shalt show unto me; at every place whither we shall come, say of me, He *is* my brother.

14 And Abimelech [y]took sheep, and oxen, and men-servants, and women-servants, and gave *them* unto Abraham, [z]and restored him Sarah his wife.

15 And Abimelech said, Behold, my land *is* [a]before thee: dwell where it pleaseth thee.[3]

16 And unto Sarah he said, Behold, I have given thy [b]brother a thousand *pieces* of silver: behold, he *is* to thee a covering of the eyes,[4] unto all that *are* with thee, and with all *other*. [c]Thus she was reproved.

17 ¶ So Abraham [d]prayed unto God: and God healed Abimelech, and his wife, and his maid-servants;[5] and they bare *children*.

18 For the LORD had [e]fast closed up all the wombs of the house of

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v Is.3.9; Je. 3.3; 5.3; 6. 15; 8. 12.
w Ps. 8. 4; Pr. 4. 16; Ec. 7.20; Lu.21.34, 1Co. 10.11,12; 1 Pe. 4. 7.
x ver. 8; Ju. 1. 7; 1 Sa. 15. 33; Mat.7.2.

1 Though we learn from Peter that Lot repented, yet, says Scott, 'he died under a dark cloud; all his substance, and part of his family perished in Sodom; his wife, in looking back, lost her life, and it might almost have been wished that his daughters had been taken away too, that his &their sin & shame might have been prevented; for, tho' he was not "written childless," his posterity were the monuments of his reproach, & their very names perpetuated the memory of their disgraceful original.'

y Nu. xxii-xxiv. De. 2. 9; 23. 3; Ju. iii. 2 Sa. viii. 2 Ki. iii.
z De. 2. 9, 19; Ju. xi. 1 Sa. xi. 2Sa. x. Ne. 13. 1-3; 28. 28; Ps. 83. 4-8.

2 Both Ammon and Moab were nations accursed. The Moabites soon fell from the faith of God, and became idolators, the people of Chemosh & of Baalpeor, Nu. 21. 29; 25. 1-3; & were enemies to the children of Abraham; see Nu. xxii. Ju. 3. 14, &c. And the Ammonites, who dwelt near to the Moabites, united with them in idolatry, and were also enemies to Israel; see De. 23. 3, 4; Ju. 11. 4-24.

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a ch. 18 1; 24. 62.
b ch.14.7; 16.14; De. 1. 19; 1 Sa. 15. 7.
c ch. 10. 19; 26. 1, 6, 26; 2 Ch. 14. 13. 14.

3 Gerar was inhabited by the Philistines, and seems to have been their capital city. Abimelech signifies *my father king*, or *king my father*. He seems to have been a good king, and entitled to the name of father of his people, from the anxiety he showed for them, ver. 4.

d ch. 12.11-13; 26. 7; Pr. 24. 16; Ec 7.20; Ep. 4. 25; Col. 3. 9.
e ch. 26. 1, 16.

4 He seems to have taken Sarah with intent to espouse her.

f ch 28.12; 31.24; 37. 5-9; 40.8; 41.11,&c. Job 4. 12, 13; 33.15; Mat. 1. 20; 2.12,13; 27. 19.

5 God seems often to have made known his will by dreams, in ordinary cases, as distinct from prophetical intimations. Such things may be done still. But all such supposed communications must be tried by the infallible standard of the Word of God, which liveth and abideth for ever.

g ver. 7; Ps. 105.14; Eze.33.14; John3.4.

6 Heb. *married to an husband.*

h ch.18.23-25; 19.24; 34. 24; 2 Sa. 4. 11.
i Jos. 22. 22; 1 Ki. 9. 4; 2Ki.20.3; 1Ch. 29. 17; Ps. 24.4; 2Co.1. 12; 1 Th. 2. 10.

7 Or *simplicity*, or, *sincerity.*

k Job 33. 9; Ps. 26.6; 73. 13; Da. 6. 22.
l ch. 31. 7; 35.5; 1Sa. 25. 26-34; Pr. 21. 1; Ho. 2 6. 7.
m ch. 39.9, Ps. 51. 4.

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n ch.3.3; 26.11; 1Co. 7. 1; 2 Co. 6. 17.
o ch. 12. 1-3; 18. 17; Ex. 7. 1; Ps. 25. 14; 105. 9-15.

1 A servant of God who did his will, as well as interpreted it, Ex. 7.11; to whom God familiarly made known his perfections and purposes, Am. 3. 7. Abimelech's expostulation & remonstrance were weighty, convincing, and mild; but Abraham's answer implied criminal distrust of God, groundless suspicion of the Gerarites, and a settled plan of misconduct; and his excuse was tinctured with equivocation.

p 1Sa.7.5,8; 12.19,23; 2 Sa. 24.17; 1Ki.13. 6; 2Ki.5.11; 19.2-4; Job 42. 8; Je. 14.11; 15. 1; 27. 18; Ja. 5. 16; 1 John 5. 16.
q ver.18; ch.2.17,12. 17; Job 34. 19; Eze. 3. 18; 33. 8, 14-16.

2 It appears by this whole history of Abimelech, that he was a man of great virtue in those days; and not an idolator, but a worshipper of the true God, as Melchizedeck, the high priest of the country, was; yet not so well acquainted with divine revelation as Abraham was.—*Patrick.*

r ch.12.18; 26.10, Ex. 32. 21, 35; Jos.7.25; 1Sa. 26. 18; Pr. 28. 10.
s ch. 39.9; Le. 20.10; 2 Sa. 12. 10, 11; Ro. 2. 14; He. 13. 4.
t ch.34 7; 2Sa.42.12; Tit. 1. 11.
u ch. 22. 12; 42. 18; Ne. 5. 15; Job 1. 1; 28. 28; Ps.36.1; Pr. 1. 7; 2.5; 8. 13; 16.6; Ro. 3. 18.
v ch.11.29; 1Th.5.22.
w ch.12.1; Ac.7.3-5; He. 11. 8.
x 1 Sa. 23.21; Ps.64. 5; Ac. 5. 9.
y ver. 11; ch. 12. 16.
z ver.2, 7; ch. 12.19-20.
a ch. 13. 9; 24. 10; 46. 6.

3 Heb. *as is good in thine eyes.*

b ver. 5; Pr. 27. 5.

4 The difficulty of this expression arises from the difficulty of determining whether the pronoun rendered 'he,' refers to Abraham or to the gift. In the former case it means Abraham being her avowed husband, would every where be her protection. In the latter, which seems to correspond with the Hebrew, and several of the ancient versions, the meaning is, *this* is a covering of the eyes; that is, this money shall purchase veils to thee and all that are with thee, such as married women usually wore.

c 1 Ch. 21.3-6; Pr.9. 8,9; 24.22, Jonah 1. 6; Re. 3. 19.
d See on ver. 7; Mat. 7. 7.

5 *Handmaids*, bare, or might bear. The disorders inflicted on Abimelech and his family, not only withheld him from sin, but tended to show the efficacy of fervent prayer, and to put honour upon Abraham, so as to promote the knowledge of God among the Philistines. 'Man's wisdom leads him into a pit, but God's wisdom must draw him out.'—*Fuller.*

e ch.12.17; 16.2; 30.2.

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Abimelech because of Sarah, Abraham's wife.

CHAPTER XXI.

Isaac is born, and circumcised, 1—5. *Sarah's joy,* 6—8. *Hagar and Ishmael are cast forth,* 9—14. *Hagar in distress,* 15, 16. *The angel comforteth her,* 17—21. *Abimelech's covenant with Abraham at Beer-sheba, who calleth upon the Lord,* 22—34.

AND the LORD [a]visited[1] Sarah as he had said, and the LORD did unto Sarah [b]as he had spoken.

2 For Sarah conceived, and bare Abraham a son in his old age, [c]at the set time of which God had spoken to him.

3 And Abraham [d]called the name of his son that was born unto him, whom Sarah bare to him, Isaac.[2]

4 And Abraham circumcised his son Isaac, [e]being eight days old, as God had commanded him.

5 And Abraham was an [f]hundred years old when his son Isaac was born unto him.

6 ¶ And Sarah said, [g]God hath made me to laugh, *so that* all that hear [h]will laugh with me.[3]

7 And she said, [i]Who would have said unto Abraham, that Sarah should have given children suck? for I have born *him* a son in his old age.

8 And the child grew, and was weaned: and Abraham made a [k]great feast the *same* day that Isaac was weaned.[4]

9 ¶ And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, [l]mocking.

10 Wherefore she said unto Abraham, [m]Cast out this bond-woman and her son; for the son of this bond-woman shall not be heir with my son, *even* with Isaac.[5]

11 And the thing was very [n]grievous in Abraham's sight because of his son.

12 And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bond-woman; in all that Sarah hath said unto thee, [o]hearken unto her voice; [p]for in Isaac shall thy seed be called.[6]

13 And also of the son of the bond-woman [q]will I make a nation, because he *is* thy seed.

14 And Abraham [r]rose up early in the morning, and took bread and a bottle of water,[1] and gave *it* unto Hagar, (putting *it* on her shoulder,) and the child,[2] and sent her away: and she departed, and [s]wandered in the wilderness of Beer-sheba.

15 And the water was spent in the bottle,[3] and she cast the child under one of the shrubs.[4]

16 And she went, and sat her down over against *him,* a good way off, as it were a bow-shot; for she said, [t]Let me not see the death of the child. And she sat over against *him,* [u]and lift up her voice, and wept.[5]

17 And [v]God heard the voice of the lad: and the angel of God called to Hagar out of heaven,[6] and said unto her, [w]What aileth thee, Hagar? [x]fear not; for God hath heard the voice of the lad where he *is.*

18 Arise, lift up the lad, and hold him in thine hand; for [y]I will make him a great nation.

19 And God [z]opened her eyes,[7] and she saw a well of water: and she went and filled the bottle with water, and gave the lad drink.

20 And [a]God was with the lad; and he grew, and dwelt in the wilderness, and became an [b]archer.[8]

21 And he dwelt [c]in the wilderness of Paran:[9] and his mother took him [d]a wife out of the land of Egypt.

22 ¶ And it came to pass at that time, that [e]Abimelech, and Phichol the chief captain of his host, spake unto Abraham, saying, [f]God *is* with thee in all that thou doest:[10]

23 Now therefore [g]swear unto me here by God, that thou wilt not deal falsely with me,[11] nor with my son, nor with my son's son: *but* according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.

24 And Abraham said, I will swear.

25 And Abraham [h]reproved Abimelech because of a well of water, which Abimelech's [i]servants had violently taken away.

26 And Abimelech said, [k]I wot not who hath done this thing; neither didst thou tell me, neither yet heard I *of it,* but to-day.

27 And Abraham [l]took sheep and

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a ch.50.24; Ex.3.16; 4.31; 20.5; Ru. 1.6; 1 Sa.2.21; Ps.106.4; Lu. 1. 68; 19. 44.

1 The word *visited,* so used, denotes the visible effects of God's presence and power, either in mercy or in judgment. Here it signifies his gracious attention to Sarah, & his faithful accomplishment of his promise.

b Ps. 12. 6; Mat. 24. 35.

c ch. 17.19-21; 18.10, 14; 2 Ki. 6.16, 17; Lu. 1. 24, 25; Ro. 9. 9; Ga.4. 22; He. 11. 11.

d ch.17.19; 22.2; Jos. 24. 3; Mat. 1. 2; Ac. 7. 8; He. 11. 18.

2 Isaac signifies *laughter;* a name given in remembrance of Abraham's laughing in believing joy and gratitude; and of Sarah's unbelieving laughter.

e ch.17.10-12; Le.12. 3; Lu. 1, 59, 2. 21; John 7. 22, 23.

f ch. 17. 1,17; Ro. 4. 19.

g ch.17.17; 18.12-15; 1 Sa. 1. 26-28; Ps. 113. 9; 126.2; Is.54. 1; Ga. 4. 27.

h Lu. 1. 14, 58; Ro. 12. 15.

3 In this case, the laughing is that of joy and gratitude. The joy of Abraham and Sarah, on this extraordinary occasion, & the congratulations which they would receive from friends and neighbours, were but feeble earnests of the rejoicings of many millions in Him who descended from Isaac, to bless the nations of the earth.

i Nu. 23. 23; De. 4. 32-34; Ps. 86. 8; Is. 66. 8; 2 Th. 1. 10.

k ch. 19.3; 26.30; 29. 22; 40.20; Ju. 14.10, 12; 1Sa.25.36; 2 Sa. 3.20; 1 Ki.3.15; Es. 1. 3.

4 It is probable that Isaac was not weaned till he was about 5 years of age. It was usual not to wean their children till they were at least 3 years old. At this time, Ishmael was about 17 years old; and the feasting & rejoicing on occasion of the weaning of Isaac seem to have excited his jealousy; and he derided Isaac to such an extent as to amount to persecution, contempt & hatred of him as the child of promise, as well as contempt of God's covenant, Ga.4.29.

l 2 Ki. 2. 23, 24; 2Ch. 30. 10; 36. 16; Ne.4. 1-5; Ps.42.10; 44.13, 14; Pr.20.11; Ga.4. 29; He. 11. 36.

m Pr. 22.10; John 8. 55; Ga. 4. 30.

5 This transaction is made use of by the Spirit of God, to illustrate a most important part of divine truth, viz. the nature of the covenants of works and grace; see Ga. 4. 21-31.

n ch. 17. 18; 22. 1, 2; 2 Sa.18.33; Mat.10. 37.

o 1 Sa.8.7,9; Is.46.10.

p ch. 17.19, 21; Ro.9. 7, 8; He. 11. 18.

6 Ishmael was to be the progenitor of many people, and should have many blessings as the son of Abraham, tho' not to be the progenitor of the promised Seed.

q ch.16.10; 17.20; 25. 12-18.

r Ps.119.60; Ec.9.10.

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1 The bottles or casks of the East are made of skin, and their size corresponds to that of the animal of whose skin they are made. Bread and water denote necessary provisions.

2 Or lad, or youth; though those under 30 years seem to have been called children; see ch. 37.30.

s ch. 16.7; 37.15; Ps. 107. 4; Is. 16. 8.

3 The failure of water in the desert is a terrible calamity. It is likely the bottle, or skin, contained a sufficiency to bring them to the first watering place; but Hagar having missed it, wandered about until all was exhausted, and then nothing appeared but death from thirst.

4 Or sent him; to screen him from the heat.

t ch. 44. 34; Es. 8. 6.

u ch.27.38; 29.11; Ju. 2.4; Ru.1.9; 1Sa.24. 16; 30.4; 2Sa.13.36.

5 The Sept. has, 'And the child raised his voice and wept,' a reading countenanced by ver. 17.

v ch. 16. 11; Ex. 3. 7; 22. 23, 27; 2 Ki.13.4, 23.

6 The angel of the covenant. No other might speak as in the 18th verse.

w Ju. 18.23; 1Sa. 11. 5; Is. 22. 1.

x ch.15. 1; 46. 3; Ex. 14. 13; Is.41. 10, 14.

y ver. 13; ch. 16. 10; 17. 20; 25. 12-18; 1 Ch. 1. 29, 31.

z Nu. 22. 31; 2 Ki. 6. 17, 18, 20; Lu. 24. 16, 31.

7 Directed her to a well, or strengthened her vision so that she saw it. The inflammation of the eyes from the heat and thirst may have weakened them.

a ch.28.15; 39.2,3,21; Ju. 13. 24, 25.

b ch. 10. 9; 16. 12; 25. 27; 27. 3; 49.23, 24.

8 The Lord prospered Ishmael in his outward circumstances; nor can we positively conclude, either from his past misconduct, his general character, or the typical meaning of his expulsion from Abraham's family, that he lived and died destitute of the special grace and favour of God.—*Scott.*

c Nu. 10. 12; 12. 16; 13. 3, 26; 1 Sa. 25. 1.

9 A part of the desert of Arabia Petrea, in the vicinity of mount Sinai.

d ch. 24.34; 28.2; Ju. 14. 2.

e ch. 20. 2; 26. 26.

f ch. 26.28; 30.27; 39. 3; Is. 45. 14; Zec. 8. 23; Ro. 8. 31; 1 Co. 14. 25.

10 The Chaldee paraphrase has it, 'the WORD of God is with thee for thy aid,' &c. using the WORD in the sense of John, ch. 1. 1. See ch. 15. 1. In verse 23 the Chaldee renders 'swear unto me by God,' 'swear unto me by the WORD OF THE LORD.'

g ch.24.3; 31.53; Jos. 2.12; 1Sa.20.42; 24. 21, 22; 30. 15; He.6. 16.

11 Heb. *if thou shalt lie unto me.*

h ch. 26. 15-22; Pr. 17. 10; 25. 9; 27. 5; Mat. 18. 15.

i ch. 13. 7; Ex. 2. 16, 17.

k 2 Ki. 5. 20-24.

l ch.14.22, 23; Pr.18. 24; Is. 32. 8.

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oxen, and gave them unto Abimelech: and both of them [m]made a covenant.[1]

28 And Abraham set seven ewe-lambs of the flock by themselves.

29 And Abimelech said unto Abraham, [n]What *mean* these seven ewe-lambs which thou hast set by themselves?

30 And he said, For *these* seven ewe-lambs shalt thou take of my hand, that [o]they may be a witness unto me that I have digged this well.

31 Wherefore he called that place Beer-sheba;[2] because there they sware both of them.

32 Thus [p]they made a covenant at Beer-sheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the [q]Philistines.

33 ¶ And *Abraham* planted a grove[3] in Beer-sheba, and [r]called there on the name of the LORD, [s]the everlasting God.

34 And Abraham [t]sojourned in the Philistines' land many days.

CHAPTER XXII.

Abraham is tempted to offer Isaac, 1, 2. *He giveth proof of his faith and obedience,* 3—10. *The angel stayeth him,* 11, 12. *Isaac is exchanged with a ram,* 13. *The place is called Jehovah-jireh,* 14. *Abraham is blessed again,* 15—19. *The generations of Nahor, from whom came Rebekah,* 20—24.

AND it came to pass after these things, that [a]God did tempt Abraham,[4] and said unto him, Abraham. And he said, Behold, *here* I *am.*[5]

2 And he said, [b]Take now thy son,[6] thine only *son* Isaac, whom thou lovest, and get thee into the land of [c]Moriah;[7] and[d] offer him there for a burnt-offering upon one of the mountains which I will tell thee of.

3 ¶ And Abraham [e]rose up early in the morning, and saddled his ass,[8] and took two of his young men with him, and Isaac his son, and clave the wood for the burnt-offering, and rose up, and went unto the place of which God had told him.

4 Then on the [f]third day Abraham lifted up his eyes, and saw the place afar off.

5 And Abraham said unto his young men, [g]Abide ye here with the ass; and I and the lad will go yonder and worship, and [h]come again to you.[9]

6 And Abraham took the wood of the burnt-offering, and [i]laid *it* upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

7 And Isaac spake unto Abraham his father, and said, [k]My father: and he said, Here *am* I,[1] my son. And he said, Behold the fire and the wood; [l]but where *is* the lamb[2] for a burnt-offering?

8 And Abraham said, My son, [m]God will provide himself a lamb for a burnt-offering: so they went both of them together.

9 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order; and [n]bound Isaac his son, and laid him on the altar upon the wood.

10 And Abraham [o]stretched forth his hand, and took the knife to slay his son.[3]

11 ¶ And the [p]angel of the LORD called unto him out of heaven, and said, [q]Abraham, Abraham. And he said, Here *am* I.

12 And he said, [r]Lay not thine hand upon the lad, neither do thou any thing unto him: for [s]now I know that thou fearest God, [t]seeing thou hast not withheld thy son, thine only *son,* from me.[4]

13 And Abraham lifted up his eyes, and looked, and, behold, [u]behind *him* a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt-offering [v]in the stead of his son.

14 And Abraham [w]called the name of that place Jehovah-jireh:[5] as it is said *to* this day, [x]in the mount of the LORD it shall be seen.

15 ¶ And the angel of the LORD called unto Abraham out of heaven the second time,

16 And said, [y]By myself have I sworn, saith the LORD;[6] for because thou hast done this thing, and hast not withheld thy son, thine only *son;*

17 That [z]in blessing I will bless thee, and in multiplying [a]I will multiply thy seed as the stars of the heaven, and as the sand which *is* upon the sea-shore;[7] and [b]thy seed shall possess the gate of his enemies:[8]

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m ch. 26.28-31; 1 Sa. 18.3; Eze.17.13; Ga. 3. 15.
1 Literally, 'cut a purification sacrifice,' because a sacrifice was usually offered in making solemn leagues. The sheep & oxen were probably for this purpose, and offered in sacrifice by both parties.
n ch.33. 8; Ex.12.26.
o ch. 31. 44-52; Jos. 22. 27, 28. 24. 27.
2 *The well of the oath,* or *the well of the seven.* The original root, Sheba, signifies 'sufficiency.' Seven is the sufficient or perfect number, ver. 14; Jos. 15. 28.
p ver. 27. 1Sa. 18. 3.
q ch. 10. 14. 26. 8, 14; Ex. 13. 17; Ju.13.1.
3 Or *tree.* Groves were first used as places of retirement for religious worship, but having been abused for idolatrous purposes, were forbidden. See on the whole of this verse the learned notes of Clarke.
r ch. 4. 26; 12. 8.
s De. 33. 27; Ps. 90. 2; Is. 40. 28; 57. 15; Ro.16.26. 1Ti.1.17.
t ch.20.1; 1Ch.29.15; Ps. 39. 12; He. 11. 9-13.

CHAP. XXII.

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a Ex. 15.25,26; 16.4; De. 8.2; 13.3; Ju.2. 22; 2 Ch. 32. 31; Pr. 17.3; 1Co.10.13; He. 11. 17; Ja. 1. 12-14; 1 Pe. 1. 7.
4 God tempts no man by enticing him to sin, Ja.1.13; nor does the original here bear such a meaning; but means to *try,* or *prove.* The literal rendering is very emphatic, 'and the Elohim he tried this Abraham.' An early English translation renders correctly. 'God did prove Abraham.'
5 Heb. *Behold me,* ch.7.11; Ex.3.4; Is. 6. 8.
b ch. 17. 19; 21. 12; John 3. 16; Ro. 5.8; 8. 32; 1 John 4.9,10.
6 The order in which the words are placed in the original, gradually increases thesense, and raises the passions higher and higher: 'Take now thy son, thine only son, whom thou lovest, even Isaac.'
c 2 Ch. 3. 1.
7 This is supposed to comprise Jerusalem and the surrounding mountains, and is distant from Beer-sheba about 42 miles.
d Ju. 11.31, 39; 2 Ki. 3. 27; Mic. 6. 7.
e ch. 17. 23; Ps. 119. 60; Ec. 9. 10; Is. 26. 3, 4; Mat. 10. 37; Mar. 10.28-31; Lu. 14.26; Ga.1.16; He. 11. 8, 17-19.
8 The ass in those countries was both a noble animal and one rode by great persons.
f Ex. 19. 11, 15; 1Co. 15. 4.
g He. 12. 1.
h He. 11. 19.
9 This implies Abraham's faith that God could raise Isaac from the dead, He.11.9. This whole, most solemn & affecting transaction, is, in many respects, typical of Christ. God provides the sacrifice, as He did his own Son. Isaac, as Christ, willingly yields himself for a sacrifice; & as Christ rose from the dead in three days, so was Isaac released from a sentence of death at the end of three days.

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i Is. 53. 6; Mat.8 17; John 19. 17; 1 Pe. 2. 24.
k Mat. 26. 39, 42; John 18. 11; Ro. 8. 15.
1 Heb. *Behold me,* ver. 1.
l ch. 4. 2-4; 8. 20.
2 Or, *kid,* Ex. 12. 3; *marg.*
m John 1.29,36; 1Pe. 1. 19,20; Re.5.6, 12; 7. 14; 13. 8.
n Ps. 118. 27; Mat. 27.2; John 10.17,18; Ac. 8. 32; Ep. 5. 2; Ph. 2. 8.
o Is. 53. 6-12; He. 11. 17-19; Ja. 2. 21-23.
3 What a wonderful instance of the power of faith!
p See on ch. 16.9,10.
q ver. 1; Ex. 3. 4; 1 Sa. 3. 10; Ac. 9. 4; 26. 14.
r 1 Sa. 15. 22; Je. 19. 5; Mic. 6. 6-8; 2 Co. 8. 12.
s ch.20.11; 42.18; Ex. 20.20; 1Sa.12.24,25; Ne.5.15; Job 28.28; Ps 25.12,14; 111.10; 112. 1; Pr. 1. 7; Ec. 8. 12, 13; 12. 13; Je. 32.40; Mal.4.2; Ac. 9.31; He. 12.28; Ja. 2. 22; Re. 19. 5.
t Ro. 8. 32; 1 John 4. 9, 10.
4 It is plain from the phraseology here employed, that the Angel of the Lord spoken of in the 11th verse is none other than the Angel Jehovah, the Messenger of the covenant, whose appearances we have already had occasion to notice; who else might say, '*I know* that thou fearest God,' 'Thou hast not withheld thy son *from me.*' He interposes as Mediator; He provided a ram for the burnt-offering, a type of his offering Himself in our room and stead.
u Is. 30. 21.
v 1 Co. 5.7,8, 1 Pe.1. 19, 20.
w ch.16.13,14; 28.19; 32. 30; Ex. 17. 15; 1 Sa. 7. 12.
5 'The Lord, Jehovah, will see to it, will provide.' In allusion to the declaration of Abraham, ver. 8, and to testify the fact that Jehovah thus did, and doth provide for his people in their straits, and is faithful to all his promises. On this very mount Christ, the Lamb of God, was sacrificed for us.
x De. 32. 36; Mic. 4. 10; 2 Co. 1. 8-10.
y Ps.105.9; Is.16.23; Je. 49. 13; 51. 14; Am. 6. 8; Lu. 1. 73; He. 6. 13, 14.
6 This is another proof that the Angel (of) the Lord was the Lord Jesus, here called Jehovah. See a comment on this passage, Heb. 6. 13-18.
z ch.27. 28,29; 49.25, 26; De.28.2-13; Ep. 1. 3.
a See on ch. 13. 16; 15. 5; Je. 33. 22.
7 Heb. *lip,* 1 Ki. 9. 26. *marg.*
b ch. 24. 60; Nu. 24. 17-19; Jos.1-x. 2Sa. viii. x. Ps. 2. 8, 9; 72. 8, 9; Da.2.44,45; Lu. 1. 68-75; Re. 11. 15.
8 *To possess the gates of their enemies,* is to obtain their country, or have dominion over them, & rule among them; the gate was the place of rule & of public business; ch. 24.60; De. 21. 19; 22. 20; 25. 7. The Jews had temporal dominion over their enemies in the time of Joshua, David, &c. Jos. vi-xix. 2 Sa. viii. x.

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18 And [c]in thy seed shall all the nations of the earth be blessed; because thou hast [d]obeyed my voice.

19 So [e]Abraham returned unto his young men; and they rose up, and went together to [f]Beer-sheba: and Abraham dwelt at Beer-sheba.

20 ¶ And it came to pass after these things, that it was told Abraham, saying, Behold, [g]Milcah, she hath also born children unto thy brother [h]Nahor;

21 [i]Huz his first-born, and [k]Buz his brother, and Kemuel the father of Aram,

22 And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.

23 And [l]Bethuel begat Rebekah:[1] these eight Milcah did bear to Nahor, Abraham's brother.

24 And his [m]concubine,[2] whose name *was* Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah.

CHAPTER XXIII.

The age and death of Sarah, 1, 2. *The purchase of Machpelah, where Sarah was buried,* 3—20.

AND Sarah was [a]an hundred and seven and twenty years old:[3] *these* *were* the years of the life of Sarah.

2 And Sarah died in [b]Kirjath-arba;[4] the same *is* Hebron in the land of Canaan: and Abraham came to [c]mourn for Sarah, and to weep for her.[5]

3 ¶ And Abraham stood up from before his dead, and spake unto the sons of [d]Heth,[6] saying,

4 I *am* a [e]stranger and a sojourner with you: give me a possession of a burying[f] place with you, that I may bury[g] my dead out of my sight.

5 And the children of Heth answered Abraham, saying unto him,

6 Hear us, [h]my lord: thou *art* a mighty [i]prince[7] among us;[8] in the choice of our sepulchres bury thy dead: none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead.

7 And Abraham stood up, and [k]bowed himself to the people of the land, *even* to the children of Heth.

8 And he communed with them, saying, If it be your mind that I should bury my dead out of my sight, hear me, and [l]intreat for me to Ephron the son of Zohar,

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c ch.12.3; 18.18; Ac. 3.25; Ga.3.16,28,29.
d ch. 26. 5; He. xi.
e ver. 5.
f ch. 21. 31.

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g ch. 11. 29; 24. 15.
h ch.11.26; 24.10,24; 31. 53.
i Job 1. 1. *Uz.*
k Job 32. 2.
l ch. 24. 15, 24,47; 25. 20; 28. 2, 5.
1 ch.24.51.60,67; Ro. 9. 10; *Rebecca.*
m ch. 16. 3; 25. 6.

2 Concubines were women of a middle condition, between wives and harlots; a kind of half-wives,sharing in bed and board, but not in the government of the family. They served under the lawful wives, if alive; ch. 16. 6,7; 32. 22; & their children had no title to the inheritance, ch. 25. 5, 6.—*Brown.*

CHAP. XXIII.

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a ch. 17. 17.

3 It is worthy of remark that Sarah is the only woman, in the sacred writings, whose *age, death,* and *burial,* are distinctly noted. And she has been deemed worthy of *higher* honour, for St Paul, Ga. 4. 22,23, makes her a type of the *church of Christ*: and her faith in the accomplishment of God's promise, is particularly celebrated in He. 11. 11.

b ch. 13. 18; Nu. 13. 22; Jos. 14.15; 20.7; Ju. 1. 10.

4 Either the city of the four, as it was the burial place of Adam, Abraham, Isaac, & Jacob; or, more probably called the city of Arba, after a man of that name, famous among the Anakims, Jos. 14. 15, who either built the city or made it the place of his residence.

c ch. 27. 41; 50. 10; Nu.20.29; De.34.8; 1 Sa. 28. 3; 2 Ch.35. 25; Je. 22. 10, 18; Eze. 24. 16-18; Ac. 8. 2.

5 Abraham had at the time of Sarah's death been absent with his numerous flocks, and hearing of it, comes to perform the last solemn duties of humanity and affection, to which the noblest minds are the most attentive.

d ver. 5, 7; ch. 10.15; 25. 10; 27.46; 49.30; 1 Sa. 26. 6; 2 Sa. 23. 39.

6 Hittites, or Hethites. How affecting is this picture of humanity! A stranger and a sojourner, without so much ground as to bury the companion of his pilgrimage,now dead, out of his sight.

e ch. 17. 8; 47. 9; Le. 25. 23; 1 Ch. 29. 15; Ps. 39. 12; 105. 12; He. 11.9,13; 1Pe.4. 11.
f ch. 3. 19; 49. 30; 50. 13; Job 30. 23; Ec. 12. 7; Ac. 7. 5.
g ver. 19.
h ch.18.12; 24.18; 31. 35; 32. 4,5,18; 42.10; 44. 5, 8; Ex. 32. 22; Ru. 2. 13.
i ch. 13. 2; 14. 14; 24. 35.

7 Heb. *A prince of God,* ch. 21. 22.

8 His great wealth and numerous retinue might procure him this title, or in calling him, as in the margin, a prince of God, they might refer to his religious and upright character.

k ch. 18. 2; 19. 1.
l 1 Ki. 2. 17; Lu. 7.3, 4; He. 7. 26; 1 John 2. 1, 2.

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1 Heb. *full money.*
2 Heb. *ears.*
m ver. 18; ch. 34. 20, 24; Ru. 4. 1-4; Job 29. 7; Is. 28. 6.
n ver. 6; 2 Sa. 24.20-24; 1 Ch. 21. 22-24.

3 This transaction shows the esteem and respect with which Abraham was regarded on the one hand, & his upright & honourable spirit on the other. The whole people, as well as Ephron, manifested the utmost readiness to accommodate Abraham in his distress; and exhibited a beautiful display of sympathy, hospitality, and generosity.

4 Abraham rendered honour and respect to the sons of Heth, according to the custom of that age and country. It is evidently no part of the religion of the Bible to refuse such expressions of regard; but an ornament to godliness to render them, as far as it can be done, without flattering the persons, or countenancing the crimes of those to whom they are addressed.—*Scott.*

o ch. 14. 22, 23; Phil. 4. 5-8; Co. 4. 5; He. 13. 5.
p ch. 43. 21; Ezr. 8. 25-30; Job28.15; Je. 32. 9; Zec. 11. 12.

5 In ancient times money was weighed, not counted, & among the Jews was so in David's time, 1 Ch. 21. 25, & even till the captivity at Babylon, Je.32. 9. The word shekel comes from the Hebrew root signifying to weigh.

q ver.15; Ex. 30. 13; Eze. 45. 12.

6 If, with *Gill,* we reckon the shekel at half-a-crown, the sum paid was £50. *Clarke* makes the shekel worth 3 shillings.

r ch. 25. 9; 49.30, 32; 50. 13, Ac. 7. 16.
s Ru. 4. 7-10; Je. 32. 7-14.

7 The gate was the place of judgment & public business. Those that passed by were made witnesses to the transaction; which served in place of the more complicated legal forms of modern times.

t ch. 25. 9, 10; 35. 27-29, 47. 30; 49. 29-32; 50. 13, 25.

8 In Eastern countries anciently their burying places were in the fields, in vaults or caves in the sides of the rock; so it seems they were in the time of our Saviour, and seem to have been family vaults. Thus in the case of Lazarus, John 11. 30-31; in that of the strangers, Mat. 27. 7. & their carrying the widow's son out of the city, Lu. 7. 12. Many of these sepulchral caves still exist in Syria, Palestine, & Egypt, as also in the valley of mount Seir; some descend into the rock, others are cut horizontally in the declivities of mountains. Many of them contain several chambers, & have recesses in the walls, to receive the bodies; a few have stone coffins covered with a lid.

9 It is remarkable that the first purchase of possession mentioned in scripture, was a place to bury in, not to build in.—*Trapp.*

9 That he may give me the cave of Machpelah which he hath, which *is* in the end of his field: for as much money[1] as it is worth he shall give it me, for a possession of a burying-place amongst you.

10 And Ephron dwelt among the children of Heth. And Ephron the Hittite answered Abraham in the audience[2] of the children of Heth, *even* of [m]all that went in at the gate of his city, saying,

11 Nay, [n]my lord, hear me: the field give I thee, and the cave that *is* therein, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead.[3]

12 And Abraham bowed down himself before the people of the land.[4]

13 And he spake unto Ephron, in the audience of the people of the land, saying, But if thou *wilt give it,* I pray thee, hear me: [o]I will give thee money for the field; take *it* of me, and I will bury my dead there.

14 And Ephron answered Abraham, saying unto him,

15 My lord, hearken unto me: the land *is worth* four hundred shekels of silver; what *is* that betwixt me and thee? bury therefore thy dead.

16 And Abraham hearkened unto Ephron; and Abraham [p]weighed[5] to Ephron the silver, which he had named in the audience of the sons of Heth, [q]four hundred shekels of silver, current *money* with the merchant.[6]

17 And [r]the field of Ephron, which *was* in Machpelah, which *was* before Mamre, the field, and the cave which *was* therein, and all the trees that *were* in the field, that *were* in all the borders round about, were [s]made sure

18 Unto Abraham for a possession, in the presence of the children of Heth, before all that went in at the gate of his city.[7]

19 And after this, Abraham [t]buried Sarah his wife in the cave of the field of Machpelah,[8] before Mamre: the same *is* Hebron in the land of Canaan.

20 And the field, and the cave that *is* therein, were made sure unto Abraham, for a possession of a burying-place,[9] by the sons of Heth.

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CHAPTER XXIV.

Abraham swearеth his servant, 1—9. *The servant's journey,* 10, 11. *His prayer and sign,* 12—14. *Rebekah meeteth him, and fulfilleth his sign, receiveth jewels, showeth her kindred, and inviteth him home,* 15—25. *The servant blesseth God,* 26—28. *Laban entertaineth him,* 29—33. *The servant showeth his message,* 34—49. *Laban and Bethuel approve of it,* 50—57. *Rebekah consenteth to go,* 58—61. *Isaac meeteth her, and bringeth her home,* 62—67.

AND Abraham was [a]old, *and* well stricken in age:[1] and the LORD had blessed[b] Abraham in all things.

2 And Abraham said unto his [c]eldest servant[2] of his house, that [d]ruled over all that he had, [e]Put, I pray thee, thy hand under my thigh;[3]

3 And I will make thee [f]swear by the LORD, [g]the God of heaven, and the God of the earth,[4] [h]that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell:

4 But thou shalt go unto my country, and [i]to my kindred, and take a wife unto my son Isaac.

5 And the servant said unto him, Peradventure[k] the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest?

6 And Abraham said unto him, Beware[l] thou that thou bring not my son thither again.[5]

7 The [m]LORD God of heaven, which took[n] me from my father's house, and from the land of my kindred, and which[o] spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; he shall send his [p]angel before thee,[6] and thou shalt take a wife unto my son from thence.

8 And if the woman will not be willing to follow thee, then thou shalt be [q]clear from this my oath: only bring not my son thither again.

9 And the servant [r]put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

10 ¶ And the servant took ten camels,[7] of the camels of his master, and departed; (for[8] [s]all the goods of his master *were* in his hand;) and he arose, and went to [t]Mesopotamia,[9] unto the city[u] of Nahor.

11 And he made his camels to kneel down[10] without the city by a well of water, at the time of the evening, *even* the time that women go out to draw *water.*[11]

12 ¶ And he said, [v]O LORD God of my master Abraham, [w]I pray thee, send me good speed this day, and shew kindness unto my master Abraham.[1]

13 Behold, I stand *here* by the well of water; and the [x]daughters of the men of the city come out to draw water:

14 And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink; and I will give thy camels drink also: *let the same be* she [y]*that* thou hast appointed for thy servant Isaac; [z]and thereby shall I know that thou hast shewed kindness unto my master.

15 ¶ And it came to pass, [a]before he had done speaking, that, behold, Rebekah[b] came out, who was born to Bethuel, son of [c]Milcah, the wife of Nahor, Abraham's brother, with her [d]pitcher upon her shoulder.[2]

16 And the damsel *was* very fair[3] to look upon, a virgin; neither had any man known her: and she went down to the well, and filled her pitcher, and came up.[4]

17 And the servant ran to meet her, and said, [e]Let me, I pray thee, drink a little water of thy pitcher.

18 And she said, [f]Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink.

19 And when she had done giving him drink, [g]she said, I will draw *water* for thy camels also, until they have done drinking.

20 And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw *water;* and drew for all his camels.[5]

21 And the man, [h]wondering at her, held his peace, to wit whether the LORD had made his journey prosperous or not.

22 ¶ And it came to pass, as the camels had done drinking, that the man [i]took a golden ear-ring[6] [k]of half a shekel weight, and two bracelets for her hands of ten *shekels* weight of gold,[7]

23 And said, Whose daughter *art* thou? tell me, I pray thee. Is there room *in* thy father's house for us to lodge in?

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CHAP. XXIV.

a ch. 18. 11; 21.5; 25. 20; 1Ki.1.1; Lu.1.7.

1 Heb. *gone into days.* Abraham was now an hundred & forty years old, & Isaac forty.

b ver. 35; ch. 12. 2; 49. 25; Ps. 112. 1-3; Pr. 10. 22; Is. 51. 2; Ga. 3. 9; Ep. 1. 3.

c ch. 15. 2.

2 Probably Eliezer of Damascus.

d ver. 10; ch. 39. 4-6, 8, 9; 44. 1.

e ver. 9; ch. 47. 29.

3 This was a very ancient form of swearing, & seems to have been done in token of subjection & submission.

f ch. 21.23; 26. 28-31; 31.53; Ex. 20. 7; 22. 11; De. 6. 13; 10.20; Jos.2.12; 1Sa.20.17; Je. 4. 2; 12. 16.

g ch. 14. 22; 2 Ki.19. 15; 2Ch.2.12; Ne.9. 6; Ps. 115. 15; Je. 10. 11.

4 That is, the everlasting Jehovah, the Ruler of heaven and earth.

h ch. 6. 2,4; 26.34,35; 27. 46; 28.8; Ex.34. 16; De. 7. 3, 4; 1Co. 7. 39; 2 Co. 6. 14-17.

i ch. 12. 1; 22. 20-23; 28. 2.

k ver. 58; Ec. 5. 2.

l He.10.39; 11.13-16; 2 Pe. 2. 20-22.

5 Abraham was mainly anxious for the religion of his family and that his son should not marry into the family of a heathen, & by no means settle in that country which God had commanded him to forsake.

m Ezr.1.2; Da.2.44; Jon. 1.9; Re. 11.13.

n ch. 12. 1.

o ch. 13. 15; 15. 18; 17.8; 22.16-18; 26.3, 4.24; Ex. 13.5; Nu. 14.16.30; 32.11; De. 1. 8; Jos. 1. 6; Ju. 2. 1.

p Ex. 23.20-23; 33.2; Ps. 34.7; 103.20; Is. 63. 9; He. 1. 14.

6 Abraham being in covenant with God, had full assurance that the Angel of the covenant would guide him.

q Nu. 30. 5, 8; Jos. 2. 17-20; 9. 20.

r ver. 2.

7 Valuable beasts of burden in the East. That species called the dromedary is used for speed. From its strength and capability of enduring thirst & fatigue, the camel has been called the Ship of the Desert.

8 Or, *and.*

s ver. 2; ch. 39. 4-6, 8, 9, 22, 23.

t De.23.4; Ju.3.8-10; 1 Ch. 19. 6; Ac. 2.9.

9 Literally, Aram between the rivers; or Syria, between the Euphrates and the Tigris.

u ch. 11. 31; 29. 4, 5.

10 These animals are trained to kneel down either to be laden or unladen, and this implies therefore their stopping to rest.

11 Heb. *women which draw* water *go forth,* ver. 13-20; Ex. 2. 16; 1 Sa. 9. 11; John 4. 7. Throughout all the east it is common for the women to draw water from the public wells. The women of Persia go in troops to the well; and Forbes says: 'The young women of Guzerat daily draw water from the public wells, and sometimes carry two or three earthen jars, placed over each other upon the head, which requiring perfect steadiness, gives them an erect and stately air.'

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v ver. 27; ch. 31. 42; 32. 9; 1 Ki. 18. 36; 2 Ki. 2. 14.

w ch.43.14; Ne.1.11; 2.4; Ps. 37. 5; 90.16, 17; 118. 25; Pr. 3. 6; Phil. 4. 6; 1 Th. 3. 10, 11.

1 This servant was like his master, a man fearing God. He had observed the kindness of God to his master, so that he has confidence that in answer to his prayer he will not only obtain his desire, but a token of his success. What a mutual blessing is a pious master and a pious servant.

x ver. 11; ch. 29. 9, 10.

y ver. 44; Pr. 19. 14.

z ch. 15.8; Ex. 4.1-9; Ju.6.17,37; 7.13-15; 1 Sa. 6.7-9; 10.2-10; 14. 10; 2 Sa. 5. 24; 2 Ki. 20. 8-11; Is. 7. 11.

a Ps. 34. 15; 145. 18, 19; Is. 65. 24; Da.9. 20-23.

b ver. 24; ch. 22. 20-23.

c ch. 11. 27, 29.

d ch. 21. 14; Ru. 2.2, 17; Pr. 31. 27.

2 It was not unusual in Eastern countries for women of the best rank and family to carry water from the well. Perhaps it would be wrong to conclude from this 'that the former times were better than these' in this matter. We fear it is rather an evidence of that too servile condition in which women have been held in all countries not blessed with the light of divine truth.

3 Heb. *good of countenance,* ch. 26. 7; 39. 6. *Heb.*

4 This fountain or well seems to have been furnished with steps down to the water; but most wells in the East are deep, so that it is usual for travellers to carry leathern buckets and cords, to draw up water, as an essential part of their travelling furniture. Hence may be explained John 4. 12, 'The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep.'

e 1 Ki.17.10; John 4. 7, 9.

f Pr. 31. 26; 1 Pe. 3. 8; 4. 8.

g ver. 14, 45, 46.

5 The labour of drawing so much water as ten camels required must have been considerable. The servant thus learned her kind & obliging disposition, & began to think that God had directed him to the object of his wishes for his master's son.

h Lu. 2. 19, 51.

i ver.30; Ex. 32.2,3; Es. 5. 1; Je. 2. 32; 1 Ti. 2.9,10; 1 Pe.3.3.

6 Or, *jewel for the forehead,* Is. 3. 20-23; Eze. 16. 11, 12.

k ch. 23. 15, 16.

7 The weight of the ornaments put upon Rebekah appears extraordinary. But Chardin assures us that throughout all Asia the women wear rings and bracelets of as great weight, and even heavier. Sometimes the arm is covered with them from the wrist to the elbow. The poor people wear as many of glass or horn. They hardly ever take them off, they are their riches.—*Harmer.* See ver. 30.

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24 And she said unto him, [t]I *am* the daughter of Bethuel the son of Milcah, which she bare unto Nahor.

25 She said, moreover, unto him, We[m] have both straw and provender enough, and room to lodge in.

26 And the man [n]bowed down his head, and worshipped the LORD.

27 And he said, [o]Blessed *be* the LORD God of my master Abraham, who hath not left destitute my master [p]of his mercy and his truth: I *being* in the way, [q]the LORD led me to the house of [r]my master's brethren.

28 And the damsel ran, and told *them of*[s] her mother's house these things.

29 ¶ And Rebekah had [t]a brother, and his name *was* Laban: and Laban ran out unto the man unto the well.

30 And it came to pass, when he saw the ear-ring,[1] and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me, that he came unto the man; and, behold, he stood by the camels at the well.

31 And he said, Come in, [u]thou blessed of the LORD; wherefore standest thou without? [v]for I have prepared the house, and room for the camels.[2]

32 ¶ And the man came into the house: and he ungirded his camels, and gave straw and provender[3] for the camels, and water to [w]wash his feet, and the men's feet that *were* with him.

33 And there was set *meat* before him to eat: but he said, [x]I will not eat until I have told mine errand.[4] And he said, Speak on.

34 ¶ And he said, I *am* Abraham's servant.

35 And [y]the LORD hath blessed my master greatly, and he is become great; and he hath given him [z]flocks, and herds, and silver, and gold, and menservants, and maid-servants, and camels, and asses.

36 And [a]Sarah, my master's wife, bare a son to my master when she was old; and [b]unto him hath he given all that he hath.

37 And [c]my master made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell:

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t ver. 15.
m ch. 18. 4-8; Ju. 19. 19-21; Is.32.8; 1Pe. 4. 9.
n ver. 48, 52; Ex. 4. 31;34.8; Ne.8.6; Ps. 95. 6.
o ver.12; Ex. 18. 10; Ru.4.14;1Sa.25.32, 39; 2 Sa. 18.28; Lu. 1. 68.
p ch. 32. 10; Ps. 98. 3; 100. 5; Mic. 7.20; John 1. 17.
q Pr. 3.6; 4. 11-13; 8. 20.
r ver. 4; ch. 13. 8; Ex. 2. 11.
s ver. 55.
t ver. 55, 60; ch.29.5.
1 This, in the margin of verse 22, is called a jewel for the forehead or face; and in verse 47 there are the words, 'I put the *ear*-ring upon her *face*.' It was either a jewel hung on the forehead, between the eyes by a lace or ribband; or a jewel for the nose, a ring worn in the nostril; or a small plate of gold on the side of the nose; see Pr. 11. 22; Is. 3. 21.
u ch. 26.29; Ju.17.2; Ru.3.10; Ps.115.15; Pr.17.8; 18.16; 19.6.
v ver. 25.
2 From the circumstance of the mother's house being mentioned, ver.28, some have conjectured, that her father, Bethuel, was dead; and the person called Bethuel, ver. 50, was a younger brother. This is impossible; but the mother's house might be mentioned were even the father alive; for in Asiatic countries the women have apartments entirely separate from those of the men, in which their little children & grown up daughters reside with them.
3 This was a mixture of cut straw and barley, the usual food for their labouring animals. The straw, which indeed is very much bruised in 'treading out' by the animals, is cut still smaller for this purpose. It is never used for litter in the east.
w ch.18.4; 43.24; Ju. 19. 21; 1 Sa. 25. 41; Lu. 7. 44; John 13. 4-14.
x Job 23.12; Ps. 132. 3-5; John 4. 31-34; 1 Tim. 6. 2.
4 This declaration is well illustrated in a note in the Pictorial Bible, from which it appears that the Affghauns have a sacred custom, that 'if you desire to receive a favour from any man among these clans, be he Khan or Ryot, you must repair before him and proclaim yourself his guest; but at the same time declare that you will accept of no office of hospitality; that you will neither taste of his salt, nor share his carpet, unless he consents to grant your request; and this request, so demanded, be it for protection only, or more efficient assistance, he cannot, consistently with Affghaun honour, deny, provided it be at all within the bounds of reason.'
y ver. 1; ch.12.2; 25. 11; 26.12; 49.25; Pr. 10. 22.
z ch.12.16; 13.2; 26.13, 14; Job1.3; 42.12. Ps. 107. 38; Mat. 6. 33.
a ch.11.29,30; 17.15-19; 18. 11-13.
b ch. 21. 10; 25. 5.
c ver. 2-9.

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d ch. 5.22,24; 6.9; 17. 1; 48. 15; 1 Ki. 2. 3; 8. 23; 2 Ki. 20. 3.
1 In whose presence, in the fear of whose name I spend my life; whom I love and serve, as serving Him who is invisible.
e ver. 7; Ex. 23. 20; 33. 2; Da. 3.28; Ite. 22. 8, 16.
2 Or, as the word signifies, 'from this curse;' the guilt of violating the oath, & the consequent curse that must follow; an oath implying a sanction or curse to follow on the violation of it, whether it be expressed or no.
3 He does not repeat the very words, but the substance and sense.
f ver. 12-14; Ac. 10. 7, 8, 22.
g ver. 31; ch. 39. 3; Ezr. 8.21; Ne.1.11; Ps. 90.17; Ro.1.10.
h He. 13. 2.
i ver. 14; ch. 2. 22; Pr. 16. 33; 18. 22; 19. 14.
k ver. 15-20; Is. 65. 24; Da.9.19,23, Ac. 4. 24-33; 10. 30; 12. 12-17.
l 1 Sa. 1. 13-15; Ne. 2. 4; Ro. 8. 26.
4 That is to say, before he had ended the prayer which he was offering up to God in secret.
5 Between Orfa & Bir we met with several wells, at which the young women of the neighbouring villages, or of the tribes of the Curds and Turkomans, who were wandering in these parts, watered their flocks. As soon as we accosted them, they brought us water to drink, and likewise watered our horses. Similar civilities had been shown me in other parts, but here it appeared particularly remarkable, as Rebekah, who was certainly brought up in these parts, showed herself equally obliging to travellers.—*Niebuhr.*
m ver. 22,53; Ps.45. 9,13,14; Is. 62. 3-5; Eze. 16. 10-13; Ep. 5. 26, 27.
n ver. 26, 27, 52.
o ver.27; Ex. 18. 20; Ps.32.8; 48.14; 107. 7; Pr. 3.6; 4. 11; Is. 48. 17.
6 The grand-daughter of his brother Nahor. Bethuel, who was Abraham's nephew, is called his brother, as Lot was before. There is great simplicity & beauty, as well as piety and wisdom, in this narrative of Abraham's servant. He places the whole circumstances in the order of events, in such a way as to make it appear plain to the family of Rebekah, that he had been directed to her by the special direction of God, and therefore it would be their duty to grant his request, as the finger of God was manifest in directing his way. His master had assured him that the Lord would be with him and prosper his way. He himself had prayed that God would give a certain token of his providence in the matter. It had been granted, and he now left it in their hands to give him an answer.
p ch.47.29; Jos.2,14.

38 But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son.

39 And I said unto my master, Peradventure the woman will not follow me.

40 And he said unto me, The LORD, [d]before whom I walk,[1] [e]will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house.

41 Then shalt thou be clear from *this* my oath,[2] when thou comest to my kindred; and if they give not thee *one*, thou shalt be clear from my oath.

42 And I came this day unto the well, and said,[3] [f]O LORD God of my master Abraham, if now thou do [g]prosper my way which I go:

43 Behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw *water*, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink;

44 And she say to me, [h]Both drink thou, and I will also draw for thy camels: *let* the same *be* [i]the woman whom the LORD hath appointed out for my master's son.

45 And [k]before I had done [l]speaking in mine heart,[4] Behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew *water:* and I said unto her, Let me drink, I pray thee.

46 And she made haste, and let down her pitcher from her *shoulder*, and said, Drink; and I will give thy camels drink also: so I drank, and she made the camels drink also.[5]

47 And I asked her, and said, Whose daughter *art* thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and [m]I put the ear-ring upon her face, and the bracelets upon her hands.

48 And [n]I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, which had [o]led me in the right way, to take my master's brother's [6]daughter unto his son.

49 And now [p]if ye will deal kindly and truly with my master, tell me: and

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if not, tell me; [q]that I may turn to the right hand, or to the left.

50 Then [r]Laban and Bethuel[1] answered and said, [s]The thing proceedeth from the LORD; [t]we cannot speak unto thee bad or good.

51 Behold, Rebekah *is* before thee, take *her*, and go, and let her be thy master's son's wife, as the LORD hath spoken.

52 And it came to pass, that, when Abraham's servant heard their words, he [u]worshipped the LORD, *bowing himself* to the earth.[2]

53 And the servant brought forth jewels[3] of silver, and jewels of gold, and raiment, and gave *them* to Rebekah: he gave also to her brother and to her mother [v]precious things.[4]

54 And they did eat and drink, he and the men that *were* with him, and tarried all night: and they rose up in the morning; and he said, [w]Send me away unto my master.

55 And her brother and her mother said, Let the damsel abide with us *a few* days,[5] at the least ten;[6] after that she shall go.

56 And he said unto them, [x]Hinder me not, seeing the LORD hath prospered my way; send me away, that I may go to my master.

57 And they said, We will call the damsel, and enquire at her mouth.

58 And they called Rebekah, and said unto her, [y]Wilt thou go with this man? And she said, I will go.

59 And they sent away Rebekah their[z] sister, and her [a]nurse,[7] and Abraham's servant, and his men.

60 And [b]they blessed Rebekah, and said unto her, Thou *art* our sister, be thou *the mother* of thousands of millions, and let [c]thy seed possess the gate of those which hate them.

61 ¶ And Rebekah arose, and her damsels, and [d]they rode upon the camels, and followed the man; and the servant took Rebekah, and went his way.

62 And Isaac came from the way of the well [e]Lahai-roi: for he dwelt in the south country.

63 And Isaac went out to [f]meditate[8] in the field at the even-tide; and he lifted up his eyes, and saw, and, behold, the camels *were* coming.

64 And Rebekah lifted up her eyes; and when she saw Isaac, she [g]lighted off[1] the camel.

65 For she *had* said unto the servant, What man *is* this that walketh in the field to meet us? And the servant *had* said, It is my master: therefore she took a [h]vail, and covered herself.[2]

66 And [i]the servant told Isaac all things that he had done.

67 And Isaac brought her into [k]his mother Sarah's tent, [l]and took Rebekah, and she became his wife; and he loved her: and Isaac was [m]comforted after his mother's *death*.

CHAPTER XXV.

The sons of Abraham by Keturah, 1—4. *The division of his goods,* 5, 6. *His age, death, and burial,* 7—11. *The generations of Ishmael,* 12—16. *His age, and death,* 17—20. *Isaac prayeth for Rebekah, being barren,* 21. *The children strive in her womb,* 22, 23. *The birth of Esau and Jacob,* 24—26. *Their difference,* 27, 28. *Esau selleth his birth-right,* 29—34.

THEN [a]again Abraham took a wife, and her name *was* Keturah.[3]

2 And she bare him Zimran, and Jokshan, and Medan, and [b]Midian, and Ishbak, and [c]Shuah.

3 And Jokshan begat [d]Sheba and [e]Dedan. And the sons of Dedan were [f]Asshurim, and Letushim, and Leummim.

4 And the sons of Midian; [g]Ephah, and Epher, and Hanoch, and Abidah, and Eldaah. All these *were* the children of Keturah.

5 ¶ And Abraham [h]gave all that he had unto Isaac.[4]

6 But unto the sons of the [i]concubines,[5] which Abraham had, Abraham gave [k]gifts, and sent them away from Isaac his son, (while he yet lived,) eastward unto the [l]east country.[6]

7 ¶ And these *are* the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years.

8 Then Abraham [m]gave up the ghost, and died in a [n]good old age, an old man, and full *of years;*[7] and was [o]gathered to his people.

9 And his sons [p]Isaac and Ishmael buried him [q]in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which *is* before Mamre;

10 The field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife.

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q Nu. 20. 17; De. 2. 27.
r ver. 15, 28, 55, 60.
1 Laban is put first, as the chief management of the matter seems to have been left to him, Bethuel being probably too old for much business or exertion; or possibly that these were brothers, Bethuel, the father, being now dead.
s Ps. 118. 23.
t ch. 31. 24, 29; 2 Sa. 13. 22.
u ver. 26, 48; 1 Ch. 29. 20; 2 Ch. 20. 18; Ps. 95. 6; 107. 21, 22; 116. 1, 2; Mat. 2. 11; Ac. 10. 25, 26.
2 He not only sought God's direction and guidance while the matter was uncertain, but he now acknowledges Him when his desire is obtained, and renders Him humble and hearty thanks.
3 Heb. *vessels*, Ex. 3. 22; 11. 2; 12. 35.
v De. 33. 13-16; 2 Ch. 21. 3; Ezr. 1. 6; Is. 39. 2.
4 Vessels, or articles of various kinds of these precious metals. He made presents of 'precious things' to her mother and brother. The phrase, 'precious things,' is applied, De. 33. 13-16, to exquisite fruits or delicacies; in Ca. 4. 16; 7. 13, to precious plants or flowers; and from this various application may mean presents or gifts of a more ordinary kind than those to Rebekah. For the reasons given, ver. 50, mention is made only of the brother and mother.
w ver. 56; ch. 28. 5, 6; 45. 24; 2 Sa. 18. 19, 27, 28; Lu. 8. 38, 39.
5 Or, *a full year*, or *ten* months, Le. 25. 29.
6 The margin has it a year or ten months. It is, in the Hebrew text, 'in the DAYS OR TEN,' but whether it means as in the margin, or as in the text, it is difficult, and perhaps of no very great consequence, to determine.
x ch. 45. 9-13; Pr. 25. 25.
y Ps. 45. 10, 11; Lu. 1. 38.
z ver. 50, 53, 60.
a ch. 35. 8.
7 Her name, as we learn from ch. 35. 8, was Deborah. It was both a mark of prudence and affection to send with her a tried & faithful servant. The nurse in an eastern family is always an important personage. In Syria, she is considered as a sort of second parent, whether she has been foster-mother or otherwise. She always accompanies the bride to her husband's house, and ever remains there an esteemed and honoured person.
b ch. 1. 28; 9. 1; 14. 19; 17. 16; 28. 3; 48. 15, 16, 20; Ru. 4. 11, 12.
c See on ch. 22. 17.
d ver. 31. 34; 1 Sa. 30. 17; Es. 8. 10, 14.
e ch. 16. 14; 25. 11.
f Jos. 1. 8; Ps. 1. 2; 77. 11, 12; 104. 34; 119. 15; 139. 17, 18; 143. 5, 6.
8 Or, *to pray*.

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g Jos. 15. 18; Ju. 1. 14.
1 Even now women show this mark of respect to men. Niebuhr says, 'That an Arabian lady, who met them in a broad valley in the desert of mount Sinai, retired from the road, and let her servant lead the camel till they had passed.' Ju. xiv. 1 Sa. 25. 23.
h ch. 20. 16; 1 Co. 11. 5, 6, 10.
2 Part of the ceremony on such occasions, betokening modesty & delicacy.
i Mark 6. 30.
k ch. 18. 6, 9, 10.
l ch. 2. 22-24; 2 Co. 11. 1, 2; Ep. 5. 22-33.
m ch. 37. 35; 38. 12; 1 Th. 4. 13.

CHAP. XXV.

A.M.2154. B.C.1850
a ch. 23. 1, 2; 1 Ch. 1. 32, 33.
3 Commentators are divided as to whether this union with Keturah took place *after* Sarah's death, or some time *before*. Abraham's age (137 years at Sarah's death) is supposed to render the former supposition improbable; yet there is nothing impossible in his having had so many children at an advanced age. The fact however, that in verse 6, Keturah is classed along with Hagar as one of the concubines, for we know of no others; and that in 1 Ch. 1. 32, Keturah is expressly called a concubine, and her children are named before Isaac, seems to favour the latter opinion.
b ch. 36. 35; 37. 28, 36; Ex. 2. 15, 16; 18. 1-4; Nu. 22. 4; 25. 17, 18; 31. 2, 8; Ju. vi. vii. viii.
c Job 2. 11.
A.M.2155. B.C.1849
d 1 Ki. 10. 1; Job 6. 19; Ps. 72. 10.
e Je. 25. 23; 49. 8; Eze. 25. 13; 27. 20.
f Eze. 27. 6.
A.M. cir. 2200. B.C. cir. 1804.
g Is. 60. 6.
A.M. cir. 2175. B.C. cir. 1829.
h ch. 21. 10-12; 24. 36; Mat. 11. 27; 28. 18; John 3. 35; Ro. 8. 17, 32; 9. 7-9; 1 Co. 3. 21-23; Ga. 3. 29; 4. 28; He. 1. 2.
4 Isaac was his only heir by his complete wife, and his only child by promise; and is herein a type of Jesus Christ & his seed, who are heirs of all things by promise.
i ver. 1; ch. 16. 3; 30. 4, 9; 32. 22; 35. 22; Ju. 19. 1, 2, 4.
5 That is, Hagar & Keturah; see note ch. 22. 24.
k Ps. 17. 14, 15; Lu. 11. 11-13; Ac. 14. 17.
l Ju. 6. 3; Job 1. 3.
6 Into Arabia and the neighbouring countries. The Midianites are styled the children of the East, Ju. 6. 3, 33; 7. 12; 8. 10.
m ver. 17; ch. 35. 18; 49. 33; Ac. 5. 5, 10; 12. 23.
n ch. 15. 15; 35. 28, 29; 47. 8, 9; Ju. 8. 32; 1 Ch. 29. 28; Job 42. 17.
7 The original is simply, *died full*. It may mean satisfied with earthly good, and contented to be gathered to his fathers, quietly resigning his life without disease or pain.
o ver. 7; ch. 49. 33; Nu. 20. 24; 27. 13; Ju. 2. 10; Ac. 13. 36.
A.M.2183. B.C.1821
p ch. 21. 9, 10; 35. 29.
q ch. 23. 9-20; 49. 29, 30; 50. 13.

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11 And it came to pass, [r]after the death of Abraham, that God blessed his son Isaac: and Isaac dwelt by the well [s]Lahai-roi.

12 ¶ Now [t]these *are* the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham.

13 And these *are* [u]the names of the sons of Ishmael, by their names, according to their generations: The firstborn of Ishmael, [v]Nebajoth;[1] and [w]Kedar, and Adbeel, and Mibsam,

14 And Mishma, and [x]Dumah,[2] and Massa,

15 Hadar,[3] and [y]Tema, Jetur, Naphish, and Kedemah.[4]

16 These *are* the sons of Ishmael, and these *are* their names, by their towns, and by their castles;[5] [z]twelve princes according to their nations.[6]

17 And [a]these *are* the years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost, and died, and was gathered unto his people.

18 And they dwelt from [b]Havilah unto Shur, that *is* before Egypt, [c]as thou goest [d]towards Assyria:[7] *and* he died[8] in[e] the presence of all his brethren.

19 ¶ And these *are* the generations of Isaac, Abraham's son: [f]Abraham begat Isaac.

20 And Isaac was forty years old when[g] he took Rebekah to wife, the daughter of Bethuel [h]the Syrian of Padan-aram, the sister to Laban the Syrian.

21 And Isaac [i]entreated the LORD for his wife, [k]because she *was* barren: and the LORD was entreated of him, and[l] Rebekah his wife conceived.

22 And the children struggled together within her: and she said, If *it be* so, why *am* I thus? and she went to [m]enquire of the LORD.

23 And the LORD said unto her, Two[n] nations *are* in thy womb, and two[o] manner of people shall be separated from thy bowels; and *the one* people shall be stronger than *the other* people; and [p]the elder shall serve the younger.

24 ¶ And when her days to be delivered were fulfilled, behold, *there were* twins in her womb.

25 And the first came out red, [q]all over like an hairy garment; and they called his name Esau.[1]

26 And [r]after that came his brother out, and his hand took hold on Esau's heel; and his name was called [s]Jacob:[2] and Isaac *was* threescore years old when she bare them.

27 And the boys grew: and Esau was [t]a cunning hunter, a man of the field; and Jacob *was* [u]a plain man, dwelling in tents.

28 And Isaac loved Esau, because he did eat of *his* venison;[3] but Rebekah loved Jacob.

29 And Jacob sod pottage: and Esau came from the field, [v]and he *was* faint.

30 And Esau said to Jacob, Feed me, I pray thee, with that same red *pottage*;[4] for I *am* faint: therefore was his name called [w]Edom.

31 And Jacob said, Sell me this day thy birth-right.

32 And Esau said, Behold, I *am* at the point to die:[5] [x]and what profit shall this birth-right do to me?[6]

33 And Jacob said, [y]Swear to me this day; and he sware unto him: [z]and he sold his birth-right unto Jacob.

34 Then Jacob gave Esau bread and pottage of lentiles; and he did [a]eat and drink, and rose up, and went his way. [b]Thus Esau despised *his* birth-right.

CHAPTER XXVI.

Isaac because of famine went to Gerar, 1. *God instructeth, and blesseth him,* 2—5. *He is reproved by Abimelech for denying his wife,* 6—11. *He groweth rich,* 12—17. *He diggeth Esek, Sitnah, and Rehoboth,* 18—25. *Abimelech maketh a covenant with him at Beer-sheba,* 26—33. *Esau's wives,* 34, 35.

AND there was a famine in the land, besides [a]the first famine that was in the days of Abraham. [b]And Isaac went unto Abimelech[7] king of the Philistines unto Gerar.[8]

2 And the LORD [c]appeared unto him, and said, Go not down into Egypt; [d]dwell in the land which I shall tell thee of.

3 [e]Sojourn in this land, and [f]I will be with thee, and will bless thee: for [g]unto thee, and unto thy seed, I will give all these countries; and I will perform the [h]oath which I sware unto Abraham thy father:

4 And I will make thy seed to [i]multiply as the stars of heaven, and

A.M.2183. B.C.1821

r ch. 12. 2; 17. 19; 22. 17; 50. 24.
s ch. 16. 14; 24. 62.
t ch. 16. 10-15; 17. 20; 21. 13. Ps. 83. 6.
u 1 Ch. 1. 29-31; 5. 19, 20.
v ch. 36. 3; Is. 60. 7.
1 From whom were the Nabatheans, famous both among the Greeks and Romans, who occupied a part of Arabia Petrea. Those who are mentioned in this and the next verse, inhabit, says Josephus, all the region between the Euphrates and Red sea, calling it Nabatena.—*Rosenm.*
w Ps. 120. 5; Ca. 1. 5; Is. 21. 16, 17; 42. 11.
x Is. 21. 11.
2 Dumah is the name of a town in Arabia Petrea. Abulfed mentions that it is on the border of Syria & Arabia, 7 stations from Damascus, & 13 from Medina.—*Rosenm.*
3 Or, *Hadad*, 1 Ch. 1. 30.
y Job 2. 11; 6. 19.
4 Very little is known with certainty concerning these ancient tribes mentioned in the books of Moses, farther than is necessary to show the fulfilment of God's promises. The curious in such inquiries, must consult the writers on sacred geography, such as Bochart, Calmet, Wells, Paxton, &c.
5 The towns & castles here mentioned, were encampments of tents, & natural strongholds & fastnesses where they might defend themselves from enemies.
z ch. 17. 20.
6 Heads of so many families or tribes.
a ver. 7, 8.
A.M.2231. B.C.1773
b ch. 2. 11; 10. 7, 29; 20. 1; 1 Sa. 15. 7.
c ch. 13. 10.
d 2 Ki. 23. 29; Is. 19. 23, 24.
7 They dwelt all along the south of the Moabites, eastern Midianites, Edomites, & Israelites, almost from the river Euphrates on the east, to the border of Egypt on the west.
8 Heb. *fell;* rather, 'it fell to him,' i.e. his lot, (the country just spoken of) or he dwelt, comp. ch. 16. 12. As the territory was often divided by lot among those who were colonized, so even when nothing similar was actually done, those places were said to have *fallen by lot* to the persons who held them in possession.—*Rosenm.*
e ch. 16. 12.
f 1 Ch. 1. 34; Mat. 1. 2; Lu. 3. 34; Ac. 7. 8.
A.M.2108. B.C.1896
g ch. 22. 23; 24. 67.
h ch. 28. 5, 6; 31. 18, 20, 24; 35. 9; De. 26. 5.
A.M.2148. B.C.1856
i 1 Sa. 1. 11, 27; Lu. 1. 13.
k ch. 11. 30; 15. 2, 3; 16. 2; 17. 16-19; 1 Sa. 1. 2; Lu. 1. 7.
l Ro. 9. 10-12.
A.M.cir.2167. B.C. cir. 1837.
A.M.2168. B.C.1836
m 1 Sa. 9. 9; 10. 22; 28. 6; 30. 8.
n ch. 17. 16; 24. 60.
o ver. 27; ch. 32. 6, 33. 3; 36. 31; Nu. 20. 14.
p ch. 27. 29, 40; 2 Sa. 8. 14; 1 Ki. 22. 47, 2 Ch. 25. 11, 12; Ps. 60. 8, 9; 83. 5-15; Is. xxxiv; 63. 1-6; Je. 49. 7-22; Ez. 25. 12-14; xxxv; Am. 1. 11, 12; Ob. 1-16; Mal. 1. 2-4; Ro. 9. 10-13.

A.M.2168. B.C.1836

q ch. 27. 11. 23.
1 *Made* or *formed.*
r ch. 38. 28-30.
s ch. 27. 36; Ho. 12. 3.
2 i. e. *supplanter.*
t ch. 10. 9; 21. 20; 27. 3-5, 40.
u ch. 28. 10, 11; 31. 39-41; 46. 34; He. 11. 9.
3 Heb. *venison* was *in his mouth*, ch. 27. 4, 19.
A.M. cir. 2199. B. C. cir. 1805.
v Ju. 8. 4, 5; 1 Sa. 14. 28, 31; Is. 40. 30, 31.
4 Heb. *with that red*, with that *red* pottage; or, pottage of lentils, ver. 34. a sort of pulse. The lentils of Egypt were very much esteemed among the ancients. Dr Shaw. Trav. in Barbary, p. 140, says, 'Beans, lentils, kidney beans, and gravancos, are the chiefest of their pulse kind. Beans when boiled and stewed with oil and garlic, are the principal food of persons of all distinctions. Lentils are dressed in the same manner as beans, dissolving easily into a mass, and making a pottage *of a chocolate colour.*' This was the 'red pottage' for which Esau, from thence called *Edom* or *red*, sold his birthright.
w ch. 36. 1, 9, 43; Ex. 15. 15; Nu. 20. 14-21; De. 23. 7; 2 Ki. 8. 20.
5 Heb. *going to die.*
x Job 21. 15; 22. 17; 34. 9; Mal. 3. 14.
6 It does not appear that the birth-right implied the inheritance of any larger portion of temporal blessings, otherwise it is not probable that a man of Esau's earthly character would have sold it so incautiously, & cared so little about it. It included, however, not only the promise that Abraham's seed should possess the land of Canaan, but they should inherit spiritual blessings, & especially in the promised Messiah. These Jacob valued, and Esau altogether despised them.
y ch. 21. 3; Mar. 6. 23; He. 6. 16.
z ch. 27. 36; 36. 6, 7.
a Is. 22. 13; 1 Co. 15. 32.
b Zec. 11. 13; Mat. 22. 5; 26. 15; Lu. 14. 18-20; Phil. 3. 18, 19; He. 12. 16, 17.

CHAP. XXVI.

A.M. cir. 2200. B. C. cir. 1804.
a ch. 12. 10.
b ch. 20. 2; 25. 11.
7 It is probable that Abimelech was a common name of the kings of the Philistines, as Pharaoh was of the Egyptians.
8 Gerar was a city of the Philistines, (ch. 26. 1, 17.) 25 miles from Eleutheropolis, beyond Daroma, in the south of Judah, the country to which it gave name extended far into Arabia Petræa. Moses says it lay between Kadesh and Shur, (ch. 20. 1.) and it appears to have been not far from Gaza, (ch. 10. 19.) and Jerome says, from Gerar to Jerusalem was 3 days' journey
c ch. 12. 7; 17. 1.
d ch. 12. 1; Ps. 37. 3.
e ch. 20. 1; Ps. 39. 12, He. 11. 9, 13-16.
f ch. 28. 15, 39. 2, 21; Phil. 4. 9.
g ch. 12. 7; 13. 15, 17; 15. 18; 17. 8.
h ch. 22. 16, 18; Ps. 105. 9; He. 6. 17.
i ch. 13. 16; 15. 5, 22. 17; He. 11. 12.

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will give unto thy seed all these countries: and in thy [k]seed shall all the nations of the earth be blessed;

5 Because that Abraham [l]obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.[1]

6 ¶ And Isaac dwelt in Gerar.

7 And the men of the place asked *him* of his wife; and he said, [m]She *is* my sister: for he feared to say, *She is* my wife; lest, *said he*, the men of the place should kill me for Rebekah; because she *was* [n]fair to look upon.

8 And it came to pass, when he had been there a long time,[2] that Abimelech king of the Philistines looked out at [o]a window, and saw, and, behold, Isaac *was* [p]sporting with Rebekah his wife.[3]

9 And Abimelech called Isaac, and said, Behold, of a surety she *is* thy wife; and how saidst thou, She *is* my sister? And Isaac said unto him, Because I said, Lest I die for her.

10 And Abimelech said, [q]What *is* this thou hast done unto us? one of the people might lightly have lien with thy wife, and thou shouldest have brought guiltiness upon us.

11 And Abimelech charged all *his* people, saying, He that [r]toucheth this man, or his wife, shall surely be put to death.[4]

12 ¶ Then Isaac sowed in that land, and received[5] in the same year [s]an hundred-fold;[6] and the LORD [t]blessed him.

13 And the man waxed great, and went[7] forward, and grew, until he became very great:

14 For he had [u]possession of flocks, and possession of herds, and great store of servants:[8] and the Philistines [v]envied him.

15 For all the wells which [w]his father's servants had digged in the days of Abraham his father, the Philistines had stopped them,[9] and filled them with earth.

16 And Abimelech said unto Isaac, Go from us; for thou art much [x]mightier than we.

17 ¶ And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

A. M. cir. 2200. B. C. cir. 1804.

[k] ch. 12. 3; 22. 18; Ps. 72. 17; Ac. 3. 25; Ga. 3. 8, 16.

[l] ch. 12. 4; 17. 23; 18. 19; 22. 18; Ps. 112. 1, 2; Mat. 5. 19; 7. 24; Ga. 5. 6; He. 11. 8; Ja. 2. 22.

1 God thus testified his approbation of Abraham's remarkable obedience, for the honour of his own name, and the encouragement of Isaac, & of others in every age and nation. This obedience likewise conduced to the fulfilment of the promises. It was the evidence of that faith, by which Abraham was justified; and in consequence of his prompt obedience, the covenant respecting his seed was confirmed to him by an oath. The several expressions made use of, seem to refer to Abraham's unreserved obedience, in leaving his native country, sojourning in Canaan, offering sacrifices, being circumcised, and circumcising his sons and servants, & at length *intentionally* sacrificing Isaac at God's command, as well as to his general course of piety, righteousness, and holiness. —*Scott.*

[m] ch. 12. 13; 20. 2, 5, 13; Pr. 29. 25.

[n] ch. 24. 16.

2 This showed that his suspicions and fears were unfounded, and he ought not to have dissembled, still less continued the deceit.

[o] Ju. 5. 28; Pr. 7. 6; Ca. 2. 9.

[p] Pr. 5. 18, 19; Ec. 9. 9.

3 He exhibited such marks of endearment, as were neither common nor allowable with brother or sister, and which no man in such a relation would use.

[q] ch. 12. 19; 20. 9, 10.

[r] ch 20. 6; Ps. 105. 15; Pr. 6. 29; Zec. 2. 8.

4 It is likely that the remembrance of what happened in the case of Abraham, in similar circumstances, was not yet forgotten.

5 Heb. *found.*

[s] Ps. 72. 16; Ec. 11. 6; Zec. 8. 12; Mat. 13. 23; 1 Co. 3. 6; 2 Co. 9. 10, 11; Ga. 6. 7, 8.

6 Either literally, a hundred fold, or probably a proverbial phrase for a very great increase.

[t] ver. 29; ch. 30. 30; Job 42. 12; Pr. 10. 22.

7 Heb. *went going.*

[u] Job 1. 3; Ps. 112. 3.

8 Or, *husbandry.*

[v] ch. 37. 11; Job 5. 2, Ps. 112. 10; Pr. 27. 4; Ec. 4. 4.

[w] ch. 21. 30.

9 This was a very iniquitous transaction in itself, and especially aggravated by the fact, that it was contrary to covenant and oath, ch. 21. 25-32. — In those arid countries, a well of water was a great acquisition; hence, to stop up the wells is justly accounted an act of hostility. This mode of injuring settlers, and revenging themselves on their enemies, is still resorted to among the Arabs. See Niebuhr & D'Herbelot.

[x] Ex. 1. 9.

1 Heb. *living*, Ca. 4. 15; John 4. 10, 11.

2 That is, *Contention.*

3 The wells in Arabia are generally dug in the rock; their mouths are about six feet in diameter, and they are from 19 to 20 feet in depth, but but many of them are 160 to 170 feet deep. — *Niebuhr.* Strife between the different villagers and the different herdsmen here, exists still, as it did in the days of Abraham and Lot:—the country has often changed masters; but the habits of the natives, both in this and other respects, have been nearly stationary. —*Dr Richardson.*

4 i. e. *hatred*, or *opposition.* From the same root is the name Satan, adversary; the enemy of God and man.

5 That is, *Room.* 'A wide or large place.' It is worthy of remark, that in this matter of every day life—the peaceable possession of a well of water—Isaac acknowledges the hand of God, & commemorates his goodness. Ps. 4. 1; 18. 19; 108. 5.

[y] ch. 21. 31; 46. 1.

[z] ch. 15. 1; 17. 7; 24. 12; 28. 13; Ex. 3. 6; Mat. 22. 32; Ac. 7. 32.

[a] Ps. 27. 1; 46. 1, 2; Is. 12. 2; 41. 10, 14; 51. 7, 12; Lu. 12. 32; He. 13. 6.

6 He would remember his covenant with Abraham, & would be with him; his special providence would watch over him.

[b] ch. 8. 20; 12. 7; 35. 1; Ex. 17. 15.

7 Resolved to settle in that place.

[c] ch. 21. 22-32.

8 It is probable that this was a name of some dignity among the Philistines, because, tho' the same name, & the same dignity, yet it is not the same person mentioned in ch. 21. 22.

[d] Ju. 11. 7; Ac. 7. 9, 14, 35; He. 3. 9.

9 Heb. *Seeing we saw.*

[e] ch. 31. 49-53.

10 Heb. *If thou shalt, &c.*

[f] ch. 24. 31; Ps. 115. 15.

11 Isaac dreaded, as he had reason to do from their past conduct, that the Philistines were again relentlessly following him to his hurt. But they come for another purpose. They saw that he was protected in a special manner by the providence of God, and they desired to enter into a solemn league with him of mutual peace and amity. How true is the saying of the Word of God, 'that he maketh even their (his people's) enemies to be at peace with them.' In their advances on the present occasion, they conceal their former conduct, and attempt to justify themselves, though they had certainly acted deceitfully towards him. They now affirm that they had done him nothing but good. He wisely, for the sake of future peace and concord, accepts their plea without any dispute.

[g] ch. 31. 54; Ro. 12. 18; He. 12. 14; 1 Pe. 4. 9

18 And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them.

19 And Isaac's servants digged in the valley, and found there a well of springing water.[1]

20 And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water *is* ours: and he called the name of the well Esek;[2] because they strove with him.

21 And they digged another [3]well, and strove for that also: and he called the name of it Sitnah.[4]

22 And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth;[5] and he said, For now the LORD hath made room for us, and we shall be fruitful in the land.

23 ¶ And he went up from thence to [y]Beer-sheba.

24 And the LORD appeared unto him the same night, and said, [z]I *am* the God of Abraham thy father: [a]fear not, for I *am* with thee, and will bless thee, and multiply thy seed, for my servant Abraham's sake.[6]

25 And he [b]builded an altar there, and called upon the name of the LORD, and pitched his tent there:[7] and there Isaac's servants digged a well.

26 ¶ Then [c]Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phichol[8] the chief captain of his army.

27 And Isaac said unto them, Wherefore come ye to me, [d]seeing ye hate me, and have sent me away from you?

28 And they said, We saw[9] certainly that the LORD was with thee: and we said, [e]Let there be now an oath betwixt us, *even* betwixt us and thee, and let us make a covenant with thee;

29 That thou wilt[10] do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou *art* now [f]the blessed of the LORD.[11]

30 And he [g]made them a feast, and they did eat and drink.

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31 And they rose up [h]betimes in the morning, and sware one to another: and Isaac sent them away, and they departed from him in peace.

32 And it came to pass the same day, that Isaac's servants came and told him concerning the well which they had digged, and said unto him, We have found water.

33 And he called it Shebah:[1] therefore the name of the city *is* Beer-sheba[2] unto this day.

34 ¶ And Esau was forty years old when he took to wife Judith [i]the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite;

35 [k]Which were a grief of mind[3] unto Isaac and to Rebekah.[4]

CHAPTER XXVII.

Isaac sendeth Esau for venison, 1—5. Rebekah instructeth Jacob to obtain the blessing, 6—17. Jacob under the person of Esau obtaineth it, 18—29. Esau bringeth venison, 30—32. Isaac trembleth, 33. Esau complaineth, and by importunity obtaineth a blessing, 34—40. He threateneth Jacob's life, 41. Rebekah disappointeth it, 42—46.

AND it came to pass, that when Isaac was old, and his eyes were dim,[a] so that he could not see, he called Esau his eldest son, and said unto him, My son. And he said unto him, Behold, *here am* I.

2 And he said, Behold now, I am old,[5] [b]I know not the day of my death.

3 Now therefore [c]take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me[6] *some* venison;

4 And make me savoury meat, such as I love, and bring *it* to me, that I may eat; [d]that my soul may bless thee before I die.[7]

5 And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt *for* venison,[8] *and* to bring *it*.

6 ¶ And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,

7 Bring me venison, and make me savoury meat, that I may eat, and bless thee [e]before the LORD[9] before my death.

8 Now therefore, my son, [f]obey my voice, according to that which I command thee.[10]

9 Go now to the flock, and fetch me from thence [g]two good kids of the goats;[1] and I will make them savoury meat for thy father, such as he loveth.

10 And thou shalt bring *it* to thy father, that he may eat, and that he may bless thee before his death.

11 And Jacob said to Rebekah his mother, Behold, Esau my brother *is a* [h]hairy man, and I *am* a smooth man:

12 My father peradventure will feel me, and I shall seem to him as [i]a deceiver; [k]and I shall bring a curse upon me, and not a blessing.

13 And his mother said unto him, [l]Upon me *be* thy curse, my son; only obey my voice, and go fetch me *them*.

14 And he went, and fetched, and brought *them* to his mother: and his mother [m]made savoury meat, such as his father loved.

15 And Rebekah took goodly[2] raiment of her eldest son Esau, which *were* with her in the house, and put them upon Jacob her younger son.

16 And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck.[3]

17 And she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob.

18 ¶ And he came unto his father, and said, My father. And he said, Here *am* I; who *art* thou, my son?

19 And Jacob said unto his father, [n]I *am* Esau thy first-born; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me.

20 And Isaac said unto his son, How *is it* that thou hast found *it* so quickly, my son? And he said, [o]Because the LORD thy God brought *it* [4]to me.[5]

21 And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou *be* my very son Esau or not.

22 And Jacob went near unto Isaac his father; and he felt him, and said, The voice *is* Jacob's voice, but the hands *are* the hands of Esau.

23 And he discerned him not, because his hands were hairy, as his brother Esau's hands. So he blessed him.[6]

24 And he said, *Art* thou my very son Esau?[7] And he said, [p]I *am*.

25 And he said, Bring *it* near to me,

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h ch. 22. 3.
1 That is, *an oath.*
2 That is, *the well of the oath.*
i ch. 24. 3; Ex. 34. 16.
k ch. 6. 2; 27. 46; 28. 2, 8.
3 Heb. *bitterness of spirit.*
4 Nothing else could have happened. The Septuagint has it, 'They were quarrelling with Isaac & Rebekah.' Polygamy has always produced discord and mischief. But Esau still farther violated the command of God in this respect, by joining himself in marriage with the heathen, who were under the curse of God; thus, in a double sense, meriting the epithet profane, as he neither regarded the blessing nor the curse of God.

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a ch. 48. 10; Sa. 3. 2; Ec. 12. 3.
5 Now 137 years old and he thought it right to 'set his house in order,' to arrange his domestic concerns before the solemn season of death actually arrived. He, however, lived about forty-four years longer.
b ch. 48. 21; Pr. 27. 1; Ec. 9. 10; Is. 38. 1; Ja. 4. 14.
c ch. 10. 9; 25. 27, 28.
6 Heb. *hunt.*
d ver. 7; ch. 48. 9, 13-20; 49. 28; De. 33. 1, &c. Lu. 24. 51; He. 11. 20.
7 *Scott* thinks this was for a self-indulgent meal; but *Henry* takes it as requiring a fresh instance of Esau's filial duty & affection; while *Poole*, and others, think it was intended to refresh and exhilarate his physical powers, and render him fitter to pronounce the prophetical blessing; & *Dr Clarke* is of opinion, that as covenants were not deemed binding till the parties had *eaten* together, this was intended as a ceremonial rite previous to the conveying of the blessing which was to include the spiritual promise, & the divine right to the inheritance of Canaan.
8 An antelope, or some such wild animal.
e Jos. 6. 26; 1 Sa. 26. 19.
9 The expression is significant, and intimates that it was not a common blessing, but a solemn benediction, as in the presence of God, and by his authority and approbation, which Isaac meant to pronounce upon Esau.
f ver. 13; Ac. 4. 19; 5. 29; Ep. 6. 1.
10 The blessing was divinely determined for Jacob, and Esau had forfeited the birth-right. Yet Rebekah in this transaction acted most deceitfully, and laid the ground of future hatred and enmity between the brothers; she ought with all due humility and consideration to have committed the case to God, after remonstrating with Isaac on his duplicity.
g Ju. 13. 15; 1 Sa. 16. 20.

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1 Eastern dishes were so disguised in dressing that there was no difficulty in making a kid pass for venison. Dr Russel says, 'Most of the dishes of the people of Aleppo are either greasy with fat or butter, pretty high seasoned with salt and spices; many of them made sour with verjuice, pomegranate, or lemon-juice; and onions and garlic often and garlic often complete the seasoning. Some of their dishes of meat, however, are of a sweet nature. 'A whole lamb, stuffed with rice, almonds, raisins, pistaches, &c., and stewed, is a favourite dish with them,' and De la Roque states this latter dish to be also a favourite among the Arabs.
h ch. 25. 25.
i ver. 36, ch. 25. 27; 1 Th. 5. 22
k ch. 9. 25; De. 27. 18; Mal. 1. 14
l ch. 25. 23, 33; 1 Sa. 14. 24-28, 36-45; 2 Sa. 14. 9; Mat. 27. 25.
m ver. 4. 7. 9, 17, 31; ch. 25. 28; Ps. 141. 4; Pr. 23. 2, 3.
2 Heb. *desirable*, ver. 27.
3 Esau had been remarkable for the roughness of his skin; and it is observed by Bochart, that in the Eastern countries, goat's hair was very like to that of men; so that Isaac might easily be deceived when his eyes were dim, and his feeling no less decayed than his sight.
n ver. 21, 24. ch. 29. 23-25; 1 Ki. 13, 18; 14. 2; Zec. 13. 3, 4; Mat. 26. 70-74.
o Ex. 20. 7.
4 Heb. *before me.*
5 This whole conduct of Jacob is such a tissue of deception, falsehood, and profaneness, in so using the name of God, as is no less criminal than humiliating, and issuing from Rebekah's sinful conduct in the matter, brought very painful consequences to both, though God, bringing good out of evil, overruled it to the accomplishment of his own purposes.
6 Isaac no doubt would have rejoiced to hear Esau use the language of piety, as Jacob affected to do; yet this circumstance seems to have concurred in exciting his suspicions. But as his eyes failed him, he distrusted his ears also. How wonderful is that difference, which there is betwixt the faces and the voices of the several individuals of the human species! Scarcely any two are exactly alike in either, yet the difference cannot be defined or described! The power, wisdom, & kindness of our Creator should be admired & adored in this remarkable circumstance; for they are very visible.—*Scott.*
7 Isaac is still very suspicious that he is imposed upon, & tho' he had given him a common blessing, he still hesitates about pronouncing upon that which follows.
p 1 Sa. 21. 2, 13; 27. 10; 2 Sa. 14. 5; Job 13. 7, 8; 15. 5; Pr. 12. 19, 22; 30. 8; Ro. 3. 7, 8; Ep. 4. 25.

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and I will eat of my son's venison, that my soul may bless thee. And he brought *it* near to him, and he did eat: and he brought him wine, and he drank.

26 And his father Isaac said unto him, Come near now, and kiss me, my son.

27 And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the[q] smell of my son *is* as the smell of a field [r]which the LORD hath blessed:

28 Therefore God give thee[1] [s]of the dew of heaven,[2] and [t]the fatness of the earth, and [u]plenty of corn and wine:

29 [v]Let people serve thee, and nations bow down to thee: [w]be lord over thy brethren, and let thy mother's sons bow down to thee: [x]Cursed *be* every one that curseth thee, and blessed *be* he that blesseth thee.[3]

30 ¶ And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

31 And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me.

32 And Isaac his father said unto him, Who *art* thou? And he said, I *am* thy son, thy first-born, Esau.

33 And Isaac trembled[4] very exceedingly, and said, Who? where *is* he that hath taken[5] venison, and brought *it* me, and I have eaten of all before *thou* camest, and have blessed him? yea,[y] *and* he shall be blessed.

34 And when Esau heard the words of his father, [z]he cried with a great and exceeding bitter cry, and said unto his father, Bless me, *even* me also, O my father![6]

35 And he said, [a]Thy brother came with subtilty, and hath taken away thy blessing.

36 And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birth-right;[7] and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?

37 And Isaac answered and said unto Esau, Behold, [b]I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained[1] him: and what shall I do now unto thee, my son?

38 And Esau said unto his father, [c]Hast thou but one blessing, my father? bless me, *even* me also, O my father! And Esau lifted up his voice, and wept.

39 And Isaac his father answered and said unto him, [d]Behold, thy dwelling shall be the fatness[2] of the earth, and of the dew of heaven from above;

40 And by [e]thy sword shalt thou live, and shalt [f]serve thy brother: and it shall come to pass, when thou shalt have the dominion, that [g]thou shalt break his yoke from off thy neck.[3]

41 ¶ And Esau [h]hated Jacob, because of the blessing wherewith his father blessed him: and Esau said in his heart, [i]The days of mourning for my father are at hand;[4] [k]then will I slay my brother Jacob.

42 ¶ And these words of Esau her elder son were told to Rebekah. And she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth [l]comfort himself, *purposing* to kill thee.

43 Now therefore, my son, [m]obey my voice; and arise, flee thou to Laban my brother, to [n]Haran;

44 And tarry with him [o]a few days, until thy brother's fury turn away;

45 Until thy brother's anger turn away from thee, and he forget *that* which thou hast done to him: [p]then I will send and fetch thee from thence: [q]why should I be deprived also of you both in one day?[5]

46 And Rebekah said to Isaac, [r]I am weary of my life [s]because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these *which are* of the daughters of the land, what good shall my life do me?[6]

CHAPTER XXVIII.

Isaac blesseth Jacob, and sendeth him to Padan-aram, 1—5. *Esau, marrieth Mahalath, the daughter of Ishmael,* 6—9. *The vision of Jacob's ladder,* 10—17. *The stone of Beth-el,* 18, 19. *Jacob's vow,* 20—22.

AND Isaac called Jacob, and [a]blessed him, and charged him, and said unto him, [b]Thou shalt not take a wife of the daughters of Canaan.

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q Ca. 2. 13; 4. 11-14; 7. 12, 13; Ho. 14. 6.
r ch. 26. 12; He. 6. 7.
1 Or rather, *God shall give thee;* for this may be viewed as a prophecy rather than a prayer; and indeed the prophecy was actually fulfilled in the history of the two nations descended from Jacob and Esau. This whole transaction is very remarkable, and Isaac seems to have spoken with hesitation, & in general terms; but they were such as conveyed the dominion to Jacob; the birthright had been conveyed before.
s De. 11. 11, 12; 32. 2; 33. 13, 28; 2 Sa. 1. 21; 1 Ki. 17. 1; Ps. 65. 9-13; 133. 3; Ho. 14. 5, 7; Mic. 5. 7.
2 It is difficult for us to estimate the full value & beauty of the blessing here foretold. But in those countries where the rain seldom falls from April to September, and where the sun is powerful, the dews of the night are absolutely necessary for refreshing and sustaining the drooping vegetation. The dews of heaven, the fatness of the earth, & corn and wine are everything that denote abundance and prosperity.
t ver. 39; ch. 45. 18; Ps. 36. 8; Ro. 11. 17.
u De. 7. 13; 8. 8; 33. 28.
v ch. 9. 25; 49. 8-10; 2 Sa. viii. x. 1 Ki. 4. 21; Ps. 2. 6-9; 72. 8; Is. 9. 7; Da. 2. 44, 45; Re. 19. 16.
w ver. 37; ch. 25. 22, 23; 2 Sa. 8. 14; 1 Ki. 11. 15, 16; 22. 47; 2 Ch. 25. 11-14; Ps. 60. *title*; Is. 63. 1-6; Mal. 1. 2-5; Ro. 9. 12.
x ch. 12. 3; Nu. 24. 9; Zec. 2. 8, 9; Mat. 25. 40, 45.
3 The full force of this prophecy must be estimated by a reference to the spiritual blessings of which Jacob was to be the object, and which through him in the Messiah, were to be conveyed to all the nations of the earth.
4 Heb. *trembled with a great trembling greatly,* Job 21. 6; 37. 1; Ps. 55. 5.
5 Heb. *hunted.*
y ch. 28. 3, 4; Ro. 11. 29; He. 11. 20.
z 1 Sa. 30. 4; Pr. 1. 24-28; 19. 3; Lu. 13. 24-28; He. 12. 17.
6 Esau is now exceedingly grieved at the thought of the blessing being conveyed to Jacob. But as he had formerly indicated such profane indifference about the birthright, or spiritual promise and future inheritance, it is probable that the same carnal mind which led to contempt of it, now leads to inordinate sorrow for the loss of temporal dominion and prosperity; and he earnestly entreats that these should be given him.
a ver. 19-33; 2 Ki. 10. 19; Mal. 2. 10; 1 Th. 4. 6.
7 Jacob signifies *supplanter.* But it was not true that Jacob had 'taken it away' either by violence or fraud; Esau basely sold it himself, ch. 25. 31-34; 32. 28; John 1. 47.

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b ver. 29; ch. 25. 23; Ro. 9. 10-12.
1 Or, *supported.*
c ver. 34, 36; ch. 49. 28; Is. 65. 14; He. 12. 17.
d ch. 36. 6-8; Jos. 24. 4.
2 Or, *of the fatness,* ver. 28. From this it appears, and all historical accounts confirm it, that the temporal condition of the two brothers were very much alike; for Mount Seir was a high mountainous country, abounding in springs, and, on the Israelites' return from Egypt, full of *vineyards* and *fruitful fields,* Nu. 20. 17; though now, as prophesied, it is utterly desolate, Is. xxxiv. Je. xlix. Eze. xxix. Joel iii. Amos i. Ob. Mal. i.
e ch. 32. 6.
f 2 Sa. 8. 14; 1 Ki. 11. 15-17; 2 Ki. 14. 7, 10; 1 Ch. 18. 11-13; 2 Ch. 25. 11, 12; Ps. 60. 8; Ob. 17-21.
g 2 Ki. 8. 20-22; 2 Ch. 21. 8.
3 This imported that Esau and his seed should live much by war, violence, and rapine; should be subjected to the Hebrew yoke; but should afterwards throw it off; see marg. ref. on the verse.
h ch. 4. 5-8; Eze. 25. 12-14; 35. 5; Amos 1. 11, 12; Ob. 10-14; 1 John 3. 12.
i ch. 35. 29; 50. 4, 10, 11; De. 34. 8; 2 Ch. 35. 24; Ps. 35. 14.
4 When it was customary for the different branches of the family to be present, and which would be a favourable opportunity for revenge; and when he would no longer be withheld by respect for his father, whose death he soon expected, though in this he was mistaken; and the providence of God, who watched overthem, brought it about that they met to bury their father in peace and amity. Let us beware of gratifying malignant feelings. The causes, real or imaginary, for indulging them will disappear. Bearing and forbearing are great virtues.
k 2 Sa. 13. 28, 29; Ec. 7. 9; Ep. 4. 26, 27; 1 John 3. 12-15.
l ch. 37. 18-20; 42. 21, 22; Job 20. 12-14; Ps. 64. 5; Pr. 2. 14; 4. 16, 17.
m ver. 8, 13; ch. 28. 7; Pr. 30. 17; Je. 35. 14; Ac. 5. 29.
n ch. 11. 31; 12. 4, 5; 28. 10.
o ch. 31. 38.
p Pr. 19. 21; La. 3. 37; Ja. 4. 13-15.
q ch. 4. 8-16; 9. 5, 6; 2 Sa. 14. 6, 7; Ac. 28. 4.
5 Under this impression, that if Esau slew Jacob, either public justice, or the vengeance of God, as in the case of Cain, would pursue him.
r Nu. 11. 15; 1 Ki. 19. 4; Job 3. 20-22; 7. 16; 14. 13; Jonah 4. 3, 9.
s ch. 26. 34, 35; 28. 8; 34. 1, 2.
6 From the vexation caused by Esau's marriage among the unbelieving children of Heth, great mischiefs had arisen, and she pretends this as a reason for sending Jacob away among his kindred.

CHAP. XXVIII.
A.M.2244. B.C.1760
a ver. 3, 4; ch. 27. 27-33.
b ch. 24. 3, 37; 26. 34; 35; 27. 46; 34. 9, 16. Ex. 34. 15, 16; 2 Co. 6. 14-16.

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2 Arise, go to [c]Padan-aram,[1] to the house of Bethuel thy mother's father, and take thee a wife from thence of the daughters of [d]Laban thy mother's brother.

3 And [e]God Almighty bless thee,[2] and [f]make thee fruitful, and multiply thee, that thou mayest be a multitude of people;[3]

4 And give thee [g]the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger,[4] [h]which God gave unto Abraham.

5 And Isaac sent away Jacob; and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

6 ¶ When [i]Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from thence; and that, as he blessed him, he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan;

7 And [k]that Jacob obeyed his father and his mother, and was gone to Padan-aram;

8 And Esau seeing that [l]the daughters of Canaan pleased not[5] Isaac his father;

9 Then went Esau [m]unto Ishmael, and took unto the wives which he had Mahalath[6] the daughter of Ishmael, Abraham's son, the sister of Nebajoth, to be his wife.[7]

10 ¶ And Jacob went out from Beer-sheba, and [n]went toward Haran.[8]

11 And he lighted upon a certain place, and tarried there all night, because the sun was set:[9] [o]and he took of the stones of that place, and put *them for* his pillows, and lay down in that place to sleep.[10]

12 And [p]he dreamed, and behold a ladder[q][11] set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it.

13 And, behold, [r]the LORD stood above it, and said, [s]I *am* the LORD God of Abraham thy father, and the God of Isaac: [t]the land whereon thou liest, to thee will I give it, and to thy seed;

14 And [u]thy seed shall be as the dust of the earth; and thou shalt spread abroad[1] [v]to the west, and to the east, and to the north, and to the south: [w]and in thee, and in thy seed, shall all the families of the earth be blessed.

15 And, behold, [x]I *am* with thee, and will keep thee in all *places* whither thou goest, and will bring thee again unto this land; for I will not leave thee, [y]until I have done *that* which I have spoken to thee of.

16 ¶ And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place, [z]and I knew *it* not.

17 And [a]he was afraid, and said, How dreadful *is* this place![2] this *is* none other but [b]the house of God, and this *is* the gate of heaven.

18 And Jacob rose up early in the morning, and took the stone that he had put *for* his pillows, and [c]set it up *for* a pillar, and [d]poured oil upon the top of it.[3]

19 And he called [e]the name of that place Beth-el:[4] but the name of that city *was called* Luz at the first.[5]

20 And Jacob [f]vowed a vow,[6] saying, [g]If God will be with me, and will keep me in this way that I go, and [h]will give me bread to eat, and raiment to put on,

21 So that I come again to my father's house in peace, [i]then shall the LORD be my God:[7]

22 And this stone, which I have set *for* a pillar, shall be [k]God's house: and of all that thou shalt give me, [l]I will surely give the tenth unto thee.

CHAPTER XXIX.

Jacob cometh to the well of Haran, 1—8. *He taketh acquaintance of Rachel,* 9—12. *Laban entertaineth him,* 13—17. *Jacob covenanteth for Rachel,* 18—22. *He is deceived with Leah,* 23—27. *He marrieth also Rachel, and serveth for her seven years more,* 28—30. *Leah is fruitful, and beareth Reuben, Simeon, Levi, and Judah,* 31—35.

THEN [a]Jacob went[8] on his journey, and [b]came into the land of the people[9] of the east.[10]

2 And he looked, and behold [c]a well in the field, and, lo, [d]there *were* three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone *was* upon the well's mouth.

3 And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place.

A.M.2244. B.C.1760

c ch. 22.20-23; 24. 10, 15-24; 25. 20; 31. 18, 35. 9; 46. 15.
1 Aram is Syria; Padan-aram, the plain of Syria, the northern part of Mesopotamia.
d ch. 24. 29, 50.
e ch. 17.1-6; 22.17, 18; 35.11; 43.14; 48.3; Ex. 6.3; 2 Co. 6.18; Re. 21.22.
2 He here voluntarily and solemnly ratifies and confirms the blessing.
f ch. 1.23; 9.1; 24.60, 41.52; Ps. 127.3-5.
3 Heb. *an assembly of people.*
g ch. 12.1-3,7; 15.5-7; 17.6-8; 22.17, 18, Ga 3.8, 14; Ep. 1.3.
4 Heb. *of thy sojournings.*
h ch. 13.14-17; 15.18-21; Ps. 105.6-12; He. 11.9-13.
i ch. 27.33.
k ch. 27.43; Pr. 30.17; Ep. 6.1-3.
l ver. 1; ch. 24.3; 26.34, 35.
5 Heb. were *evil in the eyes,* 1 Sa. 8.6. *marg.*
m ch. 25.13-17. 36.3.
6 Called also, *Bashemath,* ch. 36.3.
7 The same profane spirit of disregard to the commands and promises of God, still characterizes Esau. Ishmael himself was dead 14 years before, and his going to Ishmael means to his family. Nabajoth was Ishmael's eldest son, (ch. 25.13.) Esau thus manifested his disregard of all the promises made to Abraham, and the revelation that the promised Seed was not to descend from the bondwoman; besides adding another to the two wives he had already married.
n ch. 11.31; Ho. 12.12.
8 Ac. 7.2; *Charran.*
9 He had travelled 48 miles, the distance from Beer-sheba to Luz or Bethel.
o Mat. 8.20.
10 Wrapping their heads in their mantles, the Arabs, like Jacob here, often sleep abroad, with a stone for their pillow.
p ch. 15.1, 12. 20. 6, 7; 37.5-11; xl. xli. Nu 12.6; Job 4.12-21; 33.15, 16; Da. ii. iv. 7.1; Mat. 1.20; 2.12, 13, 19.
q ch. 32.1, 2. 2 Ch. 16.9; Is. 41.10; John 1.51; 2 Ti. 4.16, 17; He. 1.14.
11 This ladder seems to have been an emblem of the gracious care which the God of heaven takes of the inhabitants of the earth; especially of such as fear and trust in him. This is, in many things, carried on by the ministry of holy angels, executing his mandates, and reporting their services. But it is vouchsafed to us only through Jesus Christ, as 'God manifest in the flesh;' the mediator and advocate for sinners. He is the true Ladder; and Jacob, as well as Abraham, 'saw his day and was glad.' We may conclude that what was *seen* in vision was as heard in the promises, giving the patriarch a glimpse of that glory which should be accomplished in his Seed.' —*Fuller.*
r ch. 35.1, 6, 7; 48.3.
s ch. 15.1; 31.42; 32.9; 46.3; Ex. 3.6, 15, 16; Mat. 22.32.
t See on ver. 4.
u ch. 13.16; 35.11, 12; Nu. 23.10.

A.M.2244. B.C.1760

1 Heb. *break forth.*
v De. 12.20; Mat. 8.11.
w ch. 12.3; 18.18; 22.18; 26.4; Ga. 3.16.
x ver. 20, 21; ch. 26.24; 31.3; 39.2, 21; 46.4; Ex. 3.12; Jos. 1.5; Ju. 6.16; Ps. 46.7, 11. Is. 7.14; 8.10; 43.2; Je. 1.19; Mat. 18.20; 28.20; Ro. 8.31; He. 13.5, 6.
y Nu. 23.19; Jos. 23.14-16; Mat. 24.35.
z Ex. 3.5; Jos. 5.15; Job 9.11.
a Ex. 3.6; Ju. 13.22; Mat. 17.6; Re. 1.17.
2 A near view of God, even in mercy, fills the soul with solemn and reverential awe; and Jacob's exclamation is both natural and becoming; compare Job's expression, ch. 42.5, 6.
b ver. 22; 2 Ch. 5.14; Ec. 5.1; He. 10.21; 1 Pet. 4.17.
c ch. 31.13, 45; 35.14, 20; Jos. 24.26, 27; 1 Sa. 7.12; 2 Sa. 18.18; Is. 19.19.
d Le. 8.10-12; Nu. 7.1.
3 It was most suitable and natural to set up this stone as a memorial of this wondrous and gracious vision, & pouring oil upon it, as a thank-offering to God, was a suitable acknowledgment of gratitude, as well as a consecration of it as an altar to the worship of God. Vegetable oil was and is much used as diet, and would be thought as indispensable as bread to a person making even a hasty journey.
e ch. 12.8; 35.1; 48.3; Ju. 1.22-26; Ho. 12.4.5.
4 That is, *The house of God.*
5 See note, ch. 13.3. This place afterwards became of considerable importance. Here Jeroboam set up his golden calves; whence the prophet Hosea, (ch. 4.15) calls it *Beth-aven,* or the *house of vanity* or *idols,* instead of the name *house of God,* here given it.
f Le. xxvii. Nu. 6.1-20; 21.2, 3; Ju. 11.30, 31; 1 Sa. 1.11; 14.24; 2 Sa. 15.8; Ne. ix. x. Ps. 76.11; 119.106. Ec. 5.1-7; Is. 19.21; Jonah 1.16; Ac. 18.18; 23.12-15.
6 This is the first instance of a vow mentioned in scripture; see Index, art. *Vow.*
g See on ver. 15.
h 1 Ti. 6.8.
i Ex. 15.2; De. 26.17; 2 Ki. 5.17.
7 Jacob already owned God as his own God; but he here engages, that in testimony of gratitude to God for his goodness, that both he and his posterity should own & serve Him. The stone was afterwards turned by him, as he promised, into an altar for the worship of God.
k ver. 17; ch. 35.1-15.
l ch. 14.20; Lev. 27.30-33; De. 14.22, 23.

CHAP. XXIX.

A.M.2244. B.C.1760

a Ps. 119.32; Ec. 9.7.
8 Heb. *lifted up his feet.*
b ch. 28.5-7; Nu. 23.7; Ju. 6.3, 33; 7.12; 8.10; 1 Ki. 4.30.
9 Heb. *children.*
10 The name *Easterns,* is in scripture given to the inhabitants of Mesopotamia, and the whole country beyond the Euphrates.
c ch. 24.11; Ex. 2.15.
d Ps. 23.2; Ca. 1.7; Is. 49.10; Re. 7.17.

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4 And Jacob said unto them, My brethren, whence *be* ye? and they said, Of[e] Haran *are* we.

5 And he said unto them, Know ye Laban the son of Nahor?[1] And they said, We know *him.*

6 And he said unto them, [f]*Is* he well?[2] and they said, *He is* well; and, behold, Rachel his daughter cometh with the sheep.

7 And he said, [g]Lo, *it is* yet high day,[3] neither *is it* time that the cattle should be gathered together: water ye the sheep, and go *and* feed *them.*

8 And they said, We cannot, [h]until all the flocks be gathered together, and *till* they roll the stone from the well's mouth; then we water the sheep.[4]

9 ¶ And while he yet spake with them, [i]Rachel came with her father's sheep; for she kept them.

10 And it came to pass, when Jacob saw Rachel, the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, [k]and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother.

11 And Jacob [l]kissed Rachel, and lifted up his voice, and wept.

12 And Jacob told Rachel that he *was* her father's [m]brother,[5] and that he *was* Rebekah's son: [n]and she ran and told her father.

13 And it came to pass, when Laban heard the tidings[6] of Jacob his sister's son, that he [o]ran to meet him, and embraced him, and [p]kissed him, and brought him to his house. And he told Laban all these things.

14 And Laban said to him, Surely thou [q]*art* my bone and my flesh.[7] And he abode with him the space of a month.[8]

15 ¶ And Laban said unto Jacob, Because thou *art* my brother, shouldest thou therefore serve me for nought? tell[r] me, what *shall* thy wages *be?*

16 And Laban had two daughters: the name of the elder [s]*was* Leah, and the name of the younger *was* Rachel.

17 Leah *was* tender-eyed;[9] but [t]Rachel was [u]beautiful and well favoured.

18 And Jacob [v]loved Rachel; and said, [w]I will serve thee seven years for Rachel thy younger daughter.[10]

A.M.2244. B.C.1760

e ch. 27. 43; 28. 10.
1 The grandson of Nahor, who is mentioned rather than Bethuel, as being the head of the family.
f ch. 43. 27.
2 *Is peace to him?* meaning, does he enjoy prosperity & happiness? & they said, he prospers, ch.37.14; Ex. 18. 7; 1 Sa. 17. 22; *marg.*
g Ge. 6. 10.
3 Heb. *yet the day is great.* Much of the day remains, & it is not time to gather the sheep into the folds for the night; they should be watered and sent to pasture.
h ver. 3.
4 Probably there was some regulation agreed on to prevent the unequal use of the water. Wells are of great value in Eastern countries, and kept shut up to prevent the water being wasted, or the well filled up with the shifting sands. Sometimes the well is private property, & under the charge of a particular person, in this case, probably of Laban, and could not be opened till Rachel came.
i ch. 24. 15; Ex. 2. 16.
k Ex. 2. 17.
l ver. 13; ch. 33. 4; 43. 30; 45. 2, 14, 15; Ex. 4. 27; 18. 7.
m ch. 13. 8; 14.14-16.
5 The word *brother* is often used in scripture for a near relation.
n ch. 24. 28.
6 Heb. *hearing.*
o ch. 24. 29.
p Lu.7.45; Ro.16.16.
q ch. 2. 23; Ju. 9. 2; 2 Sa. 5. 1; 19. 12, 13.
7 That is, 'of the same race, near relations.' *Note.* Those are hard hearted indeed, that are unkind to their relations, and that *hide themselves from their own flesh,* Is. 58. 7. —*Henry.*
8 Heb. *a month of days.*
r ch. 30. 28; 31. 7.
s ver. 17, 25-32; 30. 19; 31.4; 33.2; 35.23, 46.15; 49.31; Ru.4. 11.
9 That is, not as commonly understood, but of delicate soft eyes. This was Leah's chief recommendation; but Rachel was much superior; she was beautiful in countenance, & her person handsome and elegant.
t ver. 6-12, 18; ch.30. 1, 2, 22; 35. 19,20,24; 46.19-22; 48.7; 1Sa. 10.2; Je.31.15; Mat. 2. 18.
u ch. 12. 11; 24. 16; 39. 6; Pr. 31. 30.
v ver. 20, 30.
w ch. 31. 41; 34. 12; Ex. 22. 16, 17; Ho. 3. 2; 12. 12.
10 It was the custom in these times for the father to receive a portion for his daughter, and as Jacob had none to give, he engages to give an equivalent in seven years' personal service. This custom, according to modern travellers, prevails in the countries of the East to this day. We cannot help thinking that very wise ends in the providence of God, have been served, in illustrating and confirming the Word of God, by the circumstance that the ancient manners and customs of the East have continued so stationary to the present day.

A.M.2244. B.C.1760

x Ps. 12. 2.
1 According to the custom of many eastern tribes, Jacob, as the nearest relation who could lawfully marry Rachel, had a right to claim her in marriage. Esau, his elder brother, might have claimed Leah, but Jacob had a right to claim the younger daughter of Laban.
y Ca. 8. 6,7; 1Co. 13. 7; 2 Co. 5. 14.
A.M.2251. B.C.1753
2 She had been engaged to him by positive & solemn contract, and having now fulfilled the conditions, he justly calls her his wife.
3 All such private contracts were completed by the elders or rulers, in the presence of all the people, ch. 23. 11-18.
z Ju. 14.10-18; Ru.4. 10-13; Mat.22.2-10; 25. 1-10; John 2. 1-10; Re. 19. 9.
a ch. 24. 65; 38. 14, 15.
4 In the evening it was customary to convey the bride, *veiled,* to her husband's house. Thus Jacob, who had deceived Isaac by personating Esau, was imposed on by Laban and Leah, in a most important concern, by a similar deception! In this the Lord was righteous, but the parties concerned were highly criminal.—*Scott.*
b ch. 16. 1; 24.59; 30. 9-12; 46. 18.
5 Chardin observes that none but very poor people marry a daughter in the East without giving her a female slave for a handmaid, there being no hired servants there as in Europe. See Pr. 12. 9.
c ch.27.35,36; Pr.11. 31; Mat. 7. 2; John 21. 17; Re. 3. 19.
6 Heb. *price.*
7 Though there are still some traces of a similar usage, yet it is not well ascertained that there was such a law or custom as Laban here pleads. It was probably the mere pretence of covetousness & injustice. At all events, he ought to have declared it so at the beginning, rather than at the end of the 7 years.
d ch. 2.2,3; 8. 10-12; Le.18.18; Ju.14.12; Mal. 2. 15; Mat. 19. 5.
8 That is, to complete the marriage by observing the customary feast of seven days.
e ver. 20.
f See on ver.24; ch. 30. 3-8; 35. 22, 25; 37. 2.
g ver. 20. 31; 44. 20, 27.
h ver.18; ch.30.25,26; 31.15; 1Sa.18.17-27; Ho. 12. 12.
i ver. 30; ch. 27. 41; De.21.15; Mal. 1.3; Mat. 6. 24; 10. 37; Lu.14. 26; John 12. 25.
9 Not absolutely hated, notwithstanding the imposition practised upon him; but loved her greatly less than he loved Rachel.
k ch. 21. 1, 2; 25. 21; 30. 2,22; Ju. 13. 2,3; 1 Sa. 1. 5, 20, 27; 2. 21; Ps. 127. 3.
l ch. 35. 22; 49. 3,4; 1 Ch. 5. 1.
10 That is, *See a son.*
m Ex.3.7; 4.31; 1Sa. 1.11,20; 2 Sa. 16.12; Ps. 25.18; Lu. 1.25.
n ch. 30. 6, 8, 18, 20.
o ch. 34. 30; 42. 24.
11 That is, *Hearing.*

19 And Laban said, [x]*It is* better that I give her to thee, than that I should give her to another man:[1] abide with me.

20 And Jacob served seven years for Rachel; and they seemed unto him *but* a few days, [y]for the love he had to her.

21 ¶ And Jacob said unto Laban, Give *me* my wife,[2] for my days are fulfilled, that I may go in unto her.

22 And Laban gathered together all the men of the place,[3] [z]and made a feast.

23 And it came to pass in the evening, that he took Leah his daughter, and [a]brought her to him;[4] and he went in unto her.

24 And Laban gave unto his daughter Leah, [b]Zilpah his maid *for* an handmaid.[5]

25 And it came to pass, that, in the morning, behold, it *was* Leah: and he said to Laban, What *is* this thou hast done unto me? did not I serve with thee for Rachel? [c]wherefore then hast thou beguiled me?

26 And Laban said, It must not be so done in our country,[6] to give the younger before the first-born.[7]

27 Fulfil her [d]week,[8] and [e]we will give thee this also, for the service which thou shalt serve with me yet seven other years.

28 And Jacob did so, and fulfilled her week; and he gave him Rachel his daughter to wife also.

29 And Laban gave to Rachel his daughter, [f]Bilhah his handmaid to be her maid.

30 And he went in also unto Rachel, and [g]he loved also Rachel more than Leah, and [h]served with him yet seven other years.

31 ¶ And when the LORD saw that Leah [i]*was* hated,[9] [k]he opened her womb: but Rachel *was* barren.

32 And Leah conceived, and bare a son; and she called [l]his name [10]Reuben: for she said, Surely the LORD hath [m]looked upon my affliction; now therefore my husband will love me.

33 And she conceived again, and bare a son; and said, [n]Because the LORD hath heard that I *was* hated, he hath therefore given me this *son* also: and she [o]called his name Simeon.[11]

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34 And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have born him three sons: therefore [p]was his name called Levi.[1]

35 And she conceived again, and bare a son; and she said, Now will I praise the LORD: therefore she [q]called his name Judah;[2] and left[3] bearing.

CHAPTER XXX.

Rachel, in grief for her barrenness, giveth Bilhah her maid unto Jacob, 1—4. *She beareth Dan and Naphtali,* 5—8. *Leah giveth Zilpah her maid, who beareth Gad and Asher,* 9—13. *Reuben findeth mandrakes, with which Leah buyeth her husband of Rachel,* 14—16. *Leah beareth Issachar, Zebulun, and Dinah,* 17—21. *Rachel beareth Joseph,* 22—24. *Jacob desireth to depart,* 25, 26. *Laban stayeth him on a new covenant,* 27—36. *Jacob's policy, whereby he becometh rich,* 37—43.

AND when [a]Rachel saw that she bare Jacob no children, [b]Rachel envied her sister; and said unto Jacob, Give me children, [c]or else I die.

2 And Jacob's [d]anger was kindled[4] against Rachel; and he said, [e]*Am* I in God's stead, who hath [f]withheld from thee the fruit of the womb?

3 And she said, [g]Behold my maid Bilhah, go in unto her; and [h]she shall bear upon my knees,[5] that I may also have children by her.

4 And she gave him Bilhah her handmaid [i]to wife; and Jacob went in unto her.[6]

5 ¶ And Bilhah conceived, and bare Jacob a son.

6 And Rachel said, [k]God hath judged me, and hath also heard my voice, and hath given me a son: therefore called she his name Dan.[7]

7 And Bilhah, Rachel's maid, conceived again, and bare Jacob a second son.

8 And Rachel said, With great wrestlings[8] have I wrestled with my sister, and I have prevailed: [l]and she called his name Naphtali.[9]

9 When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife.

10 And Zilpah, Leah's maid, bare Jacob a son.

11 And Leah said, A troop cometh: and [m]she called his name Gad.[10]

12 And Zilpah, Leah's maid, bare Jacob a second son.

13 And Leah said, Happy am I,[11] for the daughters [n]will call me blessed: [o]and she called his name Asher.[12]

A.M.2251. B.C.1753

p ch. 49.5-7; Ex.2.1; 32.26-29; De. 33.8-10.

1 That is, *Joined.* From Levi was sprung the tribe of the Levites, who, instead of the first-born were *joined* to the priests in the service of the sanctuary. See Nu. 18. 2, 4.

q ch. 44. 18-34: 49. 8-12; De. 33. 7; 1 Ch. 5. 2; Mat. 1. 2.

2 *Praise* or *Confession.* One who acknowledges God, and gives him the praise due unto his name; and who himself shall be owned and praised as chief among his brethren. See ch. 49. 8.

3 Heb. *stood from bearing.*

CHAP. XXX.

A.M.2256. B.C.1748

a ch. 29. 31.

b ch. 37. 11; 1 Sa. 1. 48; Ps.106.16; Pr.14. 30; 27. 4; 1 Co. 3. 3; Ga. 5. 21; Ja. 4. 5.

c ch. 35. 16-19; Nu. 11.15; 1 Ki.19.4; Job 3. 1-3,11,20-22; 5.2; 13. 19; Je. 20.14-18; Jonah 4. 3, 8; 2 Co. 7. 10.

d ch. 31. 36; Ex. 32. 19; Mat. 5.22; Mar. 3. 5; Ep. 4. 26.

4 His anger burned hot at a speech so unreasonable.

e ch.25.21;50.19;1Sa. 1. 5; 2 5,6; 2 Ki.5.7

f De.7.13,14; Ps.113. 9; 127. 3; Lu. 1.42.

g ver. 9; ch. 16. 2, 3.

h ch. 50.23; Job 3.12.

5 Heb. *be built by her;* Samaritan, *I shall be nurse.* When a woman gave to her husband one of her slaves, the children were reckoned hers. 'That I may have children;' may also *be built up* by her. Arab. ver. *my house may be built;* that is to say, a family or people be sprung from me. See ch.16.2; *marg.* Ru. 4. 11.

i ch.16.3; 21.10; 25.1, 6; 33.2; 35.22; 2 Sa. 12. 11.

6 Rachel might, in some measure, be induced to this conduct by the same motives which influenced Sarah in a similar case; and Jacob doubtless supposed that he was merely imitating his illustrious progenitor, but the circumstances were, in all respects, so different, as to render their conduct far less excusable.—*Scott.*

k ch. 29. 32-35; Ps. 35. 24; La. 3. 59.

7 That is, *Judging.* Hath judged, or done justice, ch.49. 16,17; De. 33.22; Ju. 13. 2, 24; 15. 14-20.

8 Heb. *wrestlings of God,* Ex. 9. 28; 1 Sa. 14. 15; *marg.*

l ch.49.21; De.33.23.

9 That is, *My wrestling;* because with great wrestlings she had earnestly desired and prayed for children, Ch. 32. 24, 25: Mat. 4. 13.—*Nephthalim.*

m ch. 49. 19; De. 33. 20, 21.

10 Prosperity, or as in our version, 'a troop cometh.' The versions seem much divided on the meaning of this word. There seems evident allusion to the idea of a *troop* in Gen. 49.19, 'Gad, a troop shall overcome him, but he shall overcome at the last.' See Is. 65. 11.

11 Heb. *In my happiness.*

n Pr. 31. 28; Ca. 6.9; Lu. 1. 48.

o ch. 49. 20; De. 33. 24, 25.

12 That is, *happy.*

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p Ca. 7. 13.

1 Interpreters have wasted much time and pains in endeavouring to ascertain what is intended by the Hebrew word *dudaim.* The greatest number, however, agree with the ancient versions, rendering it *mandrakes,* a species of *melon.* It grows low, like a lettuce, to which its leaves have a great resemblance, except that they have a dark green colour. The flowers are purple, & the root is for the most part forked. The fruit, when ripe in the beginning of May, is of the size and colour of a small apple, exceedingly ruddy, and of a most agreeable odour.—See Harris' Nat. Hist. and Paxton.

q Nu. 16 9,10, 13; Is. 7. 13; Eze. 16. 47; 1 Co. 4. 3.

2 The desire, by no means improper in itself, though often inordinately entertained by the Jewish women, of being the mother of the promised Seed, & obtaining the blessing of Abraham, seems to have been the main cause of these contentions. The desire of avoiding the reproach of barrenness, together with envy, jealousy, & pride, must have mingled with it.

r ver. 22; Ex. 3. 7; 1 Sa. 1. 20, 26, 27; Lu. 1. 13.

s ch. 49. 14, 15; De. 33. 18.

3 As in margin, *a hire.* She concludes that God had rewarded her for this action by giving her a son, instead of acknowledging she had done wrong. We must not always judge that conduct is right because it turns out as we desire. Yet how common is it to judge of the propriety of actions by their success, or the want of it.

t ver. 15; ch. 29. 34.

u ch. 49.13, Ju.4.10; 5. 14; Ps. 68. 27.

4 That is, *Dwelling,* Mat. 4. 13; *Zabulon.*

v ch. 34. 1-3, 26; 46. 15.

5 That is, *Judgment.*

w ch. 8. 1; 1 Sa. 1.19, 20; Ps. 105. 42.

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x ver. 2; ch. 21. 1, 2; 25. 21; 29. 31; Ps. 113. 9; 127. 3.

y ch. 29.31; 1 Sa.1.6; Is. 4. 1; Lu. 1. 25.

6 See note ver. 15.

z ch. 37.2.4; 42.6; 48. 1,&c. 49.22-26; De. 33. 13-17; Eze. 37. 16; Ac.7.9-15; He. 11. 21, 22; Re. 7. 8.

7 That is, *Adding,* ch. 35. 17. 18.

a ch. 24. 6, 7; 26. 3; 27. 44, 45; 28. 13,15; 31.13; Ac.7.4,5; He. 11. 15, 16.

b ch. 29.19,30; 31.26, 31, 41; Ho. 12. 12.

8 His fourteen years of service were now fulfilled, and he desires to quit so ungrateful a service, and such covetous exaction of his labours, to return to the land of his father—the land of promise—having no other substance than his large family. God, however, rewards his toil, and defeats the covetousness of Laban.

c ver. 29,30; ch.31.6, 38-40.

d Ex. 3.21; Ne.1.11; 2.5; Da. 1. 9; Ac.7. 10.

14 ¶ And Reuben went, in the days of wheat-harvest, and found [p]mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes.[1]

15 And she said unto her, [q]*Is it* a small matter that thou hast taken my husband?[2] and wouldest thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to-night for thy son's mandrakes.

16 And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for surely I have hired thee with my son's mandrakes. And he lay with her that night.

17 And [r]God hearkened unto Leah, and she conceived, and bare Jacob the fifth son.

18 And Leah said, God hath given me my hire, because I have given my maiden to my husband: [s]and she called his name Issachar.[3]

19 And Leah conceived again, and bare Jacob the sixth son.

20 And Leah said, God hath endowed me *with* a good dowry; [t]now will my husband dwell with me, because I have born him six sons: [u]and she called his name Zebulun.[4]

21 And afterwards she bare a daughter, [v]and called her name Dinah.[5]

22 ¶ And God [w]remembered Rachel, and God hearkened to her, [x]and opened her womb.

23 And she conceived, and bare a son; and said, God hath [y]taken away my reproach:[6]

24 And [z]she called his name Joseph;[7] and said, The LORD shall add to me another son.

25 ¶ And it came to pass, when Rachel had born Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and [a]to my country.

26 Give *me* [b]my wives and my children, for whom I have served thee, and let me go: for [c]thou knowest my service which I have done thee.

27 And Laban said unto him, I pray thee, if I have found [d]favour in thine eyes, *tarry: for* I have learned by ex-

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perience that [e]the LORD hath blessed me for thy sake.

28 And he said, [f]Appoint me thy wages, and I will give *it.*

29 And he said unto him, [g]Thou knowest how I have served thee, and how thy cattle was with me.

30 For *it was* little which thou hadst before I *came*, and it is *now* increased[1] unto a multitude; [h]and the LORD hath blessed thee since my coming:[2] and now, [i]when shall I provide for mine own house also?

31 And he said, What shall I give thee? And Jacob said, [k]Thou shalt not give me any thing.[3] If thou wilt do this thing for me, I will again feed *and* keep thy flock.

32 I will pass[4] through all thy flock to-day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats; and [l]*of such* shall be my hire.

33 So shall my [m]righteousness answer for me in time to come,[5] when it shall come for my hire before thy face: every one that *is* not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me.

34 And Laban said, Behold, [n]I would it might be according to thy word.[6]

35 And he removed that day the he-goats that were ring-straked and spotted, and all the she-goats that were speckled and spotted, *and* every one that had *some* white in it, and all the brown among the sheep, and gave *them* into [o]the hand of his sons.

36 And he set three days' journey[7] betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks.

37 ¶ And [p]Jacob took him rods of green poplar, and of the hazel and chesnut-tree, and pilled white strakes in them, and made the white appear which *was* in the rods.[8]

38 And he set the rods which he had pilled before the flocks in the gutters in the watering-troughs, when the flocks came to drink, that they should conceive when they came to drink.

39 And the flocks conceived before

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e ver. 30; ch. 12. 3; 39. 2-5, 21-23; Ps. 1. 3; Is. 61. 9.
f ch. 29. 15.
g See on ver. 5; Ep. 6. 5-8; Co. 3. 22-25; Tit. 2. 10; 1 Pe. 2. 18.
1 Heb. *broken forth.*
h ver. 27.
2 Heb. *at my foot*, or, 'according to my footsteps,' or, 'by my movements & undertakings,' God hath blessed them all.
i 2 Co. 12. 14; 1 Ti. 5. 8.
k 2 Sa. 21. 4-6.
3 Any stated wages, but such as God shall allot me, Ps. 118. 8; He. 13. 5.
4 Or, 'pass thou.'
l ch. 31. 8.
m ch. 31. 37; 1 Sa. 26. 23; 2 Sa. 22. 21; Ps. 37. 6.
5 Heb. *to-morrow*, Ex. 13. 14.
n Nu. 22. 29; 1 Co. 7. 7; 14. 5; Ga. 5. 12; Re. 3. 15.
6 Jacob well knew the covetous and selfish disposition of Laban, and he will rather trust to the blessing of God, on his skill and labour, than enter into any agreement with him. He would have none of the flock that were speckled, & spotted and brown, & yet he was to receive for his hire of such as they should produce; so that it would appear that it was by no dishonesty of his that his share had increased, and God would thus be the judge between them. Laban eagerly seizes upon a proposal that seemed so little likely to benefit Jacob.
o ch. 31. 9.
7 Laban acted with uncommon caution, not only committing those of the flock of the colours for which Jacob had stipulated, to the hands of his sons, but removing Jacob and the flocks he tended, to a distance of three days' journey. The usual way for the wealthy possessors of large flocks in these countries, was to remove from place to place, over wide, and probably unappropriated, pastoral plains & districts of country.
p ch. 31. 9-13.
8 It is amazing what labour is often expended by good men in attempting, on grounds very unsatisfactory indeed, to account by natural causes for effects recorded in the word of God, as brought about by a special, nay even a miraculous interposition of the Almighty; and after all they are obliged to confess their attempts abortive. Such have been some of those made to account for the effect consequent upon Jacob's use of the 'pilled' rods here narrated; while it is plain that the simple state of the case is, that God, who had seen the injustice of Laban, determined to punish him and to reward Jacob; & that when he appeared to him in a dream, ch. 31. 9, and showed him the produce of his flock to be according to his wishes he ordered him to make use of the rod as a trial of his faith, and as a test of his obedience.

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q ch. 31. 9-12; Ex. 12. 35, 36; Je. 27. 5, 6.
r ver. 30; ch. 13. 2; 24. 35; 26. 13, 14; 28. 15; 31. 7, 8; 32. 10; 33. 11; 36. 7.

CHAP. XXXI.

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a ver. 8, 9; Job 31. 31; Ps. 120. 3-5.
b Es. 5. 11; Job 31. 24, 25; Ps. 17. 14; 49. 16, 17; Is. 5. 14; Je. 9. 23; Mat. 4. 8; 1 Pe. 1. 24.
1 That is, 'all this riches;' that in which men glory as the source of power and influence, & the means of display. Jacob heard the murmurings, & probably threatenings, of Laban's sons, & he dreaded some mischief, or at least great trouble and disquiet, and he resolved to return to his own country; Laban himself also betrayed his uneasy & suspicious feelings.
c ch. 4. 5; 1 Sa. 18. 9. 11; Da. 3. 19.
d ch. 30. 27.
2 Heb. *as yesterday and the day before*, Ex. 4. 10; De. 19. 4; 1 Sa. 19. 7. *Margins.*
e ch. 28. 15, 20, 21; 32. 9; 35. 1; 46. 2, 3; 50. 24.
f ch. 26. 3-5; 28. 4, 13; 30. 25.
3 As I have been with thee hitherto, I will still protect and bless thee. The Chald. Par. has it, 'My WORD shall be for thy aid.' Such an encouragement was both necessary & most comforting to Jacob at such a time. He had many difficulties to encounter whether he returned or remained; & this promise would support him on his journey. We find him pleading it with God, ch. 32. 9, when threatened with the attack of his brother Esau with 400 men.
4 He had probably been absent at some distance with the flocks, & might rather choose to converse with them privately, than in the presence of any of Laban's family.
g ver. 2, 3. ver. 42, 53; ch. 32. 9; 48. 15, 50. 17.
i ver. 38-42; ch. 30. 29; 1 Ti. 2. 9, 10.
k ver. 41; Le. 26. 26; Nu. 14. 22; Ne. 4. 12; Job 19. 3; Is. 4. 1; Zec. 8. 23.
5 The ancient versions differ greatly in the rendering of these words. Most probably a definite is used for an indefinite number, as in Le. 26. 26; Nu. 14. 22; Job 19. 3; Ec. 7. 19; Zec. 8. 23; Re. 2. 10.
l ver. 29; ch. 20. 6; Ps. 105. 14; Is. 54. 17.
6 God overruled every thing for my welfare and prosperity. None are so safe as those who are in the keeping of the Almighty. He can easily defeat all the counsels of their enemies. If God be for us who can be against us?
m ch. 30. 32.
n ch. 50. 16; Es. 8. 1, 2; Ps. 50. 10; Pr. 13. 22; Mat. 20. 15.
7 Jacob very truly declares here, that it was by the special interposition and blessing of God, that he was thus enriched, tho' he prudently conceals the means which he employed, probably fearing they might be divulged to any of Laban's family.

the rods, and [q]brought forth cattle ring-straked, speckled, and spotted.

40 And Jacob did separate the lambs, and set the faces of the flocks toward the ring-straked and all the brown in the flock of Laban; and he put his own flocks by themselves; and put them not unto Laban's cattle.

41 And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.

42 But when the cattle were feeble, he put *them* not in: so the feebler were Laban's, and the stronger Jacob's.

43 And the man [r]increased exceedingly, and had much cattle, and maid-servants, and men-servants, and camels, and asses.

CHAPTER XXXI.

Jacob upon displeasure departeth secretly, 1—18. *Rachel steal-eth her father's images,* 19—21. *Laban pursueth after him, and com-plaineth of the wrong,* 22—33. *Rachel's policy to hide the images,* 34, 35. *Jacob's complaint of Laban,* 36—42. *The covenant of Laban and Jacob at Galeed,* 43—55.

AND he heard the words of Laban's sons, saying, [a]Jacob hath taken away all that *was* our father's; and of *that* which *was* our father's hath he gotten all this [b]glory.[1]

2 And Jacob beheld the [c]countenance of Laban, and, behold, [d]it *was* not toward him as before.[2]

3 And the LORD said unto Jacob, [e]Return unto [f]the land of thy fathers, and to thy kindred; and I will be with thee.[3]

4 And Jacob sent and called Rachel and Leah to the field unto his flock,[4]

5 And said unto them, [g]I see your father's countenance, that it *is* not toward me as before; but [h]the God of my father hath been with me.

6 And ye know, that [i]with all my power I have served your father.

7 And your father hath deceived me, and changed my wages [k]ten times:[5] but [l]God suffered him not to hurt me.[6]

8 If he said thus, [m]The speckled shall be thy wages; then all the cattle bare speckled: and if he said thus, The ring-straked shall be thy hire; then bare all the cattle ring-straked.

9 Thus [n]God hath taken away the cattle of your father, and given *them* to me.[7]

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10 And it came to pass, at the time that the cattle conceived, that I lifted up mine eyes, and saw in [o] a dream,[1] and, behold, the rams[2] which leaped upon the cattle *were* ring-straked, speckled, and grisled.

11 And the [p] angel of God[3] spake unto me in a dream, *saying*, Jacob. And I said, [q] Here *am* I.

12 And he said, [r] Lift up now thine eyes and see, all the rams which leap upon the cattle *are* ring-straked, speckled, and grisled:[4] for [s] I have seen all that Laban doeth unto thee.

13 I *am* [t] the God of Beth-el, where thou anointedst the pillar, *and* where thou vowedst a vow unto me: now arise, get thee out from this land, and [u] return unto the land of thy kindred.

14 And Rachel and Leah answered and said unto him, *Is there* [v] yet any portion or inheritance for us in our father's house?

15 Are we not counted of him strangers? for he hath [w] sold us, and hath quite devoured also our money.[5]

16 For all the riches which [x] God hath taken from our father, that *is* ours, and our children's: now then, whatsoever God hath said unto thee, do.

17 ¶ Then Jacob rose up, and set his sons and his wives [y] upon camels:

18 And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padan-aram, [z] for to go to Isaac his father in the land of Canaan.

19 And Laban went to shear his sheep: and Rachel had stolen the images[6] that *were* her father's.

20 And Jacob stole away unawares[7] to Laban the Syrian, in that he told him not that he fled.

21 So he fled with all that he had; and he rose up, and [a] passed over the river,[8] and [b] set his face *toward* the mount [c] Gilead.

22 And it was told Laban on the third[d] day, that Jacob was fled.

23 And he took his [e] brethren with him, and pursued after him seven days' journey; and they overtook him in the mount Gilead.[9]

24 And God came to Laban [f] the Syrian in a [g] dream by night, and said unto him, [h] Take heed that thou speak not to Jacob either good or bad.[1]

25 ¶ Then Laban overtook Jacob. Now Jacob had [i] pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead.

26 And Laban said to Jacob, [k] What hast thou done, that thou hast stolen away unawares to me, and [l] carried away my daughters, as captives *taken* with the sword?

27 Wherefore [m] didst thou flee away secretly, and steal away from me,[2] and didst not tell me, [n] that I might have sent thee away [o] with mirth, and with songs, with tabret,[3] and with harp?

28 And hast not suffered me to [p] kiss my sons and my daughters? thou hast now done [q] foolishly in *so* doing.

29 It is in [r] the power of my hand to do you hurt:[4] but [s] the God of your father spake unto me yesternight, saying, [t] Take thou heed that thou speak not to Jacob either good or bad.

30 And now, *though* thou wouldest needs be gone, because thou sore longedst after thy father's house, *yet* wherefore hast thou stolen [u] my gods?

31 And Jacob answered and said to Laban, [v] Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me.

32 With [w] whomsoever thou findest thy gods, let him not live: [x] before our brethren discern thou what *is* thine with me, and take *it* to thee. [y] For Jacob knew not that Rachel had stolen [5] them.

33 And Laban went into Jacob's tent, and into [z] Leah's tent, and into the two maid-servants' tents; but he found *them* not. Then went he out of Leah's tent, and entered into Rachel's tent.

34 Now Rachel [a] had taken the images, and put them in the camel's furniture,[6] and sat upon them. And Laban searched[7] all the tent, but found *them* not.

35 And she said to her father, Let it not displease [b] my lord that I cannot [c] rise up before thee; for the [d] custom of women *is* upon me. And he searched, but found not the images.

36 ¶ And Jacob [e] was wroth, and chode with Laban:[8] and Jacob answered and said to Laban, What *is* my trespass?

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o ver.24; ch.20.6;28. 12.
1 This dream seems to have been given at the close of his service; though he had previously had some divine intimation of the means adopted for the increase of his flocks. He is divinely taught to ascribe his success to God and therefore to bear an unmerited reproach of Laban or his family.
2 Or, *he-goats.*
p ver. 5, 13. See on ch.16.7-13;48.15,16.
3 See ver. 13, and notes on ch. 17. 10; 21. 17; 22. 11, 15.
q ch. 22. 1; Ex. 3. 4; 1 Sa. 3.4; 6.8,16; Is. 58. 9.
r ch. 30. 37-43.
4 Having white spots on them like hail.
s ver. 42; Ex. 3. 7,9; Ec. 5. 8; Ac. 7. 34.
t ch. 28. 12-22; 35. 7; *marg.*
u ver. 3; ch. 32. 9.
v ch. 2. 24; 29. 24, 29.
w ver. 41; ch. 29. 18-20,27-30; 30.26; Ex. 21. 7-11; Ne. 5. 8.
5 Or, 'our price.' Laban's whole conduct in reference to Jacob and his daughters, was really a covetous and mercenary matter. He disposed of them for gain as if they had been slaves, and neglected to make any provision or settlement for them, as was customary at the time of marriage. He allowed them neither portion nor inheritance.
x See on ver. 1, 9.
y ch. 24. 10 61; 1 Sa. 30. 17
z ch. 27. 1, 2, 41; 28. 21; 35. 27-29.
6 Heb. *teraphim.* What these images or *teraphim* were, seems very uncertain. It is probable they were used something in the way of the Roman household gods, & for purposes of divination, or discovering future events. They seem to have been figures of the human form, or at least with a human head, and of various sizes. From whatever motive Rachel took them, whether of superstition, or covetousness, or benefit to her father, to convince him how vain they were, certain it is it was wrong in her to steal them. Ver. 30. 32; Jos.24.2; Ju.17.4 5; 18.14-24,31; 1 Sa.19. 13; Eze. 21.21; Ho. 3. 4.
7 Heb. *the heart of Laban,* ver. 27. *Marg.* In this he was aided by the custom of shepherd life, of dwelling part of the season in tents.
a ch. 2. 14; 15. 18.
8 The *Euphrates,* which separated Padan-aram from Syria.
b ch. 46. 28; Lu. 9. 51-53.
c ver. 23; Nu. 32. 1; Ju. 10.18; 1 Ki.17.1.
d ch. 30. 36.
e ch.13.8; 24.27; Ex. 2. 11.
9 The mountains of Gilead were eastward of the country possessed by the tribes of Reuben and Gad, and extended from mount Hermon to the mountains of Moab.
f ch. 28. 5; De. 26. 5; Ho. 12. 12.
g ver.10,29; ch.20.3-40.5; 41. 1; Nu. 22. 20; Job 33. 15-17; Mat. 27. 19.

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h ver. 42; ch. 24. 50; Nu. 24. 13; 2 Sa.13. 22.
1 Heb. *from good to bad.* God's interposition was of the utmost importance to Jacob. The phrase, 'from good to bad,' is probably proverbial for meddling with him in any way with an evil intention.
i ch. 12. 8; 33.18. He. 11. 9.
k ver 36; ch.4.10; 1 Sa. 17. 29; John 18. 35.
l ver. 16; ch.2.24; 34. 29; 1 Sam. 30. 2.
m ver. 3-5, 20, 21, 31; Ju. 6. 27.
2 Heb. *hast stolen me,* ver. 20, *marg.*
n Prov. 26. 24-26.
o ch. 24. 59, 60; Job 21. 11-14.
3 Heb. *toph.* This is supposed to be the tympanum, an instrument very similar to our tambourine; it is much used in the East, and occupies a conspicuous place in all musical entertainments.
p ver. 55; ch. 29. 13; Ex. 4. 27; Ru. 1. 9, 14; 1 Ki. 19. 20; Ac. 20. 37.
q ver.3,13,24; 1 Sa.13. 13; 2 Ch. 16. 9; 1 Co. 2. 14.
r Ps. 52. 1; John 19. 10, 11.
4 In one sense it might seem to be in his power to do Jacob hurt; but in another it was not, for God hindered him.
s ver.42, 53; Jos.24.2, 3; 2 Ki. 19. 10.
t ver.24; Ac.5.38, 39; 9. 5.
u ver.19; Ju.6.31; 18. 24; 1 Sa.5.2-6; 2 Sa.5. 21; Is. 37.19; 46.1,2.
v ver. 26, 27.
w ver. 19, 30; ch. 44. 9-12.
x ver.23; ch.30. 33; 1 Sa. 12. 3-5; 2 Co. 8. 20,21; 12.17-19.
y 1 Sa. 14. 24-29.
5 Jacob was indignant at being charged with the crime of theft, and could not imagine that any of his people would be guilty of it, and was willing that punishment should be exacted of the offender. But his rashness might have cost him much pain; and it is delicately hinted, that had he known it was Rachel, he would not have so expressed himself.
z ch. 24. 67.
a ver. 17. 19.
6 The original word has in it the idea of roundness, and Parkhurst therefore says, 'that in Gen.31.34, it seems to denote a *large round pannier,* such as the ancient Easterns, and particularly the women, sometimes rode in.' From an able note in the Pictorial Bible, we are disposed to think that it was the camel's pack-saddle, which was hollow below, and used often as a seat or cushion to lean on; with a cover (consisting of cloths, carpets, cloaks, &c.) which was used to recline on, & the images were therein concealed. Boothroyd renders it, 'camel's pillow.'
7 Heb. *felt.*
b ch. 18. 12; Ex. 20. 12; 1 Pe. 3. 6
c Le.19.32; 1 Ki.2.19.
d ch.18.11; Le.15.19.
e ch. 30.2; 34.7; 49.7; Nu. 16. 15; 2 Ki. 5. 11; 13. 19; Mar.3.5; Ep.4.26, Ja.1.19,20.
8 Jacob's reply is here full of dignity and spirit; that of a man who acted diligently, laboriously, & faithfully.

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what *is* my sin, that thou hast so hotly pursued after me?

37 Whereas thou hast searched all my stuff, what hast thou found of all thy household-stuff? [f]set *it* here before my brethren and thy brethren, that they may judge betwixt us both.

38 This [g]twenty years *have* I *been* with thee; thy [h]ewes[1] and thy she-goats have not cast their young, and the [i]rams of thy flock have I not eaten.

39 That which was [k]torn *of beasts* I brought not unto thee; [l]I bare the loss of it:[2] of my hand didst thou require it, *whether* stolen by day, [m]or stolen by night.

40 *Thus* I was; [n]in the day the drought consumed me, and the frost by night;[3] and my sleep departed from mine eyes.

41 Thus have I been twenty years in thy house: I served thee [o]fourteen years for thy two daughters, and six years for thy cattle; and thou hast changed my wages [p]ten times.

42 [q]Except the God of my father, the God of Abraham, and the [r]Fear of Isaac,[4] had been with me, surely thou hadst sent me away now empty. God hath[s] seen mine affliction, and the labour of my hands, and rebuked *thee* yesternight.

43 ¶ And Laban answered and said unto Jacob, *These* daughters *are* my daughters, and *these* children *are* my children, and *these* cattle *are* my cattle, and all that thou seest *is* mine: and what can I do this day unto these my daughters, or unto their children which they have born?[5]

44 Now therefore come thou, [t]let us make a covenant,[6] I and thou; and let it be for [u]a witness between me and thee.

45 And Jacob took a [v]stone, and set it up *for* a pillar.

46 And Jacob said unto his brethren, [w]Gather stones; and they took stones, and made an heap: and they did eat there upon the heap.[7]

47 And Laban called it Jegar-sahadutha: but Jacob called it Galeed.[8]

48 And Laban said, This heap *is* a witness between me and thee this day.[9] Therefore was the name of it called Galeed;

49 And Mizpah:[1] for he said, The LORD watch between me and thee, when we are absent one from another.

50 If thou shalt [x]afflict my daughters, or if thou shalt take *other* wives besides my daughters, no man *is* with us; see, [y]God *is* witness betwixt me and thee.

51 And Laban said to Jacob, Behold this heap, and behold *this* pillar, which I have cast betwixt me and thee;

52 This [z]heap *be* witness, and *this* pillar *be* witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm.

53 The [a]God of Abraham, and the God of Nahor, the God of their father, [b]judge betwixt us.[2] And Jacob sware by the [c]Fear of his father Isaac.

54 Then Jacob offered sacrifice[3] upon the mount, and called his brethren to eat bread: and they [d]did eat bread, and tarried all night in the mount.

55 And early in the morning Laban rose up, [e]and kissed his sons and his daughters, and [f]blessed them: and Laban departed, [g]and returned unto his place.

CHAPTER XXXII.

Jacob's vision at Mahanaim, 1, 2. *His message to Esau,* 3—5. *He is afraid of Esau's coming,* 6—8. *He prayeth for deliverance,* 9—12. *He sendeth a present to Esau,* 13—23. *He wrestleth with an angel at Peniel, where he is called Israel,* 24—30. *He halteth,* 31, 32.

AND Jacob went on his way, and the [a]angels of God met him.[4]

2 And when Jacob saw them, he said, This *is* [b]God's host: and he called [c]the name of that place Mahanaim.[5]

3 ¶ And Jacob sent messengers[6] before him to Esau his brother, unto the land of [d]Seir, the country[7] of [e]Edom.[8]

4 And he commanded them, saying, Thus shall ye speak unto [f]my lord Esau; Thy [g]servant Jacob saith thus, I have sojourned with Laban, and stayed there until now:

5 And [h]I have oxen, and asses, flocks, and men-servants, and women-servants: and I have sent to tell my lord, that I [i]may find grace in thy sight.

6 ¶ And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, [k]and four hundred men with him.

7 Then Jacob was [l]greatly afraid and

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f See on ver. 32; Jos. 7. 23; Mat. 18. 16; 1 Co. 6. 4, 5.
g ver. 41.
h ch. 30. 27, 30; Ex. 23. 26; De. 28. 4.
1 Original word signifies meek and submissive, & particularly appropriate as used Is. 53. 1; Je. 11. 19.
i Eze. 34. 2-4.
k Ex. 22. 31; Le. 22. 8; 1 Sa. 17. 34, 35; John 10. 12, 13.
l Ex. 22. 10-13.
2 Was made answerable for it. It was customary with those who had large flocks, to count them morning and evening, and to make the shepherd answerable for any loss.
m Lu. 2. 8.
n Ex. 2. 19-22; 3. 1; Ps.78.70,71; Ho.12. 12; John 21. 15-17; 1 Pe. 5. 2-4.
3 The universal experience of travellers in these countries, shows that this complaint of Jacob was well founded. In certain of the warmest months of the year, the heat during the day is so great, that even when the head & face are partially covered, the forehead is so scorched as to induce swelling, and the skin peels off, and the hands and lips are scorched from the sudden alternations of the heat of the day, and the bitter cold of the night. — See Harmer's Obser. vol. i. 73, 74.
o ch. 29.18-30; 30.33-40.
p See on ver. 7.
q ver. 24,29; Ps.124. 1-3.
r ver. 53; Ps. 76. 11, 12; Is. 8. 13.
4 The object of his veneration & worship; the God of his father.
s See on ver. 12; ch. 16. 11; 29. 32; 1 Ch. 12. 17.
5 In this declaration he affects great regard for them as his own children, whose good only he wishes to promote.
t ch. 21. 22-32; 26. 28-31; 1 Sa. 20. 14-17.
6 Enter into a strict league by some monument or other; that shall remain as a testimony of our friendship.
u ver. 48, 52; ch. 21. 30; De.31.19; 21.26; Jos.22.27; 24.25-27.
v ch. 28. 18-22.
w Jos. 4. 5-9, 20-24; 7.26; 2Sa.18.17; Ec. 3. 5.
7 We have many instances in the scriptures of setting up tokens of commemorationor of testimony, to certain transactions, or of fixing upon objects previously existing, as witnesses. The word rendered 'heap,' signifies a *round* heap, and on it they ate in token of amity, and left the stone in token of remembrance of it. The Lord's supper is a feast and memorial of reconciliation and love.
8 Jegar-sahadutha, in the Chaldee or Syriac, and Galeed in the Hebrew, signifying respectively 'the heap of witness;' dialects of the same general language, marking the inhabitants of different regions.
9 It shall remain as a monument that we agree not to transgress these bounds.

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1 There were several places of this name in Palestine. It signifies a watch-tower or elevated place; a tower having been built near it, was called Mizpeh of Gilead. See Ju. 10. 17; 11. 29. *Mizpeh.*
x Le. 18.18; Mat.19. 5, 6.
y Ju.11.10; 1Sa.12.5; Je.29.23; 42.5; Mic. 1.2; Mal.2.14; 3.5; 1 Th. 2. 5.
z See on ver. 44.
a ch.11. 24-29,31; 22. 20-24; 24. 3, 4; Jos. 24. 2.
b ch. 16. 5.
2 There seems to be some ambiguity in Laban's language, respecting the God by whom he sware; for Abraham, and Nahor, and *their father* Terah, had worshipped other gods in Mesopotamia, Jos. 24. 2; and Laban's expressions in this discourse imply that he was an idolater, and did not worship the true God *alone,* ver. 29, 30. Jacob therefore, appealed to the God of his father Isaac, who had never been an idolater, that he might not leave it in doubt, to whom he rendered this act of solemn worship.—*Scott.*
c See on ver. 42; De. 6. 13.
3 Or, *killed beasts.* Jacob here celebrated a religious feast; Jacob & Laban part. We hear no more of Laban or anyother of that branch of Abraham's family. It is probable they sunk into idolatry like the rest of the nations.
d ch.26.30; Ex.18.12; 2 Sa. 3. 20, 21.
e ver. 28; Ru. 1. 14.
f ch.24.60; 28.1; Nu. 23. 8, 11; Pr. 16. 7.
g ch.18.33; Nu.24.25.

CHAP. XXXII.

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a Ps.91.11; He.1.14.
4 The angels of God appeared to him in some visible and glorious appearance, to comfort & encourage him; God thus appeared to him in his return, as he had done on his going from Canaan, and thus teaches him to depend on the divine promise and protection.
b Jos.5.14; 2Ki.6 17; Ps.34.7; 103.21; 148. 2. Lu. 2. 13.
c Jos.21.38; 2 Sa.2.8; 17. 24, 27; 1 Ki. 2.8; 4. 14.
5 'Two hosts or camps,' or companies of angels for his defence, Ca. 6. 13. 'The angel of the Lord encompasseth round about them that fear him.'
6 The same word that in the former verse is rendered 'angels,' because angels are God's messengers, 'ministering spirits.'
d ch.14.6; 36.6-8; De. 2. 5, 22; Jos. 24. 4.
7 Heb. *field.*
e See on ch. 25. 30.
8 So it was called in the time of Moses. Esau had established his authority in mount Seir. Jacob, therefore, in the next verse, calls him 'lord.'
f ver.5,18; ch.4.7; 23. 6; 27. 29, 37; 33. 8; Ex. 32. 22; 1 Sa.26. 17; Pr. 15. 1.
g 1Ki.20.32; Ec.10.4.
h ch. 30. 43; 33. 11; Job 6. 22.
i ch. 33. 8, 15; 47. 25; Ru. 2. 2; 1 Sa.1. 18; 2 Sa. 16. 4.
k ver. 11; ch. 27. 40, 41; 33.1; Amos 5.19.
l Ex. 14.10; Ps. 55.4, 5; 61. 2; Mat. 8. 26; 2 Co. 1. 8-10.

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distressed: and he divided the people that *was* with him, and the flocks, and herds, and the camels, into two bands;

8 And said, [m]If Esau come to the one company, and smite it, then the other company which is left shall escape.[1]

9 ¶ And [n]Jacob said, [o]O God of my father Abraham, and God of my father Isaac, the LORD [p]which saidst unto me, Return unto thy country,[2] and to thy kindred, and I will deal well with thee:

10 I am[3] not [q]worthy of the least of all the mercies, and of all the [r]truth, which thou hast shewed unto thy servant; for with [s]my staff I passed over this Jordan, and now I am become [t]two bands.

11 [u]Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, *and* [v]the mother with[4] the children.

12 And [w]thou saidst, [x]I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

13 ¶ And he lodged there that same night; and took of that [y]which came to his hand[5] [z]a present for Esau his brother;

14 Two [a]hundred she-goats and twenty he-goats, two hundred ewes and twenty rams,

15 Thirty milch camels[6] with their colts, forty kine and ten bulls, twenty she-asses and ten foals.

16 And he delivered *them* into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove.

17 And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose[b] *art* thou? and whither goest thou? and whose *are* these before thee?

18 Then thou shalt say, *They* [c]*be* thy servant Jacob's; it *is* a present sent unto my lord Esau: and, behold, also he *is* behind us.

19 And so commanded he the second, and the third,[7] and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him.

20 And say ye moreover, Behold, thy servant Jacob *is* behind us. For he said, [d]I will appease him with the present that goeth before me, and afterward I will see his face; [e]peradventure he will accept of me.[1]

21 So went the present over before him; and himself lodged that night in the company.

22 And he rose up that night, and took [f]his two wives, and his two women-servants, and his eleven sons, and passed over the ford [g]Jabbok.[2]

23 And he took them, and [3]sent them over the brook, and sent over that he had.

24 ¶ And Jacob was left alone; and there [h]wrestled[4] a [i]man with him until the breaking of the day.[5]

25 And when he saw [k]that he prevailed not against him, he [l]touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

26 And he said, [m]Let me go, for the day breaketh. And he said, [n]I will not let thee go, except [o]thou bless me.

27 And he said unto him, [p]What *is* thy name? And he said, Jacob.

28 And he said, [q]Thy name shall be called no more Jacob, but Israel:[6] for as a prince hast thou [r]power with God and [s]with men, and hast prevailed.

29 And Jacob asked *him*, and said, Tell *me*, I pray thee, thy name. And he said, [t]Wherefore *is* it *that* thou dost ask after my name? And he [u]blessed him there.

30 And Jacob[7] called the name of the place Peniel:[8] for [v]I have seen God face to face, and my life is preserved.

31 And as he passed over Penuel the sun rose upon him, and [w]he halted upon his thigh.

32 Therefore the children of Israel [x]eat not *of* the sinew which shrank, which *is* upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank.

CHAPTER XXXIII.

The kindness of Jacob and Esau at their meeting, 1—16. *Jacob cometh to Succoth,* 17. *At Shalem he buyeth a field, and buildeth an altar called El-elohe-Israel,* 18—20.

AND Jacob lifted up his eyes, and looked, and, behold, [a]Esau came, and with him four hundred men. [b]And

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m ch.33.1-3; Mat.10. 16.
1 From Jacob's fears and preparations, it is obvious that he understood Esau's 'coming' to be a hostile approach. He had good reason to dread his resentment; but God protected him by turning Esau's heart from hatred to affection, by blessing the means which Jacob used.
n 1 Sa. 30.6; 2 Ch.20. 6, 12; 32. 20; Ps. 34. 4-6; 50. 15; 91. 15; Phil. 4. 6, 7.
o ch. 17. 7; 28. 13; 31. 29, 42; Ex. 3. 6.
p ch. 31. 3, 13.
2 He pleads that he was in the way of obedience to God's own commands, & thus reminds him of his gracious promise.
3 Heb. *less than all.* There cannot be a finer model of genuine prayer than this. Jacob's thankful acknowledgment of former unmerited favours; the humble confession of his entire unworthiness; his simple description of his fears and distress; his unreserved reference of the whole matter to God, renouncing all other dependence, and resting all his hopes on Him; his explicit mention of the very words both of the Lord's promises and commands, as engaging his own glory to protect him; and his anxiety for the preservation of his family, but especially of his children, in whose lives the promises seemed chiefly concerned.—*Scott.*
q ch. 18. 27; 2 Sa. 8. 18; Job 42.5,6; Is.6. 5; 63. 7; Da. 9. 8, 9; Lu. 5.8; 2 Co.12.11; 1 Ti. 1. 12-15; 1 Pe. 5. 5; 1 John 1. 8-10.
r ch. 24. 27; 28. 15; Mic. 7. 20.
s ch. 28. 10, 11; Job 8. 7.
t ver. 7.
u 1 Sa. 12.10; 24. 15; Ps. 25.20; 31.2; 119. 134; 142.6; Da.3.17; Mat. 6. 13.
v Ho. 10. 14.
4 Heb. *upon.*
w Ex. 32. 13; Nu. 23. 19; Mat. 24. 35; Tit. 1. 2; He. 6. 17.
x ch. 28. 13-15; 46. 3, 4.
y 1 Sa. 25. 8.
5 Rather, 'what was *in* his hand;' what God had put it into his power to bestow.
z ver.20,21; ch.33.10; 1Sa.25.27; Pr.17.8; 18. 16; 19. 6; 21. 14.
a ch. 30. 43; 31. 9, 16; De. 8.18; 1 Sa.25.2; Job 1. 3; 42. 12.
6 Camels of the most valuable sort. These constitute the chief riches of the Arabs; and their milk, which is delicious and wholesome, forms a principal part of their food. They use it either fresh or sour, but very seldom make either butter or cheese from it.
b ch. 33. 3.
c See on ver. 4. 5.
7 He therefore distributed them into several droves, that they might make a greater appearance; and that he might be still more & more pleased with the respect which was shown him & the present intended him. For every new drove and every new speech made a new impression upon him.

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d ch. 43. 11; 1 Sa.25. 17-35; Pr. 15.18; 16. 14; 21. 14.
e 1Sa.6.5; 1Ki.20.31; Jonah3.9; 2Ti.2.25.
1 Heb. *my face.* 'Accept my face or presence,' 'receive me with favour.' Job 42.8,9; Pr.6.35; *Margins.*
f ch.29.23-35; 30.1-20.
g De. 2.37; 3.16; Jos. 12. 2.
2 This river rises in the mountains in the south-east of Gilead; runs nearly east & west for 50 miles, and falls into the Jordan about 40 miles south of the sea of Galilee; it is now called El Zerka. When Buckingham crossed it, it was 10 yards wide, deeper than the Jordan, and nearly as rapid.
3 Heb. *caused to pass.*
h ch.30.8; Lu.13.24; 22. 44, Ro. 8.26; 15. 30; Ep.6.12; Co.2.1; 4. 12; He. 5. 7.
4 This very wonderful narration is full of interest, & unfolds the way in which God revealed himself to men. Jacob is alone, in prayer and meditation. A Man, one in fashion as a man, 'wrestled' with him, emblematical of the earnestness, vigour, activity, & perseverance of believing prayer in opposition to every difficulty and discouragement. This One, it is said, 'prevailed not,' that is, Jacob did not desist, but refused to take a denial. He with whom he wrestled teaches him that it was not for want of power that he suffers Jacob to prevail. Notwithstanding, Jacob perseveres in demanding a blessing, and succeeds. His name is changed from Jacob to Israel, 'a prince of God.' Jacob is made aware that he who wrestled with him as a man, was God. He therefore called the name of the place Peniel, or, 'the face or countenance of God.' Compare Hos.12.3-6. The references afford a most powerful proof that 'truly this was the Son of God.'
i ver. 28,30; Is. 32.2; Ho.12.3-5; 1Co.15. 47.
5 Heb. *ascending of the morning,* Ca. 2. 17.
k Nu.14.13,14; Mat. 15. 28; Lu. 11. 5-8.
l ver.32; 2Co.12.7-9.
m Ex. 32. 10; De. 9. 14; Is. 64.7; Lu. 24. 28, 29.
n Ca.3.4; Lu.18.1-7; Ro. 8. 37.
o 1Ch. 4.10; Ps.67.1, 6, 7; 115. 12, 13.
p ver. 29.
q ch. 17. 5,15; 33. 20; 35.10; 2Ki.17.34; Is. 62. 2-4; 65. 15.
6 That is, *a prince of God.*
r ver.24; Ho. 12.3-5.
s ch. 25.31; 27.33-36; 31.24; 33.4; 1Sa. 26. 25; Pr. 16. 7.
t ver. 27; Ju. 13. 16-18; Is. 9. 6.
u ch. 27. 28, 29; 28.3, 4, 13, 14.
7 ver. 31. *Penuel.* ch.28.19; Ju.8.8,17; 1 Ki. 12. 25.
8 That is, *The face of God.*
v ch. 16. 13; Ex. 24. 10, 11; 33. 14, 19-23; Nu. 12. 8; Ju. 6. 22, 23; 13.21,22; Is.6.5; John1.18; 2Ti.1.10.
w ver. 25.
x 1 Sa. 5. 5.

CHAP. XXXIII.
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a ch. 27. 41, 42; 32.6.
b ch. 32. 7.

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he divided the children unto Leah, and unto Rachel, and unto the two hand-maids.

2 And he put the hand-maids and their children foremost, and Leah and her children after, [c]and Rachel and Joseph hindermost.[1]

3 And he [d]passed over before them, and [e]bowed himself to the ground seven times,[2] until he came near to his brother.

4 And Esau ran to meet him, and embraced[f] him, and [g]fell on his neck, and kissed him:[3] and they wept.

5 And he lifted up his eyes, and saw the women and the children; and said, Who *are* those with thee?[4] And he said, The [h]children which God hath graciously given thy servant.

6 Then the hand-maidens came near, they and their children, and they bowed themselves:

7 And Leah also with her children came near, and bowed themselves:[5] and after came Joseph near and Rachel, and they bowed themselves.

8 And he said, What *meanest* thou by [i]all this drove which I met?[6] And he said, *These are* to find grace in the sight of my lord.

9 And Esau said, I have enough,[k] my brother; keep that thou hast unto thyself.[7]

10 And Jacob said, Nay, I pray thee, [l]if now I have found grace in thy sight, then receive my present at my hand;[8] for therefore [m]I have seen thy face, as though I had seen the face of God,[9] and thou wast pleased with me.

11 Take, I pray thee, [n]my blessing that is brought to thee; because God hath dealt graciously with me, [o]and because I have enough.[10] And he [p]urged him, and he took *it*.

12 And he said, Let us take our journey, and let us go, and I will go before thee.

13 And he said unto him, My lord knoweth that [q]the children *are* tender, and the flocks and herds with young *are* with me: and if men should overdrive them one day, all the flock will die.

14 Let my lord, I pray thee, pass over before his servant; and I will lead on softly, according as the cattle that goeth before me and the children[11] [r]be able to endure, until I come unto my lord [s]unto Seir.[1]

15 And Esau said, Let me now leave[2] with thee *some* of the folk that *are* with me: And he said, What needeth it?[3] let me [t]find grace in the sight of my lord.

16 ¶ So Esau returned that day on his way unto Seir.

17 And Jacob journeyed to [u]Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called Succoth.[4]

18 ¶ And Jacob came to [v]Shalem,[5] a city of [6]Shechem, which *is* in the land of Canaan, when he came from [w]Padan-aram, and pitched his tent before the city.

19 And he [x]bought a parcel of a field, where he had spread his tent, at the hand of the children of [7]Hamor, Shechem's father, for an hundred pieces of money.[8]

20 And he erected there an [y]altar, and called it, El-elohe-Israel.[9]

CHAPTER XXXIV.

Dinah is ravished by Shechem, 1—3. *He sueth to marry her,* 4—12. *The sons of Jacob offer the condition of circumcision to the Shechemites,* 13—19. *Hamor and Shechem persuade them to accept it,* 20—24. *The sons of Jacob, taking advantage thereof, slay them, and spoil their city,* 25—29. *Jacob reproveth Simeon and Levi,* 30, 31.

AND [a]Dinah the daughter of Leah, which she bare unto Jacob, went out to see [b]the daughters of the [10]land.

2 And when [c]Shechem the son of Hamor the Hivite, prince of the country, [d]saw her, he took her, and lay with her, and defiled her.[11]

3 And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake kindly unto the damsel.[12]

4 ¶ And Shechem spake unto his father Hamor, saying, [e]Get me this damsel to wife.

5 And Jacob heard that he had defiled Dinah his daughter: (*f*now his sons were with his cattle in the field:) and Jacob held his peace until they were come.

6 And Hamor the father of Shechem went out unto Jacob to commune with him.

7 And the sons of Jacob came out of the field when they heard *it:* and the men were grieved, and they were very

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c ch. 29. 30; 30. 22-24; 37. 3; Mal. 3. 17.
1 He seems to have provided with great care for the safety of Rachel & Joseph, whom he most loved.
d John 10. 4, 11, 12.
e ch. 18. 2; 42. 6; 43. 26.
2 This was a mark of respect. The same custom of making many bows in approaching a great person, still exists in the East.
f ch. 32. 28; 43. 30; 45. 2, 15; Ezr. 7. 27, 28; Ne. 1. 11; Ps. 34. 4; Pr. 16. 7; 21. 1.
g ch. 45. 14; 46. 29; Lu. 15. 20; Ac. 20. 37.
3 The practice of male kindred kissing each other still prevails among Eastern nations. 'Mirza Abul Hassan Khan seemed greatly pleased to see us again, and adopted the Persian mode of salutation, which consists, among intimate friends, of inclining the body over each other's necks, and then touching cheek to cheek—*Morier.*
4 Heb. *to thee.*
h ch. 30. 2; 48. 9; Ru. 4. 13; 1 Ch. 28. 5; Ps. 127. 3; Is. 8. 18.
5 It is remarkable that, on this affecting occasion, we find no intimation of Esau's expressing any good will to his brother's numerous family, thus respectfully bowing before him one after another. No good wish towards them is recorded, such as even irreligious men often make in similar circumstances; much less any prayer offered in their behalf, for the blessing of God upon them—*Scott.*
i ch. 32. 13-20.
6 Heb. *What is all this band to thee?*
k ch. 4. 9; 27. 41; Ju. 20. 23; Ac. 9. 17; 21. 20; Philem. 7, 16.
7 Heb. *be that to thee that is thine.*
l ch. 19. 19; 47. 29; 50. 4; Ex. 33. 12, 13, Ru. 2. 10; 1 Sa. 20. 3; Je. 31. 2.
8 Receiving his present, according to Eastern manners, and indeed in the feelings of human nature every where, would both indicate and secure his favour & friendship.
m ch. 32. 30; Job 33. 26; Mat. 18. 10; Re. 22. 4.
9 It is probable that Jacob here used a proverbial expression, and that in his case he received Esau's favour as a proof that God had answered his prayers when he wrestled with him, and thus shone on him with the light of his countenance.
n Jos. 15. 19; 1 Sa. 25. 27; 30. 26; 2 Ki. 5. 15; 2 Co. 9. 5, 6.
o ver. 9; Phil. 4. 11, 12, 18.
10 Heb. *all things,* Ro. 8. 32; 1 Co. 3. 21; 2 Co. 6. 10; Phil. 4. 18.
p 2 Ki. 2. 17; 5. 16, 23; Lu. 14. 23.
q Is. 40. 11; Eze. 34. 23; John 21. 15-17.
r Mar. 4. 33; Ro. 15. 1; 1 Co. 3. 2; 9. 19-22.
11 Heb. *according to the foot of the work,* &c.; *and according to the foot of the children.*

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s See on ch. 32. 3; De. 2. 1; Ju. 5. 4; 2 Ch. 20. 10; Eze. 25. 8; 35. 2, 3.
1 It does not appear that Jacob paid this visit to Esau in his country of Seir, though he doubtless intended it. Though not narrated he might possibly do it; though it is more probable that circumstances or reasons might occur to prevent it. Esau afterwards removed to Canaan and they dwelt there together several years, and then Esau returned to Seir.
2 Heb. *set, or place*
3 Heb. *Wherefore is this?*
t ch. 34. 11; 47. 25; Ru. 2. 13; 1 Sa. 25. 8; 2 Sa. 16. 4.
u Jos. 13. 27; Ju. 8. 5, 8. 16; 1 Ki. 7. 46; Ps. 60. 6.
4 It is not usual in Eastern countries to put flocks and herds under cover. They lie in the open air summer and winter; hence the unusual circumstance of so many booths, gave rise to the name, Succoth, that is, booths. It was in the territories of the tribe of Gad.
v John 3. 23.
5 We have no other mention of this place, and it is therefore probable that the true meaning is as rendered by some early translators, and in accordance with the original, as well as some of the ancient versions, 'he (Jacob) came in peace to the city of Shechem.' Shechem is called in Acts 7. 16, Sychem, and in John 4. 5, Sychar. It is by the Arabs called Nablous, and commonly Neapolis.
6 Jos. 24. 1, Ju. 9. 1; Ac. 7. 16. *Sychem.*
w ch. 25. 20; 28. 6, 7; 35. 9; 46. 15.
x ch. 23. 17-20; 49. 30-32; Jos. 24. 32; John 4. 5.
7 ch. 34. 2, &c. Ac. 7. 16. *Emmor.*
8 Or, *lambs.*
y ch. 12. 7, 8; 13. 18.
9 'God, the God of Israel.' He does not say of Jacob, but of Israel, the new name. And this altar he erects to Him who gave it to him, indicating who the MAN that wrestled with him was, and what value Jacob put upon his new name. Ch. 32. 28; 35. 7.

CHAP. XXXIV.

A.M. cir. 2266. B.C. cir. 1738.

a ch. 30. 21; 46. 15.
b ch. 26. 34; 27. 46; 28. 6.
10 Jacob must have remained some years in Shechem before the events here recorded took place. Dinah was only about 15 years of age, 'and went out to see,' or, to look about her, as the phrase signifies, on some festive occasion.
c ch. 33. 9.
d ch. 6. 2; 39. 6, 7; 2 Sa. 11. 2; Job 31. 1, 9; Mat. 5. 28.
11 Heb. *humbled her,* De. 21. 14; 22. 24, 29; Ju. 19. 24, 25; Eze. 22. 10, 11.
12 Heb. *to the heart of the damsel.* 2 Sa. 19. 7; 2 Ch. 30. 22; Is. 40. 2; Ho. 2. 14; *marg.*
e ch. 21. 21; Ju. 14. 2; 2 Sa. 13. 13.
f ch. 30. 35; 37. 13, 14; 1 Sa. 16. 11; 17. 15; Lu. 15. 25, 29.

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wroth, because he had [g]wrought folly in Israel,[1] in lying with Jacob's daughter; which [h]thing ought not to be done.

8 And Hamor communed with them, saying, [i]The soul of my son Shechem longeth for your daughter: I pray you give her him to wife.

9 And [k]make ye marriages with us, *and* give your daughters unto us, and take our daughters unto you.

10 And ye shall dwell with us: [l]and the land shall be before you; dwell and trade you therein, and get you possessions therein.[2]

11 And Shechem said unto her father, and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give.

12 Ask me never so much [m]dowry[3] and gift, and I will give according as ye shall say unto me: but give me the damsel to wife.

13 ¶ And the sons of Jacob answered Shechem and Hamor his father [n]deceitfully, and said, because[4] he had defiled Dinah their sister:

14 And they said unto them, We cannot do this thing, to give our sister to one that is [o]uncircumcised; for that *were* a reproach unto us:[5]

15 But in this will we consent unto you: [p]if ye will be as we *be*, that every male of you be circumcised;

16 Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people.

17 But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone.

18 And their words pleased Hamor, and Shechem Hamor's son.

19 And the young man deferred not to do the thing, [q]because he had delight in Jacob's daughter: and he *was* more [r]honourable than all the house of his father.

20 ¶ And Hamor and Shechem his son came unto [s]the gate of their city,[6] and communed with the men of their city, saying,

21 These men *are* peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold, *it is* large enough for them; let us take their daughters to us for wives, and let us give them our daughters.

22 Only herein [t]will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they *are* circumcised.

23 *Shall* [u]not their cattle, and their substance, and every beast of theirs, *be* ours? only let us consent unto them, and they will dwell with us.[1]

24 And unto Hamor, and unto Shechem his son, hearkened all that went out of the gate of his city; and [v]every male was circumcised, all that went out of the gate of his city.

25 ¶ And it came to pass on the third day, when they were [w]sore, that two of the sons of Jacob, [x]Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males.[2]

26 And they slew Hamor and Shechem his son with the edge[3] of the sword, and took Dinah out of Shechem's house, and went out.

27 The sons of Jacob came upon the slain, and [y]spoiled the city, because [z]they[4] had defiled their sister.

28 They took their sheep, and their oxen, and their asses, and that which *was* in the city, and that which *was* in the field,

29 And all their wealth, and all their little ones, and their wives took they captive,[5] and spoiled even all that *was* in the house.

30 ¶ And Jacob said to Simeon and Levi, [a]Ye have troubled me, to make me [b]to stink[6] among the inhabitants of the land, among the Canaanites and the Perizzites: [c]and I *being* few in number, they shall gather themselves together against me, and slay me; [d]and I shall be destroyed, I and my house.

31 And they said, [e]Should he deal with our sister as with an harlot?[7]

CHAPTER XXXV.

God sendeth Jacob to Beth-el; he purgeth his house of idols, 1—5. He buildeth an altar at Beth-el, 6, 7. Deborah dieth at Allonbachuth, 8. God blesseth Jacob at Beth-el, 9—15. Rachel travaileth of Benjamin, and dieth in the way to Edar, 16—21. Reuben lieth with Bilhah, 22. The twelve sons of Jacob, 23—26. Jacob cometh to Isaac at Hebron, 27. The age, death and burial of Isaac, 28, 29.

AND God said unto Jacob, Arise, go up to [a]Beth-el,[8] and dwell there; and make there an altar unto God, that

A. M. cir. 2266. B. C. cir. 1738.

[g] De. 22. 21; Jos. 7. 15; Ju. 19. 22-25; 20. 6; 2 Sa. 13. 12, 13.
1 The idea of folly in Israel, seems from the narrative to have been that of the sons of Jacob, tho' the manner of expressing it was that of the historian, as usual in his time; folly or wickedness in Israel, where God ought to be reverenced & obeyed.
[h] ch. 20. 9; Le. 4. 2, 13, 27; De. 23. 17; Ep. 5. 3; 1 Ti. 5. 13; Ja. 3. 10.
[i] ver. 3; 1 Ki. 11. 2, Ps. 63. 1; 84. 2; 119. 20.
[k] ch. 6. 2, 24. 3; 26. 34, 35; 27. 46; De. 7. 3.
[l] ver. 21-23; ch. 13. 9; 20. 15; 42. 34; 47. 27.
2 Hamor seems at first to have spoken to Jacob alone; and the proposal seems sincere, and is plausible, though the act of detaining Dinah does not accord with it.
[m] ch. 24. 53; 29. 18; Ex. 22. 16, 17; De. 22. 28, 29; 1 Sa. 18. 25-27; 2 Sa. 3. 14; Ho. 3. 2.
3 The practice of thus purchasing their wives still continues among the Arabs, and for this reason an Arab is happy when he has numerous daughters, and counts them the principal riches of his house. An Arabian suitor will offer fifty sheep, six camels, or a dozen cows; and if not rich enough to make such offer, will propose a young mare or colt, considering in the offer the merit of the young woman, the rank of her family, and his own circumstances.
[n] Ju. 15. 3; 2 Sa. 13. 23-29; Ps. 12. 2; Pr. 12. 18-20; 24. 28, 29; 26. 24-26; Ro. 12. 19; 1 Th. 5. 15.
4 They pleaded to their own consciences, & to one another, the sin and injury of Shechem, as an excuse for their own deceitful project.
[o] ch. 17. 11; Jos. 5. 2-9; 1 Sa. 14. 6; 17. 26, 36; 2 Sa. 1. 20; 15. 7; 1 Ki. 21. 9; Mat. 2. 8, 13.
5 As neither Abraham nor Isaac had daughters, & both Isaac & Jacob had married daughters of uncircumcised persons, and it does not seem that such marriages were at this time forbidden, though the marriage of Abraham's family with idolaters was discountenanced, Jacob's sons might know that the uncircumcised were not in covenant with God, and the sentiment uttered by them was right; but they evidently made a religious consideration a *pretence* for the more easily and completely effecting their purpose of revenge, and their conduct was deeply hypocritical, and sinful.
[p] Ga. 4. 12.
[q] ch. 29. 20; Ca. 8. 6; Is. 62. 4.
[r] Nu. 22. 15; 2 Ki. 5. 1; Is. 3. 3-5; 5. 13; 23. 8, 9, Ac. 13. 50; 17. 12.
[s] ch. 22. 17; 23. 10; Ru. 4. 1; Job 29. 7; Pr. 31. 23; Am. 5. 10, 12, 15; Zec. 8. 16.
6 The gate was the place of judgment and public business.
[t] ver. 16. 17.
[u] John 2. 16; 6. 26, 27; Ac. 19. 24-26; 1 Ti. 6. 6-10.
1 The Shechemites submit to the rite of circumcision from mere selfish considerations, making a religious profession which was insincere, the nature of which they probably did not understand, tho' the profanation on their part was not so great as in the sons of Jacob, who knew its divine origin and intention.
[v] ch. 17. 23; Is. 1. 10-16; Mat. 7. 6; Rom. 2. 28, 29; 1 Co. 7. 19.
[w] Jos. 5. 8.
[x] ch. 29. 33, 34; 49. 5-7; Nu. 31. 7. 17.
2 Simeon and Levi, sons of Leah, were Dinah's brethren by the whole blood. It has not improbably been conjectured, that they were at that time hospitably entertained in Shechem's house; which gave them a fairer opportunity of coming upon the Shechemites, when sore and unprepared, & of effecting this dreadful execution. Though no more of Jacob's sons were concerned in the massacre, perhaps some servants might assist; and it seems that all the rest, without hesitation, concurred in the plunder.—*Scott.*
3 Heb. *mouth*, De. 32. 42; 2 Sam. 2. 26; Is. 31. 8.
[y] Es. 9. 10, 16.
[z] ver. 2, 31; see on ver. 13.
4 The people of the city had probably justified and defended Shechem in his guilty conduct, & the deed is therefore attributed to them also.
5 Nothing more is related of the fate or after treatment of these captives, though it is probable Jacob afterwards restored them, or at least left them behind.
[a] Jos. 7. 25; 1 Ki. 18. 18; 1 Ch. 2. 7.
[b] Ex. 5. 21; 1 Sa. 13. 4; 27. 12; 1 Ch. 19. 6.
6 Jacob, as well as his fathers, Abraham and Isaac, had always maintained an honourable reputation, and his name had been respected, and their religion honoured even by strangers. Now they will both be an abomination among the heathen, themselves hated, and their religion despised as a pretence for wickedness.
[c] De. 4. 27; 7. 7; Ps. 105. 12.
[d] ch. 12. 2, 12; 28. 13, 14; 1 Sa. 16. 2; 27. 1; Ro. 4. 18-20.
[e] See on ver. 13, ch. 49. 7.
7 Certainly Shechem should not have dealt so; but they mean with impunity, as if to say, & shall we not be revenged? It is not likely that such violent spirits would not justify their misconduct.

CHAP. XXXV.
A. M. cir. 2266. B. C. cir. 1738.

[a] ver. 7; ch. 12. 8; 13. 3, 4; 28. 10-22; 31. 13; Ec. 5. 4-6; Ho. 12. 4; Na. 1. 15.
8 God now appears for the direction of Jacob in his distress, and directs him to go to Beth-el; this place would remind him of God's favour, & would encourage his heart.

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appeared unto thee [b] when thou fleddest from the face of Esau thy brother.

2 Then Jacob said [c] unto his household, and to all that *were* with him, Put away the [d] strange gods that *are* among you, and be [e] clean, and change your garments:[1]

3 And let us arise, and go up to Beth-el; and I will make there an altar unto God, [f] who answered me in the day of my distress, and [g] was with me in the way which I went.

4 And they gave unto Jacob all the strange gods which *were* in their hand, and *all their* [h] ear-rings[2] which *were* in their ears; and Jacob [i] hid them under the [k] oak which *was* by Shechem.

5 And they journeyed: and [l] the terror of God[3] was upon the cities that *were* round about them, and they did not pursue after the sons of Jacob.

6 ¶ So Jacob came to [m] Luz, which *is* in the land of Canaan, that *is*, Beth-el, he and all the people that *were* with him.

7 And he [n] built there an altar, and called the place El-beth-el;[4] because there God appeared unto him, when he fled from the face of his brother.

8 But Deborah, [o] Rebekah's nurse, died, and she was buried beneath Beth-el [p] under an oak: and the name of it was called Allon-Bachuth.[5]

9 ¶ And [q] God appeared unto Jacob again, when he came out of Padan-aram, and blessed him.

10 And God said unto him, Thy name *is* Jacob: [r] thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel.

11 And God said unto him, *I am* God [s] Almighty; be fruitful and multiply: [t] a nation, and a company of nations, shall be of thee, and kings shall come out of thy loins;

12 And [u] the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.

13 And [v] God went up from him in the place where he talked with him.

14 ¶ And Jacob [w] set up a pillar in the place where he talked with him, *even* a pillar of stone; and he poured a drink-offering thereon, and he poured oil thereon.

A. M. cir. 2266. B. C. cir. 1738.

b ch. 27. 41-45.
c ch. 18. 19; Jos. 24. 15; Ps. 101. 2-7.
d ch. 31. 19, 34; Jos. 24. 2, 23. Ju. 10. 16; 1Sa. 7. 3; 2 Co. 6. 15-17.
e ver. 22; ch. 34. 2, 24, 25; Ex. 19. 10. 14; Job 1. 5; Ps. 51. 2, 7; Ec. 5. 1; Eze. 18. 31; 36. 25; 2Co. 7. 1; He. 10. 22; Ja. 4. 8; 1Pe. 2. 1, 2.

1 They were to purify themselves outwardly in token of internal purification, by the washing of regeneration, & renewing of the Holy Ghost. They were to put away idolatry, called 'strange gods,' as the idols which were worshipped by the heathen were strangers to the true God and to them, & very probably the images which Rachel stole were among the number. It seems that some of Jacob's family had worshipped these idols; & he had not forbidden or prevented it before.

f ch. 28. 12, 13; Ps. 46. 1; 50. 15; 66. 13, 14; 91. 15; 103. 1-5; 107. 8; 116. 1, 2, 16-18; 118. 19-22.
g ch. 28. 20; 31. 3; Pr. 3. 6; Is. 43. 2.
h Ex. 32. 2-4; Ju. 8. 24-27; Ho. 2. 13.

2 These were used as amulets or charms, with the figures, in all probability, of idols upon them. Such charms are still very much used in the East, and the practice, long after, is complained of in the Israelites, Ho. 2. 13. Roman Catholics, to this day, wear such charms about their persons.

i Ex. 32. 20; De. 7. 5, 25; Is. 2, 20; 30. 22.
k Jos. 24. 25, 26; Ju. 9. 6.
l ch. 34. 30; Ex. 15. 15, 16; 23. 27; 34. 24; De. 11. 25; Jos. 2. 9-11; v. 1; 1 Sa. 11. 7; 14. 15; 2 Ch. 14. 14; 17. 10; Ps. 14. 5.

3 The conduct of Jacob's sons would doubtless rouse the indignation of the Shechemites, though the conduct of their own prince had been so unjustifiable. Jacob evidently dreaded that they and others would combine to pursue and revenge, and it seems to have been only the awe which God inspired into them which prevented it.

m ch. 12. 8; 28. 19; Ju. 1. 22-26.
n ver. 1, 3; Ex. 5. 4. 5.

4 Bethel, or House of God, as we have seen, was so called to commemorate Jacob's communion with God; and now to attest his experience of God's fulfilment of his promises, he calls it El-Bethel, the God of Bethel, Ex. 17. 15; Ju. 6. 24; Eze. 48. 35.

o ch. 24. 59.
p 1 Sa. 31. 13.

5 That is, *The oak of weeping*, Ju. 2. 5.

q ch. 28. 13; 31. 3, 11-13; 32. 24-30; 46. 2, 3; 48. 3, 4.
r ch. 17. 5, 15; 32. 27, 28; 1 Ki. 18. 31; 2 Ki. 17. 34.
s ch. 17. 1; 43. 14; 48. 3, 4; Ex. 6. 3; 2 Co. 6. 18.
t See on ch. 17. 6, 7, 16; 28. 3.
u ch. 12. 7; 13. 14-17; 15. 18, 26. 3, 4; 28. 3, 4, 13; 48. 4.
v ch. 11. 5; 17. 22; 18. 33.
w ver. 20; ch. 28. 18, 19; 1 Sa. 7. 12.

1 Jacob renews with greater solemnity his memorial of gratitude to God, confirming the name of the place, which it ever afterwards retained. till, as Scott remarks, it became 'Bethaven,' a house of vanity & idolatry. See notes ch. 13. 3; 28. 19.

2 Heb. *a little piece of ground.*

x ch. 48. 7; Ru. 1. 2; Ps. 132. 6; Mic. 5. 2.
y ch. 3. 16; 1 Ti. 2. 15.
z 1 Sa. 4. 19-21.
a Ps. 16. 10; Ec. 12. 7; La. 2. 12; Lu. 12. 20; 23. 46; Ac. 7. 59.

3 That is, *The son of my sorrow*, 1 Ch. 4. 9.

4 That is, *The son of the right hand*, ch. 42. 4, 38; 43. 14; 44. 27-31.

5 Ephrath, or Ephratha, the old name; Bethlehem, that which it received in later times. It signifies 'the house of bread.' It was the predicted place (Mic. 5. 2,) of the birth of the Saviour—the Bread of Life. It is about six miles south of Jerusalem, on the way to Hebron.

b ver. 14; 1 Sa. 10. 2; 2 Sa. 18. 18.

6 This tomb of Rachel, which Moses here speaks of 300 years after as still existing, is spoken of long after that, in the days of Saul, 1 Sa. 10. 2; and is still pointed out to the traveller about a mile north of Bethlehem.

7 'Tower of the flock,' so rendered Micah 4. 8.

c ch. 49. 4; Le. 18. 8; 2 Sa. 16. 21, 22 20. 3; 1 Ch. 5. 1; 1 Co. 5. 1.
d ver. 18; ch. 29. 31-35; 30. 5-24. 46. 8-27; 49. 1-28; Ex. 1. 1-5; Nu. 1. 5-15, 20, &c. 2. 3-33; 7. 12, &c. 26. 5-51, 57-62; 34. 14-28; De. xxxiii. Jos. xiii.-xxi. 1 Ch. 2. 1, 2; Eze. xlviii. Re. 7. 4-8.
e ch. 29. 32-35; 30. 18, 20; 33. 2; 46. 8-15.
f ver. 16-18; ch. 30. 22-24, 46. 19-22.
g ch. 30. 4-8; 37. 2; 46. 23-25.
h ch. 30. 9-13; 46. 16-18.
i ch. 27. 43-45; 28. 5.

8 He had probably, though it is not mentioned, visited his father before this; and as he now seemed near his end, he came to dwell near him.

k ch. 13. 18; 23. 2, 19; Jos. 14. 15, 15. 13.
l ch. 25. 7; 47. 28; 50. 26.

A. M. cir. 2288. B. C. cir. 1716.

m ch. 15. 15; 25. 7, 8, 17; 27. 1, 2; 49. 33; Job 5. 26.

9 This is said by anticipation, as he did not die till about the time that Joseph stood before Pharaoh.

n ch. 23. 19; 25. 9; 27. 41; 49. 31.

10 Time has softened Esau's heart, and changed his purpose of murdering Jacob at this period.

CHAP. XXXVI.

A. M. cir. 2225. B. C. cir. 1779.

a ch. 25. 24-34; 27. 35-41; 32. 3-7; Nu. 20. 14-21; De. 23. 7; Is. 63. 1; Eze. 25. 12.

11 This account of the generations of Esau is probably set down to show the fulfilment of his father's blessing, ch. 27. 29, and also to distinguish the rest of his family from the Amalekites, who were to be destroyed, Ex. xvii.

15 And Jacob called the name of the place, where God spake with him, Beth-el.[1]

16 ¶ And they journeyed from Beth-el; and there was but a little way[2] to come to [x] Ephrath: and Rachel travailed, and she had [y] hard labour.

17 And it came to pass, when she was in hard labour, that the midwife said unto her, [z] Fear not; thou shalt have this son also.

18 And it came to pass, as [a] her soul was in departing, (for she died) that she called his name Ben-oni:[3] but his father called him Benjamin.[4]

19 And Rachel died, and was buried in the way to Ephrath,[5] which *is* Bethlehem.

20 And Jacob set a pillar upon her grave: that *is* [b] the pillar of Rachel's grave unto this day.[6]

21 And Israel journeyed, and spread his tent beyond the tower of Edar.[7]

22 ¶ And it came to pass, when Israel dwelt in that land, that Reuben went and [c] lay with Bilhah his father's concubine: and Israel heard *it*. [d] Now the sons of Jacob were twelve:

23 The [e] sons of Leah; Reuben, Jacob's first-born, and Simeon, and Levi, and Judah, and Issachar, and Zebulun.

24 The [f] sons of Rachel; Joseph and Benjamin.

25 And [g] the sons of Bilhah, Rachel's handmaid; Dan and Naphtali.

26 And [h] the sons of Zilpah, Leah's handmaid; Gad and Asher: these *are* the sons of Jacob, which were born to him in Padan-aram.

27 ¶ And [i] Jacob came unto Isaac his father[8] unto [k] Mamre, unto the city of Arbah, which *is* Hebron, where Abraham and Isaac sojourned.

28 ¶ And the days of Isaac were [l] an hundred and fourscore years.

29 And Isaac [m] gave up the [9] ghost, and died, and was gathered unto his people, *being* old and full of days: and [n] his sons[10] Esau and Jacob buried him.

CHAPTER XXXVI.

Esau's family in Canaan, 1—5. His removal to mount Seir, 6—8. His generations in mount Seir, 9—14. The dukes which descended of his sons, 15—19. The sons and dukes of Seir, 20—30. The kings of Edom, 31—39. The dukes that descended of Esau according to their habitations, 40—43.

NOW these *are* [a] the generations of Esau,[11] who *is* Edom.

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2 Esau [b]took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah, the daughter of Zibeon the Hivite;

3 And [c]Bashemath, Ishmael's daughter, sister of Nebajoth.

4 And [d]Adah bare to Esau Eliphaz; and Bashemath bare Reuel;

5 And Aholibamah bare Jeush, and Jaalam, and Korah. These *are* the sons of Esau, which were born unto him in the land of Canaan.

6 And Esau took his wives, and his sons, and his daughters, and all the persons[1] of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan, and [e]went into the country from the face of his brother Jacob.[2]

7 For [f]their riches were more than that they might dwell together; and the land wherein they were strangers could not bear them because of their cattle.

8 Thus dwelt Esau in [g]mount Seir. Esau *is* Edom.

9 ¶ And these *are* the generations of Esau, the father of the Edomites,[3] in mount Seir.[4]

10 These *are* the names of Esau's sons; Eliphaz the son of Adah the wife of Esau; Reuel the son of Bashemath the wife of Esau.

11 And the sons of Eliphaz were Teman, Omar, Zepho,[5] and Gatam, and Kenaz.

12 And Timna was concubine to Eliphaz, Esau's son; and she bare to Eliphaz [h]Amalek:[6] these *were* the sons of Adah, Esau's wife.

13 And these *are* the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Bashemath, Esau's wife.

14 ¶ And these were the sons of Aholibamah, [i]the daughter of Anah, the daughter of Zibeon, Esau's wife; and she bare to Esau Jeush, and Jaalam, and Korah.

15 ¶ These *were* dukes of the sons of Esau: the sons of Eliphaz, the first-born *son* of Esau; [k]duke Teman, duke Omar, duke Zepho, duke Kenaz,[7]

16 Duke Korah, duke Gatam, *and* duke Amalek. These *are* the [l]dukes *that came* of Eliphaz in the land of Edom: these *were* the sons of Adah.

17 ¶ And these *are* the sons of [m]Reuel, Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah. These *are* the dukes *that came* of Reuel in the land of Edom: these *are* the sons of Bashemath, Esau's wife.

18 And these *are* the sons of [n]Aholibamah, Esau's wife; duke Jeush, duke Jaalam, duke Korah: these *were* the dukes *that came* of Aholibamah, the daughter of Anah, Esau's wife.

19 These *are* the sons of Esau, [o](who *is* Edom,) and these *are* their dukes.

20 ¶ These *are* the sons of [p]Seir the Horite, who inhabited the land;[1] Lotan, and Shobal, and Zibeon, and Anah,

21 And Dishon, and Ezer, and Dishan. These *are* the dukes of the Horites,[2] the children of Seir in the land of Edom.

22 And the children of Lotan were Hori and Heman:[3] and Lotan's sister *was* Timna.

23 And the children of Shobal *were* these; Alvan,[4] and Manahath, and Ebal, Shepho, and Onam.

24 And these *are* the children of Zibeon; both Ajah and Anah: this *was that* Anah that [q]found the mules in the wilderness, as he fed the asses[5] of Zibeon his father.

25 And the children of Anah *were* these; Dishon, and Aholibamah the daughter of [r]Anah.

26 And these *are* the children of Dishon; Hemdan,[6] and Eshban, and Ithran, and Cheran.

27 The children of [s]Ezer *are* these; Bilhan, and Zaavan, and Akan.[7]

28 The children of Dishan *are* these; [t]Uz[8] and Aran.

29 These *are* the dukes *that came* of the Horites; [u]duke Lotan, duke Shobal, duke Zibeon, duke Anah,

30 Duke Dishon, duke Ezer, duke Dishan. These *are* the dukes *that came* of Hori, among their dukes in the land of Seir.[9]

31 ¶ And these *are* [v]the kings[10] that reigned in the land of Edom, before there reigned any king over the children of Israel.

32 And Bela the son of Beor reigned

A.M. cir. 2288. B.C. cir. 1716.

b ch. 26.34,35; 27.46.
A.M. cir. 2225. B.C. cir. 1779.
c ch. 25. 13; 28. 9.
A.M. cir. 2230. B.C. cir. 1774.
d 1 Ch. 1. 35.
A.M. cir. 2292. B.C. cir. 1712.
1 Heb. *souls.*
e ch. 13. 6, 11; 17. 8; 28. 4.
A.M. cir. 2266. B.C. cir. 1738.
2 Esau had come to bury his father, & probably had much of his property in that country, and after his father's death his riches were much increased; & finding that as strangers there was no place where they could all remain together, he removes from the promised land, and leaves Jacob unmolested to remain in it.
f ch. 13. 6.
g ch. 32. 3; De. 2. 5; Jos. 24. 4; Mal. 1. 3.
3 Heb. *Edom.*
4 A mountainous tract, extending from the southern extremity of the Dead Sea to the gulf of Acaba, or Eziongeber. The name was probably derived from Seir, the descendant of Hor, and first possessor of the country; see ver. 20; De. 2. 12, 22. Mount Seir is at present known in different parts of its course by the names of Djibal Shera, Djibal Hesma, and El Djibal. It rises abruptly on its western side from the valleys of El Ghor and El Araba; on the east side the plains are much higher. The mean elevation of the chain cannot be estimated at less that 4000 feet. In summer it produces most of the European fruits, while in winter deep snows occasionally fall, with frosts to the middle of March. The inhabitants, like those of most mountainous regions, are very healthy.
A.M. cir. 2230. B.C. cir. 1774.
5 1 Ch. 1. 36. *Zephi.*
h ch. 14. 7; Ex. 17. 8-16; Nu. 24. 18-20; De. 23. 7; 25. 17-19.
A.M. cir. 2270. B.C. cir. 1734.
6 This Amalek is supposed to be the ancestor of the Amalekites; but these are generally spoken of as a race distinct from the Edomites, and existing before them; see marg. ref.
i ver. 2, 18.
A.M. cir. 2292. B.C. cir. 1712.
First aristocracy of dukes, from A. M. cir. 2429, to A. M. cir. 2471; & B. C. cir. 1575, to B. C. 1533.
k ver. 11, 12; 1 Ch. 1. 36, 45, 51-54; Job 2. 11; 4. 1; Je. 49. 7, 20; Eze. 25. 13; Am. 1. 12; Ob. 9; Hab. 3. 3.
7 The word duke is from the Latin *Dux*, a leader; the word in the Hebrew, which it is here very properly employed to render, has the same signification; but as it denotes also a thousand, a leading number, this leader, or chief, was probably the commander of a thousand men, & came to be employed to denote heads of tribes, or families. The government of such dukes, or chiefs, was the first that prevailed among the Idumeans.
l Ex 15. 15.

A.M. 2292. B.C. 1712

m ver. 4. 13; 1 Ch. 1. 37.
n ver. 5, 14; 1 Ch. 1. 35.
o See on ver. 1.
p ch. 14. 6; De. 2. 12, 22; 1 Ch. 1. 38-42.
A.M. cir. 2198. B.C. cir. 1806.
1 See note ver. 9.
A.M. cir. 2204. B.C. cir. 1800.
2 The heads of their families, who ruled the country before Esau and his posterity obtained possession of it, and established among them the same form of government.
A.M. cir. 2248. B.C. cir. 1756.
3 1 Ch. 1. 39. *Homam.*
4 1 Ch. 1. 40. *Alian.—Shephi.*
q Le. 19. 19; 2 Sa. 13. 29; 18. 9; 1 Ki. 1. 38, 44; 4. 28; Zec. 14. 15.
5 This passage has occasioned much difficulty to commentators, as the word translated mules occurs in this sense in no other place. The more general opinion seems to be, that he discovered the method of breeding mules while feeding the asses in the wilderness. The word rendered mule, is rendered by others giants or emim. We are disposed to understand it of *waters*, and that what he discovered in the wilderness while feeding the asses, was *springs of water*, a discovery worthy of being noted in such regions; see Clarke, Boothroyd and Pictorial Bible. Bush, Illustrations of Scripture, adds, 'perhaps Anah first observed the faculty with which the ass is endued of snuffing the moisture of the air, and being by these means led to latent waters.' This most beneficial discovery is here recorded; and hence he supposes arose the great veneration the Horites had for this animal. The sons of princes were wont, in ancient times, to follow the employment of feeding the asses. Saul was sent to seek his father's asses.
r ver. 2, 5, 14, 18; 1 Ch. 1. 41.
6 1 Ch. 1. 41. *Amram.*
s ver. 21; 1 Ch. 1. 38.
7 1 Ch. 1. 42. *Jakan.*
t Job 1. 1; Je. 25. 20; La. 4. 21.
8 From this man the whole country, or a part of it, is called by the name of Uz. La. 4. 21; which was in Arabia Petræa, on the borders of the land of Canaan.
u ver. 29; 1 Ch. 1. 38.
9 This Hori was the ancestor of Seir, by whom the country was first planted.
v ch. 17. 6, 16; 25. 23; Nu. 20. 14; 24. 17, 18; De. 17. 14-20; 33. 5; 1 Ch. 1. 43-50.
10 It is not certain whether these kings were the descendants of Esau or of Seir. The word king being different from that of duke, and having a distinctive definite meaning, it is probable that after several dukes had governed the Edomites, their government was afterwards changed into a monarchy.
A.M. cir. 2093. B.C. cir. 1911; to A. M. cir. 2429. B. C. cir. 1575.
A.M. cir. 2093. B.C. cir. 1911.

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in Edom: and the name of his city *was* Dinhabah.

33 And Bela died; and Jobab the son of Zerah of [w]Bozrah[1] reigned in his stead.

34 And Jobab died; and Husham of the land of [x]Temani reigned in his stead.

35 And Husham died; and Hadad the son of Bedad, (who smote Midian in the field of Moab,) reigned in his stead: and the name of his city *was* Avith.

36 And Hadad died; and Samlah of Masrekah reigned in his stead.

37 And Samlah died; and Saul of Rehoboth[y] *by* the river reigned in his stead.

38 And Saul died; and Baal-hanan the son of Achbor reigned in his stead.

39 And Baal-hanan the son of Achbor died; and Hadar[2] reigned in his stead: and the name of his city *was* Pau; and his wife's name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab.

40 And these *are* the names of the dukes[z] *that came* of Esau, according to their families, after their places, by their names; duke Timnah, duke Alvah,[3] duke Jetheth,

41 Duke Aholibamah, duke Elah, duke Pinon,

42 Duke Kenaz, duke Teman, duke Mibzar,

43 Duke Magdiel, duke Iram. These *be* [a]the dukes of Edom, according to their habitations in the land of their possession: he *is* Esau, the father of the Edomites.[4]

CHAPTER XXXVII.

Joseph is hated of his brethren, 2—4. *His two dreams,* 5—12. *Jacob sendeth him to visit his brethren,* 13—17. *His brethren conspire his death, but Reuben saveth him,* 18—25. *They sell him to the Ishmaelites,* 26—30. *His father, deceived by the bloody coat, mourneth for him,* 31—35. *He is sold to Potiphar in Egypt,* 36.

AND Jacob dwelt in the land wherein his father was a stranger,[5] in the land of Canaan.

2 These *are* [a]the generations[6] of Jacob. Joseph, *being* seventeen years old, was feeding the flock with his brethren; and the lad *was* with the sons of Bilhah, and with the sons of Zilpah, his father's wives:[b] and Joseph brought unto his father their [c]evil report.[7]

3 Now Israel loved Joseph more than all his children, because he *was* the [d]son of his old age:[8] and he made him [e]a coat of *many* colours.[9]

A.M.cir. 2135. B.C. cir. 1869.

[w] Is.34.6;63.1;Je.49. 13, 22; Mic. 2. 12.

1 Bozrah, Bezer, or Bostra, was situated in Arabia Deserta, and the eastern part of Edom, 24 miles from Ederi. It afterwards belonged to Moab, and was given by Moses to Reuben, but again reverted to Edom. It is now called Bostra; & according to Burckhardt, is, including its ruins, the largest town in the Haouran, though only inhabited by about 12 or 15 families. It lies in the open plain, 2 hours distant from Aare. & is at present the last inhabited place in the south-east extremity of the Haouran: its greatest length is from east to west, and its circumference 3-4ths of an hour. Some of the ruins are described as very beautiful, and among them are found Cufic, Greek, and Roman inscriptions.

A.M.cir. 2177. B.C. cir. 1827.

[x] See on ver. 15; Job 2. 11; Je. 49. 7.

A.M.cir. 2219. B.C. cir. 1785.

A.M.cir. 2261. B.C. cir. 1743.

A.M.cir. 2303. B.C. cir. 1701.

[y] ch.10.11; 1Ch.1.48.

A.M.cir. 2345. B.C. cir. 1659.

2.1Ch.1.50. *Hadad.* —*Pai.*

A.M.cir. 2387. B.C. cir. 1677.

Second aristocracy of dukes. From B. C. 1500.

[z] See on ver. 15, 16; 1 Ch. 1. 51-54.

3 1 Ch. 1. 51. *Aliah.*

[a] Ex. 15. 15; Nu. 20. 14.

4 Heb. *Edom.*

CHAP. XXXVII.

5 Heb. *of his father's sojournings.* ch. 17. 8; 23.4; 28.4; 36. 7; Heb. 11.9-16.

[a] ch.2.4;5.1;6.9;10.1.

6 If this word is to be understood in its common acceptation, it is to be taken as connected with the latter end of ch. 35, and with ch. 36, which give the genealogy of Jacob and Esau; or if understood to refer to what follows, it must mean the history of the lives and actions of Jacob and his sons. Probably the former meaning is to be preferred; and the history then proceeds with the family of Jacob, and especially of Joseph, who is now for a long time the chief object of interest.

A.M.2276. B.C.1728

[b] ch. 30. 4, 9; 35. 22.

[c] 1Sa.2. 22-24. 1 Co. 1. 11; 5. 1; 11. 18.

7 Reported to their father their bad conduct; not as a mere tale bearer, but that their evil deeds might be reproved and corrected by their father: but this only tended to increase their hatred.

[d] ch. 44. 20.

8 Joseph early gave indication of his wisdom, piety and good dispositions, and though not strictly 'the son of his old age,' Benjamin being younger than he, yet he was married to Rachel many years before Joseph was born; and in comparison of his other sons, was the comfort of his advancing years.

[e] ver.23, 32; Ju 5.30; 2Sa.13.18; Ps.45.13, 14; Eze. 16. 16.

9 Or, *pieces.*

A.M.2276. B.C.1728

[f] ver.11, 18-20; ch.4. 5; 27.41; 49.23; 1Sa. 16. 12, 13; 17. 28; John 7. 3-5.

1 They could not address him in a friendly manner; could not give him the usual salutation of peace. They were jealous of the partiality shown to him by his father, by giving him the coat of different colours or pieces. Roberts says that this mode of bedecking favourite or beautiful children, still exists in India. And a garment of divers colours seems generally in the East, to have been a mark of distinction and favour; see Ju. 5. 30; 2 Sa. 13. 18.

[g] ver. 9; ch. 28. 12; 40.5; 41.1; 42.9; Nu. 12. 6; 1 Ki. 3. 5.

[h] ch. 44. 18; Ju. 9. 7.

[i] ch. 42. 6, 9; 43. 26; 44. 14.

[k] ver. 4; Ex. 2. 14; 1 Sa.10.27; Ps.2.3-6; 118. 22; Lu. 19. 14; 20. 17; Ac. 4. 27,28; 7. 35.

2 They themselves interpreted the dream, and while wickedly endeavouring to prevent its fulfilment, they were actually accomplishing it. Thus the Jews, understanding the parables of our Lord, fulfilled them by the very hatred and malice which prompted them to destroy him. 'Their hatred (that of Joseph's brethren towards him) had originated in religion, and the thought of God having determined to honour him, provoked them the more. Such were the operations of malice in Cain towards Abel, in Esau towards Jacob, in Saul towards David, and in the Scribes and Pharisees towards the Lord of glory.' —*Fuller.*

[l] ch. 41. 25, 32.

[m] ver. 10; ch. 43.28; 46. 29; 47.12; 50. 15-21; Ac. 7. 9-14.

3 *i. e.* Jacob and his whole family should depend on him.

4 Partly through ignorance, & partly in policy, to lessen the hatred of his brethren.

[n] ch.27.29; Is.60.14; Phil. 2. 10, 11.

[o] Is. 26. 11; Mat. 27. 18; Mar. 15.10; Ac. 7. 9.

[p] Da. 7.28; Lu. 2.19, 51.

[q] ver.1;ch. 33.18. 34. 25-31.

[r] 1Sa.17.17-20; Mat. 10. 16; Lu. 20. 13.

[s] ch. 22. 1; 27. 1, 18; 1 Sa. 3. 4-6; 8, 16.

5 Heb. *see the peace of thy brethren,* &c. 1 Sa. 17. 17, 18; Je. 29.7; Lu. 19.42.

[t] ch.23.2; 35.27; Nu. 13.22; Jos. 14.13,15.

6 Shechem was about 60 miles northward from Hebron, where Jacob then resided. Dothan was about 8 miles farther. It is surprising that they should have ventured to Shechem, where formerly they had perpetrated such barbarous acts of cruelty; and no wonder Jacob was anxious for their safety.

[u] ch. 21. 14.

7 He had either lost his way, or was traversing the country in search of his brethren.

[v] Ju. 4. 22; John 1. 38; 4. 27; 18. 4, 7; 20. 15.

[w] Ca. 1. 7.

4 And when his brethren saw that their father loved him more than all his brethren, they [f]hated him, and could not speak peaceably unto him.[1]

5 ¶ And Joseph [g]dreamed a dream, and he told *it* his brethren: and they hated him yet the more.

6 And he said unto them, [h]Hear, I pray you, this dream which I have dreamed:

7 For, behold, we *were* binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, [i]your sheaves stood round about, and made obeisance to my sheaf.

8 And his brethren said to him, [k]Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.[2]

9 ¶ And he dreamed yet [l]another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, [m]the sun, and the moon, and the eleven stars, made obeisance to me.[3]

10 And he told *it* to his father, and to his brethren: and his father rebuked him,[4] and said unto him, What *is* this dream that thou hast dreamed? [n]Shall I, and thy mother, and thy brethren, indeed come to bow down ourselves to thee to the earth?

11 And his brethren [o]envied him; but his father [p]observed the saying.

12 ¶ And his brethren went to feed their father's flock [q]in Shechem.

13 And Israel said unto Joseph, Do not thy brethren feed *the flock* in Shechem? [r]come, and I will send thee unto them. And he said to him, [s]Here *am I.*

14 And he said to him, Go, I pray thee, see whether it be well with thy brethren,[5] and well with the flocks; and bring me word again. So he sent him out of the vale of [t]Hebron, and he came to Shechem.[6]

15 And a certain man found him, and, behold, [u]*he was* wandering[7] in the field: and the man asked him, saying, [v]What seekest thou?

16 And he said, I seek my brethren: [w]tell me, I pray thee, where they feed *their flocks.*

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17 And the man said, They are departed hence; for I heard them say, Let us go to [z]Dothan. And Joseph went after his brethren, and found them in Dothan.

18 And when they saw him afar off, even before he came near unto them, they[y] conspired against him[1] to slay him.

19 And they said one to another, Behold, this dreamer cometh.[2]

20 Come now therefore, [z]and let us slay him, and cast him into some pit; and we will say, Some evil beast hath devoured him: [a]and we shall see what will become of his dreams.

21 And [b]Reuben heard *it*, and he delivered him out of their hands; and said, Let us not kill him.

22 And Reuben said unto them, Shed no blood, *but* cast him into this pit that *is* in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

23 ¶ And it came to pass, when Joseph was come unto his brethren, that they [c]stripped Joseph out of his coat, *his* coat of *many* colours,[3] that *was* on him;

24 And they took him, and cast him into a pit: and [d]the pit *was* empty,[4] *there was* no water in it.

25 And [e]they sat down to eat bread: and they lifted up their eyes, and looked, and, behold, a company of [f]Ishmaelites came from [g]Gilead, with their camels bearing spicery, and balm, and myrrh, going to carry *it* down to Egypt.[5]

26 And Judah said unto his brethren, What[h] profit *is it* if we slay our brother, and [i]conceal his blood?

27 Come, and let us [k]sell him to the Ishmaelites, and [l]let not our hand be upon him; for he *is* [m]our brother, *and* our flesh: and his brethren were content.[6]

28 Then there passed [n]by Midianites, merchant-men; and they drew and lifted up Joseph out of the pit, and sold[o] Joseph to the Ishmaelites for twenty *pieces* of silver:[7] and they brought Joseph into Egypt.

29 ¶ And Reuben returned unto the pit; and, behold, Joseph *was* not in the pit; and [p]he rent his clothes.

30 And he returned unto his brethren, and said, [q]The child *is* not; and I, whither shall I go?[1]

31 And they took [r]Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood:

32 And they sent the coat of *many* colours, and they brought *it* to their father; and said, This have we found: know now whether it *be* [s]thy son's coat or no.

33 And he knew it, and said, *It is* my son's coat; an [t]evil beast hath devoured him: Joseph is without doubt rent in pieces.

34 And Jacob [u]rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.[2]

35 And all his sons, and all his daughters, [v]rose up to comfort him; but he refused to be comforted: and he said, [w]For I will go down into the grave unto my son mourning. Thus his father wept for him.

36 And [x]the Midianites sold him into Egypt unto Potiphar, an [3]officer of Pharaoh's, *and* captain[4] of the guard.

CHAPTER XXXVIII.

Judah begetteth Er, Onan, and Shelah, 1—5. *Er marrieth Tamar,* 6, 7. *The trespass of Onan,* 8—10. *Tamar stayeth for Shelah,* 11. *She deceiveth Judah;* 12—26. *To whom she beareth twins, Pharez and Zarah,* 27—30.

AND it came to pass at that time,[5] that Judah went down from his brethren, and [a]turned in to a certain [b]Adullamite,[6] whose name *was* Hirah.

2 And Judah [c]saw there a daughter of a certain Canaanite, whose name *was* Shuah;[7] and he took her, and went in unto her.

3 And she conceived, and bare a son; and he called his name [d]Er.

4 And she conceived again, and bare a son; and she called his name Onan.

5 And she yet again conceived, and bare a son; and called his name [e]Shelah: and he was at Chezib[8] when she bare him.

6 And Judah [f]took a wife for Er his first-born, whose name *was* Tamar.

7 And Er, Judah's first-born, was [g]wicked in the sight of the LORD; and the LORD slew him.

8 And Judah said unto Onan, [h]Go in unto thy brother's wife, and

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A.M.2244. B.C.1760

x 2 Ki. 6. 13.
y 1 Sa. 19. 1; Ps. 31. 13; 37. 12, 32; 94. 21; Mat. 21. 38; 27. 1; Mar. 12. 7; 14. 1; Lu. 20. 14, 15; John 11. 53; Ac. 23. 12.
1 The whole of this wicked plan showed as much contempt and disregard to the feelings of their father, as jealous malignity to their brother. Their ironical allusion to his dreams showed they dreaded they might be true, otherwise they might have passed them by as idle tales. Joseph is in this instance also a type of Christ; & the conduct of his brethren suggests the recollection of those of whom Christ said, 'Now have they both seen & hated both me and my Father,' John 15. 24.
2 Heb. *master of dreams.*
z Ps. 64. 5; Pr. 1. 11, 16; 6. 17; 27. 4.
a 1 Sa. 24. 20; 26. 2; Mat. 2. 2-16; 27. 40-42; Mar. 15. 29-32; John 12. 10, 11; Ac. 4. 16-18.
b ch. 35. 22; 42. 22.
c ver. 3, 32, 33; Mat. 27. 28.
3 Or, *pieces*, ver. 3. *marg.*
d Ps. 40. 2; 88. 6, 8; 130. 1, 2; Je. 38. 6; La. 3. 52-55; Zec. 9. 11.
4 These pits were very common, dug to contain rain water; and were often times dry when there was no rain.
e Es. 3. 15; Am. 6. 6.
f ver. 28, 36; 16. 11, 12; 25. 1-4, 16-18; Ps. 83. 6.
g ch. 43. 11; Je. 8. 22.
5 These were descendants of Ishmael, Midian, Medan, and the other sons of Abraham by Keturah, who had by this time increased greatly in numbers. They were engaged in a traffic in gums and spiceries, the peculiar productions of their country; and were carrying them down into Egypt, which had long been the centre of the land commerce of the East. It seems to be the very same as those caravans that traverse these countries to the present day. Egypt continued long not only to supply these countries with its own peculiar productions in return for theirs, but to be the channel between India and other oriental countries, of the rich commerce carried on with the civilized states of Europe. The discovery of the passage to India by the Portuguese, first turned this commerce out of its ancient channels.
h ch. 25. 32; Ps. 30. 9; Je. 41. 8; Ro. 6. 21.
i ch. 4. 10; Job 16. 18; Eze. 24. 7.
k Ex. 21. 16; Ne. 5. 8; Mat. 26. 15; 1 Ti. 1. 10; Re. 18. 13.
l 1 Sa. 18. 17; 2 Sa. 11. 14-17; 12. 9.
m ch. 29. 14; 42. 21.
6 Heb. *hearkened.*
n ver. 25; Nu. 25. 15, 17; 31. 2; Ju. 6. 1-3; Ps. 83. 9.
o ch. 45. 4, 5; Ps. 105. 17; Zec. 11. 12, 13; Mat. 27. 9; Ac. 7. 9.
7 About £2 6s. of our money. Thus another Judas sold our Saviour for 30 pieces of silver.
p ver. 34; ch. 44. 13; Nu. 14. 6; Ju. 11. 35; Job 1. 20; Joel 2. 13; Ac. 14. 14.

A.M.2244. B.C.1760

q ch. 42. 13, 32, 36; Je. 31. 15.
1 Reuben seems to have sincerely desired the preservation of his brother, and is much grieved at his loss; yet he concealed the matter from his father, probably thinking that to disclose the guilt of his sons, would only aggravate his grief, and draw their hatred upon himself.
r ver. 3, 23.
s ver. 3; ch. 44. 20-23; Lu. 15. 30.
t ch. 44. 28.
u ver. 29; Jos. 7. 6; 2 Sa. 1. 11; 3. 31; 1 Ki. 20. 31; 21. 27; 1 Ch. 21. 16; Ezr. 9. 3-5; Ne. 9. 1; Es. 4. 1-3; Job 1. 20; 2. 12; Ps. 69. 11; Is. 22. 12, 13; 36. 22; 37. 1, 2; Je. 36. 24; Joel 2. 13; Jonah 3. 5-8; Mat. 11. 21; 26. 65; Ac. 14. 14; Re. 11. 3.
2 *Rending* the upper garments was an emblem of rending the heart, Joel 2. 13; and was used at funerals, 2 Sa. 3. 31; or upon the news or sight of any great calamity, Job 1. 20; 2. 12; 2 Sa. 1. 11; Jos. 7. 6; or in token of sorrow for sin, Joel 2. 13; Ezr. 9. 3, 5; or of detestation of it; 2 Ki. 18. 37; 19. 1; Mat. 26. 65; Je. 36. 24; Ac. 14. 13, 14. Wearing *sackcloth* was another common badge of grief among Jews and heathens, 2 Sa. 3. 31; 1 Ki. 20. 31; 21. 27; 1 Ch. 20. 16; Ne. 9. 1; Is. 37. 1, 2; Re. 11. 3.
v 2 Sa. 12. 17; Job 2. 11; Ps. 77. 2; Je. 31. 15.
w ch. 42. 38; 44. 29-31; 45. 28.
x ver. 28; ch. 39. 1.
3 Heb. *eunuch, chamberlain,* or *courtier,* Es. 1. 10.
4 Or, *chief marshal.* Heb. *chief of the slaughtermen,* or *executioners,* ch. 40. 4; 2 Ki. 25. 8. *marg.*

CHAP. XXXVIII.
A.M. cir. 2251. B.C. cir. 1753.

5 'About that period.' 'The time here spoken of seems to have been soon after Jacob's coming to Shechem, ch. 33. 18; before the history of Dinah, ch. xxxiv. though Moses, for special causes, relates it in this place.'—*Ainsworth.* Or, according to Hales, 'Judah & his children must have married very young.'
a ch. 19. 3, Ju. 4. 18; 2 Ki. 4. 8; Pr. 13. 20.
b Jos. 15. 35; 1 Sa. 22. 1; 2 Sa. 23. 13; Mic. 1. 15.
6 An inhabitant of Adullam, a city of Canaan, afterwards given to Judah, situated in the northern part of the territory of that tribe, & west of Hebron. Its king was slain by Joshua, ch. 12. 19. Here David hid himself in a cave, 1 Sa. 22. 1.
c ch. 3. 6; 6. 2; 24. 3; 34. 2; Ju. 14. 2; 16. 1; 2 Sa. 11. 2.
7 1 Ch. 2. 3. *Shua.*
A.M. cir. 2252. B.C. cir. 1752.
d ch. 46. 12. Nu. 26. 19.
A.M. cir. 2253. B.C. cir. 1751.
e ver. 11, 26; 1 Ch. 4. 21.
A.M. cir. 2256. B.C. cir. 1748.
8 *Achzib,* Jos. 15. 44; Mi. 1. 14.
f ch. 21. 21; 24. 3.
A.M. cir. 2273. B.C. cir. 1731.
g ch. 13. 13; 19. 13; 2 Ch. 33. 6.
A.M. cir. 2274. B.C. cir. 1730.
h Le. 18. 16; De. 25. 5-10; Ru. 1. 11; 4. 5-11; Mat. 22. 23-27.

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marry her, and raise up seed to thy brother.[1]

9 And Onan knew that the seed should not be his: and it came to pass, when he went in unto his brother's wife, that he spilled it on the ground, [t]lest that he should give seed to his brother.

10 And the thing which he did displeased the LORD:[2] wherefore he slew him also.[3]

11 Then said Judah to Tamar his daughter-in-law, Remain a widow at thy father's house, [k]till Shelah my son be grown: (for he said, Lest peradventure he die also, as his brethren *did*.) And Tamar went and dwelt in her father's house.

12 ¶ And, in process of time,[4] the daughter of Shuah, Judah's wife, died: and Judah was [l]comforted, and went up unto his [m]sheep-shearers to Timnath,[5] he and his friend Hirah the Adullamite.

13 And it was told Tamar, saying, Behold, thy father-in-law goeth up to Timnath[6] to shear his sheep.

14 And she put her widow's garments off from her, and covered her with a veil, and wrapped herself, [n]and sat in an open place,[7] which *is* by the way to Timnath: for she saw [o]that Shelah was grown, and she was not given unto him to wife.

15 When Judah saw her, he thought her *to be* an harlot; because she had covered her face.[8]

16 And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee; (for he knew not that she *was* his daughter-in-law.) And she said, [p]What wilt thou give me,[9] that thou mayest come in unto me?

17 And he said, [q]I will send *thee* a kid from the flock.[10] And she said, [r]Wilt thou give *me* a pledge till thou send *it*?

18 And he said, What pledge shall I give thee? And she said, [s]Thy signet, and thy bracelets, and thy staff that *is* in thine hand: and he [t]gave *it* her, and came in unto her; and she conceived by him.

19 And she arose, and went away, and [u]laid by her veil from her, and put on the garments of her widowhood.

20 And Judah sent the kid by the hand of [v]his friend the Adullamite, to receive *his* pledge from the woman's hand; but he found her not.

A.M.cir. 2274. B.C. cir. 1730.

1 The custom of marrying a brother's widow, when he died childless, seems to have been traditional before it became a written law; and the first-born from such marriages was accounted the child of the deceased, adopted into his family, and so became his heir.

t Ja. 4. 5.

2 Heb. *was evil in the eyes of the* LORD. Nu. 11. 1; 22. 34; 2 Sa. 11. 27; 1 Ch. 21. 7; Pr. 24. 18; Hab. 1. 13.

3 The sin of Onan was double: his refusal and the manner of effecting it. 'Onan's *habitual* conduct, (for this is meant,) was not only unnatural and detestable in itself, but full of envy & malice, and not without something of the nature of murder in it: for the same principle would have induced him to murder a child born to him, but accounted his brother's, if he could have done it with impunity. It implied also a contempt of the promise of a numerous posterity, made to Abraham, Isaac, and Jacob, and of that Seed especially in whom all nations "should be blessed."'—*Scott.*

k Ru. 1. 13.

A.M.cir. 2277. B.C. cir. 1727.

4 Heb. *the days were multiplied.*

l ch. 24. 67.; 2 Sa. 13. 39.

m ch. 31. 19; 1 Sa. 25. 4-8, 36; 2 Sa. 13. 23-29.

5 Timnath is in all probability that in the border of Judah, between Jerusalem and Diospolis, given to Dan, and mentioned in the history of Samson as belonging to the Philistines.

6 Jos. 15. 10, 57. *Timnah.* Ju. 14. 1.

n Pr. 7. 12; Je. 3. 2; Eze. 16. 25.

7 Heb. *the door of eyes*, or, *of Enajim.*

o ver. 11, 26.

8 That is, was so veiled that he did not know her. All women in the East when they went abroad covered themselves with a veil, and the same custom prevails in the East to this day. He mistook her for an abandoned woman from her sitting in an open place, or where two ways met, publicly exposing herself. Christ was descended from her by this very incestuous intercourse.'—*Scott.* How astonishing the sovereign grace of Jehovah! See note ver. 26.

p Mat. 26. 15; 1 Ti. 6. 10.

9 They that would have their wicked practices warranted by such examples, should consider that every thing not punished by man, was not allowed by God; and that we now live under another dispensation, which expressly forbids such uncleanness; Hab. 13. 4; see ver. 23.—*Patrick.*

q Eze. 16. 33.

10 Heb. *a kid of the goats.*

r ver. 24, 25; Pr. 20. 16; Lu. 16. 8.

s Je. 22. 24; Lu. 15. 22.

t ver. 25, 26; Ho. 4. 11.

u ver. 14; 2 Sa. 14. 2, 5.

v Ju. 14 20; 2 Sa. 13. 3; Lu. 23. 12.

A.M.cir. 2277. B.C. cir. 1727.

1 Or, *in Enajim.* ver. 14.

w Pr. 6. 33; Ro. 6. 21; 2 Co. 4. 2; Ep. 5. 12; Re. 16. 15.

2 Heb. *become a contempt.*

x ch. 34. 31; Ju. 19. 2; Je. 2. 20; 3. 1, 6, 8; Eze. 16. 15, 28, 41; 23. 5, 19, 44; Ho. 2. 5; 3. 3; 4. 15.

y Le. 20. 10; 21. 9; De. 22. 21-27; 2 Sa. 12. 5, 7; Je. 29. 22, 23; Mat. 7. 1-5; Ro. 2. 1, 2.

3 In primitive times, both in the East and West, as among the Greeks and Romans, and other western nations, the father was not only ruler and judge, but had the power of life & death in his own family—a power which was often cruelly abused. The crime of Tamar was adultery, she being betrothable to Shelah, and considered his wife. And this crime was punishable by death. But Judah was guilty of excessive severity in intending to burn her in her situation. This fearful punishment was often barbarously inflicted for the supposed crime of heresy. In the notes to the Pictorial Bible, it is said, 'by *all* parties.' This is overstated, as were easy to show, in reference to this country.

z ch. 37. 32; Ps. 50. 21; Je. 2. 26; Ro. 2. 16; 1 Co. 4. 5; Re. 20. 12.

a 1 Sa. 24. 17; 2 Sa. 24. 17; Eze. 16. 52; Hab. 1. 13; John 8. 9; Ro. 3. 19.

4 He occasioned her sin, tempted to it, and was partner in it. Not *less to blame*, but *more righteous*. Among the Garrows if a man dies, his wife *marries one of his brothers*, and failing brethren, or in case of their death, she *marries his father*. If a custom such as this prevailed among the Canaanites, it is clear that Tamar acted on this principle; Shelah not being given to her, she considered him 'as dead,' and married 'his father;' she might in reality have contracted a sort of marriage with Judah, by receiving his pledges, as we find the fourth form of marriage in the Gentoo code of laws, consists in the interchange of 'necklaces and strings of flowers.' Obs. on the Garrow Hills, NE. of Bengal, by J. Elliot, Esq. (Asiatic Res. Vol. 3, p. 35.) Taylor's Fragments to Calmet, Nos. 82, 125.

b ver. 14.

c Job 34. 31, 32; 40. 5; Mat. 3. 8; 1 Pe. 4. 2, 3.

5 Or, *Wherefore hast thou made this breach against thee?*

6 ch. 46. 12; Nu. 26. 20; 1 Ch. 2. 4; 9. 4; Ne. 11. 4, 6. *Perez.* Mat. 1. 3; Lu. 3. 33. *Phares.*

7 That is, *a breach.*

8 1 Ch. 9. 6, *Zerah.* Mat. 1. 3, *Zara.*

9 The *riser* or *returner.*

21 Then he asked the men of that place, saying, Where *is* the harlot that *was* openly by the wayside?[1] And they said, There was no harlot in this *place*.

22 And he returned to Judah, and said, I cannot find her; and also the men of the place said, *that* there was no harlot in this *place*.

23 And Judah said, Let her take *it* to her, [w]lest we be shamed:[2] behold, I sent this kid, and thou hast not found her.

24 ¶ And it came to pass, about three months after, that it was told Judah, saying, Tamar thy daughter-in-law hath [x]played the harlot; and also, behold, she *is* with child by whoredom. And Judah said, Bring her forth, and [y]let her be burnt.[3]

25 When she *was* brought forth, she sent to her father-in-law, saying, By the man whose these *are*, *am* I with child: and she said, [z]Discern, I pray thee, whose *are* these, the signet, and bracelets, and staff.

26 And Judah acknowledged *them*, and said, [a]She hath been more righteous than I;[4] [b]because that I gave her not to Shelah my son: [c]and he knew her again no more.

27 ¶ And it came to pass, in the time of her travail, that, behold, twins *were* in her womb.

28 And it came to pass, when she travailed, that *the one* put out *his* hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.

29 And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said,[5] How hast thou broken forth? *this* breach *be* upon thee: therefore his[6] name was called [7]Pharez.

30 And afterward came out his brother, that had the scarlet thread upon his hand:[8] and his name was called [9]Zarah.

CHAPTER XXXIX.

Joseph is advanced in Potiphar's house, 1—6. *He resisteth his mistress's temptation, is falsely accused by her, and cast into prison,* 7—20. *God is with him there,* 21—23.

AND Joseph [a]was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of [b]the Ishmaelites, which had brought him down thither.

2 And [c]the LORD was with Joseph,

CHAP. XXXIX.

A.M. 2276. B.C. 1728

a ch. 37. 36; 45. 4; Ps. 105. 17; Ac. 7. 9.

b ch. 37. 25, 28.

c ver. 21, 22; ch. 28. 15. 1 Sa. 3. 19; 16. 18; Ps. 46. 7, 11; Is. 8. 9, 10; 41. 10; 43. 2; Je. 15. 20; Mat. 1. 23, Ac. 7. 9, 10; Ro. 8. 31.

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and he was a prosperous man; and he was in the [d]house of his master the Egyptian.

3 And his master [e]saw that the LORD was with him, and that the LORD made all that he did to [f]prosper in his hand.

4 And Joseph [g]found grace in his sight, and he served him: and he made him [h]overseer over his house, and all that he had he had put into his hand.

5 And it came to pass, from the time that he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house for[i] Joseph's sake; and the blessing of the LORD was upon all that he had in the house, and in the field.

6 And he [k]left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat:[1] and Joseph was [l]*a* goodly *person*, and well-favoured.

7 ¶ And it came to pass after these things, that his master's wife [m]cast her eyes upon Joseph; and she said, [n]Lie with me.

8 But he [o]refused; and said unto his master's wife, Behold, my master wotteth not what *is* with me in the house, and he hath committed all that he hath to my hand:

9 *There is* [p]none greater in this house than I; neither hath he kept back any thing from me but thee, because thou *art* his wife: [q]how then can I do this great wickedness, and [r]sin against God?[2]

10 And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, [s]*or* to be with her.

11 And it came to pass, about this time, that *Joseph* went into the house to do his business; and *there was* [t]none of the men of the house there within.

12 And she [u]caught him by his garment, saying, Lie with me: [v]and he left his garment[3] in her hand, and fled, and got him out.

13 And it came to pass, when she saw that he had left his garment in her hand, and was fled forth,

14 That she called unto the men of her house, and spake unto them, saying, See, he hath brought in [w]an Hebrew unto us to mock us; [x]he came in unto me to lie with me, and I cried with a loud[1] voice:

15 And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.

16 And she [y]laid up his garment by her until his lord came home.[2]

17 And she spake unto him according to these words, saying, [z]The Hebrew servant, which thou hast brought unto us, came in unto me to mock me:

18 And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out.

19 And it came to pass, when his master [a]heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that [b]his wrath was kindled.

20 And Joseph's master took him, and put him [c]into the prison, a place where [d]the king's prisoners *were*[3] bound: and he was there in the prison.

21 ¶ But [e]the LORD was with Joseph,[4] and shewed him mercy,[5] and [f]gave him favour in the sight of the keeper of the prison.

22 And the keeper of the prison [g]committed to Joseph's hand all the prisoners that *were* in the prison; and whatsoever they did there, he was the doer *of it*.

23 The [h]keeper of the prison looked not to any thing *that was* under his hand; [i]because the LORD was with him, and *that* which he did, the LORD made *it* to prosper.

CHAPTER XL.

The butler and baker of Pharaoh in prison are committed to Joseph's charge, 1—4. *He interpreteth their dreams,* 5—19. *They come to pass according to his interpretation,* 20—22. *The ingratitude of the butler,* 23.

AND [a]it came to pass after these things, *that* [b]the butler of the king of Egypt and *his* baker had offended their lord,[6] the king of Egypt.

2 And Pharaoh was [c]wroth against two *of* his officers, against [d]the chief of the butlers,[7] and against the chief of the bakers.

3 And he put them in ward in the house of the captain of the guard,[8] into the prison, [e]the place where Joseph *was* bound.[9]

A.M.2276. B.C.1728

d 1 Co. 7. 20-24.
e ch.21. 22; 26. 24,28; 30.27,30; 1Sa.18.14, 28; Zec. 8. 23; Re. 3. 9.
f ver. 23; Jos. 1. 7; 2 Ch. 26. 5; Ne. 2.20; Ps. 1. 3; 1 Co. 16. 2.
g ver.21;ch.18.3;19. 19;32.5;33.8,10;Ne. 2. 4, 5; Pr. 16. 7.
h ver.22;ch.15.2; 24. 2; 41. 40, 41; Pr. 14. 35; 17. 2; 27. 18; Ac. 20. 28.
i ch. 12. 2; 19. 29; 30. 27; De. 28. 3-6; Ac. 27. 24.
k ver. 4, 8, 23.
1 That is, had such confidence in Joseph that he gave him no concern about any of his affairs. The comeliness of Joseph's person is spoken of in precisely the same terms which are applied to his mother Rachel, ch. 29. 7.
l ch.12.14,15;29.17; 1 Sa.16. 12; Ac. 7. 20. A.M.cir. 2285. B. C. cir. 1719.
m ch. 6. 2; Job 31. 1; Ps.119.37; Eze. 23. 5,6,12-16; Mat.5.28; 2 Pe. 2.14; 1John 2. 16.
n 2Sa.13.11; Pr.7.13; Je. 3. 3.
o Pr.1.10;2.10,16-19; 6. 20-25, 32,33; 7.25-27; 9. 13-18; 22. 14; 23. 26-28.
p Ne.6.11; Lu.12.48; 1 Co. 4. 2; Tit.2.10.
q ch.20.3,6; Le.20.10; 2Sa.11.27; Job31.9-12; Je. 5. 8,9; 1Co.6. 9, 10; Ga. 5. 19-21; He. 13. 4; Re.21.8; 22. 15.
r Nu. 32. 23; 2Sa.12. 13; Ne.5. 15; Ps. 51. 4; Je. 28. 16; 50. 7.
2 This conduct of Joseph is most admirable for wisdom and piety, and every good, honourable, and pure feeling. 'Comparing his conduct with that of Judah, Reuben, and the other sons of Jacob, it must be allowed, that he had justly the preference in his father's esteem. Nor was this refusal more worthy of admiration, than the manner of it. The calmness of his spirit, the force of his arguments, the generosity and delicacy, as well as piety, of his sentiments, are most beautiful. His master's kindness to him, the honourable station which he held in his family, the peculiar relation in which his tempter stood to his generous benefactor, the greatness of the injustice and ingratitude to him; but above all, the greatness of the wickedness in the sight of God, whose authority and displeasure he was not ashamed to mention to this adulterous woman.'—*Scott.* All this ought to have filled her with respect and admiration of the youth, and reverence for his God.
s Pr. 1. 15; 5.8; 1Co. 6. 18; 15.33; 1Th.5. 22; 2Ti. 2. 22; 1 Pe. 2. 11.
t Job 24.15; Je.23.24; Mal. 3. 5.
u Pr. 7. 13; Ec. 7.26; Eze. 16. 30-34.
v 1Sa. 15.27; Pr.6.5; Mar. 14. 51, 52.
3 The upper garment, or loose mantle worn in these countries; worn, as it would seem, when they were engaged, as Joseph was, in common household business or affairs.
w ver. 17; ch. 10. 21; 14. 13; 40. 15.

A.M.2276. B.C.1782

x Is 51.7;54.17; Mat. 5. 11; 26. 59; Lu.23. 2; 2 Co. 6.8; 1 Pe. 2. 20; 3.14-18; 4.14-19.
1 Heb. *great.*
y Je. 4. 22; 9 3-5.
2 The whole of the conduct of this woman betrays an artful and corrupted heart, such as betrayed herdisappointment,rage, and revenge, and great cunning in her attempts to gratify them, besides gross falsehood and cruelty. In all probability Joseph's master never once condescended to speak to him on the subject, much less to hear his explanation or justification. Power is haughty and tyrannical. It is remarkable that Joseph was not at once put to death. But 'God was with Joseph.' Perhaps too the laws required his trial.
z ver. 14; Ex. 20.16; 23. 1; 1Ki. 21. 9-13; Ps. 55. 3; 120. 3, 4; Pr. 19. 5, 9.
a Job 29.16; Pr. 18. 17; 29.12; Ac.25.16.
b Pr. 6. 34, 35.
c ch.40.15;41.14; Ps. 105. 18; 1 Pe. 2. 19.
d ch. 40.1-3; 41.9-14; Ps. 76. 10.
3 He was put there probably for greater security. The king's prison was no doubt the place where persons accused of crimes against the monarch were confined. This indicates the rank of Pharaoh, and the greatness of Joseph's supposed crime. It appears from Ps. 105. 18, that he was confined with fetters; and from ch. 40. 15, that he was thrown into one of the dungeons.
e See on ver. 2.
4 It is but of little consequence where the lot of a servant of God may be cast; like Joseph, he is ever employed for his master, and God honours him and prospers his work.
5 Heb. *extended kindness unto him.*
f Ex. 3. 21; 11. 3; 12. 36; Ps. 105. 19, 22; Pr. 16. 7; Da. 1. 9; Ac. 7. 10.
g ver. 4, 9.
h ch. 40. 3, 4.
i See on ver. 2, 3; ch. 49.23,24; 1 Sa.2. 30; Ps. 37. 3-11; Is. 43. 2; Da. 6. 22.

CHAP. XL.

A.M. cir. 2286. B.C. cir. 1718.

a ch. 39. 20-23; Es. 6. 1.
b ver. 13; Ne. 1. 11, 2. 1, 2.
6 Their crime is unknown. It may have been great, and meriting punishment; or, it might not have been very great. When power in the hands of man is unlimited, it is often very capricious.
c Ps.76.10; Pr.16.14; Ac. 12. 20.
d 1 Ch. 27. 27.
7 The king's cupbearer; a person of some consequence, as standing before the king.
8 Probably the prison entrusted to his charge and management.
e ch. 39. 20.
9 Joseph was confined in a dungeon, 'bound' in fetters. These men were also thus treated. So were Paul & Silas, Ac.16.25. How different their feelings from those of these poor Egyptians.

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4 And [f]the captain of the guard charged Joseph with them,[1] and he served them; and they continued a season in ward.

5 ¶ And [g]they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which *were* bound in the prison.

6 And Joseph came in unto them in the morning, and looked upon them, and, [h]behold, they *were* sad.

7 And he asked[2] Pharaoh's officers, that *were* with him in the ward of his lord's house, saying, [i]Wherefore[3] look ye *so* sadly to-day?

8 And they said unto him, We have dreamed a dream, and *there is* no interpreter of it.[4] And Joseph said unto them, [k]*Do* not interpretations *belong* to God? tell me *them*, I pray you.

9 And the chief butler told his dream to Joseph, and said unto him, In my dream, behold, [l]a vine *was* before me;

10 And in the vine *were* three branches: and it *was* as though it budded, *and* her blossoms shot forth; and the clusters thereof brought forth ripe grapes:

11 And Pharaoh's cup *was* in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

12 And Joseph said unto him, [m]This *is* the interpretation of it: [n]The three branches *are* three days.

13 Yet within three days [o]shall Pharaoh lift up thine head,[5] and restore thee unto thy place; and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.[6]

14 But think[7] [p]on me when it shall be well with thee, and [q]shew kindness, I pray thee, unto me; and make mention of me unto Pharaoh, and bring me out of this house:

15 For indeed I was [r]stolen away out of the land of [s]the Hebrews; and here also have I [t]done nothing that they should put me into the dungeon.[8]

16 When [u]the chief baker saw that the interpretation was good, he said unto Joseph, I also *was* in my dream, and, behold, *I had* three white [1]baskets on my head.

17 And in the uppermost basket *there was* of all manner of [2]bake-meats for Pharaoh; and the birds did eat them out of the basket upon my head.

18 And Joseph answered and said, This *is* the interpretation thereof: [v]The three baskets *are* three days.

19 Yet [w]within three days shall Pharaoh lift up thy head[3] from off [4]thee, and shall [x]hang thee on a tree; [y]and the birds shall eat thy flesh from off thee.

20 ¶ And it came to pass the third day, which *was* Pharaoh's [z]birth-day, that he made a feast unto all his servants: and he lifted[5] up the head of the chief butler and of the chief baker among his servants.

21 And he restored the chief butler unto his butlership again; and he [a]gave the cup into Pharaoh's hand:

22 But [b]he hanged the chief baker, as Joseph had interpreted to them.

23 Yet did not the chief butler remember Joseph, [c]but forgat him.[6]

CHAPTER XLI.

Pharaoh's two dreams, 1—24. *Joseph interpreteth them,* 25—32. *He giveth Pharaoh counsel,* 33—37. *Joseph is advanced,* 38—49. *He begetteth Manasseh and Ephraim,* 50—53. *The famine beginneth,* 54—57.

AND it came to pass, at the end of two full years,[7] [a]that Pharaoh dreamed; and, behold, he stood by [b]the river.[8]

2 And, behold, [c]there came up out of the river seven well-favoured kine,[9] and fat-fleshed; and they fed in a meadow.

3 And, behold, seven other kine came up after them out of the river, ill-favoured, and lean-fleshed; and stood by the *other* kine upon the brink of the river.

4 And the ill-favoured and lean-fleshed kine did eat up the seven well-favoured and fat kine. So Pharaoh awoke.

5 And he slept, and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank[10] and good.

6 And, behold, seven thin ears, and [d]blasted with the east-wind, sprung up after them.

7 And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, *it was* a dream.

8 And it came to pass in the morn-

A.M.cir.2286. B.C. cir. 1718.

f ch. 39. 1, 21-23.
1 It is very likely that by this time Potiphar was not only convinced of Joseph's prudence and abilities, but of his innocence of the matter laid to his charge; and his prisoners being persons of some note, Joseph is intrusted with the care of them. 'On how many little incidents of which the parties at the time think nothing, do some of the greatest events depend. . . . He that appoints the end, appoints the means that lead to it.'—*Fuller.*

A.M.cir. 2287. B.C. cir. 1717.

g ver. 8; ch. 20. 3; 37. 5, 10; 41. 1-7; Ju. 7. 13; Da. 2. 1-3; 4. 5, 9, 19.
h ver. 8; Da. 4. 5; 5. 6.
2 These men, no doubt conscious of guilt, were sad at the thought of their singular dreams, and Joseph, with the tenderness and sympathy of a servant of God, inquires into their case that he may, if possible, comfort and relieve them.
i 2 Sa. 13. 4; Ne. 2. 2; Lu. 24. 17.
3 Heb. are *your faces evil?*
4 The prisoners could not consult the diviners, in whom they placed confidence; & this added to their anxiety. Joseph's apposite question intimates, that he had before discoursed with them concerning the true God, and endeavoured to draw them off from these lying vanities to his worship & service.
k ch. 41. 15, 16; Is. 8. 19; Da. 2. 11, 28, 47; 5. 11-15; 1 Co. 12. 10, 11.
l ch. 37. 6-10; Ju. 7. 13-15; Da. 2. 31; 4. 10, &c.
m ch. 41. 25; Da. 2. 30, &c.; 4. 19, &c.
n ch. 41. 26; Ju. 7. 14; Mat. 26. 26; 1 Co. 10. 4; Ga. 4. 25.
o 2 Ki. 25. 27; Ps. 3. 3; Je. 52. 31.
5 Or, *reckon*, ver. 19, 20, *marg.*
6 The *rapid* budding and blossoming of the vine, & ripening of the grapes, seems to have fixed the interpretation to three *days*, rather than *weeks, months*, or *years:* and the actual delivery of the cup into Pharaoh's hand obviously denoted a prosperous event. 'The three branches *are* three days,' (ver. 12.) 'This *is* my body.'—*Scott.* The language in both cases is figurative.
7 Heb. *remember me with thee.*
p 1 Sa. 25. 31; Lu. 23. 42; 1 Co. 7. 21.
q Jos. 2. 12; 1 Sa. 20. 14, 15; 2 Sa. 9. 1; 1 Ki. 2. 7.
r ch. 37. 28; Ex. 21. 16; De. 24. 7; 1 Ti. 1. 10.
s ch. 14. 13; 41. 12.
t ch. 39. 20; 1 Sa. 24. 11; Ps. 59. 3, 4; Da. 6. 22; John 10. 32; 15. 25; Ac. 24. 12-21; 25. 10, 11; 1 Pe. 3. 17, 18.
8 Joseph is naturally anxious for his liberty, and though he knew and believed that all things were in the hand of God, yet he here avails himself of the opportunity presented to him of apparently gaining his end. The event, however, illustrated the truth of the saying of scripture, 'The lot is cast into the lap, but the disposal thereof is of the Lord.'
u ver. 1, 2.

A.M.cir.2287. B.C. cir. 1717.

1 Or, *baskets full of holes.*
2 Heb. *meat of Pharaoh, the work of a baker or cook.*
v See on ver. 12; ch. 41. 26; 1 Co. 10. 4; 11. 24.
w ver. 13.
3 Or, *reckon thee* and take thy office *from thee.*
4 It must have been very painful to the tender & delicate heart of Joseph to communicate this interpretation. But he could only tell what God made known; and it was in truth true tenderness to warn this man, that he might prepare for the death which awaited him; and, doubtless, Joseph would so instruct him to prepare to meet his God.
x ver. 22; ch. 41. 13; De. 21. 22, 23; Jos. 8. 29; 10. 26; 2 Sa. 21. 6; Ga. 3. 13.
y ver. 17; 1 Sa. 17. 44, 46; 2 Sa. 21. 10; Ex. 39. 4.
z Mat. 14. 6; Mar. 6. 21.
5 Or, *reckoned*, ver. 13, 19; *Marg.* Mat. 18. 23-25; Lu. 16. 1, 2.
a ver. 13; Ne. 2. 1.
b ver. 8, 19; ch. 41. 11-13, 16; Da. 2. 19-23, 30; 5. 12.
c Job 19. 14; Ps. 31. 12; Ec. 9. 15, 16; Am. 6. 6.
6 How true to nature this account. This man, who seems to have been ill prepared to bear adversity, is thoughtless and ungrateful in his prosperity.

CHAP. XII.

A.M.2289. B.C.1715

7 'Two years of days;' that is, two complete solar revolutions, or two full years. Joseph must have been a considerable time in prison before this. Two years more are added to his confinement; but God brings him out with great honour as a benefactor to Egypt & its king, rather than as a debtor to the favour of one of his officers.
a ch. 37. 5-10; 40. 5; Es. 6. 1; Da. 2. 1-3; 4. 5, &c. Mat. 27. 19.
b De. 11. 10; Eze. 29. 3, 9.
8 The river Nile. The scene was very suitable for such a dream, seeing the annual overflowing of that river caused the fertility and abundance of Egypt, & the failure of it was followed by famine or scarcity. The rising of the Nile was an event of great importance, anticipated with great interest, & observed with rejoicing. The Nile was the object of religious veneration; see note ch. 5. 29.
c ver. 17-27.
9 The ox in Egypt was symbolical of agriculture & subsistence, and the application in the dream is very apparent; and moreover, animals of that kind betake themselves to the water in hot weather. 'This may be often witnessed in the Nile; and the writer has also seen it in the Tigris, & other rivers of Asia.'—*Pict. Bible.* It may be seen in summer in our own country.
10 Heb. *fat*, De. 32. 14.
d Eze. 17. 10; 19. 12; Ho. 13. 15.

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ng, that [e]his spirit was troubled; and
e sent and called for all the [f]magicians[1]
of Egypt, and all [g]the wise men thereof:
nd Pharaoh told them his dreams; [h]but
here was none that could interpret them
unto Pharaoh.

9 ¶ Then spake the chief butler unto
Pharaoh, saying, [i]I do remember my
faults this day:[2]

10 Pharaoh was wroth with his ser-
vants, and put me in ward in the cap-
tain of the guard's house, *both* me and
he chief baker:

11 And we [k]dreamed a dream in one
night, I and he: we dreamed each man
according to the interpretation of his
dream.

12 And *there was* there with us a
young man, an Hebrew, [l]servant to the
captain of the guard; and we told him,
nd he [m]interpreted to us our dreams:
o each man according to his dream he
id interpret.

13 And it came to pass, as he inter-
reted to us, so it was;[3] [n]me he restored
nto mine office, and him he hanged.

14 ¶ Then Pharaoh [o]sent and called
oseph, [p]and they brought him hastily[4]
ut of the dungeon: and [q]he shaved
imself,[5] and changed his raiment, and
ame in unto Pharaoh.

15 And Pharaoh said unto Joseph, I
have dreamed a dream, and *there is*
one that can interpret it: and [r]I have
heard say of thee, *that* thou canst un-
derstand a dream[6] to interpret it.

16 And Joseph answered Pharaoh,
saying, [s]*It is* not in me: God shall give
Pharaoh an answer of peace.[7]

17 And Pharaoh said unto Joseph,
[t]my dream, behold, I stood upon the
bank of the river:

18 And, behold, there came up out of
the river seven kine, [u]fat-fleshed, and
well-favoured; and they fed in a mea-
dow:[8]

19 And, behold, seven other kine
came up after them, poor, and very ill-
favoured, and lean-fleshed, such as I
never saw in all the land of Egypt for
badness:

20 And the lean and the ill-favoured
kine did eat up the first seven fat kine.

21 And when they had eaten them
up,[9] it could not be known that they had
eaten them; but they *were* still ill-fa-
voured, as at the beginning. So I awoke.

22 And I saw in my dream, and,
behold, seven ears came up in one stalk,
full and good:

23 And, behold, seven ears, wither-
ed, thin,[1] [v]*and* blasted with the east
wind,[2] sprung up after them:

24 And the thin ears devoured the
seven good ears. And I told *this* unto
the magicians; but there *was* none that
could declare *it* to me.

25 ¶ And Joseph said unto Pharaoh,
The dream of Pharaoh *is* one: [w]God
hath shewed Pharaoh what he *is* about
to do.[3]

26 The seven good kine *are* seven
years; and the seven good ears *are*
[x]seven years: [y]the dream *is* one.

27 And the seven thin and ill-favour-
ed kine that came up after them, *are*
seven years: and the seven empty ears,
blasted with the east wind, shall be
seven years of famine.

28 This *is* the thing which I have
spoken[4] unto Pharaoh: [z]What God *is*
about to do he sheweth unto Pharaoh.

29 Behold, there come seven years
of great plenty[5] throughout all the land
of Egypt:

30 And there shall arise after them
[a]seven years of famine; and all the
plenty [b]shall be forgotten in the land of
Egypt; and the famine shall [c]consume
the land:

31 And the plenty shall not be
known in the land by reason of that
famine following; for it *shall be* very
grievous.[6]

32 And for that the dream was
[d]doubled[7] unto Pharaoh twice; [e]*it is* be-
cause the thing *is* established by [8]God,
and God will shortly bring it to pass.

33 Now [f]therefore let Pharaoh [g]look
out a man discreet and wise, and set
him over the land of Egypt.

34 Let Pharaoh do *this*, and let him
appoint officers[9] over the land, [k]and
take up the fifth part of the land of
Egypt in the seven plenteous years.

35 And let them [i]gather all the food
of those good years that come, and lay
up corn under the hand of Pharaoh, and
let them keep food in the cities.

36 And that food shall be for store

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e ch. 40.6; Da.2.1-3; 4.5; 5.6; 7.28; 8.27; Hab. 3. 16.
f Ex. 7.11,22; 8.7,18, 19; 9.11; Le. 19.31; 20. 6; De. 18. 9-14; Is. 8.19; 19.3; 47.12, 13; Da.2.2; 4.7; 5.7, 11.
1 Magicians were such as pretended to reveal secrets, interpret dreams, and foretell future events. They attempted also, by slight of hand, 'by their enchantments,' to work miracles. Wisemen were such as were devoted to learning & science, and supposed more capable of revealing hidden & difficult things.
g Mat. 2.1; Ac.7.22.
h Job 5.12,13; Ps.25. 14; Is. 19. 11-13; 29. 14; Da. 2. 4-11, 27, 28; 1 Co. 3. 18-20.
i ch. 40. 1-3, 14, 23.
2 An expression of humiliation before Pharaoh, in the remembrance of his offences against him, as if to say it is of thy great clemency I am permitted to speak to the king.
k ch. 40. 5-8.
l ch. 37. 36; 39. 1, 20.
m ch. 40. 12-19.
3 He dwells upon the truth and exactness of the interpretation in every particular.
n ch. 40. 20-22; Je. 1. 10; Eze. 43. 3.
o 1Sa.2.8; Ps.105.19-22; 113. 7, 8.
p Ex.10.16; Da.2.25.
4 Heb. *made him run*, Ex. 10. 16; Da. 2. 25.
q 2 Sa.19.24; 2Ki.25. 29; Es.4.1-4;5.1; Is. 61.3,10; Je.52.32,33.
5 Though a preparation natural enough to us, we do not expect it to be so noticed in a Jew or an Eastern, generally, as they were in the habit of wearing the beard; but it very singularly confirms the exact truth of the scripture narrative, as the Egyptians were singular in cutting the beard, while in other nations it was carefully preserved, and the loss of it esteemed a great disgrace. This we learn from classical writers, as well as the ancient Egyptian sculptures.
r ver. 9-13; Da.5.16.
6 Or, when *thou hearest a dream, thou canst interpret it.*
s ch. 40. 8; Da. 2.18-23, 28-30, 47; Ac. 3. 12; 14. 14, 15; 2 Co. 3. 5.
7 Thus Joseph spake of the Lord and his 'statutes before kings, and was not ashamed.' By this modest and pious answer he tacitly condemned all the pretended skill of the magicians, and endeavoured to draw the king himself 'from these lying vanities unto the living God;' at the same time, he renounced all pretensions to superior sagacity, expressed his good will to Pharaoh.
t ver. 1-7.
u Je. 24. 1-3, 5, 8.
8 Or on herbage growing in a marshy place; a particular kind of which was remarkably nourishing, and the expression therefore denotes the best kind of pasturage.
9 Heb. *come to the inward parts of them*, Eze. 3. 3; Re. 10. 9, 10.

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1 Or, *small.*
v ver. 6; 2 Ki. 19.26; Ps.129.6,7; Ho.8.7; 9. 16.
2 In Egypt, this wind is particularly destructive. It comes thro' the parched deserts of Arabia, often destroying numbers of human beings. The terrible effects of the *Simoom*, are mentioned by almost all travellers. This pestilence advances with great rapidity, its approach is indicated by redness in the air; when near, it appears like a haze, in colour resembling the purple parts of the rainbow, but not so dense. The principal stream of the blast moves in a line about 20 yards in breadth, and 12 feet above the surface of the earth; but its parching effects spread to a considerable distance. The only possible means of escape from its fatal influence, is to fall flat on the face on the ground, till the blast pass over. Camels, and other animals, instinctively perceive its approach, and bury their mouths and nostrils in the sand. It seldom lasts more than 7 or 8 minutes, but its poisonous breath instantly suffocates those who inhale it.
w See on ver. 16; Is. 41. 22, 23; 43. 9, Mar. 13.23; Re.4.1.
3 One thing is represented by both dreams, by which God intends to point out to Pharaoh what he intends shortly to bring to pass.
x See on ch. 40. 12.
y ch. 2.24; Ex. 26. 6; 1 John 5. 7.
4 *i. e.* the thing is as I have declared it.
z See on ver. 16, 25.
5 The following scale of the risings of the Nile is given by Pliny, Natural Hist. b. v. c. 9, on which the plenty or dearth may be calculated: 'The just height of the inundation is 16 cubits. When lower than this, the waters do not overflow the whole ground; when higher, they are too long in running off. If it rise only 12 cubits, a famine is the consequence; at 13 hunger prevails; 14 produces general rejoicing; 15 perfect security; and 16 all the luxuries of life.'
a ver.27; 2 Sa.24.13; 1 Ki. 17.1; 2 Ki.8.1; Lu. 4. 25; Ja. 5. 17.
b ver. 21. 51; Pr. 31. 7; Is. 65. 16.
c ch. 47. 13.
6 Heb. *heavy*, 1 Sa. 5. 6; Is. 24. 20.
d ch. 37. 7, 9; 2 Co. 13. 1.
7 This denotes the certainty of the event, and with great truth and piety, he rests this certainty on God's appointment and preparation of the events.
e Nu. 23. 19; Is. 14. 24-27; 46. 10, 11; Mat. 24. 35.
8 Or, *prepared*, Is. 30. 33; Mat. 25. 34, 41; Mar.10.40; 1 Co. 2. 9; Re. 9. 15.
f Da. 4. 27.
g Ex. 18.19-22; De. 1. 13; Ac. 6. 3.
9 Or, *overseers.*
h Pr. 6. 6-8. 22.3; 27. 12.
i ver. 48. 49, 56; ch. 45. 6, 7.

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to the land against the seven years of famine, which shall be in the land of Egypt; [k]that the land perish not[1] through the famine.[2]

37 ¶ And [l]the thing was [m]good in the eyes of Pharaoh, and in the eyes of all his servants.[3]

38 And Pharaoh said unto his servants, Can we find *such a one* as this *is*, a man [n]in whom the Spirit of God *is?*

39 And Pharaoh said unto Joseph, Forasmuch as [o]God hath shewed thee all this, *there is* none so discreet and wise as thou *art:*

40 Thou [p]shalt be over my house, and according unto thy word shall all my people be ruled:[4] only in the throne will I be greater than thou.

41 And Pharaoh said unto Joseph, See,[q] I have set thee over all the land of Egypt.

42 And Pharaoh took off [r]his ring[5] from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen,[6] and put [s]a gold chain about his neck:

43 And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee:[7] and he made him *[t]ruler* over all the land of Egypt.

44 And Pharaoh said unto Joseph, I *am* Pharaoh,[8] and without thee shall no man [u]lift up his hand or foot in all the land of Egypt.

45 And Pharaoh called Joseph's name Zaphnath-paaneah; and he gave him to wife Asenath, the daughter of Poti-pherah priest[9] of On.[10] And Joseph went out over *all* the land of Egypt.

46 ¶ (And Joseph *was* [v]thirty years old when [w]he stood before Pharaoh king of Egypt.) And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

47 And in the seven plenteous years the earth brought forth by [x]handfuls.

48 And [y]he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which *was* round about every city, laid he up in the same.

49 And Joseph gathered corn [z]as the sand of the sea, very much, until he left numbering: for *it was* without number.

50 And [a]unto Joseph were born two sons before the years of famine came; which [b]Asenath, the daughter of Poti-pherah priest[1] of On, bare unto him.

51 And Joseph [c]called the name of the first-born Manasseh:[2] for God, *said he*, hath made me forget all my toil, and all my father's house.

52 And the name of the second [d]called he Ephraim:[3] for God hath caused me to be fruitful in [e]the land of my affliction.[4]

53 ¶ And [f]the seven years of plenteousness that was in the land of Egypt were ended.

54 And [g]the seven years of dearth began to come, [h]according as Joseph had said: [i]and the dearth was in all lands;[5] but in all the land of Egypt there was bread.

55 And when all the land of Egypt was [k]famished,[6] the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, [l]Go unto Joseph;[7] what he saith to you, do.

56 And the famine was over all [m]the face of the earth.[8] And Joseph opened all the store-houses,[9] and [n]sold unto the Egyptians; and the famine waxed sore in the land of Egypt.

57 And [o]all countries[10] came into Egypt to Joseph for to buy *corn;* because that the famine was *so* sore [p]in all lands.

CHAPTER XLII.

Jacob sendeth his ten sons to buy corn in Egypt, 1—5. *They are imprisoned by Joseph for spies, but set at liberty on condition to bring Benjamin,* 6—20. *They have remorse for Joseph,* 21—23. *Simeon is kept for a pledge,* 24. *They return with corn, and their money,* 25—28. *Their relation to Jacob,* 29—34. *He is afraid, and refuseth to send Benjamin,* 35—38.

NOW [a]when Jacob [b]saw that there was corn in Egypt, Jacob said unto his sons, [c]Why do ye look one upon another?[11]

2 And he said, Behold, I have heard that there is corn in Egypt: [d]get you down thither, and buy for us from thence; [e]that we may live, and not die.

3 ¶ And Joseph's [f]ten brethren went down to buy corn in Egypt.

4 But [g]Benjamin, Joseph's brother, Jacob sent not with his brethren: for he said, [h]Lest peradventure mischief befall him.[12]

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k ch. 47. 13-25.
1 Heb. *be not cut off*, ver. 30.
2 It is to be supposed that many of the rich & great would lay up stores of corn, besides the fifth ordered by Pharaoh, and thus immense quantities would be secured during the years of plenty.
l Pr.10.20;25.11; Ac. 7. 10.
m Jos. 22.30; 2 Sa.3. 36; 1 Ki.21. 2; *margins.*
3 The advice was as safe as it was sound, & no great harm could arise from following it. Pharaoh was so convinced that Joseph was aided by divine wisdom in interpreting his dream, and so superior to all his magicians & wise men, and had given such fit and valuable counsel, that he concludes justly that the Spirit of God was in him; and thus, after Joseph, gives the honour to whom it was due. The Egyptians, overawed by the evident interposition of God, readily consent to the elevation of Joseph; though a stranger and a slave.
n Nu. 27. 18; Job 32. 8; Da. 4. 8, 18; 5. 11, 14.
o See on ver. 16. 25, 28, 33.
p ch. 39.4-6; Ps.105. 21,22; Pr.22.29; Da. 2. 48; 6. 3.
4 Heb. *be armed* or *kiss*, 1 Sa. 10. 1; Ps. 2. 12. Thus is Joseph set as ruler over all the affairs of Egypt, second only to Pharaoh, the king. He is in this an eminent type of Christ, as Mediator exalted at the right hand of God, Ruler in heaven and earth.
q ver. 44; Es. 10. 3; Da. 4. 2, 3; Mat.28. 18; Phil. 2. 9-11.
r Es 3.10,12; 6.7-12; 8. 2, 8, 10, 15; 10. 3; Da. 2. 46,47; 5 7.29; Lu. 15. 22.
5 In eastern countries, deeds, &c. were sealed, not signed by the name of the person; and giving Joseph his ring, was conveying to him not only a mark of favour or dignity, but of authority, as in our country is intimated by the possession of the *Great Seal.* See Es. 8. 8. See an interesting note on this place in Pict. Bible.
6 Or, *silk.*
s Pr. 1. 9; Ca. 1. 10; Eze. 16. 11; Da. 5. 7, 16.
7 Or, *Tender father*, ch.45. 8; Heb. *Abreck.*
t ch.42.6,30,33; 45.8, 26; Ac. 7. 10.
8 I am the king of Egypt, and conveying to thee this authority, no man may venture to disobey thee, or dispute thy right to rule.
u Ex. 11. 7.
9 Or, *prince*, Ex. 2. 16; *marg.* 2 Sa. 8. 18: 20. 26. *Heb.*
10 The same which was afterwards called Heliopolis.
v ch. 37.2; Nu.4.3; 2 Sa. 5. 4; Lu. 3. 23.
w 1 Sa. 16. 21; 1 Ki. 12.6; Pr.22.29; Da. 1. 19; Lu. 21. 36; Jude 24.
From A. M. 2289. B. C. 1715. to A. M. 2296. B. C. 1708.
x ch.26.12; Ps.72.16.
y ver. 35, 36; ch. 47. 21.
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z ch. 22.17; Ju. 7.12; 1Sa.13.5; Ps.78.27; Je. 33. 22.

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a ch. 46. 20; 48. 5.
b ver. 45; ch. 46. 20.
1 Or, *prince.*
c ch.48.5.13,14,18-20; De. 33. 17.
A.M.cir. 2292. B. C. cir. 1712.
2 *i.e. Forgetting*; see on ver.30; Ps.45.10. God, by the wonderful honour and usefulness to which he had raised him, caused him to cease longing for his father's house, or lamenting his long & severe sufferings. He saw the hand of God in it, & commemorates his sense of it by the name he gave to the son born to him in such singular and interesting circumstances.
A.M.cir. 2293. B. C. cir. 1711.
d ch. 29. 32-35; 30. 6-13, 1, 23.
3 *i. e. Fruitful*, ch. 48. 16. 19; 49. 22.
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e Ps.105. 17, 18; Am. 6. 6; Ac. 7. 10.
4 That is, in the land where at first I suffered so much, and which was intended to be that of my perpetual slavery.
f ver. 29-31; Ps. 73. 20; Lu. 16. 25.
g Ps.105.16; Ac.7.11.
h ver. 30.
i ch. 42. 2, 5; 43.1; 45. 11; 47. 13.
5 *i. e.* all the countries adjacent to Egypt.
k 2Ki.6.25-29; Je.14. 1-6; La. 4. 3-10.
6 When the famine had prevailed so long that their ordinary resources altogether failed, Joseph's interpretation being now verified, they would be prepared to submit to his orders.
l ver. 40, 41; Mat. 3. 17; 17. 5.
7 He was intrusted with the management of the whole business. He was thus an eminent type of Christ, the sole dispenser of spiritual nourishment to the people of God, & to whom is given all power in heaven and on earth.
m Is. 23. 17; Zec. 5. 3; Lu. 21. 35; Ac. 17. 26.
8 Or, 'Face of the land of Egypt;' namely, Joseph opened the public storehouses, but not till the private stores were exhausted.
9 Heb. *all wherein* was.
n ch. 42. 5; 47. 14-24.
o ch. 42. 5.
10 The various countries adjoining Egypt, where the famine seems to have prevailed.
p ver. 51, 56.

CHAP. XLII.

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a ch.41.54, 57; Ac. 7. 12.
b ver. 2; 1 Ki. 19. 3; Ho. 5. 13; Ga. 2. 7.
c Jos.7.10; 2Ki.7.3,4; Ezr. 10. 4; Je. 8.14.
11 This language is very expressive of their distress and anxiety, seeing nothing before them and their families but ghastly famine.
d ch. 43. 2, 4.
e ch.43.8; Ps. 118.17; Is. 38. 1; Mat. 4. 4.
f ver. 5, 13.
g ch. 35. 16-19.
h ver.38; ch. 33. 1, 2; 43. 14,29; 44. 20-22, 27-34.
12 It is not improbable that Jacob might have discovered such symptoms in the language and demeanour of his ten sons, as would lead him, at least, to suspect their feelings towards their younger brother.

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5 And the sons of Israel came to buy *corn* among those that came: [i]for the famine was in the land of Canaan.

6 And Joseph *was* the [k]governor over the land, *and* [l]he *it was* that sold to all the people of the land: and Joseph's brethren came, and [m]bowed down themselves before him[1] *with* their faces to the earth.

7 And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them;[2] and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food.

8 And Joseph knew his brethren, but[n] they knew not him.

9 And Joseph [o]remembered the dreams[3] which he dreamed of them, and said unto them, [p]Ye *are* spies; to see the [q]nakedness of the land ye are come.

10 And they said unto him, Nay, my[r] lord; but to buy food are thy servants come.

11 We *are* all one man's sons: we *are* [s]true *men*, thy servants are no spies.

12 And he said unto them, Nay, but to see the nakedness of the land ye are come.

13 And they said, [t]Thy servants *are* twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest *is* this day with our father, and [u]one *is* not.[4]

14 And Joseph said unto them, That[v] *is it* that I spake unto you, saying, Ye *are* spies.

15 Hereby ye shall be proved: [w]by the life of Pharaoh[5] ye shall not go forth hence, [x]except your youngest brother come hither.

16 Send one of you, and let him fetch your brother, and ye shall be kept[6] in prison, [y]that your words may be proved, whether *there be any* truth in you: or else, by the life of Pharaoh, surely ye *are* spies.

17 And he put[7] them all together into [z]ward three days.

18 And Joseph said unto them the third day, This do, and live; *for* [a]I fear God.

19 If ye *be* true *men*, let one of your brethren be bound in the [b]house of your prison: go ye, [c]carry corn for the famine of your houses:

20 But [d]bring your youngest brother unto me; so shall your words be verified, and ye shall not die. [e]And they did [1]so.

21 ¶ And [f]they said one to another, We *are* verily guilty concerning our brother, in that [g]we saw the anguish of his soul, when he besought us, and we would not hear; therefore is [h]this distress come upon us.[2]

22 And Reuben answered them, saying, [i]Spake I not unto you, saying, Do not sin against the child? and ye would not hear; therefore, behold, also [k]his blood is required.[3]

23 And they knew not that Joseph understood *them:* for he spake unto them by an interpreter.[4]

24 And he turned himself about from them, and [l]wept; and returned to them again, and communed with them, and took from them [m]Simeon, and bound him before their eyes.

25 ¶ Then Joseph [n]commanded to fill their sacks with corn, and to restore every man's money into his sack, and [o]to give them provision for the way: [p]and thus did he unto them.

26 And they laded their asses with the corn, and departed thence.

27 And as one of them opened his sack, to give his ass provender in [q]the inn,[5] he espied his money; for, behold, it *was* in his sack's mouth.

28 And he said unto his brethren, My money is restored; and, lo, *it is* even in my sack: and [r]their heart failed *them*,[6] and they were afraid, saying one to another, [s]What *is* this *that* God hath done unto us?

29 ¶ And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; saying,

30 The man, *who is* the lord of the land, spake roughly to us,[7] and took us for spies of the country.

31 And we said unto him, We *are* true *men;* we are no spies.

32 We *be* twelve brethren, sons of our father: one *is* not, and the youngest *is* this day with our father in the land of Canaan.

33 And the man, the lord of the

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i ch. 42.10; 26.1; 41.57; Ac. 7. 11; 11. 28.
k ch. 41. 40, 41; 45. 8, 26; Ps. 105. 16-21; Ac. 7. 10.
l ch. 41. 55, 56.
m ch. 37.7; 44.14; Re. 3. 9.
1 Joseph was doubtless a person of great prudence & activity, and there might be a special permission necessary for selling corn to strangers. They might be required to appear before himself. Here his dream is remarkably fulfilled, his brethren's sheaf bowing down to his.
2 Heb. *hard things with them*, ver. 14-17, 19, 20; Mat. 15. 23-26. He did so evidently for the purpose of trying them, and having an opportunity of impressing their minds with a sense of their former guilt, making them feel the evils of adversity, and bringing them to a right mind. By making himself strange to them, he might have better opportunities of getting at the real state of his father's family. His anxiety on this point showed his tenderness and regard for them from the first. He was only 17 years of age when his brethren sold him. He is now 38. Twenty years would make a great alteration on his appearance at such a time of life, and surrounded with the trappings and retinue of his rank, he could easily conceal himself from them, especially as he spake by an interpreter, (ver. 23.)
n Lu. 24. 16; John 20. 14; 21. 4.
o ch. 37. 5-9.
3 The circumstances of their present meeting forcibly recalled to him his dreams.
p ver. 9, 16, 30, 31, 34; Nu. 13. 2, 16-20; Jos. 2. 1; 6. 23; Ju. 1. 24; 1 Sa. 26. 4; Lu. 20. 20; He. 11. 31.
q Ex. 32. 25.
r ch. 27. 29, 37; 37. 8; 44. 9; 1 Sa. 26. 17; 1 Ki. 18. 7.
s ver. 19, 33, 34, John 7. 18; 2 Co. 6. 8.
t ver. 11, 32; ch. 43 7.
u ver. 36. 38; ch. 37. 30; 44. 20, 28; 45. 26; La. 5. 7; Mat. 2. 18.
4 Their answer is very appropriate, we are not spies, but brethren, who have accompanied one another; the sons of one man, and not likely to have been all sent on so dangerous an expedition. How quickly they get over the account of Joseph. What mingled feelings and recollections must the words 'one is not,' have produced in his mind.
v ver. 9-11; Job 13. 24; 19. 11; Mat. 15. 21-28.
w De. 6. 13; 1 Sa. 1. 26; 17. 55; Mat. 5. 33-37; 23. 16-22; Ja. 5. 12.
5 In the Hebrew, 'Pharaoh liveth,' or, 'as certainly as Pharaoh liveth,' ch. 43. 3; *the man did solemnly protest unto us.*
x ver. 20, 34; ch. 43. 3; 44. 20-34.
6 Heb. *bound.*
y ver. 7, 12, 30.
7 Heb. *gathered.* Is. 24. 22; Ac. 5. 18.
z ch. 40. 4, 7; 41. 10; Le. 24. 12; Ac. 4. 3; He. 12. 10.
a ch. 20. 11; Le. 25. 43; Ne. 5. 9, 15; Lu. 18. 2, 4.
b ch. 40. 3; Is. 42. 7, 22; Je. 37. 15.

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c ver. 1, 2, 26; ch. 43. 1, 2; 45. 23.
d ver. 15; ch. 43. 5. 44. 23.
e ver. 26; ch. 6. 22; John 2. 5.
1 They engaged to do; assented to his proposal.
f ch. 41. 9; 2 Sa. 12. 13; 1 Ki. 17. 18; Job 33. 27, 28; 34. 31; 36. 8, 9; Ho. 5. 15; Mar. 9. 44, 46, 48; Lu. 16. 28.
g ch. 37. 23-28; Ju. 1. 7; Pr. 21. 13; 24. 11, 12; 28. 17; Je. 34. 17; Mat. 7. 2; Ja. 2. 13.
h Pr. 1. 27, 28.
2 Instantly they are left alone, conscience, touched by Joseph's remarks, accuses them, and they remember their own cruelty and hard heartedness, contrasting so unfavourably with the conduct of this stranger.
i ch. 37. 21, 22, 29, 30; Lu. 23. 51; Ro. 2. 15.
k ch. 4. 10, 9. 5, 6; 1 Ki. 2. 32; 2 Ch. 24. 22; Ps. 9. 12; Eze. 3. 18; Lu. 11. 50, 51; Ac. 28. 4.
3 Reuben, to clear himself, upbraids them with their obstinate malice, and intimates that blood will be required in the just government of God, as they now experience, and they may not tell what shall yet be the fatal consequences.
4 Heb. *an interpreter was between them.*
l ch. 43. 30; Lu. 19. 41; Ro. 12. 15; 1 Co. 12. 26.
m ch. 34. 25; 49. 5-7.
n ch. 44. 1, 2; Is. 55. 1.
o ch. 45. 21; Mat. 6. 33.
p Mat. 5. 44; Ro 12. 17-21.
q ch. 43. 21; Ex. 4. 24; Lu. 2. 7; 10. 34.
5 Travellers in the East are not, nor ever were accommodated at inns on the road, after the manner of European nations. The *khan* or *caravansara* is seldom more than four bare walls, open at top, and perfectly exposed; if there are cells, nothing is found but bare walls, dust, and sometimes scorpions, the only refreshment being the water generally found in the vicinity; nor are even these empty mansions always to be met with. But in the deserts such as Joseph's brethren had to pass, these buildings are invaluable; in those pathless plains, for many miles together, not a tree, a bush, nor even a blade of grass is to be seen; all is one undulating mass of sand, like the waves of the trackless ocean. In these ruthless wastes, where no rural village or cheerful hamlet, no inn or house of refreshment is to be found, how noble is the charity that rears the hospitable roof, that plants the shady grove, & conducts the refreshing moisture into reservoirs. It is probable, however, that even these were not in use at this early period.
r Le. 26. 36; De. 28. 65; 1 Ki. 10. 5; Ca. 5. 6; Lu. 21. 26.
6 Heb. *went forth.*
s Is. 45. 7; La. 2. 17; 3. 37; Am. 3. 6.
7 Heb. *with us hard things*, ver. 7-20.

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country, said unto us, Hereby shall I know that ye *are* true *men;* leave one of your brethren *here* with me, and take *food for* the famine of your households, and be gone;

34 And bring your youngest brother unto me: then shall I know that ye *are* no spies, but *that* ye *are* true *men: so* will I deliver you your brother, and ye shall [t]traffick in the land.

35 ¶ And it came to pass, as they emptied their sacks, that, behold, [u]every man's bundle of money *was* in his sack: and when *both* they and their father saw the bundles of money, they were afraid.[1]

36 And Jacob their father said unto them, [v]Me have ye bereaved *of my children:* Joseph *is* not, and Simeon *is* not, and ye will take Benjamin *away.* All [w]these things are against me.[2]

37 And Reuben spake unto his father, saying, [x]Slay my two sons if I bring him not to thee:[3] deliver him into my hand, and I will bring him to thee again.

38 And he said, My son shall not go down with you; for [y]his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye [z]bring down my gray hairs with sorrow to the grave.

CHAPTER XLIII.

Jacob is hardly persuaded to send Benjamin, 1—14. *Joseph entertaineth his brethren,* 15—25. *He maketh them a feast,* 26—34.

AND [a]the famine *was* sore in the land.

2 And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, [b]Go again, buy us a little food.

3 And Judah spake unto him, saying, The [c]man did solemnly protest[4] unto us, saying, Ye shall not [d]see my face, except your brother *be* with you.

4 If thou wilt send our brother with us, we will go down and buy thee food:

5 But if thou wilt not send *him,* we will[e] not go down: for the man said unto us, Ye shall not see my face, except your brother *be* with you.

6 And Israel said, Wherefore dealt ye *so* ill with me, *as* to tell the man whether ye had yet a brother?

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[t] ch. 34. 10, 21; 1 Ki. 10. 15; Eze. 17. 4.
[u] ver. 27, 28.
1 Their father might apprehend some treachery or evil design, and could not but dread that mischief was determined upon Benjamin as upon Joseph. His sons were obviously under the impression that there was some secret design to bring them into distress and danger, and that it was a just judgment of God upon their wickedness and cruelty to their brother. For, when the money of one them is found in his sack, they say, as in ver. 28. A guilty conscience terrified them. This was the effect Joseph wished to produce in them.
[v] ch. 37. 20-35.
[w] ch. 45. 28; 47. 12; 1 Sa. 27. 1; Job 7. 7; Ps. 34. 19; Ec. 7. 8; Is. 38. 10; Ro. 8. 28; 1 Co. 10. 13; 2 Co. 4. 17; Ja. 5. 7-11.
2 Probably Jacob suspected a fallacy in the relation, and feared lest his sons had really committed some base crime, which was the cause of Simeon's being left behind; & perhaps that they had some design upon Benjamin; at least he charged the blame upon them in language implying such distrust. All these things lay as a heavy burden *upon him,* which he thought his sons but little felt. Jacob made this lamentation, when, had he known all, his heart would have exulted with joy.—*Me have ye bereaved,* &c.
[x] ch. 43. 9; 44. 32-34; Mic. 6. 7.
3 All this was spoken by Reuben very unadvisedly and foolishly. He had no power that could secure the return out of Egypt of any of his brethren; and it could be no alleviation, but on the contrary, a great aggravation, of the grief of his father, to lose his grand-children, supposing, as was not the case, that Reuben had a right thus to dispose of his children. But it was in all probability, tho' not avowed, yet a passionate assurance to his father that they had no evil designs to Benjamin, of which he would soon perceive his father to be suspicious.
[y] ch. 30. 22-24; 35. 16-18; 37. 33; 44. 20, 27-34.
[z] ch. 44. 29. 31; 1 Ki. 2 6; Ps. 71. 18. Is. 46. 4.

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[a] ch. 41. 54-57; 42. 5; La. 5. 10; Ac. 7. 11-13.
[b] ch. 42. 1, 2; 1 Ti. 5. 8; 6, 6 8.
[c] ch. 42. 15-20; 44. 23.
4 Heb. *protesting, protested.* Ac. 7. 34. This explains the declaration of Joseph, ch. 42. 15, which, though rendered in our version, is not tantamount to an oath; or if it is, and is contrary to the precept of our Saviour, Mat. 5. 33-37. it is not to be excused.
[d] ver. 5; 2 Sa. 3. 13; 14. 32; Ac. 20. 25, 38.
[e] ch. 42. 38; 44. 26; Ex. 20. 12.

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1 Heb. *asking, asked us,* ver. 3. *marg.*
2 Heb. *mouth.*
3 Heb. *knowing could we know.* ver. 3. *marg.*
4 The complaint of Jacob is very reasonable; though the effect of a mind distressed in the prospect of losing his son; but their answer is perfectly just.
[f] ch. 42. 2; De. 33. 6; 2 Ki. 7. 4, 13; Ps. 118. 17.
[g] ch. 45. 19; 50. 8, 21; Nu. 14. 31; Ezr. 8. 21.
[h] ch. 42-37; 44. 32, 33; Ps. 119 122; Phil. 18, 19; He. 7. 22.
[i] ch. 9. 5; 31. 39; Eze. 3. 18, 20; 33. 6, 8; Lu. 11. 50.
5 Probably Judah, (whom we observed before to have shown sometokens of repentance) had acquired more of the confidence of Jacob, than either Reuben or Levi: and he seems to have been sincerely desirous of the welfare of Benjamin, as well as of the family; remembering perhaps, with inward anguish, his former treatment of Joseph. His arguments, it will be observed, were very forcible, ch. 44. 33, 34.—*Scott.*
[k] ch. 19. 16.
6 Or, *twice by this.*
[l] ver. 14; Es. 4. 16; Ac. 21. 14.
[m] ch. 32. 13-21; 1 Sa. 25. 27, Pr. 18. 16; 21. 14.
[n] ch. 37. 25; Je. 8. 22; Eze. 27. 17.
[o] 1 Ki. 10. 15; 2 Ch. 32. 27; Ca. 4. 10; 14-16; 5. 1; 8. 14.
7 These were various products of Canaan, and such as were not so liable to be affected by the drought, which caused a famine in regard to corn. A present is a very common mode of approaching and testifying respect for great men in all the East.
[p] Ro. 12. 17; 2 Co. 8. 21; Phi. 4. 8; 1 Th. 5. 21.
[q] ch. 42. 25, 35.
[r] ch. 17. 1; 32. 11, 28; Exr. 7. 27; Ne. 1. 11; Ps. 37. 5; Pr. 16. 7; 21. 1; Ac. 7. 10.
8 Or, *And I, as I have been,* &c. *See on* ver. 11.
9 He first implores the mercy and favour of God, and then submits with meek resignation to his will; as much as to say, 'the will of the Lord be done.'
10 That is, had an audience of him at the usual place of transacting business, as it is plain from the next verse he was not at his own house.
[s] ch. 15. 2; 24. 2, 10; 39. 4, 5; 44. 1.
11 Joseph was so engaged with the duties of his office, as that he could not then, even tho' he saw Benjamin with them, interrupt them to pay them attention; moreover, he wished still farther to conceal himself from them.
12 Heb. *kill a killing.* 1 Sa. 25. 11. *marg.*
13 Heb. *eat.*
[t] ch. 42. 21, 28. 35; Job 15. 21; Ps. 53 5; 73. 16; Is. 7. 2; Mat. 14. 26, 27; Mar. 6. 16.
14 This was a procedure altogether unusual, and a guilty conscience suspected danger and evil determined, & that he was evidently seeking some cause of quarrel with them.

7 And they said, The man asked[1] us straitly of our state, and of our kindred, saying, *Is* your father yet alive? have ye *another* brother? And we told him according to the tenor[2] of these words. Could we certainly know[3] that he would say, Bring your brother down?[4]

8 And Judah said unto Israel his father, Send the lad with me, and we will arise and go; [f]that we may live, and not die, both we, and thou, *and* [g]also our little ones.

9 I [h]will be surety for him; [i]of my hand shalt thou require him: If I bring him not unto thee, and set him before thee, then let me bear the blame for ever:[5]

10 For except we had [k]lingered, surely now we had returned this second time.[6]

11 And their father Israel said unto them, [l]If *it must be* so now, do this; take of the best fruits in the land in your vessels, and [m]carry down the man a present, [n]a little balm, and a little honey, [o]spices and myrrh, nuts and almonds.[7]

12 And take [p]double money in your hand; and the money that was brought again in the [q]mouth of your sacks, carry *it* again in your hand; peradventure it *was* an oversight.

13 Take also your brother, and arise, go again unto the man:

14 And [r]God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I[8] be bereaved *of my children,* I am bereaved.[9]

15 ¶ And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.[10]

16 And when Joseph saw Benjamin with them, he said to [s]the ruler of his house, Bring *these* men home,[11] and slay,[12] and make ready: for *these* men shall dine[13] with me at noon.

17 And the man did as Joseph bade; and the man brought the men into Joseph's house.

18 And [t]the men were afraid, because they were brought into Joseph's house;[14] and they said, Because of the

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money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us,[1] and fall upon us, and take us for bondmen, and our asses.

19 ¶ And they came near to the steward of Joseph's house, and they communed with him at the door of the house,

20 And said, O sir, we came indeed[2] down at the first time to buy food:

21 And it came to pass, when [u]we came to the inn, that we opened our sacks, and, behold, *every* man's money *was* in the mouth of his sack, our money in full weight; and [v]we have brought it again in our hand.

22 And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks.

23 And he said, [w]Peace *be* to you, fear not; your God, and the God of your father, hath given you treasure in your sacks:[3] I had your money.[4] [x]And he brought Simeon out unto them.

24 And the man brought the men into Joseph's house, and [y]gave *them* water, and they washed their feet; and he gave their asses provender.

25 And [z]they made ready the present against Joseph came at noon: for they heard that they should eat bread there.

26 ¶ And when Joseph came home, they brought him the present which *was* in their hand into the house, and bowed[a] themselves to him[5] to the earth.

27 And he asked them of *their* welfare,[6] and said, *Is* your father well,[7] [b]the old man of whom ye spake? *Is* he yet alive?[8]

28 And they answered, Thy servant our father *is* in good health, he *is* yet alive: [c]and they bowed down their heads, and [d]made obeisance.

29 And he lifted up his eyes, and saw his brother Benjamin, his [e]mother's son, and said, *Is* this your younger brother, [f]of whom ye spake unto me? And he said, God be gracious unto thee, [g]my son.[9]

30 And Joseph made haste; for [h]his bowels did yearn upon his brother: and he sought *where* to weep; and he entered into *his* chamber, and [i]wept there.

31 And he washed his face, and went out, and [k]refrained himself, and said, Set on bread.[1]

32 And they set on for him by himself, and for them by themselves, and for the Egyptians which did eat with him by themselves: because the Egyptians might not eat bread with the Hebrews; for that *is* [l]an abomination unto the Egyptians.[2]

33 And they [m]sat before him, the first-born according to his birth-right, and the youngest according to his youth: and the men marvelled one at [3]another.

34 And he took *and sent* [n]messes unto them from before him: but Benjamin's mess [o]was five times[4] so much as any of their's. And they drank, and were merry with him.[5]

CHAPTER XLIV.

Joseph's policy to stay his brethren, 1—17. *Judah's humble supplication to him,* 18—34.

AND he commanded the steward of his house,[6] saying, [a]Fill the men's sacks *with* food, as much as they can carry, and put every man's money in his sack's mouth.

2 And put my [b]cup, the silver cup, in the sack's mouth of the youngest, and his corn-money. And he did according to the word that Joseph had spoken.

3 As soon as the morning was light, the men were sent away, they and their asses.

4 *And* when they were gone out of the city, *and* not *yet* far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, [c]Wherefore have ye rewarded evil for good?[7]

5 *Is* not this *it*, in which my lord drinketh, and whereby indeed he divineth?[8] ye have done evil in so doing.

6 ¶ And he overtook them, and he spake unto them these same words.

7 And they said unto him, [d]Wherefore saith my lord these words? God forbid that thy servants should do according to this thing.

8 Behold, [e]the money which we found in our sacks' mouths we brought again unto thee out of the land of Canaan: [f]how then should we steal out of thy lord's house silver or gold?

9 With whomsoever of thy servants

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1 Heb. *roll himself upon us,* Job 30.14.
2 Heb. *coming down we came down,* ver. 3. 7. They had seen this steward to be civil in his deportment to them, as the servant of such a master would be, and they think to bespeak his favour, assuring him that they had come for no other purpose than they had said, and that the subsequent occurrences that seemed unfavourable to their character, were altogether the contrivances of others, in which they had no hand at all.
u ch. 42. 27, 35.
v See on ver. 12; He. 13. 18.
w Ju. 6. 23; 19. 20; 1 Sa. 25. 6; 1 Ch. 12. 18; Ezr. 4. 17; Lu. 24. 36; John 14. 27; 20. 19, 21, 26.
3 Joseph had taught this man to trace events to the providence of God. This was the great leading feature of Joseph's character, and must have been observed by his servant. He did not know why his master acted the part he did. But he had discovered that it was from no ill design to these men; and he therefore encourages them to have no fear of him, and treated them kindly; and bringing Simeon to them would be the first thing to calm their fears.
4 Heb. *Your money came to me.*
x ver 14; ch. 42. 24, 36.
y ch. 18. 4; 19. 2; 24. 32; Lu. 7. 44; John 13. 4-17.
z ver. 11, 16.
a ch. 27. 29; 37. 7-10, 19, 20; 42. 6; Ps. 72. 9; Ro. 14. 11, Phil. 2. 10, 11.
5 Here they are unconsciously fulfilling Joseph's dream, and still more when they not only, as related at the 28th verse, bowed down their heads again, & did obeisance, but called their father the servant of Joseph.
6 Heb. *peace,* ch. 37. 14; Ex. 18. 7; Ju. 18. 15; 1 Sa. 17. 22; 25. 5.
7 Heb. *Is there peace to your father?*
b ch. 42. 11, 13.
8 Joseph had been restrained, in the providence of God, from hearing of his father and the state of the family till his brethren came down; and the moment of receiving the present was very suitable for gratifying his affectionate & benevolent feelings, by inquiring for his father, while it was admirably suited for sustaining the part he was for the time acting.
c ver. 26; ch. 37. 10.
d Ex. 18. 7; 2 Sa. 1. 2; 14. 4; 1 Ki. 1. 16; 2 Ch. 24. 17.
e ch. 30. 22-24; 35. 17, 18.
f ch. 42. 13.
g ch. 45. 8; Jos. 7. 19; 2 Ch. 29. 11; Mat. 9. 2, 22; Mar. 10. 24.
9 He blessed him, as superiors were wont to do those below them, whom they called their sons, with respect to themselves as fathers of the country - *Patrick.*
h 1 Ki. 3. 26; Je. 31. 20; Phil. 1. 8; 2. 1; Co. 3. 12; 1 John. 3. 17.
i ch. 42. 24; John 11. 33-38; Ac. 20. 19, 31, 37; 2 Ti. 1. 4.

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k ch. 45. 1; Is. 42. 14; Je. 31. 16; 1 Pe. 3. 10.
1 This account from the 29th to the 31st verse, is exquisitely tender & beautiful in the highest degree, displaying the brotherly affection of Joseph, while he maintains the most entire dignity & perfect command of himself. Yet his feelings being powerfully moved, he retires to give them vent, and to recover his self-possession.
l ch. 46. 34; Ex. 8. 26.
2 It has been generally thought that the reason of this antipathy to the Hebrews, was that they ate those animals which the Egyptians worshipped as gods. There is no proof that this species of worship prevailed so very early, but it seems rather to have been of later invention. Such antipathies prevail among many nations to this day, without any definite assignable reason, tho' generally founded in religious, or superstitious prejudices; as if the devil were not contented with setting up idolatries in opposition to the true God, but must make them sources of pride and hatred between one people and another. See note ch. 46. 34.
m ch. 44. 12.
3 Eastern people are very exact in such observances, and Joseph's brethren were surprised how they were so arranged according to their seniority, and how Joseph could be acquainted with their several relative ages.
n 2 Sa. 11. 8.
o ch. 45. 22; 1 Sa. 1. 5; 9. 22-24.
4 In Eastern countries it was usual at feasts to bring in the dishes in trays, in greater or less numbers, according to the rank or consideration of the guests; each guest, or several parties of guests, having a tray for themselves; and those especially honoured had a greater number of dishes set before them from which to choose.
5 Heb. *drank largely.* Ca. 5. 1; Hag. 1. 6; John 2. 10.

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6 Heb. him, *that was over the house,* ch. 24. 2; 43. 16.
a ch 42. 25.
b ch. 42. 15, 16, 20; De. 8. 2, 16; 13. 3; 2 Co. 8. 8.
c 1 Sa. 24. 17; 2 Ch. 20. 11; Ps. 35. 12; 109. 5; Pr. 17. 13; John 10. 32.
7 This abrupt question was such as in their feelings & remembering what had happened with their money before, was well fitted to confuse and alarm them.
8 Or, *maketh trial.* ver. 15. *marg.* The Chaldee renders this word 'inquiring he hath inquired.' The word in the Heb. undoubtedly signifies to search or inquire accurately.
d ch. 34. 25-31; 35. 22; 37. 18-32, 38. 16-18; Jos. 22. 22-29; 2 Sa. 20. 20; 2 Ki. 8. 13.
e ch. 42. 27, 35; 43. 12, 21, 22.
f See on ver. 7. Ja. 2. 10, 11.

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it be found, [g]both let him die, [h]and we also will be my lord's bond-men.[1]

10 And he said, Now also *let* it *be* according unto your words: [i]he with whom it is found shall be my servant; and ye shall be blameless.

11 Then they speedily took down every man his sack to the ground, and opened every man his sack.

12 And he searched, *and* [k]began at the eldest, and left at the youngest; [l]and the cup was found in Benjamin's sack.

13 Then they [m]rent their clothes, and laded every man his ass, and returned to the city.[2]

14 ¶ And Judah and his brethren came to Joseph's house; (for [n]he *was* yet there;) and they [o]fell before him on the ground.[3]

15 And Joseph said unto them, What[p] deed *is* this that ye have done? wot[q] ye not that such a man as I can certainly divine?[4]

16 And [r]Judah said, [s]What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? [t]God hath found out the iniquity of thy servants:[5] behold, we *are* my lord's servants, both we, and *he* also with whom the cup is found.

17 And he said, [u]God forbid that I should do so: *but* the man in whose hand the cup is found, [v]he shall be my servant; and as for you, get you up [w]in peace unto your father.

18 ¶ Then Judah came near unto him, and said,[6] O my lord, [x]let thy servant, I pray thee, speak a word in my lord's ears, and let not thine [y]anger burn against thy servant: for thou *art* even [z]as Pharaoh.[7]

19 My lord [a]asked his servants, saying, Have ye a father, or a brother?

20 And we said unto my lord, We have a father, an old man, and [b]a child of his old age, a little one; [c]and his brother is dead,[8] and [d]he alone is left of his mother, and his father loveth him.

21 And thou saidst unto thy servants, Bring[e] him down unto me, that I may set mine eyes upon him.

22 And we said unto my lord, The lad cannot leave his father: for *if* he should leave his father, [f]*his father* would die.

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g ch.31.32;Job31.38-40;Ps.7.3-5; Ac.25.11.
h ch. 43. 18.
1 They protest their innocence & their abhorrence of such dishonesty and ingratitude, and appeal to the fact, that when they had even reached Canaan in safety, & found their money in their sacks, they brought it back; & how could they now be so wicked as steal the cup; & they were willing that with whomsoeveritwas found shouldsufferdeath, &the rest should be bondmen. Joseph probably expected somesuchprotestation, which would favour his design of discovering how theystood affected to his brother Benjamin and to their father.
i ver.17,33; Ex.22.3; Mat. 18. 24, 25.
k ch. 43. 33.
l ver.26-32;ch.42.36-38; 43. 14.
m ch. 37. 29, 34; Nu. 14. 6; 2 Sa. 1. 2, 11; 13. 19.
2 In very agony they rend their clothes. As they walk along their thoughts turn to another event. 'It is the Lord;' we are murderers; divine vengeance suffers us not to live.—*Fuller.*
n ch. 43. 16, 25.
o ch. 37. 7-9; 50. 18; Phi. 2. 10, 11.
3 Here is a farther fulfilment of Joseph's dream, where he has in every sense the dominion over his brethren.
p ver. 4,5; ch.3.13;4. 10.
q ch.21.26;39. 8; Ex. 32. 1.
4 See note ver. 5.
r ver. 32; ch. 43. 8,9.
s Ezr.9.10,15;Job 40. 4; Ac. 2. 37.
t ch. 37. 18-36; 42.21, 22; Nu.32.23;Jos. 7. 1, 18; Pr.28.17; Lu. 12. 2.
5 He had here probably a reference to 'iniquity' of which he did not know that Joseph was fully aware, & which God was now avenging. But conscious of his innocence on the present occasion, he speaks as one bowing to a hard fate which it was useless to resist, but which he could not comprehend.
u ch. 18. 25; 42. 18; 2 Sa. 23. 3; Pr. 17. 15.
v ver. 10.
w ch. 37. 32 33.
6 No paraphrase can heighten the effect of Judah's address to Joseph.
x ch. 18. 30. 32; 2 Sa. 14.12;Job33.31; Ac. 2. 29.
y Es. 1. 12; Ps. 79. 5.
z ch.41.40,44; Pr. 19. 12;Da. 3. 15, 19-23; 5 19.
7 Thy power is as great, and as little to be trifled with.
a ch.42.7-10;43.7.29.
b ch. 37. 3; 43. 8.
c ch. 37.33-35; 42.36, 38.
8 Joseph had been so long regarded as dead by his father, and the belief so long encouraged by his brethren, that they possibly themselves believed it, and at all events any other account might have led to a very dangerous and inconvenient inquiry, and to say he was dead, was the shortest way of getting over it.
d ver.27-29;Lu.7.12.
e ch. 43. 29.
f ver.30;ch.42.38.

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g ch. 42. 15-20; 43.3.
h ch. 42. 29-31.
i ch. 43. 2.
k ch.43.4,5; Lu.11.7.
1 Before he had said, ch. 43. 5: 'we will not,' but in reporting it to Joseph he softens the expression.
l ch. 29. 18-21, 28; 30. 22-25; 35. 16-18; 46. 19.
m ch. 37. 13, 14.
n ch. 37. 33.
2 We may suppose that Judah would gladly have omitted this allusion altogether, but he is now in earnest, & this incident affectingly brought out the grief of the old man, though he leaves a shade of obscurity over the fate of Joseph. It must have required great self-possession in Joseph to remain unmoved here. He had been used to trying scenes.
o ch. 42.36,38; 43.14; Ps. 88. 3, 4.
3 The affectionate regard manifested for his father, Jacob, cannot be surpassed. He cannot contemplate but with the utmost dread, the issue of any mischief befalling Benjamin, and that such an event, coupled with the loss of Joseph, would make them guilty of their father's death—an event which conscience& nature alike regarded with terror.
p ver. 17, 31, 34.
q 1 Sa.18):2Sa.18 33.
r 1 Sa. 4. 17,18; 2Co. 7. 10; 1 Th. 4. 13.
s ver. 29; ch. 37. 26. 27, 35; 42. 21, 23,36-38; 1 Sa. 22. 22.
t See on ch. 43. 8, 9.
u Ex. 32. 32; Ro. 5. 7-10; 9. 3.
4 Judah would be as useful a servant as Benjamin; Joseph would be no loser; his father could perhaps survive the loss of him; and he was willing to submit to any hardship, rather than occasion and witness his aged father's death. What must Benjamin have felt, when he heard his brother conclude his speech with a proposal, which could never have been thought of, if it had not been actually made! Perhaps the annals of the whole world do not produce an instance of so heroic and disinterested affection in anymere man. When we read this generous speech, we forgive Judah all the past, and cannot refuse to say, 'thou art he whom thy brethren shall praise.' *Scott.*
v 1 Sa. 2. 33,34; 2 Ch. 34.28;Es.8.6;Je.52. 10, 11.
5 Heb. *find*, Ps. 116. 3: 119. 143, *marg.* How exquisitely affecting beyond almost any other, is this piece of natural eloquence. No wonder that Joseph could not refrain himself, but wept aloud. His soul must have been insensible beyond what is common to human nature, had he not immediately yielded to a speech so delicately tender, and so powerfullyimpressive.—*Dr A. Clarke.*

CHAP. XLV.

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ach.43.30,31;Je.20.9.
b 2 Sa. 1.20; Mat.18. 15; Ac. 10. 41.

23 And thou saidst unto thy servants, [g]Except your youngest brother come down with you, ye shall see my face no more.

24 And it came to pass, when we came up unto thy servant my father, [h]we told him the words of my lord.

25 And our father said, [i]Go again, *and* buy us a little food.

26 And we said, [k]We cannot [1]go down; if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother *be* with us.

27 And thy servant my father said unto us, Ye know that [l]my wife bare me two *sons:*

28 And [m]the one went out from me, and I said, [n]Surely he is torn in pieces; and I saw him not since:[2]

29 And if [o]ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.[3]

30 Now therefore, [p]when I come to thy servant my father, and the lad *be* not with us; (seeing that [q]his life is bound up in the lad's life;)

31 It shall come to pass, [r]when he seeth that the lad *is* not *with us*, that he will die: and thy servants [s]shall bring down the gray hairs of thy servant our father with sorrow to the grave.

32 For thy servant became [t]surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever.

33 Now therefore, [u]I pray thee, let thy servant abide instead of the lad a bond-man to my lord;[4] and let the lad go up with his brethren.

34 For how shall I go up to my father, and the lad *be* not with me? [v]lest peradventure I see the evil that shall come on my father.[5]

CHAPTER XLV.

Joseph maketh himself known to his brethren, 1—4. *He comforteth them in God's providence,* 5—8. *He sendeth for his father,* 9—15. *Pharaoh confirmeth Joseph's invitation,* 16—20. *Joseph furnisheth them for their journey, and exhorteth them to concord,* 21—24. *Jacob is revived with the news,* 25—28.

THEN Joseph [a]could not refrain himself before all them that stood by him; and he cried, [b]Cause every man to go out from me. And there stood no man

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with him while Joseph made himself known unto his brethren.[1]

2 And he wept aloud:[2] and the Egyptians and the house of Pharaoh heard.

3 And Joseph said unto his brethren, [c]*I am* Joseph:[3] doth my father yet live? And his brethren could not answer him; [d]for they were troubled[4] at his presence.

4 And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, [e]*I am* Joseph your brother, whom ye sold[5] into Egypt.

5 Now therefore [f]be not grieved, nor angry[6] with yourselves that ye sold me hither; for [g]God did send me before you to preserve life.

6 For these [h]two years *hath* the famine *been* in the land: and yet *there are* five years, in the which *there shall* neither *be* [i]earing nor harvest.

7 And God sent me before you to preserve you a posterity in the earth,[7] and [k]to save your lives by a great deliverance.

8 So now, [l]*it was* not you *that* sent me hither, but God:[8] and he hath made me a [m]father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

9 Haste you, and go up to my father, and say unto him, [n]Thus saith thy son Joseph, God hath made me lord of all Egypt; [o]come down unto me, tarry not:

10 And thou shalt dwell [p]in the land of Goshen,[9] [q]and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast:

11 And there [r]will I nourish thee, (for yet *there are* five years of famine,) lest thou, and thy household, and all that thou hast, come to poverty.

12 And, behold, [s]your eyes see, and the eyes of my brother Benjamin, that *it is* my mouth that speaketh unto you.

13 And ye shall tell my father of all my [t]glory in Egypt, and of all that ye have seen; and ye shall haste and [u]bring down my father hither.

14 And he [v]fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

15 Moreover, [w]he kissed all his brethren, and wept upon them: and after that his brethren talked with him.[1]

16 ¶ And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come. And it pleased Pharaoh well,[2] and his servants.

17 And Pharaoh said unto Joseph, Say unto thy brethren, This do [3]ye; [x]lade your beasts, and go, get you unto the land of Canaan;

18 And take your father, and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat [y]the fat of the land.

19 Now thou art commanded, this do ye; take you waggons out of the land of Egypt [z]for your little ones, and for your wives, and bring your father, and come.

20 Also regard[4] not your [a]stuff: for [b]the good of all the land of Egypt *is* yours.

21 ¶ And the children of Israel did so: and Joseph gave [c]them [5]waggons, according to the commandment[6] of Pharaoh, and gave them provision for the way.

22 To all of them he gave [d]each man changes of raiment;[7] but [e]to Benjamin he gave three hundred *pieces* of silver, and five changes of raiment.

23 And to his father he sent after this *manner:* ten asses laden[8] with the good things of Egypt, and ten she-asses laden with corn and bread and meat for his father by the way.

24 So he sent his brethren away, and they departed: and he said unto them, [f]See that ye fall not out by the way.[9]

25 ¶ And they went up out of Egypt, and came into the land of Canaan unto Jacob their father,

26 And told him, saying, [g]Joseph *is* yet alive, [h]and he *is* governor over all the land of Egypt. [i]And Jacob's[10] heart fainted, [k]for he believed them not.[11]

27 And they told him all the words of Joseph, which he had said unto them: and when he saw the waggons, which Joseph had sent to carry him, [l]the spirit of Jacob their father revived.

28 And Israel said, [m]*It is* enough; Joseph my son *is* yet alive: I will go and see him before I die.

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1 We could not but admire the strength of Joseph's mind, and the greatness of his self-command in circumstances so trying. But the feelings of the brother and the son, after this most powerful and pathetic appeal of Judah, can no longer be suppressed; & as he would not that the Egyptians should know the former guilt of his brethren, or be present at the family disclosures which would be made, he directed that they should all be caused to retire.

2 Heb. *gave forth his voice in weeping*, Nu. 14.1; 2 Ki. 20. 3.

c Mat. 14.27; Ac. 7.13.

3 It is impossible to imagine the effect of these words, and the mingled emotions of surprise, alarm, confusion, guilt, affection, & joy, they would excite. How exquisitely delicate and affectionate the question of Joseph, 'Doth my father yet live?'

d Job 4.5; 23.15; Zec. 12. 10; Mar. 6. 50; Lu. 5. 8; 24. 37, 38, Re. 1. 7.

4 Or, *terrified.*

e ch. 37.28; 50.18; Ac. 9. 5.

5 Trying as the remembrance of this must have been to them, it was necessary to assure them that he was Joseph, and as they could not forget it, it was most wise and tender to go to it at once, and assure them against the fears it would certainly now excite.

f Is. 40.1,2; 2 Co. 2.7.

6 Heb. *neither let there be anger in your eyes.*

g ver. 7.8; ch. 47.25, 50. 20; 2 Sa. 16. 10-12; 17. 14; Job 1.21; Ps. 105.16,17; Ac. 2. 23; 4. 24-28; 7. 9-15.

h ch. 41.29-31,54-56; 47. 18.

i Ex. 34. 21; De. 21. 4; 1 Sa. 8. 12; Is. 30. 24.

7 Heb. *to put for you a remnant.*

k Ju. 15. 18; 1 Ch. 11. 14; Ps. 44. 4; Ac. 7. 35.

l John 15.16; Ro. 9.16.

8 He wishes to relieve their grief and anxiety, by assuring them that 'tho' they thought evil against him,' as is afterwards brought out, ch. 50. 20; yet the whole was brought about in the wise and gracious providence of God. This should remove their fears, though not their sorrow before God for their cruelty.

m ch. 41. 39-48; Ju. 17. 10; Job 29. 16.

n ver. 26-28.

o ver. 13, 19, 20.

p ch. 46. 34; 47. 1-6; Ex. 8. 22; 9. 26.

9 Goshen was a province of Lower Egypt, lying between the Nile and the Red Sea, and forming the frontier towards Arabia and Syria. From its proximity to the Red Sea and the Mediterranean, it seems to have enjoyed rains, as implied in the name —Goshen in Heb. signifying rain.

q John 14. 2,3; 17.24.

r ch. 47.12; Mat. 15.5, 6; Mar. 7. 9-12.

s ch. 43.23; Lu. 24.39; John 20. 27.

t John 17.24, 1 Pet. 1. 10-12; Re. 21. 23.

u Ac. 7. 14.

v ch. 29.11; 33. 4; Ro. 1. 31.

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w 2 Sa. 14.33; Lu. 15. 20.

1 After receiving such tokens of affection and reconciliation, they now speak freely with him.

2 Heb. *was good in the eyes of Pharaoh*, ch. 16.6; 20.15; 41. 37; *margine.*

3 The conduct of Pharaoh on this occasion was not only generous, but kind and considerate. He does not as in other matters, leave it to Joseph's discretion, whose disinterested delicacy he well knew, but saves his feelings by giving the necessary orders himself.

x ch. 42.25,26; 44.1,2.

y ch. 27.28; 47.6; De. 32.14; Ps. 147.14; Is. 28. 1, 4.

z ch. 31. 17, 18.

4 Heb. *let not your eyes spare*, &c. Is. 13. 18; Eze. 9. 5; 20. 17.

a Mat. 24.17; Lu. 17. 31.

b ver. 18; ch. 20. 15; Ezr. 9. 12; Is. 1. 19.

c ver. 19,27; ch. 46. 5; Nu. 7. 3-9; Eze. 23. 24.

5 These waggons were wheel carriages of some sort, which were anciently used in Egypt, though probably not then used in Canaan.

6 Heb. *mouth.* Nu. 3.16; *marg.* 2 Ch. 35. 22; La. 1. 18; *marg.*

d Ju. 14. 12, 19; 2 Ki. 5. 5, 22, 23.

7 This is an Eastern mode of testifying respect and regard, and when these honorary dresses are of the same kind the degree of respect and regard is testified by the number of the dresses bestowed. Joseph thus distinguished Benjamin both from affection, and to try whether his brethren had any envy or jealousy of his younger brother.

e ch 43. 34.

8 Heb. *carrying.*

f ch. 37.22; 42.22; Ps. cxxxiii. John 13. 34, 35; Ep. 4. 31, 32; Phi. 2. 2-5; Co. 3. 12, 13; 1 Th. 5. 13.

9 It would be natural for this company, during so interesting a journey, to converse freely concerning their conduct in selling Joseph, & the manner in which they should relate the particulars to Jacob: & as some of them had been much more criminal than others, and as Reuben, in Joseph's hearing, had sharply reproached his brethren, these passions might easily produce altercations, & even quarrels of fatal consequence. But as, after all, Joseph forgave and loved them; so he required them to forgive and love one another.

g Lu. 24. 34.

h ver. 8, 9.

i ch. 37. 35; 13. 36,38; 44. 28.

10 Heb. *his.*

k Job 9.16; 29.24; Ps. 126. 1; Lu. 24.11,41.

11 The tidings of a son lost and found, dead and alive; that a beloved son, after twenty years given up for dead, and that son now ruler of all the land of Egypt, might well produce such effects on the aged patriarch.

l Ju. 15. 10; Ps. 85.6; Is. 57. 15; Ho. 6. 2.

m ch. 46. 30; Lu. 2. 28-30; John 16. 21, 22.

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CHAPTER XLVI.

Jacob is comforted by God at Beer-shebu, 1—4. He goeth thence with his family into Egypt, 5—7. The number of those that went with him, 8—27. Joseph meeteth Jacob, 28—30. He instructeth his brethren how to answer Pharaoh, 31—34.

AND Israel took his journey with all that he had, and came to [a]Beer-sheba, [b]and offered sacrifices [c]unto the God of his father Isaac.

2 And God spake unto Israel [d]in the visions of the night, and said, [e]Jacob, Jacob. And he said, Here *am* I.

3 And he said, I *am* God, the God of thy father: [f]fear not to go down into Egypt; [g]for I will there make of thee a great nation.

4 I [h]will go down with thee into Egypt; [i]and I will also surely bring thee up *again:* and [k]Joseph shall put his hand upon thine eyes.

5 ¶ And Jacob rose up from Beer-sheba:[1] and the sons of Israel carried Jacob their father, and their little ones, and their wives, [l]in the waggons which Pharaoh had sent to carry him.

6 And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came [m]into Egypt, Jacob, and all his seed with him:

7 His sons, and his sons' sons with him, his daughters,[2] and his sons' daughters, and all his seed, brought he with him into Egypt.

8 ¶ And these *are* [n]the names[3] of the children of Israel which came into Egypt, Jacob and his sons: [o]Reuben, Jacob's first-born.

9 And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi.

10 ¶ And the sons of [p]Simeon; Jemuel,[4] and Jamin, and Ohad, and Jachin,[5] and Zohar,[6] and Shaul the son of a Canaanitish woman.

11 ¶ And the sons of [q]Levi; Gershon,[7] Kohath, and Merari.

12 ¶ And the sons of [r]Judah;[8] Er, and Onan, and Shelah, and Pharez, and Zarah: but Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Hamul.

13 ¶ And the sons of [s]Issachar; Tola, and Phuvah,[9] and Job,[10] and Shimron.

14 ¶ And the sons of [t]Zebulun; Sered, and Elon, and Jahleel.

15 These *be* the sons of [u]Leah, which she bare unto Jacob in Padan-aram, [v]with his daughter Dinah: all the souls of his sons and his daughters *were* thirty and three.

16 ¶ And the [w]sons of Gad; Ziphion,[1] and Haggai, Shuni, and Ezbon,[2] Eri, and Arodi,[3] and Areli.

17 ¶ And the sons of [x]Asher; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister. And the sons of Beriah; Heber, and Malchiel.

18 These *are* the sons of [y]Zilpah, whom Laban gave to Leah his daughter; and these she bare unto Jacob, *even* sixteen souls.

19 ¶ The sons of [z]Rachel, Jacob's wife; [a]Joseph, and Benjamin.

20 And unto Joseph, in the land of Egypt, were born [b]Manasseh and Ephraim, which Asenath, the daughter of Poti-pherah priest[4] of On, bare unto him.

21 ¶ And [c]the sons of [5]Benjamin *were* Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi,[6] and Rosh, Muppim,[7] and Huppim,[8] and Ard.

22 These *are* the sons of Rachel, which were born to Jacob: all the souls *were* fourteen.

23 ¶ And the sons of [d]Dan; [9]Hushim.

24 ¶ And the sons of [e]Naphtali; Jahzeel,[10] and Guni, and Jezer, and Shillem.

25 These *are* the sons of [f]Bilhah, which Laban gave unto Rachel his daughter; and she bare these unto Jacob: all the souls *were* seven.

26 All the souls that came with Jacob into Egypt, which came out of his loins,[11] besides Jacob's sons' wives, all the souls *were* threescore and six.

27 And the sons of Joseph, which were born him in Egypt, *were* two souls: all the souls of the house of Jacob, which came into Egypt, *were* [g]threescore and ten.[12]

28 ¶ And he sent [h]Judah before him unto Joseph, [i]to direct his face unto [k]Goshen;[13] and they came into the land of Goshen.

29 And Joseph made ready [l]his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him: and he [m]fell on his neck, and wept on his neck a good while.

30 And Israel said unto Joseph, [n]Now let me die,[14] since I have seen thy face, because thou *art* yet alive.

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CHAP. XLVI.

a ch. 21.14,31; 26.23; 1 Sa. 3. 20.

b ch. 4.4; 8.20; 12. 8; 22.13; 33.20; 35.3,7; Job 1. 5; 42. 8.

c ch. 21.33; 26.23-25; 28. 13; 31. 42, 53.

d ch. 15.1; Nu. 12.6; Job 4. 13; 33. 14, 15.

e ch. 22.1; Ex. 3.3,4; 1Sa. 3.4,10; Ac.9.4; 10. 13.

f ch.15.13; 26.2,3; Is. 41. 10; Je. 40.9; Ac. 27. 24.

g ch.12.2; 35.11; Ex. 1.7-10; De.1.10; 10. 22; 26. 5; Ac. 7. 17.

h ch.28.15; Is.43.1,2.

i ch. 15.14-16; 50.13, 24, 25; Ex. 3. 8.

k ch. 50. 1.

1 This was the place where Isaac, his father, had frequently held communion with God, ch.21.23;26.23. And in so important a step as going into Egypt, whither his father had been forbidden to go, and where it had been revealed to Abraham, his posterity should be long oppressed, he probably wished to seek the direction and protection of his father's God. Having been assured of it, & that his beloved son should close his eyes when death approached, & attend on his burial, he quitted Beer-sheba and took his journey

l ch. 31.17; 45. 19,27.

m Nu. 20.15; De.10. 22; Jos.24.4; 1Sa.12. 8; Ps. 105.23; Is.52. 4; Ac. 7. 15.

2 Jacob had but one daughter, (ver.15) but perhaps his sons' wives were included. His sons' daughters are also mentioned; yet only one of them is named, (ver.17.) and it does not appear on what account she was so distinguished.

n Ex. 1. 1-5; 1 Ch. 2. 1, 2.

3 Several of these names, as indicated in the margin, are expressed differently elsewhere; see Nu.26. 12; 1Ch.4.24. It is not uncommon for the same person to have different names, or to have the same name differently pronounced.

o ch. 29. 32; 49. 3, 4; Ex. 6. 14; Nu.1.20, 21; 2. 10-13; 26. 5; De.33.6; 1Ch.5.1,3.

p ch.29.33; 34.25,30; 49. 5-7; Ex. 6. 15; Nu. 1. 22, 23; 2. 12, 13; 26. 12, 13.

4 Or, *Nemuel.*

5 Or, *Jarib.*

6 Or, *Zerah*, 1 Ch. 4. 24.

q Ex.6.16; Nu.3.17-22; 26.57,58; De.33. 8-11; 1 Ch. 6. 1-3.

7 Or, *Gershom*, 1 Ch. 6. 16.

r ch. 38. 1-3, 24-30; 49. 8-12; Nu. 1. 26, 27; 26. 19-21; De. 33.7; Ju.1.2; 1Ch.2. 3-5; 4.1; 5.2; Ps.78. 68; Mat. 1.1-3; He. 7. 14; Re. 5. 5.

8 Judah could not be above forty-four at this time. It can hardly be supposed that this event took place before he was forty years old. Pharez could only be about four or five years old. The heads of families, therefore, born in Egypt during Jacob's life, seem to be included.

s ch. 49.14,15, Nu.1. 28,29; 26.23-25; De. 33. 18; 1 Ch. 12. 32.

9 Or, *Puah.*

10 Or, *Jashub*, 1 Ch. 7. 1.

t ch. 49.13; Nu. 1.30, 31; 26.26; De.33.18.

u ch.29.32-35; 30.17-21; 35. 23.

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v ch. 30.21; 34. 1,&c.

w ch. 30. 11; 49. 19; Nu.1.24,25; De.33. 20 21.

1 Or, *Zephon.*

2 Or, *Ozni.*

3 Or, *Arod*, Nu. 26. 15-17.

x ch.49.20; Nu. 1.40, 41; 26.44-46; De.33. 24; 1 Ch. 7. 30, 31.

y ch. 29. 24; 30. 10.

z ch.29.18; 30.24; 35. 16-18, 24; 44. 27.

a ch.xxxvii.xxxix. xl.-xlv. xlvii.; 49. 22-27; 50.1,&c. Nu. 1. 36, 37; 26. 38-41; De. 33. 12-17.

b ch. 41. 51, 52; 48. 4, 13,14; Nu. 1. 32-35; 26. 28-37.

4 Or, *prince*, ch. 41. 45, 50; *marg.*

c 1Ch. 7. 6-12; 8.1-7.

5 Several of these were Benjamin's grandchildren; and it is most probable that the historian mentions some born in Egypt during Jacob's lifetime, who afterwards became heads of families in Israel.

6 Nu.26.38, *Ahiram.*

7 Nu. 26. 39, *Shupham.* 1 Ch. 7. 12, *Shuppim.*

8 Nu. 26. 39, *Hupham.*

d ch.49.16,17; Nu.1. 38, 39; De. 33. 22.

9 Nu. 26. 42,43, *Shuham.*

e ch. 49. 21; Nu. 1. 42, 43; 26. 48-50.

10 1Ch.7.13, *Jahziel.*

f ch. 29. 29; 30. 4-8; 35. 25.

11 Heb. *thigh*, ch.35. 11; Ex. 1. 5, *marg.*

g De.10.22; Ac.7.14.

12 This statement is perfectly consistent with that in the preceding verse, which makes the number threescore and six, without Joseph and his two sons and Jacob himself; these being added complete the seventy persons mentioned in the 27th verse. 'The Septuagint, adding some of the descendants of Ephraim and Manasseh, who became heads of families in these tribes, makes the number seventy-five: and perhaps St Luke took the number as it stood in this version, in recording the speech of Stephen before the council, Ac. 7. 14.'—*Scott.*

h ch. 43.8; 44. 16-34; 49. 8.

i ch. 31. 21.

k ver. 34; see on ch. 45. 10.

13 To instruct Joseph that they were gone to Goshen, where he might meet with them. The Septuagint calls it, 'Goshen of Arabia,' which is correct, as the country east of the Nile appears to have been called Arabia, in contradistinction from the western shore, which was referred to Lybia; so Herodotus says the stones for building the pyramids were brought from Arabia, *i.e.* from the eastern bank of the Nile. It is probable that Joseph might have obtained this district as a grant from Pharaoh, or if not, that he presumed that he would grant him this favour.

l ch. 41. 43; 45.19,21.

m ch. 33. 4; 45. 14; Lu. 15. 20; Ac. 20. 37.

n ch. 45.28; Lu 2.29.

14 That is to say, his joy and satisfaction were so great at seeing Joseph yet alive, that he had no greater earthly good or expectation for which to live.

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31 And Joseph said unto his brethren, and unto his father's house, [o]I will go up, and shew Pharaoh, and say unto him, My brethren, and my father's house, which *were* in the land of Canaan, are come unto me:

32 And the men *are* [p]shepherds,[1] for their trade hath been to feed cattle;[2] and[q] they have brought their flocks, and their herds, and all that they have.

33 And it shall come to pass, when Pharaoh shall call you, and shall say, What[r] *is* your occupation?[3]

34 That ye shall say, [s]Thy servants' trade hath been about cattle from our youth even until now, both we *and* also our fathers; that ye may dwell in the land of Goshen: [t]for every shepherd *is* an abomination[4] unto the Egyptians.

CHAPTER XLVII.

Joseph presenteth five of his brethren and his father before Pharaoh, 1—10. *He giveth them habitation and maintenance,* 11, 12. *He getteth all the Egyptians' money,* 13—15. *Their cattle,* 16, 17. *Their lands for Pharaoh,* 18—21. *The priests' land was not bought,* 22. *He letteth the land to them again for a fifth of the increase,* 23—27. *Jacob's age,* 28. *He sweareth Joseph to bury him with his fathers,* 29—31.

THEN [a]Joseph came and told Pharaoh, and said, My father, and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they *are* [b]in the land of Goshen.

2 And he took some of his brethren, *even* five men, [c]and presented them[5] unto Pharaoh.

3 And Pharaoh said unto his brethren, [d]What *is* your occupation? And they said unto Pharaoh, Thy servants *are* shepherds, both we, *and* also our fathers.

4 They said, moreover, unto Pharaoh, [e]For to sojourn in the land are we come;[6] for thy servants have no pasture for their flocks; [f]for the famine *is* sore in the land of Canaan: now therefore, we pray thee, [g]let thy servants dwell in the land of Goshen.

5 And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee:

6 The land of Egypt [h]*is* before thee: in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest *any* men of activity among them, then make them [i]rulers over my cattle.

7 And Joseph brought in Jacob his father, and set him before Pharaoh: [k]and Jacob blessed[1] Pharaoh.

8 And Pharaoh said unto Jacob, How old *art* thou?[2]

9 And Jacob said unto Pharaoh, [l]The days of the years of my pilgrimage *are* [m]an hundred and thirty years: few and evil have the days of the years of my life been, and [n]have not attained unto the days of the years of the life of my fathers, in the days of their pilgrimage.[3]

10 And Jacob [o]blessed Pharaoh, and went out from before Pharaoh.

11 ¶ And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of [p]Rameses, as Pharaoh had commanded.[4]

12 And Joseph nourished [q]his father, and his brethren, and all his father's household, with bread, according to *their* families.[5]

13 ¶ And *there was* no bread in all the land: for the famine *was* very sore, [r]so that the land of Egypt, and *all* the land of Canaan, [s]fainted by reason of the famine.

14 And Joseph gathered up all [t]the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and [u]Joseph brought the money into Pharaoh's house.

15 And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, [v]Give us bread: for why should we die in thy presence? for the money faileth.

16 And Joseph said, Give your cattle; and I will give you for your cattle, if money fail.

17 And they brought their cattle unto Joseph: and Joseph gave them bread *in exchange* [w]for horses,[6] and for the flocks, and for the cattle of the herds, and for the asses; and he [7]fed them with bread for all their cattle, for that year.

18 When that year was ended, they came unto him the second year, and said unto him, [x]We will not hide *it* from my lord, how that our money is

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o ch. 45. 16-20; xlvii.
p ch. 4. 2; 31.18; 37.2; 47. 3; Ex. 3. 1; 1Sa. 16. 11; 17.15; Ps.78. 70-72; Is.40.11; Zec. 13. 5.
1 He seems to have been afraid, lest Pharaoh should have preferred his brethren, & made them courtiers, or commanders in the army, &c., which might have procured them the envy of the Egyptians: & besides have separated them one from another; whereas by professing themselves shepherds, & traders in cattle, they kept all together in a body, separate from the Egyptians.
2 Heb. *they are men of cattle*, ver. 34.
q ch. 45. 10.
r ch. 47. 3, 4; Jonah 1. 8.
3 Joseph knew that Pharaoh would take it for granted that they had an occupation or settled employment: and with great wisdom he shows greater anxietyfor peace and concord in Egypt, and for the purity of his brethren, than for their sudden exaltation.
s ver.32; ch.34.5; 37. 12.
t ch. 43. 32; Ex.8.26.
4 Various conjectures have been formed as to the reason of this antipathy of the Egyptians to shepherds. The most probable reason of it is that furnished by Hales in his Chronology, viz. 'that the Egyptians having been conquered by a race of shepherds, who, after exercising the most grievous and insulting tyrannyfor the space of 260 years, were at last expelled after a war of 30 years. This took place only about 27 years before Joseph became ruler of all the land of Egypt; and as this tyrannical race, of whom there were six kings, retired to Palestine, from which Joseph's brethren came,and the remembrance of their cruelty & oppression was still fresh in the minds of the Egyptians, this accounts for their antipathy to those who seemed of the same race and employment.

CHAP. XLVII.

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a ch. 45. 16; 46. 31.
b ch.45.10;46.28; Ex. 8. 22; 9. 26.
c 2 Co.4.14; Co.1.28; Jude 24.
5 This was a proper mark of respect to Pharaoh, and an honour to his brethren.
d ch.46.33,34. Am.7. 14, 15; Jonah 1. 8; 2 Th. 3. 10.
e ch.12.10;15.13; De. 26. 5; Ps.105.23; Is. 52. 4; Ac. 7. 6.
6 Jacob and his sons intended only to sojourn in Goshen till the famine should be over; but the kindness which they received encouraged them to continue; and at last the Egyptians rendered their posterity slaves, and forced them to stay
f ch. 43. 1; Ac. 7. 11.
g ch. 46. 34.
h ch. 13. 9; 20.15; 34. 10; 45. 18-20.
i 1Sa. 21. 7; 1 Ch.27. 29-31; 2 Ch. 26. 10; Pr. 22. 29.

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k See on ver 10.
1 This may include, (1) Saluting him, 2 Sa. 6.10; 2 Ki. 4.29; (2) Prayer for his welfare, Nu. 6. 23. 24; (3) Giving him thanks for his favours; Mat. 26. 26; Lu.22.19. It showed that Jacob was not ashamed to avow his piety, and to acknowledge the true God even before kings.
2 Heb. *How many are the days of the years of thy life?* ver. 9. Pharaoh observed something peculiarly venerable in the aspect of Jacob, & conceiving perhaps that he was olderthan he really was, (to which appearance his various hardships & trials might contribute) he was curious to know his age.
l 1 Ch. 29. 15; Ps. 39. 12; 119. 19, 54; He. 11. 9-16; 13.14; 1 Pe. 2. 11.
m Job 14. 1; Ps.39.5; 89. 47, 48; 90. 3-12. Ja. 4. 14.
n ver.28; ch.5.27; 11. 11,24,25; 25.7; 35.28; 50. 26; Ex. 7. 7; De. 34.7. Jos.24.29; 2Sa. 19. 32-35; Job42.16, 17.
3 This is a very remarkable answer, and could not fail to strike the monarch. The days of the years of his wanderings hesaid were an hundred and thirty. His life was truly that of a wanderer, and in strange lands, moving to different parts in Canaan, Mesopotamia & Egypt, and that generally as a pilgrim, religiously following the leadings of God's providence, & enduring many hardships & privations, and showing that this earth was not his home, Heb. 11. 13-16. The days which made up his years werefew, and his years short and fleeting, compared with eternity, & even with the lives of many of the patriarchs. They had been, however, full of troubles, & were now drawing to a close.
o ch.14.19; Nu.6. 23-27; De. 33. 1; Ru.2. 4; 2 Sa. 8. 10; 19.39; Ps. 119. 46; 129. 8; He. 7. 7.
p Ex. 1. 11; 12. 37.
4 Rameses is supposed by Niebuhr, to have been about four leagues from Kahira, or Cairo, on the way to Suez. It was in the land of Goshen, called here also 'the land of Rameses.'
q Mat.15.4-6; Mar.7. 10-13; 1 Ti. 5. 4, 8.
5 Or, *as a little child is nourished.* Heb. *according to the little ones*,ch.50.24; 1 Th. 2. 7.
r ch.41.30; 1Ki.18. 5; Je.14.1-6; La. 2. 19, 20; 4. 9.
s Je. 9. 12; Joel 1.10-12.
t ch. 41. 56. A.M.cir. 2300. B. C. cir. 1704.
u Lu.16.1,2, 10-12; 1 Co. 4. 2; 1 Pe. 4. 10 A.M.2301. B.C.1703
v ver.19; Ps.37.3; Is. 33. 16; Mat. 6. 11.
w Ex.9.3; 1Ki.10.28; Is. 31. 1.
6 This is the first time that horses are directly mentioned in scripture; though mention has previously been made of chariots andwaggons.
7 Heb. *led them.*
x 2 Ki. 6. 26. A.M.2302. B.C.1702

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spent; my lord also hath our herds of cattle: there is not ought left in the sight of my lord, but our bodies and our lands:

19 Wherefore shall we die before thine eyes, both we and our land? [y]Buy us and our land for bread, and we and our land will be servants[1] unto Pharaoh; [z]and give *us* seed,[2] that we may live and not die, that the land be not desolate.

20 And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's.

21 And as for the people, he removed them [a]to cities[3] from *one* end of the borders of Egypt even to the *other* end thereof.

22 Only the land of the priests[4] bought he not: [b]for the priests had a portion *assigned them* of Pharaoh, and did eat their portion which Pharaoh gave them; wherefore they sold not their lands.

23 ¶ Then Joseph said unto the people, Behold, I have [c]bought you[5] this day, and your land, for Pharaoh: lo, [d]*here is* seed for you, and ye shall sow the land.

24 And it shall come to pass, in the increase, that ye shall give [e]the fifth *part* unto Pharaoh; and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.

25 And they said, [f]Thou hast saved our lives: [g]let us find grace in the sight of my lord, and we will be Pharaoh's servants.

26 And Joseph made it a law over the land of Egypt unto this day, *that* Pharaoh should have the fifth *part*;[6] except [h]the land of the priests[7] only, *which* became not Pharaoh's.

27 ¶ And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and [i]grew, and multiplied exceedingly.

28 And Jacob lived in the land of Egypt [k]seventeen years: so the whole age[8] of Jacob was an hundred forty and seven years.

29 And the time drew nigh that Israel [l]must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, [m]put, I pray thee, thy hand under my thigh, and [n]deal kindly and truly with me; [o]bury me not, I pray thee, in Egypt:

30 But I will [p]lie with my fathers; and thou shalt carry me out of Egypt, and bury me in their burying-place. And he said, I will do as thou hast said.

31 And he said, Swear unto me. And he sware unto him. [q]And Israel bowed himself upon the bed's head.[2]

CHAPTER XLVIII.

Joseph with his sons visiteth his sick father, who strengthened himself to bless them, 1, 2. *He repeateth God's promise,* 3, 4. *He taketh Ephraim and Manasseh as his own,* 5, 6. *He telleth Joseph of his mother's grave,* 7. *He blesseth Ephraim and Manasseh,* 8–16. *He preferreth the younger before the elder,* 17–20. *He prophesieth their return to Canaan,* 21, 22.

AND it came to pass after these things, that *one* told Joseph, Behold, [a]thy father *is* sick: and he took with him [b]his two sons, Manasseh and Ephraim.

2 And *one* told Jacob, and said, Behold, thy son Joseph cometh unto thee. And Israel [c]strengthened himself, and sat upon the bed.

3 ¶ And Jacob said unto Joseph, [d]God Almighty [e]appeared unto me at [f]Luz in the land of Canaan, and blessed me,

4 And said unto me, Behold, [g]I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee *for* an [h]everlasting possession.[3]

5 And now thy [i]two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt, before I came unto thee into Egypt, [k]*are* mine:[4] as [l]Reuben and Simeon, they shall be mine.

6 And thy issue, which thou begettest after them, shall be thine, *and* shall be called after the name of their brethren in their inheritance.[5]

7 And as for me, when I came from Padan, [m]Rachel died by me in the land of Canaan, in the way,[6] when yet *there was* but a little way to come unto [n]Ephrath: and I buried her there in the way of Ephrath; the same *is* Bethlehem.

8 ¶ And Israel beheld Joseph's sons, and said, Who *are* these?[7]

9 And Joseph said unto his father, They *are* [o]my sons, whom God hath given me in this *place*.[8] And he said,

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A.M.2302. B.C.1702

y Ne. 5. 2, 3; Job 2. 4; La. 5. 6, 9; Mat. 16. 26; Phi. 3. 8, 9.

1 In times of famine in Hindostan, thousands of children have been sold to prevent their perishing. In the Burman empire the sale of *whole families* to discharge debts is very common.—*Ward's Customs*, quoted by Clarke. Joseph did not, however, enslave their persons.

z See on ver. 23.

2 It was now the seventh year of the famine; & as every thing had happened as Joseph had foretold, they confidently expected an end to the famine, and begin to prepare to sow their seed.

a ch. 41. 48.

3 The corn was stored up in the cities, and it was easier not only to distribute it to the people thus brought together, but probably to rule them and find employment for them when all the labours of the field were suspended.

4 Or, as in the *marg.* 'princes.' The class from which the great public officers, either in the state or in their religious worship, were taken.

b Ezr. 7. 24.

c ver. 19.

5 Joseph merely means here, that by right and their own consent, as having saved them alive, he had secured them for Pharaoh's servants: and if so, though he did not take them at their word, they could not object to his subsequent proposal of a fifth part, which probably was in place of all other public burdens, and was by no means oppressive to them, as the whole had been bought with Pharaoh's money.

d ch. 41. 27; 45. 6; Ps. 107. 36, 37; Pr. 12. 11; 13. 23; Is. 28. 24, 25; 55. 10; 2 Co. 9. 10.

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e ch. 41. 34; Le. 27. 32; 1 Sa. 8. 15-17; Ps. 112. 5.

f ch. 41. 45 *marg* 45. 6-8; Pr. 11. 26, 27.

g ch. 33. 15; Ru. 2. 13.

6 From this history, and from Diod. Sic., we learn that the land of Egypt was divided into three parts: *one* belonged to the Priests, ver. 22, 26; a *second* was the King's, which appears to have been the land of Rameses or Goshen, ver. 11; the *remainder* was the Subjects. Joseph having purchased the land of the people, ver. 19, 20, restored it on the condition of their paying a *fifth* of the clear produce to the king; & this was made a law which remained in force when Moses wrote his history two hundred years afterwards.

h ver. 22.

7 Or, *princes*, see on ver. 22.

i ch. 13. 16; 26. 4; 28. 14; 46. 3; Ex. 1. 7; Ps. 107. 38; Zec. 10. 8; Ac. 7. 17.

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k ch. 37. 2.

8 Heb. *the days of the years of his life*, ver. 8; *marg.* ver. 9; Ps. 90. 10, 12; 119. 84.

l ver. 9; 50. 24; De. 31. 14; 2 Sa. 7. 12; 1 Ki. 14; 1 Ki. 2. 1; Job 7. 1; 14. 14; 30. 23; He. 9. 27.

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m See on ch. 24. 2.

n ch. 24. 49.

o ch. 50. 25, Ac. 7. 15, 16; He. 11. 22.

p ch. 23. 19; 25. 9; 49. 29-32; 50. 5-14; 2 Sa. 19. 37; 1 Ki. 13. 22; Ne. 2. 3, 5.

1 Jacob & the other patriarchs desired to be buried in Canaan, to testify their firm persuasion that God would bring their posterity to the full possession thereof; and to manifest their desire and expectation of the heavenly inheritance thereby typified.

q ch. 48. 2; 1 Ki. 1. 47; He. 11. 21.

2 ch. 24. 26; 48. 2; 1 Ki. 1. 47; He. 11. 21. He bowed — thanked God for his promises, and for the security Joseph had given him by his oath.

CHAP. XLVIII.

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a John 11. 3.

b ch. 41. 50-52; 46. 20; 50. 23; Job 42. 16; Ps. 128. 6.

c De. 3. 28; 1 Sa. 23. 16; Ne. 2. 18; Ps. 41. 3; Pr. 23. 15; Ep. 6. 10.

d ch. 17. 1; 28. 3; 35. 11; Ex. 6. 3; Re. 21. 22.

e ch. 28. 12-19; 35. 6, 7, 12; Ho. 12. 4.

f Ju. 1. 23.

g ch. 12. 2; 13. 15, 16; 22. 17; 26. 4; 28. 13.

h ch. 17. 8.

3 Thy natural seed shall inherit Canaan till the time appointed, when the purposes of the Almighty are fulfilled, & thy spiritual seed shall enjoy the heavenly inheritance, of which it is a type, for ever.

i ch. 41. 50-52; 46. 20; Jos. 14. 4; xvi. xvii.

k Le. 20. 26; Is. 43. 1; Eze. 16. 8; Mal. 3. 17; 2 Co. 6. 18; Ep. 1. 5.

4 That is to say, they should, like his own sons, be heads of tribes, and heirs of the promises, which, to a believer like Joseph, was a greater inheritance than all the treasures of Egypt.

l 1 Ch. 5. 1, 2.

5 If Joseph should have any other children, they should have part in the inheritance of Ephraim and Manasseh, and be incorporated with their tribes.

m ch. 35. 9, 16-19.

6 The mention of Rachel in this way is peculiarly affecting. It must have been so to Joseph; as if the image of their mother, & the affecting circumstances of her death had been recalled at the sight of her offspring.

n Ru. 1. 2; 1 Sa. 1. 1; 17. 12; Mic. 5. 2.

7 At verse 10th it is said, that 'the eyes of Israel were dim for age, so that he could not see;' so that though he might perceive two persons present, he could not distinguish who they were.

o ch. 30. 2; 33. 5; Ru. 4. 11-14; 1 Sa. 1. 20, 27; 2. 20, 21; Ps. 127. 3; Is. 8. 18; 56. 3-5.

8 Joseph makes a suitable acknowledgment of God as the giver of every good and perfect gift, & who had blessed him so much in the land of his affliction. There is something very instructive in the simple & direct reference which he always makes to God.

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Bring them, I pray thee, unto me, and I will [p]bless them.

10 (Now [q]the eyes of Israel were dim[1] for age, *so that* he could not see.) And he brought them near unto him; and he [r]kissed them, and embraced them.

11 And Israel said unto Joseph, [s]I had not thought to see thy face; and, lo, God hath shewed me also thy seed.

12 And Joseph brought them out from between his knees, and he [t]bowed himself with his face to the earth.[2]

13 And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought *them* near unto him.

14 And Israel stretched out his right hand, and [u]laid *it* upon Ephraim's head, who *was* the younger, and his left hand upon Manasseh's head, [v]guiding his hands wittingly;[3] for Manasseh *was* the first-born.

15 ¶ And he [w]blessed Joseph, and said, God, before whom my fathers Abraham and Isaac [x]did walk, the God which [y]fed me all my life long unto this day,

16 The [z]Angel[4] which [a]redeemed me from all evil, bless the lads; and let [b]my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow[5] into [c]a multitude in the midst of the earth.

17 And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him:[6] and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.

18 And Joseph said unto his father, Not [d]so, my father: [e]for this *is* the first-born; put thy right hand upon his head.

19 And his father refused, and said, I [f]know *it*, my son, I know *it:* he also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he,[7] and his seed shall become a multitude[8] of nations.

20 And he blessed them that day, saying, In thee shall [g]Israel bless, saying, God make thee as Ephraim, and as Manasseh. [h]And he set Ephraim before Manasseh.

21 And Israel said unto Joseph, [i]Behold, I die; but [k]God shall be with you, and bring you again unto the land of your fathers.

22 Moreover, I have [l]given to thee one portion above thy brethren, which I took out of the hand of [m]the Amorite with my sword and with my bow.

CHAPTER XLIX.

Jacob calleth his sons to bless them, 1, 2. *Their blessing in particular,* 3—28. *He chargeth them about his burial,* 29—32. *He dieth,* 33.

AND Jacob called unto his sons, and said, [a]Gather yourselves together, that I may tell you *that* which shall befall you in [b]the last days.

2 Gather yourselves together, and hear, ye sons of Jacob; and [c]hearken unto Israel your father.

3 ¶ Reuben, thou *art* [d]my first-born, [e]my might, and the beginning of my strength, the excellency of dignity, and the excellency of power:

4 [f]Unstable as water, thou shalt not excel;[1] [g]because thou wentest up to thy father's bed; then defiledst thou *it:* he went up to my couch.[2]

5 ¶ [h]Simeon and Levi *are* brethren; instruments of cruelty[3] *are in* their habitations.

6 [i]O my soul, [k]come not thou into their [l]secret; unto their assembly, mine [m]honour, be not thou united! for in their anger they slew [n]a man, and in their self-will they digged down a wall.[4]

7 Cursed [o]*be* their anger, for *it was* fierce; and their wrath, for it was cruel: [p]I will divide them in Jacob, and scatter them in Israel.[5]

8 ¶ Judah, thou *art he* whom thy brethren [q]shall praise:[6] [r]thy hand *shall be* in [s]the neck of thine enemies; [t]thy father's children shall bow down before thee.

9 Judah *is* [u]a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?

10 The [v]sceptre shall not depart from Judah, nor a [w]law-giver from [x]between his feet, [y]until Shiloh come; and unto him *shall* [z]the gathering of the people *be:*

11 Binding [a]his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes:

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p ch. 27. 4, 28, 29, 34-40; 28. 3, 4; 49. 28; De.33.1; He.11.21.
q ch. 27. 1; 1 Sa. 3.2; 4. 15.
1 Heb. *heavy,* Is. 6. 10; 59. 1.
r ch.27.27; 31.55; 45. 15; 1 Ki. 19. 20.
s ch. 37.33; 42.36; 45. 26.
t ch.18.2; 19.1; 23.7; 33.3; 42.6; Ex.20.12.
2 Joseph here showed that his exalted station did not absolve him from the duty of showing respect and veneration for an aged and pious parent, and that he was not insensible to the value of his blessing. Moreover, the Egyptians, among whom he lived, were remarkable for the reverence they paid to old age. The same reverence is yet paid to old age in Egypt.
u Nu.8.10,18; De.34. 9; Mat. 19. 13, 15; Mar.6.5;16.18; Lu. 4 40;13.13; Ac. 6. 6; 8.17-19;13.3; 1Ti.4. 14; 5. 22.
v ver. 19.
3 Manasseh was the first-born, and Jacob knew it; yet under the direction of the Spirit of God, he thus signified that the preference was given to Ephraim, to show that divine blessings are dispensed in the sovereign grace of God, to every one severally as He will.
w He. 11. 21.
x ch.5.22-24;6. 9; 17. 1;24.40;Je.8. 2. Co. 2. 6; 1 Th. 2. 12.
y ch.28.20; Ps. 37. 3; Ec.2.24,25; 5. 12,18; 6.7;Is.33.16;Mat.6. 25-34; 1 Ti. 6. 6-10.
z ch. 16. 7-13; 28. 15; 31. 11-13, 24; Ex. 3. 2-6; 23.20; Ju.2.1-4; 6. 21-24; 13. 21, 22; Ps.34.7; Ho.12.4,5; Mal. 3. 1; Ac.7.30-35.
4 Another remarkable proof that this *Angel* was Christ, and Christ was God. The Angel: 'the God before whom Abraham and Isaac had walked,' and who 'had fed Jacob all his life long;' his God and Redeemer. He prayed that his grandsons might inherit the promises, and it was peculiarly appropriate to pray that his 'name' Israel, as he had power with God & prevailed, even with this ANGEL, should be named upon them.
a Mat. 6.13; John17. 15; Ro. 8. 23; 2Ti.4. 18; Tit. 2. 14.
b ver.5;ch.32.28;De. 28.10;Je.14. 9; Am. 9. 12; Ac. 15. 17.
5 Heb. *as fishes increase,* ch. 1. 21,22.
c Ex. 1 7; Nu.26.28-37; De. 33. 17; Jos. 17. 17.
6 Heb. *was evil in his eyes,* ch. 28. 8; Nu. 22. 34; *marg.* 1 Ki. 16. 25.
d ch.19.18;Ex.10.11; Mat.25.9;Ac.10 14; 11. 8.
e ch. 27.15; 29.26; 43. 33; 49. 3.
f ch.17.20,21; 25. 23, Nu. 1. 33-35; 2. 19-21; De. 33. 17; Is.7. 17; Eze. 37. 10.
7 The tribe of Ephraim became greatest in number, power and dignity. Joshua, the conqueror of Canaan, and Jeroboam, the first king of Israel, being of it, Nu.13.8, 16;1Ki.11.26,28.xii.
8 Heb. *fulness.*
g ch. 24. 60; Ru.4.11, 12.
h Nu. 2. 18-21, 7. 48, 54;10.22,23; 13.8,11, 16.

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i ch. 50.24; Ps.146.3, 4; Zec. 1.5,6; Ac.13. 36; He. 7. 3, 8, 23-25.
k ch.28.15; 46.4; De. 31. 8; Jos.1.5,9; 3.7; Ps. 18. 46.
l ch.33.19; Jos.24.32; 1 Ch. 5. 2; John 4. 5.
m ch. 15. 16; 34. 28; Jos. 17. 14-18.

CHAP. XLIX.

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a De.31.12,28.29; 33. 1; Am. 3. 7; Re.4.1.
b Nu.24.14; De.4.30; Is.2.2; Je.23.20; Da. 2. 28; Ac.2.17; 1 Ti. 4.1;2Ti.3.1; He.1.2.
c Ps.34.11; Pr.1.8,9; 4. 1-4; 23. 22.
d ch.29.32;48.18; Nu. 1. 20; 1 Ch. 5. 3.
e De.21.17; Ps.78.51; 105. 36.
f Ja.1.6-8; 2 Pe.2.14; 3. 16.
1 Heb. *do not thou excel.*
g ch.35.22; De.27.20; 1 Ch. 5. 1.
2 Or, *my couch is gone.* As the first-born he had priority of dignity, but in consequence of his crime, he should forfeit his dignity, and the confidence and respect of his brethren.
h ch.29.33,34; 34.25-31; Pr. 18. 9.
3 Or, *their swords* are *weapons of violence,* ch. 34. 25.
i Ju.5.21; Ps.42.5,11; 43.5; 103.1; Je.4. 19; Lu. 12. 19.
k ch.34.30; Ps.26.4.5; 28. 3; 94. 20, 21; 139. 19; Pr. 1. 11.
l De. 27.24; Ps. 64.2.
m Ps.16.9; 30. 12; 57. 8.
n ch. 34. 25, 26.
4 Or, *houghed oxen.*
o 2 Sa. 13. 22-28; Pr. 26. 24,25; 27.3; 1 Ch. 4. 24-31.
p Jos. 19. 1-9; xxi.
5 The sentence in the case of Levi was converted into a blessing. See Ex. 32. 27-29; De. 33. 9, 10.
q ch.29.35; 44. 18-34; De. 33. 7, 1 Ch. 5.2; He. 7. 14.
6 Judah signifies 'praise,' Judah, as here foretold, had always the pre-eminence in dignity, valour, & courage. From him was Christ himself descended—'The Lion of the tribe of Judah, and the Lamb of God,' Re. v. The power and rule continued with this tribe till Shiloh, the Sent, the Prince of peace, came; to Him should the gathering of Jews and Gentiles, even of all nations, be. The riches of Canaan in wine and milk are typical of the riches provided in the gospel. See the commentaries and marginal references.
r Nu.1.27; 10.14; 26. 22; Ju.1.1,2; 20.18; 2 Sa.24.9; 2Ch.11.12-17; 14. 8; 15. 9; 17. 2, 14-16; 30. 11; Ps. 18. 40; 78. 68-70; Is.9.7; Phi. 2. 10, 11; He.7. 14; 10.13; Re.5.5; 11. 15.
s Jos.10. 24; 2 Sa. 22. 41; Eze. 21. 29.
t ch. 27. 29; 37. 7-10; 42. 6, 2 Sa. 5. 3.
u Nu.23.24; 24.9; Ho. 5. 14; Re. 5. 5.
v Nu. 24. 17; Je. 30. 21; Eze. 19. 11, 14; Zec. 10. 11.
w Nu. 21.18; Ps. 60. 7; 108. 8.
x De. 28. 57.
y Is. 9.6; 11.1; 62.11; Je. 23. 6; Da. 9. 25; Mat.1.21; 21.9; Lu. 1. 32, 33; John 9. 7; 18. 31; 19. 12, 15.
z Is. 2.2; 11. 10; 42.3, 4; 49. 6, 7, 22,23; 55. 4,5; lx.; Eze. 21.27; Hag. 2.7; Zec.2.11; 8.20-23; Mat.25.32; Ro. 15. 12; 2 Co. 5. 10.
a 1 Ki. 4.20,25; 2 Ki. 18. 32; Joel 3. 18; Mic. 4. 4; Re. 7. 14.

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12 [b]His eyes *shall be* red with wine, and his teeth white with milk.

13 ¶ [c]Zebulun shall dwell at the haven of the sea; and he *shall be* for an haven of ships: and his border *shall be* unto Zidon.[1]

14 ¶ [d]Issachar *is* a strong ass couching down between two burdens:

15 And he saw that [e]rest *was* good, and the land that *it was* pleasant; and bowed[f] his shoulder to bear, and became a servant unto tribute.[2]

16 ¶ Dan [g]shall judge his people, as one of the tribes of Israel.

17 Dan [h]shall be a serpent by the way, an adder[3] in the path, that biteth the horse-heels, so that his rider shall fall backward.[4]

18 I have [i]waited for thy salvation,[5] O LORD.

19 ¶ [k]Gad, a troop shall overcome him: but he shall overcome at the last.[6]

20 ¶ Out of [l]Asher[7] his bread *shall be* fat, and he shall yield royal dainties.

21 ¶ Naphtali[8] *is* a hind let loose: he giveth goodly words.[9]

22 ¶ Joseph *is* [m]a fruitful bough, *even* a fruitful bough by a well, *whose* branches[10] run over the wall.

23 The [n]archers have sorely grieved him, and shot *at him*, and hated him:

24 But [o]his bow abode in strength, and the arms of his hands [p]were made strong by the hands of [q]the mighty *God* of Jacob: (from thence *is* [r]the shepherd, [s]the stone of Israel:)[11]

25 *Even* by [t]the God of thy father, who shall help thee; and by [u]the Almighty, who shall bless thee with [v]blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb:

26 The blessings of thy father [w]have prevailed above the blessings of my progenitors unto the utmost bound of the [x]everlasting hills;[12] they shall be on the head of Joseph, and on the crown of the head of him that [y]was separate from his brethren.

27 ¶ [z]Benjamin shall [a]raven *as* [b]a wolf:[13] in the morning he shall devour the prey, and [c]at night he shall divide the spoil.

28 ¶ All these *are* [d]the twelve tribes of Israel: and this *is it* that their father spake unto them, and blessed them; every one[1] according to his blessing he blessed them:

29 And he charged them, and said unto them, I am to be [e]gathered unto my people: [f]bury me with my fathers in the cave that *is* in the field of Ephron the Hittite;

30 In the cave that *is* in the field of Machpelah, which *is* before Mamre, in the land of Canaan, [g]which Abraham bought with the field of Ephron the Hittite, for a possession of a burying-place.[2]

31 There [h]they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah.[3]

32 The purchase of the field, and of the cave that *is* therein, *was* from the children of Heth.

33 And when Jacob had [i]made an end of commanding his sons, he gathered up his feet into the bed, [k]and yielded up the ghost, and was gathered unto his people.[4]

CHAPTER L.

The mourning for Jacob, 1—3. *Joseph getteth leave of Pharaoh to go to bury him,* 4—6. *The funeral,* 7—14. *Joseph comforteth his brethren, who craved his pardon,* 15—21. *His age,* 22. *He seeth the third generation of his sons,* 23. *He prophesieth unto his brethren of their return,* 24. *He taketh an oath of them for his bones,* 25. *He dieth, and is chested,* 26.

AND Joseph [a]fell upon his father's face, and [b]wept upon him, and kissed him.[5]

2 And Joseph commanded his servants the physicians to embalm his father: and the physicians [c]embalmed Israel.

3 And forty days were fulfilled for him; (for so are fulfilled the days of those which are embalmed:) and the Egyptians mourned[6] for him [d]three-score and ten days.[7]

4 And when [e]the days of his mourning were past, [f]Joseph spake unto the house of Pharaoh,[8] saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying,

5 My father [g]made me swear, saying, [h]Lo, I die: in my grave which [i]I have digged for me in the land of Canaan, there shalt thou [k]bury me. Now therefore [l]let me go up, I pray thee, and bury my father, and I will come again.

6 And Pharaoh said, Go up and bury

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b Pr. 23. 29.
c ch. 30. 20; De. 33. 18,19; Jos.19.10-16.
1 This prediction was also exactly fulfilled. Zebulun was a maritime tribe, and enriched by its fisheries and commerce, De. 33. 18, 19.
d ch.30.18; De.33.18; Jos. 19.17-23; Ju.5. 15; 10.1; 1Ch.12.32.
e Jos.14.15; Ju.3.11; 2 Sa. 7. 1.
f Ps. 81. 6; Eze. 29. 18; Mat. 23. 4.
2 This tribe was patient and industrious, and lived remote from contention, & little renowned; see, however, 1 Ch. 12. 32.
g ch.30.6; Nu.10.25; De. 33.22; Ju. 13.2, 24,25; 15.20; 18.1,2.
h Ju. xiv.xv.; 16.22-30; 18.22-31; 1Ch.12. 35.
3 Heb. *an arrow-snake.*
4 Dan signifies 'judgment;' and this tribe excelled more in stratagems than in open war.
i Ps. 119. 166, 174; 130.5: Is.25.9; 26.8; Lu. 2. 25,30; Ro. 8. 25, Ga. 5. 5; 1Th.1. 10.
5 A pious ejaculation, sent up to God, his Redeemer.
k ch. 30. 11; De. 33. 20,21; 1Ch. 5.11-22, 26.
6 Gad signifies 'a troop.' This tribe was victorious in many conflicts, 1 Ch. 12. 8.
l ch. 30. 13; De. 33. 24, 25.
7 Signifies 'blessed.' His inheritance bordered on Carmel; fruitful to a proverb, Jos. 19. 24. 26; Is. 25. 2.
8 ch. 30. 8; De. 33. 23; Ju. 4.6, 10; 5.18; Mat. 4. 15, 16. *Nephthalim.*
9 Gentle, soft, & insinuating. This was their character.
m ch. 30. 24; 41. 52; 48. 16; De. 33. 17; Jos. 17. 14-17.
10 Heb. *daughters.*
n ch.xxxvii.xxxix. 42.21; Ps.64.3; 118. 13.
o Ne. 6. 9; Ps. 27. 14; Co.1.11; 2 Ti. 4. 17.
p Job 29. 20; Ps. 37. 15.
q ch. 35. 10, 11; Ex. 3. 6; Ps. 132. 2, 5.
r ch. 45.7; 47. 11; 50. 21; Nu. 27. 16-18; De.34.9; Jos.1.1-9; Ps. 80. 1.
s Ps. 118. 22; Is. 28. 16, Zec. 3. 9; 1 Pe. 2. 4-8.
11 This refers to his past history. He was the shepherd of his people, the foundation of their safety and prosperity, & thus an eminent type of Christ. The words 'from thence,' may also be, 'in the name,' viz. of the Shepherd, the Rock of Israel, ch. 16. 7; 32. 24; 33.20; 48. 16.
t ch.28.13; 43.23; De. 33. 13, 17.
u ch. 17. 1.
v De.28.2-12; Ps.84. 11; Ep.1.3; 1Ti.4.8.
w ch. 27. 27-29, 39, 40; 28. 3, 4.
x De. 33. 15; Jonah 2. 6; Hab. 3. 6.
12 His blessings were to be numerous and enduring; blessings of every kind.
y ch. 37. 28; Ps. 105. 17-22.
z ch.35.18; De.33.12.
a Ju. 3.15-29; xx.; 1 Sa. 11. 4-11; xiv. xv.; Ac. 8. 3; 9. 1; Phil. 3. 5.
b Je.5.6; Eze. 22.25, 27; Zep.3.3; Mat.7. 15; 10.16; Ac.20.29.
13 This tribe was fierce and restless.
c Nu.23.24; Es.8.11; Eze. 39.10; Zec.14. 1-7.
d Ex. 28.21; 1Ki.18. 31; Ac.26.7; Ja.1.1; Re. 7. 4.

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1 They all received a blessing of some kind; a share in the promised land, and the privileges of Abraham's seed; though some were reproved and disgraced.
e ch. 15.15; 25. 8.17; 35. 29; He. 12. 23.
f ch.47.30; 2Sa.19.37.
g ch. 23. 16-20; 50. 13; Ac. 7. 16.
2 This charge is now given to all his sons, as before it had been given to Joseph. This was to leave it to his descendants, and to turn their thoughts to their return to the promised land.
h ch. 23. 19; 25.9; 35. 29.
3 By burying Leah, and wishing to be buried himself, not where his beloved Rachel lay, but where Abraham and Isaac lay, Jacob expressed his faith in the God of Abraham & Isaac, and his desire of having his portion with them beyond the grave, ch.xxiii.
i ver. 1, 24-26; Jos. 24.27-29; He.11.22.
k ch. 25.8, 17; 35. 29; Job 5.26; 30.23; Lu. 2. 29; He. 11.13-16.
4 'Let me die the death of the righteous, that my latter end may be like his; the end of that man is peace.'

CHAP. L.

A.M.2315. B.C.1689

a ch. 46. 4.
b ch.23.2; 2Ki.13.14; Mar.5. 38, 39; John 11. 35, 38; Ac.8.2; 1 Th. 4. 13.
5 Joseph is ever tender and affectionate, a lovely pattern of filial piety and brotherly affection.
c ver.26; 2Ch.16.14; Mat. 26. 12; Lu.24. 1; John 19. 39, 40.
6 Heb. *wept.*
d Nu.20.29; De.34.8.
7 The Egyptians were famous for the art of embalming. The *Mummies* preserved to this day, & which have been brought from Egypt, are proofs & specimens. Some of them have been preserved two thousand, probably near three thousand years. The time of mourning was while the body remained with the embalmers, this was *seventy* days. The body lay for thirty days in nitre, the use of which was to dry up all its superfluous and noxious moisture; the remaining forty were employed in anointing it with gums and spices to preserve it, which was properly the embalming.
e ver. 10.
f Es. 4. 2.
8 The days of public mourning were past, but the mourning of Joseph and his brethren could not be ended till after their father was buried; and perhaps, according to Eastern custom, Es. 4. 2, it was not permitted to appear before the monarch in mourning; or, it might be Joseph's habitual delicacy that prevented him asking a favour to himself in person.
g ch. 47. 29-31.
h ver. 24; ch. 48. 21; De.4.22; 1Sa.14.43.
i 2 Ch. 16. 14; Is. 22. 16; Mat. 27. 60.
k ch.3.19; Job 30.23; Ec. 12. 7.
l Mat.8.21,22; Lu.9. 59, 60.

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hy father, according as he made thee swear.[1]

7 ¶ And Joseph went up to bury his father: [m]and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt,

8 And all the house of Joseph, and his brethren, and his father's house: only[n] their little ones, and their flocks, and their herds, they left in the land of Goshen.

9 And there went up with him both chariots[o] and horsemen; and it was a very great company.[2]

10 And they came to the thrashing-floor of Atad, which *is* beyond Jordan;[3] and there they mourned with a great and very sore lamentation: and he made a mourning for his father [p]seven days.[4]

11 And when the inhabitants of the land, [q]the Canaanites, saw the mourning in the floor of Atad, they said, This *is* a grievous mourning to the Egyptians:[5] wherefore the name of it was called Abel-mizraim,[6] which *is* [r]beyond Jordan.

12 And his sons did unto him [s]according as he commanded them:

13 For his sons carried him into the land of Canaan, and buried him in [t]the cave of the field of Machpelah, which Abraham bought with the field, for a possession of a burying-place, of Ephron the Hittite, before Mamre.

14 ¶ And Joseph returned into Egypt,[7] he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

15 ¶ And when Joseph's brethren saw that [u]their father was dead, they said, [v]Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.[8]

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1 Pharaoh expresses, by this form of granting the request, his respect for the oath. 'Such heathen kings will rise up in judgment against those Christian princes who make a jest of their oaths.'—*Patrick.*

m ch. 14. 16.

n Ex. 10. 8,9; Nu.32. 24-27.

o ch.41.43;46.29; Ex. 14.7.17, 28; 2 Ki. 18. 24; Ca. 1. 9.

2 This was a very great retinue for one who was 'a plain,' and comparatively an humble man to the end of his days, and showed the great respect in which Joseph was held by the Egyptians.

3 In the five books of Moses, this phrase signifies, 'the west side of Jordan,' because when he wrote them he was on the east side of it. In other parts of scripture, for a similar reason, it signifies the east side.

p ver. 4; 1 Sa. 31. 13; Job 2. 13.

4 This special mourning, & loud lamentation, according to Eastern custom, was made before they came to the burying place.

q ch. 10. 15-19; 13. 7; 24. 5; 34. 30.

5 The inhabitants called them Egyptians, seeing they had come up out of Egypt, and that the numerous train were of that country.

6 That is, *The mourning of the Egyptians.*

r De.3.25,27; 11. 30.

s ch. 47.29-31;49.29-32; Ac. 7. 16.

t ch. 23. 16-18; 2 Ki. 21. 18.

7 Joseph, in honour, duty, & gratitude, was now bound to return into Egypt. Why the descendants of Jacob continued so long in Egypt, notwithstanding Abraham's prophetical vision of their bondage in that land, does not appear. Their reasons might be many. But thus God's designs were fulfilled.

u ch. 27. 41, 42.

v ch. 42. 17; Le. 26. 36.

8 The great rank & power of Joseph, the general character of human nature, and the humiliating consciousness of their own great guilt, prompted the unworthy suspicion that feelings of revenge in the breast of Joseph, long restrained by his regard for his father, would at his death be gratified in their punishment.

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1 Heb. *charged.*

w Mat.6.12,14,15;18. 35;Lu.17.3,4; Ep.4. 32; Co. 3. 13.

x ver.20;Job33.27,28; Pr. 28. 13; Ja. 5.19.

y ch. 31. 42; 49. 25; Mat.25.40;Philem. 8-20.

2 Their message was conceived with great skill & prudence, and expressed in terms that could not but be very affecting to Joseph. '*Thy* father,' not *our* father, placing him alone with his father. '*The God* of *thy* father;' touching at once the feelings of piety and filial regard. His brethren seek forgiveness, and that by the hands of another. No wonder such a heart as Joseph's wept; and when his brethren, encouraged by such tenderness, in person avowed themselves his servants, what a wonderful fulfilment of his dream, which he could not now regard in any other light than a divine intimation.

z ch. 42. 21-24; 45. 4. 5, 8.

a ch. 37. 7-11.

b Mat. 14. 27; Lu.24. 37, 38.

c ch.30.2; De. 32.25; Job34.29; Ro.12.19; He. 10. 30.

3 Is it mine to take that vengeance which belongs to God alone, into my hand? Humble yourselves before God, and ask his forgiveness; mine you have long had.

d ch. 37. 4, 18-20.

e ch.45.4-8; Ps.76.10; 105. 16, 17; Is. 10.7; Ac.2.23;3.13-15,26; Ro. 8. 28.

4 It is true ye meant it for evil. But admire the wondrous ways and grace of God, who designed, & hath brought wonderful good out of evil. Fear not me then. Instead of punishing you, I am an instrument of God's gracious designs to you.

f ch. 45. 10, 11;47.12; Mat. 5. 44; Ro. 12. 20, 21.

5 Heb. *to their hearts.* ch. 34.3; Is. 40. 2; *marg.*

g Nu.32.33;Jos.17.1; Job 42.16;Ps.128.6.

6 Heb. *born.*

h ch. 30. 3.

i ch. 21. 1; Ex. 4.31.

k ch. 15. 14-16; 26. 3. 35.12,46.4;Ex.3.16. 17.

l ch. 47. 29-31.

m Ex. 13. 19;Jos.24. 32;Ac.7.16; He. 11. 22.

7 Joseph thus died in the faith of God's promises. He fully expected that they would be verified, and desired to have his lot with the Israelites, He. 11.22.

n ver.22; ch.47.9,28; Jos. 14. 29.

o ver. 3.

16 And they sent[1] a messenger unto Joseph, saying, Thy father did command before he died, saying,

17 So shall ye say unto Joseph, Forgive,[w] I pray thee now, the trespass of thy brethren, and their sin; for [x]they did unto thee evil: and now, we pray thee, forgive the trespass of the [y]servants of the God of thy father.[2] And Joseph [z]wept when they spake unto him.

18 And his brethren also went and [a]fell down before his face; and they said, Behold, we *be* thy servants.

19 And Joseph said unto them, [b]Fear not; [c]for *am* I in the place of God?[3]

20 But as for you, [d]ye thought evil against me; *but* [e]God meant it unto good, to bring to pass, as *it is* this day, to save much people alive.[4]

21 Now therefore fear ye not: [f]I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.[5]

22 ¶ And Joseph dwelt in Egypt, he and his father's house: and Joseph lived an hundred and ten years.

23 And Joseph saw Ephraim's children of the third *generation:* [g]the children also of Machir, the son of Manasseh, were brought up[6] upon [h]Joseph's knees.

24 And Joseph said unto his brethren, I die; and God will surely [i]visit you, and bring [k]you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob.

25 And Joseph [l]took an oath of the children of Israel, saying, God will surely visit you, [m]and ye shall carry up my bones from hence.[7]

26 ¶ So Joseph died, [n]*being* an hundred and ten years old: and [o]they embalmed him, and he was put in a coffin in Egypt.

CONCLUDING REMARKS ON THE BOOK OF GENESIS.

This book is deeply interesting, as the only authentic original record of the history of creation and providence. It is of undoubted and pre-eminent antiquity; yet, contrary to the hopes and expectations of the enemies of revelation, time, knowledge, and research, which are, and must be, always fatal to falsehood and imposture, have only served to show the entire accordance of all its statements with the physical and moral condition of the world and of the human race. The lapse of time, and the evolutions of the scheme of Providence, are daily manifesting and confirming our belief in the fact that Moses spake by the inspiration of God. While this book unfolds the great leading facts and principles of the history of Creation and Providence, it is in subserviency, and with a view to the revelation of the special providence of God, administered in the plan of redemption, through his Son, for the salvation of a lost world. Accordingly, amid all the facts, principles, and notices of remarkable persons which it contains, the special interposition of the second person of the Godhead, under the designation of the *Angel* of the *Lord*—the Angel Jehovah, is prominently exhibited. He appears as the guide, protector, deliverer, and comforter of his people, vindicating his own saying, 'Before Abraham was I am,' and held forth from the beginning as the 'Consolation of Israel.' This glorious and delightful truth, we have studied to hold forth to the view of the reader; and that, we trust, without unduly straining the interpretation of any one passage. The Sun of righteousness stands out, even thus early, as clearly revealed and distinguished above all others, as the natural sun above the lesser orbs. In this view alone, independently of all the beautiful and striking instructions communicated in this portion of Holy Writ, in regard to the fathers of mankind, suited to the circumstances of the people of God, in all the actings, relations, and trials of life, this book is worthy of the most careful study and lively faith, as the first record of all those precious promises and truths which 'are Yea and Amen in Christ Jesus.' The peculiarity, preciousness, and loftiness of its truths, justify, in regard to it, the decision of the Holy Spirit in reference to 'all scripture,' that it is 'given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and instruction in righteousness.' It reads, in impressive manifestation, in the lives of Noah, Abraham, Isaac, Jacob, and Joseph, and the incidental notices it gives of Enoch and Melchizedeck, the lesson of God himself, 'Them that honour me, I will honour.' Their names are had in everlasting remembrance.

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THE SECOND BOOK OF MOSES,

CALLED

EXODUS.

THIS book is named Exodus in the Greek version of the scriptures called the Septuagint. The word signifies *going out or departure;* because the departure of the children of Israel out of Egypt and the attendant circumstances form the main subject of the book. It is called in Hebrew VE-ELLAH-SHEMOTH, signifying, 'These are the names,' after the custom noticed in the Preface to Genesis, these being the words with which it begins. It contains a history of the transactions of 145 years; beginning at the death of Joseph, and ending at the erection of the Tabernacle at the foot of mount Sinai. It is universally allowed to have been written by Moses. It is so cited by many of the sacred writers, as well as by our Lord himself. It is quoted twenty-five, and referred to nineteen times, by our Lord and his apostles. It contains matters of very deep interest. We have the birth, wonderful preservation, and remarkable life of Moses, by which God trained him to be the leader of the Israelites; the wonders by which God delivered that people from slavery, conducted them through the wilderness, established them in Canaan, and gave them ordinances, laws and institutions. All which related not only to themselves, but were figurative of things under the Christian dispensation; besides containing many predictions, some of which were accomplished in the time of Moses, and some not till 1490 years after, in 'Christ our Passover sacrificed for us.' It reveals also the moral law, which is of perpetual obligation. We would only add, that many of the circumstances in this divinely inspired book are confirmed by the testimony of heathen writers.

BEFORE CHRIST, 1706.—JULIAN PERIOD, 3008.—CYCLE OF THE SUN, 7.—DOMINICAL LETTER, F.—CYCLE OF THE MOON, 2.—INDICTION, 15.—CREATION FROM TISRI, OR SEPTEMBER, 2296.

CHAPTER I.

The children of Israel, after Joseph's death, multiply greatly, 1—7. *The more they are oppressed by a new king, the more they multiply,* 8—14. *The piety of the midwives, in saving the men-children alive, is rewarded by God,* 15—21. *Pharaoh commandeth the male-children to be cast into the river,* 22.

A.M. 2298. B.C. 1706

NOW [a]these *are* the names of the children of Israel, which came into Egypt: every man and his household came with Jacob.

2 Reuben, Simeon, Levi, and Judah,

3 Issachar, Zebulun, and Benjamin,

4 Dan, and Naphtali, Gad, and Asher.

5 And all the souls that came out of the loins[1] of Jacob were [b]seventy souls:[2] for Joseph was in Egypt *already.*

6 And [c]Joseph died, and all his brethren, and all that generation.[3]

7 And the children of Israel were fruitful,[d] and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.[4]

8 ¶ Now there arose up [e]a new king over Egypt, which knew not Joseph.[5]

9 And he said unto his people, Behold, [f]the people of the children of Israel *are* more and mightier than we.

10 [g]Come on, let us deal [h]wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and *so* get them up out of the land.

[a] ch. 6. 14-16; Ge. 29. 32-35; 30. 1-21; 35. 18, 23-26; 46. 8-26, 49. 3-27; 1 Ch. 2. 1, 2; Re. 7. 4-8.

1 Heb. *thigh,* Ge. 46. 26; Ju. 8. 30; *marg.*

[b] Ge. 46. 26, 27; De. 10. 22.

2 See notes on Gen. xlvi.

A.M. 2369. B.C. 1635

[c] Ge. 1. 26; Ac. 7. 14-16.

3 Joseph and all his brethren had been for sometime dead. A new generation both of Israelites and Egyptians had sprung up, and the important services performed by Joseph were speedily forgotten.

[d] Ge. 1. 20, 28; 9. 1; 12. 2; 13. 16; 15. 5; 17. 16; 22. 17; 26. 4; 28. 14; 35. 11; 46. 3; De. 26. 5.

4 The language of this verse, both in itself and in the accumulation of its phrases, denotes very great & wonderful increase. They were fruitful as healthful fruit-bearing trees, increased as fishes do, and multiplied, and became strong beyond measure.

A.M. cir. 2400. B.C. cir. 1604.

[e] Ec. 2. 18, 19; 9. 15; Ac. 7. 18.

5 Whether this king who 'knew not Joseph,' who probably was now dead sixty years, was a descendant of Pharaoh, Joseph's friend and master, or as conjectured, the king of a new dynasty of the expelled shepherd kings, is not certain. But he began to be jealous of the Israelites; & having had no personal knowledge of Joseph, no regard to his memory, or sense of his great and valuable services, he set about keeping down that people by cruelty and oppression.

[f] Ps. 105. 24, 25; Pr. 14. 28.

[g] Ps. 10. 2; 83. 3, 4; Pr. 1. 11.

[h] Job 5. 13; Pr. 16. 25; 21. 30; Ac. 7. 19; 1 Co. 3. 18-20; Ja. 3. 15-18.

A.M. cir. 2400. B.C. cir. 1604.

[i] ch. 3. 7; Ge. 15. 13; De. 26. 6.

[k] ch. 2. 11; 5. 4, 5; Ps. 81. 6.

1 Storehouses, granaries, or fortified places. Some suppose the word to be a proper name, & that there were three cities; by some that these places where Pharaoh laid up his treasures might be the pyramids. Josephus says that the building of these vast piles was one of the oppresive labours imposed on the Israelites; and, contrary to what was long supposed, some of the pyramids are of brick. Goshen is called the land of Rameses, Gen. 47. 11. Rameses was probably situated in Goshen.

[l] Ge. 47. 11.

2 Heb. *And as they afflicted them, so they multiplied.*

[m] Job 5. 2; Pr. 27. 4; John 12. 19; Ac. 4. 2-4; 5. 28-33.

[n] ch. 2. 23; 6. 9; Nu. 20. 15; De. 4. 20; Ru. 1. 20.

[o] Ps. 68. 13; Na. 3. 14.

[p] ver. 13; ch. 5. 7-21; Le. 25. 43, 46, 53; Is. 14. 6; 51. 23; 52. 5; 58. 6; Je. 50. 33, 34; Mi. 3. 3.

3 These two might be the chief over the persons of this profession. Clarke conjectures, from what is said, verse 19, that very few such persons were required.

4 This seems to allude to the eastern custom of placing the children in stone troughs to wash them just after birth, and in which situation the midwives could easily put them to death.

[q] ver. 22; Re. 12. 4.

[r] Ge. 20. 11, 42. 18; Ne. 5. 15; Pr. 16. 6, Da. 3. 16-18; 6. 13; Ho. 5. 11, Mic. 6. 16; Mat. 10. 28; Ac. 4. 19; 5. 29.

5 What a noble testimony to the value of the fear of God.

[s] Ec. 8. 4.

[t] Jos. 2. 4; 2 Sa. 17, 19, 20.

11 Therefore they did set over them task-masters [i]to afflict them with their [k]burdens. And they built for Pharaoh treasure-cities,[1] Pithom and [l]Raamses.

12 But the more they afflicted [2]them, the more they multiplied and grew. And they were [m]grieved because of the children of Israel.

13 And the Egyptians made the children of Israel to serve with rigour.

14 And they made [n]their lives bitter with hard bondage, [o]in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, [p]*was* with rigour.

15 ¶ And the king of Egypt spake to the Hebrew midwives; (of which the name of the one *was* Shiphrah, and the name of the other Puah;)[3]

16 And he said, When ye do the office of a midwife to the Hebrew women, and see *them* upon the stools,[4] if *it be* a son, [q]then ye shall kill him; but if *it be* a daughter, then she shall live.

17 But the midwives [r]feared [5]God, and did not as the king of Egypt commanded them, but saved the men-children alive.

18 And the king of Egypt called for the midwives, and said unto them, [s]Why have ye done this thing, and have saved the men-children alive?

19 And the midwives [t]said unto Pharaoh, Because the Hebrew women

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are not as the Egyptian women;[1] for they *are* lively, and are delivered ere the midwives come in unto them.

20 Therefore [u]God dealt well[2] with the midwives: and the people multiplied, and waxed very mighty.

21 And it came to pass, because the midwives feared God, that he [v]made them houses.

22 And Pharaoh charged all his people, saying, [w]Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

CHAPTER II.

Moses is born, and laid in an ark cast among the flags, 1—4. *He is found, and brought up by Pharaoh's daughter,* 5—10. *He slayeth an Egyptian,* 11, 12. *He reproveth an Hebrew,* 13, 14. *He fleeth into Midian,* 15—20. *He marrieth Zipporah,* 21. *Gershom is born,* 22. *God respecteth the cry of the Israelites,* 23—25.

AND there went a man [a]of the house of Levi, and took *to wife* a daughter of Levi.

2 And the woman conceived, and bare a son: and when [b]she saw him that he *was a* goodly *child*,[3] she hid him three months.

3 And when [c]she could not longer hide him, she took for him [d]an ark of bulrushes,[4] and daubed it [e]with slime and with pitch, and put the child therein; and she laid *it* in the flags by the river's brink.

4 And [f]his sister stood afar off, to wit what would be done to him.

5 And the daughter of Pharaoh came down to wash *herself* at the river; and her maidens walked along by the river's side: and [g]when she saw the ark among the flags, she sent her maid to fetch it.

6 And when she had opened *it*, she saw the child: and, behold, the babe wept. And [h]she had compassion on him,[5] and said, This *is one* of the Hebrews' children.

7 Then said his sister to Pharaoh's daughter, shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

8 And Pharaoh's daughter said to her, [i]Go. And the maid went and called the child's mother.

9 And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give *thee* thy wages. And the woman took the child, and nursed it.[6]

A.M.cir.2400. B.C. cir. 1604.

1 Clarke says that the Hebrew midwives simply and boldly declared a fact; and for which he accounts by affirming that what is affirmed of the Hebrew women is not unusual with those who are inured to hard labour in the open air.

u Ps. 41. 1, 2; Pr. 11. 18; Ec. 8. 12; Is. 3. 10; He. 6. 10.

2 God testified his approbation of their piety & boldness by blessing & protecting them; and 'made them houses,' or built up, increased and established their own families.

v 1 Sa. 2. 35; 25a. 7. 11-13, 27-29; 1 Ki. 2. 24; 11. 38; Ps. 127. 1.

A.M.cir.2431. B.C. cir. 1573.

w ch. 7. 19-21; Ac. 7. 19; Re. 16. 4-6.

CHAP. II.

A.M.2432. B.C.1572

a ch. 6. 16-20; Nu. 26. 59; 1 Ch. 6. 1-3; 23. 12-14.

A.M.2433. B.C.1571

b Ac. 7. 20; He. 11. 23.

3 Both Aaron and their sister Miriam were older than Moses. The cruel decree mentioned ch. 1. 22, had not then probably gone forth before they were born. There was something peculiarly beautiful and promising about Moses, Heb. 11. 23; so that his mother, in faith, braved the wrath of the king.

c ch. 1. 22; Mat. 2. 13, 16; Ac. 7. 19.

d Is. 18. 2.

4 The bulrush is the *papyrus*, so famous in antiquity. It grows in marshy places, the stalk rises to the height of six or seven cubits, is triangular, and terminates in a crown of small filaments resembling hair. The reed was of great use to the Egyptians; the pith serving them for food, & the woody part to build vessels with; representations of which vessels frequently appear on various ancient monuments.

e Ge. 6. 14; 11. 3; 14. 10.

f ch. 15. 20; Nu. 12. 1-15; 20. 1; 26. 59; Mic. 6. 4.

g 1 Ki. 17. 6; Ps. 46. 1; 76. 10; Pr. 21. 1; Jon. 1. 17; 2. 10.

h 1 Ki. 8. 50; Ne. 1. 11; Ps. 106. 46; Ac. 7. 21.

5 The whole circumstances of the preservation of Moses, as here narrated, are inexpressibly interesting, as illustrations alike of the providence of God, and the character and affections of human nature.

i Ps. 27. 10; Is. 46. 3, 4; Eze. 16. 8.

6 It is impossible not to observe the special providence of God, in directing all the circumstances for the preservation of Moses. 'The manner in which the great Ruler of the world accomplishes his secret purposes, without at all interfering with the free agency of his rational creatures, by imperceptibly leading them, in following their own inclinations and judgments, to such measures as coincide with his plans, is very observable in all these circumstances.' — *Scott.*

A.M 2433. B.C.1511

k Ge. 47. 5; Ac. 7. 21, 22; Ga. 4. 5; 1 John 3. 1.

1 He was educated as the adopted child of Pharaoh's daughter, and 'was learned in all the wisdom of the Egyptians;' and at the court of Pharaoh acquired accomplishments which greatly fitted him for the part he was afterwards to act.

2 That is, *Drawn out.*

l Ge. 4. 25; 16. 11; 1 Sa. 1. 20; Mat. 1. 21.

m Ac. 7. 23; He. 11. 24-26.

A.M.2472. B.C.1531

3 Compare Ac. 7. 23-25. In all this transaction Moses acted under divine impulse and direction. He knew that he was divinely commissioned to deliver Israel. In faith he was ready to renounce all the pleasures and advantages of his rank among the Egyptians, to take part with the people of God, in hope of the blessings promised in the Redeemer. He went out 'to visit his brethren' in this spirit. But God's time was not yet come. They were not prepared to welcome him, they must suffer a little more, and he must learn wisdom and meekness in the school of adversity. If, as is probable, the Egyptian *killed* the Hebrew, Moses was justified by the Noahic precept (Ge. 9. 6.) in acting as he did, as well as by his divine commission.

n ch. 1. 11; 3. 7; 5. 9-14. Is. 58. 6; Mat. 11. 28; Lu. 4. 18.

o Ac. 7. 24-26.

4 Moses seems to have been under a strong impulse and desire to be with his brethren.

p 1 Co. 6. 7, 8.

q Ge. 19. 9; 37. 8-11, 19, 20; Nu. 16. 3, 13; Ps. 2. 2-6; Mat. 21. 23; Lu. 12. 14; 19. 14, 27; Ac. 7. 26-28, 35.

5 Heb. *a man, a prince.*

6 These Israelites thus quarrelling with one another were ill prepared for uniting in their own deliverance, and not in a spirit to acknowledge the authority of Moses, and knew how to take advantage of their generous friend & benefactor.

r Pr. 19. 12; 29. 25.

s ch. 4. 19; 1 Ki. 19. 1-3, 13, 14; Je. 26. 21-23; Mat. 10. 23; Ac. 7. 29.

t Ge. 25. 2, 4.

u Ge. 24. 11; 29. 2; John 4. 6.

7 Or, *prince*, Ge. 14. 18; 41. 45. *marg.*

v Ge. 24. 14-20; 29. 6-10; 1 Sa. 9. 11.

w Ge. 21. 25; 26. 15-22.

8 ch. 3. 1; 4. 18; 18. 1-12; *Jethro.* Nu. 10. 29. *Raguel.* Reuel was probably a prince of a small territory on the eastern shore of the Red Sea, fearing the true God, and combining, as was not uncommon, the office of a priest with that of ruler.

x Ge. 1. 11.

y Ge. 29. 10.

z Ge. 24. 31-33; 29. 13; 31. 54; 43. 25.

a ver. 10; Ge. 31. 38-40; Phil. 4. 11, 12; 1 Ti. 6. 6; He. 11. 25; 13. 5; Ja. 1. 10.

b ch. 4. 20-25; 18. 2-6; Nu. 12. 1.

9 Gershom literally signifies 'a stranger.'

c ver. 10; ch. 18. 3; Ac. 7. 29; He. 11. 13.

10 And the child grew, and she brought him unto Pharaoh's daughter, and [k]he became her son.[1] And she called his name Moses:[2] and she said, [l]Because I drew him out of the water.

11 ¶ And it came to pass in those days, when [m]Moses was grown,[3] that he went out unto his brethren, and looked on their [n]burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren.

12 And [o]he looked this way and that way, and when he saw that *there was* no man, he slew the Egyptian, and hid him in the sand.

13 And when he went out the second day,[4] behold, two men of the Hebrews strove together: [p]and he said to him that did the wrong, Wherefore smitest thou thy fellow?

14 And he said, [q]Who made thee a prince[5] and a judge over us? Intendest thou to kill me, as thou killedst the Egyptian?[6] And [r]Moses feared, and said, Surely this thing is known.

15 Now when Pharaoh heard this thing, he sought to slay Moses. But Moses [s]fled from the face of Pharaoh, and dwelt in the land of [t]Midian: and he [u]sat down by a well.

16 ¶ Now the priest[7] of Midian had seven daughters: and [v]they came and drew *water*, and filled the troughs to water their father's flock.

17 And [w]the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock.

18 And when they came to [8]Reuel their father, he said, How *is it that* ye are come so soon to day?

19 And they said, [x]An Egyptian delivered us out of the hand of the shepherds, [y]and also drew *water* enough for us, and watered the flock.

20 And he said unto his daughters, And where *is* he? Why *is* it *that* ye have left the man? [z]Call him, that he may eat bread.

21 And Moses was [a]content to dwell with the man: and he gave Moses [b]Zipporah his daughter.

22 And she bare *him* a son, and he called his name Gershom:[9] [c]for he said, I have been a stranger in a strange land.

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23 ¶ And it came to pass, [d]in process of time, that [e]the king of Egypt died:[1] and the children of Israel [f]sighed by reason of the bondage, and they cried; and their [g]cry came up unto God, by reason of the bondage.

24 And [h]God heard their groaning, and God [i]remembered his covenant with Abraham, with Isaac, and with Jacob.

25 And God [k]looked upon the children of Israel, and God had respect[2] unto *them*.

CHAPTER III.

Moses keepeth Jethro's flock, 1. *God appeareth to him in a burning bush,* 2—6. *He sendeth him to deliver Israel,* 7—10. *Moses enquireth, and is told the name of God,* 11—14. *God's message to Israel,* 15—22.

NOW Moses [a]kept the flock of Jethro[3] [b]his father-in-law, the priest of Midian: and he led the flock to the back-side of the desert, and came to the[c] mountain of God, *even* to [d]Horeb.

2 And the [e]Angel of the LORD appeared unto him in a flame of fire out of the midst of a bush; and he looked, and, behold, the bush [f]burned with fire, and the bush *was* not consumed.

3 And Moses said, I will now turn aside, [g]and see this great sight, why the bush is not burned.

4 And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, [h]Moses, Moses. And he said, Here *am* I.

5 And he said, [i]Draw not nigh hither: [k]put off thy shoes from off thy feet;[4] for the place whereon thou standest *is* holy ground.

6 Moreover he said, [l]I *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses [m]hid his face; for he was afraid to look upon God.[5]

7 ¶ And the LORD said, [n]I have surely seen the affliction of my people which *are* in Egypt, and have heard their cry by reason of their task-masters; for I know their sorrows;

8 And [o]I am come down to [p]deliver them out of the hand of the Egyptians, and to bring them up out of that land unto[q] a good land and a large, unto a land flowing with milk and honey; unto the place of the [r]Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

9 Now therefore, behold, the cry of the children of Israel is come unto me: [s]and I have also seen the oppression wherewith the Egyptians oppress them.

10 Come now therefore, [t]and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt.

11 ¶ And Moses said unto God, [u]Who *am* I,[1] that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

12 And he said, [v]Certainly I will be with thee; and this *shall be* a [w]token unto thee that I have sent thee: when thou hast brought forth the people out of Egypt, [x]ye shall serve God upon this mountain.[2]

13 And Moses said unto God, Behold, *when* I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, [y]What *is* his name? what shall I say unto them?

14 And God said unto Moses, I AM THAT I AM:[3] And he said, Thus shalt thou say unto the children of Israel, [z]I AM hath sent me unto you.

15 ¶ And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, [a]The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: [b]this *is* my name for ever, and this *is* my [c]memorial unto all generations.[4]

16 Go, and gather the [d]elders[5] of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely [e]visited you, and *seen* that which is done to you in Egypt:

17 And I have said, [f]I will bring you up out of the affliction of Egypt, [g]unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

18 And [h]they shall hearken to thy voice:[6] [i]and thou shalt come, thou and

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A.M.2473. B.C.1531

d ch. 7. 7; Ac. 7. 30.
e ch. 4.19; Mat. 2.19, 20; Ac. 12. 23, 24.
1 In Heb. 'It was in many days from these that the king of Egypt died.' From Acts 7. 30, compared with Exodus 7. 7, we learn that the death of the Egyptian king took place 40 years after Moses fled from Egypt.
f Ge. 16. 11; Nu. 20. 16; De. 26. 7; Ps. 12. 5.
A.M. cir. 2504. B.C. cir. 1500.
g ch. 3. 7-9; 22. 22-27; Ge. 4. 10; 18. 20, 21; De. 24. 15; Is. 5. 7; Ja. 5. 4.
h ch. 6. 5; Ju. 2. 18; Ps. 79. 11; 102. 20.
i Ge. 15. 14-18; 26. 3; 46. 4; Ne. 9. 8, 9; Ps. 105. 8-11, 42; 106. 45; Lu. 1. 72, 73.
k ch. 4. 31; 1 Sa. 1. 11; 2 Sa. 16. 12; Job 33. 27; Lu. 1. 25.
2 Heb. *knew*, ch. 3. 7; Ps. 1. 6; Mat. 7. 23.

CHAP. III.

A.M. 2513. B.C. 1491

a Ps. 78. 70-72; Am. 1 1; 7. 14; Mat. 4. 18, 19; Lu. 2. 8.
3 This priest of Midian is called in different places Reuel, Raguel, Jethro, Hobab, Rugni. See marg. ref. and Ju. 1. 16.
b ch. 2. 16; 18. 1-6; Nu. 10. 29; Ju. 4. 11.
c ver. 5; ch. 18. 5; 19. 3. 11; 1 Ki. 19. 8.
d ch. 17. 6; De. 1. 6; 4. 10; Ps. 106. 19; Mal. 4. 4.
e ver. 4, 6; Ge. 16. 7-13; 22. 15, 16; 48. 16; De. 33. 16; Is. 63. 9; Ho. 12. 4, 5; Mal. 3. 1; Ac. 7. 30-35.
f Ge. 15. 13-17; De. 4. 20; Ps. 66. 12; Is. 43. 2; Da. 3. 27; 2 Co. 1. 8-10.
g Ps. 111. 2-4; Ac. 7. 31.
h Ge. 22. 1, 11; 46. 2; 1 Sa. 3. 10; Ac. 9. 4; 10. 3, 13.
i ch. 19. 12, 21; Le. 10. 3; He. 12. 20.
k Ge. 28. 16, 17; Jos. 5. 15; Ec. 5. 1; Ac. 7. 33.
4 This custom is still very prevalent in the East, in all cases where respect and reverence are to be shown.
l ver. 15; Ge. 17. 7, 8; 28. 13; 1 Ki. 18. 36; Mat. 22. 32; Ac. 7. 32.
m Ge. 17. 3; 1 Ki. 19. 13; Job 42. 5, 6; Is. 6. 1-5; Da. 10. 7, 8; Mat. 17. 6; He. 12. 21; Re. 1. 17.
5 In this passage, from the 2d to the 14th, inclusive, we have, in addition to several others already noticed, another very remarkable proof that that wonderful Being called the *Angel* of the Lord, or, Angel Jehovah, the Angel of the Covenant, is indeed God—God the Son, who, in John 8. 56, applies to himself the phrase, 'I AM.' Observe that in the passage before us, this *Angel* is called God repeatedly, the covenant God of his people, the LORD, Jehovah; and takes to himself that peculiar incommunicable name. See marg. ref.
n ch. 2. 25; Ge. 29. 32; 1 Sa. 9. 16; Ps. 106. 44; Is. 63. 9; He. 4. 15.
o Ge. 11. 5; 18. 21; Ps. 18. 9; Is. 64. 1; John 3. 13; 6. 38.
p ch. 6. 6-8; Ge. 15. 14; 50. 24.
q ch. 13. 5; 33. 2, 3; Ge. 15. 18; Nu. 13. 27; 14. 7, 8; De. 1. 7. 25; 8. 7-9; 11. 9; 26. 9-15, Ne. 9. 25; Je. 11. 5; 32. 22; Eze. 20. 6.
r Ge. 15. 18-21, De. 7. 1; Jos. 9. 1; Ne. 9. 8.

A.M.2513. B.C.1491

s ver. 7; Pr. 22. 22, 23; Ec. 4. 1; 5. 8; Je. 50. 33, 34; Am. 4. 1; Mic. 2. 1-3.
t Ps. 103. 6, 7; 105. 26; Mic. 6. 4; Ac. 7. 35.
u ch. 4. 13; 6. 12; 1 Sa. 18. 18; Is. 6. 5-8; Je. 1. 6; Ac. 7. 23-25.
1 Forty years' experience and trial have wonderfully changed the impetuous and self-confident tone of Moses; and he now goes to the opposite extreme of diffidence, amounting to distrust and disobedience.
v ch. 4. 12, 15; De. 31. 23; Jos. 1. 5; Is. 41. 10; 43. 2; Mat. 28. 20; Mar. 16. 20; Ac. 11. 21; Ro. 8. 31.
w Is. 7. 14; 37. 30; Je. 43. 9, 10; 51. 63, 64.
x ch. 19. 1, &c.
2 This was not so much for a sign or token either to Moses or the people, that God was with him, as a pledge which God left with him, which he might be assured God would redeem.
y ver. 14; ch. 15. 3; Ge. 32. 29; Ju. 13. 6, 17; Pr. 30. 4, Is. 7. 14; 9. 6; Je. 23. 6; Mat. 1. 21, 23.
3 'I AM THAT I AM,' is rendered by Boothroyd, 'I Am *because* I Am,' that is, self-existent.
z ch. 6. 3; Ps. 68. 4; 90. 2; Is. 44. 6; Mat. 18. 20; 28. 20; John 8. 58; He. 13. 8; Re. 1. 4, 8, 17.
a ver. 6; ch. 4. 5; Ge. 17. 7, 8; De. 1. 11, 35; 4. 1; 2 Ch. 28. 9. Mat. 22. 32; Ac. 7. 32.
b Ps. 135. 13.
c Ps. 102. 12; Ho. 12. 5.
4 The title of Jehovah, the God of Abraham, &c. would remind the Israelites of his relations and engagements to them, as the descendants of these illustrious patriarchs. The Lord had before declared his *name*, as signifying eternal self-existence; and He here adds *his covenant-relation* to the seed of Abraham, as the perpetual *memorial* of his former mercies, and security of future blessings to his Church. The title 'The God and Father of our Lord Jesus Christ,' is the same to us, under the Christian dispensation, as the name here expressed was to Israel.
d ch. 4. 29; 18. 12; 24. 11; Ge. 1. 7; Mat. 26. 3; Ac. 11. 30; 20. 17; 1 Pe. 5. 1.
5 There is no doubt but the Hebrews had a government of their own in the time of Joseph, and for some time after: though it is not probable they were permitted to have any regular magistrates of their own. The elders then are the heads of the tribes, & chiefs of families.
e ch. 4. 31; Ge. 21. 1; 50. 24; Lu. 1. 68; 19. 44; Ac. 15. 14; 1 Pe. 2. 12.
f Ge. 15. 13-21; 46. 4.
g See on ver. 8.
h ch. 4. 31; 2 Ch. 30. 12; Ps. 110. 3.
6 So sunk and dispirited were the Israelites, that they could not have been induced to encounter the difficulties & dangers attending their deliverance without a divine influence. God here engages to prepare them for it.
i ch. 5. 1 3.

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the elders of Israel, unto the king of Egypt, and ye shall say unto him, The [k] LORD God of the Hebrews hath met[l] with us: and now let us go, we beseech thee, [m]three days' journey into the wilderness,[1] [n]that we may sacrifice to the LORD our God.

19 And I am sure that the king of Egypt will not let you go, no, not[2] by a mighty hand.

20 And I will [o]stretch out my hand, and [p]smite Egypt with all my wonders which I will do in the midst thereof: and [q]after that he will let you go.

21 And I [r]will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty:

22 But [s]every woman shall borrow[3] of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put *them* upon your sons, and upon your daughters; and ye shall spoil[t] the Egyptians.[4]

CHAPTER IV.

Moses' rod is turned into a serpent, 1—5. *His hand is leprous,* 6—9. *He is loth to be sent,* 10—13. *Aaron is appointed to assist him,* 14—17. *Moses departeth from Jethro,* 18—20. *God's message to Pharaoh,* 21—23. *Zipporah circumciseth her son,* 24—26. *Aaron is sent to meet Moses,* 27—30. *The people believeth them,* 31.

AND Moses answered and said, But, behold, [a]they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee.[5]

2 And the LORD said unto him, What *is* that in thine hand? And he said, [b]A rod.[6]

3 And he said, Cast it on the ground. And he cast it on the ground, and [c]it became a serpent; and Moses fled from before it.

4 And the LORD said unto Moses, Put[d] forth thine hand, and take it by the tail. [e]And he put forth his hand, and caught *it*, and it became a rod in his hand:

5 That [f]they may believe, that [g]the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

6 ¶ And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand[7] into his bosom: and when he took it out, behold, his hand *was* [h]leprous as snow.

7 And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it [i]was turned again as his *other* flesh.

8 And it shall come to pass, [k]if they will not believe thee, neither hearken to the voice of the first sign,[1] that [l]they will believe the voice of the latter sign.

9 And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour *it* upon the dry *land:* and the water, which thou takest out of the river, shall become[2] [m]blood upon the dry *land.*

10 ¶ And Moses said unto the LORD, O my lord, I *am* not eloquent,[3] neither heretofore,[4] nor since thou hast spoken unto thy servant; but I *am* [n]slow of speech,[5] and of a slow tongue.

11 And the LORD said unto him, [o]Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?

12 Now therefore go, and [p]I will be with thy mouth, and teach thee what thou shalt say.

13 And he said, O my lord, [q]send, I pray thee, by the hand *of him whom* thou wilt[6] send.

14 And [r]the anger of the LORD was kindled against Moses, and he said, *Is* not Aaron the Levite thy brother? I know that he can speak well. And also, behold, [s]he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.

15 And thou shalt speak unto him, [t]and put words in his mouth: [u]and I will be with thy mouth, and with his mouth, and [v]will teach you what ye shall do.

16 And he shall be thy spokesman unto the people: and he shall be, *even* [w]he shall be to thee instead of a mouth, and thou shalt be to him instead of God.[7]

17 And thou shalt take [x]this rod in thine hand, wherewith thou shalt do signs.

18 ¶ And Moses went and returned to Jethro[8] his father-in-law, and said

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k ch. 7. 16; 9.1,13; 10. 3.
l ch. 4.24; 5.3; Nu. 23. 3, 4, 15, 16; Is. 64. 5.
m ch. 8. 27.
1 Sinai was three days' journey from Goshen. In countries where there are no regular roads, distance is counted by the days or hours necessary to pass over it.
n ver. 12; 7. 16; 8. 25-28; 10. 24-26.
2 Or, *but by a strong hand*, ch. 6. 1; Ps. 136. 11, 12; Is. 63. 12. Or rather, except, as in several ancient versions and in the margin.
o ch. 6. 6; 7. 5; 9. 15; Eze. 20. 33.
p ch. 7. 3; 11. 9; De. 4. 34; 6. 22; Ne. 9. 10; Ps. 105. 27; 106. 22, 135. 8, 9; Is. 19. 22; Je. 32. 20, 21; Ac. 7. 36.
q ch. 11. 8; 12. 31, 39.
r ch. 11. 3; 12. 36; Ge. 39. 21; Ne. 11. 1; Ps. 106. 46; Pr. 16. 7; Ac. 7. 10.
s ch. 11. 2; 12. 35; Ge. 15. 14.
3 Almost all versions, ancient or modern, translate the word rendered *borrow*, 'ask or demand,' which is the proper meaning of the original. The Egyptians favoured the Israelites, and gave them the jewels or vessels which they asked. Michaelis renders the clause thus: *ye shall spoil*, and take them with you out of Egypt. The word is used, 1 Sa. 30. 22, for the *recovery* of property that had been violently taken away; so was it with the Israelites a recovery of their own.
t Job 27. 16, 17; Pr. 13. 22; Is. 33. 1; Eze. 39. 10.
4 Or *Egypt.*

CHAP. IV.

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a ver. 31; ch. 2. 14; 3. 18; Ac. 7. 25.
5 Moses ought to have believed God's assurance, (ch. 3. 18.) but he wishes a sign to confirm his faith. God bears with him, and graciously grants it.
b ver. 17, 20; Le. 27. 32; Ps. 110. 2; Is. 11. 4; Mic. 7. 14.
6 A staff; probably a shepherd's crook, afterwards called *the rod of God*, ver. 20; having been the divinely appointed instrument of working miracles. In the hand of Moses and Aaron, it was a token of God's guidance and protection to them, but of desolating judgments to Egypt.
c ch. 7. 10-15; Am. 5. 19.
d Ps. 91. 13; Mar. 16. 18; Lu. 10. 19; Ac. 28. 3-6.
e John 2. 5.
f ver. 1; ch. 3. 18; 19. 9; John 5. 36; 11. 15, 42; 20. 31.
g ch. 3. 15.
7 His hand is now, for a sign, to become leprous. This dreadful disease was most inveterate and contagious, & deemed incurable. so that their inflicting and removing this disease instantaneously, was another token of the divine power. We may observe that the name leprosy is derived from the Greek λεπρα, from λεπις, a scale; the disease spreading itself over the body in thin white scales.

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h Nu. 12. 10; 2 Ki. 5. 27.
i 2 Ki. 5. 14; Mat. 8. 3.
k ver. 30, 31; Is. 28. 10; John. 12. 37.
1 Probably intimating that some would be more difficult to be persuaded than others; some would yield to the evidence of the *first* miracle; others would hesitate till they had seen the *second;* and others would not believe till they had seen the waters of the Nile turned into blood when poured upon the dry land, ver. 9. This sign of turning the water into blood was not wrought now, when God talked with him, as the two former were, for he was now in the desert. Therefore, if the Israelites did not believe upon the sight of the two former signs, this is ordered to be wrought for their conviction when he came into Egypt.
l Do. 32. 39; 2 Ki. 5. 7; Job 5. 18.
2 Heb. *shall be, and shall be.*
m ch. 1. 22; 7. 19-25; Mat. 7. 2; John 2. 8-11; Re. 16. 3-6.
3 Heb. *a man of words*, 1 Co. 2. 1-4; 2 Co. 10. 10; 11. 6.
4 Heb. *since yesterday, nor since the third day.*
n ch. 6. 12; Je. 1. 6; Ac. 7. 22.
5 Literally, 'For I am heavy of mouth.' Moses supposed that great eloquence would be requisite, both to persuade Israel, and to plead before Pharaoh; & he objected that in the Egyptian court, he had, at all former times, been defective in the gift of a ready and graceful elocution; & that even since the Lord had spoken to him, he had experienced no alteration in this respect. We read, however, that he 'was mighty in words,' as well as in deeds, (Acts 7. 22.) And so was St Paul, though he affected no eloquence, and was deemed by some 'in speech contemptible.' They both could speak with energy, & to the purpose; tho' not with the enticing words, nor delusive charms of human oratory.
o Ps. 51. 15; 94. 9; Is. 35. 5, 6; Eze. 3. 26, 27; 33. 22.
p Is. 49. 2; 50. 4; Je. 1. 9; Mat. 10. 19, 20; Mar. 13. 11; Lu. 12. 11, 12; 21. 14, 15; Ep. 6. 19.
q 1 Ki. 19. 4; Je. 20. 9; Eze. 3. 14, 15; Jonah 1. 3.
6 Or, *shouldst.*
r Lu. 9. 59, 60; Ac. 15. 38; Phil. 2. 21
s ver. 27; 1 Sa. 10. 1-7; Mar. 14. 13-15; 2 Co. 2. 13; 7. 6, 7; 1 Th. 3. 6, 7.
t ch. 7. 1, 2; 2 Sa. 14. 3; Is. 51. 16; 59. 21.
u Nu. 22. 38; 23. 5, 12, 16; De. 18. 18; Mat. 28. 20; 1 Co. 11. 23; 15. 1.
v De. 5. 31.
w ch. 7. 1, 2; John 10. 34, 35.
7 God preferred Moses, the younger, to whom he was to convey his will, and Aaron was to receive it from him as from God himself.
x ch. 7. 9, 19.
8 Heb. *Jether.* See on ch. 3. 1.

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unto him, [y]Let me go, I pray thee, and return unto my brethren which *are* in Egypt, [z]and see whether they be yet alive. And Jethro said to Moses, [a]Go in peace.

19 And the LORD said unto Moses in Midian, Go, return into Egypt: [b]for all the men are dead which sought thy life.[1]

20 And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt. And Moses took [c]the rod of God in his hand.

21 ¶ And the LORD said unto Moses, When thou goest to return into Egypt, see *that* thou do all those wonders before Pharaoh which I have put in thine hand: but [d]I will harden[2] his heart, that he shall not let the people go.

22 And thou shalt say unto Pharaoh, Thus saith the LORD, [e]Israel *is* my son, *even* my first-born.[3]

23 And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, [f]I will slay thy son, *even* thy first-born.

24 ¶ And it came to pass by the way in the inn, that [g]the LORD met him, and [h]sought to kill him.

25 Then Zipporah took [i]a sharp stone,[4] and cut off the fore-skin of her son, and cast *it*[5] at his feet, and said, Surely a bloody husband *art* thou to me.

26 So he let him go: then she said, A bloody husband *thou art*, because of the circumcision.[6]

27 And the LORD said to Aaron, Go [k]into the wilderness to meet Moses. And he went, and met him in [l]the mount of God, and kissed him.

28 And Moses [m]told Aaron all the words of the LORD who had sent him, and all the signs which he had commanded him.

29 ¶ And Moses and Aaron went and gathered[n] together all the elders of the children of Israel.

30 And Aaron spake all the words which the LORD had spoken unto Moses, and [o]did[7] the signs in the sight of the people.

31 And the people [p]believed: and when they heard that the LORD had visited[q] the children of Israel, and that he had [r]looked upon their affliction, then they [s]bowed their heads and worshipped.

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y 1 Ti. 6. 1.
z Ge.45.3; Ac.15.36.
a 1 Sa.1.17;Lu.7.50; Ac. 16. 36.
b ch.2.15,23; Mat. 2. 20.
1 Moses had previously proceeded to obey the divine command, & God now assures him against that which was doubtless one great cause of his reluctance to go into Egypt, viz. the fear of those who sought his life for killing the Egyptian.
c ch.17.9; Nu.20.8,9.
d ch.7. 3,13; 9.12, 35; 10.1,20; 14. 8; Ge.6. 3; De. 2. 30-33, 36; Jos. 11. 20; 1 Ki.22. 22; Is. 6. 10; 63. 17; John 12. 40; Ro. 1. 28; 9. 18; 11. 8-10; 2 Co.2.16; 2Th.2. 10-12; 1 Pe. 2. 8.
2 This phrase will be afterwards explained.
e ch.19.5,6; De.14.1; Je. 31. 9; Ho. 11. 1; Ro. 9. 4; He. 12.23.
3 This people are dear to me as a son, even a first-born son to his father, and has that pre-eminence over the nations under me, which a first-born has among his brethren. Pharaoh might therefore be assured that God would protect, deliver, & avenge him, by slaying his first-born son. 'True believers are the Church of the first-born whose names are written in heaven. And though rulers are entitled to honour and civil obedience from them, they have no right to prohibit them from serving God, according to the dictates of their conscience.—*Scott.*
f ch.11.5; 12. 29; Ps. 78.51;105. 36; 135.8.
g ch. 3.18; Nu.22.22, 23; 1 Ch. 21.16; Ho. 12. 4
h Ge.17.14; Le.10.3; 1 Ki. 13. 24.
i Jos. 5. 2, 3.
4 Or, *knife.*
5 Heb. *made it touch.*
6 We cannot enter at length into an examination of this difficult passage. It is probable that Moses had, thro' the aversion of Zipporah to have the rite of circumcision performed on her son, neglected it. God appeared to him on his journey, and visited him with a dangerous disease. Zipporah perceiving this, hastily circumcised her child with a knife made of flint, such knives being common in some countries. When this was done, and she expressed her submission to this rite of divine institution, and her affection to Moses, by saying, A bloody husband, or, A husband by blood art thou to me, God restored Moses, & let him prosecute his journey.
k ver. 14-16; Ac. 10. 5, 6, 20.
l ch. 3. 1; 19.3; 20.18; 24.15-17; 1 Ki. 19. 8.
m Jonah 3. 2; Mat. 21. 29.
n ch. 3. 16; 24. 1, 11.
o ver. 2-9.
7 Moses, *he* did the signs, and Aaron delivered the message; & the people acknowledged and worshipped Jehovah, in testimony of gratitude for his mercy.
p ch.3.18; Ps.106.12, 13; Lu. 8. 13.
q See on ver. 3. 16.
r ch. 2. 25; 3. 7.

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s ch.12.27; Ge.17.3; 1 Ch. 29. 20; 2 Ch.20. 18.

CHAP. V.

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a 1 Ki.21.20; Ps. 119. 46; Eze. 2. 6; Jonah 3.3,4; Mat.10.18,28. Ac. 4. 29.
b ch. 10. 9; Is.25. 6; 1 Co. 5. 8.
1 As they were about to offer sacrifices which the Egyptians held in abomination, they request permission to retire to the wilderness for this purpose.
c ch.3.19; 2 Ch.32.15, 19; Job 21.15, Ps.10. 4; 12. 4; 14. 1.
2 This question seems not so much a question of ignorance, as a declaration of contempt for the authority of Jehovah, as the very name declared him to be the only living and true God. 'I know not.' (Heb. *I regard not.*)
d 1 Sa.2. 12; John 16. 3; Ro.1.28; 2Th.1 8.
e ch. 3. 19; Je. 44.16, 17.
f 2 Ki.17.25; 2 Ch.30. 8; Ezr.7.23; Zec.14. 16-19.
3 At first they only intimate the danger to which they themselves should be exposed if they neglected to worship the Lord their God, and give him to understand that their God 'met with' them, and called them to the duty which they did not seek nor assume of themselves.
g Je.38.4; Am. 7. 10, Lu. 23.2; Ac.16.20, 21; 24. 5.
4 Such has always been the charge of tyrants and oppressors against those who would instruct and reclaim the ignorant and the lost, & deliver the oppressed, that they are 'movers of sedition.'
h ch. 1. 9-11; Pr. 14. 28.
i ver.10,13,15,19; Pr. 12. 10.
5 The taskmasters were probably Egyptians, and the officers underthem were Israelites. There was among the Israelites a class of persons called scribes, employed to keep the genealogical tables, who, in the process of time, acquired so great authority, that under the name *shoterim*, (translated in the English version *officers*) they were permitted to exercise a share in the government of the nation. It was by magistrates of this description that the Hebrews were governed while they remained in Egypt, and the Egyptian kings made no objection to it, Ex.3.16; 5.10, 14, 15, 19.—*John's Arch.* sec. 212.
6 These bricks were not clay burned, but clay dried in the sun and mixed with straw, to make them more compact. In some of the bricks of ancient buildings in Egypt, the straw is still uncoloured, showing they had been dried in the sun. The tyranny was in demanding these bricks without straw.
7 Heb. *Let the work be heavy upon the men.*
k 2 Ki. 18.20; Job 16. 3; Zec. 1. 6; Mal. 3. 14; Ep. 5. 6.
l ch. 1. 11. Pr. 29.12.

CHAPTER V.

Pharaoh chideth Moses and Aaron for their message, 1—5. *He increaseth the Israelites' task,* 6—14. *He checketh their complaints,* 15—18. *They cry out upon Moses and Aaron,* 19—21. *Moses complaineth to God,* 22, 23.

AND afterwards Moses and Aaron went in, [a]and told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may hold [b]a feast unto me in the wilderness.[1]

2 And Pharaoh said, [c]Who *is* the LORD,[2] that I should obey his voice to let Israel go? [d]I know not the LORD, [e]neither will I let Israel go.

3 And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God, [f]lest he fall upon us with pestilence, or with the sword.[3]

4 And the king of Egypt said unto them, [g]Wherefore do ye, Moses and Aaron, let the people from their[4] works? get you unto your burdens.

5 And Pharaoh said, Behold, the people of the land now *are* [h]many, and ye make them rest from their burdens.

6 ¶ And Pharaoh commanded the same day [i]the task-masters of the people, and their officers,[5] saying,

7 Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves.[6]

8 And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish *ought* thereof: for they *be* idle; therefore they cry, saying, Let us go *and* sacrifice to our God.

9 Let there more work be laid upon the men,[7] that they may labour therein; and let them not regard [k]vain words.

10 ¶ And the [l]task-masters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw.

11 Go ye, get you straw where ye can find it: yet not ought of your work shall be diminished.

12 So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw.

13 And the task-masters hasted

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them, saying, Fulfil your works, *your* daily tasks,[1] as when there was straw.

14 And the officers of the children of Israel, which Pharaoh's task-masters had set over them, were beaten,[2] *and* demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and to-day, as heretofore?

15 ¶ Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants?

16 There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants *are* beaten; but the fault *is* in thine own people.[3]

17 But he said, [m]Ye *are* idle, *ye are* idle; therefore ye say, Let us go *and* do sacrifice to the LORD.

18 Go therefore now *and* work: for there shall no straw be given you, [n]yet shall ye deliver the tale of bricks.

19 And the officers of the children of Israel did see *that* they *were* in [o]evil *case*, after it was said, Ye shall not minish *ought* from your bricks of your daily task.

20 ¶ And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh:

21 And they said unto them, [p]The LORD look upon you, and judge; because ye have made [q]our savour to be abhorred[4] in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.[5]

22 ¶ And Moses [r]returned unto the LORD, and said, Lord, Wherefore hast thou *so* evil entreated this people? [s]why *is* it *that* thou hast sent me?

23 For since I came to Pharaoh to speak [t]in thy name, he hath done evil to this people; neither hast thou delivered[6] thy people at all.

CHAPTER VI.

God reneweth his promise by his name JEHOVAH, 1—13. *The genealogy of Reuben,* 14. *Of Simeon,* 15. *Of Levi, of whom came Moses and Aaron,* 16—30.

THEN the LORD said unto Moses, [a]Now shalt thou see what I will do to Pharaoh: for [b]with a strong hand shall he let them go, and with a strong hand shall he [c]drive them out of his land.

2 And God spake unto Moses, and said unto him, [d]I *am* the LORD:

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1 Heb. *a matter of a day in his day.*

2 This is quite Oriental. We need only allude to China, which has been aptly said to be governed by the stick. In Persia, also, the stick is in continual action. Men of all ranks and ages are continually liable to be beaten. It is by no means a rare occurrence for the highest and most trusted persons in the state, in a momentof displeasure or caprice in their royal master, to be handed over to the beaters of carpets, who beat them with their sticks as if they were dogs. The same practice descends through all ranks; and it has often made the writer's heartache to see respectable, & even venerable white bearded men, chastised by the menials & messengers of great persons, &c.—*Pict. Bible,* where see more.

3 Who required of the Israelites impossibilities, and then punished them for not furnishing the bricks, the materials of which they withheld.

m Mat.26.8; John 6. 27; 2 Th. 3. 10, 11.
n Eze. 18.18; Da. 2. 9-13.
o De. 32.36; Ec. 4.1; 5. 8.
p ch. 6. 9; Ge. 16. 5.
q Ec.10.1; Joel 2.20; 2 Co. 2. 15, 16.

4 Heb. *to stink,* Ge. 34.30; 1Sa.13.4; 27. 12; 2 Sa. 10. 6; 1Ch. 19. 6.

5 Moses and Aaron were waiting with some anxiety to hear the result of their application to Pharaoh. The people, afflicted & oppressed, murmur against them, and even call upon God to plead their cause against them, as if they had made them odious in the sight of the Egyptians, even as good as put a sword into their hands, by giving them a pretence to oppress & even slay them, as disobedient and rebellious. Distress is unreasonable & complaining, fearful and apprehensive of greater evil. They ought to have remembered, however, that Moses & Aaron had given proofs of their divine commission.

r ch.17.4; 1Sa. 30. 6; Je. 12. 1.
s Nu. 11. 14, 15; 1Ki. 19. 4, 10; Je. 20. 7.
t Ps.118.26; Je.11.21; John 5. 43.

6 Heb. *delivering, thou hast not delivered.* Is.26.17,18; 28.16; He. 10.36,37.

CHAP. VI.

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a ch.14.13; Nu.23.23; De.32.39; 2 Ki. 7. 2, 19; 2 Ch. 20. 17; Ps. 12. 5.
b ch. 3. 19, 20; De.4. 34; Ps.89.13.136.12; Is.63.12; Eze.20.33, 34.
c ch. 11. 1; 12. 31-33, 39.

7 How gracious and condescending this reply of Jehovah to the fretful murmurings of his distressed servant! Is He not Jehovah, the unchangeable God, and this is security enough to Moses.

d ver. 6, 8; ch. 14.18; 20.2; *e*.15.7; Is.42. 8; 43.11,15; Je.9. 24; Mal. 3. 6.

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e Ge. 17. 1; 28. 3; 35. 11; 48. 3.
f ch.3.14; Ge. 12.7,8; 13.18; 22. 14; Ps.68. 4, JAH.83.18; Is.44. 6; 52.5,6, John 8. 58; Re. 1. 4.
g Ge. 6. 18; 15.18; 17. 7, 13; 2 Sa. 23. 5; Is. 55. 3.
h Ge. 15. 13; 17. 8; 23. 4; 26. 3; Ps. 105. 12; Ac. 7. 5.
i ch. 2. 24; 3.7; Is.63. 9.
k ch.2.24; Ge. 8.1; 9. 15; Ps.105.8; 106.45; Lu. 1. 54, 72.
l See on ver. 2; Eze. 20. 7-9.
m ch. 3. 17; 7. 4; De. 26. 8. Ps. 81. 6.
n ch. 15. 13; De. 7.8; 15. 15; 2 Ki. 17. 36; 1 Ch. 17. 21; Ne. 1. 10.

1 'Jehovah, the righteous & compassionate Patron of the oppressed, and the covenanted Friend of Israel, was absolutely engaged and determined to put forth his omnipotence, to rescue them from bondage; as a man stretches forth his arm and employs his whole force, to effect any thing about which he is in earnest. And as this had respect to the redemption of the promised Saviour, and would also be accomplished at the price of desolating Egypt; the deliverance was spoken of in language taken from the ransoming of slaves and captives.'—*Scott.*

o ch.19.5,6; Ge. 17.7, 8; De.4.20; 7.6; 14.2; 26.18; 2Sa. 7. 23, 24; Je.31.33; Ho.1.10; 1 Pe. 2. 10.
p ch.29.45,46; De.29. 13; Zec. 13. 9; Mat. 22.32; He.11.16; Re. 21. 7.
q Ps. 81. 6.

2 Heb. *lift up my hand.* Ge. 14. 22; De.32.40; Eze.20.5, 6, 15, 23, 28, 42; 36.7; 47. 14.

3 Or, as in the margin, *lift up my hand,* which was the usual mode of making an appeal to God, and hence considered to be a form of swearing. It is thus that Is. 62. 8, is to be understood, 'The Lord hath sworn by his right hand, and by the arm of his strength.'

r ch.32.13; Ge.15.18; 22.16,17; 26.3; 28.13; 35. 12.
s See on ver. 2; Nu. 23. 19; 1 Sa. 15. 29.
t ch. 5. 21; 14. 12.

4 Heb. *shortness,* or, *straitness,* Nu. 21. 4.

u ver. 29; ch.3.10; 5. 1, 23; 7. 1.
v ch.3.13; 4. 29-31; 5. 19-21.
w ver. 30; ch. 4. 10; Le. 26.41; De.30.6; Is.6.5; Je.1. 6; 6. 10; 9. 26; Ac. 7. 51.

5 Uncircumcised is here employed for unsuitableness or incapacity, from some defect or impediment, even as a man of uncircumcised, or carnal heart, is unfitted for the service of God. Moses here forgets that the work was to be of God, and not by his eloquence, and seeing the despondency of the people, he too is of little faith.

x Nu. 27. 19, 23; De. 31. 14; Ps. 91. 11; Mat.4.6; 1 Ti. 1. 18; 5.21; 6.13,17; 2Ti.2. 2; 4. 1.
y ver. 25; Jos. 14. 1; 19.51; 1Ch.5.24; 7. 2, 7; 8. 6.
z Ge.46.9; 49.3,4; Nu. 26. 5, 6; 1 Ch. 5. 3.
a Nu. 26. 7; Jos. 13. 15, 23.

3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by the *name of* [e]God Almighty; but by my name [f]JEHOVAH was I not known to them.

4 And I have also [g]established my covenant with them, to give them the land of Canaan, [h]the land of their pilgrimage, wherein they were strangers.

5 And I have also heard the [i]groaning of the children of Israel, whom the Egyptians keep in bondage; and [k]I have remembered my covenant.

6 Wherefore say unto the children of Israel, [l]I *am* the LORD, and [m]I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will [n]redeem you with a stretched-out arm, and with great judgments.[1]

7 And I [o]will take you to me for a people, and [p]I will be to you a God; and ye shall know that I *am* the LORD your God, which bringeth you out [q]from under the burdens of the Egyptians.

8 And I will bring you in unto the land, concerning the which I did [2]swear[3] [r]to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: [s]I *am* the LORD.

9 ¶ And Moses spake so unto the children of Israel: but they [t]hearkened not unto Moses for anguish[4] of spirit, and for cruel bondage.

10 ¶ And the LORD spake unto Moses, saying,

11 Go in, [u]speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land.

12 And Moses spake before the LORD, saying, Behold, [v]the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who *am* of [w]uncircumcised lips?[5]

13 And the LORD spake unto Moses and unto Aaron, and [x]gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

14 ¶ These *be* [y]the heads of their fathers' houses: [z]The sons of Reuben, the first-born of Israel; Hanoch, and Pallu, Hezron, and Carmi: [a]these *be* the families of Reuben.

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15 ¶ And the sons[1] of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these *are* the families of Simeon.

16 ¶ And these *are* the names of the sons[b] of Levi, according to their generations; Gershon, and Kohath, and Merari. And the years of the life of Levi *were* [c]an hundred thirty and seven years.

17 The sons[2] of Gershon; Libni and Shimi, according to their families.

18 And the sons[3] of Kohath; Amram, and Izhar, and Hebron, and Uzziel. [d]And the years of the life of Kohath *were* an hundred thirty and three years.

19 And the [e]sons of Merari; Mahli and Mushi: these *are* the families of Levi, according to their generations.

20 And [f]Amram took him Jochebed his father's sister[4] to wife; and she bare him Aaron and Moses. [g]And the years of the life of Amram *were* an hundred and thirty and seven years.

21 And the sons of Izhar; [h]Korah, and Nepheg, and Zichri.

22 And the [i]sons of Uzziel; Mishael, and Elzaphan, and Zithri.

23 And Aaron took him [k]Elisheba,[5] daughter of [l]Amminadab, sister of Naashon, to wife; and she bare him [m]Nadab and Abihu, Eleazar and Ithamar.

24 And the sons of Korah;[6] Assir, and [n]Elkanah, and Abiasaph: these *are* the families of the Korhites.

25 And Eleazar, Aaron's son, took him *one* of the daughters of Putiel to wife; and she bare him [o]Phinehas: these *are* [p]the heads of the fathers of the Levites, according to their families.

26 These *are* [q]that Aaron and Moses, to whom the LORD said, [r]Bring out the children of Israel from the land of Egypt, according to their [s]armies.[7]

27 These *are* they which [t]spake to Pharaoh king of Egypt, [u]to bring out the children of Israel from Egypt: these *are* that Moses and Aaron.

28 ¶ And it came to pass, on the day *when* the LORD spake unto Moses in the land of Egypt,

29 That the LORD spake unto Moses, saying, [v]I *am* the LORD: [w]speak thou unto Pharaoh king of Egypt all that I say unto thee.

30 And Moses said before the LORD, Behold, I *am* of [x]uncircumcised lips, and how shall Pharaoh hearken unto me?

CHAPTER VII.

Moses is encouraged to go to Pharaoh, 1—6. *His and Aaron's age,* 7. *Aaron's rod is turned into a serpent,* 8—10. *The magicians do the like,* 11, 12. *Pharaoh's heart is hardened,* 13. *God's message to Pharaoh,* 14—18. *The river is turned into blood,* 19—25.

AND the LORD said unto Moses, [a]See, I have made thee [b]a god[1] to Pharaoh; and Aaron thy brother shall be thy prophet.[2]

2 Thou shalt speak [c]all that I command thee; and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.

3 And [d]I will harden Pharaoh's heart, and [e]multiply my signs and my wonders in the land of Egypt.

4 But Pharaoh shall not hearken unto you, [f]that I may lay my hand upon Egypt, and bring forth mine [g]armies, *and* my people the children of Israel, out of the land of Egypt, [h]by great judgments.

5 And the Egyptians [i]shall know that I *am* the LORD, when [k]I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.

6 And Moses and Aaron did [l]as the LORD commanded them, so did they.

7 And Moses *was* [m]fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

8 ¶ And the LORD spake unto Moses and unto Aaron, saying,

9 When Pharaoh shall speak unto you, saying, [n]Shew a miracle for you: then thou shalt say unto Aaron, [o]Take thy rod, and cast *it* before Pharaoh, *and* it shall become a serpent.

10 ¶ And Moses and Aaron went in unto Pharaoh, and they did so as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and [p]it became a serpent.

11 Then Pharaoh also called the [q]wise men and the sorcerers: now the magicians of Egypt, [r]they also did in like manner with their enchantments.[3]

12 For they cast down every man

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1 Ge. 46. 10; Nu. 26. 12,13; 1 Ch. 4. 24. *Nemuel. Jarib. Zerah.*
b Ge. 46. 11; Nu. 3. 17; 1 Ch. 6. 1, 16.
c ver. 18, 20; Ge. 35. 28; 47. 28; 50. 26.
2 Ge. 46. 11; Nu. 3. 18. *Shimei.* 1 Ch. 6. 17; 23. 7. *Laadan, Shimei.*
3 Nu. 3. 19. *Izehar.* 26. 57; 1 Ch. 6. 2, 18.
d See on ver. 16.
e Nu. 3. 20; 1 Ch. 6. 19; 23. 21.
f ch. 2. 1, 2; Nu. 26. 59.
4 The historian here digressed to give some account of the persons to whom the charge was given. Reuben & Simeon are mentioned first, and in the order of their seniority. But the deliverer did not spring from them, but from Levi, the third son, who, tho' he had been disgraced, began now to be dignified. It has been attempted, by the help of the Septuagint and Jewish traditions, who wished to save the credit of Moses, to establish that Jochebed was not the aunt, but the cousin, of Amram. But the meaning of the word is fixed in another passage. 'The name of Amram's wife was Jochebed, the daughter of Levi, whom her mother bear to Levi in Egypt.' Nu. 26. 59. 'The impartiality of the historian appears, in recording that he was born of a marriage, which the law afterwards condemned as incestuous; and by his silence in other respects concerning his parents, tho' there is sufficient ground to conclude that they were both pious persons.—*Scott.*
g ver. 16.
h ver. 24; Nu. 16. 1, 32. 26. 10, 11; 1 Ch. 6. 37, 38.
i Le. 10. 4; Nu. 3. 30.
k Lu. 1. 5.
5 Signifies 'the oath of God.' It is the same name as Elizabeth. She was of the royal tribe of Judah, and was sister to Naashon, one of the princes, and an ancestor of Christ.
l Nu. 1. 7; 2. 3; Ru. 4. 19, 20; 1 Ch. 2. 10; Mat. 1. 4.
m ch. 24. 1, 9; Le. 10. 1, 2; Nu. 3. 2-4; 26. 60, 61; 1 Ch. 6. 3; 24. 1, 2.
6 ver. 21; Nu. 16. 1, 32; 26. 9-11; 1 Ch. 6. 22, 33, 37, 38; Ps. lxxxiv. lxxxv. *titles.*
n 1 Sa. 1. 1; 1 Ch. 6. 23, 27, 28.
o Nu. 25. 7-13; 31. 6; Jos. 22. 13, 31, 32; Ju. 20. 28; Ps. 106 30, 31.
p ver. 14.
q ver. 13, 20; Jos. 24. 5; 1 Sa. 12. 6, 8; 1 Ch. 6. 3; Ps. 77. 20; 99. 6; Mic. 6. 4.
r ver. 7; ch. 3. 10, 11; 20. 2; 32. 1. 7. 11; Ac. 7. 35, 36.
s ch. 7. 4; 12. 17. 51; 13. 18; Nu. 33. 1.
7 This expression is used to denote the orderly array in which the Israelites left Egypt, and in which they journeyed and encamped, marching and resting as prepared for encountering enemies, under the guidance of the Lord of Hosts.
t ch. 5. 1-3; 7. 10.
u ver. 26; ch. 33. 1.
v ver. 6, 8.
w Je. 1. 7, 17-19; 26, 2; Eze. 3. 17; Mat. 28. 20; Ac. 20. 27.

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x See on ver. 12; ch. 4. 10.

CHAP. VII.

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a ch. 16. 29; Ge. 19. 21; 1 Ki. 17. 23; 2 Ki. 6. 32; Ec. 1. 10.
b ch. 4. 15, 16; Ps. 82. 6; Je. 1. 10; John 10. 35, 36.
1 Or, I have invested thee with the authority & power of God over him.
2 Shall declare for thee the will of God, as thou shalt command.
c ch. 6. 29; De. 4. 2; 12. 14; Je. 1. 7, 17; Eze. 3. 10, 17; Mat. 28. 20, Ac. 20. 27.
d See on ch. 4. 21.
e ch. 9. 16; 11. 9; De. 4. 34; 7. 19; Ne. 9. 10; Ps. 78. 43-51; 105. 27-36; 135. 9; Is 51. 9; Je. 32. 20, 21; Mic. 7. 15; John 4. 48; Ac 2. 22; 7. 36.
f ch. 9. 3; 10. 1; Ju. 2. 15; La. 3. 3.
g ch. 6. 26; 12. 51.
h ch. 6. 6; Pr. 19. 29; Is. 26. 9; Eze. 14. 21, 25. 11; 30. 14, 19; He. 15. 4; 16. 7; 19. 2.
i ch. 8. 10, 22; 14. 4, 18; Ps. 9. 16; Eze. 25. 17; 26. 22; 36. 23; 39. 7, 22.
k See on ch. 3. 20.
l ver. 10; ch. 12. 28, 39, 43; 40. 16; Ge. 6. 22; 22. 18; John 15. 10, 14.
m Ge. 41. 46; De. 29. 5; 31. 2; 34. 7; Ps. 90. 10; Ac. 7. 23, 30.
n Is. 7. 11; John 2. 18; 6. 30; 10. 38.
o ver. 10-12; ch. 4. 2, 17, 20; 9. 23; 10. 13.
p ch. 4. 3; Am. 9. 3; Mar. 16. 18; Lu. 10. 19.
q Ge. 41. 8, 38, 39; Is. 19. 11, 12; 47. 12, 13; Da. 2. 2, 27; 4. 7-9; 5. 7, 11; 2 Ti. 3. 8; Re. 19. 20.
r De. 13. 1-3; Mat. 24. 24; 2 Th. 2. 9; Re. 13. 11-15.
3 God knew that when they delivered their message as of divine authority, Pharaoh would ask the proof. It was given as related. The magicians did so with their enchantments. As we believe that a real undoubted miracle is of itself proof of a divine commission, (see John 3. 2; 5. 36; 6. 27; 10. 38; 14. 11; 15. 25.) so we do not believe that such a miracle can be wrought in support of a falsehood. The expression they 'did so,' or 'in like manner,' may indicate only the attempt and not the deed, as afterwards in the plague of *lice*, 'when they *did so* with their *enchantments*, but *could not*,' ch. 8. 18. And the magicians, when unable to imitate the production of lice, declared, 'this is the finger of God.' It is well known that the Egyptians were famous for slight-of-hand, and for tricks with serpents, and though Aaron's serpent swallowed up their serpents, showing the superiority of the true miracle over the false, 2 Th. 2. 9, it might only lead the king to conclude, that Moses & Aaron were more expert jugglers than Jannes and Jambres, who opposed them, 2 Ti. 3. 8. If *real* miracles could be formed in support of falsehood, it would destroy the evidence for divine revelation. If those of the magicians were *real*, Pharaoh could not have known that the authority of Moses & Aaron was higher than theirs.

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his rod, and they became serpents: but[s] Aaron's rod swallowed up their rods.

13 And [t]he hardened Pharaoh's heart,[1] that he hearkened not unto them; as the LORD had said.

14 ¶ And the LORD said unto Moses, Pharaoh's heart *is* hardened, [u]he refuseth to let the people go.

15 Get thee unto Pharaoh in the morning: lo, [v]he goeth out unto the water; and thou shalt stand by the river's brink against he come; and [w]the rod which was turned to a serpent shalt thou take in thine hand.

16 And thou shalt say unto him, The[x] LORD God of the Hebrews hath sent me unto thee, saying, [y]Let my people go, that they may [z]serve me in the wilderness: and, behold, hitherto thou wouldest not hear.

17 Thus saith the LORD, In this thou[a] shalt know[2] that I *am* the LORD: behold, I will smite with the rod that *is* in mine hand upon the waters which *are* in the river, [b]and they shall be turned to blood.

18 And [c]the fish that *is* in the river shall die, and the river shall stink; and the Egyptians [d]shall loathe to drink of the water of the river.

19 ¶ And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and [e]stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water,[3] that they may become blood; and *that* there may be blood throughout all the land of Egypt, both in *vessels of* wood, and in *vessels of* stone.

20 And Moses and Aaron did so, as the LORD commanded: and [f]he lifted up the rod, and smote the waters that *were* in the river, in the sight of Pharaoh, and in the sight of his servants; and [g]all the waters that *were* in the river were turned to blood.

21 And [h]the fish that *was* in the river died; and the river stank, and the Egyptians could not drink of the water of the river: and there was blood throughout all the land of Egypt.

22 And the [i]magicians of Egypt did so with their enchantments: [k]and Pharaoh's heart was hardened, neither did he hearken unto them; as the LORD had said.

23 And Pharaoh turned and went into his house, [l]neither did he set his heart to this also.[1]

24 And all the Egyptians digged round about the river for water to drink; [m]for they could not drink of the water of the river.

25 And [n]seven days were [2]fulfilled, after that the LORD had smitten the river.

CHAPTER VIII.

Frogs are sent, 1—7. *Pharaoh sueth to Moses*, 8—11. *And Moses by prayer removeth them away*, 12—15. *The dust is turned into lice, which the magicians could not do*, 16—19. *The plague of flies*, 20—24. *Pharaoh inclineth to let the people go*, 25—31. *But yet is hardened*, 32.

AND the LORD spake unto Moses, [a]Go unto Pharaoh, and say unto him, Thus saith the LORD, [b]Let my people go, that they may serve me.

2 And if thou [c]refuse to let *them* go, behold, I will smite[3] all thy borders with [d]frogs:

3 And the river shall bring forth frogs[4] abundantly, which shall go up, and come into thine house, and into thy bed-chamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneading-troughs:[5]

4 And the frogs shall come up both [e]on thee, and upon thy people, and upon all thy servants.

5 ¶ And the LORD spake unto Moses, Say unto Aaron, [f]Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt.

6 And Aaron stretched out his hand over the waters of Egypt; and [g]the frogs came up, and covered the land of Egypt.

7 And [h]the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.

8 ¶ Then Pharaoh called for Moses and Aaron, and said, [i]Entreat the LORD, that he may take away the frogs from me, and from my people; [k]and I will let the people go, that they may do sacrifice unto the LORD.

9 And Moses said unto Pharaoh,

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[s] ch. 8. 18, 19; 9. 11; Ac. 8.9-13; 13.8-11; 19.19,20; 1John 4.4.
[t] ch. 4.21; 8.15; 10.1; 14.17; 20. 27; De.2. 30. Zec.7.11,12; Ro. 1. 28; 2.5; He.3.7,8 13.
1 When God is said to harden the heart, it is in no such way as to make Him the author of sin. 'He is not tempted with sin, neither tempteth He any one.' But he, as a just judgment or punishment for sin, leaves the sinner to his own heart's devices. In this place the phrase ought rather to be, 'Pharaoh's heart was hardened.' The same words are so rendered, ver. 22. His heart became strong and presumptuous. He was emboldened by the tricks of the magicians, and despised the miracles of Moses.
[u] ch. 4. 23; 8. 2; 9. 2; 10. 4; Is. 1.20; Je.8. 5; 9. 6; He. 12. 25.
[v] ch. 2. 5; 8.20; Eze. 29. 3.
[w] ver. 10; ch. 4. 2-4.
[x] ch. 3. 18; 5. 3; 9. 1, 13; 10.3; 1Sa. 4.6-9.
[y] ch. 8. 1, 20; 13. 15; 14.5; Is.45.13; Je.1. 33; Ac. 4. 21-23.
[z] ch. 3.12; 5. 2,3; 9.1.
[a] ch.5.2; 6.7; 1Sa.17. 46, 47; 1 Ki. 20. 28; 2 Ki. 19. 19; Ps. 83. 18; Eze. 29. 9; 30. 8, 19; 32.15; 38.23; 39. 28; Da. 4. 17, 34, 37; 5. 21, 23.
2 Let it be observed that the design of these plagues was to make Pharaoh know & confess that the God of the Hebrews was the true and supreme Jehovah, and to manifest it to all the nations of the earth, ch. 9. 16; 1Sa. 4.8; and to punish the Egyptians for their oppression and idolatry. The plagues were therefore such as to show this in the very points where they were most idolatrous.—See on this point, *Bryant on the Ten Plagues.* The Nile was worshipped with divine honours. 'The judgment thus inflicted upon the river, and all the waters of Egypt, in the presence of Pharaoh and of his servants, as foretold, when as soon as Aaron had smitten the waters of the river, they were turned into *blood*, & continued in that state for *seven days*, so that all the fish died, and the Egyptians could not drink of the waters of the river, in which they delighted, as the most wholesome of all waters; but were forced to dig wells for pure water to drink, was a significant sign of God's displeasure for their senseless idolatry in worshipping the river and its fish.' —*Hales' Chron.*
[b] ch.1.22; 4.9; Ps.78. 44; 105. 29; Re. 8.8; 16. 3-6.
[c] ver. 21.
[d] ver.24; Nu. 11. 20; 21. 5.
[e] ch.8.5,6,16;9.22,23, 33.
3 Heb. *gathering of their waters*, Ge.1. 10.
[f] ch.17.5,6,9-12; Nu. 20. 8-12.
[g] See on ver. 17; John 2. 9-11.
[h] See on ver.18; Re. 8. 9.
[i] See on ver. 11; ch. 8. 7, 8; Je. 27. 18.
[k] See on ver. 13.

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[l] ch. 9.21; De.32.46; 1 Sa. 4. 20; *marg.* Job 7. 17; Ps. 62.10; Pr.24.32; *marg.*29. 1; Is. 26. 11; Je. 5. 3; 36.24; Eze. 40. 4; Am.4.7-12; Hag.1. 5; *marg.* Mal. 3. 2.
1 The magicians endeavoured, by some sleight of hand, to turn some small portion of water into blood, which would lead Pharaoh, in his state of mind, very easily to conclude that Moses and Aaron were only a little more skilled in their arts than his magicians, and he turned away from them defying the threatenings of Jehovah.
[m] ver. 18, 21.
[n] ch. 8. 9, 10; 10.23; 2 Sa. 24. 13.
2 This fearful plague continued during seven days, at the end of which it seems to have been removed.

CHAP. VIII.

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[a] Je.1. 17-19; 15. 19-21; Eze. 2. 6, 7.
[b] See on ch.5.1;7.16.
[c] See on ch.7.14;9.2.
3 It has been very well remarked, that the *prediction*, as well as the miraculous nature, of the plagues themselves, was proof of a divine interposition.
[d] Ps. 78. 45; 105. 30; Re. 16. 13, 14.
4 We have now a series of plagues, from small & contemptible creatures, by which God shows his power over all the works of his hand, great and small, and how easily He can pour contempt upon princes, and make the most insignificant and impotent creatures become scourges to proud man. He teaches us how greatly we are indebted to the wise arrangement of God's providence, in preventing us from being overwhelmed by multitudes of insignificant creatures which we could not control nor destroy. The plague of frogs was also expressly fitted to humble the Egyptians, & pour contempt on their sottish idolatry. Their sacred river was made an active instrument of their punishment, along with another of their gods. The frog was one of their sacred animals, consecrated to the sun, & considered as an emblem of divine inspiration in its infations, See Re.16. 13. These creatures came up in vast multitudes on every place and on every person, polluting the whole land. This plague came upon the Israelites also. The magicians could imitate the miracle but could not diminish the plague.
5 Or, *dough*, ch. 12. 34.
[e] Ps.107.40; Is.19.11, 22; 23. 9; Da. 4. 37; Ac. 12. 22, 23.
[f] ch. 7. 19.
[g] Ps. 78. 45; 105. 30.
[h] ch.7.11,22; De. 13. 1-3; Mat. 24. 24; 2 Th. 2. 9-11; 2Ti.3.8; Re. 13. 14.
[i] ch. 5. 2; 9.28; 10.17; Nu. 21. 7, 1 Sa. 12. 19; 1 Ki. 13.6; Ac.8. 24.
[k] ver.25-28,10.8-11, 24-27; 12. 31, 32; 14. 5; Ps. 66. 3; *marg.* 78. 34-36; Je. 34. 8-16.

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Glory over me:[1] when shall I entreat for thee, and for thy servants, and for thy people, to destroy[2] the frogs from thee and thy houses, *that* they may remain in the river only?

10 And he said, To-morrow.[3] And he said, *Be it* according to thy word; that thou mayest know that [l]*there is* none like unto the LORD our God.

11 And [m]the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only.

12 And Moses and Aaron went out from Pharaoh; and Moses [n]cried unto the LORD because of the frogs which he had brought against Pharaoh.

13 And the LORD did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields.

14 And they gathered them together upon heaps; [o]and the land stank.

15 But when Pharaoh [p]saw that there was respite, [q]he hardened his heart, and hearkened not unto them; as the LORD had said.

16 ¶ And the LORD said unto Moses, Say unto Aaron, [r]Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt.

17 And they did so: for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became [s]lice in man and in beast: all the dust of the land became lice throughout all the land of Egypt.

18 And the magicians did so with their enchantments to bring forth lice, but [t]they could not: so there were lice upon man and upon beast.[4]

19 Then the magicians said unto Pharaoh, [u]This *is* the finger of God: and [v]Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had said.

20 ¶ And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh, ([w]lo, he cometh forth to the water,) and say unto him, Thus saith the LORD, Let my people go, that they may serve me:

21 Else, if thou wilt not let my people go, behold, I will send swarms *of flies*[1] upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of [x]swarms *of flies*, and also the ground whereon they *are*.

22 And I will [y]sever in that day the land of Goshen,[2] in which my people dwell, that no swarms *of flies* shall be there; to the end thou mayest know [z]that I *am* the LORD in the [a]midst of the earth.

23 And I will put a division[3] between my people and thy people: to-morrow[4] shall this sign be.

24 And the LORD did so: and [b]there came a grievous swarm *of flies*[5] into the house of Pharaoh, and *into* his servants' houses, and into all the land of Egypt: [c]the land was corrupted[6] by reason of the swarm *of flies*.

25 ¶ And Pharaoh [d]called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land.

26 And Moses said, [e]It is not meet so to do; for [f]we shall sacrifice the abomination of the Egyptians to the LORD our God: lo, shall we sacrifice [g]the abomination of the Egyptians before their eyes, and will they not stone us?

27 We will go [h]three days' journey into the wilderness, and sacrifice to the LORD our God, [i]as he shall command us.

28 And Pharaoh said, [k]I will let you go, that ye may sacrifice to the LORD your God in the wilderness; only ye shall not go very far away: [l]entreat for me.

29 And Moses said, Behold, I go out from thee, and I will entreat the LORD that the swarms *of flies* may depart from Pharaoh, from his servants, and from his people, [m]to-morrow: but let not Pharaoh [n]deal deceitfully any more in not letting the people go to sacrifice to the LORD.

30 And Moses went out from Pharaoh, and entreated the LORD.

31 And the LORD did according to the word of Moses; and he removed the swarms *of flies* from Pharaoh, from his servants, and from his people: there remained not one.

32 And [o]Pharaoh hardened his heart at this time also, neither would he let the people go.

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1 Or, *Have this honour over me, against when*, I Ki. 18. 25. Pharaoh, learning that the magicians could not remove the plague, entreated Moses to do so, and promised to grant the people liberty to sacrifice to the Lord. Moses permits him thus much to have honour over him, that he should fix the time for the removal of the plague, and Moses would grant it. It is curious that Pharaoh does not request it to be done immediately, but 'to-morrow.' Probably in the hope that the frogs might before then disappear, and he would not be forced to acknowledge the hand of God, or his servant Moses, in the matter. Moses, by fixing his own time, more completely brought out that it was the work of God, and 'that there is none like unto the Lord our God.' Pharaoh having obtained respite, again hardens his heart.

2 Heb. *to cut off.*

3 Or, *Against to-morrow*, Pr. 27. 1; Ja. 4. 14.

l ch. 9. 14, 29; 15. 11, De. 32. 31; 33. 26; 2 Sa. 7. 22; 1 Ch. 17. 20; Ps. 83. 18. 86. 8; 89. 6-8; Is. 40. 25; 46. 9; Je. 10. 6, 7.

m ver. 3, 9.

n See on ver. 8, 30; ch. 9. 33; 10. 18; 32. 11; 1 Sa. 12. 23; Ja. 5. 16-18.

o ver. 24; ch. 7. 21; Is. 34. 3; Eze. 39. 11; Joel 2. 20.

p ch. 14. 5; Ec. 8. 11; Is. 26. 10; Je. 34. 7-11; Ho. 6. 4.

q See on ch. 4. 21; 7. 13, 14; Pr. 29. 1; Zec. 7. 11, 12; He. 3. 8, 15; Re. 16. 9.

r ver. 5.

s Ps. 105. 31; Is. 23. 9; Ac. 12. 23.

t ch. 9. 11; Ge. 41. 8; Is. 19. 12; 47. 12, 13; Da. 2. 10, 11; 4. 7; 5. 8.

4 This plague, like the preceding, was peculiarly fitted to humble the Egyptians. The peculiarity of this judgment is, that certain regulations of the Egyptian temple worship had reference to this very pollution, & uncommon care was taken in the regulation of their person and dress to prevent it. In its character and issue in showing the futility of their attempts to imitate it, they were forced to confess that this was 'the finger of God.' This plague was especially humiliating & disgraceful. It is singular that in almost all false religions they affect great external delicacy, pomp, and purity, while inwardly they are full of all manner of uncleanness. Outward purity is comparatively an easy matter; not so the mortification of the passions, and the internal purity of the heart. The former is therefore practised in the vain hope of its being accepted in place of the latter.

u 1 Sa. 6. 9; Ps. 8. 3; Da. 2. 10, 11, 19; Mat. 12. 28; Lu. 11. 20; John 11. 47; Ac. 4. 16.

v See on ver. 15.

w ch. 7. 5.

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1 Or, *a mixture of* noisome beasts, &c.

x Ps. 78. 45; 105. 31; Is. 7. 18.

y ch. 9. 4, 6, 26; 10. 23; 11. 6, 7; 12. 13; Mal. 3. 18.

2 The three first plagues were common to the Egyptians and the Israelites, to convince both that 'there was none like the LORD,' & to wean the latter from their Egyptian idolatries, and induce them to return to the Lord their God. And when this end was answered the Israelites were exempted from the ensuing plagues; whence the ensuing plagues confined to the latter, more plainly appeared to have been inflicted by the GOD OF THE HEBREWS. ch. 8. 20-23.

z See on ver. 10; ch. 7. 17; Eze. 30. 19.

a Ps. 74. 12; 110. 2.

3 Heb. *a redemption.*

4 Or, *by to-morrow.*

b ver. 21.

5 Perhaps a mixture of various insects, or a multitude of insects. Hales says of this fourth plague, 'This visitation of flies, of the gad-fly, or hornet, was more intolerable than any of the preceding. By this, his minute, but "mighty army," God afterwards drove out some of the devoted nations of Canaan, before Joshua; Ex. 23. 28; De. 7. 20; Jos. 24. 12. This insect was worshipped in Palestine and elsewhere, under the title of Baal-zebub, "Lord of the gad-fly," 2 Ki. 1. 1, 2. Egypt, we learn from Herodotus, abounded with prodigious swarms of *flies* or *gnats*: but this was in the heat of summer, during the *dog-days*; whence this fly is called κυνομυια, "the dog-fly." But the appointed time of this plague was in the middle of winter; and accordingly, this plague extorted Pharaoh's partial consent: "Go ye, sacrifice to your GOD, but in the land;" and when Moses & Aaron objected the offence they would give to the *Egyptians*, who would stone them for sacrificing "the abomination of the Egyptians," viz. animal sacrifices, he reluctantly consented; "Only ye shall not go *very far away*," for he was apprehensive of their flight, like his predecessor, who first enslaved the Israelites, ch. 1. 10.'—*Hales Chron.* II. p. 172.

c See on ver. 4.

6 Or, *destroyed.*

d See on ver. 8; ch. 9. 27; 10. 6; 12. 31; Re. 3. 9.

e ch. 3. 18; 2 Co. 6. 14-17.

f Ge. 43. 32; 46. 34; De. 7. 25, 26; 12. 31.

g 1 Ki. 11. 5-7; 2 Ki. 23. 13.

h ch. 3. 18; 5. 1.

i ch. 10. 26; 34. 11; Le. 10. 1; Mat. 28. 20.

k Ho. 10. 2.

l See on ver. 8; 9. 28; 10. 17; 1 Ki. 13. 6; Ec. 6. 10.

m ver. 10.

n ver. 8, 15; Ps. 66. 3, *marg.* 78. 34-37; Je. 42. 20, 21, Ac. 5. 3, 4; Ga. 6. 7.

o See on ch. 4. 21; 7. 13, 14; Is. 63 17; Ac. 28. 26, 27; Ja. 1. 13, 14.

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CHAPTER IX.

The murrain of beasts, 1—7. *The plague of boils and blains,* 8—12. *His message about the hail,* 13—21. *The plague of hail,* 22—26. *Pharaoh sueth to Moses,* 27—34. *But is still hardened,* 35.

THEN the LORD said unto Moses, [a]Go in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

2 For [b]if thou refuse to let *them* go, and wilt hold them still,

3 Behold, [c]the hand of the LORD is upon thy cattle which *is* in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: *there shall be* a very grievous murrain.[1]

4 And the LORD shall [d]sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all *that is* the children's of Israel.

5 And the LORD appointed [e]a set time, saying, To-morrow the LORD shall do this thing in the land.

6 And the LORD did that thing on the morrow, and [f]all the cattle of Egypt died: but of the cattle of the children of Israel died not one.

7 And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And [g]the heart of Pharaoh was hardened, and he did not let the people go.

8 ¶ And the LORD said unto Moses and unto Aaron, [h]Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh.

9 And it shall become small dust in all the land of Egypt, and shall be [i]a boil breaking forth *with* blains, upon man, and upon beast, throughout all the land of Egypt.

10 And they took ashes of the furnace,[2] and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth *with* blains upon man, and upon beast.

11 And the magicians [k]could not stand before Moses because of the boil; for the boil was upon the magicians, and upon all the Egyptians.

12 And [l]the LORD hardened the heart of Pharaoh, and he hearkened not unto them; as the LORD had spoken unto Moses.

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CHAP. IX.

a ver. 13: ch. 3. 18; 4. 22,23; 5.1; 8.1,20; 10. 3.

b ch. 4. 23; 8. 2; 10.4; Le. 26. 14-16, 23,24, 27, 28; Ps. 7. 11, 12; 68.21; Is.1.20; Ro.2. 8; Re. 2.21,22; 16.9.

c ch.7.4; 1Sa.5.6-11; 6. 9; Ac. 13. 11.

1 This fifth plague involves similar principles and similar lessons, and is equally indicative of the divine wisdom in adapting his judgments to the condition of the Egyptians, to abase them in the very things in which they gloried, and to exalt Himself in the sight of the nations. God commands Moses again to urge upon Pharaoh the request to let Israel go, threatening that by to-morrow, a grievous, widely extended murrain or pestilence, should be upon all the beasts of the field belonging to the Egyptians, but that a separation should be made between them and those of the Israelites. This judgment came to pass exactly as predicted. All the cattle of Egypt died; that is, as such universal terms are used in all languages, in a limited sense; not every one of their cattle, see ver. 19, but the greater proportion of their cattle, died, tho' not one belonging to the Israelites. What is especially remarkable about it is, that the Egyptians paid divine honours to beasts, and some of them were the objects of particular reverence and worship. By this plague, therefore, their supposed deities were shown to be nothing in the world, and sunk into contempt before the God of the Hebrews.

d ch. 8. 22; 10.23; 12. 13; Is.65.13,14; Mal. 3. 18.

e ver.18; ch.8.23; 10. 4; Nu. 16.5; Job 24. 1; Ec.3.1-11; Je.28. 16,17; Mat.27.63,64.

f ver.19,25; Ps.78.48.

g ver. 12, ch. 7. 14; Job 9.4; Pr.29.1; Is. 48.4; Da. 5.20; Ro. 9. 18.

h ch. 8. 16.

i De.28.27,35; Job 2. 7; Re. 16. 2.

2 The Egyptians professed themselves famous in the art of medicine; had gods who were supposed specially to preside over it. Physicians were maintained at the public expence. It might probably be specially intrusted to the magicians, or wise men, who were charged with the care of all secret arts & learned professions; and there is particular significance in what is related in verse 11th, intimating that they could not protect themselves from the grievous maladies which were sent upon them. This plague consisted in violent inflammatory swellings, but so uncommon, that it has been called the botch of Egypt.

k ch. 8. 18, 19; Is. 47. 12-14; 2 Ti. 3. 8, 9.

l See on ch. 4. 21; 7 13, 14; Ps. 81.11,12; Re. 16. 10, 11.

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m ver.1; ch. 7. 15; 8. 20.

n Le. 26. 18, 21, 28; De.28. 15-17, 59-61; 29. 20-22; 32. 39-42; 1 Sa. 4. 8; Je. 19. 8; Mic. 6. 13; Re. 16. 8; 2z. 18.

o See on ch. 8. 10.

1 To teach thee by sad experience, that my power is superior to all other. To which another reason is added in the next verse, that all the world might see the same and attend, ch. 10. 2; that Israel & their children might worship Him alone.

p ch. 11. 4-6; 12. 29, 30.

q ch. 14. 28; 1 Ki. 13. 34; Pr. 2. 22.

r Ps. 83. 17, 18; Pr. 16. 4; Ro. 9.22; 1Pe. 2. 8; Jude 4.

2 Heb. *made thee stand.*

s ch. 14.4; 15. 11-16; 18.11; Jos. 2. 10, 11; 1Sa. 4.8; Ps.136.10-15.

t 1 Ch. 16. 24; Ps. 64. 9; 83.18; Is.63.12-14; Mal. 1. 11, 14; Ro. 9. 17.

u Job 9. 4; 15. 25; 40. 9; Is. 10. 15; 26. 11; 37. 23, 24, 29; 45. 9; Ac. 12. 23; 1 Co.10. 22.

v 1Ki.19.2; 20.6; 2Ki. 7. 1, 18.

w ver. 22-25.

x Hab. 3. 2.

y Pr. 22. 3; Jonah 3. 5, 6; Mar. 13. 14-16; He. 11. 7.

3 Heb. *set not his heart unto.* ch. 7. 23; 1Sa.4.20, *marg.* 1 Ch. 22. 19; Job 7. 17; 34. 14; Pr.24.32; *marg.* Eze. 40. 4; Da. 10. 12.

z ch. 7. 19; 8. 5, 16.

a ch. 19. 16; 20. 18; 1 Sa. 12. 17; Job 37. 1-5; Ps. 29. 3; 77.18; Re. 16. 18, 21.

b Jos. 10. 11; Job 38. 22, 23; Ps. 18. 13; 78. 47, 48; 105. 32, 33; 148. 8; Is.30. 30; Eze. 38. 22; Re. 8. 7.

4 This is the eighth plague. At the 14th verse, God declares that he would send plagues upon their hearts, and visit them with judicial hardness of heart. At the 15th verse, He intimates that He *could* stretch (for so should it be rendered) out his hand and destroy them at once with the pestilence as he did their cattle; but that he had raised him up—sustained him so long in his obduracy, to manifest his divine power in the number and variety of the plagues. This plague of hail, fire, or lightning and thunder, was remarkable for its peculiarity, inasmuch as rain was scarcely ever seen in Egypt, and the sky was ever serene and cloudless, the country being watered by the overflowings of the Nile, from the rains which descended in the mountainous regions beyond it. And thunder and lightning, when they do occur, have so little terrific or dangerous in them, that the Egyptians never associate with them anything destructive. This plague destroyed every thing that was then grown; especially the flax & barley, for both of which Egypt was greatly famed, and by the destruction of which they must severely suffer.

c ch.10.6; Mat.24.21.

13 ¶ And the LORD said unto Moses, [m]Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

14 For I will at this time send [n]all my plagues upon thine heart, and upon thy servants, and upon thy people; [o]that thou mayest know that *there is* none like me in all the earth.[1]

15 For now I will stretch out my hand, [p]that I may smite thee and thy people with pestilence; and thou shalt be [q]cut off from the earth.

16 And in very deed [r]for this *cause* have I raised thee up,[2] [s]for to shew *in* thee my power; and [t]that my name may be declared throughout all the earth.

17 As yet [u]exaltest thou thyself against my people, that thou wilt not let them go?

18 Behold, [v]to-morrow about this time, [w]I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now.

19 Send therefore now, [x]*and* gather thy cattle, and all that thou hast in the field: *for upon* every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.

20 He that [y]feared the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the houses:

21 And he that regarded[3] not the word of the LORD left his servants and his cattle in the field.

22 ¶ And the LORD said unto Moses, [z]Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt.

23 And Moses stretched forth his rod toward heaven; and [a]the LORD sent thunder and [b]hail, and the fire ran along upon the ground:[4] and the LORD rained hail upon the land of Egypt.

24 So there was hail, and fire mingled with the hail, very grievous, such as there was [c]none like it in all the land of Egypt since it became a nation.

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25 And the hail smote throughout all the land of Egypt all that *was* in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field.

26 Only [d]in the land of Goshen, where the children of Israel *were*, was there no hail.

27 ¶ And Pharaoh sent, and called for Moses and Aaron, and said unto them, [e]I have sinned this time: [f]the LORD *is* righteous, and I and my people *are* wicked.[1]

28 [g]Entreat the LORD (for *it is* enough) that there be no *more* mighty thunderings[2] and hail; and I will let you go, and [h]ye shall stay no longer.

29 And Moses said unto him, As soon as I am gone out of the city, I will [i]spread abroad my hands unto the LORD; *and* the thunder shall cease, neither shall there be any more hail; that thou mayest know how [k]that the earth *is* the LORD's.

30 But as for thee and thy servants, I[l] know that ye will not yet fear the LORD God.

31 And the flax and the barley was smitten; for [m]the barley *was* in the ear, and the flax *was* bolled.

32 But the wheat and the rye were not smitten: for they *were*[3] not grown up.[4]

33 And Moses went out of the city from Pharaoh, and spread abroad his hands unto the LORD; [n]and the thunders and hail ceased, and the rain was not poured upon the earth.

34 And when Pharaoh [o]saw that the rain, and the hail, and the thunders, were ceased, he sinned yet more, [p]and hardened his heart, he and his servants.

35 And the heart of Pharaoh was hardened, neither would he let the children of Israel go; [q]as the LORD had spoken by Moses.[5]

CHAPTER X.

God threateneth to send locusts, 1—6. Pharaoh, moved by his servants, inclineth to let the Israelites go, 7—11. The plague of locusts, 12—15. Pharaoh sueth again to Moses, 16—20. The plague of darkness, 21—23. Pharaoh sueth unto Moses, 24—26. But is still hardened, 27—29.

AND the LORD said unto Moses, Go in unto Pharaoh: for [a]I have hardened his heart, and the heart of his servants, [b]that I might shew these my signs before him:[6]

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[d] ch. 8. 22; 10.23; 11. 7; Is. 32. 18, 19.
[e] ch. 10. 16; Nu. 22. 34; 1 Sa. 15. 24, 30; 26. 21; Mat. 27. 4.
[f] 2 Ch. 12. 6; Ps. 145. 17; La. 1.18; Da. 9. 14; Ro. 2. 5; 3. 19.
1 The effect of such a tremendous hurricane, in a country where it seldom rains or thunders, insomuch that Herodotus represents rain at Thebes in Upper Egypt, as an *alarming event*, (ατοπωτερον πραγμα) b. iii. 10; and its universality, whereas hurricanes are usually partial: & the total exemption of Goshen, in the heart of Egypt, altogether moved the obdurate heart of Pharaoh, so that he sent and called for Moses & Aaron, and said unto them, 'I have sinned this time; the LORD is righteous, and I and my people are wicked,' &c.
[g] ch. 8. 28; 10.17; Ac. 8. 24.
2 Heb. *voices of God*. Ps. 29. 3, 4.
[h] ch. 11. 1.
[i] 1 Ki. 8. 22, 38; 2 Ch. 6. 12, 13; Ezr. 9. 5; Job 11, 13; Ps. 143. 6; Is. 1. 15.
[k] De. 10. 14; Ps. 24. 1, 2; 50. 12; 96. 4, 5; 1 Co. 10. 26. 28.
[l] Is. 26. 10; 63. 17.
[m] Ru. 1. 22; 2. 23.
3 Heb. *hidden*, or *dark*.
4 It is interesting to observe how exactly this agrees with the state of the crops in Egypt at the present day, at the time of the year indicated. We are thus also enabled to fix the season of the year at which these important transactions took place. Flax is ripe in March, when the plants are gathered; and it must therefore have been 'bolled,' or risen in stalk, in February, in which month we would understand this, and several of the other miracles to have been effected. Barley is expressly stated in works on Egypt, to be gathered before the wheat; and as the wheat harvest takes place in May in Lower Egypt, and in April in Upper Egypt, the barley must have been in the ear in February. At the same time the wheat would hardly be grown up; and as to 'the rye,' it is not well determined what it was. —See *Pict. Bible*.
[n] ch. 10. 18, 19; Ja. 5. 17, 18.
[o] ch. 8. 15; Ec. 8. 11.
[p] 2 Ch. 28. 22; 36. 13. Ro. 2. 4, 5.
[q] ch. 4. 21; 7. 3, 4; 11. 9, 10.
5 Heb. *by the hand of Moses*.

CHAP. X.
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[a] See on ch. 4. 21; 7. 13, 14; 9. 34, 35.
[b] ch. 3. 20; 7. 4; 9. 16; 14. 17, 18; 15. 14, 15; Jos. 2. 9, 10; 4. 23, 24; 1 Sa. 4. 8; Ro. 9. 17.
6 Perhaps Moses might think, that after *seven* messages delivered to him, and as many plagues for his refusal, and God's declaration that he had hardened his heart, it was to no purpose to make any new address unto him. He therefore receives an express command from God to go to him again.

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[c] ch. 13. 8, 9, 14; De. 4. 9; 6. 20–22; Ps. 44. 1; 71. 18; 78. 5, 6; Joel 1. 3.
[d] See on ch. 7. 17; Ps. 58. 11; Eze. 20. 26, 38.
[e] ch. 9. 17; 16. 28; Nu. 14. 27; 1 Ki. 18. 21; Pr. 1. 22, 24; Je. 13. 10; Eze. 5. 6; He. 12. 25.
[f] 1 Ki. 21. 29; 2 Ch. 7. 14; 33. 12, 19; 34. 27; Job 42. 6; Pr. 18. 12; Is. 2. 11; Je. 13. 18; Ja. 4. 10; 1 Pe. 5. 6.
[g] ch. 8. 10, 23; 9. 5, 18; 11. 4. 5.
[h] Pr. 30. 27; Joel 1. 4-7; 2. 2-11, 25; Re. 9. 3.
1 Heb. *eye*.
[i] ch. 9. 32.
2 The design of this eighth plague was to confirm the faith of the Israelites, ver. 2. The locusts destroyed what had been spared by the tempest. These creatures come in such swarms in eastern countries, that they darken the air; they devour every green thing, moving right on, barking the trees and leaving universal desolation. Though common in Arabia, they are seldom found in Egypt; the Red Sea forming a barrier against them, as they are not formed for crossing seas, or for long flights. The wind also blows there six months from the north, and six from the south, so that the strong easterly wind that enabled them to cross it, was plainly præternatural.
[k] ch. 8. 3.
[l] ver. 14, 15; ch. 9. 24; 11. 6; Joel 2. 2.
[m] ver. 11; ch. 11. 8; He. 11. 27.
[n] ver. 3.
[o] ch. 23. 33; Jos. 23. 13; 1 Sa. 18. 21; Pr. 29. 6; Ec. 7. 26.
[p] Is. 14. 20; 51. 9; Je. 48. 4; 51. 8; Zep. 1. 18.
[q] ver. 16, 24; 12. 31.
3 Heb. *who and who* &c.
[r] Ge. 1. 8; De. 31. 12, 13; Jos. 24. 15; Ps. 148. 12, 13; Ec. 12. 1; Eph. 6. 4.
[s] ch. 3. 18, 5. 1, 3; 8. 25–28; 13. 6; Nu. 29. 12; 1 Co. 5. 7, 8.
[t] 2 Ch. 32. 15; La. 3. 37.
4 This was either spoken in scorn and contempt, as if Pharaoh would say, 'Let the LORD be with you, and take care of you if he can; but I will not let you go;' or by way of imprecation: 'I would that the LORD may as certainly cease to be with you anymore, as I shall refuse to let you go with all your company; for to this I never will consent.' He intended to keep the children, and probably the women also, as hostages to ensure the return of the men. Nay, he threatened to punish Moses and Aaron, if they continued to trouble him; and his mad presumption was such, that he certainly would have attempted it, had not God dismayed & restrained him. Some suppose that he charged them with the design of stirring up the people to a revolt, when he said, 'evil is before you.' As, however, they were not satisfied with his proposal, he drove them with violence from his presence.
[u] ver. 58; 5. 4.
[v] ch. 7. 19.

2 And [c]that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; [d]that ye may know how that I *am* the LORD.

3 And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD God of the Hebrews, [e]How long wilt thou refuse to [f]humble thyself before me? Let my people go, that they may serve me:

4 Else, if thou refuse to let my people go, behold, [g]to-morrow will I bring the [h]locusts into thy coast:

5 And they shall cover the face[1] of the earth, that one cannot be able to see the earth: and they shall eat [i]the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field.[2]

6 And they shall [k]fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; [l]which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. [m]And he turned himself, and went out from Pharaoh.

7 ¶ And Pharaoh's servants said unto him, [n]How long shall this man be a [o]snare unto us? Let the men go, that they may serve the LORD their God. Knowest thou not yet [p]that Egypt is destroyed?

8 And Moses and Aaron were [q]brought again unto Pharaoh: and he said unto them, Go, serve the LORD your God: *but* who[3] *are* they that shall go?

9 And Moses said, [r]We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go: for we *must hold* [s]a feast unto the LORD.

10 And he said unto them, Let the LORD be so with you, as I will let you go, and your little ones: [t]look *to it;* for evil *is* before you.[4]

11 Not so: go now ye *that are* men, and serve the LORD; for that ye did desire. [u]And they were driven out from Pharaoh's presence.

12 ¶ And the LORD said unto Moses, [v]Stretch out thine hand over the land

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of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, *even* all that the hail hath left.

13 And Moses stretched forth his rod over the land of Egypt, and the LORD brought an [w]east wind upon the land all that day, and all *that* night; *and* when it was morning, the east wind brought the locusts.

14 And [x]the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous *were* *they;* [y]before them there were no such locusts as they, neither after them shall be such.

15 For [z]they covered the face of the whole earth, so that the land was darkened;[1] and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

16 ¶ Then Pharaoh called[2] for Moses and Aaron in haste; and he said, [a]I have sinned against the LORD your God, and against you.

17 Now therefore [b]forgive, I pray thee, my sin only this once, [c]and entreat the LORD your God, that he may take away from me [d]this death only.

18 And he went out from Pharaoh, and [e]entreated the LORD.

19 And the LORD turned [f]a mighty strong west wind, which took away the locusts, and cast[3] them into [g]the Red sea;[4] there remained not one locust in all the coasts of Egypt.

20 But [h]the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go.

21 ¶ And the LORD said unto Moses, Stretch[i] out thine hand toward heaven, that there may be [k]darkness over the land of Egypt, even darkness *which* may be felt.[5]

22 And Moses stretched forth his hand toward heaven; and there was a thick[l] darkness in all the land of Egypt three days:

23 They saw not one another, neither rose any from his place for three days: [m]but all the children of Israel had light in their dwellings.

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w ch. 14. 21; Ps. 78. 26; 107. 25-28; 148. 8; Jonah 1. 4; 4. 8.
x De. 28. 42; 1 Ki. 8. 37; Ps. 78. 46; 105. 34, 35.
y ver. 6.
z Joel 1. 6, 7; 2. 1-11, 25.
1 'Syria partakes, together with Egypt and Persia and almost all the whole middle part of Asia, in that terrible scourge, I mean those clouds of locusts of which travellers have spoken; the quantity of which is incredible to any person who has not himself seen them, the earth being covered by them for several leagues round. The noise they make in browsing the plants and trees, may be heard at a distance like an army plundering in secret. Fire seems to follow their tracks. . . . When these clouds of locusts take their flight, in order to surmount some obstacle, or the more rapidly to cross some desert, one may literally say that *the sun is darkened by them.*'—*Volney's Travels.* See *Paxton's Illustrations.*
2 Heb. *hastened to call.*
a ch. 9. 27; Nu. 22. 34; 1 Sa. 15. 24, 30; 26. 21; 2 Sa. 19. 20; Job 34. 31, 32; Pr. 28. 13; Mat. 27. 4.
b 1 Sa. 15. 25.
c See on ch. 8; Ac. 8. 24.
d 2 Ki. 4. 40; 2 Co. 1. 10.
e See on ch. 8. 9, 29; Mat. 5. 44; Lu. 6. 28.
f ver. 13.
3 Heb. *fastened.*
g ch. 13. 18; 15. 4; Joel 2. 20.
4 Or, 'weedy sea,' in Heb. Supposed to have been so called from the great quantity of sea-weed about its shores. Though Bruce, the traveller, who examined its whole extent, declares he saw no sea-weed in it of any kind, and that it must have had this name from the quantity of coral which grows in it, some of it of great size. It is called in the Septuagint the 'Red Sea,' as Bruce conjectures, from Edom, signifying 'red,' and whose territories lay along its coast. The Red sea, called also the Arabic gulf, separates Arabia from Upper Ethiopia and part of Egypt. It is computed to be 350 leagues in length from Suez to the Straits of Babelmandel, and is about 40 leagues in breadth. It is divided into two gulfs, the Elanitic, on the side of Arabia, and the Heroopolitan, on the side of Egypt.
h See on ch. 4. 21; 7. 13, 14; 9. 12; 11. 10; De. 2. 30; Is. 6. 9, 10; John 12. 39, 40; Ro. 9. 18; 2 Th. 2. 11, 12.
i ch. 9. 22.
k Ps. 78. 49; 105. 28; Pr. 4. 19; Is. 8. 21, 22; Mat. 27. 45; Mar. 15. 33; Lu. 23. 44; 2 Pe. 2. 4, 17; Ju. 6, 13; Re. 16. 10, 11.
5 Heb. *that one may feel darkness.*
l ch. 20. 21; De. 4. 11; 5. 22; Joel 2. 2, 31; Am. 4. 13.
m ch. 8. 22; 9. 4, 26; 14. 20; Jos. 24. 7; Is. 60. 1-3; 65. 13, 14; Mal. 3. 18.

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n ver. 8, 9; ch. 8. 28; 9. 28.
o Ge. 34. 23.
p ver. 10.
1 Heb. *into our hands.*
q ch. 12. 32; Is. 23. 18; 60. 5-10; Hos. 5. 6; Ac. 2. 44, 45; 2 Co. 8. 5.
r Pr. 3. 9; He. 11. 8.
s See on ch. 4. 21; 14. 4, 8; Re. 9. 20; 16. 10, 11.
t ver. 11.
u 2 Ch. 16. 10; 25. 16; Am. 7. 13.
v ch. 11. 4-8; 12. 30, 31; He. 11. 27.

CHAP. XI.

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2 It is probable that this revelation was made to Moses while still in the presence of Pharaoh; and there is no necessity for supposing, as some have done, that the two last verses of ch. 10. should be transposed, and placed at the end of ver. 8, of this.
a ch. 9. 14; Le. 26. 21; De. 4. 34; 1 Sa. 6. 4; Job 10. 17; Re. 16. 9; 22. 18.
b ch. 3. 20; Ge. 15. 14;
c ch. 12. 31-33, 39.
d ch. 3. 22; 12. 35, 36; Ge. 31. 9; Job 27. 16, 17; Ps. 24. 1; 105. 37; Pr. 13. 22; Hag. 2. 8; Mat. 20. 15.
3 The original does not in the least imply, that the Israelites asked the Egyptians to *lend* them the jewels, or vessels, of gold and silver, as promising to return them; but rather that they *requested,* or even *required* them; and as the LORD engaged to dispose the Egyptians to comply with their requirement; for the words may be rendered, 'And the LORD *will give* the people favour,' &c. ch. 3. 21, 22.—*Scott.* The Egyptians were probably by this time sensible that their calamities were connected with their cruelties to the Israelites.
e ch. 3. 22-4, 24; 35. 22; Eze. 16. 10-13; He. 2. 8.
f ch. 3. 21; 12. 36; Ge. 39. 21; Ps. 106. 46; Ac. 7. 10.
g Ge. 12. 2; 2 Sa. 7. 9; Es. 9. 4; Is. 60. 14; Ac. 7. 22; Re. 3. 9.
h ch. 12. 23, 29; Job 34. 20; Am. 4. 10; 5. 17; Mat. 25. 6.
i 2 Sa. 5. 24; Ps. 60. 10; Is. 42. 13; Mic. 2. 13; Zec. 14. 3.
k ch. 4. 23; 12. 12; 13. 15; Ps. 78. 51; 105. 36; 135. 8; 136. 10; He. 11. 28.
l Ju. 16. 21; Is. 47. 2; La. 5. 13; Mat. 24. 41.
4 Grinding at the mill was the work of female slaves. 'Most families grind their wheat & barley at home, having *two portable mill-stones* for that purpose, the uppermost of which is turned by a small handle of wood or iron that is placed on the rim. When this stone is large, or expedition required, a second person is called in to assist; and as it is usual for *women* alone to be concerned in this employment, who seat themselves over against each other with the mill-stone between them, we may see the propriety and force of ch. 11. 5; and Mat. 24. 41.'—*Shaw's Travels.*
m ch. 3. 7; 12. 30; Pr. 21. 13; Is. 15. 4, 5, 8; Je. 31. 15; La. 3. 8; Zep. 1. 10; Lu. 13. 28; Re. 6. 16, 17; 18. 18, 19.

24 ¶ And Pharaoh called unto Moses, and said, [n]Go ye, serve the LORD; only [o]let your flocks and your herds be stayed: [p]let your little ones also go with you.

25 And Moses said, Thou must give us also sacrifices[1] and burnt-offerings, that we may sacrifice unto the LORD our God.

26 Our [q]cattle also shall go with us; there shall not an hoof be left behind: for thereof must we take to serve the LORD our God; [r]and we know not with what we must serve the LORD until we come thither.

27 ¶ But the LORD [s]hardened Pharaoh's heart, and he would not let them go.

28 And Pharaoh said unto him, [t]Get thee from me, take heed to thyself, see my face no more: [u]for in *that* day thou seest my face thou shalt die.

29 And Moses said, Thou hast spoken well; [v]I will see thy face again no more.

CHAPTER XI.

God's message to the Israelites to borrow jewels of their neighbours, 1—3. *Moses threateneth Pharaoh with the death of the first-born,* 4—8. *Pharaoh is still hardened,* 9, 10.

AND the LORD said unto [2]Moses, [a]Yet will I bring one plague *more* upon Pharaoh, and upon Egypt; [b]afterwards he will let you go hence: when he shall let *you* go, he shall surely [c]thrust you out hence altogether.

2 Speak now in the ears of the people, and let every man [d]borrow[3] of his neighbour, and every woman of her neighbour, [e]jewels of silver, and jewels of gold.

3 And [f]the LORD gave the people favour in the sight of the Egyptians. Moreover, the man [g]Moses *was* very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

4 ¶ And Moses said, Thus saith the LORD, [h]About midnight [i]will I go out into the midst of Egypt:

5 And all the first-born in the land of Egypt shall die, from [k]the first-born of Pharaoh that sitteth upon his throne, even unto the first-born of the maidservant that *is* [l]behind the mill;[4] and all the first-born of beasts.

6 And there shall be [m]a great cry throughout all the land of Egypt, such

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as there was none like it, nor shall be like it any more.

7 But against any of the children of Israel shall not a [n]dog move his tongue, against man or beast; that ye may know how that the LORD doth put [o]a difference between the Egyptians and Israel.

8 And [p]all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee:[1] and after that I will go out. And he went out from Pharaoh in a great anger.[2]

9 ¶ And the LORD said unto Moses, Pharaoh[q] shall not hearken unto you; that my [r]wonders may be multiplied in the land of Egypt.

10 And Moses and Aaron did all these wonders before Pharaoh: and the[s] LORD hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

CHAPTER XII.

The beginning of the year is changed, 1, 2. *The passover is instituted,* 3—10. *The rite of the passover,* 11—14. *The days of unleavened bread,* 15—28. *The first-born are slain,* 29, 30. *The Israelites are driven out of the land,* 31—36. *They come to Succoth,* 37—42. *The ordinance of the passover,* 43—51.

AND the LORD spake unto Moses and Aaron in the land of Egypt, saying,

2 [a]This month *shall be* unto you the beginning of months:[3] it *shall be* the first month of the year to you.

3 ¶ [b]Speak ye unto all the congregation of Israel, saying, [c]In the tenth *day* of this month they shall [d]take to them every man a lamb,[4] according to the house of *their* fathers, a lamb for an house.[5]

4 And if the household be too little for the lamb, let him and his neighbour next unto his house take *it*, according to the number of the souls: every man, according to his eating, shall make your count for the lamb.

5 Your lamb shall [e]be without blemish, a male of the first year:[6] ye shall take *it* out from the sheep, or from the goats.

6 And ye shall keep it up until the fourteenth[f] day of the same month: and the[g] whole assembly of the congregation of Israel shall kill it in the evening.[7]

7 And they shall take of the [h]blood, and strike *it* on the two side-posts, and on the upper door-post of the [8]houses wherein they shall eat it.

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[n] Jos. 10. 21.
[o] See on ch. 7. 22; 10. 23; Mal. 3. 18; 1 Co. 4. 7.
[p] ch. 12. 31-33; Is. 49. 23, 26; Re. 3. 9.
1 Heb. *in at thy feet.* Ju. 4. 10; 1 Ki. 20. 10; 2 Ki. 3. 9; *marg.*
2 Heb. *heat of anger.* De. 29. 24; 32. 24; Ps. 6. 1; Eze. 3. 14; Da. 3. 19.
[q] ch. 3. 19; 10. 1; Ro. 9. 17, 18.
[r] See on ch. 7. 3.
[s] See on ch. 4. 21; 7. 13, 14; 10. 20, 27; De. 2. 30; 1 Sa. 6. 6; Job 9. 4; Ro. 2. 4, 5; 9. 22.

CHAP. XII.

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[a] ch. 13. 4; 23. 15; 34. 18; Le. 23. 5; Nu. 28. 16; De. 16. 1; Es. 3. 7.
3 The Hebrew months were originally distinguished by their numeral order. Afterwards they acquired distinct names. This month spoken of in this verse, was called *Abib*, or 'green,' from the green ears of corn at that season, for it began about the vernal equinox, about the latter end of our March and beginning of April.
[b] ch. 4. 30; 6. 6; 14. 15; 20. 19; Le. 1. 2.
[c] ver. 6; John 12. 1, 12.
[d] Ge. 4. 4; 22. 8; 1 Sa. 7. 9; John 1. 29, 36; 1 Co. 5. 7; Re. 5. 6-13; 7. 9-14; 13. 8.
4 Or, *kid.* Le. 5. 6; Nu. 15. 11; 2 Ch. 35. 7.
5 The passover was instituted on this occasion as a *token* or *means* of their deliverance, and afterwards as a sacramental memorial of it, and a prefiguration of redemption by the promised Saviour. They were allowed to take a lamb or a kid; Lambs seem to have been preferred. It typified Christ, the 'Lamb of God, without spot or blemish.'
[e] Le. 1. 3, 10; 22. 19-24; De. 17. 1; Mal. 1. 7, 8, 14; He. 7. 26; 9. 13, 14; 1 Pe. 1. 18, 19.
6 Heb. *son of a year.* Le. 23. 12; 1 Sa. 13. 1; *marg.*
[f] Le. 23. 5; Nu. 9. 3; 28. 16, 18; De. 16. 1-6; 2 Ch. 30. 15; Eze. 45. 21.
[g] Is. 53. 6, Mat. 27. 20, 25; Mar. 15. 1, 8, 11; Lu. 23. 1, 18; Ac. 2. 23; 3. 14, 4. 27.
7 Heb. *between the two evenings.* Mat. 27. 46-50. Or, as in the margin, 'between the evenings;' or from 3 o'clock in the afternoon till sunset.
[h] ver. 22, 23; Eph. 1. 7; He 9. 13, 14, 22; 10. 14, 29; 11. 28; 1 Pe. 1. 2.
8 This was the token of the Israelites being preserved when the Egyptians were destroyed. It was a type of our acceptance with God, and preservation from the wrath to come, through the application, by the Spirit of God, of the blood of atonement. 'Christ, our passover, is sacrificed for us.' The threshold was not sprinkled with the blood, lest anybody should tread upon it; which had been profane, this being an holy thing. This striking or sprinkling of the blood upon the posts, seems to have been peculiar to the first passover, at their going out of Egypt, and not to have been used in after times.

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[i] Mat. 26. 26; John 6. 52-57.
[k] De. 16. 7; Ps. 22. 14; Is. 53. 10.
[l] ch. 13. 3, 7; 34. 25; De. 16. 3; Am. 4. 5; Mat. 16. 12; 1 Co. 5. 6-8; Ga. 5. 9.
1 Unleavened or unfermented bread, denotes simplicity and purity; bitter herbs, sorrow for sin; the roasting of the lamb, the fire of divine wrath against sin, endured by our Surety. The eating of the whole lamb, denoted the completeness of Christ's sacrifice, and our acceptance of him in all the parts of his mediatorial office & work. The eating it, as directed, ver. 11, denoted that they were pilgrims & strangers, ready to quit Egypt, as believers spiritually are.
[m] Nu. 9. 11; Zec. 12. 10; 1 Th. 1. 6.
[n] ver. 8; La. 1. 13.
[o] ch. 23. 18; 29. 34; 34. 25; Le. 7. 15-17; 22. 30; De. 16. 4, 5.
[p] Mat. 26. 19, 20; Lu. 12. 35; Ep. 6. 14; 1 Pe. 1. 13.
[q] Lu. 7. 38; 15. 22; Ep. 5. 15.
[r] ver. 27; Le. 23. 5; Nu. 28. 16, De. 16. 2-6; 1 Co. 5. 7.
[s] ver. 23; ch. 11. 4, 5; Am. 5. 17.
[t] See on ver. 29, 30; 11. 4-6.
[u] Nu. 33. 4; 1 Sa. 5. 3, 6. 5; 1 Ch. 14. 12; Is. 19. 1; Je. 43 13; Zep. 2. 11.
2 Or, *princes.* ch. 22. 28; Ps. 82. 1, 6; John 10. 34, 35.
[v] ch. 6. 2; Is. 43. 11-15; Eze. 12. 16.
[w] ver. 23; Ge. 17. 11; Jos. 2. 12; He. 11. 28.
3 Heb. *for a destruction.*
[x] ch. 13. 9; Nu. 16. 40; Jos. 4. 7; Ps. 111. 4; 135. 13; Zec. 6. 14; Mat. 26. 13; Lu. 22. 19; 1 Co. 11. 23-26.
[y] ver. 17, 24, 43; ch. 13. 10; Le. 23. 4, 5; Nu. 10. 8; 18. 8; 1 Sa. 30. 25; 2 Ki. 23. 21; Eze. 46. 14.
4 It was to continue till the purposes intended by it should be accomplished, till the end of that economy. The phrase, 'for ever,' often denoting only the longest period that can be predicated of that to which it is applied: & when applied to the life that is to come, it strictly means eternal.
[z] See on ver. 8; ch. 13. 6, 7; 23. 15 34. 18; Le. 23. 6; Nu. 28. 17, De. 16. 3, 8; Ac. 12. 3.
[a] ver. 19. 20, ch. 31. 14; Ge. 17. 14; Le. 17. 10, 14; Nu. 9. 13; Mal. 2. 12; Ga. 5. 12.
5 It does not appear that the magistrate was required to put the offender to death, even if his offence were known; but the Lord himself threatened to inflict punishment on him, however secretly he violated the command. It is not agreed what is meant by this expression; (marg. ref.) but something beyond exclusion from the religious privilege of an Israelite must be intended, as the strangers also are included, ver. 19.
[b] Le. 23. 2, 3, 7, 8, 24, 25, 27; Nu. 28. 18, 25; 29. 1, 12.
[c] ch. 16. 23; 20. 10; 35. 2, 3; Je. 17. 21, 22.
6 Heb. *soul.*
[d] ch. 7. 5; 13. 8.
[e] See on ver. 14.
[f] See on ver. 15, Le. 23. 5, 6.

8 And they shall [i]eat the flesh in that night, [k]roast with fire, and [l]unleavened bread;[1] *and* [m]with bitter *herbs* they shall eat it.

9 Eat not of it raw, nor sodden at all with water, [n]but roast *with* fire; his head with his legs, and with the purtenance thereof.

10 And ye shall let [o]nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

11 ¶ And thus shall ye eat it; *with* [p]your loins girded, your [q]shoes on your feet, and your staff in your hand: and ye shall eat it in haste; [r]it *is* the LORD's passover.

12 For I will [s]pass through the land of Egypt this night, and [t]will smite all the first-born in the land of Egypt, both man and beast; and [u]against all the gods[2] of Egypt I will execute judgment: [v]I *am* the LORD.

13 And [w]the blood shall be to you for a token upon the houses where ye *are:* and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy *you,*[3] when I smite the land of Egypt.

14 And this day shall be unto you [x]for a memorial; and ye shall keep it a feast to the LORD throughout your generations: ye shall keep it a feast [y]by an ordinance for ever.[4]

15 ¶ [z]Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread, from the first day until the seventh day, [a]that soul shall be cut off from [5]Israel.

16 And in the first day *there shall be* [b]an holy convocation, and in the seventh day there shall be an holy convocation to you; [c]no manner of work shall be done in them, save *that* which every man must eat,[6] that only may be done of you.

17 And ye shall observe *the feast of* unleavened bread: for [d]in this self-same day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations [e]by an ordinance for ever.

18 [f]In the first *month,* on the fourteenth day of the month at even, ye

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shall eat unleavened bread, until the one and twentieth day of the month at even.[1]

19 Seven days shall there be no leaven found in your houses:[2] for whosoever eateth that which is leavened, even[g] that soul shall be cut off from the congregation of Israel, [h]whether he be a stranger, or born in the land.

20 Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

21 ¶ Then Moses called for all the elders[i] of Israel, and said unto them, Draw out, [k]and take you a lamb,[3] according to your families, and kill the passover.[4]

22 And ye shall take [l]a bunch of hyssop,[5] and dip *it* in the blood that *is* in the bason, and strike the lintel and the two side-posts with the blood that *is* in the bason; [m]and none of you shall go out at the door of his house until the morning.

23 For the Lord [n]will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side-posts, the LORD will pass over the door, [o]and will not suffer the destroyer to come in unto your houses to smite *you*.

24 And ye shall observe this thing for[p] an ordinance to thee and to thy sons for ever.

25 And it shall come to pass, [q]when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service.

26 And it shall come to pass, when your[r] children shall say unto you, What mean ye by this service?

27 That ye shall say, [s]It *is* the sacrifice of the LORD's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people [t]bowed the head, and worshipped.

28 And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they.

29 ¶ And it came to pass, that, [u]at midnight, [v]the LORD smote all the first-born in the land of Egypt, from [w]the first-born of Pharaoh that sat on his throne, unto the first-born of the captive that *was* in the dungeon,[1] and all the first-born of cattle.

30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was [x]a great cry in Egypt: for *there was* not a house where *there was* not one dead.

31 ¶ And he called for[2] Moses and Aaron by night, and said, [y]Rise up, *and* get you forth from among my people, both ye and [z]the children of Israel; and go, serve the LORD, as ye have said.

32 Also take [a]your flocks and your herds, as ye have said, and be gone: and [b]bless me also.

33 And the Egyptians were [c]urgent upon the people, that they might send them out of the land in haste; for they said, [d]We *be* all dead *men*.

34 And the people took their dough before it was leavened, their [3]kneading-troughs being bound up in their clothes upon their shoulders.

35 And the children of Israel did according to the word of Moses; [e]and they borrowed[4] of the Egyptians jewels of silver, and jewels of gold, and raiment.

36 And [f]the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them *such things as they required;* and they spoiled the Egyptians.

37 ¶ And the children of Israel journeyed from [g]Rameses to Succoth, about [h]six hundred thousand on foot *that were* men, besides children.

38 [i]And a mixed multitude[5] went up also with them; and flocks and herds, *even* very much cattle.[6]

39 And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were [k]thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

40 ¶ Now the [l]sojourning[7] of the children of Israel, who dwelt in Egypt, *was* [m]four hundred and thirty years.[8]

41 And it came to pass, at the end of the four hundred and thirty years, even [n]the self-same day[9] it came to pass, that all the [o]hosts of the LORD went out from the land of Egypt.

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1 The passover was celebrated in the conclusion of the fourteenth day of this month, just before the beginning of the *fifteenth* day. For the next morning, when the Israelites, immediately after they had eaten the lamb, were hastened out of Egypt, was not part of the fourteenth day but of the fifteenth; as we read, Num. 32. 3.

2 This still makes the precept stricter; that they were not only to abstain from anything leavened, but not so much as to have it in their habitations. And to meet the letter of this precept in the fullest manner, the Jews, on the eve of this festival, institute the most rigorous search thro' every part of their houses, not only removing all leavened bread, but sweeping every part clean, that no crumb of bread shall be left that had any leaven in it. They searched even with candles. This was a token of the diligence with which believers should examine their heart and conduct, and put away all evil from them, before they celebrate divine ordinances.

g See on ver. 15.

h ver. 43, 48.

i ch. 3. 16; 17. 5; 19. 7; Nu. 11. 16.

k ver. 3; Nu. 9. 2-5; Jos. 5. 10; 2. Ki. 23. 21; 2 Ch. 30. 15-17; 35. 5, 6; Mat. 26. 17-19.

3 Or, *kid.* ver. 3; *marg.*

4 That is, the lamb which was called the paschal or passover lamb. The animal that was to be sacrificed on this occasion, got the name of the institution itself. Thus, the word *covenant*, is often put for the sacrifice offered in making the covenant; so the rock was Christ, 1 Co. 10. 4; *bread* and *wine* the *body* and *blood* of Christ. Mark 14. 22, 24. St Paul copies the expression, 1 Co. 5. 7. 'Christ our passover,' (that is, our paschal lamb) 'is sacrificed for us.'

l Le. 14. 6, 7; Nu. 19. 18; Ps. 51. 7; He. 9. 1, 14, 19; 12 24; 1 Pe. 1. 2.

5 Various renderings have been given to the original word here rendered hyssop. It is most probable that hyssop is the proper one. It was a type of the *purifying* virtue of the blood of Christ, Ps. 51. 7.

m Mat. 26. 30.

n See on ver. 12.

o 2 Sa. 24. 16; Is. 37. 36; Eze. 9. 6; 1 Co. 10. 10; He. 11. 28; Re. 7. 3; 9. 4.

p See on ver. 4; Ge. 17. 8-10.

q De. 4. 5; 12. 8, 9; 16. 5-9; Jos. 5. 10-12; Ps. 105. 44, 45.

r ch. 13. 8, 9, 14, 15; De. 6. 7; 11. 19; 32. 7; Jos. 4. 6, 7, 21-24; Ps. 78. 3-6; 145. 4; Is. 38. 19; Ep. 6. 4.

s See on ver. 11, 23; 34. 25; De. 16. 2, 5; 1 Co. 5. 7.

t ch. 4. 31; 34. 8; 1 Ch. 29. 20; 2 Ch. 20. 18; 29. 30; Ne. 8. 6.

u See on ver. 12; ch. 11. 4; 13. 15; Job 34. 20; 1 Th. 5. 2.

v Nu. 3. 13; 8. 17; 33. 4; Ps. 78. 51; 105. 36; 135. 8; 136. 10; He. 11. 28.

w ch. 4. 23; 11. 5.

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1 Heb. *house of the pit.* Is. 24. 22; 51. 14; Je. 38. 6, 13; Zec. 9. 11.

x See on ch. 11. 6; Pr. 21. 13; Am. 5. 17; Ja. 2. 13.

2 It is probable that Pharaoh only sent a message to Moses and Aaron, allowing, and requiring, Israel to depart; and that Moses never saw him again after he left him in anger, as before related, ch. 10. 28, 29; 11. 8.

y ch. 3. 19, 20; 6. 1; 11. 1, 8; Ps. 105. 38.

z See on ch. 10. 9.

a See on ch. 10. 26.

b ch. 8. 28; Ge. 27. 34, 38; Ezr. 6. 10.

c ch. 11. 1; Ps. 105. 38.

d Ge. 20. 3; Nu. 17. 12, 13.

3 Or, *dough.* ch. 8. 3.

e ch. 3. 22; 11. 2, 3; Ge. 15. 14; Ps. 105. 37.

4 See note, ch. 3. 22; 11. 2.

f ch. 3. 21; 11. 3; Ge. 39. 21; Pr. 16. 7; Da. 1. 9; Ac. 2. 47; 7. 10.

g ch. 1. 11; Ge. 47. 11.

h ch. 38. 26; Ge. 15. 5; 46. 3; Nu. 1. 46; 11. 21.

i Nu. 11. 4; Zec. 8. 23.

5 Heb. *a great mixture.*

6 It seems the Israelites made a general rendezvous at Rameses, and from thence marched to some distance, where they pitched their tents; for the word *Succoth*, signifies tents. The word rendered *men*, literally denotes *strong men*; and it is generally supposed, that not only the minors and women, but such men as were incapable of great exertion by reason of age, were excluded in this computation; and the subsequent numberings of the people confirm this supposition. So that the whole company could not be much less than two millions; an immense increase from seventy persons, in little more than two hundred years! 'The mixed multitude' might be those Egyptians, who, from oppression, discontent, connection by marriage, and the like, followed the Israelites. They afterwards became a snare to them. Nu. 11. 4.

k ver. 33. ch. 6. 1; 11. 1.

l Ac. 13. 17.

7 The word 'sojourning,' signifies not merely dwelling, but dwelling like strangers who are not in their own country, Ge. 21. 1; Ex. 28. 4.

m Ge. 15. 13; Ac. 7. 6; Ga. 3. 17.

8 From the first calling of Abraham, to the departure out of Egypt, exactly four hundred and thirty years seem to have passed. The Septuagint read it, 'the sojourning of Israel..in Egypt, and the land of Canaan.' But this is merely a comment, though a just one.—*Scott.*

n Ps. 102. 13; Da. 9. 24; Hab. 2. 3; John 7. 8; Ac. 1. 7.

9 The hosts, or orderly arrays of the people whom Jehovah had chosen for himself to be their king, went out in one day, or in that very day four hundred and thirty years after Abraham came to Canaan. So faithful was God to his promise.

o ch. 7. 4; Jos. 5. 14.

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42 It *is* a night[1] to be much [p]observed unto the LORD for bringing them out from the land of Egypt: this *is* that night of the LORD to be observed of all the children of Israel in their generations.

43 ¶ And the LORD said unto Moses and Aaron, This *is* the ordinance of the passover; [q]there shall no stranger eat thereof:

44 But every man's servant that is bought for money, when thou hast circumcised[r] him, then shall he eat thereof.

45 A foreigner and an hired servant shall not eat thereof.[2]

46 In [s]one house shall it be eaten: thou shalt not carry forth ought of the flesh abroad out of the house; [t]neither shall ye break a bone thereof.

47 [u]All the congregation of Israel shall keep it.[3]

48 And when [v]a stranger shall sojourn with thee, and will keep the passover to the LORD, [w]let all his males be circumcised, and then let him come near and keep it; and he [x]shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

49 [y]One law shall be to him that is home-born, and unto the stranger that sojourneth among you.

50 Thus did all the children of Israel: as[z] the LORD commanded Moses and Aaron, so did they.

51 And it came to pass the self-same day, *that* the LORD did bring the children of Israel out of the land of Egypt [a]by their armies.

CHAPTER XIII.

The first-born are sanctified to God, 1, 2. *The memorial of the passover is commanded,* 3—10. *The firstlings of man and beast are set apart to God,* 11—16. *The Israelites go out of Egypt, and carry Joseph's bones with them,* 17—19. *They come to Etham,* 20. *God guideth them by a pillar of a cloud, and a pillar of fire,* 21, 22.

AND the LORD spake unto Moses, saying,

2 [a]Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, *both* of man and of beast:[4] it *is* mine.

3 ¶ And Moses said unto the people, Remember[b] this day, in which ye came out from Egypt, [c]out of the house of bondage;[5] for by [d]strength of hand the LORD brought you out from this *place*: there[e] shall no leavened bread be eaten.

4 This day came ye out, in the month Abib.[f]

5 And it shall be, when the LORD [g]shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he [h]sware unto thy fathers to give thee, [i]a land flowing with milk and honey, that [k]thou shalt keep this service in this month.

6 [l]Seven days thou shalt eat unleavened bread, and in the seventh day *shall be* a feast to the LORD.

7 Unleavened bread shall be eaten seven days; and there shall [m]no leavened bread be seen with thee; neither shall there be leaven seen with thee in all thy quarters.[1]

8 And [n]thou shalt shew thy son[2] in that day, saying, *This is done* because of that *which* the LORD did unto me when I came forth out of Egypt.

9 And it shall be for [o]a sign unto thee upon thine hand, and for a memorial between thine eyes,[3] that the LORD's law [p]may be in thy mouth: for with a [q]strong hand hath the LORD brought thee out of Egypt.

10 Thou shalt therefore [r]keep this ordinance in his season from year to year.

11 ¶ And it shall be, when the LORD shall bring thee into the land of the Canaanites, [s]as he sware unto thee and to thy fathers, and shall give it thee,

12 That [t]thou shalt set[4] apart unto the LORD all that [u]openeth the matrix, and every firstling that cometh of a beast which thou hast; the males *shall be* the LORD's.

13 And every firstling [v]of an ass thou shalt redeem with a lamb;[5] and if thou wilt not redeem it, then thou shalt break his neck: and all the first-born of man among thy children [w]shalt thou redeem.

14 ¶ And it shall be, when [x]thy son asketh thee in time to come,[6] saying, What *is* this? that thou shalt say unto him, By strength of hand the LORD brought us out from Egypt, from the house of bondage:

15 And it came to pass, [y]when Pharaoh would hardly let us go, that [y]the LORD slew all the first-born in the land

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1 Heb. *a night of observations.*
p ver.14; De.16.1-6;
q ver. 48; Le. 22. 10; Nu. 9. 14; Ep. 2.12.
r Ge. 17. 12, 13, 23.
2 Every person in each household, including women and children, ate this first passover, none being excepted but uncircumcised males. The law was not yet given; and whatever traditional customs prevailed, no restriction is mentioned in this chapter in respect of *ceremonial uncleanness.* Yet afterwards, even before the ceremonial law had been explicitly given, we read of those. who 'being defiled by the dead body of a man, could not keep the passover on that day,' (Nu. 9. 6-8.) The ceremonially unclean therefore, were thenceforth excluded. The women and children were not indeed commanded to go up to the tabernacle, where alone it was celebrated; but when they did they joined in this sacred feast. It does not appear that any servant or stranger was compelled to be circumcised; but, till he was circumcised, he must not be allowed to eat the passover. This may intimate, that without regeneration, or 'the circumcision of the heart,' we cannot share the benefits of redemption by the death of Christ; and by parity of reason, we are not meet communicants at the Lord's table.—*Scott.*
s 1 Co. 12. 12; Ep. 2. 19-22.
t Nu. 9. 12; John 19. 33, 36.
u ver. 3, 6; Nu. 9. 13.
3 Heb. *do it.*
v ver. 43; Nu. 9. 14; 15. 15, 16.
w Ge.17.12; Eze. 44. 9; 47. 22.
x Ga. 3. 28; Co.3.11.
y Le. 24. 22; Nu. 15. 15, 16, 29.
z De. 4. 1, 2; 12. 32; Mat.7.24.25; 28. 20; John 2.5; 13. 17; 15. 14. Re. 22. 14.
a ver. 41; ch. 6. 26; 7. 4.

CHAP. XIII.

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a ver. 12-15; ch. 22. 29,30; 23. 19; 34. 19, 20; Le. 27.26; Nu.3. 13; 8. 16, 17; 18. 15; De.15. 19; Lu.2.23; He. 12. 23.
4 In remembrance of the destruction of the first-born of Egypt, both man and beast; and of the preservation of Israel, and their deliverance out of bondage by means of that judgment, the first-born males of the Israelites must be solemnly presented and dedicated to the Lord, and a price was appointed to be paid for their redemption. This represented their redemption by the atonement of Christ.
b ch.12.42; 20. 8; De. 5.15; 15.15; 16.3,12; 24. 18, 22; 1 Ch. 16. 12; Ps. 105. 5; Lu. 22. 19; 1 Co. 11. 24.
c ver. 14; ch. 20. 2; De. 5. 6; 6.12; 8.14; 13. 5, 10; Jos.24. 17; Ju. 6. 8.
5 Heb. *servants.*
d ch. 6. 1; De. 4. 34, 11.2,3; Ne.9 10; Ep. 1. 19.
e See on ch.12. 8, 15.

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f ch.23.15; 34.18; De. 16. 1.
g ch. 3. 8, 34.11; Ge. 15. 18-21; De. 7. 1; 12. 29; 19. 1; 26. 1; Jos. 24. 11.
h ch. 6. 8; 33. 1; Ge. 17.7,8; 22.16-18; 26. 3; 50.24; Nu. 14.16, 30; 32. 11.
i See on ch. 3. 17.
k See on ch. 12. 25.
l See on ch.12.15-20; 34. 18; Le. 23. 8.
m ch. 12. 19; Mat. 16. 6, 12.
1 We have already seen how very careful the Israelites were in searching their houses and purging them of leaven. 'On the arrival of Israel at Succoth, Moses seems to have again enforced the injunctions before given in Egypt, lest the people should forget them; and to show that these institutions were to be considered of perpetual obligation, especially after they were settled in the promised land; for they could not regularly observe them in the wilderness. . . . The first day of unleavened bread was particularly observed, in remembrance of Israel's setting out from Egypt on that day; & many expositors suppose, that they passed the Red sea on the seventh day, and that it was likewise the Sabbath-day.'
n See on ch. 12. 26, 27; De. 4. 9, 10; Ps. 44.1; 78. 3-8; Is. 38. 19; Ep. 6. 4.
2 It is interesting to observe the regard had to the young in the ends & uses of these institutions, that they might, in satisfying their natural curiosity, be instructed from generation to generation in the history of God's wonderful deliverance of their fathers. This is one great end and reason for the public administration of religious ordinances, which may be made highly profitable for the instruction of the young, and to remind all of their vows and obligations.
o ver.16; Nu. 15. 39; De. 6. 8; 11. 18, 19; Pr.1.9; 6.20-23; Is. 49. 16; Je. 22. 24; Mat. 23. 5.
3 In these ways the Israelites were wont to keep such things before them for their remembrance. Hence originated the phylacteries; and this is one of the passages the Jews still write on them.
p De.30.14; Jos.1.8; Is. 59. 21; Ro. 10. 8.
q ver.3; ch.6.6. Jos. 1.9; Ne.1.10; Ps.89. 13; Is. 27. 1; 40. 10; 51.9; Joel 2.11; Re. 18. 8.
r ch. 12.14,24; 23.15; Le. 23.6; De. 16. 3, 4; 1 Co. 11. 26.
s See on ver. 5.
t See on ver. 2.
4 Heb. *cause to pass over.*
u ch.34.19; Nu.3.12; 18. 15.
v ch. 34. 20; Nu. 18. 15-17.
5 Or, *kid,* ch. 12. 3, 21. *Margins.*
w Nu. 3. 45-51; Re. 14. 4.
x See on ch. 12. 26; De. 6. 20-24; Jos.4. 6, 21-24; Ps. 145. 4.
6 Heb. *to-morrow,* Ge. 30. 33; De. 6. 20; Jos. 4.6; 22. 24. *Margins.*
y See on ch. 12, 29.

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of Egypt, both the first-born of man, and the first-born of beast: [z]therefore I sacrifice to the LORD all that openeth the matrix, being males; but all the first-born of my children[1] I redeem.

16 And it shall be for [a]a token upon thine hand, [b]and for frontlets between thine eyes:[2] [c]for by strength of hand the LORD brought us forth out of Egypt.

17 ¶ And it came to pass, when Pharaoh had let the people go, that God led them not *through* the way of the land of the Philistines, although that *was* near;[3] for God said, Lest peradventure [d]the people repent when they see war, and they [e]return to Egypt:

18 But God [f]led the people about, *through* the way of the wilderness of the Red sea. And the children of Israel went up [4]harnessed[5] out of the land of Egypt.

19 And Moses took the bones of Joseph with him: [g]for he had straitly sworn the children of Israel, saying, God[h] will surely visit you; and ye shall carry up my bones away hence with you.

20 ¶ And [i]they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.

21 And [k]the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light, to go by day and night.

22 He [l]took not away the pillar of the cloud by day, nor the [m]pillar of fire by night,[6] *from* before the people.

CHAPTER XIV.

God instructeth the Israelites in their journey, 1—4. *Pharaoh pursueth after them,* 5—9. *The Israelites murmur,* 10—12. *Moses comforteth them,* 13, 14. *God instructeth Moses,* 15—18. *The cloud removeth behind the camp,* 19, 20. *The Israelites pass through the Red sea, which drowneth the Egyptians,* 21—31.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, that[a] they turn and encamp before Pihahiroth, between [b]Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea.

3 For [c]Pharaoh will say of the children of Israel, [d]They *are* entangled in the land, the wilderness hath shut them in.

4 And [e]I will harden Pharaoh's heart, that he shall follow after them; [f]and I will be honoured upon Pharaoh, and upon all his host; [g]that the Egyptians may know that I *am* the LORD. And they did so.

5 ¶ And it was told the king of Egypt that the people fled: and [h]the heart of Pharaoh and of his servants was turned against the people, and they said, [i]Why have we done this, that we have let Israel go from serving us?

6 And he made ready his chariot, and took his people with him.

7 And he took [k]six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.

8 And [l]the LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out [m]with an high hand.

9 But [n]the Egyptians pursued after them, (all the horses *and* chariots of Pharaoh, and his horsemen,[1] and his army,) and overtook them [o]encamping by the sea, beside Pi-hahiroth, before Baal-zephon.

10 ¶ And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; [p]and they were sore afraid: and the children of Israel [q]cried out unto the LORD.

11 And they said unto Moses, [r]Because *there were* no graves in Egypt, hast thou taken us away to die in the wilderness?[2] [s]Wherefore hast thou dealt thus with us, to carry us forth out of Egypt?

12 [t]*Is* not this the word that we did tell thee in Egypt, saying, [u]Let us alone, that we may serve the Egyptians? [v]For *it had been* better for us to serve the Egyptians, than that we should die in the wilderness.

13 ¶ And Moses said unto the people, [w]Fear ye not, stand still, and [x]see the salvation of the LORD, which he will shew to you to-day: for the [3]Egyptians whom ye have seen to-day, [y]ye shall see them again no more for ever.

14 [z]The LORD shall fight for you, and ye shall hold your peace.[4]

15 ¶ And the LORD said unto Moses, [a]Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward:

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x See on ver. 12.
1 The first-born males alone were thus set apart for God; if a female preceded, the first succeeding male was not considered as the first-born. The firstling males of such animals as were appointed for sacrifice, were offered at the altar, but others must either be exchanged or killed. The ass, as being common, is put for all unclean beasts.
a ver. 9; See on ch. 12. 13.
b De. 6. 7-9; 11. 18.
2 The sign upon the hand is an allusion to the artificial modes of fixing something on it, or making some mark or impression upon it to aid the memory. The frontlets were fixed on the forehead. It was customary to write upon them certain texts, such as Ex. 13. 2-10, 11-16; De. 6. 4-9; 11. 13-21; which they superstitiously used as amulets or charms, tied to the forehead, or the hand or arm.
c ver. 9, 14.
3 The direct road from Egypt to Canaan was only a few, probably three days' march, and was frequently traversed by the sons of Jacob. God, with great wisdom, led the Israelites, however, round about; subjected them to long hardships, lest, on being encountered by the hardy, and well trained Philistines, they should be immediately discouraged & flee before the enemy. God, therefore, led them round about much more to the south, towards the banks of the Red sea.
d ch. 14. 11, 12; Nu. 14.1-4; De.20 8; Ju. 7. 3; Lu. 14. 27-32; Ac. 13. 13; 15. 38; 1 Co. 10. 13.
e ch.16.2,3; Ne.9.17; Ac. 7. 39.
f ch. 14.2; Nu. 33.6-8; Ps. 107. 7.
4 Or, *by five in a rank*, ch. 12. 51. *Marg.*
5 This word, rendered in the margin, 'by five in a rank,' most probably means in exact & orderly array. The Psalmist says, Ps. 105. 37, 'There was not one feeble person among their tribes.'
g Ge. 50. 24, 25; Jos. 24. 32; Ac. 7. 16.
h ch.4.31; Ge. 48.21; Lu. 1. 68; 7. 16.
i Nu. 33. 5, 6.
k ch.14.19-24;40.34-38; Nu. 9.15-22; 10. 34; 14.14; De. 1.33; Ne. 9.12, 19; Ps.78. 14; 99.7; 105. 39; Is. 4. 5, 6; 1 Co. 10. 1,2.
l Ps. 121. 5-8.
m Re. 10. 1.
6 These were the tokens of the divine presence and protection. God adapts the aspects of his providence to the necessities of his people.

CHAP. XIV.

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a ver.9; ch.13.17,18; Nu. 33. 7.
b Je.44.1;46.14.Eze. 29. 10. *Heb.*
c ch. 7. 3, 4; De. 31. 21; Ps. 139. 2, 4; Eze. 38. 10, 11, 17; Ac. 4. 28.
d Ju. 16.2; 1 Sa.23.7, 23; Ps.71.11; Je.20. 10.
e ver. 8. 17. See on ch. 4.21; 7. 3, 13,14; Ro. 11. 8.

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f ver.18; ch.9.16; 15. 10, 11, 14-16, 18. 11; Ne.9.10; Is.2.11,12; Eze.20.9; 28.22; 39. 13; Da.4.30-37; Ro. 9. 17, 22, 23; Re. 19. 1-6.
g See on ch. 7. 17.
h ch. 12. 33; Ps. 105. 25.
i Je. 34. 10-17; Lu. 11. 24-26; 2 Pe. 2. 20-22.
k ver. 23; ch. 15. 4; Jos.17.16-18; Ju. 4. 3,15; Ps.20.7;68.17; Is. 37. 24.
l See on ver. 4.
m ch. 6.1; 13.9,16,18; Nu.33.3; De.32.27, Ps.89.13; Ac.13.17.
n ch. 15. 9; Jos.24.6.
1 The Egyptians early employed wheel carriages; & Egypt was early famous for its breed of horses, which they trained for chariots and employed in war. The warrior stood in the low carriage, guided the horses, and carried the bow, the javelin, and a small crooked sword. He fixed the heads, or attached the bodies, of those he had slain, to his chariot. Such was the fate prepared for the Israelites.
o See on ver. 2.
p Ps. 53. 5; Is. 7. 2; 8. 12, 13; 51. 12, 13; Mat. 8.26; 14.30,31.
q Jos. 24. 7; 2Ch. 18. 31; Ne. 9. 9; Ps.34. 17; 107. 6, 13, 19, 28; Is. 26. 16; Je.22.23; Mat. 8. 25.
r ch.15.23,24; 16.2,3; 17.2,3; Nu.11.1; 14. 1-4; 16. 41; Ps. 106. 7, 8.
2 The poor Israelites seeing their desperate condition, and knowing what awaited them if conquered, now murmur against Moses; repent their departure from Egypt, and forget the works of Jehovah.
s ch. 5. 22; Ge. 43. 6; Nu. 11. 15.
t ch. 5. 21; 6. 9.
u Ho. 4. 17; Mar. 1. 24; 5. 7; 17, 18.
v Jonah 4. 3, 8.
w Nu.14.9; De.20.3; 2 Ki. 6. 16; 2 Ch.20. 15,17; Ps.27.1,2; 46. 1-3; Is.26.3; 30. 15; 35.4; 41.10,14; Mat. 28. 5.
x ver. 30; ch. xv.; 1 Ch. 11. 14. *Marg.* Is. 43. 11; Je. 3. 23; La.3.26; Ho.13.4,9; Hab. 3. 8, 13.
3 Or, *for whereas ye have seen the Egyptians to-day*, &c.
y ver. 30; ch. 15. 4, 5, 10, 19, 21.
z ver. 25; ch. 15. 3; De.1.30; 3.22; 20.4; Jos.10.10,14,42; 23. 3; Ju. 5. 20; 2 Ch. 20. 17, 29; Ne. 4.20; Is. 31. 4, 5.
4 Moses, in all the calmness of an exalted faith, answers the murmurs of the Israelites with the utmost composure, and assures them that they have nothing to do but patiently to wait and see the wonderful deliverance God would work out for them. This would be the last time they should behold the Egyptians as formidable enemies on the way to Canaan; and it is a singular fact, that so completely were the Egyptians subdued by the overthrow of their hosts in the Red sea, that they never again assailed the Israelites during the forty years that they wandered in the wilderness.
a Jos. 7. 10; Ezr. 10. 4 5.

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16 But [b]lift thou up thy rod, and stretch out thine hand over the sea, and divide it; [c]and the children of Israel shall go on dry *ground* through the midst of the sea.

17 And [d]I, behold, [e]I will harden the hearts of the Egyptians, and they shall follow them: [f]and I will get me honour upon Pharaoh,[1] and upon all his host, upon his chariots, and upon his horsemen.

18 And the Egyptians shall [g]know that I *am* the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

19 ¶ And [h]the angel of God,[2] which went before the camp of Israel, removed, and went behind them; [i]and the pillar of the cloud went from before their face, and stood behind them.

20 And it came between the camp of the Egyptians and the camp of Israel; and it was [k]a cloud and darkness *to them*, but it gave light by night *to these:* so that the one came not near the other all the night.

21 ¶ And Moses stretched out his hand over the sea; and [l]the LORD caused the sea to go *back* by a strong east wind all the night, and made the sea dry *land*, and the waters were divided.

22 And [m]the children of Israel went into the midst of the sea upon the dry *ground:* and the waters *were* [n]a wall unto them on their right hand, and on their left.[3]

23 ¶ And [o]the Egyptians pursued, and went in after them to the midst of the sea, *even* all Pharaoh's horses, his chariots, and his horsemen.

24 And it came to pass, [p]that, in the morning-watch,[4] the LORD [q]looked unto the host of the Egyptians [r]through the pillar of fire, and of the cloud, [s]and troubled the host of the Egyptians,

25 And [t]took off their chariot-wheels, that they drave them heavily:[5] so that the Egyptians said, [u]Let us flee from the face of Israel; [v]for the LORD fighteth for them[6] against the Egyptians.

26 ¶ And the LORD said unto Moses,[7] Stretch [w]out thine hand over the sea, that [x]the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

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b ver. 21, 26; ch. 4.2, 17, 20; 7. 9, 19.
c See on ver. 21, 22.
d Ge. 6. 17; 9. 9; Le. 26.28; De.32.39; Is. 48. 15; 51.12; Je.23. 39; Eze.5.8; 6.3;34. 11, 20; Ho. 5. 14.
e See on ch. 4. 23; 7. 3, 13, 14.
f ver. 18. See on ver. 4.
1 The great design of these events, and of God's judgments on the Egyptians who had joined with their ruler in resisting the Almighty, was to show forth the glory of the Divine Majesty, as the supreme and only Jehovah.
g See on ch. 7. 5. 17.
h ver. 24, ch. 13. 21; 23.20,21;32.34: Nu. 20. 16; Is. 63.9; Ac. 7. 38.
2 Doubtless the great Angel of the Covenant, the Eternal Son of God.
i See on ch. 13. 21, 22.
k Ps. 18.11; Pr.4.18, 19; Is. 8.14; 2 Co. 2. 15, 16.
l ch. 15.8; Jos. 3. 13-16; 4. 23; Ne. 9. 11; Job 26.12; Ps. 66.6; 74.13; 78.13; 106.7-10; 114. 3-5; 136.13; Is.51. 10,15; 63. 12.
m Nu. 33.8; 1 Co. 10. 1; He. 11. 29.
n ch. 15.8; Hab. 3.8, 9; Zec. 2. 5.
3 It is perfectly clear from the terms in which all this is narrated, the manner in which it was celebrated in after ages, and the traditions among neighbouring nations, that this dividing of the waters was a stupendous miracle. The east wind probably was sent to dry the bed of the sea.
o ver.17; ch.15.9,19; 1 Ki. 22.20; Ec. 9.3; Is. 14. 24-27.
p 1 Sa. 11. 11.
4 A *watch* was the fourth part of the time from sun-setting to sun-rising; so called from soldiers keeping guard by night, who being changed four times during the night, the periods came to be called watches.—*Dodd.* The morning watch was about three hours before sun-rise.
q Job 40. 12; Ps. 18. 13,14; 77.16-19;104. 32.
r ver. 19, 20.
s ver. 25; Job 22. 13; 23.15, 16; 34. 20, 29; Ps. 48. 5.
t Ju. 4. 15; Ps. 46. 9; 76. 6; Je. 51. 21.
5 Or, *and made them to go heavily.*
u Job 11. 20; 20. 24; 27. 22; Ps. 68. 12; Am.1.14; 5.19; 9.1.
v See on ver. 14; De. 3. 22; 1 Sa. 4. 7. 8.
6 God seems to have turned to the Egyptians the fiery part of the cloud, and sent thunder and lightning and tempest, and terrified the Egyptians; & getting into confusion, both men & horses, their chariot wheels were broken, and the Egyptians were convinced that this was the doing of Jehovah; and they wished to flee from the face of Israel, but God arrested their progress by a terrible destruction.
w ch. 7.19; 8 5; Mat. 8. 27.
x ch. 1. 22; Ju.1.6,7; Mat. 7.2; Ja. 2. 13; Re. 16. 6.
7 Spake to him out of the cloud, where was the Shechinah or token of his presence.

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y ver.21,22;15.10,19; Jos. 4. 18.
z ch.15. 1-7,21; Ju.5. 20, 21.
1 Heb. *shook off.*
a De. 11. 4. Ps. 78. 53; Hab.3.8-10; He. 11. 29.
b ver.13; 2Ch.20.24; Ps.106.9-11;136.15.
c Job 38.8-11: Ps.66. 6,7; 77.19,20; Is.43. 2;51.10,13;63.12,13.
d Jos. 3. 16.
e ver. 13; 1Sa.14.23; 2 Ch.32.22; Is.63.9; Jude 5.
f Ps. 58. 10; 91.8; 92. 9-11.
2 Heb. *hand.*
g 1 Sa.12.18; Ps.119. 120.
h ch. 4.31;19.9;2Ch. 20.20; Ps.106.12,13; Lu.8.13; John 2.11. 23-25; 8. 30-32; 11. 45; Ac. 8. 13.

CHAP. XV.

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a Ju. 5. 1, &c.; 2 Sa. 22. 1, &c.; Ps. 106. 12; 107. 8, 15, 21, 22; Is. 12. 1, &c.; 51.10, 11; Re. 15. 3.
3 This song of the passage of the Red sea, is, with the exception of certain portions of Genesis, the oldest poem extant. It is not surpassed, if equalled, in boldness of imagery, sublimity of sentiment, or dignity and splendour of style & language. Lowth says, 'it is the most perfect example of that species of the sublime which is wholly dependent on the greatness of the conceptions, and the dignity of the language,' &c. The sacred hymns of the Hebrews were alternately sung by opposite choirs. The one choir usually performed the hymn itself, while the other sung a particular distich which was regularly interposed at stated intervals; see ver. 20. Miriam responded to the choir of men.
b ver. 21; ch. 14. 17, 18, 27; 18. 11; 1 Co.2. 15.
c Ps.18.1,2; 28.8; 59. 17; 62. 6, 7; 118. 14; Hab. 3. 17-19; Phil. 4. 13.
d De. 10. 21; Ps. 22. 3; 109. 1; Re. 15. 3.
e ch. 14. 13; 2 Sa. 22. 51; Ps. 68.20; Is.12. 2; 45. 17; 49.6; Je.3. 23; Lu. 1. 77; 2. 30; John 4.22; Ac.4.12; Re. 19. 1.
f ch. 4. 22; Ge. 17. 7; Ps. 22.10; Je.31.33; 32. 38; Zec. 13. 9.
g ch.40.34; Ge.28.21, 22; 2Sa.7.5; Ps 132. 5; Is.66.1;2Co.5.19; Ep. 2. 22; Co. 2. 9.
h See on ch. 3.15,16.
i Ps. 18. 46; 30.1; 34. 3;99.5,9;118.28;145. 1; Is. 25. 1; John 5. 23; Phil. 2. 11; Re. 5. 9-14.
k Ps. 24. 8; Re. 19. 11-21.
l See on ch. 3.13.15; 6. 3, 6; Ps. 83.18; Is. 42. 8.
m ch. 14. 13-28.
n ch. 14. 7.
o ch. 14. 28; Eze. 27. 34; Jonah 2.2; Mic. 7. 19; Mat. 18. 6.
p Ne.9.11; Je. 51.63, 64; Re. 18. 21.
q ver. 11; 1Ch.29.11, 12; Ps. 17. 7; 44. 3; 60. 5; 74. 11; 77. 10; 89. 8-13; 98. 1; 118. 15,16; Is.51.9;52.10; Mat. 6. 13.
r Ps.2.9; Is.30.14; Je. 13. 14; Re. 2. 27.
s ch.9.16; De. 33.26; Ps. 148.13; Is. 5.16; Je. 10. 6.
t Is. 37. 17, 23, 29, 36, 38; Mic. 4. 11; Na. 1.9-12; Zec.2.8; 14. 3, 8; Ac. 9. 4
u Ps.59.13; 83.13; Is. 5. 24; 47. 14; Na. 1. 10; Mal. 4. 1.
v ch. 14. 21; 2 Sa. 22. 16; Job 4.9; Is.11.4; 37. 7, 2 Th. 2. 8.

27 And Moses stretched forth his hand over the sea, [y]and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; [z]and the LORD [1]overthrew the Egyptians in the midst of the sea.

28 And [a]the waters returned, and covered the chariots, and the horsemen, *and* all the host of Pharaoh that came into the sea after them: there [b]remained not so much as one of them.

29 But the children of Israel [c]walked upon dry *land* in the midst of the sea; and the waters *were* [d]a wall unto them on their right hand, and on their left.

30 Thus [e]the LORD saved Israel that day out of the hand of the Egyptians; and Israel [f]saw the Egyptians dead upon the sea-shore.

31 And Israel saw that great [2]work which the LORD did upon the Egyptians; and the people [g]feared the LORD, and [h]believed the LORD, and his servant Moses.

CHAPTER XV.

Moses' song, 1—19. *Miriam and the women join in it,* 20, 21. *The people want water,* 22. *The waters at Marah are bitter; a tree sweeteneth them,* 23—26. *They remove to Elim,* 27.

THEN [a]sang Moses and the children of Israel this song[3] unto the LORD, and spake, saying, I will sing unto the LORD, [b]for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

2 The LORD *is* my [c]strength and [d]song, and he is become [e]my salvation: he *is* [f]my God, and I will prepare him [g]an habitation; my [h]father's God, and I will [i]exalt him.

3 The LORD *is* [k]a man of war: [l]the LORD *is* his name.

4 Pharaoh's [m]chariots and his host hath he cast into the sea: his [n]chosen captains also are drowned in the Red sea.

5 The [o]depths have covered them: [p]they sank into the bottom as a stone.

6 Thy [q]right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath [r]dashed in pieces the enemy.

7 And in [s]the greatness of thine excellency thou hast overthrown [t]them that rose up against thee: thou sentest forth thy wrath, *which* [u]consumed them as stubble.

8 And with the [v]blast of thy nostrils

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the waters were gathered together, the[w] floods stood upright as an heap, *and* the depths were congealed[1] in the heart of the sea.

9 The enemy said, [x]I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them.[2]

10 Thou didst [y]blow with thy wind, the[z] sea covered them; [a]they sank as lead in the mighty waters.

11 Who *is* [b]like unto thee, O LORD, among the gods?[3] who *is* like thee, glorious[c] in holiness, [d]fearful *in* praises, doing wonders?

12 Thou [e]stretchedst out thy right hand, the earth swallowed them.

13 Thou [f]in thy mercy hast [g]led forth the people *which* thou hast redeemed: thou hast [h]guided *them* in thy strength unto thy [i]holy habitation.

14 The people shall [k]hear, *and* be afraid: sorrow shall take hold on the inhabitants [l]of Palestina.

15 Then the [m]dukes of Edom shall be amazed; the mighty men [n]of Moab, trembling shall take hold upon them: all[o] the inhabitants of Canaan shall melt[p] away.

16 Fear and [q]dread shall fall upon them: by the greatness of thine arm they shall be *as* [r]still as a stone;[4] till thy people pass over, O LORD, till the people pass over, [s]*which* thou hast purchased.

17 Thou shalt bring them in, and plant[t] them in the [u]mountain of thine inheritance,[5] *in* the place, O LORD, *which* thou hast made for thee to dwell in; *in* the sanctuary, O LORD, *which* thy hands have established.

18 The [v]LORD shall reign for ever and ever.[6]

19 For the [w]horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD [x]brought again the waters of the sea upon them: but the children of Israel went on dry *land* in the midst of the sea.

20 ¶ And Miriam the [y]prophetess,[7] the [z]sister of Aaron, took a timbrel in her hand; and [a]all the women went out after her with timbrels and with dances.

21 And Miriam [b]answered them,

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[w] See on ch. 14. 22; Ps.78.13; Hab.3.10.
1 Stood up as if frozen into solid masses.
[x] Ju. 5.30; 1 Ki.19.2; 20. 10; Is. 10. 8-13; 36. 20; Hab. 3. 14; Lu. 11. 22.
2 Or, *repossess*, ch. 14. 5, 9.
[y] ch. 14. 21; Ge. 8.1; Ps. 74. 13,14; 135.7; 147.18; Is.11.15; Je. 10. 13; Am. 4. 13; Mat. 8. 27.
[z] De. 11. 4.
[a] See on ver. 5.
[b] De. 3. 24; 33. 26; 1 Sa. 2.2; 2 Sa.7.22; 1 Ki. 8. 23; Ps. 35.10; 77. 19, 86. 8; 89.6-8; Is. 40. 18,25; Je. 10. 6, 16; 49. 19.
3 Or, *mighty ones*. The 'mighty ones' of the earth, or the gods of the heathen, are not once to be compared with Jehovah, who showed such marvels.
[c] Le.19.2; Ps. 89.18; 145.17; Is.6.3; 30.11; 57.15; 1 Pe.1.15,16; Re. 4. 8.
[d] Ps.66.5; 89.5,7; 90. 11; 119.120; Is.64.2, 3; Je.10.7; Lu.12.5; He. 12. 28, 29; Re. 15.4; 19. 1-6.
[e] See on ver. 6.
[f] Ge. 19. 16; Ep.2. 4.
[g] Ps.77.14,15; 78.52, 53; 106. 9; Is. 63. 12, 13; Je. 2. 6.
[h] 1 Pe. 1. 5.
[i] Ps. 78. 54.
[k] Nu. 14. 14: 22. 5; De. 2.4,25; Jos.2.9, 10; 9. 24; Ps. 48. 6.
[l] Is. 14. 29, 31.
[m] Ge. 36.40; Nu.20. 14-21; 1 Ch.1.51-54.
[n] Nu. 22. 3-5; Hab. 3. 7.
[o] Jos. 2. 11; 5. 1.
[p] De. 20.8; Jos. 2. 9. *Marg.* 14. 8; 1 Sa. 14. 16; 2 Sa. 17. 10; Ps. 68. 2; Is. 13. 7; 19.1; Eze.21.7; Na. 2. 10.
[q] De. 11. 25.
[r] ch. 11; 7; 1 Sa. 2.9; 25. 37.
4 The nations should be petrified with terror at the report of God's great deliverance of his people, & destruction of their enemies; and so it came to pass; see marg. references.
[s] ch.19.5,6; De.32.6; 2 Sa. 7.23; Ps. 74.2; Is.43.1-3; 51.10; Je. 31. 11; Ac. 20. 28, Ti. 2. 14; 1 Pe. 2.9; 2 Pe. 2. 1.
[t] Ps. 44. 2; 78. 54,55; 80.8; Is.5.1-4; Je.2. 21; 32. 41.
[u] Ps.78.54,68,69; Je. 31. 23.
5 'Inheritance,' and 'sanctuary,' and 'holy habitation,' in the 13th verse, denote the land of Canaan, because God had chosen it for his special residence, to manifest his presence and glory; & Moses, in the certainty of faith, speaks of it as already done.
[v] Ps. 10. 16; 146. 10; Is. 57. 15; Da. 2.44; 7.14; Mat.6.13; Re. 11. 15-17.
6 Literally, to time concealed and onward, rendered by the LXX, 'reigning *over* eternity, and *unto* eternity, and *beyond*.'
[w] ch.14.23; Pr.21.31.
[x] ch. 14. 28, 29; He. 11.29.
[y] Ju. 4. 4; 1 Sa. 10.5; 2 Ki. 22. 14; Lu. 2. 36; Ac. 21. 9; 1 Co. 11. 5; 14. 34.
7 It is probable that Miriam, or Mary, was instructress of the women, as Moses and Aaron of the men; and she seems to have laid claim to the prophetic character. See ref.
[z] ch.2.4; Nu.12.1; 20. 1; 26. 59; Mic 6. 4.
[a] Ju. 11. 34; 1 Sa.18. 6; 2 Sa. 6.14; Ps.68. 25; 149. 3; 150. 4.
[b] 1 Sa. 18. 7; 2 Ch. 5. 13; Ps. 24. 7-10; cxxxiv.

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[c] See on ver.1; Ju.5. 3; Is. 5. 1; Re. 7.10-12; 5. 9; 14. 3; 15. 3; 19. 1-6.
[d] Ge. 16. 7; 25. 18; 1 Sa. 15. 7.
1 On the coast of the Red sea, on the way to Sinai. In a large sense this phrase was applied to the whole of the desert between Palestine and Egypt.
[e] ch. 3. 18.
[f] Nu. 33. 8.
2 That is, *Bitterness*, Ru. 1. 20. So called from the bitterness of its waters. Some such wells of bitter brackish water are yet found in those regions, but it is by no means agreed which was the Marah of this passage. Complaints of the bitterness of the waters may still be heard from the Egyptian peasants, accustomed to the sweet waters of the Nile.
[g] ch. 14. 11; 16.2,8,9; 17. 3,4; Nu. 11. 1-6; 14.1-4; 16.11,41; 17. 10; 20.2-5; 21.5; 1 Co. 10. 10; Phil. 2. 14; Jude 16.
[h] ch. 17.3; Ps. 78.19, 20; Mat. 6. 25.
[i] ch. 14. 10; 17.4; Ps. 50. 15; 91. 15; 99. 6; Je. 15. 1.
[k] 2 Ki. 2. 21; 4. 41; 1 Co. 1. 18.
[l] Jos. 24. 21-25.
[m] ch. 16. 4; De. 8. 2, 16; 13.3; Ju. 2.22; 3. 1,4; Ps. 66.10; 81.7; Pr. 17. 3; Je. 9. 7; 1 Pe. 1. 6, 7.
[n] Le. 26.3-13; De.7. 12, 13; 28. 1-15.
[o] De. 12. 28; 13.18; 1 Ki. 11. 33. 38; 2 Ki. 22. 2; Eze. 18. 5.
[p] ch. 9. 10, 11; 12.29; De. 7. 15; 28. 27,60.
[q] ch. 23. 25; 2 Ki. 20. 5; Job 5.18, Ps. 41. 3,4; 103.3; 147.3; Is. 57.18; Je.8.22; 33.6; Ho.6.1; Ja.5.11-16.
[r] Nu. 33. 9; Is. 12.3; Eze.47.12; Re.7.17; 22. 2.
3 The presence of the palm is a sure sign of water. 'It is remarkable that the number answers to the twelve patriarchs and the seventy elders, and to the twelve apostles & the seventy disciples.'—*Scott.*

CHAP. XVI.

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[a] ch. 15. 27; Nu. 33. 10-12.
[b] ch.17.1; Nu. 33.12; Eze. 30. 15, 16.
4 We are informed in another place, (Nu. 33. 10-12,) that the Israelites marched back to the Red sea, when they left Elim. Perhaps the Lord saw good to lead them thither again; in order to remind them of his past mercies, and to renew the impressions made at first on their mind, which were in great measure erased at Marah. They however arrived in the desert of Sin, not far from Sinai, exactly a month after they set off from Egypt.—*Scott.*
[c] See on ch. 15. 24; Ge. 19. 4; Ps. 106 7, 13, 25; 1 Co. 10. 10.
[d] Nu. 20. 3-5; De. 28. 67; Jos. 7. 7; 2 Sa. 18. 33; Ac. 26. 29; 1 Co. 4. 8; 2 Co. 11. 1.
[e] Nu. 11. 15; 14. 2; Job 3. 1, 10, 20; Je. 20. 14-18; Jonah 4. 8, 9.
[f] ch. 2.23; Nu.11.4,5.
5 It is distressing to see their ingratitude & unbelief after all the mighty works of the Lord. Are we better than they? No, in no wise.

[c]Sing ye to the LORD, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.

22 ¶ So Moses brought Israel from the Red sea; and they went out into the [d]wilderness of Shur;[1] and they went [e]three days in the wilderness, and found no water.

23 ¶ And when they came to [f]Marah, they could not drink of the waters of Marah, for they *were* bitter: therefore the name of it was called Marah.[2]

24 And the people [g]murmured against Moses, saying, [h]What shall we drink?

25 And he [i]cried unto the LORD; and the LORD shewed him [k]a tree, *which* when he had cast into the waters, the waters were made sweet: there he made for them [l]a statute and an ordinance, and there he [m]proved them,

26 And said, [n]If thou wilt diligently hearken to the voice of the LORD thy God, [o]and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these [p]diseases upon thee, which I have brought upon the Egyptians: [q]for I *am* the LORD that healeth thee.

27 ¶ And they came to [r]Elim, where *were* twelve wells of water, and threescore and ten palm-trees:[3] and they encamped there by the waters.

CHAPTER XVI.

The Israelites come to Sin, and murmur for want of bread, 1—3. *God promiseth them bread and flesh from heaven,* 4—12. *Quails and manna are sent,* 13—15. *The ordering of the manna,* 16—26. *It was not to be found on the sabbath,* 27—31. *An omer of it is preserved,* 32—36.

AND they [a]took their journey from Elim; and all the congregation of the children of Israel came unto the wilderness of [b]Sin, which *is* between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.[4]

2 And the [c]whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness.

3 And the children of Israel said unto them, [d]Would to God [e]we had died by the hand of the LORD in the land of Egypt, when we sat by the [f]flesh-pots, *and* when we did eat bread to the full! for ye have brought us forth

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into this wilderness, [g]to kill this whole assembly with [h]hunger.

4 ¶ Then said the LORD unto Moses, Behold, [i]I will rain bread from heaven for you; and the people shall go out and gather a certain rate[1] every day, that I may [k]prove them, whether they will walk in my law, or no.[2]

5 And it shall come to pass, that on the sixth day they shall [l]prepare *that* which they bring in; [m]and it shall be twice as much as they gather daily.[3]

6 And Moses and Aaron said unto all the children of Israel, At [n]even, then ye shall know that [o]the LORD hath brought you out from the land of Egypt.

7 And in [p]the morning, then [q]ye shall see the glory[4] of the LORD; for that he heareth your murmurings against the LORD: and [r]what *are* we, that ye murmur against us?

8 And Moses said, *This shall be*, when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that [s]the LORD heareth your murmurings which ye murmur against him: and what *are* we? your murmurings *are* not against us, but [t]against the LORD.[5]

9 ¶ And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, [u]Come near before the LORD: for he hath [v]heard your murmurings.

10 And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, [w]that they looked toward the wilderness, and, behold, the glory of the LORD [x]appeared in the cloud.[6]

11 ¶ And the LORD spake unto Moses, saying,

12 I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and [y]ye shall know that I *am* the LORD your God.

13 And it came to pass, that at even the[z] quails[7] came up, and covered the camp; and in the morning the dew lay round about the host.

14 And when [a]the dew that lay was gone up, behold, upon the face of the wilderness *there lay* a small round thing, *as* small as [b]the hoar frost on the ground.

15 And when the children of Israel saw *it*, they said one to another, It [1]*is* [c]manna:[2] for they wist not what it *was*. And Moses said unto them, [d]This *is* the bread which the LORD hath given you to eat.

16 ¶ This *is* the thing which the LORD hath commanded, Gather of it every man according to his eating, an [e]omer for every man,[3] *according to* the number of your persons;[4] take ye every man for *them* which *are* in his tents.

17 And the children of Israel did so, and gathered, some more, some less.

18 And when they did mete *it* with an omer, [f]he that gathered much had nothing over, and he that gathered little had no lack: they gathered every man according to his eating.[5]

19 And Moses said, Let no man [g]leave of it till the morning.[6]

20 Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it [h]bred worms, and stank: [i]and Moses was wroth with them.

21 And they gathered it every [k]morning, every man according to his eating: and when the sun waxed hot, it melted.

22 ¶ And it came to pass, *that* [l]on the sixth day[4] they gathered twice as much bread, two omers for one *man:* and all the rulers of the congregation came and told Moses.

23 And he said unto them, This *is that* which the LORD hath said, Tomorrow *is* the [m]rest of the holy sabbath unto the LORD: [n]bake *that* which ye will bake *to-day*, and seethe that ye will seethe; and that which remaineth over lay up for you, to be kept until the morning.

24 And they laid it up till the morning, as Moses bade; [o]and it did not stink, neither was there any worm therein.

25 And Moses said, Eat that today; for to-day *is* [p]a sabbath unto the LORD: to-day ye shall not find it in the field.

26 [q]Six days ye shall gather it; but on the seventh day, *which is* the sabbath, in it there shall be none.

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g ch. 5.21; 17.3; Nu. 16. 13, 41.
h De.8.3;Je.2.6;La. 4. 9.
i Ps. 78. 24; 105. 40; John 6. 31,32; 1 Co. 10. 3.
1 Heb. *the portion of a day in his day.* Ne.11. 23; Pr.30.8; Mat.6.11,32,33; Lu. 11. 3.
k See on ch. 15. 25; Jos. 24. 15.
2 They profess that it is their distress that makes them murmur. God is about miraculously to supply their wants, and thus to prove, that when they murmur, it is through their perverse wickedness. The manna came down from heaven as rain or dew, and so appeared on the ground. It might therefore be called 'bread from heaven.' It was a type of Christ the true Bread; 'the living Bread, who came down from heaven to give life to the world.' See John 6. 30–35, 47–51.
l ver. 23; ch. 35. 2, 3; Le. 25. 21, 22.
m ver. 22.
3 On the sixth day, the day previous to the rest of the Sabbath, twice as much fell, and was gathered, as on the other days.
n ver. 8, 12, 13.
o ver.3;ch.6.7;12.51; 32.1,7,11; Nu.16.28-30; Ps. 77.20; Is.63. 11, 12.
p ver. 13.
q ver. 10; ch. 24. 10, 16; Le. 9. 6; Nu. 14. 10;16.42; Is.35.2;40. 5; John 11. 4, 40.
4 Either that by the miraculous supply, morning and evening, they should see the special power and goodness of God in having brought them out of Egypt; or that there would in the morning be an accompanying display of the glory of God in the cloud.
r ver 2.3.8; Nu 16 11.
s ver.9,12; Nu.14.27; Mat.9.4; John 6.41-43; 1 Co. 10. 10.
t Nu. 21. 7; 1 Sa.8.7; Is.32. 6; 37. 29; Lu. 10. 16; John 13. 20; Ro. 12. 2; 1 Th.4.8.
5 God had evidently shown, by many miracles, that Moses and Aaron spake in his name and by his authority. The Israelites must have believed this; in no other way would they have followed them out of Egypt. They had no means of compelling them to leave it. Their murmurs, whatever they might pretend, were thus clearly against God himself.
u Nu. 16. 16.
v See on ver. 2, 8.
w ver. 7; Nu. 14. 10; 16. 19, 42.
x ch.13.21, 22; 40.34-38; Le. 9. 6; Nu. 16. 42; 1 Ki. 8. 10, 11; Mat. 17. 5.
6 It is evident that at this time there was some extraordinary splendour, which intimated the special presence of God.
y ch.4.5;6.7;7.17; Je. 31.34; Ez.34.30; 39. 22; Joel 3. 17. Zec. 13. 9.
z Nu. 11. 31-33; Ps. 78. 27, 28; 105. 40.
7 These birds are found in vast numbers in countries around the Mediterranean sea. The miracle consisted in sending them in *the desert* at a regular appointed time.
a Nu. 11. 7-9; De.8. 3; Ne. 9. 15; Ps. 78. 24; 105. 40.

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b Ps. 147. 16.
1 Or, *What* is *this?* or, *It is a portion?*
c De. 8. 3, 16; Jos. 5. 12; Ne.9.20; John 6. 31,32,49.58; 1Co.10. 3, Re. 2. 17.
2 This is the appointed portion. What it actually was it is impossible to determine. It was a miraculous provision, & tho' the name has since been given to many substances, they are not the same.
d See on ver. 4; Nu. 21. 5; Pr. 9. 5; Lu. 12. 30.
e ver. 18, 33, 36.
3 Heb. *by the poll*, or, *head.*
4 Heb. *souls.*
f 2 Co. 8. 14, 15.
5 That is, what would suffice a man in health. They were to gather it for those in their tents also, the women and children; and, it appears, by the same quantity for each, so that there would be abundance, enough & to spare. The Omer is computed to contain about three quarts, and would thus be a competent supply for an individual, and for many, more than competent. Yet, when it came to be distributed for every household, and what was over given to those who, from any circumstance, had gathered less, there was neither superfluity nor deficiency; but what would suffice.
g ch. 12. 10; 23. 18; Mat. 6. 34.
6 Some might not be able to use all they had, or some might have more, and wish to retain it, lest there should be a scarcity thereafter. This was expressly forbidden, to teach them dependence on God, as well as liberality to one another.
h Mat. 6. 19; Lu. 12. 15, 33; He. 13.5; Ja. 5. 2; 3.
i Nu. 12. 3; 16. 15; Mar. 3. 5; 10. 14; Ep. 4. 26.
k Pr.6.6-11; Ec.9.10; 12. 1; Mat. 6. 33; John 12. 35; 2 Co. 6. 2.
l ver. 5, 16; Le. 25. 12, 22.
4 This passage, from the 22d to the 30th verse inclusive, is exceedingly important, as fixing the moral obligation of the Sabbath. The whole people, tho' they knew that on ordinary occasions, if they gathered more than the fixed quantity, it 'bred worms and stank:' yet, on the sixth day, as if by one consent, they gather double; a clear proof that the Sabbath was previously known to them. Yet, as no particular command had been given, the overseers resort to Moses. He addresses them in language that most plainly implies that the Sabbath was no new thing to them.
m ch. 20.8-11; 31.15; 35.3; Ge. 2.2,3; Le. 23.3; Mar. 2. 27, 28; Lu. 23. 56; Re. 1. 10.
n Nu. 11. 8.
o ver. 20, 33.
p See on ver. 23, 29; Ne. 9. 14.
q ch. 20. 9-11; De. 5. 13; Eze. 46. 1; Lu. 13. 14.

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27 ¶ And it came to pass, *that* there went out *some* of the people on the seventh day for to gather, [r]and they found none.

28 And the LORD said unto Moses, How[s] long refuse ye to keep my commandments and my laws?

29 See, for that the LORD [t]hath given you the sabbath,[1] therefore he giveth you on the sixth day the bread of two days: [u]abide ye every man in his place; let no man go out of his place on the seventh day.

30 So the people [v]rested on the seventh day.

31 And the house of Israel [w]called the name thereof Manna: [x]and it *was* like coriander-seed, white; and the taste of it *was* like wafers *made* with honey.

32 ¶ And Moses said, This *is* the thing which the LORD commandeth, Fill[y] an omer of it, to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.

33 And Moses said unto Aaron, Take[z] a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations.

34 As the LORD commanded Moses, so Aaron laid it up before the [a]testimony,[2] to be kept.

35 And the children of Israel did eat manna [b]forty years, [c]until they came to a land inhabited: they did eat manna until they came unto [d]the borders of the land of Canaan.

36 Now [e]an omer *is* the tenth *part* of an ephah.

CHAPTER XVII.

The people murmur for water at Rephidim, 1—4. *God sendeth them for water to the rock in Horeb,* 5—7. *Amalek is overcome by the holding up of Moses' hands,* 8—14. *Moses buildeth the altar JEHOVAH-nissi,* 15, 16.

AND all the congregation of the children of Israel journeyed from the wilderness of [a]Sin, after their journeys, according to the commandment of the LORD, and pitched in [b]Rephidim: and *there was* no water for the people to drink.

2 Wherefore [c]the people did chide with Moses, and said, [d]Give us water that we may drink. And Moses said unto them, Why chide ye with me? [e]Wherefore do ye tempt the LORD?[1]

3 And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore *is* this *that* [f]thou hast brought us up out of Egypt, to kill us, and our children, and our cattle, with thirst?[2]

4 And Moses [g]cried unto the LORD, saying, What shall I do unto this people? They be [h]almost ready to stone me.

5 And the LORD said unto Moses, [i]Go on before the people, and take with thee of the elders of Israel; and [k]thy rod, wherewith thou smotest the river, take in thine hand, and go.

6 Behold, [l]I will stand before thee there upon the rock [m]in Horeb; [n]and thou shalt smite the rock, and there shall come water out of it, [o]that the people may drink.[3] And Moses did so in the sight of the elders of Israel.

7 And he called the name of the place Massah,[4] and Meribah,[5] because of the [p]chiding of the children of Israel, and because [q]they tempted the LORD, saying, [r]Is the LORD among us, or [6]not?

8 ¶ Then came [s]Amalek, and fought with Israel in Rephidim.[7]

9 And Moses said [t]unto [8]Joshua, [u]Choose us out men, and go out, fight with Amalek: to-morrow I will stand on the top of the hill, with [v]the rod of God in mine hand.

10 So [w]Joshua did as Moses had said to him, and fought with Amalek: [x]and Moses, Aaron, and [y]Hur, went up to the top of the hill.

11 And it came to pass, when [z]Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed.

12 But Moses' [a]hands *were* heavy; and they took a stone, and put *it* under him, and he sat thereon; and Aaron and Hur [b]stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

13 And [c]Joshua discomfited Amalek and his people with the edge of the sword.

14 And the LORD said unto Moses, Write this *for* a [d]memorial in a book, and rehearse *it* in the ears of Joshua;

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r Pr. 20. 4.
s ch. 10.3; Nu.14.11; 20. 12; 2 Ki. 17. 14; Ps. 81.13,14; Is.7.9, 13; Je.4.14; Eze.20. 13-16; Mar. 9. 19.
t ch. 31.13; Ne. 9.14; Is. 58. 13, 14; Eze. 20. 12.
1 From the 23d to the 30th verse, Moses shows that it was a day well known to them all, and not appointed for the first time. 'To-morrow *is* (not shall be) the rest of the holy Sabbath.' 'Eat that to-day; for to-day *is* a Sabbath unto the Lord; to-day ye shall not find it in the field;' ver. 26, 'six days shall ye gather it; but on the seventh day, the Sabbath, in it there shall be none.' And when any of them had violated the Sabbath by gathering the manna, the Lord said, 'How long refuse ye to keep my commandments & my laws;' language clearly demonstrative that the Sabbath had been previously 'given' by the Almighty. And of this we have no other account than in Ge. ch. ii. demonstrating that it was not an institution of the Mosaic or Jewish temporary dispensation; see ver. 29 also. This language as plainly refers to a well known existing institution, as if any of us should propose to labour for our daily bread on the day following our Saturday, & one should say, That must not be, 'to-morrow is the Sabbath.' God here works three miracles to honour the Sabbath. Double the quantity fell the day before; none fell on Sabbath; whatthey kept for that day did not corrupt.
u Lu. 23. 56.
v Le. 23.3; De.5.12-14; He. 4. 9.
w See on ver. 15.
x Nu.11.6,7; Ca.2.3.
y Ps. 103. 1,2, 105.5; 111. 4, 5; Lu. 22.19; He. 2. 1.
z He. 9. 4.
a ch. 25.16,21, 27.21; 30.6,36; 31.18; 38.21; 40. 20; Nu. 1. 50, 53; 17. 10.
2 The *eduth*, or *testimony*, belonged properly to the tabernacle, but that was not yet built. Some are of opinion that the tabernacle, built under the direction of Moses, was only a renewal of one that had existed in the patriarchal times. The word signifies *reference to something beyond itself:* thus the tabernacle, the manna, the tables of stone, Aaron's rod, &c. all bore reference & testimony to that spiritual good which was yet to come, viz. Jesus Christ and his salvation.
b Nu.33.38; De. 8. 2, 3; Ne. 9. 15, 20, 21; Ps. 78. 24, 25; John 6. 30-58.
c Jos. 5. 12.
d Nu. 33.48-50; De. 1. 8; 34. 1-4.
e ver. 16, 32, 33.

CHAP. XVII.

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a ch. 16. 1; Nu. 33. 12-14.
b ver. 8; ch. 19. 2.
c ch. 5. 21; 14. 11,12; 15. 24; 16. 2, 3; Nu. 11. 4-6; 14. 2; 20.3-5; 21. 5.
d Ge. 30. 1,2; 1Sa. 8. 6; Lu. 15. 12.

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e ver. 7; Nu. 14. 22; De.6. 16; Ps. 78. 18, 41, 56; 95.9; 106. 14; Is. 7. 12; Mal. 3. 15; Mat.4.7; 16.1-3; Lu. 4.12; Ac. 5.9 15.10; 1 Co. 10.9; He. 3. 9.
1 The people tempted the Lord, as if they would put his omniscience and omnipotence to the proof, limit his providence, try his patience, or provoke his vengeance.
f See on ch. 16. 3.
2 How amazing this unbelief and ingratitude! 'Are we better than they? no, in no wise.'
g ch. 14. 15, 15. 25; Nu. 11. 11.
h Nu. 14.10; 16. 19; 1 Sa.30.6; John 8. 59; 10. 31; Ac. 7. 59; 14. 19.
i Ex.2.6; Ac.20.23,24.
k ch. 7. 19, 20; Nu. 20. 8.
l ch. 16. 10.
m ch. 3. 1-5.
n Nu.20.9-11; De. 8. 15; Ne.9. 15; Ps. 78. 15,16,20; 105.41; 114. 8; Is.48. 21; 1 Co.10. 4.
o Ps. 46. 4; Is. 41.17, 18; 43.19,20; John 4. 10, 14; 7. 37, 38. Re. 22. 17.
3 How remarkable the contrast between the ungrateful presumption and rebellion of this people and the condescending grace of God to them; Moses was instructed to take with him some of the elders of the people as witnesses of the miracle which the people could only behold afar off. A vast quantity of water must have been necessary for so great a multitude, with their flocks and herds; and this water continued to follow them. 'The apostle calls this water 'spiritual drink,' as the emblem 'of spiritual blessings; and he says, 'that Rock was Christ;' that is, a type of him; & this should direct our interpretation of the passage. 1 Co. 10. 1-5.' —*Scott.* Whom see on the place.
4 That is, *temptation.* De. 9. 22.
5 That is, *chiding* or *strife,* Ps. 81. 7.
p See on ver. 2.
q Ps. 95.8; He.3.8,9.
r ch.34.9; De. 31.17; Jos.22. 31; Is. 12. 6; Mic. 3. 11; John 1. 14; Ac. 7. 37-39.
6 This question shows that they tempted the LORD by doubting his presence and agency, and forgetting all his promises.
s Ge. 36. 12,16; 1 Sa. 30. 1; Ps. 83. 7.
7 The Amalekites were probably descended of Amalek, the son of Esau, Ge. 36. 12. They assailed Israel treacherously and wantonly, De. 25. 18.
t ver. 13; ch. 24. 13; Nu. 11, 28; 13. 16. *Oshea, Jehoshua,* De.32.44. *Hoshea.*
8 Called *Jesus,* Ac. 7. 45; He. 4. 8.
u Nu. 31. 3, 4.
v ch. 4. 2, 20.
w Jos. 11. 15; Mat. 28. 20; John 2.5; 15. 14.
x ver. 9.
y ver. 12; ch. 24. 14.
z Ps. 56. 9, Lu. 18.1; 1Ti. 2. 8; Ja. 5. 16.
a Mat. 26. 40-45; Mar. 14. 37-40; Ep. 6. 18; Co. 4. 2.
b Is.35.3; 2 Co. 1. 11; Phil. 1. 19; 1 Th. 5. 25; He.12.12; Ja.1.6.
c Jos. 10.28,32,37,42; 11. 12.
d ch. 12.14; 13. 9; 34. 27; De. 31. 9; Jos.4. 7; Job 19. 23; Hab. 2. 2, 3.

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for[e] I will utterly put out [f]the remembrance of Amalek from under heaven.[1]

15 And Moses built an altar, and called the name of it JEHOVAH-nissi:[2]

16 For he said, Because[3] the [4]LORD hath sworn,[5] *that* the LORD [g]*will have* war with Amalek from generation to generation.

CHAPTER XVIII.

Jethro bringeth to Moses his wife and two sons, 1—6. *Moses entertaineth him,* 7—12. *Jethro's counsel is accepted,* 13—26. *Jethro departeth,* 27.

WHEN [a]Jethro, the priest of Midian, Moses' father-in-law, [b]heard of all that [c]God had [d]done for Moses, and for Israel his people, *and* that the LORD had brought Israel out of Egypt;

2 Then Jethro, Moses' father-in-law, took [e]Zipporah, Moses' wife, after he had sent her back,[6]

3 And her [f]two sons; of which the name of the one *was* Gershom;[7] for he said, I have been an alien in a strange land:

4 And the name of the other *was* Eliezer;[8] for the God of my father, *said he, was* mine help, and [g]delivered me from the sword of Pharaoh.

5 And Jethro, Moses' father-in-law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the [h]mount of God:

6 And he said unto Moses, I thy father-in-law Jethro am come unto thee, and thy wife, and her two sons with her.

7 ¶ And Moses [i]went out to meet his father-in-law, and [k]did obeisance, and kissed[l] him; and they asked each other of *their* welfare:[9] and they came into the tent.

8 And Moses [m]told his father-in-law all that the LORD had done unto Pharaoh, and to the Egyptians, for Israel's sake, [n]*and* all the travail that had come upon them[10] by the way, and *how* [o]the LORD delivered them.

9 ¶ And Jethro [p]rejoiced for all the goodness which the LORD had done to Israel, whom he had delivered out of the hand of the Egyptians.

10 And Jethro said, [q]Blessed *be* the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh; who hath delivered the people from under the hand of the Egyptians.

11 Now [r]I know that [s]the LORD *is* greater than all gods: for [t]in the thing wherein they dealt [u]proudly *he was* above them.[1]

12 And Jethro, Moses' father-in-law, [v]took a burnt-offering and sacrifices[2] for God: and [w]Aaron came, and all the elders of Israel, to [x]eat bread with Moses' father-in-law before God.

13 ¶ And it came to pass on the morrow, that Moses [y]sat to judge the people: and the people stood by Moses from the morning unto the evening.

14 And when Moses' father-in-law saw all that he did to the people, he said, What *is* this thing that thou doest to the people? Why sittest thou thyself alone, and all the people stand by thee from morning unto evening?

15 And Moses said unto his father-in-law, Because the people come unto me [z]to enquire of God.

16 When they have [a]a matter, they come unto me; and I judge between one and another,[3] and I do [b]make *them* know the statutes of God, and his laws.

17 And Moses' father-in-law said unto him, The thing that thou doest *is* not good.

18 Thou wilt[4] surely [c]wear away, both thou and this people that *is* with thee: for this thing *is* too heavy for thee; [d]thou art not able to perform it thyself alone.

19 [e]Hearken now unto my voice, I will give thee counsel, and [f]God shall be with thee: [g]Be thou for the people to God-ward, that thou mayest bring the causes unto God:

20 And thou shalt [h]teach them ordinances and laws, and shalt shew them [i]the way wherein they must walk, and the [k]work that they must do.

21 Moreover, [l]thou shalt provide out of all the people [m]able men, [n]such as fear God, [o]men of truth, [p]hating covetousness; and place *such* over them, *to be* [q]rulers of thousands, *and* rulers of hundreds, rulers of fifties, and rulers of tens.

22 And let them judge the people [r]at all seasons: and it shall be, *that* every [s]great matter they shall bring unto thee,

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e Nu. 24. 20; De. 25. 17-19; 1 Sa. 15. 2, 3, 8, 1-3; 27. 8, 9; 2 Sa. 1. 1, 8-16; 1 Ch. 4. 43.
f Job 18. 17; Ps. 9. 6; Pr. 10. 7.
1 This is the first time that writing is mentioned in scripture, and this command given to Moses is internal evidence that he wrote this book, & gave it to Joshua before his death. This declaration concerning Amalek was not fulfilled till the time of David; after which we read little of Amalek.
2 That is, *The LORD my Banner*, Ge. 22. 14; 33. 20; Ju. 6. 24; Eze. 48 35.
3 Or, *Because the hand* of Amalek is *against the throne of the LORD*, therefore, &c.
4 Heb. *the hand upon the throne of the LORD*, Is. 66. 1; Ac. 7. 49.
5 The first marginal reading interprets it as the reason of God's vengeance against Amalek. The second, as the form of the oath by laying the hand on the altar.
g Ps. 21. 8-11.

CHAP. XVIII.

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a ch. 2. 16, 21; 3. 1; 4. 18; Nu. 10. 29; Ju. 4. 11.
b Ps. 34. 2; 44. 1; 78. 4; Je. 33. 9; Zec. 8. 23; Ga. 1. 23. 24.
c Ac. 7. 35, 36; 14. 27; 15. 12; 21. 19, 20; Ro. 15. 18.
d ch. vii-xv.; Jos. 2. 10; 9. 9; Ne. 9. 10, 11; Ps. 77. 14, 15; 78. 50-53; 105. 36-41; 106. 8-11; 136. 10-16; Is. 63. 11-13.
e ch. 2. 21; 4. 25, 26.
6 No mention is made in Ex. iv. of Moses sending back his wife and sons to Jethro. It is generally supposed that after the event recorded in that chapter, he sent them back, not wishing to expose them to the dangers that must be encountered, or to allow his care for them to interfere too much with the great work to which God had called him.
f Ac. 7. 29.
7 That is, *A stranger there*, ch. 2. 22; Ps. 39. 12; He. 11. 13; 1 Pe. 2. 11.
8 That is, *My God is an Help*, Ps. 46. 1; Is. 1. 7-9; He. 13. 6.
g ch. 2. 15; Ps. 18. *title*, ver. 48; 34. 4; Da. 6. 22; Ac. 12. 11; 2 Co. 1. 8-10; 2 Ti. 4. 17.
h ch. 3. 1, 12; 19. 11, 20; 24. 16, 17; 1 Ki. 19. 8.
i Ge. 46. 29; Nu. 22. 36; Ju. 11. 34; Ac. 28. 15.
k Ge. 18. 2; 19. 1; 33. 3-7.
l Ge. 29. 13; 31. 28; 45. 15; Ps. 2. 12; Lu. 7. 45; Ac. 20. 37.
9 Heb. *peace*, Ge. 43. 27; 2 Sa. 11. 7. *Margins.*
m See on ver. 1; Ne. 9. 9-15; Ps. 66. 16; 71. 17-20; 105. 1, 2; 145. 4-12.
n ch. 15. 22-24; 16. 3; 17. 2.
10 Heb. *found them*, Ge. 44 34; Nu. 20. 14; Ne. 9. 32. *Margins.*
o Ps. 78. 42; 106. 10; 107. 2.
p Is. 44. 23; 66. 10; Ro. 12. 10, 15; 1 Co. 12. 26.
q Ge. 14. 20; 2 Sa. 18. 28; 1 Ki. 8. 15; Ps. 41. 13; 106. 47, 48; Lu. 1. 68; Ep. 1. 3; 1 Th. 3. 9; Re. 5. 11-13; 19. 1-6.

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r ch. 9. 16; 1 Ki. 17. 24; 2 Ki. 5. 15.
s ch. 15. 11; 1 Ch. 16. 25; 2 Ch. 2. 5; Ps. 95. 3; 135. 5.
t ch. 1. 10, 16, 22; 5. 2; 14. 8, 18.
u See on ch. 9. 17; 10. 3; 1 Sa. 2. 3; Ne. 9. 10, 16, 29; Job 40. 11, 12; Dan. 4. 37; Lu. 1. 51. Ja. 4. 6; 1 Pe. 5. 5.
1 The joy and praise of Jethro, for the mercies shown by the Lord to Israel, was a remarkable contrast to Israel's murmurs and rebellion. He declared that his faith was greatly confirmed, & his heart encouraged in worshipping the God of Israel, as distinguished from all idols, by this decided victory, which JEHOVAH had obtained over Pharaoh, the Egyptians, and the idols of Egypt.
v ch. 24. 5; Ge. 4. 4; 8. 20; 12. 7; 26. 25; 31. 54; Job 1. 5; 42. 8.
2 The Aaronic priesthood had not yet been appointed. Jethro therefore officiated in these sacrifices as interested by faith in that sacrifice which they typified, and which is available to the salvation of all believers. Their eating bread together is a token of the communion of saints. 'Thus was fulfilled the prophetic "sign" which the Lord had given to Moses, when he first appeared to him in the burning bush.' Ex. 3 12— *Hales' Chron.*
w ch. 24. 11; Le. 7. 11-17; De. 12. 7; 27. 7, 1 Ch. 29. 21, 22; 2 Ch. 30. 22; 1 Co. 10. 18, 21, 31.
x ch. 2. 20; Ge. 43. 25; 2 Sa. 9. 7; Job 42. 11; Da. 10. 3; Lu. 14. 1, 15.
y Ju. 5. 10; Job 29. 7; Is. 16. 5; Joel 3. 12, Mat. 23. 2; Ro. 12. 8; 13. 6.
z ver. 19, 20; Le. 24. 12-14; Nu. 15. 34; 27. 5.
a ch. 23 7; 24. 14; De. 17. 8-12; 2 Sa. 15. 3; Job 31. 13; Ac. 18. 14; 1 Co. 6. 1.
3 Heb. *a man and his fellow*, ch. 2. 13.
b Le. 24. 15; Nu. 15. 35; 36. 6-9; De. 4. 5; 5. 1; 6. 1; 1 Sa. 12. 23; Mat. 28. 20, 1 Th. 4. 1, 2.
4 Heb. *Fading thou wilt fade.*
c 2 Co. 12. 15; Ph. 2. 30, 1 Th. 2. 8, 9.
d Nu. 11. 14-17; De. 1. 9-12; Ac. 6. 1-4.
e ver. 24; Pr. 9. 9.
f ch. 3. 12; 4. 12; Ge. 39. 2; De. 20. 1; Jos. 1. 9; 2 Sa. 14. 17; Mat. 28. 20.
g See on ver. 15; ch. 4. 16; 20. 19; De. 5. 5.
h ver. 16. De. 4. 1, 5; 5. 1; 6. 1, 2; 7. 11; Ne. 9. 13, 14.
i 1 Sa. 12. 23; Ps. 32. 8; 143. 8; Is. 30. 21; Je. 6. 16; 42. 3; Mic. 4. 2; 1 Th. 4. 1.
k De. 1. 18; Eze. 3. 17; Mat. 28. 20; Mar. 13. 34; 2 Th. 3. 6-12.
l De. 1. 13-17; Ac. 6. 3.
m 1 Ki. 3. 9-12; Pr. 28. 2.
n ch. 23. 2-9; Ge. 22. 12; 42. 18; 2 Sa. 23. 3; 1 Ki. 18. 3, 12; 2 Ch. 19. 5-9; Ne. 5. 9; 7. 2; Ec. 12. 13; Lu. 18. 2, 4.
o Job 29. 16; Is. 16. 5; 59. 4, 14, 15; Je. 5. 1; Zec. 7. 9; 8. 16.
p ch. 23. 8; De. 16. 18, 19; 1 Sa. 8. 3; 12. 3, 4; Ps. 26. 9, 10; Is. 33. 15; Eze. 22. 12; Ac. 20. 33; 1 Tim. 3. 3; 6. 9-11; 2 Pe. 2. 14, 15.
q Nu. 10. 4; De. 1. 15; Jos. 22. 14; 1 Sa. 8. 12.
r ver. 26. Ro. 13. 6.
s De. 1. 17; 17. 8, 9.

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but every small matter they shall judge: so shall it be easier for thyself, and they[t] shall bear *the burden* with thee.

23 If thou shalt do this thing, and God[u] command thee *so*, then thou shalt be able to endure, [v]and all this people shall also go to their place in peace.

24 So [w]Moses hearkened to the voice of his father-in-law, and did all that he had said.

25 And Moses [x]chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.[1]

26 And they judged the people [y]at all seasons: [z]the hard causes they brought unto Moses, but every small matter they judged themselves.

27 ¶ And Moses [a]let his father-in-law depart;[2] and he went his way into his own land.

CHAPTER XIX.

The people come to Sinai, 1, 2. *God's message by Moses unto the people out of the mount*, 3—6. *The people's answer returned again*, 7—9. *The people are ordered to be prepared against the third day*, 10—11. *The mountain must not be touched*, 12—15. *The fearful presence of God upon the mount*, 16—25.

IN [a]the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came[b] they *into* the wilderness of Sinai.[3]

2 For they were departed from [c]Rephidim, and were come *to* the desert of Sinai, and had pitched in the wilderness: and there Israel [d]camped before the mount.

3 ¶ And Moses [e]went up unto God, and the LORD [f]called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;

4 Ye have [g]seen what I did unto the Egyptians, and *how* [h]I bare you on eagles' wings,[4] and brought you unto myself.

5 Now therefore, [i]if ye will obey my voice indeed, and [k]keep my covenant,[5] then ye shall be [l]a peculiar treasure unto me above all people: for [m]all the earth *is* mine.

6 And ye shall be unto me [n]a kingdom of priests, [o]and an holy nation. These *are* the words which thou shalt speak unto the children of Israel.

7 ¶ And Moses came, and called for [p]the elders of the people, [q]and laid before their faces all these words which the LORD commanded him.

8 And all the people [r]answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.[1]

9 And the LORD said unto Moses, [s]Lo, I come unto thee in a thick [2]cloud, [t]that the people may hear when I speak with thee, and [u]believe thee for ever. And Moses told the words of the people unto the LORD.

10 ¶ And the LORD said unto Moses, Go unto the people, and [v]sanctify them to-day and to-morrow, and let them [w]wash their clothes,[3]

11 And be ready against the third day: for the third day [x]the LORD will come down in the sight of all the people upon mount Sinai.

12 And thou shalt [y]set bounds unto the people round about, saying, [z]Take heed to yourselves, *that ye* go *not* up into the mount, [a]or touch the border of it: whosoever toucheth the mount shall be surely put to death:

13 There shall not an hand touch it, but he shall surely be stoned, or shot through; [b]whether *it be* beast or man, it shall not live: [c]when the [4]trumpet soundeth long, they shall come up to the mount.

14 ¶ And Moses went down from the mount unto the people, [d]and sanctified the people; and they washed their clothes.

15 And he said unto the people, [e]Be ready against [f]the third day: [g]come not at *your* wives.

16 And it came to pass on the third day, in the morning, that there were [h]thunders and lightnings, and a [i]thick cloud upon the mount, and the [k]voice of the trumpet exceeding loud; so that [l]all the people that *was* in the camp trembled.[5]

17 And [m]Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.

18 And [n]mount Sinai was altogether on a smoke, because the LORD descended upon it [o]in fire; and the smoke

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t ver. 18; Nu. 11.17.
u Ge. 21.10-12; 1 Sa. 8. 6, 7, 22; Ac. 15.2; Ga. 2. 2.
v 2 Sa. 18. 3; 21. 17; Phil. 1. 24, 25.
w ver. 2-5, 19; Ezr. 10.2-5; Pr.1.5; 1 Co. 12. 21.
x See on ver. 21; De. 1. 15; Ac. 6. 5.
1 The magistrates, thus constituted over thousands, hundreds, fifties, and tens, were distinct persons from the seventy elders chosen on another occasion, and far more numerous, (Nu. 11. 16.) Probably this arrangement was permanent in Israel, at least as far as the rulers over thousands, (Ju. 6. 15; *marg.* Mic. 5. 2.)—*Scott.* Lord Bacon thinks, in his Essay on English Government, P. 1. p. 70, that Alfred the Great took from hence his idea of the old Saxon constitution of sheriffs in counties, &c., which closely resembled this.
y ver. 14, 22.
z See on ver. 15, 22; De. 17.8; 1 Ki.3.16-28; 10. 1; Job 29. 16.
a Ge. 24. 59; 31. 55; Nu. 10.29; Ju.19.9.
2 It appears from Nu. 10. 29, that Moses let Jethro depart with great reluctance.

CHAP. XIX.

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a ch. 12.2, 6; Le. 23. 16-18.
b ch.16.1; Nu.33.15.
3 The Israelites came to this remarkable station on the 45th day after they had left Egypt.
c ch. 17. 1.
d ch. 18. 5; Ac. 7. 30, 38; Ga. 4. 24.
e ch.20.21; 24.15-18; 34. 2; De. 5. 5, 31.
f ch. 3. 4.
g ch.vii-xiv.; De.4. 9, 33-36; 29. 2; Is. 63. 9.
h De. 32. 11, 12; Re. 12. 14.
4 As the eagle carries her young upon her wings, out of the reach of those who would attempt their destruction; so the Lord had rescued the Israelites from Egypt, that they might be his people, dwelling under his protection, and devoted to his worship & service, De. 32. 11, 12.—*Scott.*
i ch.23.22; 24.7; De. 11. 27; 28.1; Jos. 24. 24; 1 Sa.15.22; Is.1. 19; Je.7. 23; 11. 4-7; He. 11. 8.
k De. 5.2; Ps. 25.10; 103. 17, 18; Is. 56. 4; Je. 31. 31-33.
5 Scott, in a long and valuable note, shows very clearly that the *national covenant* with Israel was here meant; the charter upon which they were incorporated, as a people, under the government of JEHOVAH; and that it was neither the covenant of works nor the covenant of grace. It shadowed in many important particulars the covenant of grace
l De. 4.20; 7.6; 14. 2; 26. 18; 32.9; Ps.135. 4; Je. 10.16; Mal. 3. 17; Tit. 2. 14.
m ch.9.29; De.10.14; Job 41.11; Ps. 24.1; 50. 12; Da. 4. 34,35; 1 Co. 10. 26, 28.
n Is. 61. 6; Re. 12. 1; 1 Pe. 2.5,9; Re. 1.6; 5. 10; 20. 6.
o Le. 11. 44,45; 19.2; 20.26; 21.7,8.23; De. 7. 6; 26. 19; 28.9; Is. 62. 12; 1 Pe. 1. 15, 16.

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p See on ch. 3. 16.
q ch. 4. 29, 30; 1 Co. 15. 1.
r ch. 20. 19; 24. 3, 7; De. 5. 27, 28; 26.17-19; Jos. 24. 24; Ne. 10. 29.
1 The people, as it afterwards appears, without much thought or sincerity, expressed their consent, and Moses, who typically acted the part of a mediator, reports it on their behalf to the Lord.
s ver.16;20.21;24.15, 16; De.4.11; 1 Ki.8. 12; 2 Ch. 6.1; Ps.18. 11,12; 97.2; Is.19.1; Mat.17.5; Mar.9.7; Lu.9.34 35; Re.1.7.
2 The passages referred to in the margin, show that this 'thick cloud' was a terrible tempest of thick darkness, broken with dreadful lightnings and fire bursting from the cloud, as a more than ordinarily solemn testimony that God spake by Moses.
t De. 4. 36; John 12. 29, 30.
u ch. 14. 31; 2Ch. 20. 20, Is.7.9; Lu.10.16.
v ver. 15; Jos.3.5; 7. 13; 1Sa. 16. 5; 2 Ch. 29. 5, 34; 30. 17-19; Job 1.5; 1.Co. 6.11.
w ver. 14; Ge. 35. 2; Le.11.25; 15.5; Nu. 8.7,21; 31.24; Zec.3. 3, 4; He. 10. 22; Re. 7. 14.
3 This sanctifying of the people was a special preparation by outward purifications, to denote the inward sanctification of the heart by the Holy Spirit; and would be accompanied by prayer and humiliation, and an abstinence from all that was sinful, and even from lawful indulgences, and betokens the solemn engagement of the heart in the great matters of religion.
x ver. 18,20; ch. 3 8, 34.5; Nu.11.17; De. 33.2; Ps.18 9; 144 5; Is. 64. 1, 2; Hab. 3. 3-6; John 3.13; 6.38.
y ver.21,23; Jos.3.4.
z ch.10.28; 34.12; De. 2. 4; 4. 9.
a He. 12. 20, 21.
b ch.21.28,29; Le.20. 15, 16.
c 1 Co. 15. 52; 1 Th. 4. 16.
4 Or, *cornet.*
d See on ver. 10.
e Am.4.12; Mal. 3.2; Mat.3.10-12; 24 44; 2 Pe. 3. 11, 12.
f ver. 11, 16.
g 1Sa. 21.4,5; Zec.6. 3; 12.12-14; 1 Co.7.5.
h ch. 9. 23, 28, 29; 20. 18; 1 Sa. 12. 17, 18; Job 37. 1-5; 38. 25; Ps. 18. 11-14: 29. 3-11; 50.3; 77.18; 97.4; He. 12.18,19; Re.4. 5; 8. 5; 11. 19
i See on ver. 9; ch. 40. 34; 2 Ch. 5. 14.
k Re. 1. 10; 4. 1.
l Je. 5. 22; He. 12. 21.
5 It is intimated in various places of Scripture, that these terrible appearances were by the ministration of angels, attendant upon this display of the majesty and glory of Jehovah, Ac. 7. 53; Ga. 3.19; Heb.2.2. The people stood at the foot of the mountain, & the signs of terror continued to increase till Moses himself said, 'I exceedingly fear and quake,' He. 12. 18-21.
m De. 4. 10; 5. 5.
n ch. 20.18; De.4.11, 12; 5.22; 33.2; Ju.5. 5; Ps.68.7,8; 104.32; 144. 5. See on ver. 13; Is.6.4; Hab.3.3; Re. 15. 8.
o ch.3.2; 24.17; 2Th. 1.8; 2 Pe. 3. 10.

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thereof ascended [p]as the smoke of a furnace, and the [q]whole mount quaked greatly.

19 And [r]when the voice of the trumpet sounded long, and waxed louder and louder,[1] [s]Moses spake, and God[t] answered him by a voice.

20 And [u]the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses *up* to the top of the mount; and [v]Moses went up.

21 And the LORD said unto Moses, Go down, charge[2] the people, lest they break[w] through unto the LORD to gaze, and many of them perish.

22 And let [x]the priests also, which come near to the LORD, [y]sanctify themselves, lest the LORD [z]break forth upon them.

23 And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou chargedst us, saying, Set[a] bounds about the mount, and sanctify it.

24 And the LORD said unto him, Away, get thee down, [b]and thou shalt come up, thou, and Aaron with thee: but[c] let not the priests and the people break through to come up unto the LORD, [d]lest he break forth upon them.

25 So [e]Moses went down unto the people, and spake unto them.

CHAPTER XX.

The ten commandments, 1, 2. *The first table,* 3—11. *The second table,* 12—17. *The people are afraid,* 18, 19. *Moses comforteth them,* 20, 21. *Idolatry is forbidden,* 22, 23. *Of what sort the altar should be,* 24—26.

AND [a]God spake all these words, saying,

2 I *am* [b]the LORD thy God, which have [c]brought thee out of the land of Egypt, [d]out of the house of [3]bondage.

3 Thou shalt have [e]no other gods before me.

4 Thou [f]shalt not make unto thee any graven image, or any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth:

5 Thou shalt not [g]bow down thyself to them, nor serve them: [h]for I the LORD thy God *am* a jealous God, [i]visiting the iniquity of the fathers upon the children unto the third and fourth *generation*[k] of them that hate me;

6 And [l]shewing mercy unto thousands of them that [m]love me, and keep my commandments.

7 Thou shalt not [n]take the name of the LORD thy God in vain: for the LORD will not hold him guiltless that taketh his name in vain.

8 [o]Remember the sabbath-day, to keep it holy.

9 [p]Six days shalt thou labour, and do all thy work:

10 But [q]the seventh day *is* the sabbath of the LORD thy God: *in it* [r]thou shalt not do any work, thou, nor thy son, nor thy daughter, [s]thy man-servant, nor thy maid-servant, nor thy cattle, nor [t]thy stranger that *is* within thy gates:

11 For *in* [u]six days the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the LORD blessed the sabbath-day, and [v]hallowed it.

12 ¶ [w]Honour thy father and thy mother; [x]that thy days may be long upon the land which the LORD thy God giveth thee.

13 [y]Thou shalt not kill.

14 [z]Thou shalt not commit adultery.

15 [a]Thou shalt not steal.

16 [b]Thou shalt not bear false witness against thy neighbour.

17 [c]Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's [d]wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that [e]*is* thy neighbour's.

18 ¶ And [f]all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and, when the people saw *it*, they removed, and stood afar off.

19 And they said unto Moses, [g]Speak thou with us, and we will hear: but [h]let not God speak with us, lest we die.

20 And Moses said unto the people, [i]Fear not: for God is come to [k]prove you, and that [l]his fear may be before your faces, that ye sin not.

21 And [m]the people stood afar off: and Moses drew near unto the [n]thick darkness where God *was*.

22 ¶ And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that [o]I have talked with you from heaven.

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p Ge. 15. 17; 19. 28.
q 1 Ki. 19. 11, 12; Ps. 68. 8; 77. 18; 114. 7; Je. 4. 24; Na. 1. 5, 6. Hab. 3. 10; Zec. 14. 5; Mat. 24. 7.
r ver. 13, 16.
1 It is intimated, in several parts of scripture, that these tremendous appearances and voices were effected by the ministration of angels, as attending on the sublime display of the glory of Jehovah. Ac. 7. 53; Ga. 3. 19; He. 2. 2. It was no doubt at the point described in the 19th verse, that Moses said, 'I exceedingly fear and quake,' He. 12. 18-21; for 'he spake and the LORD answered him by a voice,' encouraging him not to fear, and calling him to come up into the mount.
s He. 12. 21.
t Ps. 81. 7.
u See on ver. 11; Ne. 9. 13.
v ver. 3; ch. 24. 12, 13, 18; 34. 2, 4; De. 9. 9.
2 Heb. *contest*, ver. 12, 13.
w ch. 3. 3, 5; 1 Sa. 6. 19; Ec. 5. 1; He. 12. 28, 29.
x ch. 24. 5; Le. 10. 1-3; Is. 52. 11.
y See on ver. 5. 14, 15.
z 2 Sa. 6. 6, 8; 1 Ch. 13. 9-11; 15. 13; 2 Ch. 30. 3, 15, 18, 19, Ac. 5. 5, 10; 1 Co. 11. 30-32.
a ver. 12; Jos. 3. 4, 5.
b See on ver. 20.
c See on ver. 12, 21; Mat. 11. 12; Lu. 13. 24; 16. 16; John 1. 17; He. 4. 16; 10. 19-22; 12. 18-25, 29.
d See on ver. 22; Ro. 4. 15; 2 Co. 3. 7-9; Ga. 3. 10, 11, 19-22.
e ver. 24.

CHAP. XX.

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a De. 4. 33, 36; 5. 22; Ac. 7. 38, 53.
b Ge. 17. 7, 8; Le. 26. 1, 13; De. 5. 6; 6. 4, 5; 2 Ch. 28. 5; Ps. 50. 7; 81. 10; Je. 31. 1, 33; Ho. 13. 4; Ro. 3. 29; 10. 12.
c ch. x-xv.; Le. 19. 36; 23. 43.
d ch. 13. 3; De. 15. 7, 8; 12. 10; 15. 15; 25. 6-8.
3 Heb. *servants.*
e ch. 15. 11; De. 5. 7; 6. 5, 14; Jos. 24. 18-24; 2 Ki. 17. 29-35; Ps. 29. 2; 73. 25; 81. 9; Is. 26. 4; 43. 10; 44. 8; 45. 21, 22; 46. 9; Je. 25. 6; Mat. 4. 10; 1 Co. 8. 4, 6; Ep. 5. 5; Phil. 3. 19; Co. 2. 18; 1 John 5. 20, 21; Re. 19. 10; 22. 9.
f ch. 32. 1, 8, 23; 34. 17; Le. 19. 4; 26. 1; De. 4. 15-19, 23-25; 5. 8; 27. 15; 1 Ki. 12. 28; 2 Ch. 33. 7; Ps. 97. 7; 115. 4-8; 135. 15-18; Is. 40. 18-20; 42. 8, 17; 44. 9-20; 45. 16; 46. 5-8; Je. 10. 3-5, 8, 9, 14-16; Eze. 8. 10; Ac. 17. 29; 19. 26-35; Ro. 1. 23; Re. 9. 20; 13. 14, 15; 14. 9-11; 16. 2.
g ch. 23. 24; Le. 26. 1; Jos. 23. 7, 16; Ju. 2. 19; 2 Ki. 17. 35, 41; 2 Ch. 25. 14; Mat. 4. 9.
h ch. 34. 14; De. 4. 24; 6. 15; 32. 21; Jos. 24. 19; Ps. 78. 58; Pr. 6. 34, 35; Eze. 8. 3; Ne. 1. 2; 1 Co. 10. 22.
i ch. 34. 7; Le. 20. 5; 26. 29, 39, 40; Nu. 14. 18, 33; 1 Sa. 15. 2, 3; 2 Sa. 21. 1, 6; 1 Ki. 21. 29; 2 Ki. 23. 26; Job 5. 4; 21. 19; Ps. 79. 8; 109. 14; Is. 14. 20, 21; Je. 2. 9; 32. 18; Mat. 23. 34-36.
k De. 7. 10; 32. 41; Ps. 81. 15; Pr. 8. 36; John 7. 7; 15. 18, 23, 24; Ro. 1. 30; 8. 7; Ja. 4. 4.
l De. 4. 37; 5. 29; 7. 9; Je. 32. 39, 40; Ac. 2. 39; Ro. 11. 28, 29.

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m John 14. 15, 21; 1 John 5. 3; 2 John 6.
n Le. 19. 12; 24. 11-16; De. 5. 11; 23. 21-23; Ps. 15. 4; Pr. 30. 8, 9, Ec. 5. 4-6; Mat. 5. 33-37; 23. 16-22; 2 Co. 1. 23; 11. 31.
o ch. 16. 23-30; 31. 13, 14; Ge. 2. 3; Le. 19. 3, 30; 23. 3; 26. 2; De. 5. 12, 13; Is. 56. 4-6; 58. 13; Eze. 20. 12.
p ch. 23. 12, Lu. 13. 14-16.
q ch. 31. 15; 34. 21.
r ch. 35. 2, 3; Nu. 15. 32-36; Lu. 23. 56.
s De. 5. 14, 15.
t ch. 12. 49; 23. 9-12; Le. 19. 33, 34; Nu. 15. 15, 16; Ne. 13. 15-21.
u ch. 31. 17; Ge. 2. 2, 3.
v Je. 17. 20-27; Eze. 20. 20; 44. 24.
w ch. 21. 15, 17; 22. 28; Ge. 9. 22, 23; Le. 19. 3, 32; 20. 9; De. 5. 16; 21. 18-21; 27. 16; 1 Ki. 2. 19; Pr. 1. 8, 9; 6. 20; 15. 5; 19. 26; 20. 20, 23. 22 25; 28. 24; 30. 11, 17; Je. 35. 18, 19; Mal. 1. 6; Mat. 15. 4-6; 19. 19; Mar. 7. 10-12; Lu. 18. 20; Ro. 13. 7, Ep. 6. 1-3; Co. 3. 20, 1 Ti. 5. 1, 2, 4.
x De. 4. 26, 40; 6. 2; 17. 20; 32. 47; Pr. 3. 16.
y ch. 21. 14, 20, 29; 22. 2, 3; Ge. 4. 8-15, 23; 9. 5, 6; 27. 41, 45; 49. 6; Le. 24. 17, 21; Nu. 35. 16-21, 31-34; De. 5. 17; 19. 11, 13; 21. 1-9; 2 Sa. 12. 9, 10; 1 Ki. 2. 5, 6; 2 Ch. 24. 22; Ps. 10. 8-11; Pr. 1. 11, 18; Is. 1. 15; Je. 26. 15; Mat. 5. 21, 22; Ac. 28. 4; Ro. 13. 9; Ga. 5. 21; 1 Ti. 1. 9; Ja. 2. 11, 13; 1 John 3. 12-15; Re. 21. 8; 22. 15.
z Le. 18. 20; 19. 29; 20. 10; De. 22. 21-24; 2 Sa. 11. 4, 5, 27; 12. 9-11; Job 31. 1, 9, 10; Ps. 50. 18; Pr. 2. 15-18; 5. 15-20; 6. 24-35, 7. 18-27; Je. 5. 8, 9; 7. 9; 13. 27; 23. 14; 29. 22, 23; Eze. 18. 6, 11, 15; 22. 9-11; Mal. 3. 5; Mat. 5. 27, 28; 19. 9; Mar. 10. 11, 12; John 8. 3-11; Ro. 1. 24-29; 7. 2, 3; 1 Co. 6. 9-11; 7. 4; Ga. 5. 19, 20; Ep. 5. 3-5; 1 Th. 4. 4-7; He. 13. 4; Ja. 4. 4; 2 Pe. 2. 14, 18; Re. 2. 20-22; 21. 8; 22. 15.
a ch. 21. 16; 22. 1-5, 7-13, Le. 6. 1-7; 19. 11, 13. 35-37, De. 5. 19; 19. 14; 23. 24, 25; 24. 7; 25. 13-16; Pr. 1. 13-15; 6. 30, 31; 11. 1; 20. 10; Je. 7. 8-11; Amos 3. 10, 8. 4-6; Mic. 6. 10, 11; Zec. 5. 3, 4; Mat. 19. 18, 21. 13; Mar. 10. 19; Lu. 18. 20; 19. 8; Ro. 13. 9; 1 Co. 6. 10; Ep. 4. 28, 1 Th. 4. 6; Ja. 5. 4.
b ch. 23. 6, 7; Le. 19. 11, 16; De. 5. 20; 19. 15-21; 1 Sa. 22. 8-19; 1 Ki. 21. 10-13; Ps. 15. 3; 50. 20; 52. 2-4; 101. 5-7; Pr. 10. 18; 19. 5, 9; 26. 20-22; Is. 59. 3, 4; Eze. 22. 9, Mat. 26. 59, 60; Ac. 6. 13; Ro. 1. 30; Ep. 4. 31; 1 Ti. 1. 10; 3. 11; 2 Ti. 3. 3; Tit. 2. 3; Ja. 4. 11; 1 Pe. 2. 1.
c De. 5. 21; Jos. 7. 21; 1 Sa. 15. 19; Ps. 10. 3; 119. 36; Ec. 4. 8; 5. 10, 11; Is. 56. 11; 57. 17; Mic. 2. 2; Hab. 2. 9; Lu. 12. 15; Ac. 20. 33; Ro. 7. 7; 13. 9; 1 Co. 6. 10; Ep. 5. 5; Co. 3. 5; 1 Ti. 6. 6-10; He. 13. 5; 2 Pe. 2. 14, 15; 1 John 2. 16.
d 2 Sa. 11. 2-4; Pr. 6. 24, 25, Je. 5. 8, Mat. 5. 28.
e Mat. 20. 15; Ac. 5. 4.
f ch. 19. 16-18. See on De. 4. 10, 11, 36; 5. 22, 23.
g De. 5. 27; 18. 16; Ga. 3. 19; He. 12. 19.
h ch. 33. 20; Ge. 32. 30; De. 5. 24, 26.
i 1 Sa. 12. 20, 24.
k Ge. 22. 1, 12; De. 8. 2, 16; 13. 3.
l Ge. 20. 11; 42. 18; De. 4. 10; 6. 2; 10. 12; 17. 13; 19. 20; 28. 58; Jos. 24. 14; Pr. 1. 7; Is. 8. 13; Je. 32. 39, 40; Mat. 10. 28; He. 12. 28.
m ch. 19. 17; De. 5. 5.
n 1 Ki. 8. 12; Ps. 18. 9, 12; 97. 2; 1 Ti. 6. 16.
o De. 4. 36, Ne. 9. 13, He. 12. 25, 26.

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23 Ye [r]shall not make with me gods of silver, neither shall ye make unto you gods of gold.[1]

24 ¶ An [s]altar of earth thou shalt make unto me, and shalt sacrifice thereon thy [t]burnt-offerings, and thy peace-offerings, thy sheep, and thine oxen. In [u]all places where I record my name I will come unto thee, and I will [v]bless thee.[2]

25 And [w]if thou wilt make me an altar of stone, thou shalt not build it of hewn stone:[3] for if thou lift up thy tool upon it, thou hast polluted it.

26 Neither shalt thou go up by steps unto mine altar, that [x]thy nakedness be not discovered thereon.[4]

CHAPTER XXI.

Laws for men-servants, 1—4. *For the servant whose ear is bored*, 5, 6. *For women-servants*, 7—11. *For man-slaughter*, 12—15. *For stealers of men*, 16. *For cursers of parents*, 17. *For smiters*, 18—21. *For a hurt by chance*, 22—27. *For an ox that goreth*, 28—32. *For him that is an occasion of harm*, 33—36.

NOW these *are* [a]the judgments[5] [b]which thou shalt set before them.

2 If thou buy [c]an Hebrew servant, six years he shall serve; [d]and in the seventh he shall go out free for nothing.

3 If he came in by himself,[6] he shall go out by himself; if he were married, then his wife shall go out with him.

4 If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself.

5 And [e]if the servant shall plainly say,[7] I love my master, my wife, and my children; I will not go out free:

6 Then his master shall bring him unto [f]the judges; he shall also bring him to the door, or unto the door-post: and his master shall [g]bore his ear through with an awl; and he shall serve him [h]for ever.[8]

7 ¶ And if a man [i]sell his daughter to be a maid-servant, she shall not go out as the men-servants do.

8 If she please[9] not her master, [k]who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power, seeing [l]he hath dealt deceitfully with her.

9 And if he have betrothed her unto his son, he shall deal with her after the manner of daughters.

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r ver. 3-5. See on ch. 32.1-4; 1 Sa.5.4, 5; 2 Ki. 17. 33, 41; Eze. 20. 39; 43. 8; Da.5.4,23; Zep.1.5; 1Co.10.21,22; 2 Co. 6.14-16;Co.2.18,19; 1 John 5. 20,21; Re. 22. 15.

1 This is to intimate, that though they professed to worship God, they were neither to conjoin with his worship that of any other gods, nor honour him by the worship of images, however costly the materials; and to prevent any such abuse, they are commanded in the succeeding verses to build altars of earth, or rough unhewn stone, that they might not be tempted to sculpture figures upon them, nor imitate thereby the idolatry of the heathen.

s John 4. 24.

t Le. 1. 3.

u De. 12. 5,11,21; 16. 5,6; 26.2, 1Ki. 8.29, 43; 9.3; 2 Ch. 6.6; 7. 16; 12.13; Ezr.6.12; Ne.1.9; Ps.74.7;76. 2; 78.68; 132. 13, 14, Je.7. 10-12; Mal. 1. 11; Mat. 18. 20; 28. 20; John 4. 20-23; 1 Ti. 2. 8.

v Ge.12.2; Nu. 6.24-27; De.7. 13; 2Sa.6. 12; Ps.128.5; 134.3.

2 The Angel Jehovah, who spake to them in the wilderness, Ac. 7. 38. The Lord Jesus Christ made the samepromise, Mat. 18. 20; :8. 20.

w De. 27.5,6; Jos. 8. 31.

3 Heb. *build them with hewing.*

x Le. 10.3; Ps. 89.7; Ec. 5. 1; He. 12. 28, 29; 1 Pe. 1. 16.

4 It is supposed that this prohibition is intended to preserve God's people from imitating, in the remotest degree, the abominations practised by many of the heathen in their worship.

CHAP. XXI.

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a Le. 18.5 26; 19.37; 20. 22; Nu. 35. 24; 36.13; De.5.1,31; 6. 20; 1Ki. 6. 12; 2 Ch. 19. 10; Ne. 9. 13,14; 10. 29; Ps. 147. 19; Eze. 20.11,25; Mal. 4. 4.

5 Or judicial laws or rules of judgment.

b ch.19.7;24.3,4. De. 4. 5, 8, 14, 45; 6. 20; Mat. 28. 20; 1Th.4. 1, 2.

c ch. 12.44;22.3; Ge. 37. 28,36; Le. 25.39, 44; 2 Ki. 4.1; Ne. 5. 1-5, 8; Mat. 18. 25; 1 Co. 6. 20.

d Le. 25. 40-43, 45; De. 15. 1, 12-15, 18, 31. 10; Je. 34. 8-17.

6 Heb. *with his body.*

e De. 15. 16, 17; Is. 26.13; 2Co. 5. 14,15.

7 Heb. *saying shall say.*

f ver.22;ch.18.21-26; 22.8,9,28; Nu.25.5-8; De. 1. 16; 16. 18; 19.17,18; 1Sa.8.1,2; Is. 1. 26; Zep. 3. 3.

g Ps. 40. 6-8.

h Le. 25. 23. 40; De. 15.17; 1Sa.1.22; 27. 12; 28. 2; 1 Ki. 12.7.

8 Manstealing, and consequently the slavery that it fosters, was expressly prohibited as a crime, ver. 16. See *Scott* on the place. Boring the ear of a slave was an eastern custom.

i See on Ne. 5. 5.

9 Heb. *be evil in the eyes of*, Ge. 28. 8; Ju.14.3; 1Sa.8.6; 18. 8. *Marg.*

k De.20.7; 21.11-14.

l ch. 8. 29; Ju. 9. 19; Job 6.15; Mal.2.11-15.

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m 1 Co. 7. 1-6.

n See on ver. 2.

1 A Hebrew might sell himself or his children in extreme poverty, De. 15. 12; Le. 25. 39; Ne. 5.5. Magistrates might sell a person for theft ch. 22. 3. He might be sold by his creditors for debt, 2Ki.4.1; Mat.18.25. All these cases were subject to the law of release every six years. The case of a man selling his daughter with the view of her being the wife of her master, was subject to peculiar limitations, and must be dealt with, with special tenderness.

o ch. 20. 13; Ge. 9. 6; Le. 24. 17; Nu. 35. 16-24,30,31; De.19. 11-13; 2 Sa. 12. 13; Mat. 26. 52.

p Nu. 35.11; De. 19. 4-6, 11; Mic. 7. 2.

q 1 Sa. 24. 4, 10, 18; 2 Sa. 16. 10; Is. 10. 7.

r Nu. 35. 11; De. 4. 41-43;19.1-3,9; Jos. 20. 2-9.

s Nu. 15. 30, 31; De. 1. 43; 17. 12, 13; 18. 22;Ps.19.13;He.10. 26; 2 Pe. 2. 10.

t Nu. 35. 20, 21; De. 27.24; 2 Sa.3.27; 20. 9, 10.

u 1 Ki.1.50,51; 2.28-34; 2 Ki. 11. 15.

2 It was murder if a man slew another *wilfully*, whether from previous resentment or sudden anger. When it was what we call, by accident, or more properly, when 'God delivered him into his hand,' in his providence, thro' his instrumentality, took away the life which he gave, he was to appoint cities of refuge for him to flee to. If the murder was designedly perpetrated, the criminal who took refuge, or a priest who ministered at the altar, must be dragged therefrom and suffer death.

v De. 21. 18-21; Pr. 30. 11, 17; 1 Ti. 1. 9.

w Ge. 40.15; De. 24. 7; 1 Ti. 1. 10.

x Ge. 37. 28; Re. 18. 12, 13.

y ch. 22. 4.

3 The accursed system of modern slavery, in its origin in the forcible conveying away, and in its issue the forcible retaining of the men to be in slavery, is expressly prohibited.

z Le.20.9;De.27.16; Pr. 20.20; 30. 11,17; Mat.15.3-6; Mar.7. 10, 11.

4 Or, *revileth.*

a ver. 22, ch. 2. 13; De.25.11;2Sa.14.6.

5 Or, *his neighbour.*

b ver.20; Nu. 35.16-24.

c 2 Sa.3.29; Zec.8.4.

6 Heb. *his ceasing.*

d ver. 26,27; De 19. 21; Pr. 29.19; Is.58. 3, 4.

e Ge. 9.6; Nu. 35.30-33.

7 Heb. *avenged*, Ge. 4.15,24; Nu.35. 19; Ro. 13. 4

f Le. 25. 45, 46.

8 In this case it was presumed that the master had an interest in the slave, and did not intend his death.

g ch. 1. 18.

h ver. 30; De. 22.18, 19.

i Nu. 35. 31.

k ver. 26,27; Le. 24. 19,20; De.19.21; Ju. 1. 6. 7; 1 Sa. 15. 33; Mat. 5. 38-40; 7. 2; Re. 16. 6.

l ver. 20; De. 16.19; Ne. 5. 5; Job 31.13-15; Ps. 9. 12; 10. 14, 18; 72. 12-14; Pr. 22. 23; Ep. 6.9; Co. 4. 1.

10 If he take him another *wife*, [m]her food, her raiment, and her duty of marriage, shall he not diminish.

11 And if he do not these three unto her, [n]then shall she go out free without money.[1]

12 ¶ He that [o]smiteth a man, so that he die, shall be surely put to death.

13 And if a man [p]lie not in wait, but [q]God deliver *him* into his hand; then [r]I will appoint thee a place whither he shall flee.

14 But if a man come [s]presumptuously upon his neighbour, to [t]slay him with guile; thou shalt [u]take him from mine altar, that he may die.[2]

15 ¶ And he that [v]smiteth his father or his mother shall be surely put to death.

16 ¶ And he that [w]stealeth a man, and [x]selleth him, or if he be [y]found in his hand, he shall surely be put to [3]death.

17 ¶ And [z]he that curseth[4] his father or his mother shall surely be put to death.

18 And if [a]men strive together, and one smite another[5] with [b]a stone, or with *his* fist, and he die not, but keepeth *his* bed;

19 If he rise again, and walk abroad [c]upon his staff, then shall he that smote *him* be quit: only he shall pay *for* the loss of his time,[6] and shall cause *him* to be thoroughly healed.

20 ¶ And if a man [d]smite his servant, or his maid, with a rod, and he die under his hand; [e]he shall be surely punished.[7]

21 Notwithstanding, if he continue a day or two, he shall not be punished: for [f]he *is* his money.[8]

22 ¶ If men [g]strive, and hurt a woman with child, so that her fruit depart *from her*, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay [h]as the judges *determine.*

23 And if *any* mischief follow, then thou shalt give [i]life for life,

24 [k]Eye for eye, tooth for tooth, hand for hand, foot for foot,

25 Burning for burning, wound for wound, stripe for stripe.

26 ¶ And if a man [l]smite the eye of

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his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake.

27 And if he smite out his man-servant's tooth, or his maid-servant's tooth; he shall let him go free for his tooth's sake.[1]

28 ¶ If an ox gore a man or a woman, that they die: then [m]the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox *shall be* quit.

29 But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and [n]his owner also shall be put to death.[2]

30 If there be laid on him a sum of money, then he shall give, [o]for the ransom of his life, whatsoever is laid upon him.

31 Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him.

32 If the ox shall push a man-servant, or maid-servant; he shall give unto their master [p]thirty shekels of silver, [q]and the ox shall be stoned.

33 ¶ And if a man shall [r]open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein;

34 The [s]owner of the pit shall make *it* good, *and* give money unto the owner of them; and the dead *beast* shall be his.

35 ¶ And if one man's ox hurt another's, that he die; then they shall sell the live ox, and divide the money of it; and the dead *ox* also they shall divide.

36 Or [t]if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead shall be his own.

CHAPTER XXII.

Of theft, 1—4. *Of damage*, 5, 6. *Of trespasses*, 7—13. *Of borrowing*, 14, 15. *Of fornication*, 16, 17. *Of witchcraft*, 18. *Of beastiality*, 19. *Of idolatry*, 20. *Of oppressing strangers, widows, or fatherless*, 21—24. *Of usury*, 25. *Of pledges*, 26, 27. *Of reverence to magistrates*, 28. *Of the first-fruits*, 29, 30. *Eating torn flesh*, 31.

IF a man shall steal an ox, or a sheep,[3] and kill it, or sell it; [a]he shall restore [b]five oxen[4] for an ox, and four sheep for a sheep.

2 If a thief be found [c]breaking up,

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1 It appears from the words of our Saviour, Mat. 5. 38-40, that the words, from the 22d to the 25th verse inclusive, were interpreted by the Jews to justify private revenge. But, tho' they admitted the principle of like for like, yet they were not 'allowances for private revenge; but laws to regulate the magistrate's decision, who might go thus far if the heinousness of the offence required it, but not farther, & it seems reasonable to suppose, that they were also allowed to abate of this rigour when alleviating circumstances rendered it proper. As a variety of mischiefs are stated, some of which could scarcely happen in the case referred to, it is likely that various other suits for personal injuries were determined by the same rule.' Marg. ref.—*Scott.* Restitution was to be made to the slave not by giving eye for eye, or tooth for tooth, but by the freedom of the slave. This was a proper restraint upon the cruelty of masters, & a proper relief and protection to the slave from violence and oppression.

m ver. 32; Ge. 9. 5, 6; Le. 20. 15, 16.

n De. 21. 1-9.

2 This law shows, in a very striking manner, the value put upon human life by the Author of our being. Even the unconscious beast that killed a human being was to be put to death, and the man who showed so little regard to human life as to leave his ox at large after he was warned that his ox was wont to be dangerous, and the death of a human being the result, the owner of the ox was to be held responsible with his own life, and if the person gored was a slave, full compensation was to be made to his master. The subsequent laws in this chapter are equally founded on principles of the strictest justice.

o ver. 22; Nu. 35. 31-33.

p Ge. 37. 28; Zec. 11. 12, 13; Mat. 26. 15; 27. 3-9.

q ver. 28, 29.

r Ps. 9. 15; 119. 85; Pr. 28. 10; Ec. 10. 8; Je. 18. 20, 22.

s ver. 29, 30; ch. 22. 6, 14.

t ch. 10. 29.

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3 Or, *goat.*

a Le. 6. 1-6; Nu. 5. 7; 2 Sa. 12. 6; Pr. 6. 31; Lu. 19. 8.

b Pr. 14. 4.

4 It is not very easy to ascertain why restitution was to be made by *five* oxen and *four* sheep. Dr Adam Clarke supposes, as the words rendered ox are different, that restitution was to be made for the *bull* by five oxen, and four out of the flock (tson for a sheep (seh) that is, four sheep for a goat, or four goats for a sheep.

c Job 24. 14 30. 5; Ho. 7. 1; Joel 2. 9; Mat. 6. 19, 20; 24. 43, 1 Th. 5. 2.

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d Nu. 35. 27.

1 The reason of the distinction in this law is that, in the night, the robbery might be considered an assault upon the life as well as on the property, and in the terror and confusion of the night, life was more endangered. In both cases the care of human life is remarkable, and fully justifying the principle now very generally introduced into our law, that only crimes implying the taking away of life are punishable with death.

e See on ch. 21. 2; Ju. 2. 14; 10. 7, Is. 1. 1.

2 He was sold for his theft, subject to the law by which he was to be set at liberty at the end of six years.

f ch. 21. 16.

3 The principle of this law applied to all useful animals.

g ver. 1, 7, 9; Pr. 6. 31; Is. 40. 2; Je. 16. 18; Re. 18. 6.

h ver. 3, 12; Job 20. 18.

i Ju. 15. 4, 5; 2 Sa. 14. 30, 31.

k ver. 9, 12; ch. 21. 33, 34.

4 This is doubtless a case not of wilful and malicious but of accidental fire raising; a thing very apt to happen and requiring to be very strictly guarded against, where they were in the habit of setting fire to the withered herbage before the autumnal rains, to favour the growth of the future crop.

l Pr. 6. 30, 31; Je. 2. 26; John 12. 6; 1 Co. 6. 10.

m See on ver. 4.

n ver. 28. *Marg.* ch. 21. 6; De. 16. 18, 19. 17, 18, 1 Ch. 23. 4; Ps. 82. 1.

5 If the master of the house was concerned in the theft, his breach of trust was punishable, & he must make double restitution.

o Nu. 5. 6, 7; 1 Ki. 8. 31; Mat. 6. 14, 15; 18. 15, 35; Lu. 17. 3, 4.

p ch. 18. 21, 22; 23. 6-8; De. 16. 18, 19; 19. 16-18; 25. 1; 2 Ch. 19. 10.

6 The same principles, it is here intimated, were to apply to all other cases, and the sentence of the judges was to be final.

q ver. 4, 7.

r Ge. 39. 8; Lu. 12. 48; 16. 11; 2 Ti. 1. 12.

s Le. 5. 1; 6. 3; 1 Ki. 2. 42, 43; Pr. 30. 9; He. 6. 16.

7 That is, whereby Jehovah is taken to witness; because there was no man that saw and could testify, ver. 10. If there be witnesses, he is not to pay, nor to swear. The Chaldee saith, (the owner) shall take the oath, and so end the controversy, and he, the keeper shall not pay for it.

t ver. 8; ch. 23. 1.

u ver. 7; Ge. 31. 30.

8 Thus stolen from among his cattle, it implies that he had taken less care of it than of his own, and must make restitution.

v Eze. 4. 14; Am. 3. 12; Mic. 5. 8; Na. 2. 12.

w De. 15. 2; 23. 19, 28; Ne. 5. 4; Ps. 37. 21; Mat. 5. 42; Lu. 6. 35.

9 Heb. *ask*, and consequently receive a thing lent. This law concerneth all movable goods, beasts, household stuff & the like.—*Ainsworth.*

and be smitten that he die, *there shall* [d]no blood *be shed* for him.

3 If the sun be risen upon him, *there shall be* blood *shed* for him;[1] *for* he should make full restitution: if he have nothing, [e]then he shall be sold for his theft.[2]

4 If the theft be certainly [f]found in his hand alive, whether it be ox, or [3]ass, or sheep, [g]he shall restore double.

5 ¶ If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, [h]shall he make restitution.

6 ¶ If fire break out, and catch in thorns, [i]so that the stacks of corn, or the standing corn, or the field, be consumed *therewith;* [k]he that kindled the fire shall surely make restitution.[4]

7 ¶ If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; [l]if the thief be found, [m]let him pay double.

8 If the thief be not found, then the master of the house shall be brought unto [n]the judges, to *see* whether he have put his hand unto his neighbour's goods.[5]

9 For all manner of [o]trespass, *whether it be* for ox, for ass, for sheep, for raiment, *or* for any manner of lost thing, which *another* challengeth to be his, [p]the cause of both parties shall come before the judges; *and* whom the judges[6] shall condemn, he shall [q]pay double unto his neighbour.

10 If a man [r]deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep, and it die, or be hurt, or driven away, no man seeing *it:*

11 *Then* shall [s]an oath of the [7]LORD be between them both, [t]that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept *thereof*, and he shall not make *it* good.

12 And if it be [u]stolen[8] from him, he shall make restitution unto the owner thereof.

13 ¶ If it be [v]torn in pieces, *then* let him bring it *for* witness, *and* he shall not make good that which was torn.

14 ¶ And if a man [w]borrow[9] *ought* of

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his neighbour, and it be hurt, or die, the owner thereof *being* not with it; he shall surely [z]make *it* good.

15 *But* if the owner thereof *be* with it,[1] he shall not make *it* good: if it *be* an hired *thing*, [y]it came for his hire.

16 ¶ And if [z]a man entice a maid that is not betrothed, and lie with her; he shall surely endow her to be his wife.[2]

17 If her father [a]utterly refuse to give her unto him, he shall pay money[3] according to the [b]dowry of virgins.

18 ¶ Thou [c]shalt not suffer a witch to live.

19 ¶ Whosoever [d]lieth with a beast shall surely be put to death.

20 ¶ He that [e]sacrificeth unto *any* god, save unto the LORD only, he shall be [f]utterly destroyed.[4]

21 ¶ Thou shalt neither [g]vex a stranger, nor oppress him: [h]for ye were strangers in the land of Egypt.

22 ¶ Ye [i]shall not afflict any widow, or fatherless child.

23 If thou afflict them in any wise, and they [k]cry at all unto me, [l]I will surely hear their cry:

24 And [m]my wrath shall wax hot, and I will kill you with the sword; and [n]your wives shall be widows, and your children fatherless.

25 ¶ If thou [o]lend money to *any of* my people *that is* poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.

26 If thou at all take thy neighbour's raiment [p]to pledge, thou shalt deliver it unto him by that the sun goeth down:

27 For that *is* his covering only; it *is* his raiment for his skin: wherein shall he sleep? And it shall come to pass, when[q] he crieth unto me, that I will hear; [r]for I *am* gracious.[5]

28 ¶ Thou shalt not revile the gods,[6] nor[s] curse the ruler of thy people.

29 ¶ Thou [t]shalt not delay to *offer* the first[7] of thy ripe fruits, and of thy liquors:[8] [u]the first-born of thy sons shalt thou give unto me.

30 Likewise shalt thou do with thine oxen, *and* with thy sheep: [v]seven days it shall be with his dam; on the eighth day thou shalt give it me.

31 ¶ And ye shall be [w]holy men unto me: [x]neither shall ye eat *any* flesh *that is* torn of beasts in the field; ye shall cast it to the dogs.

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[x] ver. 11; ch. 21. 34; Le. 24. 18.

1 The reason of the distinction here is, that, when the owner was absent, it might be ill treated, when present it is presumed he would take care of it, and obtaining the hire the risk was his own.

[y] Zec. 8. 10.

[z] Ge. 34. 2-4; De. 22. 28, 29.

2 This law is most equitable. It implies that allurements and promises of marriage have been made to her, and he must therefore marry and suitably provide for her. In such a case the father might refuse his consent to the marriage and demand a certain compensation in money, but it does not appear that the parties themselves could refuse consent.

[a] De. 7. 3, 4.

3 Heb. *weigh*. Ge. 23. 16.

[b] Ge. 34. 12; 1 Sa. 18. 25.

[c] Le. 19. 26, 31; 20. 6, 27; De. 18. 10, 11; 1 Sa. 28. 3, 9; Is. 19. 3; Ac. 8. 9-11; 16. 16-19; 19. 19; Ga. 5. 20.

[d] Le. 18. 23; 20. 15, 16; De. 27. 21.

[e] Nu. 25. 2-5; De. 13. 1-15. 17. 2-5; 18. 20.

[f] Nu. 21. 3; Jos. 23. 15, 16.

4 Idolatry was a breach of the moral law. In an Israelite, on whom alone the judicial law was binding, it was a violation of the national covenant, for which whole cities were destroyed. De. xiii.

[g] ch. 23. 9; Le. 19. 33; 25. 35; De. 10. 19; Je. 7. 6; 22 3; Zec. 7. 10.

[h] ch. 20. 2; 23. 9; De. 10. 19; 15. 15; 23. 7.

[i] De. 10. 18; 24. 17; 27. 19; Ps. 94. 6; Is. 1. 17, 23; 10. 2; Eze. 22. 7; Zec. 7. 10; Ja. 1. 27.

[k] De. 15. 9; 24. 15; Job 31. 38, 39; 35. 9; Lu. 18. 7.

[l] Job 34. 28; Ps. 10. 17, 18; 18. 6; 140. 12; 146. 7-9; Pr. 22. 22, 23; 23. 10, 11; Ja. 5. 4.

[m] Job 31. 23; Ps. 76. 7; 90. 11; Na. 1. 6; Ro. 2. 5-9; He. 10. 31.

[n] Job 27. 13-15; Ps. 78. 63, 64; 109. 9; Je. 15. 8; 18. 21; Lu. 6. 38.

[o] Le. 25. 35-37; De. 23. 19, 20; 2 Ki. 4. 1, 7; Ne. 5. 2-5, 7, 10, 11; Ps. 15. 5; Pr. 28. 8; Je. 15. 10; Eze. 18. 8, 17; Mat. 25. 27; Lu. 19. 23.

[p] De. 24. 6, 10-13, 17; Job 22. 6; 24. 3, 9; Pr. 20. 16; 22. 27; Eze. 18. 7, 16; 33. 15; Am. 2. 8.

[q] ch. 2. 23, 24; Ps. 34. 6; 72. 12; Is. 19. 20.

[r] ch. 34. 6; Ps. 136. 10, 11.

5 These laws are as remarkable for humanity, tenderness, and grace, as for justice. The outer garment of a poor man in the east was his covering by night.

6 Or *judges*. ver. 9; Ps. 82. 1-7; 138. 1; John 10. 34, 35.

[s] ch. 21. 17; 1 Sa. 24. 6, 10; 26. 9; Ec. 10. 20; Ac. 23. 5; Ro. 13. 2-7; Tit. 3. 1, 2; 1 Pe 2. 17; 2 Pe. 2. 10; Jude 8.

[t] ch. 23. 19; De. 26. 2-10; 2 Ki. 4. 42; 2 Ch. 31. 5; Pr. 3. 9, 10; Eze. 20. 40; Mat. 6. 33; Ro. 8. 23; Ja. 1. 18.

7 Heb. *thy fulness*.

8 Heb. *tear*.

[u] ch. 13. 2, 12.

[v] Le. 22. 27.

[w] ch. 19. 5, 6; Le. 11. 45; 19. 2; De. 14. 21; 1 Pe. 1. 15, 16.

[x] Le. 17. 15, 16; 20. 25; 22. 8; De. 14. 21; Eze. 4. 14; 44. 31; Ac. 10. 14; 15. 20.

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[a] ver. 7; ch. 20. 16; Le. 19. 16; 2 Sa. 16. 3; 19. 27; Ps. 15. 3; 101. 5; 120. 3; Pr. 10. 18; 17. 4; 25. 23; Je. 20. 10; Mat. 28. 14, 15; Ro. 3. 8.

1 Or, *receive*.

[b] De. 5. 20; 19. 16-21; 1 Ki. 21. 10-13; Ps. 27. 12; 35. 11; Pr. 6. 19; 12. 17; 19. 5, 9; 21. 28; 25. 18; Mat. 19. 18; 26. 59-61; Lu. 3. 14; 19. 8; Ac. 6. 11-13; 2 Ti. 3. 3; 1 Pe. 3. 16; Re. 12. 10.

[c] ch. 32. 1-5; Ge. 6. 12; 7. 1; 19. 4, 7-9; Nu. 14. 1-10; Jos. 24. 15; 1 Sa. 15. 9, 24; 1 Ki. 19. 10; Job 31. 34; Pr. 1. 10, 11, 15; 4. 14; Mat. 27. 24-26; Mar. 15. 15; Lu. 23. 24, 51; John 7. 50, 51; Ac. 24. 27; 25. 9; Ro. 1. 32; Ga. 2. 11-13.

2 Or, *answer*.

[d] Le. 19. 15; De. 1. 17; Ps. 72. 2; Je. 37. 15, 21; 38. 5, 6, 9; Eze. 9. 9; Hab. 1. 4. *Margins*.

[e] Ps. 82. 2, 3; Ja. 3. 17.

3 These two verses forbid the wresting of judgment for many or for few, for great or mean, rich or poor, ver. 6.

[f] De. 22. 1-4; Job 31. 29, 30; Pr. 24. 17, 18; 25. 21; Mat. 5. 44; Lu. 6. 27, 28; Ro. 12. 17-21; 1 Th. 5. 15.

4 The Mosaic law did not justify the Jews in their hatred of enemies, but teaches here the same morality as our Lord, Mat. 5. 24; Lu. 10. 30-37.

5 Or, *Will thou cease to help him?* or, *wouldest cease to leave* thy business *for him, thou shalt surely leave* it to join *with him*.

[g] ver. 2, 3; De. 16. 19; 27. 19; 2 Ch. 19. 7; Job 31. 13, 21, 22; Ps. 82. 3, 4; Ec. 5. 8; Is. 10. 1, 2; Je. 6. 28; 7. 6; Am. 5. 11, 12; Mic. 3. 1-4; Zep. 3. 1-4; Mal. 3. 5; Ja. 2. 5, 6.

[h] Le. 19. 11; De. 19. 16-21; Job 22. 23; Pr. 4. 14, 15; Is. 33. 15; Lu. 3. 14; Ep. 4. 25; 1 Th. 5. 22.

[i] De. 27. 25.

[k] ch. 34. 7; Pr. 17. 15; Na. 1. 3; Ro. 1. 18; 2. 5, 6.

[l] De. 16. 19; 1 Sa. 8. 3; 12. 3; Ps. 26. 10; Pr. 15. 27; 17. 8, 23; 19. 6; 29. 4; Ec. 7. 7; Is. 1. 23; 5. 23; Eze. 22. 12; Ho. 4. 18; Am. 5. 12; Mic. 7. 3; Ac. 24. 26.

6 Heb. *the seeing*.

[m] See on ch. 22. 21; De. 10. 19; 24. 14-18; 27. 19; Ps. 94. 6; Eze. 22. 7; Mal. 3. 5.

[n] Mat. 18. 33; He. 2. 17, 18.

7 Heb. *soul*.

8 This and many other passages, vindicate the entire and beautiful humanity of the Mosaic law, whatever unbelievers may allege. It is here introduced to guard judges against any prejudice against foreigners.

[o] See on Le. 25. 2-7, 11, 12, 20, 22; 26. 34, 35.

9 Or, *olive-trees*.

[p] See on ch. 20. 8-11; 31. 15, 16; Lu. 13. 14.

[q] De. 5. 13-15; Is. 58. 3.

[r] De. 4. 9, 15; Jos. 22. 5; 23. 11; 1 Ch. 28. 7-9; Ps. 39. 1; Ep. 5. 15; 1 Ti. 4. 16; He. 12. 15.

[s] De. 12. 3; Jos. 23. 7; Ps. 16. 4; Je. 10. 11; Ho. 2. 17; Zec. 13. 2; Ep. 5. 12.

10 This shows how careful we should be of familiarizing the mind with the names or rites of heathenism for any other purpose than to make them abhorred.

CHAPTER XXIII.

Of slander and false witness, 1—3. *Of charitableness*, 4, 5. *Of justice*, 6—9. *Of the year of rest*, 10, 11. *Of the sabbath*, 12. *Of idolatry*, 13. *Of the three feasts*, 14—17. *Of the blood and the fat of the sacrifice*, 18, 19. *An Angel is promised for a guide, with a blessing, in case they obey him*, 20—33.

THOU [a]shalt not raise[1] a false report: put not thine hand with the wicked to be [b]an unrighteous witness.

2 ¶ Thou shalt not [c]follow a multitude to *do* evil; neither shalt thou speak in a cause[2] [d]to decline after many to wrest *judgment:*

3 Neither shalt thou [e]countenance a poor man in his cause.[3]

4 ¶ If thou meet [f]thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.

5 If thou see the ass of him that hateth thee[4] lying under his burden, and wouldest forbear to help him;[5] thou shalt surely help with him.

6 ¶ Thou shalt not [g]wrest the judgment of thy poor in his cause.

7 Keep thee [h]far from a false matter; and the [i]innocent and righteous slay thou not: [k]for I will not justify the wicked.

8 ¶ And [l]thou shalt take no gift; for the gift blindeth the wise,[6] and perverteth the words of the righteous.

9 ¶ Also [m]thou shalt not oppress a stranger: for [n]ye know the heart[7] of a stranger, seeing ye were strangers[8] in the land of Egypt.

10 ¶ And six years thou shalt sow thy land, and shalt gather in the fruits thereof:

11 But [o]the seventh *year* thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, *and* with thy olive-yard.[9]

12 ¶ [p]Six days thou shalt do thy work, and on the seventh day thou shalt rest; that thine ox and thine ass may rest, [q]and the son of thy handmaid and the stranger may be refreshed.

13 ¶ And in all *things* that I have said unto you [r]be circumspect: and [s]make no mention of the name of other gods, neither let it be heard out of thy mouth.[10]

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14 [t]Three times thou shalt keep a feast unto me in the year.

15 Thou shalt keep [u]the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt; [v]and none shall appear before me empty:)

16 And the [w]feast of harvest, the first-fruits of thy labours, which thou hast sown in thy field: and the [x]feast of in-gathering, *which is* in the end of the year, when thou hast gathered in thy labours out of the field.

17 Three times in the year [y]all thy males shall appear before the LORD God.

18 ¶ Thou shalt not offer the [z]blood of my sacrifice with leavened bread; neither shall the fat of my sacrifice[1] [a]remain until the morning.

19 The [b]first of the first-fruits of thy land thou shalt bring into the house of the LORD thy God. Thou shalt not seethe [c]a kid in his mother's milk.

20 ¶ Behold, I send an [d]Angel[2] before thee, to keep thee in the way, and to bring thee into the place which I have [e]prepared.

21 [f]Beware of him, and obey his voice, [g]provoke him not; for [h]he will not pardon your transgressions: for [i]my name *is* in him.

22 But if thou shalt indeed obey his voice, and do all that I speak; then I will be [k]an enemy unto thine enemies, and an adversary[3] unto thine adversaries.

23 For mine Angel shall go before thee, and bring [l]thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites; and I will cut them off.

24 Thou [m]shalt not bow down to their gods, nor serve them, nor [n]do after their works; but thou shalt utterly [o]overthrow them, and quite break down their images.

25 And [p]ye shall serve the LORD your God, and [q]he shall bless thy bread, and thy water; and I [r]will take sickness away from the midst of thee.

26 ¶ There [s]shall nothing cast their young, nor be barren, in thy land: [t]the number of thy days I will fulfil.

27 I will send [u]my fear[1] before thee, and will destroy all the people to whom thou shalt come; and I will make all thine enemies turn their backs[2] unto thee.

28 And I will send [v]hornets[3] before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.

29 I will not drive them out from before thee [w]in one year; lest the land become desolate, and the beast of the field multiply against thee.

30 By little and little I will drive them out from before thee, until thou be increased, and inherit the land.

31 And [z]I will set thy bounds from the Red sea even unto the sea of the Philistines, and from the desert unto the river:[4] for I will [y]deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee.

32 Thou [z]shalt make no covenant with them, [a]nor with their gods.

33 They shall not dwell in thy land, lest [b]they make thee sin against me: for if thou serve their gods, [c]it will surely be a snare unto thee.

CHAPTER XXIV.

Moses is called up into the mountain, 1, 2. *The people promise obedience,* 3. *Moses buildeth an altar, and twelve pillars,* 4, 5. *He sprinkleth the blood of the covenant,* 6—8. *The glory of God appeareth,* 9—13. *Aaron and Hur have the charge of the people,* 14. *Moses goeth into the mount, where he continueth forty days and forty nights,* 15—18.

AND he said unto Moses, [a]Come [5]up unto the LORD, thou, and Aaron, [b]Nadab and Abihu, and [c]seventy of the elders of Israel; and worship ye afar off.

2 And Moses [d]alone shall come near the LORD;[6] but they shall not come nigh, neither shall the people go up with him.

3 ¶ And Moses came and told the people all the words of the LORD, and [e]all the judgments: and all the people answered with one voice, and said, [f]All the words which the LORD hath said will we do.

4 And Moses [g]wrote all the words of the LORD, and rose up early in the morning, [h]and builded an altar under the hill, and [i]twelve pillars, [k]according to the twelve tribes of Israel.[7]

5 And he sent [l]young men of the children of Israel, which offered [m]burnt-offerings, and sacrificed [n]peace-offerings of oxen unto the LORD.

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t ch. 34.22; Le. 23.5, 16, 34; De. 16. 16.
u ch. 12.14-28.43-49; 13.6,7; 34.18; Le.23. 5-8; Nu. 9. 2-14; 28.16-25; De. 16.1-8; Jos.5.10,11; 2Ki. 23. 21-23; Mar. 14. 12; Lu. 22. 7; 1 Co. 5. 7, 8.
v ch.34.20; Le.23.10; De.16.16; Pr.3.9,10.
w ch. 22. 29; Le. 23. 9-21; Nu. 28. 26-31; De. 16. 9-12; Ac. 2. 1.
x ch. 34. 22; Le. 23. 34-44; Nu.29.12-39; De.16.13-15; Ne.8. 14-18; Zec. 14. 16-19; John 7. 2, 37.
y ch. 34.23; De.12.5; 31.11; Ps. 84.7; Lu. 2. 42.
z ch. 12. 8, 15; 34. 25; Le. 2. 11; 7.12; De. 16. 4.
1 Or, *feast.*
a ch.12.10; Le. 7.15.
b ch. 22. 29; 34. 26; Le. 23. 10-17; Nu. 18.12, 13, De. 12.5-7; 26. 10; Ne. 10. 35; 1Co. 15. 20; Re. 14. 4.
c ch.34 26; De.14.21; Pr. 12. 10; Je. 10.3.
d ch.3.2-6; 32.34; 33. 2,14; Ge.48.16; Nu. 20.16; Jos. 5.13; 6.2; Is. 63.9; Mal. 3.1; 1 Co. 10. 9, 10.
2 The ANGEL who had the 'name,' or perfections of JEHOVAH, *in* Him, who had power to forgive or not to forgive, could be no other than the Great Angel Jehovah, who so often appeared to the patriarchs. We cannot help here quoting that singular comment on the words by Philo, the Jew, who was no friend to Christianity. 'God, as the shepherd and king, conducts all things according to law and righteousness, having established over them his *right* WORD, his only BEGOTTEN SON, who, as the viceroy of the Great King, takes care of, and ministers to, this sacred flock. For it is somewhere said, (ch. 23. 20.) Behold I AM, and I will send my ANGEL before thy face to keep thee in the way.'
e Ge. 15.18; Mat. 25. 34; John 14. 3.
f Ps.2.12; Mat.17.5; He. 12. 25.
g Nu. 14.11; Ps. 78. 40,56; Ep.4.30; He. 3. 10, 16.
h ch. 32. 34; Nu. 14. 35; De. 18. 19; Jos. 24.19; He. 3. 11; 10. 26-29; 12.25; 1 John 5. 16.
i ch.3.14; 34 5-7; Ps. 72. 19; 83. 18; Is. 7. 14; 9. 6; 42. 8; 45. 6; 57.15; Je.23.6; Mat. 1.23; John 5.23; 10. 30, 38; 14. 9, 10; Co. 2.9; Re.1.8; 2.8,23; 3. 7.
k Ge.12.3; Nu. 24.9; De. 30.7; Je. 30.20; Zec. 2. 8; Ac. 9.4,5.
3 Or, *I will afflict them that afflict thee.*
l See on ch. 3. 17; Ge. 15. 19-21; 34.2; Jos. 24. 8-11.
m See on ch. 20. 5.
n Le. 18. 3, 26-30; De. 12. 30,31; 2 Ch. 33. 2, 9; Ps. 106. 35-38; Eze. 16. 47.
o ch.32.20; 34.13,14; Nu. 33. 52; De.7.5, 25,26; 12.3; 2Ch.34. 3-7.
p De. 6.13; 10.12,20; 11. 13; 13.4; 28.1-6; Jos. 22.5; 24. 14, 15, 21,24; 1 Sa. 7. 3; 12. 20,24; Je. 8.2; Mat. 4. 10.
q De. 7. 13; 28. 5-8; Mal. 3. 10, 11.
r ch.15.26; De.7.15; Is. 33. 24.
s De. 7.14; 28.4; Job 21. 10; Ps. 107. 38; 144. 13.
t Ge. 25. 8; 35. 29; 1 Ch. 23. 1; Job 5. 26; 42.17; Ps.55.23; 90. 10; Is. 65. 29.

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u ch.15.14-16; Ge.35. 5; De.2.25; 11.23,25; Jos.2.9-11; 1 Sa. 14. 15; 2 Ki. 7. 6; 2 Ch. 14. 14.
1 This was fully realized. See marg. ref.
2 Heb. *neck.* Ps. 18. 40.
v De. 7. 20; Jos. 24. 11, 12.
3 A large, strong, and voracious insect, of the wasp genus. Its sting is most distressing. From Joshua 24.12, we learn that two kings of the Amorites were driven out of the land by them.
w De. 7. 22; Jos. 15. 63; 16. 10; 17. 12,13; Ju. 3. 1-4.
x Ge.15.18; Nu.34.3-15; De.11.24; Jos.1. 4; 1Ki.4. 21, 24; Ps. 72. 8.
4 That is, from the Euphrates on the east, to the Mediterranean on the west; and from Mount Libanus on the north, to the Red sea and the Nile on the south. This was not fulfilled till the times of David & Solomon.
y Nu. 21. 34; De.3.2; Jos.8.7,18; 10. 8, 19. 21.44; 23. 14; 24 8; 1 Sa.23.4; 1 Ki.20. 13.
z ch. 34. 12, 15; De.7. 2; Jos.9.14-23; 2 Sa. 21. 1, 2.
a Nu. 25. 1, 2; De. 7. 16.
b 1 Ki.14.16; 2 Ch. 33. 9.
c De. 12. 30; Jos. 23. 13; Ju. 2. 3; Ps.106. 36; 2 Ti. 2.26.

CHAP. XXIV.

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a ch.3.5; 19.9, 20, 24; 20. 21; 34. 2.
5 From ch.19.24; 20. 21, Moses & Aaron were already on the mountain, and there Moses received the laws contained in ch. 20. 22, to the end of the 22d chapter. They were then to go down to state these laws to the people; and when the people had consented to them, and the solemn covenant was ratified by the sprinkling of the blood of the sacrifices, they were again to ascend with the sons of Aaron & seventy elders of Israel.
b ch. 6. 23; 28. 1; Le. 10. 1, 2; 1 Ch.6 3; 24. 1, 2.
c ver. 9; ch.1.5; Nu. 11.16,24,25; Eze. 8. 11; Lu. 10. 1, 17.
d ver. 15, 18; ch. 20. 21; Nu.16. 5; Je. 30. 21; 49. 19; He. 9.24; 10. 21, 22.
6 Sinai has two ridges; Horeb the lower, and Sinai the higher. Moses ascended the higher. The others remained on the lower.
e xxi-xxiii.; De. 4. 1, 5, 45; 5. 1, 31; 6.1; 11. 1.
f ver. 7; ch.19.8; De. 5. 27, 28; Jos. 24.22.
g De.31.9; Jos.24.26.
h ch. 20. 24-26.
i Ge. 28.18,22; 31.45; Jos. 24. 27; Ga. 2.9.
k ch.28.21; Le. 24.5; Nu. 17.2; Jos.4.2,3, 8, 9, 20; 1 Ki. 11. 30; Ezr. 6. 17; Lu. 22. 30, Re. 21. 14.
7 The altar seems to have been intended to denote JEHOVAH'S presence, as a party in this covenant; and the twelve pillars, the twelve tribes of Israel, as the other party; and between the two covenanting parties Moses acted as a typical mediator.—*Scott.*
l ch. 19. 22.
m See on ch. 18. 12; Le. i.
n Le. iii.; 7. 11-21.

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6 And Moses took half of the blood, and put *it* in basons; and half of [o]the blood he sprinkled [p]on the altar.

7 And he took [q]the book of the covenant, and [r]read in the audience of the people: and they said, [s]All that the LORD hath said will we do, and be obedient.

8 And Moses took the blood, and sprinkled[t] *it* on the people, and said, Behold [u]the blood of the covenant, which the LORD hath made with you concerning all these words.[1]

9 ¶ Then [v]went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel;

10 And they [w]saw the God of Israel: and *there was* under his feet as it were a paved work [x]of a sapphire-stone,[2] and as it were the body of heaven [y]in *his* clearness.

11 And upon the [z]nobles of the children of Israel he [a]laid not his hand: also [b]they saw God, and [c]did eat and drink.

12 ¶ And the LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee [d]tables of stone, and a law, and commandments which I have written;[3] [e]that thou mayest teach them.

13 And Moses rose up, and [f]his minister Joshua; and Moses went up into the mount of God.

14 And he said unto the elders, Tarry[g] ye here for us, until we come again unto you: and, behold, Aaron and [h]Hur *are* with you; [i]if any man have any matters to do, let him come unto them.

15 ¶ And Moses went up into the mount, and [k]a cloud covered the mount.

16 And [l]the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the [m]seventh day he called unto Moses out of the midst of the cloud.

17 And the sight of the glory of the LORD *was* [n]like devouring fire on the top of the mount in the eyes of the children of Israel.

18 And Moses [o]went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty[p] days and forty nights.

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o ver. 8; ch.12.7, 22; Co. 1. 20; He.12.24; 1 Pe. 1. 2, 19.
p ch. 29.16,20; Le.1. 5, 11; 3. 2, 8; 4. 6.
q ver.4; He. 9.18-23.
r De. 31. 11-13; Ac. 13.15; Co.4.16; 1Th. 5. 27.
s See on ver. 3; Je. 7. 23, 24.
t See on ver. 6; Le. 8.30; Is.52.15; Exe. 36. 25; He. 9. 18,19.
u Zec. 9. 11; Mat.26. 28; Mar. 14.24; Lu. 22. 20; 1 Co. 11. 25; Ep. 1. 7; He. 9. 20; 10. 4, 5; 13. 20.

1 We learn, from the epistle to the Hebrews, that the book also was sprinkled with blood. We learn also from the same authority, He. 9. 18-23, that the whole was intended as a type of the manner in which the true Israelites were admitted into covenant with God, through the atoning blood of Christ; and, yielding themselves to his service, willingly receive his commandments as the rule of their subsequent grateful obedience.

v See on ver. 1.
w ver.29; ch.3.6; 33. 20,23; Ge.32.30; Ju. 13. 21, 22; Is. 6.1-5; Eze. 1. 28; John 1. 18; 14. 9; 1 Ti. 6. 16; 1 John 4. 12.
x Eze. 1.26,27; 10.1; Re. 4. 3; 21. 19-23.

2 Next after the diamond this is the most valuable of the gems, exceeding all others in lustre and hardness. The oriental sapphire is of a sky-blue or fine azure colour; whence the prophets described the throne of God as being of the colour of sapphire, Eze. 1. 26; 10. 2.

y Ca.6.10; Mat.17.2; Re. 21. 11, 18.
z ver.1,9; Nu.21.18; Ju. 5. 13; 1Ki. 21.8; 2Ch.23.20; Ne.2.16; Je. 14. 3.
a ch. 33. 20-23; Ge. 32. 24-32; De. 4. 33; Ju. 13. 22.
b See on ver. 10; Ge. 16. 13.
c ch. 18.12; De.12.7; Ec. 9. 7; Lu. 15. 23, 24; 1 Co. 10. 16-18.
d ch. 31.18; De.5.22; Je.31.33; 2Co.3.3,7; He. 9. 4.

3 After the solemn ratification of the national covenant, God gave the law of the ten commandments, which He himself engraved on tables of stone, distinguishing them above the judicial or ritual institutions. The people engaged to obey them, but broke them by their idolatry. The tables of stone were also broken; God renewed them; along with them the ceremonial law was given, which typified redemption by Christ.

e De.4.14; Ezr 7.10; Mat. 5. 19.
f ch. 17, 9-14; 22. 17; 33. 11; Nu. 11. 28.
g ch. 32. 1; Ge. 22.5; 1 Sa. 10. 8; 13. 8-13.
h ch. 17. 10, 12.
i ch. 18. 25, 26.
k ch. 19.9,16; 2Ch.6. 1; Mat. 17. 5.
l ver. 17; ch. 16. 10; Le.10.23; Nu.14.10; 16. 42; Eze. 1. 28; 2 Co. 4. 6.
m ch. 19. 11; 20. 10; Re. 1. 10.
n ch. 3.2; 19.18; De. 4. 24,36; Eze 1. 27; He. 12. 18, 29.
o ver. 17; ch.9.29,33; 19. 20; Pr. 28. 1.
p ch. 34. 28; De. 9.9, 18, 25; 10. 10; 1 Ki. 19.8; Mat.4.2; Mar. 1. 13; Lu. 4. 2.

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a ch. 35.5-29; Nu. 7. 3-88; De. 16. 16, 17; 1 Ch. 29.

1 Heb. *take for me.*

2 Or, *heave offering*, Nu. 18. 24.

3 Rendered in the margin, 'heave offering;' because it was lifted up toward heaven, and laid upon the altar, in token of being devoted to God.

b ch. 35.5,21; Ju.5.9; 1Ch.29.17; Ezr.1.6; 3.5; 7.16; Ne. 11. 2; Ps.110.3; 2Co.8.12; 9. 7.
c ch.26.1; 28.31,39.3; He. 9. 19.

4 Or, *silk*, Ge. 41. 42; Eze. 16. 10; Re. 19. 8, 14.

d ch. 26. 14.
e ch. 26. 15,26,37; 27. 1; 36. 20.
f ver. 37; ch. 27. 20; 40. 24, 25.
g ch. 30. 23-38.
h ch. 28. 9-21.
i ch.15.2; 36.1-4; Le. 4.6; 21.12; He.9.1,2.

5 A holy place for the residence of Jehovah.

k ch. 29. 45; 1 Ki. 6. 13; Is. 12. 6; Zec. 2. 10, 8. 3; 2 Co. 6.16; He. 3. 6; Re. 21. 3.
l ver. 40; 1Ch. 28.11-19; He. 8. 5; 9. 9.

6 This was a type of the human nature of Christ, of his Church, and of every believer, in whom God dwells.

m ch. 37.1-3; De.10. 1-3; 2 Ch. 8.11; He. 9. 4; Re. 11. 19.

7 'The ark of the covenant' was so called, not only as it contained the tables of the law, which were the basis of the national covenant; but also because it was an abiding symbol of God's gracious presence with his people, and typifies those peculiar benefits, which belong to the covenant of peace, mediated by Christ in behalf of the true Israel. It was a chest, made of wood not liable to rot, of about four feet in length, and two feet and a half in breadth and in depth, plated all over, both within and without, with plates of pure gold, having a border, or cornice, of gold round about it; and covered with a covering all of massy gold, which was called, the *covering*, or 'the propitiatory,' or 'the mercy-seat,' and it was kept firm in its place by the *cornice*, as the word rendered 'crown' seems here to mean. . . . This was an evident type of Christ, as to his sinless human nature, (which 'saw no corruption,') in personal union with his divine nature, magnifying the law, & *covering* our transgressions of it, by 'having it in his heart,' obeying it in his life, and atoning for the violations of it by his death.—*Scott.*

n ver. 24; ch. 30.3, 1 Ki. 6. 20; 2 Ch. 3. 4.
o ver. 15, 26; ch. 26. 29; 27.7; 37.5; 38.7.
p ver. 28; ch. 27. 6; 30. 5; 37. 4; 40. 20; Nu. 4. 6, 8, 11, 14; 1 Ch. 15. 15.
q 1 Ki. 8.8; 2Ch.5. 9.
r ch. 16. 34; 27. 21; 30.6.36; 31.18; 32.15; 34.29; 38.21; Nu.17. 4; De.10.2-5; 31.26; 1Ki.8.9; 2Ki.11.12; 2 Ch. 34. 14,15; Ac. 7. 44; He. 9. 4.
s ch. 26. 34; 37.6; 40. 20; Le. 16. 12-15; 1 Ch.28.11; Ro. 3.25; He. 4. 16; 1 John 2. 2.

CHAPTER XXV.

Directions what the Israelites are to offer for the making of the tabernacle, 1—9. *The form of the ark,* 10—16. *The mercy-seat, with the cherubims,* 17—22. *The table, with its furniture and shew-bread,* 23—30. *The candlestick, with the instruments thereof,* 31—40.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, that [a]they bring[1] me an [2]offering:[3] of every man that giveth it [b]willingly with his heart ye shall take my offering.

3 And this *is* the offering which ye shall take of them; gold, and silver, and brass,

4 And [c]blue, and purple, and scarlet, and fine linen,[4] and goats' *hair*,

5 And [d]rams' skins dyed red, and badgers' skins, and [e]shittim-wood,

6 [f]Oil for the light, [g]spices for anointing oil, and for sweet incense,

7 [h]Onyx-stones, and stones to be set in the ephod, and in the breast-plate.

8 And let them make me [i]a sanctuary,[5] that [k]I may dwell among them.

9 According to all that I shew thee, *after* [l]the pattern of the [6]tabernacle, and the pattern of all the instruments thereof, even so shall ye make *it*.

10 ¶ And they shall make [m]an [7]ark *of* shittim-wood: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

11 And thou shalt [n]overlay it with pure gold, within and without shalt thou overlay it; and shalt make upon it a crown of gold round about.

12 And thou shalt cast [o]four rings of gold for it, and put *them* in the four corners thereof; and two rings *shall be* in the one side of it, and two rings in the other side of it.

13 And thou shalt make [p]staves *of* shittim-wood, and overlay them with gold.

14 And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them.

15 [q]The staves shall be in the rings of the ark; they shall not be taken from it.

16 And thou shalt put into the ark [r]the testimony which I shall give thee.

17 ¶ And thou shalt make [s]a mercy-seat *of* pure gold: two cubits and a

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half *shall be* the length thereof, and a cubit and a half the breadth thereof.

18 And thou shalt make [t]two cherubims *of* gold: *of* beaten work shall thou make them, in the two ends of the mercy-seat.

19 And make one cherub on the one end, and the other cherub on the other end; *even* of the mercy-seat[1] shall ye make the cherubims on the two ends thereof.

20 And the cherubims shall stretch forth *their* wings on high, [u]covering the mercy-seat with their wings, and their faces *shall look* one to another; toward[v] the mercy-seat[2] shall the faces of the cherubims be.

21 And thou shalt [w]put the mercy-seat above upon the ark;[3] and [x]in the ark thou shalt put the testimony that I shall give thee.

22 And there I will meet with thee, and[y] I will commune with thee from above the mercy-seat, from [z]between the two cherubims which *are* upon the ark of the testimony, of all *things* which I will give thee in commandment unto the children of Israel.

23 ¶ Thou shalt also make [a]a table *of* shittim-wood:[4] two cubits *shall be* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

24 And thou shalt [b]overlay it with pure gold, and make thereto a crown of gold round about.

25 And thou shalt make unto it a border of an hand-breadth round about, and thou shalt make [c]a golden crown to the border thereof round about.

26 And thou shalt make for it [d]four rings of gold, and put the rings in the four corners that *are* on the four feet thereof.

27 Over against the border shall the rings be [e]for places of the staves to bear the table.

28 And thou shalt make the staves *of* shittim-wood, and overlay them with gold, that [f]the table may be borne with them.

29 And thou shalt make [g]the dishes[5] thereof, and spoons[6] thereof, and covers[7] thereof, and bowls thereof, to cover withal:[8] *of* pure gold shalt thou make them.

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t ch.37.7-9; Ge.3.24; 1 Sa.4.4; 1 Ki. 6.23-28;8.6,7; 1 Ch.28.18; Eze. 10.2,20; 41.18, 19; He. 9. 5.

1 Or, *of* the matter *of the mercy-seat.*

u Eze. 28. 14.

v Ge.28.12; Is.6.1-5; Eze. 1. 20, Mat. 24. 31; John 1. 51; 1 Co. 4.9; 11.10; Ep. 3.10; Co. 2. 10; He. 1. 14; 1 Pe.1.12; 3.22; Re. 5. 11, 12.

2 We are taught by the apostle Peter what this representation was intended to typify, viz. the 'angels desiring to look,' bowing down with eager inquiring admiration into the mysteries of redeeming love; see 1 Pe. 1. 12.

w ver. 17; ch. 26.34; Ro. 10. 4.

3 It was here that the symbol of the divine presence chiefly rested, and God held communion with his people in an audible voice. See, for description of the ark, *Pict. Bible* on this chapter.

x See on ver. 16.

y ch.29.24.31.18; Ge. 18. 33; Le. 1.1; 16.2; Nu. 7. 89; 17.4; De. 5. 26-31; Ju. 20. 27.

z ch.29.42.43; 31.6; 1 Sa. 4. 4; 2 Sa. 6. 2; 2 Ki. 19. 15; Ps. 80.1; 99. 1; Is. 37. 16.

a ch. 37. 10-16; 40.22. 23; Le. 24. 6; Nu 3. 31; 1 Ki. 7. 48; 1 Ch. 28. 16; 2 Ch. 4.8,19; Eze. 40. 41, 42; He. 9. 2.

4 This is generally supposed to be a species of white thorn, the *acacia horrida*, or *spina Egyptiaca*, which grows abundantly about mount Sinai, the tree of all deserts from the northmost parts of Arabia to the extremity of Ethiopia. It is said to be exceedingly durable & very light, two properties which made it peculiarly fit for making the ark, tables, and boards of the tabernacle. This table bore a great resemblance to the ark. It had rings for the staves to carry it similar to the ark. It differed from the ark in that the staves of it were removed from the rings when at rest.

b See on ver. 11; 1 Ki. 6. 20-22.

c ch. 30. 3; 37. 2.

d See on ver. 12.

e ver. 14, 28.

f ver. 14, 27; Nu. 10. 17; Ac. 9. 15.

g ch. 37.16; Nu. 4.7; 7.13,19,31,&c.; 1 Ki. 7.50; 2 Ch.4.22; Ezr. 1.9-11; Je.52.18,19.

5 Probably the deep bowls in which they kneaded the mass out of which they made the shew-bread.

6 Probably censors, on which they put the incense, as seems evident from Nu. 7. 20, 26, &c., where the same word is frequently used, and the instrument, whatever it was, is always represented as filled with incense.

7 Supposed to be a large cup or tankard, in which pure wine was kept on the table along with the shew-bread, for libations which were poured out before the Lord every Sabbath, when the old bread was removed, & the new bread laid on the table.

8 Or, *to pour out withal*, Le. 24. 5-9; Ca. 5. 1; Re. 3. 20.

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h ch. 35. 13; 39. 36; Nu. 4. 7; 1 Sa. 21.6; 1 Ch. 9. 32; 23.29; 2 Ch.13.11; Mat.12.4.

i ch. 35.14; 37.17-24; 40. 24,25; 1 Ki.7.49; Zec. 4. 2; He. 9. 2; Re. 1. 12, 20, 2.1, 5; 4. 5.

k 1 Ki. 6. 18; 7. 24.

l ch. 37. 19, 20; Zec. 4. 3.

1 This candlestick, or chandelier, is generally described as having one shaft or stock, with six branches proceeding from it, adorned, at equal distances, with six flowers, like lilies, with as many bowls and knops placed alternately. On each of the branches there was a lamp; and one on the top of the shaft, which occupied the centre, thus there was seven lamps in all, ver. 37. This typified the light of revelation, and the teaching of the Holy Spirit, thro' Christ Jesus, afforded to the church in this dark world, to direct her worship and obedience, and administer to her consolations; but in heaven, 'the LORD will be unto her an everlasting Light, and God himself her glory.'

m ver. 18; Nu. 8. 4; 1 Ki. 10.16,17; 2 Ch. 9. 15.

n ch. 37.23; Re.1.12, 20; 2. 1; 4. 5.

o ch.27.21; 30.8; Le. 24. 2-4; 2 Ch. 13.11.

2 Or, *cause to ascend.*

p ch. 40.24; Nu. 8.2; Ps. 119. 105; Pr. 6. 23; Is. 8.20; Mat. 5. 14; Lu. 1. 79; John 1.9; 8.12; 12.35; Ac. 26.18; Re.21.23-25; 22. 5.

3 Heb. *the face of it*, Nu. 8. 2.

q 2 Ch.4 21; Is. 6. 6.

r ch. 37.23; Nu. 4.9; 1 Ki.7. 50; 2 Ki.12. 13; 25.14; Je. 52.18.

4 These sacred vessels were all made of the most precious metals, both as typical of Christ, of the graces of his Spirit, and of the beauty of his Church, all which are precious and dear to God, and esteemed of the inhabitants of heaven, and also to denote that we are called to honour and serve God with all that is most excellent & precious, in our talents, substance, time, & affections.

s ch. 26. 30; 39.42,43; Nu. 8.4; 1 Ch.28.11, 19; Eze. 43. 11, 12; Ac. 7. 44; He. 8. 5.

5 The ceremonial worship derived all its authority from the appointment of God, and must be observed exactly as he appointed it. And as God commands that everything be done 'decently and *in order*,' that is, 'according to the due order' of his word, we must follow it and not our own fancies, or 'the traditions of men.'

6 Heb. *thou wast caused to see.*

CHAP. XXVI.

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a ch. 25. 8; 36. 8-19; 40.2.17-19; 1 Ch. 21. 29; John 1. 14; 2.21; He. 8. 2; 9.9, 23,24; Re. 21. 3.

b ver. 36; ch. 25. 4; 35. 6. 35; Re. 19. 8.

c See on ch. 25. 18.

7 Heb. *the work of a cunning workman*, or *embroiderer.*

d ver.7,8; Nu. 4.25; 2 Sa.7.2; 1 Ch. 17.1.

30 And thou shalt set upon the table [h]shew-bread before me alway.

31 ¶ And thou shalt make [i]a candlestick *of* pure gold: *of* beaten work shall the candlestick be made: his shaft, and his branches, his bowls, [k]his knops, and his flowers, shall be of the same.

32 And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side.

33 Three bowls made like unto almonds, *with* a knop and a flower in one branch, [l]and three bowls made like almonds in the other branch, *with* a knop and a flower: so in the six branches that come out of the candlestick.[1]

34 And in the candlestick *shall be* four bowls made like unto almonds, *with* their knops and their flowers.

35 And *there shall be* a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick.

36 Their knops and their branches shall be of the same; all of it *shall be* one [m]beaten work *of* pure gold.

37 And thou shalt make the [n]seven lamps thereof; and [o]they shall [2]light the lamps thereof, that they may [p]give light over against it.[3]

38 And [q]the tongs thereof, and the [r]snuff-dishes thereof, *shall be of* pure gold.[4]

39 *Of* a talent of pure gold shall he make it, with all these vessels.

40 And look [s]that thou make *them* after their pattern,[5] which was [6]shewed thee in the mount.

CHAPTER XXVI.

The ten curtains of the tabernacle, 1—6. *The eleven curtains of goats' hair*, 7—13. *The covering of rams' skins*, 14. *The boards of the tabernacle, with their sockets and bars*, 15—30. *The veil for the ark*, 31—35. *The hanging for the door*, 36, 37.

MOREOVER, thou shalt make [a]the tabernacle *with* ten curtains *of* [b]fine twined linen, and blue, and purple, and scarlet: *with* [c]cherubims of [7]cunning work shalt thou make them.

2 The length of one [d]curtain *shall be* eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains shall have one measure.

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3 The five curtains shall be [e]coupled together one to another; and *other* five curtains *shall be* coupled one to another.

4 And thou shalt make [f]loops of blue upon the edge of the one curtain, from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of *another* curtain, in the coupling of the second.

5 Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that *is* in the coupling of the second, that the loops may take hold one of another.

6 And thou shalt make fifty [g]taches of gold, and couple the curtains together with the taches; and it shall be one[h] tabernacle.

7 ¶ And thou shalt make [i]curtains *of* [k]goats' *hair*,[1] to be [l]a covering upon the tabernacle: [m]eleven curtains shalt thou make.

8 The [n]length of one curtain *shall be* thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains *shall be all* of one measure.

9 And thou shalt couple [o]five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the fore-front of the tabernacle.

10 And thou shalt make [p]fifty loops on the edge of the one curtain *that is* outmost in the coupling,[2] and fifty loops in the edge of the curtain which coupleth the second.

11 And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the tent[3] together, that[q] it may be one.

12 And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth [r]shall hang over the back side of the tabernacle.

13 And [s]a cubit on the one side, and a cubit on the other side,[4] of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side, and on that side, to cover it.

14 And thou shalt make [t]a covering for the tent *of* [u]rams' skins dyed red, and a covering[5] *of* badgers' skins.[6]

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e ver. 9; ch. 36. 10; John 17. 21; 1 Co. 12.4,12-27; Ep.2.21, 22; 4. 3-6,16; Co. 2. 2, 19.
f ver. 5,10,11; ch.36. 11, 12, 17.
g ver. 11, 33; ch. 35. 11; 36. 13, 18; 39.33.
h Ep. 1. 22, 23; 4. 16; 1 Pe. 2. 4, 5.
i ch. 35.25; 36. 14-18; Nu. 4.25; Ps.45.13; 1 Pe. 3. 4; 5. 5.
k ch. 25. 4; 35. 6, 23; Nu. 31. 20.
1 In different parts of Asia Minor, Syria, Cilicia, and Phrygia, the goats have long, fine and beautiful hair, in some cases as fine as silk, which is manufactured into garments. These curtains denoted the outward meanness, inward glory, full safety and protection of Christ and his people.
l ver. 14; Is. 4. 5.
m ver. 1, 9, 12.
n ver. 2, 13.
o ver. 3.
p ver. 4-6.
2 The couplings signified the close connection of every thing in Christ and his church.
3 Or, *covering*.
q See on ver. 3, 6.
r ver. 9.
s ver. 2, 8.
4 Heb. *in the remainder*, or *superplusage*.
t ch. 36.19; Nu. 4. 5; Ps.27.5; 121.4.5; Is. 4. 6; 25. 4.
u ch. 25. 5; 35. 7, 23; 39. 34; Nu. 4. 10; Eze. 16. 10.
5 Why there should have been *four* coverings does not appear. They might have been designed partly for respect; and partly to keep off dust & dirt, and the extremely fine sand which in the desert rises as it were on every breeze; and partly to keep off the intense heat of the sun, which would otherwise have destroyed the poles, bars, &c.
6 In the coverings of the tents the Orientals regard both the stuff and the colour; this royal tent was to be distinguished in both particulars. The curtain, which lay under the beams was the most beautiful and the most costly. On the finest linen stuff were embroidered cherubims of dark blue, purple, and scarlet. Over the under curtain a covering of goats' hair was spread, and to prevent the covering from injury by the dust, two others made of skins were laid over them. 'The whole represents the person and doctrine of Christ, his true church, and all heavenly things, which are outwardly, and to the carnal eye, mean; but are inwardly, and in the sight of God, exceedingly glorious and precious. The secure protection which he prepares for those who are precious in his sight, may also be denoted; & the unity of the whole, formed of so many pieces, and of such different materials, into one covering of the sanctuary, represents the spiritual temple, formed of persons of different nations, dispositions, abilities, and attainments, compacted together by the Spirit of love.'—*Scott.*

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o ver. 18, 22-29; ch. 36.20-33; 40. 17, 18; Nu. 4. 31, 32; Ep.2. 20, 21.
w ch. 25. 5.
1 Heb. *hands*.
x ver. 25, 37; ch. 27. 10, 12-18; 36. 24-26; 38. 27. 30. 31; 40. 18; Nu. 3. 36; 4. 31, 32; Ca. 5. 15.
y ver. 19.
2 Heb. *twined*.
z ch. 36. 29, 30; Ps. 133. 1-3; 1 Co. 1.10.
a ch.36.31-38; Nu.3. 36; 4. 31; Ro. 15. 1; Ga. 6. 1, 2.
3 Scott, after summing up this description from the 15th to the 29th verse, says, 'The whole was so firmly compacted together, that it could not be shaken or thrown down much more easily than an edifice of stone; tho' it might readily be taken down, & afterwards put together again; its materials also were very costly. In all these things, it was a type of the church of God,' "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, in whom all the building, fitly framed together, groweth unto an holy temple in the Lord,"' Ep. 2. 20, 21.
b See on ch.25.11,12.
c ch.40.2, 17, 18; Nu. 10. 21; Jos.18.1; He. 8. 2.
d ch.25.9,40;27.8; Ac. 7.44; He.8. 5; 9.23.
4 Moses is here limited in rearing the tabernacle to the model which God had prescribed. We are reminded by our Lord that 'God is a Spirit, & they that worship him must worship him in spirit & in truth.'
e ch. 36. 35; 40. 3, 21; Le.16.2,15; 2 Ch. 3. 14; Mat.27.51; Mar. 15. 38; Lu. 23. 45; Ep.2.14; He. 9. 3-8; 10. 20, 21.
5 The word in the Hebrew is from a root signifying to break or rend; the inner vail of the tabernacle or temple, (2 Ch. 3. 14.) which broke, *interrupted*, or divided between the holy place and the most holy; the Holy Ghost thus signifying, that the way into the holiest of all was not yet made manifest; while as the first tabernacle was standing, compare Heb. 9.8. The vail in the tabernacle was exceedingly costly; it was made of the same materials with the inner covering, blue, purple, scarlet, fine twined linen, embroidered with cherubims, &c. It served to divide the tabernacle into two parts. One, the outermost, called the Holy place; the other, or innermost, called the Holy of Holies, or the most Holy place. In this was deposited the ark of the covenant, and the other things that were laid up by way of memorial. Into this the high priest alone was permitted to enter, and that only once in the year, on the great day of atonement. It was in this inner place that Jehovah manifested Himself between the cherubim.

15 ¶ And thou shalt make [v]boards for the tabernacle [w]*of* shittim-wood standing up.

16 Ten cubits *shall be* the length of a board, and a cubit and a half *shall be* the breadth of one board.

17 Two tenons[1] *shall there be* in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle.

18 And thou shalt make the boards for the tabernacle, twenty boards on the south side southward.

19 And thou shalt make [x]forty sockets of silver under the twenty boards: two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

20 And for the second side of the tabernacle, on the north side, *there shall be* twenty boards,

21 And their forty sockets *of* silver; [y]two sockets under one board, and two sockets under another board.

22 And for the sides of the tabernacle westward thou shalt make six boards.

23 And two boards shalt thou make for the corners of the tabernacle in the two sides.

24 And they shall be coupled[2] together beneath, [z]and they shall be coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners.

25 And they shall be eight boards, and their sockets *of* silver, sixteen sockets; two sockets under one board, and two sockets under another board.

26 ¶ And thou shalt make [a]bars *of* shittim-wood: five for the boards of the one side of the tabernacle,

27 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle for the two sides westward.

28 And the middle bar in the midst of the boards shall reach from end to [3]end.

29 And thou shalt [b]overlay the boards with gold, and make their rings *of* gold *for* places for the bars: and thou shalt overlay the bars with gold.

30 And thou shalt [c]rear up the tabernacle [d]according to the fashion thereof which was shewed thee in the mount.[4]

31 ¶ And thou shalt make [e]a [5]vail

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of [f]blue, and purple, and scarlet, and fine twined linen, of [g]cunning-work: with [h]cherubims shall it be made.

32 And thou shalt hang it upon four pillars[i] of shittim-*wood* overlaid with gold: their hooks *shall be of* gold, upon the four sockets of silver.

33 ¶ And thou shalt hang up the vail under [k]the taches, that thou mayest bring in thither [l]within the vail [m]the ark of the testimony: and the vail shall divide unto you between [n]the holy *place* and the most holy.

34 And thou shalt [o]put the mercy-seat upon the ark of the testimony in the most holy *place*.

35 And thou shalt set [p]the table without the vail,[1] and [q]the candlestick over against the table, on the side of the tabernacle toward the south: and thou shalt put the table on the north-side.

36 And thou shalt make an [r]hanging[2] for the door of [s]the tent, [t]*of* blue, and purple, and scarlet, and fine twined linen, wrought with needle-work.

37 And thou shalt make for the hanging five pillars *of* shittim-*wood*, and [u]overlay them with gold, *and* their hooks *shall be of* gold: and thou shalt cast five sockets of brass for them.

CHAPTER XXVII.

The altar of burnt-offering, with the vessels thereof, 1—8. *The court of the tabernacle inclosed with hangings and pillars,* 9—17. *The measure of the court,* 18, 19. *The oil for the lamp,* 20, 21.

AND thou shalt make an [a]altar *of* shittim-wood, five cubits long, and five cubits broad: the altar shall be four-square; and the height thereof *shall be* three cubits.

2 And thou shalt make the [b]horns[3] of it upon the four corners thereof: his horns shall be of the same: and thou shalt [c]overlay it with brass.

3 And thou shalt make his pans to receive his ashes, and [d]his shovels, and his [e]basons, and his [f]flesh-hooks,[4] and his [g]fire-pans: all the vessels thereof thou shalt make *of* brass.

4 And thou shalt make for it [h]a grate of net-work *of* brass; and upon the net shalt thou make four brazen rings[i] in the four corners thereof.

5 And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar.

6 And thou shalt make [k]staves for the altar,[1] staves *of* shittim-wood, and overlay them with brass.

7 And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to [l]bear it.

8 Hollow with boards shalt thou make it: [m]as it was shewed[2] thee in the mount, so shall they make *it*.

9 ¶ And thou shalt make [n]the court of the tabernacle: for the south side southward *there shall be* [o]hangings for the court *of* fine twined linen, of an hundred cubits long,[3] for one side.

10 And the twenty pillars thereof, and their twenty [p]sockets, *shall be of* brass: the hooks of the pillars and their [q]fillets *shall be of* silver.

11 And likewise for the north side in length, *there shall be* hangings of an hundred *cubits* long, and his twenty pillars, and their twenty sockets *of* brass: the hooks of the pillars and their fillets *of* silver.

12 ¶ And *for* the breadth of the court on the west side *shall be* hangings of fifty cubits: their pillars ten, and their sockets ten.

13 And the breadth of the court on the east side eastward *shall be* fifty cubits.

14 The [r]hangings of one side *of the gate shall be* fifteen cubits: their pillars three, and their sockets three.

15 And on the other side *shall be* hangings, fifteen *cubits:* their pillars three, and their sockets three.

16 ¶ And for the gate of the court *shall be* an hanging of twenty [s]cubits, *of* blue, and purple, and scarlet, and fine twined linen, wrought with [t]needle-work: *and* their pillars *shall be* four, and their sockets four.

17 All the pillars round about the court *shall be* filleted with silver: their hooks *shall be of* silver, and their sockets *of* brass.

18 The [u]length of the court[4] *shall be* an hundred cubits, and the breadth fifty every where,[5] and the height five cubits *of* fine twined linen, and their sockets *of* brass.

19 All the vessels[6] of the tabernacle,

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f ch.25.4; 35.6,25,35; 36. 8.
g ver.1;ch.28.15; 38. 23; 2 Ch. 2.7-13;Ps. 137. 5; Ca. 7. 1.
h See on ch. 25. 18.
i ver. 37; ch. 36. 38; Es. 1. 6.
k ch. 27. 10; 36. 36.
l He. 9. 4, 5.
m See on ch. 25. 16; 40. 21.
n 1 Ki.8.6,10;2 Ch.5. 7-10; He. 9. 2, 3.
o See on ch. 25. 21; 40. 20; He. 9. 5.
p See on ch. 40. 22; He. 9. 2, 8, 9.
1 ch. 36. 38. These vails signified the manhood of Christ, He.10.19; the ceremonial law, Ep. 2. 14; and the visible heavens, Ac. 3. 21.
q See on ch.25.31-37; 40. 24.
r ch. 36. 37; 40. 28; John 10. 9; 14. 6.
2 ch. 36. 37; 40. 5; John 10.9;14.6; He. 9.2, 6, 9,10. The 1st vail, as it occupied the door or entrance to the tabernacle; the vail that separated the holy place from the holy of holies is called the 2d vail, He. 9. 3. Morier thus describes the tent of an Eelaut chief, 'It was,'says he, 'composed of a wooden frame of circular laths, which were fixed on the ground and then covered over with large felts, that were fastened down by a cord ornamented by tassels of various colours. A curtain curiously worked by the women, of coarse needle work of various colours, was suspended over the door. In the king of Persia's tent, magnificent *perdahs* or hangings of needle work, are suspended, as well as on the doors of the great mosques in Turkey. These circumstances combined will perhaps illustrate, Ex. 26. 36.
s ch.35.11; 39.33; 40. 29; Nu.3.25; 9.15; 2 Sa. 7. 6; Ps. 78. 60.
t See on ver. 31.
u ch. 36. 38.

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a ch. 20. 24-26; 24.4; 38. 1-7; 40. 10, 29; 2 Sa. 24.18; 2 Ch. 4.1; Eze. 43. 3-17; He. 3. 10.
b ch. 29. 12; Le. 4. 7, 18, 25; 8. 15; 16. 18; 1 Ki. 1.50; 2.28; Ps. 118. 27; He. 6. 18.
3 The horns might have three uses: 1. For ornament. 2. To prevent carcases, &c. from falling off. 3. To tie the victim to, previously to its being sacrificed. So David: 'Bind the sacrifice with cords to the horns of the altar;' Ps. 118. 27.
c Nu. 16.38,39; 1 Ki. 8. 64.
d Le. 16. 12; 1 Ki. 7. 40,45; 2 Ch.4.11; Je. 52. 18.
e ch. 24. 6.
f ch.38.3; Nu.4.14; 1 Sa. 2.13.14; 1Ch.28. 17; 2 Ch. 4. 16.
g 2 Ki. 25.15; Je. 52. 19.
h ch. 35. 16; 38. 4, 5.
i See on ch. 25. 12.
4 That this word is rightly translated *flesh-hooks* is fully evident from 1 Sa. 2. 13. 'And the priest's custom with the people was, that when any man offered sacrifice, the priest's servant came while the flesh was in the seething, with a *flesh-hook* of three teeth in his hand, & he struck it into the pan, &c.: all that the *flesh-hook* brought up he took for himself.'

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k See on ch. 25. 13-15.
1 The altar, formed of wood, but protected from the fire by the brazen plates, may typify the human nature of Christ, supported under the fire of the Divine wrath for sin, by its union with its divinity.—*Scott.*
l ch.25.28; 30.4; Nu. 4. 13, 14.
m ch. 25.9,40; 26.30; 1 Ch.28.11,19; Mat. 15. 9; Co. 2. 20-23; He. 8. 5.
2 Heb *he shewed.*
n ch. 38. 9-20; 40. 8; 1 Ki. 6. 36; 8. 64; 2 Ch. 33.5; Ps. 84.10; 92.13; 100.4; 116.19; Eze. 40.14,20,23,28, 32, 44; 42. 3, 19, 20; 46. 20-24.
o ch.26.31-37; 35.17; 39. 40.
3 Almost 61 yards. This court typified the debased state of Christ & the visible church. By divine ordinances & protection Christ and his church are separated from the world. — *Brown.* The tabernacle, when set up, was inclosed in a court, between 50 and 60 yards in length, & between 25 and 30 broad; formed by curtains hung upon brazen pillars, fixed in brazen sockets, after the manner of the boards of the sanctuary; and having an entrance at the east end, similar to the entrance of that building. The curtains for this court were made of fine linen, spun and woven after the manner of the rich curtains of the tabernacle; yet neither dyed nor embroidered as they were; but those that formed the entrance into it, were dyed, and wrought with ornamental needle work, though not with *cherubim.*
p See on ch.26.19-21.
q ch.36.38; Je.52.21.
r ver. 9; ch. 26. 36.
s See on ch. 26. 31, 36.
t ch. 28.39; 36.37; 39. 29; Ju. 5.30; Ps. 45. 14.
u ver. 9-12.
4 Within this inclosure the priests & Levites attended at the altar, and hither the people were admitted, at least such as brought sacrifices: the priests went likewise into the sanctuary; but none, except the high priest, went into the holy of holies, and that but on one day in a year; yet the whole people of Israel was 'a kingdom of priests and a holy nation,' compared with the heathen. Surely, this divine appointment is suited to teach us, how far sin has separated betwixt us and a holy God, and what difficulties bar our reunion! Surely it evinces the falsehood of that proud sentiment, which represents man's poor services as in *themselves* acceptable and meritorious before God; since even this 'kingdom of priests' could not approach his very *mercy-seat*, in their own persons, or with their own services, however costly, &c.—*Scott.*
5 Heb. *fifty by fifty.*
6 They were to be of brass, as they must speedily wear out by use.

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in all the service thereof, and [v]all the pins thereof, and all the pins of the court, *shall be of* brass.

20 ¶ And thou shalt command the children of Israel, that they bring thee pure[w] oil-olive beaten[1] [x]for the light, to cause the lamp to burn always.[2]

21 In [y]the tabernacle of the congregation [z]without the vail, which *is* before the [a]testimony, [b]Aaron and his sons shall order it from [c]evening to morning before the LORD. *It shall be* [d]a statute for ever unto their generations on the behalf of the children of Israel.

CHAPTER XXVIII.

Aaron and his sons are set apart for the priest's office, 1. *Holy garments are appointed,* 2—5. *The ephod,* 6—14. *The breastplate with twelve precious stones,* 15—29. *The Urim and Thummim,* 30. *The robe of the ephod, with pomegranates and bells,* 31—35. *The plate of the mitre,* 36—38. *The embroidered coat,* 39. *The garments for Aaron's sons,* 40—43.

AND [a]take thou unto thee Aaron thy brother, and his sons with him, from [b]among the children of Israel, that he may minister unto me in the priest's office, *even* Aaron, [c]Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.[3]

2 ¶ And thou shalt make [d]holy garments[4] for Aaron thy brother, for [e]glory and for beauty.

3 And thou shalt speak unto all *that are* [f]wise-hearted, whom I have [g]filled with the spirit of wisdom,[5] that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office.

4 And these *are* the garments which they shall make; [h]a breastplate, and an [i]ephod, [k]and a robe, and [l]a broidered coat, a [m]mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office.

5 And they shall take [n]gold, and blue, and purple, and scarlet, and fine linen.

6 ¶ And they shall make the ephod *of* gold, *of* blue, and *of* purple, *of* scarlet, and fine twined [o]linen, with cunning work.

7 It shall have the [p]two shoulder-pieces thereof joined at the two edges thereof; and *so* it shall be joined together.

8 And [q]the curious[6] girdle of the ephod,[7] which *is* upon it, shall be of the same, according to the work thereof; *even of* gold, *of* blue, and purple, and scarlet, and fine twined linen.

9 And thou shalt take two [r]onyx-stones, and [s]grave on them the names of the children of Israel:

10 Six of their names on one stone, and *the other* six names of the rest on the other stone, [t]according to their birth.

11 With the work of an engraver in stone, *like* the [u]engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in [v]ouches of gold.

12 And thou shalt put the two stones upon [w]the shoulders of the ephod, *for* stones of memorial[1] unto the children of Israel; and [x]Aaron shall bear their names before the LORD, upon his two shoulders, for a [y]memorial.

13 And thou shalt make ouches *of* gold;

14 And two [z]chains *of* pure gold at the ends; *of* [a]wreathen work shalt thou make them, and fasten the wreathen chains to the ouches.

15 ¶ And thou shalt make [b]the breastplate of judgment[2] with cunning work; [c]after the work of the ephod thou shalt make it: *of* gold, *of* blue, and *of* purple, and *of* scarlet, and *of* fine twined linen, thou shalt make it.

16 Four-square it shall be, *being* doubled; a span *shall be* the length thereof, and a span *shall be* the breadth thereof.

17 And [d]thou shalt set in it [3]settings of stones, *even* four rows of stones: *the first* row *shall be* [e]a sardius,[4] [f]a topaz, and [g]a carbuncle: *this shall be* the first row.

18 And the second row *shall be* an [h]emerald, [i]a sapphire, and [k]a diamond.

19 And the third row [l]a ligure, [m]an agate, and an amethyst.

20 And the fourth row [n]a beryl, and [o]an onyx, and [p]a jasper: they shall be set in gold in their inclosings.[5]

21 And the stones shall be with the names of the children of Israel, [q]twelve, according to their names, *like* the engravings of a signet; every one with his name shall they be [r]according to the twelve tribes.

22 And thou shalt make [s]upon the

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v ch.35.18; 38.20, 31; 39.40; Nu. 3.37; 4.32; Ezr.9.8; Ec. 12.11; Is. 22.23-25; 33.20; Zec. 10.4.
w ch.39.37; Le.24.2-4; Ju. 9.9; Ps.23.5; Zec.4.11-14; Re.11.4.
1 That is, the oil which could be easily expressed, or which might drop of itself from the olives when simply broken, and before being *pressed.*
x See on ch. 25.31-37.
2 Heb. *to ascend up.*
y ch. 29.10,44; Le.3.8; Nu. 8.9.
z ch. 26.31-33; 11.3.
a See on ch. 16.34; 25.16,21.
b ch. 30.8; 1Sa.3.3; 2 Ch.13.11; Mal. 2.7; Mat. 4.16; John 5.35; 2 Co.4.6; 2 Pe.1.19; Re. 2.1.
c Ge. 1.5, 8; Le.24.3; Ps. 134.1.
d ch. 28.43; 29.9, 28; Le. 3.17; 16.34; 24.9; Nu. 18.23; 19.21; 1 Sa. 30.25.

CHAP. XXVIII.

A.M.2513. B.C.1491

a Le. 8.2; Nu. 16.9-11; 17.2-9; He.5.1-5.
b ver. 41; ch. 29.1,9, 44; 30.30; 31.10; 35.19; Nu.18.7; De.10.6; 1Ch.6.10; 2 Ch.11.14. Lu. 1.8.
c ch.6.23; 24.1,9; Le. 10.1,12; Nu.2.4; 26.61; 1 Ch. 24.1-4.
3 This is the first express appointment of Aaron & his sons to the priest's office, tho' several intimations of God's intention had previously been given. The priestly office is now to be limited to the family of Aaron, and it was fitting that no man should 'take this honour on himself but he that was called of God, as was Aaron.' In this he was a type of Christ, He. 5.4,5.
d ch. 29.5-9,29,30; 31.10; 39.1; 40.13; Le.8.7-9,30; Nu.20.26-28. Ps.132.9,16; Is.61.3,10; 64.6; Zec. 3.3,4; Ro.3.22; 13.14; Ga. 3.27; He. 7.26; Re. 19.8.
4 Garments, that is, consecrated for the service of God; fitting for the ministers of religion, and emblematical of the glory and beauty of our great High Priest.
e ver.40; ch. 19.5,6; Nu.27.20,21; Job40.10; Ps.90.16,17; 96.6; 149.4; Is.4.2; Je.9.23,24; 1Co. 1.30,31.
f ch.31.3-6; 35.31-35; 36.1,2; Is.28.24-26.
g De.34.9; Is. 11.2; 1Co.12.7-11; Ep. 1.17.
5 These were persons indued with the wisdom that cometh down from above.
h ch. 39.8-21; Is. 59.17; Ep.6.14; 1 Th.5.8; Re. 9.17.
i ver.6-14; ch.39.2-5, 21,22; Le.8.7,8; 1Sa. 2.18; 22.18; 23.6; 30.7; 2 Sa. 6.14.
k ver. 31-34; ch. 39.25.26.
l ver. 39,40; Le. 8.7.
m ch. 39.28; Le.8.9; Zec. 3.5.
n See on ch. 25.3,4; 39.2,3.
o See on ch. 26.1.
p ch. 39.4.
q ver.27,28; ch. 29.5; 39.20,21; Le.8.7; Is. 11.5; 1Pe.1.13; Re. 1.13.
6 Or, *embroidered.*
7 The ephod was an outer garment, or short coat, without sleeves; the girdle of the ephod was different from the girdle mentioned, ver.4, and seems to mean the girdle over the breast, but must be of the same texture & ornament.

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r ver. 20; ch. 39.13; Ge.2.12; Job 28.16; Eze. 28.13.
s ver. 36; ch. 39.6; 2 Ch. 2.7; Ca.8.6; Is. 49.16.
t ch.1.1-4; Ge. 43.33.
u ver. 21; Je. 22.24; Zec. 3.9; Ep. 1.13; 4.30; 2 Ti.2.19; Re. 7.2.
v ver.13,14,25; ch.39.6, 13, 18.
w ver.7; Ps.89.19; Is. 9.6; 12.2; Zec.6.13, 14; He. 7.25-28.
1 This clothing of Aaron & his sons, typified Him of whom righteousness was the girdle of his loins, 'and who was clad with zeal as a cloak,' who bears his people before God, as their surety and intercessor.
x ver. 29.
y ch.12.14; 13.9; 39.7; Ge.9.12-17; Le. 24.7; Nu.16.40; 31.54; Jos. 4.7; Is. 62.6; *Marg.* Lu.1.54,72; Ac. 10.4.
z ver. 24; ch. 39.15.
a ver.22-25; ch.39.17, 18. 1 Ki. 7.17; 2 Ki. 25.17; 2 Ch.4.12, 13.
b See on ver. 4, 30; 39.8; Le. 8.8.
2 'The breast-plate of judgment' was so called, because the high priest wore it whenever he consulted the Lord about the concerns of religion and government, in order to deliver the *judgment of God* to the rulers in the congregation. It was a piece of fine linen cloth, woven, dyed, & embroidered, like the golden ephod, and being doubled, it was a span square. Upon it were fixed 12 precious stones, set in ouches, or sockets, of gold; & on each of them was engraven the name of one of the sons of Israel; these being considered as the representatives of the twelve tribes. It is doubted whether the name of Levi was engraven, as that tribe might be sufficiently represented by the high priest himself; or whether Manasseh and Ephraim had each a separate stone, as forming two tribes; but the text seems to imply, that the names of all Jacob's sons were engraven, and no other.—*Scott.*
c See on ver. 6; ch. 26.1.
d See on ver. 9, 11; ch.39.10; Mal.3.17.
3 Heb. *fill in it fillings of stone.*
e Eze.28.13; Re. 21.19-21.
4 Or, *ruby,* Job 28.18; Pr. 3.15; 8.11; 20.15; 31.10; La.4.7. By this breastplate was denoted the church, in which all the elect are ranked, and the covenant of grace by which they are immovably fixed on Jesus' heart.
f Job 28.19; Re. 21.20.
g Is. 54.11, 12.
h ch. 39.11; Eze.27.16.
i ch. 24.10; Job 28.6, 16; Ca.5.14; Eze. 1.26; 10.1; Re.4.3; 21.19.
k Je.17.1; Eze.28.13.
l ch. 39.12.
m Is. 54.12.
n Eze. 1.16; 10.9; Da. 10.6; Re.21.20.
o See on ver. 9.
p Re. 4.3; 21.11,18.
5 Heb. *fillings,* ver. 13.
q ver. 9-11.
r 1 Ki. 18.31; Lu.22.30; Ja. 1.1; Re. 7.4-8; 21.12.
s ver.

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breastplate chains at the ends *of* wreathen-work, *of* pure gold.

23 And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate.

24 And thou shalt put the two wreathen *chains* of gold in the two rings *which are* on the ends of the breastplate.

25 And *the other* two ends of the two wreathen *chains* thou shalt fasten in the two ouches, and put *them* [t]on the shoulder-pieces of the ephod before it.

26 And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate, in the border thereof, which *is* in the side of the ephod inward.

27 And two *other* rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, toward the fore-part thereof, over against the *other* coupling thereof, above [u]the curious girdle of the ephod.

28 And they shall bind the breastplate by the rings thereof unto the rings of the ephod with [v]a lace of blue, that *it* may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod.

29 And Aaron shall bear the names of the children of Israel [w]in the breastplate of judgment [x]upon his heart, when he goeth in unto the holy *place*, for [y]a memorial before the LORD continually.

30 ¶ And thou shalt put in the breastplate of judgment [z]the Urim and the Thummim;[1] and they shall be upon Aaron's heart when he goeth in before the LORD: and Aaron shall [a]bear the judgment of the children of Israel [b]upon his heart before the LORD continually.

31 ¶ And thou shalt make [c]the robe of the ephod all *of* blue.

32 And there shall be an hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, [d]as it were the hole of an habergeon, [e]that it be not rent.

33 ¶ And *beneath*, [f]upon the hem[2] of it, thou shalt make [g]pomegranates *of* blue, and *of* purple, and *of* scarlet, round about the hem thereof; and [h]bells of gold between them round about:

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t ver. 7.
u See on ver. 8.
v ver. 31, 37; ch. 39. 30, 31; Nu. 15. 38.
w See on ver.15, 30.
x See on ver.12; Je. 30. 21; Ro. 10. 1.
y Ca.8.6;Is.49.15,16.
z Le.8.8; Nu. 27.21; De. 33. 8; Ju. 1. 1; 20.18,23.27,28; 1 Sa. 23.9-12;28.6; 30.7,8; Ezr. 2. 63; Ne. 7. 65.

1 The Scriptures no where inform us, what the Urim and Thummim were; nor was any direction given to Moses howtomake them. The original words signify, THE LIGHTS, (or *Illuminations,*) & THE PERFECTIONS; and a variety of conjectures have been made ou the subject. Some suppose that the precious stones, engraven with the names of the sons of Israel, are meant; which are thus called from their brilliancy; and because they were the most perfect of their kind; but the context seems to imply that something further was intended, and this interpretation is not satisfactory. Others think, that the words URIM & THUMMIM were either wrought in the substance of the breast-plate, or engraven on a plate of gold, and fixed upon it; as HOLINESS TO THE LORD was, upon the mitre; intimating, that divine illumination and strict integrity or soundnessof heart, were requisite in the sacred office of the high priest; or rather, that the clearest light and knowledge, with the most perfect counsel and direction, would be obtained by thus consulting the Lord. This mode of consultation seems to have been little used after the consecration of Solomon's temple, and to have finally ceased after the captivity; till Christ, the great Antitype, arose, as a Priest with URIM and THUMMIM, who communicates to his true Church, from his treasury of divine wisdom and grace, thro' his word,and by his Spirit, all wisdom, knowledge & righteousness, & every perfect gift, in measure sufficient for every emergency. And as the URIM & THUMMIM were on Aaron's *heart*, whenever he entered the sanctuary to inquire the will of God. . . . So Christ 'appears in the presence of God *for us*,' and ever bears the interests of hiswhole church and of every believer *on his heart*, in his unremitting intercession for us. —*Scott*, whom see.

a Zec. 6. 13.
b 2 Co. 6. 11, 12; 7. 3; 12. 15; Phil. 1. 7, 8; He.2.17; 4.15; 9.12, 24.
c ver.4,28; ch.39.22; Le. 8. 7.
d ch. 39. 28; 2 Ch.26. 14; Ne.4.16; Job41. 26.
e John 19.23,24; Ep. 4. 3-16.
f ch. 39. 24-26.

2 Or, *skirts.*

g 1 Ki.7.18; 2 Ki.25. 17.
h Zec. 14. 20.

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i Ps. 89. 15; Ca. 2. 3; 4. 3. 13; 6. 7, 11; 8. 2; John 15.4-8,16; Co. 1. 5, 6. 10.
k Le. 16. 2; He.9.12.

1 This robe of the ephod was the middle garment, which was under the ephod and above the coat. It was of one piece, like the coat of the Lord Jesus, which was 'without seam, woven from the top throughout,' to denote his perfect obedience. The pomegranates and bells were to denote the fruits and the glad tidings of the gospel of peace and salvation. The priest was enjoined to attend to these emblematical representations under the threatening of death if he neglected them.

l See on ver. 9, 11.
m ch. 39. 30; Le.8.9; 10.3;19. 2; Ps. 93. 5; Eze.43.12; Zec. 14. 20; He.7.26;12.14; 1 Pe. 1. 15, 16; 2. 9.
n See on ver. 28.
o ver.4; ch. 29. 6; 39. 30,31; Le. 8. 9; Zec. 3. 5.

2 The mitre was made of linen, wreathed after the manner of a turban, somewhat high. On this mitre was placed a plate or leaf, as that of a flower, of pure gold, with the words HOLINESS TO THE LORD, engraven upon it. It was over the priest's forehead, that every one might see it. This was to declare his sanctity and consecration to the service of Jehovah, and to typify Him who was the HOLY ONE, and consecrated and set apart a priest for evermore.

p ver. 43; Le. 10.17; 22. 9; Nu. 18. 1; Is. 53.6,11,12; Eze.4.4-6; John 1.29;2Co.5. 21; He.9.28; 1Pe.2. 24; 3. 18.

3 This expression here signifies, that he should be answerable for any thing in the service of the sanctuary that was not according to the divine commands, and to declare that their gifts and sacrifices should be accepted onlythro' the mediation of the great High Priest.

q Le.1.4;22.27;23.11; Is. 56. 7.
r See on ver. 4.
s See on ver. 8.
t Ps. 45. 14.
u ver.4;ch.39. 27-29, 41;Le.8.13;Eze.44. 17.
v ch. 29. 9.
w See on ver.2;1Ti. 2. 9, 10; 6. 9-11; Tit. 2.7,10;1Pe.3.3, 4; 5. 5.
x ch. 29. 7; 30. 23-30; 40. 15; Le. 10. 7; Is. 10. 27;61.1; John 3. 34; 2 Co. 1. 21, 22; 1 John 2. 20, 27.
y ch. 29. 9, 35; Le. 8. 33;Nu.3.3; Eze. 43. 26; He. 7. 28.

4 Heb. *fill their hand.* ch. 29. 24.

z See on ver. 1, 4.
a ch.20.26;39.28;Le. 6.10;Eze.44.18;Re. 3. 18; 16. 15.

5 Heb. *flesh of their nakedness.*

6 Heb. *be.*
b Le.5.1.17;20.19,20; 22. 9; Nu. 9. 13; 18. 22; Mat. 22. 12. 13.
c ch. 27. 21; Le.17.7.

7 As long, viz. as the priesthood should endure.

CHAP. XXIX.
A.M.2513. B.C.1491
a ver. 21. ch. 20. 11; 28. 41; Mat. 6. 9.
b See on ch. 28. 3.

34 A [i]golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about.

35 And it shall be upon Aaron to minister: and his sound shall be heard when he [k]goeth in unto the holy *place* before the LORD, and when he cometh out, that he die not.[1]

36 ¶ And thou shalt make a plate *of* pure gold, and [l]grave upon it, *like* the engravings of a signet, [m]HOLINESS TO THE LORD.

37 And thou shalt put it on [n]a blue lace, that it may be upon the mitre: upon the fore-front of [o]the mitre[2] it shall be.

38 And it shall be upon Aaron's forehead, that Aaron may [p]bear the iniquity[3] of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be [q]accepted before the LORD.

39 ¶ And thou shalt [r]embroider the coat of fine linen, and thou shalt make the mitre *of* fine linen, and thou shalt make [s]the girdle *of* [t]needle-work.

40 ¶ And [u]for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and [v]bonnets shalt thou make for them, [w]for glory and for beauty

41 And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt [x]anoint them, [y]and consecrate them,[4] and sanctify them, that they may [z]minister unto me in the priest's office.

42 And thou shalt make them linen [a]breeches to cover their [5]nakedness; from the loins even unto the thighs they shall reach.[6]

43 And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy *place;* that they [b]bear not iniquity, and die. *It shall be* [c]a statute for ever[7] unto him, and his seed after him.

CHAPTER XXIX.

The sacrifice and ceremonies of consecrating the priests, 1—37. *The continual burnt-offering,* 38—42. *God's promise to sanctify and dwell among the children of Israel,* 43—46.

AND this *is* the thing that thou shalt do unto them, to [a]hallow them, [b]to minister unto me in the priest's office:

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Take[c] one young bullock, and two rams without[d] blemish,

2 And [e]unleavened bread, and cakes unleavened [f]tempered with oil, and wafers[g] unleavened anointed with oil; *of* wheaten flour shalt thou make them.

3 And thou shalt put them into one basket, and bring them [h]in the basket, with the bullock and the two rams.

4 And Aaron and his sons thou shalt bring [i]unto the door of the tabernacle of the congregation, and shalt [k]wash them with water.

5 And thou shalt take the [l]garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod:

6 And thou shalt put the [m]mitre upon his head, and put the holy crown[1] upon the mitre.

7 Then shalt thou take the [n]anointing oil, and pour *it* upon his head, and anoint him.[2]

8 And thou shalt bring [o]his sons, and put coats upon them.

9 And thou shalt gird them with girdles, (Aaron and his sons,) and put[3] the bonnets on them; and [p]the priest's office shall be theirs for a perpetual statute: and thou shalt [4]consecrate[5] Aaron and his sons.

10 And thou shalt [q]cause a bullock to be brought before the tabernacle of the congregation: and Aaron and his sons shall [r]put their hands upon the head of the bullock.

11 And [s]thou shalt kill the bullock before the LORD, *by* the [t]door of the tabernacle of the congregation.

12 And thou shalt take of [u]the blood of the bullock, and put *it* upon [v]the horns of the altar with thy finger, and pour[w] all the blood beside the bottom of the altar.

13 And thou shalt take [x]all the fat that covereth the inwards, [y]and the caul[5] *that is* above the liver, and the two kidneys, and the fat that *is* upon them, and [z]burn *them* upon the altar.

14 But [a]the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: [b]it *is* a sin-offering.

15 ¶ Thou shalt also take [c]one ram; and Aaron and his sons shall [d]put their hands upon the head of the ram.

16 And [e]thou shalt slay the ram, and thou shalt take his blood, and sprinkle *it* round about upon the altar.

17 And thou shalt cut the ram in pieces, and [f]wash the inwards of him, and his legs, and put *them* unto[1] his pieces, and unto his head.

18 And thou shalt burn the whole ram upon the altar: it *is* [g]a burnt-offering[2] unto the LORD: it *is* [h]a sweet savour, an offering made by fire unto the LORD.

19 And thou shalt take [i]the other ram; [k]and Aaron and his sons shall put their hands upon the head of the ram.

20 Then shalt thou kill the ram, and take of his blood, and [l]put *it* upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot,[3] and [m]sprinkle the blood upon the altar round about.

21 And thou shalt take of the blood that *is* upon the altar, and of [n]the anointing oil, and sprinkle *it* upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he [o]shall be hallowed, and his garments, and his sons, and his sons' garments with him.

22 Also [p]thou shalt take of the ram the fat, and [q]the rump, and the fat that covereth the inwards, and the caul *above* the liver, and the two kidneys, and the fat that *is* upon them, and [r]the right shoulder; for it *is* a ram of [4]consecration:

23 And [s]one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that *is* before the LORD.

24 And thou shalt [t]put all in the hands of Aaron, and in the hands of his sons, and shalt wave[5] them *for* [u]a wave-offering before the LORD.

25 And [v]thou shalt receive them of their hands, and burn *them* upon the altar for a burnt-offering, [w]for a sweet savour before the LORD: it *is* [x]an offering made by fire unto the LORD.[6]

26 And thou shalt take the breast of the ram of Aaron's consecration, and wave it *for* a wave-offering before the LORD: and it shall be thy part.

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c Le. 8.2; 9.2; 16.3; 2 Ch. 13. 9.
d ch.12.5; Le.4.3; 5. 15, 16; 6. 6; 22. 20; Mal. 1.13,14; He.7. 26; 1 Pe. 1. 19.
e See on ch. 12. 8; Le. 2. 4; 6.20-22; 8. 2; 1 Co. 5. 7.
f ver. 23; Le. 2. 4, 5, 15; 7. 10; Nu. 6. 15.
g Le.7.12; 8.26; Nu. 6. 15, 19.
h Le. 8. 2,26,31; Nu. 6. 17.
i ch.26.36,40.28; Le. 8. 3-6.
k ch.30.18-21; 40.12; Le.8.6;14.8; De.23. 11; Eze.36.25; John 13. 8-10; *i* p. 5. 26; Tit. 3.5; He. 10.22; 1Pe.3.21; Re.1.5,6.
l See on ch. 28. 2,4; Le. 8. 7, 8.
m See on ch. 28. 36-39; Le. 8. 9.
1 This was the plate of gold on which was inscribed HOLINESS TO THE LORD. This not only showed his purity and consecration to the priesthood, but his being typical of Christ, who was both a King and Priest. 'A Priest upon his throne.' 'Upon himself shall his *crown* flourish,' Ps. 132. 18.
n ch.28.41; 30.23-31; Le.8.10-12; 10.7; 21. 10; Nu. 35. 25; Ps. 89.20; 133.2; Is.61.1; John 3.34; 1John 2. 27.
2 The anointing oil was composed of the most precious materials. It was poured upon the head, ran 'down the beard,' & even to the 'skirts of the garment.' It was typical of the baptism of Christ, who fulfilled all righteousness, and more especially of his anointing by the out-pouring of the Holy Spirit, who was to be given to Christ without measure, to qualify him with all the gifts and graces to fit him for his work as Mediator, and that He might bestow the Spirit upon his followers. Is. 61.1.
o ch.28.40, 41; Le. 8. 13.
3 Heb. *bind.*
p ch.28.1; Nu. 16. 10, 35,40; 18.7; He. 5. 4, 5, 10; 7. 11-14.
4 Heb. *fill the hand of*, ch. 28.41; 32. 29; *marg.* Le. 8. 26-28; He. 7. 23-28.
5 The word, as in the margin, signifies, 'to fill the hands;' the sacrifice being put into their hands to wave before the Lord; or to denote their full occupation in the service of God.
q ver. 1.
r ver. 15, 19; Le.1.4; 3. 2; 8. 14, 18.16.21; Is. 53. 6; 2 Co. 5.21.
s Le. 1.4 5; 8.15; 9. 8, 12.
t See on ver. 4; Le. 1. 3;
u Le.8.15;9.9; 16.14, 18, 19; He. 9. 13, 14, 22; 10. 4.
v ch. 27. 2; 30.2;38.2.
w Le. 4. 7, 18, 25 30, 34; 5. 9; 9. 9.
x ver. 22; Le. 3. 3,4, 9,10,14-16; 4. 8,9,26, 31, 35; 6. 12; 7. 3,31; Ps. 22. 14; Is. 1. 11; 34. 6; 43. 24.
y Le.8.16,25;9.10,19.
5 Or, *midriff*
z ver. 18,25; Le.1.9, 15; 16.25; 17.6; Nu. 18. 17; 1 Sa. 2. 16.
a Le. 4. 11, 12, 21; 8. 17; 16.27; He.13.11-13.
b ch. 30. 10; Le. 4. 3, 25,29,32; 5.6,8;6.25; 9.2; 16. 3,11; Nu. 7. 16; 2Ch.29.24; Ezr. 8. 35.
c ver. 3,19; Le.8.18-21.

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d See on ver. 10.
e See on ver. 11, 12.
f Le. 1. 9,13; 8.21; 9. 14; Je.4.14; Mat.23. 26.
1 Or, *upon.*
g Ge. 22. 2,7,13; Le. 9.24; 1 Sa.7.9; 1 Ki. 3.4; 18.38; Ps. 50.8; Is. 1. 11; Je.6.20; 7. 21, 22; Mar. 12. 33; He. 10. 6-10.
2 Every sacrifice of an innocent animal, implied the sinfulness of the offerer and its being offered in his stead. In this case also, Aaron and his sons were to lay their hands on the head of the victim, to denote that their guilt was transferred to it. This sacrifice also denoted the entire surrender of the offerer to the service of God, in soul and body, in the duties to which he should be called.
h Ge. 8.21; Le. 1.17; Ep. 5. 2; Phil. 4. 18.
i ver. 3; Le. 8. 22-29.
k See on ver. 10.
l Le. 14. 14, Is. 50.5; Mar. 7. 33.
3 This was, doubtless, intended to signify that they should dedicate all their faculties to the service of God; their ears to the hearing and study of his law, their hands to diligence in the sacred ministry, and to all acts of obedience, and their feet to walking in the way of God's precepts. And this sprinkling of the blood was to show that they could do all this with acceptance only thro' the blood of atonement.
m Le.14.7,16; 16.14, 15,19; Is.52.15; He. 9. 19-23; 10. 22; 12. 24; 1 Pe. 1. 2.
n ver.7; ch.30.25-30; Le. 8. 30; 14. 15.18, 29; Ps.133. 2; Is.11. 2-5; 61. 1-3.
o See on John 17.19; He. 9. 22; 10. 29.
p ver. 13; Le. 8. 25-27.
q Le. 3. 9; 7. 3; 9.19.
r Le. 7. 32, 33; 9.21; 10. 14; Nu. 18. 18.
4 Or the *ram of filling up*, because, when a person was dedicated or consecrated to God, his hands were filled with some particular offering, proper for the occasion, which he presented to God. Hence the word consecration signifies *the filling up*, or *filling the hands*, some part of the sacrifice being put into the hands of such persons, denoting thereby, that they had now a right to offer sacrifices and oblations to God.
s ver. 2, 3.
t Le. 8. 27.
5 Heb. *shake to and fro.*
u ver. 26, 27; Le. 7. 30; 9. 21; 10. 14.
v Le. 7. 29-31; 8. 28; Ps. 99. 6.
w See on ver. 18.
x ver.41; Le.1.9,13; 2. 2,9,16; 3. 3,5,9,11, 14, 16; 7.5,25; 10.13; 1 Sa. 2. 28.
6 So the burnt offerings are called, Le. 1. 9,13, &c., but this was so only in part, not in the whole; and may be interpreted by Le. 3. 5, where all that was to be *burnt* of the peace-offerings is commanded to be burnt *upon the burnt sacrifice*, and in that regard may be called a *burnt offering*; see ver. 27.—*Patrick.*

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27 And thou shalt sanctify [y]the breast of the wave-offering, and the shoulder of the heave-offering, which is waved, and which is heaved up, of the[z] ram of the consecration, *even* of *that* which *is* for Aaron, and of *that* which *is* for his sons.

28 And [a]it shall be Aaron's and his sons' by a statute for ever from the children of Israel; for it *is* [b]an heave-offering: and it shall be an heave-offering from the children of Israel of [c]the sacrifice of their peace-offerings, *even* their heave-offering[1] unto the LORD.

29 ¶ And [d]the holy garments of Aaron shall be [e]his son's after him, to be [f]anointed therein, and to be consecrated in them.

30 *And* that son[2] that is priest in his stead shall put them on [g]seven days,[3] when he cometh into the tabernacle of the congregation to minister in the holy *place*.

31 ¶ And thou shalt take [h]the ram of the consecration, and [i]seethe his flesh in the holy place.

32 And [k]Aaron and his sons shall eat the flesh of the ram, [l]and the bread that *is* in the basket, *by* the door of the tabernacle of the congregation.

33 And they shall [m]eat those things wherewith the atonement was made, to consecrate *and* to sanctify them: but a[n] stranger shall not eat *thereof*, because [o]they *are* holy.

34 And if ought of [p]the flesh of the consecrations, or of the bread, remain unto the morning, then thou shalt [q]burn the remainder with fire: it shall not be eaten, because it *is* holy.

35 And [r]thus shalt thou do unto Aaron, and to his sons, [s]according to all *things* which I have commanded thee: seven[t] days shalt thou consecrate them.

36 And thou shalt offer [u]every day[4] a bullock *for* a sin-offering for atonement: and thou shalt [v]cleanse the altar, when thou hast made an atonement for it, and thou shalt [w]anoint it, to sanctify it.

37 Seven days thou shalt make an atonement for the altar, [y]and sanctify it; and [z]it shall be an altar most holy: whatsoever toucheth the altar shall be holy.

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y Le.7.31-34; 8.29; 9.21, 10.15, Nu.6.20; 18.18, 19.
z ver. 22, 34; Le. 7.37; 8.28-31.
a Le.7.32-34: 10.14, 15; De. 18.3.
b ver 27. Le. 7.14; Nu.15.19,20; 18.24, 28; 31.29, 41.
c Le. iii.; 7.11, &c.
1 The *heaving* these parts of the sacrifices upwards towards heaven, and the waving them to the right hand and left, or the four quarters of the globe, implied, that they were thus dedicated to the God of heaven and of all the earth; and were then used by his priests as given by him to them; and perhaps the right shoulder and the breast being thus presented, might intimate, that the priests and offerers also should devote themselves to the service of God, with all their power, and with their whole heart. —*Scott.*
d ch. 28. 3, 4.
e Nu. 20. 26-28.
f ver. 5-7; ch. 30.30; 40. 15; Le. 8. 7-12; Nu. 18. 8; 35. 25.
2 Heb. he *of his sons*, He. 7. 26.
g ver. 35; ch. 12. 15; Ge. 8. 10, 12, Le. 8. 33-35; 12. 2,3; 13. 5; Jos. 6. 14, 15; Eze. 43.26; Ac. 20. 6, 7.
3 The number seven is what is called among the Hebrews a number of *perfection;* and it is often used to denote the *completion, accomplishment, fullness*, or *perfection* of a thing, as this period contained the whole course of that time in which God created the world, & appointed the day of rest. As this act of consecration lasted seven days, it signified a *perfect* consecration; and intimated to the priest that his whole body and soul, his time and talents, should be devoted to the service of God and his people.— *Clarke.*
h See on ver. 27.
i Le. 8.31; 1 Sa. 2.13, 15; Eze. 46. 20-24.
k ch.24.9-11; Le. 10. 12-14.
l ver. 2, 3, 23.
m Le. 10. 16-18; Ps 22.26; John 6.53-55; 1 Co. 11. 24, 26.
n Le. 22. 10-13; Nu. 1.51; 3.10,38; 16.40; 18. 4, 7.
o Nu. 16. 5.
p ver. 22, 26, 28.
q ch.12.10; 16.19, Le. 7.18,19; 8.32; 10.16.
r ch. 40. 12-15; Le. 8. 4, &c.
s ch. 39.42,43; 40. 16; John 15. 14.
t ver. 30, 37; ch. 40. 13; Le.8.33; 14.8-11.
u See on ver.10-14; Eze. 43. 25, 27; 45. 18-20; He. 10. 11.
4 A young bull was to be offered every day during the seven days' consecration for atonement, or rather atonements, for cleansing or expiating both them & the altar. When the victim was slain, the altar was sprinkled with blood, thus denoting that all things were purged with blood of atonement in the service of God.
v Le. 16. 16-19, 27; He. 9. 22, 23.
w ch. 30.26; 40.9-11; Le.8.10,11; Nu.7.1.
y ch.40.10; Da.9.24.
z ch. 30. 29; Mat. 23. 17, 19.

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a Nu. 28. 3-8; 1 Ch. 16. 40; 2 Ch. 2.4; 13. 11; 31. 3; Ezr. 3. 3; Da. 9. 21, 27; 12.11; John 1.29; He.7.27; 1 Pe. 1.19; Re. 5.9-12.
1 This observance must never be omitted. Whatever other solemnities or additional offerings might be observed, or presented, on special occasions, this must not be neglected, because it was specially intended to typify 'the Lamb of God that taketh away the sin of the world,' and to denote the continued necessity, as well as efficacy, of his atonement.
b 2 Ki. 16. 15; 2 Ch. 13.11; Ps.5.3; 55.16, 17; Lu. 1. 10; Ac. 26. 7.
c See on ver. 41.
d ch. 16. 36; Nu. 15. 4, 9, 28. 5, 13.
2 That is, a *tenth*, viz. of an ephah, or about three quarts of wine measure, being the same as an omer. A hin contained the sixth part of an ephah, of about five quarts wine measure. This oblation, accompanied with bread and wine, was typical of communion with God, and the necessity of daily worshipping him morning & evening.
e ch. 30. 24; Le. 23. 13; Nu. 15.4; 28.14; Eze.4.11; 45.24; 46. 5 7, 11, 14.
f Ge. 35. 14; Le. 23. 13; Nu.6.15-17; 15. 5.7,10,24; 28. 10, 14, 15,24; 29.16; De.32. 38; Is.57.6; Eze.20. 28; 45. 17; Joel 1.9, 13; 2.14; Phil. 2.17. *Gr.*
g 1 Ki.18.29,36; Ezr. 9.4, Ps. 141.2; Eze. 46. 13-15; Da. 9. 21.
h ch. 30.8; Nu. 28 6; Da. 8. 11-13; 12.11.
3 At the tabernacle, that is, not with the assembled congregation, God would meet his worshipping people, & by the manifestation of his glory, would they be sanctified to his service.
i ch. 25. 22; 30. 6, 36; Le. 1. 1; Nu. 17. 4.
4 Or, *Israel.*
k ch. 40. 34; 1 Ki. 8. 11; 2 Ch.5.14; 7.1-3; Is.6.1-3; 60.1; Eze. 43. 5; Hag. 2. 7-9; Mal. 3.1; 2 Co.3.18; 4.6; 1 John 3.2; Re. 21. 22, 23.
l Le. 21.15; 22. 9.16; John 10.36; Re.1.5, 6.
m ch.15.17; 25.8; Le. 26. 12; Ps. 68. 18; Zec. 2.10; John 14. 17,23; 2 Co.6.16; Ep. 2. 22; Re. 21. 3.
n See on ch. 20. 2; Je. 31. 33.
o Le.11.44; 18.30; 19. 2; Eze. 20. 5.

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a ch. 37. 25-28; 40.5; Le. 4. 7, 18; 1 Ki.6. 20; 2 Ch. 26.16; Re. 8. 3.
5 See ch. xxv. The altar of incense was made like the ark of the covenant, of shittim wood covered with plates of gold. It, with the incense burnt on it, typified the Son of God in our nature, making intercession for us; as the altar of burnt offering and its oblations typified his sacrifice.
b See on ch. 27. 2.
c ch. 25. 11, 24.
6 Heb. *roof.*
7 Heb. *walls.*
d ch.25.12,14,27; 26. 29; 27. 4, 7.

38 ¶ Now this *is that* which thou shalt offer upon the altar; [a]two lambs of the first year, day by day continually.

39 The one lamb[1] thou shalt offer [b]in the morning, and the other lamb thou shalt offer [c]at even:

40 And with the one lamb [d]a tenth-deal[2] of flour mingled with the fourth part of an [e]hin of beaten oil; and the fourth part of an hin of wine *for* [f]a drink-offering.

41 And the other lamb thou shalt [g]offer at even, and shalt do thereto according to the meat-offering of the morning, and according to the drink-offering thereof, for a sweet savour, an offering made by fire unto the LORD.

42 *This shall be* a [h]continual burnt-offering throughout your generations, *at* the door of the tabernacle of the congregation,[3] before the LORD; [i]where I will meet you, to speak there unto thee.

43 And there I will meet with the children of Israel, and *the* [4]*tabernacle* shall be [k]sanctified by my glory.

44 And I will sanctify the tabernacle of the congregation, and the altar; I will [l]sanctify also both Aaron and his sons, to minister to me in the priest's office.

45 ¶ And I will [m]dwell among the children of Israel, and will be their God.

46 And they shall know that [n]I *am* the LORD their God, that brought them forth out of the land of Egypt, that I may dwell among them: I *am* the LORD their God.

CHAPTER XXX.

The altar of incense, 1—10. *The ransom of souls,* 11—16 *The brazen laver,* 17—21. *The holy anointing oil,* 22—33. *The composition of the perfume,* 34—38.

AND thou shalt make [a]an altar to burn incense upon; *of* shittim-wood[5] shalt thou make it.

2 A cubit *shall be* the length thereof, and a cubit the breadth thereof, (four-square shall it be,) and two cubits *shall be* the height thereof; [b]the horns thereof *shall be* of the same.

3 And thou shalt [c]overlay it with pure gold, the top[6] thereof, and the sides[7] thereof round about, and the horns thereof: and thou shalt make unto it a crown of gold round about.

4 And two golden [d]rings shalt thou

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make to it under the crown of it, by the two corners[1] thereof; upon the two sides of it shalt thou make *it:* and they shall be for places for the staves to bear it withal.

5 And thou shalt make the [e]staves *of* shittim-wood, and overlay them with gold.

6 And thou shalt put it before the vail[f] that *is* by the ark of the testimony, before [g]the mercy-seat that *is* over the testimony, where [h]I will meet with thee.

7 And Aaron shall burn thereon sweet incense[2] every morning: when he [i]dresseth the lamps, he shall burn incense upon it.

8 And when Aaron lighteth[3] the lamps at even,[4] he shall burn incense upon it; [k]a perpetual incense before the LORD throughout your generations.[5]

9 Ye shall offer no [l]strange incense thereon, nor burnt-sacrifice, nor meat-offering; neither shall ye pour drink-offering thereon.

10 And [m]Aaron shall make an atonement upon the horns of it once in a year with the blood of [n]the sin-offering of atonements; once in the year shall he make atonement upon it, throughout your generations: it *is* most holy unto the LORD.

11 ¶ And the LORD spake unto Moses, saying,

12 When thou [o]takest the sum of the children of Israel, after their number,[6] then shall they give every man a[p] ransom for his soul unto the LORD, when thou numberest them; that there be [q]no plague among them, when *thou* numberest them.

13 This they shall give, every one that passeth among them that are numbered, half a shekel, after the shekel of the sanctuary:[7] ([r]a shekel *is* twenty gerahs:) [s]an half shekel *shall be* the offering of the LORD.

14 Every one that passeth among them that are numbered, [t]from twenty years old and above, shall give an offering unto the LORD.

15 The [u]rich shall not give[8] more, and the poor shall not give[9] less, than half a shekel, when *they* give an offering unto the LORD, to make [v]an atonement for your souls.

16 And thou shalt take the atonement-money of the children of Israel, and shalt [w]appoint it for the service of the tabernacle of the congregation; that it may be [x]a memorial unto the children of Israel before the LORD, to make an atonement for your souls.

17 ¶ And the LORD spake unto Moses, saying,

18 Thou shalt also make [y]a laver *of* brass, and his foot *also of* brass, to wash *withal:* and thou shalt [z]put it between the tabernacle of the congregation and the altar, and thou shalt put water therein:

19 For Aaron and his sons shall [a]wash their hands and their feet thereat.

20 When they go into the tabernacle of the congregation, they shall wash with water, that they [b]die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD.

21 So they shall wash their hands and their feet, that they die not: and it shall be [c]a statute for ever to them, *even* to him and to his seed throughout their generations.

22 ¶ Moreover, the LORD spake unto Moses, saying,

23 Take thou also unto [d]thee principal spices,[1] of pure myrrh five hundred *shekels*, and of sweet cinnamon half so much, *even* two hundred and fifty *shekels*, and of sweet calamus two hundred and fifty *shekels*,

24 And of cassia five hundred *shekels*, after [e]the shekel of the sanctuary, and of oil-olive an [f]hin.

25 And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary:[2] it shall be [g]an holy anointing oil.

26 And thou shalt [h]anoint the tabernacle of the congregation therewith, and the ark of the testimony,

27 And the table and all his vessels, and the candlestick and his vessels, and the altar of incense,

28 And the altar of burnt-offering with all his vessels, and the laver and his foot.

29 And thou shalt sanctify [3]them, that they may be most holy: [i]whatsoever toucheth them shall be holy.

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1 Heb. *ribs.*
e ch. 25. 13, 27.
f ch. 26. 31-35; 40. 3, 5, 26; Mat. 27. 51; He. 9. 3, 4.
g ch. 25. 21, 22; Le. 16. 13; 1 Ch. 28. 11; He. 4. 16; 9. 5.
h ver. 36; ch. 29. 42, 43; Nu. 17. 4.
2 Heb. *incense of spices*, ver. 34-38.
i ch. 27. 20; 1Sa. 2. 28; 3. 3; 1 Ch. 23. 13; Lu. 1. 9; Ac. 6. 4.
3 Or, *setteth up. Heb. causeth to ascend.*
4 Heb. *between the two evens*, ch. 12. 6; *marg.*
k Ro. 8. 34; 1 Th. 5. 17; He. 7. 25; 9. 24.
5 The daily sacrifices represented the perpetual efficacy of Christ's atonement; and the burning of incense morning and evening, typified his continual intercession for us; while the dressing and lighting of the lamps prefigured the preaching of the word, which could only be rendered effectual by that intercession, bringing down a blessing, in answer to the prayers of his people. As no *grate* is mentioned in this altar, nor any thing said about cleaning it, expositors generally think that a censer, with coals, was placed on it, when incense was burnt. See *Henry* on this place.
l Le. 10. 1.
m ch. 29. 36, 37; Le. 16. 29, 30; 23. 27; He. 1. 3; 9. 22, 23.
n Le. 16. 5, 6.
o ch. 38. 25, 26; Nu. 1. 2-5; 26. 2-4; 2 Sa. 24. 2.
6 Heb. *them that are to be numbered.*
p Nu. 31. 50; 2 Ch. 24. 6; Job 33. 24; 36. 18; Ps. 49. 7; Mat. 20. 28; Mar. 10. 45; 1 Ti. 2. 6; 1 Pe. 1. 18, 19.
q 2 Sa. 24. 13, 15; 1 Ch. 21. 12, 14; 27. 24.
7 The shekel of the sanctuary, where the standard weight was kept, was nearly half an ounce troy weight; so that the sum paid by each person was about fifteen pence. Women and children, and probably aged men unfit for war, were exempted from this tax. Likewise, in all probability, the Levites, as may be gathered from the number of those who paid the tax, compared with the whole congregation, to the exclusion of the Levites, ch. 38. 26; Nu. 1. 46, 47. This institution is highly instructive. It was to be paid alike without distinction of persons; all who refused being threatened with plague. This implied that the souls of all were equally precious, equally needing redemption, and must perish without it. It is probably to this that Peter alludes, 1 Pe. 1. 18-20, 'Ye are not redeemed with corruptible things, as silver and gold,' &c.
r Le. 27. 25; Nu. 3. 47; Eze. 45. 12
s ch. 38. 26; Mat. 17. 24. *Gr.*
t Nu. 1. 3, 18. 20; 14. 29; 26. 2; 32. 11.
u Job 31. 19; Pr. 22. 2; Eph. 6. 9; Co. 3. 25.
8 Heb. *multiply.*
9 Heb. *diminish.*
v Le. 17. 11, Nu. 31. 50; 2 Sa. 21. 3.

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w ch. 38. 25-31; Ne. 10. 32, 33.
x See on ch. 12. 14; Nu. 16. 40; Lu. 22. 19.
y ch. 31. 9; 38. 8; Le. 8. 11; 1 Ki. 7. 23, 38; 2 Ch. 4. 2, 6, 14, 15; Zec. 13. 1; Tit. 3. 5. *Gr.* 1 John 1. 7.
z ch. 40. 7, 30-32.
a ch. 40. 31, 32; Ps. 26. 6; Is. 52. 11; John 13. 8-10; 1 Co. 6. 9-11; Tit. 3. 5, He. 9. 10; 10. 22; Re. 1. 5, 6.
b ch. 12. 15; Le. 10. 1-3; 16. 1, 2; 1 Sa. 6. 19; 1 Ch. 13. 10; Ps. 89. 7; Ac. 5. 5, 10; He. 12. 28, 29.
c ch. 28. 43.
d ch. 37. 29; Ps. 45. 8; Pr. 7. 17; Ca. 1. 3, 13; 4. 14; Je. 6. 20; Eze. 27. 19, 22.
1 The several spices here mentioned, being the very best of those kinds, which were most highly valued at that time, and amounting in all to a hundred and twenty pounds troy-weight, with about five quarts of oil of olives added to them, doubtless of the purest sort, were formed into a rich and highly aromatic ointment, or oil, according to the methods used by the makers of unguents or perfumes. It is generally supposed that it still continued a *liquid*, and that the dreggy part of the spices was strained out of it. With this holy oil all the furniture belonging to the sanctuary was anointed. . . . This sacred oil, or ointment typified the Holy Spirit, especially as given to our great High Priest without measure; and all his personnl and mediatorial excellencies, as the 'well beloved Son, in whom the Father is well pleased,' & whose name is to the believer, 'as ointment poured forth.' It also intimated, that 'if any man have not the Spirit of Christ, he is none of his,' not one of his holy priesthood; & that we cannot attend on any divine ordinance, or officiate in any sacred service, acceptably or usefully, without his sanctifying influences. The concluding prohibition reminds us, that hypocrisy which counterfeits, and profaneness which ridicules, the sanctifying work of the Holy Spirit, bring swift destruction on the guilty; and in general, that Christ himself and his holy gospel, are 'a savour of death to unbelievers.'—*Scott.*
e Nu. 3. 47; Eze. 45. 12.
f ch. 29. 40; Le. 19. 36; Nu. 15. 5.
2 Or, *perfumer*, 1 Ch. 9. 30.
g Nu. 35. 25; Ps. 89. 20; 133. 2; He. 1. 9.
h ch. 40. 9-15; Le. 8. 10-12; Nu. 7. 1, 10, Is. 61. 1; Ac. 10. 38; 2 Co. 1. 21, 22; 1 John 2. 20, 27.
3 Shall separate all the forementioned things from common uses to the service of God alone, by anointing them with this holy oil. By this they were made holy or sacred, and whatever touched this was likewise made sacred, even as the gift upon the altar was thus made holy.
i ch. 29. 37; Le. 6. 18; Mat. 23. 17, 19.

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30 And thou shalt [k]anoint Aaron and his sons, and [l]consecrate them, that *they* may minister unto me in the priest's office.

31 And thou shalt speak unto the children of Israel, saying, This shall be an[m] holy anointing oil unto me throughout your generations.

32 Upon [n]man's flesh shall it not be poured; neither shall ye make *any other* like it, after the composition of it: it *is* holy, *and* it shall be holy unto you.

33 Whosoever [o]compoundeth *any* like it, or whosoever putteth *any* of it upon [p]a stranger, shall even be [q]cut off from his people.

34 ¶ And the LORD said unto Moses, Take [r]unto thee sweet spices,[1] stacte, and onycha, and galbanum; *these* sweet spices, with pure [s]frankincense: of each shall there be a like *weight.*

35 And thou shalt make it a [t]perfume, a confection after the art of the apothecary, tempered[2] together, pure *and* holy.

36 And thou shalt beat *some* of it very small, and put of it before [u]the testimony in the tabernacle of the congregation, [v]where I will meet with thee: it shall be unto you most holy.

37 And *as for* the perfume which thou shalt make, [w]ye shall not make to yourselves according to the composition thereof: [x]it shall be unto thee holy for the LORD.

38 Whosoever shall make like unto that, to smell thereto, shall even [y]be cut off from his people.[3]

CHAPTER XXXI.

Bezaleel and Aholiab are called and qualified for the work of the tabernacle, 1—11. *The observation of the sabbath is again commanded,* 12—17. *Moses receiveth the two tables,* 18.

AND the LORD spake unto Moses, saying,

2 See, [a]I have called by name [b]Bezaleel the son of Uri, the son of Hur, of the tribe of Judah:

3 And I have [c]filled him with the Spirit of God,[4] in wisdom, and in understanding, and in knowledge, and in all manner of workmanship.

4 To [d]devise cunning works, to work in gold, and in silver, and in brass,

5 And [e]in cutting of stones,[5] to set *them,* and in carving of timber, to work in all manner of workmanship.

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k ch. 29. 7; 40. 15; Le.8.12,30; Nu.3.3.
l See on ch.28.3; 29. 9, 35.
m ch.37.29; Le.8.12; 21. 10, Ps. 89. 20.
n Le.21.10; Mat.7.6.
o Lu.12.1,2; He. 10. 26-29.
p ch. 29. 33.
q ch. 12. 15, 19; Ge. 17. 14; Le. 7. 20,21; 17. 4, 9; 19.8; 23.29; Nu. 9. 13.
r ch. 25. 6; 37. 29.
1 Stacte, the finest kind of myrrh, which flows spontaneously from the tree that produces it. Onycha, the external crust of the shell-fish purpura or murex, which is odoriferous. Galbanum, the gummy or resinous juice of the African ferula. Frankincense, a dry resinous substance, of strong smell and bitter taste. The tree from which it comes is not well known.
s Le.2.1,15; 5.11; 24. 7; 1Ch.9.29; Ne.13. 5; Ca.3.6; Mat.2.11.
t Pr. 27.9; Ca.1.3; 3. 6; John 12. 3.
2 Heb. *salted,* Le. 2. 13.
u See on ch. 16. 34.
v ver.6; ch.25.22; 29. 42, 43; Le. 16. 2.
w ver. 32, 33.
x ch. 29. 37; Le. 2.3.
y See on ver. 33.
3 The Israelites were strictly forbidden to use any otherperfumethan this in the worship of God, or to make it for any other purpose but his service. Whoever did so, was to be 'cut off' from his people; probably not merely excommunicated, but destroyed by the judgment of God, from all interest or benefit in God's promises and ordinances. And we here see with what care God guards the purity and authority of his own ordinances, forbidding alike all human inventions in religion, & all profane use of sacred things to common purposes. They that worship Him, must worship Him not only in spirit, but in truth, in his own appointed way.

CHAP. XXXI.

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a ch.33.12 17; 35.30; Mar. 3.16-19; John 3. 27.
b ch. 37.1; 1Ch.2.19, 20.
c ch. 35. 31; Is. 28. 6, 26; 1 Co. 12. 4-11.
4 'Every good and every perfect gift cometh from the Father of lights.' All true wisdom cometh from him, skill or genius in arts and sciences, as well as every other. Yet it is probable that there was a special bestowal of the skill necessary on the present occasion, and God, by special preparation, appointed the workmen. The sons of Aaron are not appointed to this business. The sons of Moses seem designedly left in obscurity, to prove his disinterestedness in the service of God & the people.
d ch. 25. 32-35; 26. 1; 28. 15; 1 Ki.7. 14; 2. Ch. 2. 7, 13, 14.
e ch. 28. 9-21.
5 That is, cutting and setting the precious stones mentioned ch. xxviii.; & engraving on them what God commanded, ver. 11, 21.

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f ch. 4. 14, 15; 6. 26; Ezr. 5. 1, 2; Ec.4.9-12; Mat.10.2-4; Lu. 10.1; Ac.13.2; 15.39, 40.
g ch. 36. 1.
h ch. 28. 3; 35. 10,25, 26, 35. 8; 1 Ki.3.12; Ja. 1. 5, 16, 17.
I Though God gave them wisdom and skill, they were to be exerted not in devising, but in executing all things as God commanded them.
i ch. xxvi.; 27. 9-19; 36. 8-38.
k ch.25.10-22; 37.1-9.
2 Heb. *vessels.*
l ch. 25. 23-30; 37.10-16.
m ch. 25. 31-40; 37. 17-24.
3 'The pure candlestick,' meant the candlestick of pure gold throughout.
n ch. 30. 1-10; 37. 25-28.
o ch. 27. 1-8, 38. 1-7.
p ch. 30.18-21; 38. 8; 40. 11.
q ch. xxviii.; xxxix. Le. 8. 7,8,13; Nu. 4. 6-14
r ch. 30.23-33, 37.29.
s ch. 30, 34-38.
t See on ch.20.8-11; Le. 19. 3, 30; 23. 3; 25. 2.
u ver.17; Eze.20.12, 20; 44. 24.
v Le.20.8; 21.8; Eze. 37. 28; John 17. 17, 19; 1Th.5.23; Jude1.
w De. 5. 12-15; Ne. 9. 14; Is. 56.2-6; 58. 13, 14.
x Is. 56.2,6; Eze. 20. 13, 16, 21, 24.
y ch. 35. 2, 3.
4 This verse determines the meaning of this phrase to have denoted more than mere forfeiture of spiritual privileges, even loss of life. 'The appointment of the weekly Sabbath was a *sign,* or token, of the Lord's special favour to Israel. Their strict and constant observance of it would not only distinguish them, as the worshippers of God, who created the heavens and the earth in six days and rested on the seventh, from all surrounding idolaters, but thro' successive generations, it would be a *sign* of their covenant relation to him. . . . It was, therefore, at this time expressly made a part of the *judicial* law, that every Israelite should hallow the Sabbath; if anyone violated it, he must be put to death by the magistrate, provided his crime were known; and if he kept it secret, he might expect to be cut off by some divine judgment. Other seasons were set apart, as a kind of *Sabbath,* but this was the principal, "a Sabbath of rest holy to the Lord," the public observance of which by the nation, and the punishment of such as violated it, formed one condition of the national covenant throughout their generations.'—*Scott.*
z ver. 17; ch. 16. 26; 34.21; Le.23.3; Eze. 46. 1; Lu. 13. 14.
a ch.16.23; Le. 23.3, 32; Lu.23.56; He.4. 9. *Gr.*
3 Heb. *holiness.*
b Nu. 15. 32-36; Je. 17. 24-27.
c Ge.9.13; 17.11; Je. 1. 5.
d Ge.2.2,3; He.4.3,4, 10.
e Ge.1. 31; Job 38. 7; Ps.104.31; Je.32.41.
f ch. 24. 12,18; 32.15, 16; 34.1-4,28,29; De. 4. 13; 5.22; 9.9-11; 2 Co. 3. 3.

6 And I, behold, [f]I have given with him [g]Aholiab the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are [h]wise-hearted I have put wisdom, that they may make all that I have commanded thee;[1]

7 The [i]tabernacle of the congregation, and the [k]ark of the testimony, and the mercy-seat that *is* thereupon, and all the furniture[2] of the tabernacle,

8 And [l]the table and his furniture, and the [m]pure candlestick[3] with all his furniture, and [n]the altar of incense,

9 And [o]the altar of burnt-offering with all his furniture, and [p]the laver and his foot,

10 And [q]the clothes of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office,

11 And [r]the anointing oil, and [s]sweet incense for the holy *place:* according to all that I have commanded thee shall they do.

12 ¶ And the LORD spake unto Moses, saying,

13 Speak thou also unto the children of Israel, saying, [t]Verily my sabbaths ye shall keep: for it *is* a [u]sign between me and you throughout your generations; [v]that *ye* may know that I *am* the LORD that doth sanctify you.

14 Ye shall [w]keep the sabbath therefore; for it *is* holy unto you. [x]Every one that defileth it shall surely be put to death: for whosoever [y]doeth *any* work therein, that soul shall be cut off from among his people.[4]

15 [z]Six days may work be done; but in the seventh *is* [a]the sabbath of rest, holy[5] to the LORD: [b]whosoever doeth *any* work in the sabbath-day, he shall surely be put to death.

16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, *for* [c]a perpetual covenant.

17 It *is* a sign between me and the children of Israel for ever: for *in* [d]six days the LORD made heaven and earth, and on the seventh day he rested, and [e]was refreshed.

18 ¶ And he [f]gave unto Moses, when he had made an end of communing with him upon mount Sinai, two

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tables of testimony,[1] tables of stone, written with [g]the finger of God.

CHAPTER XXXII.

The people, in the absence of Moses, cause Aaron to make a calf, 1—6. God is angered thereby, 7—10. At the entreaty of Moses he is appeased, 11—14. Moses cometh down with the tables, 15—18. He breaketh them, 19. He destroyeth the calf, 20. Aaron's excuse for himself, 21—24. Moses causeth the idolaters to be slain, 25—29. He prayeth for the people, 30—35.

AND when the people saw that Moses [a]delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, [b]Up, [c]make us gods, which[d] shall go before us; for *as for* this Moses,[2] [e]the man that brought us up out of the land of Egypt, [f]we wot not what is become of him.

2 And Aaron said[3] unto them, Break off the [g]golden ear-rings which *are* in the ears of your wives, of your sons, and of your daughters, and bring *them* unto me.

3 And all the people [h]brake off the golden ear-rings which *were* in their ears, and brought *them* unto Aaron.

4 And he received *them* at their hand, and [i]fashioned it with [k]a graving tool, after he had made it a molten calf:[l] and they said, [m]These *be* thy gods, O Israel, [n]which brought thee up out of the land of Egypt.

5 And when [o]Aaron saw *it*, he built an altar before it; and Aaron [p]made proclamation, and said, To-morrow *is* a[q] feast to the LORD.

6 And they rose up early on the morrow, and [r]offered burnt-offerings, and brought peace-offerings: and the people [s]sat down to eat and to drink, and rose up to play.

7 ¶ And the LORD said unto Moses, Go,[t] get thee down; for [u]thy people, which thou broughtest out of the land of Egypt, have [v]corrupted *themselves:*

8 They [w]have turned aside quickly out of the way [x]which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said,[y] These *be* thy gods, O Israel, which have brought thee up out of the land of Egypt.

9 And the LORD said unto Moses, [z]I have seen this people, and, behold, it *is* a[a] stiff-necked people.

10 Now therefore [b]let me alone,[4] that [c]my wrath may wax hot against them, and that I may consume them; and [d]I will make of thee a great nation.

11 ¶ And Moses [e]besought the [1]LORD his God, and said, LORD, [f]why doth thy wrath wax hot against thy people, [g]which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?

12 Wherefore [h]should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? [i]Turn from thy fierce wrath, and [k]repent of this evil against thy people.

13 [l]Remember Abraham, Isaac, and Israel, thy servants, [m]to whom thou swarest by thine own self, and saidst unto them, [n]I will multiply your seed as the stars of heaven; and all this land that I have spoken of will I give unto your seed, and they shall inherit *it* for ever.[2]

14 And the LORD [o]repented[3] of the evil which he thought to do unto his people.

15 ¶ And Moses [p]turned, and went down from the mount, and the two tables of [q]the testimony *were* in his hand: the tables *were* [r]written on both their sides; on the one side and on the other *were* they written.

16 And [s]the tables *were* the work of God, and the writing *was* the writing of God, graven upon the tables.

17 And when [t]Joshua heard the noise of the people as [u]they shouted, he said unto Moses, [v]*There is* a noise of war in the camp.

18 And he said, *It is* not the voice of *them that* shout for mastery, neither *is it* the voice of *them that* cry for being overcome;[4] [w]*but* the noise of *them that* sing do I hear.

19 ¶ And it came to pass, as soon as he came nigh unto the camp, that [x]he saw the calf, and [y]the dancing: and Moses' [z]anger waxed hot, and he cast the tables out of his hands, and [a]brake them beneath the mount.[5]

20 And he [b]took the calf which they had made, and burnt *it* in the fire, and ground *it* to powder, and strawed *it* upon the water, and [c]made the children of Israel drink[6] *of it.*

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1 **Because they testified the will of God, and his special favour to Israel.** The laws were written then by the finger or power of God, or, as the marg. ref. would indicate, by the Holy Spirit.
g ch. 8. 19; 32. 16; Je. 31. 33; Mat. 12. 28; Lu. 11. 20; 2Co. 3. 7, 8.

CHAP. XXXII.
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a ch. 24. 18; De. 9. 9; Mat. 24. 43; 2Pe. 3. 4.
b Ge. 19. 14; 44. 4; Jos. 7. 13.
c ch. 20. 3-5; De. 4. 15-18; Ac. 7. 40; 17. 29; 19. 26.
d ch. 13. 21; 33. 3, 14, 15.

2 Moses, about the end of the forty days, was now about to descend, fully instructed in the will of God. The people, meanwhile, wearying, & desirous of returning to a sensual worship, notwithstanding God's displays of his power and majesty, and prohibitions of idols, seize the time of Moses' absence, & with the utmost ingratitude to him, as well as impiety to God, speak of him contemptuously, and set up idolatry.
e ver. 7, 11; ch. 14. 11; 16. 3; Ho. 12. 13; Mic. 6. 4.
f Ge. 21. 16; 39. 8; 44. 15.

3 Some suppose, by the demand here made by Aaron, he hoped to delay or put off their project. But he discovered no just abhorrence of their crime, and was greatly guilty in promoting it. He was permitted thus to fall to teach him, and to teach all men, that God chooses men to serve, not for their excellence, but to magnify his own grace.
g ch. 12. 35, 36; Ge. 24. 22, 47; Ju. 8. 24-27; Eze. 16. 11, 12, 17; Ho. 2. 8.
h Ju. 17. 3, 4; Is. 40. 19. 20; 46. 6; Je. 10. 9.
i ch. 20. 23; De. 9. 16; Ps. 106. 19-21; Is. 44. 9, 10; Ac. 7. 41; 17. 29.
k ch. 28. 9, 11.
l 1 Ki. 12. 28, 32; 2Ki. 10. 29; 2 Ch. 11. 15; 13. 8; Ho. 8. 4, 5; 10. 5; 13. 2.
m ver. 8; Ju. 17. 3; 1 Ki. 12. 28; Ne. 9. 18; Is. 40. 18; Ro. 1. 21-23.
n ver. 1, 8; ch. 20. 2.
o 1 Sa. 14. 35; 2Ki. 16. 11; Ho. 8. 11, 14.
p Le. 23. 2, 4; 1Ki. 21. 9; 2 Ki. 10. 20, 2Ch. 30. 5.
q ver. 4; ch. 10. 9; 12. 14; 1 Ki. 12. 32, 33; 1 Co. 5. 8.
r ch. 24. 4, 5.
s Nu. 25. 2; Ju. 16. 23-25; Am. 2. 8; 8. 10; Ac. 7. 41, 42; 1 Co. 10. 7; Re. 11. 10.
t ch. 19. 24; 33. 1; De. 9. 12.
u ver. 1, 11.
v Ge. 6. 11, 12; De. 4. 16; 32. 5; Ju. 2. 19; Ho. 9. 9.
w De. 9. 16; Ju. 2. 17.
x ch. 20. 3, 4.
y See on ver. 4.
z De. 9. 13; Je. 13. 27; Ho. 6. 10.
a ch. 33. 3, 5; 34. 9; De. 9. 6; 10. 16; 31. 27; 2 Ch. 30. 8; Ne. 9. 17; Ps. 78. 8; Pr. 29. 1; Is. 48. 4; Zec. 7. 11, 12; Ac. 7. 51.
b Ge. 18. 32, 33; 32. 26-28; Nu. 14. 19, 20; 16. 22, 45-48; Je. 14. 11; 15. 1; Ja. 5. 16.

4 That is, do not intercede for them, that I may destroy them.
c ver. 11, 19; ch. 22. 24.

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d Nu. 14. 12; De. 9. 14.
e De. 9. 18-20; Ps. 106. 23.

1 Heb. *the face of the LORD.*
f Nu. 11. 11; 16. 22; Ps. 74. 1, 2; Is. 63. 17; Je. 12. 1, 2.
g ver. 7.
h Nu. 14. 13-16; De. 9. 28; 32. 27; Jos. 7. 9; Ps. 74. 18; 79. 9, 10; Eze. 20. 9, 14, 22.
i De. 13. 17; Jos. 7. 26; Ezr. 10. 14; Ps. 78. 38; 85. 3.
k ver. 14; Ge. 6. 6; De. 32. 36; Ps. 90. 13; 106. 45; Am. 7. 3, 6; Jonah 3. 9; Zec. 8. 14.
l Le. 26. 42; De. 7. 8; 9. 27; Lu. 1. 54, 55.
m Ge. 22. 16; 26. 3, 4; He. 6. 13.
n Ge. 12. 2, 7; 13. 15, 16; 15. 5, 18; 26. 4. 28. 13, 14; 35. 11, 12; 48. 16.

2 It is evident from this pleading of Moses, that God's threatening was to destroy the whole nation, which would be apparently irreconcilable with his promises and oath to Abraham, Isaac, and Jacob. And the phrase, 'I will make of thee a great nation,' may be, 'I will set thee over a great nation,' make thee prince of a mightier nation than they, as it is, Nu. 14. 12.
o 2 Sa. 24. 16; 1 Ch. 21. 15; Ps. 106. 45; Je. 18. 8; 26. 13, 19; Joel 2. 13; Jonah 3. 10; 4. 2.

3 God was well pleased with his servant Moses in thus interceding with Him, and He made known his design of sparing them. 'Thus Moses did not go down from the mount till mercy was promised; and his example instructs in the most affecting manner, how to pray, what pleas to urge, and whence to deduce encouragements for persevering in prayer.' —*Scott.*
p ch. 24. 18; De. 9. 15.
q See on ch. 16. 34; 40. 20; De. 5. 22; Ps. 19. 7.
r Re. 5. 1.
s ch. 31. 18; 34. 1, 4; De. 9. 9-11; 10. 1; 2Co. 3. 3, 7; He. 8. 10.
t See on ch. 17. 9; 24. 13.
u ver. 18; Ezr. 3. 11-13; Ps. 47. 1.
v Jos. 6. 5, 10, 16, 20; Ju. 15. 14; 1 Sa. 4. 5, 6; 17. 20, 52; Job 39. 25; Je. 51. 14; Am. 1. 14; 2. 2.

4 Heb. *weakness.*
w ch. 15. 1, &c.; Da. 5. 4, 23.
x ver. 4-6. De. 9. 16.
y ch. 15. 20; 2Sa. 6. 14; La. 5. 15.
z ver. 11; Nu. 12. 3; Mat. 5. 22; Mar. 3. 5; 10. 14, Ep. 4. 26.
a De. 9. 17; 27. 26; Je. 31. 32; Zec. 11. 10, 11, 14.

5 This act was not committed in rash anger, but as one well fitted significantly to declare that they had broken the national covenant with God, and were therefore subject to his vengeance.
b De. 7. 5, 25; 9. 21; 2 Ki. 23. 6, 15.
c Pr. 1. 31; 14. 14.

6 By strewing the powder in the stream, which ran perhaps rapidly from the rock, the people would be forced to drink some of it with the water; which intimated that they must expect to experience the fatal effects of their sin, as bringing a curse upon all their comforts.'—*Scott.*

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21 And Moses said unto Aaron, What[d] did this people unto thee, that thou hast brought so great a sin[1] upon them?

22 And Aaron said, Let not the anger of my lord wax hot: thou [e]knowest the people, [f]that they *are set* on mischief.

23 For [g]they said unto me, Make us gods which shall go before us: for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

24 And I said unto them, Whosoever hath any gold, let him break *it* off.[h] So they gave *it* me: then I cast it into the fire, and there came out this calf.[2]

25 ¶ And when Moses saw that the people *were* [i]naked,[3] (for [k]Aaron had made them naked unto *their* [l]shame among their enemies,)[4]

26 Then Moses stood in the gate of the camp, and said, [m]Who *is* on the LORD's side? *let him come* unto me. And all the sons of Levi gathered themselves together unto him.

27 And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, *and* go in and out from gate to gate throughout the camp, and [n]slay every man his brother, and every man his companion, and every man his neighbour.

28 And the children of Levi did according to the word of Moses: and there [o]fell of the people that day about three thousand men.

29 [p]For Moses had said,[5] Consecrate[6] yourselves to-day to the LORD, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.

30 And it came to pass on the morrow, that Moses said unto the people, Ye [q]have sinned a great sin: and now I will go up unto the LORD; [r]peradventure I shall make an [s]atonement[7] for your sin.

31 And Moses [t]returned unto the LORD, and said, Oh! this people have sinned[u] a great sin, and have [v]made them gods of gold!

32 Yet now, [w]if thou wilt forgive their sin—: and if not, [x]blot me, I pray thee, out of thy book[1] which thou hast written.

33 And the LORD said unto Moses, Whosoever hath [y]sinned against me, him will I blot out of [z]my book.[2]

34 Therefore now go, lead the people unto *the place* of which I have spoken unto thee. Behold, [a]mine angel shall go before thee: nevertheless, in [b]the day when I visit,[3] I will visit their sin upon them.

35 And the LORD plagued the people, because [c]they made the calf which Aaron made.

CHAPTER XXXIII.

The Lord refuseth to go with the people, 1—3. *The people mourn thereat,* 4—6. *The tabernacle is removed out of the camp,* 7, 8. *The Lord talketh familiarly with Moses out of the cloudy pillar,* 9—11. *Moses desireth to see the glory of God,* 12—23.

AND the LORD said unto Moses, [a]Depart, *and* go up hence, thou and the people which [b]thou hast brought up out of the land of Egypt, unto [c]the land which I sware unto Abraham, to Isaac, and to Jacob, saying, [d]Unto thy seed will I give it:

2 And I will send [e]an angel before thee; and I will drive out [f]the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite;

3 Unto [g]a land flowing with milk and honey: [h]for I will not go up in the midst[4] of thee, for thou *art* [i]a stiff-necked people; [k]lest I consume thee in the way.

4 ¶ And when the people heard these evil tidings, [l]they mourned; [m]and no man did put on him his ornaments.[5]

5 For the LORD had said unto Moses, Say unto the children of Israel, Ye *are* a stiff-necked people; I will come up into the midst of thee [n]in a moment, and consume thee: therefore now [o]put off thy ornaments from thee, that [p]I may know what to do unto thee.

6 And the children of Israel [q]stripped themselves of their ornaments, by the mount Horeb.

7 ¶ And Moses took the tabernacle, and pitched it without the camp, [r]afar off from the camp, and called it [s]the Tabernacle of the Congregation. And it came to pass, *that* every one which [t]sought the LORD [u]went out unto the tabernacle of the congregation, which *was* without the camp.

A.M.2513. B.C.1491

d Ge.20.9;26.10;De. 13.6-8; 1Sa. 26.19; 1 Ki. 14. 16; 21. 22; 2 Ki. 21. 9-11.

1 Aaron's conduct was so plainly and obviously fitted to bring the judgments of God upon the people, that Moses speaks as if it were dictated by revenge for some great personal injury.

e ch. 14.11; 15.24;16. 2-4, 20, 28; 17. 2-4; De. 9. 7, 24.

f 1Sa.15.24;Ps.36.4; Pr. 4. 16.

g See on ver. 1-4, 8.

h ver.4; Ge. 3.12,13; Lu. 10. 29; Ro. 3. 10.

2 Aaron seems to have been more anxious to deprecate the wrath of Moses than that of God. He was guilty of a most sinful compliance with the wishes of the people, and most wicked participation in their idolatry. He casts the blame of his own sinful weakness upon others, and speaks as if the whole matter was altogether without any concurrence on his part, and very much the result of uncontrollable circumstances and mere accident.

i ch.33.4-6;Ge.3.10; Ho.2.3; Re.3.17,18; 16. 15.

3 It is true that in the idolatrous feasts of the heathen, the most shameful indecencies were practised; but, from the connection in which the word naked is here used with the word enemies, it doubtless is meant to express, as it does in several other passages of scripture, that they were without their armour: off their guard and liable to be destroyed.

k De. 9. 20; 2Ch. 28. 19.

l Eze. 16. 63; Da.12. 2 Ro. 6. 21.

4 Heb. *those that rose up against them.*

m Jos.5.13; 2 Sa. 20. 11; 2 Ki. 9.32; Mat. 12. 30.

n ver. 26,29; Nu.25. 5, 7-12; De. 33. 8,9; Lu.14. 26; 2 Co. 5. 16.

o Nu. 16. 32-35, 49; 1Co.10.8; He.2. 2,3.

p Nu. 25. 11-13; De. 13.6-11; 1Sa. 15.18-22; Zec. 13. 3; Mat. 10. 37.

5 Or, *And Moses said, Consecrate yourselves to-day to the LORD; because every man* hath been *against his son & against his brother,* &c.

6 Heb. *Fill your hands.*

q ver. 31; 1 Sa. 2.17; 12. 20; 2 Sa. 12. 9; 2 Ki.17.21; Lu. 7.47.

r 2 Sa. 16.12, Am.5. 15; Jonah 3. 9; 2Ti. 2. 25.

s ver. 32; Nu. 16.47; 25. 13; Ro.9.3; Ga. 3. 13.

7 Either that some sacrifice might be appointed for them, and their sin pardoned. or that he would offer himself for punishment in their stead.

t ch.34.28; De. 9.18, 19.

u See on ver. 30; Ezr. 9. 6, 7, 15; Ne. 9. 33; Da. 9. 5, 8,11.

v ch. 20. 4, 23.

w Nu. 14.19; Da. 9. 18,19; Am. 7.2; Lu. 23. 34.

x ver. 10; De. 9. 14; 25. 19; 29.20; Ps.69. 28; Eze.13 9; Ro.9. 3; Re. 3. 5; 22. 19.

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1 There have been many conjectures about the meaning of this strong language. We may safely affirm that it is not lawful for any one to pray for eternal perdition; in other words, to be an enemy to God. This then could not be the meaning. It is very probable that all that is intended by it is as follows. Moses prays that the people might be forgiven and not cut off without entering into the promised land, and that rather than such an event should take place he himself would be willing to die, and cease to be on the record of the living, among God's people: that he would willingly be the sacrifice in their stead. Paul, Ro.9. 3, uttered a prayer similar in spirit.

y Eze. 18. 4.

z Ps.109.13,14, Phil. 4. 3; Re. 13. 8; 20. 12.

2 Thus God answered, that he would act strictly in accordance with justice, and punish the guilty, not the innocent

a ch. 23. 20; 33. 2. 14, 15; Nu. 20. 16.

b ch.20.5; Nu.14.27-30; De. 32.35; Je.5. 9,29; Am.3.14; Mat. 23. 35; Ro. 2. 4-6.

3 God here intimates that he will not immediately punish the Israelites, but that he would remember this violation of their national covenant, when he visited them for other sins.

c ver. 25; 2 Sa. 12. 9, 10; Mat.27.3-7; Ac. 1. 18; 7. 41.

CHAP. XXXIII.
A.M.2513. B.C.1491

a ch. 32. 34.

b ch. 17. 3; 32. 1, 7.

c ch. 32. 13; Ge. 22. 16-18; 26. 3; 28. 13-15.

d Ge. 12.7; 13.14-17; 15. 18.

e ch. 23. 20; 32. 34.

f See on ch. 3. 8, 17; De. 7. 22; Jos. 24. 11.

g ch.13.5; Le.20.24; Nu. 13.27; 14.8; 16. 13; Jos.5.6; Je.11.5.

h ver. 15-17; ch. 32. 10, 14; Nu. 14. 12; De. 32. 26, 27; 1 Sa. 2. 30; Je. 18. 7-10; Eze. 3.18,19; 33.13-16; Jonah 3. 4, 10.

4 Seeing they only abused his favours, and provoked his indignation, the Lord threatened not to have his tabernacle in the midst of them.

i ch.32.9; De.9.6-13; Ps. 78. 8; Ac. 7. 51.

k ch. 23. 21, Nu. 16. 45; Am. 3. 13, 14.

l Nu.14.39; Ho.7.14; Zec. 7. 3, 5.

m Le. 10. 6; 2 Sa.19. 24, 1Ki. 21.27; 2Ki. 19. 1; Ezr. 9. 3; Es. 4.1-4; Job1.20; 2.12; Is.32.11; Eze.24.17, 23; 26.16; Jonah 3.6.

5 They seem to have humbled themselves when God threatened that He would not go with them, so the threatened judgment was averted.

n Nu. 16. 21, 45; Job 34.20; Ps.73.19; La. 4. 6.

o Is. 22. 12.

p Ge. 18. 21; 22. 12; De. 8.2; Ps. 139.23.

q ver. 4; ch.32.3; Je. 2. 19.

r Ps.10.1; 35.22, Pr. 15.29; Is. 59.2; Ho. 9. 12.

s See on ch. 29. 42, 43.

t De. 4.29; 2Sa.21.1; Ps. 27. 8; Is. 55.6,7; Mat. 7. 7, 8.

u He. 13. 11-13.

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8 And it came to pass, when Moses went out unto the tabernacle, *that* all the people rose up, [v]and stood every man *at* his tent-door, and looked after Moses, until he was gone into the tabernacle.

9 ¶ And it came to pass, as Moses entered into the tabernacle, the [w]cloudy pillar descended, and stood *at* the door of the tabernacle, and *the* LORD [x]talked with Moses.

10 And all the people saw the cloudy pillar stand *at* the tabernacle-door: and all the people rose up and [y]worshipped,[1] every man *in* his tent-door.

11 And the LORD [z]spake unto Moses face to face,[2] as a man speaketh unto his [a]friend. And he turned again into the camp: but [b]his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

12 ¶ And Moses said unto the LORD, See, [c]thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send[3] with me: yet thou hast said, [d]I know thee by name, and thou hast also found grace in my sight.

13 Now therefore, I pray thee, [e]if I have found grace in thy sight, [f]shew me now thy way, [g]that I may know thee, that I may find grace in thy sight; and [h]consider that this nation *is* thy people.

14 And he said, [i]My presence[4] shall go *with thee*, and I will give thee [k]rest.

15 And he said unto him, [l]If thy presence go not *with me*, carry us not up hence.

16 For wherein shall it be known here that I and thy people have found grace in thy sight? *Is it* not [m]in that thou goest with us? So shall we be [n]separated, I and thy people, from all the people that *are* upon the face of the earth.

17 And the LORD said unto Moses, I [o]will do this thing also that thou hast spoken; for [p]thou hast found grace in my sight, and I know thee by name.[5]

18 ¶ And he said, I beseech thee, shew[q] me thy glory.

19 And he said, I will make [r]all my goodness[6] pass before thee, and I will proclaim [s]the name of the LORD before thee; and will [t]be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.

20 And he said, [u]Thou canst not see my face: for there shall no man see me, and live.[1]

21 And the LORD said, Behold, *there is* a place by me, and thou shalt stand upon a rock:

22 And it shall come to pass, while my glory passeth by, that I will put thee [v]in a clift of the rock, and will [w]cover thee with my hand while I pass by:

23 And I will take away mine hand, and [x]thou shalt see my back-parts;[2] but my face shall not be seen.

CHAPTER XXXIV.

The tables are renewed, 1—3. *The name of the* LORD *proclaimed,* 4—7. *Moses entreateth God to go with the people,* 8, 9. *God maketh a covenant with them, repeating certain duties of the first table,* 10—26. *Moses after forty days in the mount cometh down with the tables,* 27, 28. *His face shineth, and he covereth it with a vail,* 29—35.

AND the LORD said unto Moses, [a]Hew[3] thee two tables of stone like unto the first; and [b]I will write upon *these* tables [c]the words that were in the first tables, [d]which thou brakest.

2 And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me [e]in the top of the mount.

3 And no man shall [f]come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.

4 ¶ And he hewed two tables of stone, like unto the first: and Moses rose up[4] early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone.

5 And the LORD [g]descended in the cloud, and stood with him there, and proclaimed [h]the name of the LORD.

6 And the LORD [i]passed by before him, and [k]proclaimed,[5] [l]The LORD, the LORD God, [m]merciful and gracious, long-suffering, and [n]abundant in goodness and [o]truth,

7 [p]Keeping mercy for thousands, [q]forgiving iniquity, and transgression, and sin, and that [r]will by no means clear *the guilty;* [s]visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth *generation.*

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v Nu. 16. 27.
w See on ch. 13. 21, 22; Ps. 99. 7.
x ver. 11; ch. 25. 22; 31.18;34.3,5;Ge. 17. 22;18.33; Nu.11. 17; Eze. 3. 22.
y ch.4.31; 1 Ki. 8. 14, 22; Lu. 18. 13.
1 This re-appearance of the cloudy pillar not over the camp as heretofore, but over the door of the tabernacle, now removed to a distance, was a testimony of God to all that he had done, and the people were filled with awe and reverentially adored.
z ver. 9; Ge. 32. 30; Nu. 12. 8; De. 5. 4; 34. 10.
2 Moses saw no similitude, & there was neither dream nor vision. The expression denotes God's familiar and intimate, intercourse with Moses, as a man with his friend.
a 2 Ch. 20. 7; Job 16. 21; Is. 42. 8; John 3. 29, 11. 11; 15. 14,15; Ja. 2. 23.
b ch.17. 9; 24. 13, 32. 17.
c ver. 1; ch. 32. 34.
3 The Lord had promised to send an angel with him to put him in possession of Canaan; but his refusal to accompany them, implied that this would be merely a created angel, the minister of his providence. Moses therefore pleaded that God had not informed him whom he would send with him; tho' he had given him the fullest assurances of his special grace and favour.
d ver.17; Ge. 18. 19; Ps.1.6;Je.1.5;John 10.14,15;2Ti.2.19.
e See on ver. 17; ch. 34. 9.
f Ps. 25. 4; 27. 11;86. 11; 119. 33; Ca. 1. 7, 8. Is. 30. 21.
g ver. 18; John 17 3; Eph. 1. 17;Co.1.10, 2 Pe. 3. 18.
h ch. 32. 7; De. 9.26, 29; Is. 63.17,19; Joel 2. 17; Ro. 11. 28.
i ch. 13. 21;40.34-38; Jos. 1. 5; Is. 63. 9; Mat. 28. 20.
4 'My presence, or my countenance and favour;' to be manifested by the guidance of the angel of the covenant, the token of whose presence was the pillar of cloud by day, and fire by night.
k De.3.20;Jos.21.44; 22.4;23.1;Ps.95. 11; Je.6.16;Mat.11. 28; He. 4. 8, 9.
l ver. 3; ch. 34. 9.
m Nu.14.14; Mat.1. 23.
n ch.8.22;19.5, 6; 34. 10; Nu. 23. 9; De.4. 7,34;2Sa.7.23; 1 Ki. 8. 53; Ps. 147. 20; 2 Co. 6. 17.
o Ge.18.32;19.21; Is. 65. 24; John 16. 23; Ja.5.16;1John 5.14, 15.
p ver.12;Ge.6. 8; 19. 19, 21.
5 God fully granted the requests of Moses, who was in all this a type of Christ.
q ver.20;Ps.4.6;John 1. 18; 2 Co.3.18;4.6; 1Ti. 6. 16; Ti. 2.13; Re. 21. 23.
r Ne.9.25;Ps. 25. 13; *Marg.* 65. 4; Je.31. 12,14;Zec.9.17; Ro. 2. 4; Ep. 1. 6-8.
6 Moses had intreated that God would show him his glory; probably meaning thereby, a display of the glory of his moral perfections.
s See on ch.3.13-15; 34.5-7; Is. 7 14;9.6, 12. 4. *Marg.*
t Ro. 9. 15-18, 23.

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u ch.24.10;Ge.32.30; De. 5. 24; Ju. 6. 22; Is. 6. 5; John 1. 18; Re. 1. 16, 17.
1 God is invisible. No one could behold the essential glory of God and live.
v Ps.18.2;Ca.2.3; Is. 32.2;1Co.10.4; 2Co. 5. 19.
w De. 33. 12; Ps. 91. 1, 4.
x Job 11. 7; 26. 14; 1 Co.13.12; 1Ti. 6. 16.
2 That is to say, God would place Moses in a cleft of the rock, and shelter him by his power, and would give such a display of his glory as one would have of some great one who had passed by without his face being seen. Clarke supposes that the word rendered 'back parts' signifying 'my after' (that is) appearances, had a reference to the display of his glory afterwards to be made when God was manifest in the flesh, though the clause, 'my face shall not be seen,' renders this somewhat doubtful.

CHAP. XXXIV.

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a See on ch. 31. 18; 32. 16; De. 10. 1.
3 It has been remarked by some expositors, that God himself prepared the two first tables; but to mark his sense of their sin in breaking the covenant, he commanded Moses to prepare the second table; nevertheless He himself wrote the law upon them. See De. 10. 1-4.
b ver.28; De. 10.2-4.
c Ps. 119. 89.
d ch. 32.19; De. 9.15-17.
e ch.19.20,24; 24. 12; De. 9. 25.
f ch.19.12.13,21; Le. 16.17;1Ti. 2. 5; He. 12. 20.
4 It does not appear whether any persons were left in authority at this time or not.
g ch.19.18;33.9; Nu. 11.17,25;1 Ki. 8. 10-12; Lu. 9. 34, 35.
h ch.33.19; De. 32. 3; Ps. 102. 21; Pr. 18. 10; Is. 1. 10.
i ch. 33. 20-23; 1 Ki. 19. 11.
k Nu. 14. 17-19; Is. 12. 4.
5 As in the preceding verse, proclaimed 'the NAME,' the character, & perfections of God, the peculiar character in which He is made known to his own people thro' the Redeemer.
l ch. 3. 13-16.
m De.5.10; 2 Ch. 30. 9; Ne.9.17; Ps. 86. 5, 15; 103. 8-13; 111. 4; 112. 4; 116. 5; 145.8; Joel 2. 13; Jonah 4. 2; Ro. 2. 4.
n Ps.31.19; Mic.7.18; Ro. 5.20,21; Ep.1.7, 8.
o Ps.57.10;91.4; 108. 4;111.8;138.2;146.6; La. 3. 23; Mic.7.20; John 1. 17.
p ch. 20. 6; De. 5.10; Ne.1.5;9.32; Je. 32. 18; Da. 9. 4.
q Ps. 103. 3; 130. 4; Da.9. 9; Mat. 6. 14, 15; 12. 31; 18. 32-35; Lu. 7. 42, 48; Ac.5. 31;13.38; Ro.4. 7, 8; Eph. 1. 7; 4. 32; 1 John 1. 9.
r ch.23.7,21; Nu. 14. 18-23; De. 32. 35; Jos.24.19,Job10.14; Ps. 9. 16, 17; 11.5,6; 58.10,11;136. 10, 15; Is.45.21; Mic. 6. 11; Na.1.2,3,6; Ro.2.4-9; 3. 19-26; 9. 22,23, He.12.29; Re.20.15; 21. 8.
s See on ch. 20. 5.

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8 ¶ And Moses made haste, and bowed[t] his head toward the earth, and worshipped.

9 And he said, [u]If now I have found grace in thy sight, O LORD, [v]let my Lord, I pray thee, go among us, (for[1] [w]it *is* [w]a stiff-necked people,) and [x]pardon our iniquity and our sin, and [y]take us for thine inheritance.

10 ¶ And he said, Behold, [z]I make a covenant: before all thy people [a]I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou *art* shall see the work of the LORD: for it *is* [b]a terrible thing that I will do with thee.

11 [c]Observe thou that which I command thee this day: behold, [d]I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.

12 [e]Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, [f]lest it be for a snare in the midst of thee.

13 But [g]ye shall destroy their altars, break their images,[2] and cut down their groves.

14 For thou shalt [h]worship no other god: for the LORD, [i]whose name *is* Jealous, *is* a [k]jealous God:

15 Lest thou [l]make a covenant with the inhabitants of the land, and they go a [m]whoring[3] after their gods, and do sacrifice unto their gods, and *one* [n]call thee, and thou [o]eat of his sacrifice;

16 And [p]thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods.

17 Thou shalt make thee [q]no molten gods.[4]

18 ¶ The [r]feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the month Abib thou camest out from Egypt.

19 All that [s]openeth the matrix *is* mine; and every firstling among thy cattle, *whether* ox or sheep, *that is male*.[5]

20 But [t]the firstling of an ass thou shalt redeem with a lamb:[6] and if thou redeem *him* not, then shalt thou break his neck. All [u]the first-born of thy sons thou shalt redeem; and [v]none shall appear before me empty.

21 ¶ [w]Six days thou shalt work; but on the seventh day thou shalt rest: in [x]earing-time and in harvest[1] thou shalt rest.

22 ¶ And thou shalt observe [y]the feast of weeks, of the first-fruits of wheat-harvest, and the feast of in-gathering at the year's end.[2]

23 ¶ [z]Thrice in the year shall all your men-children appear before the LORD God, [a]the God of Israel.

24 For [b]I will cast out the nations before thee, and [c]enlarge thy borders; neither shall any man [d]desire thy [3]land, when thou shalt go up to appear before the LORD thy God thrice in the year.

25 ¶ Thou shalt not offer the blood of my sacrifice with [e]leaven; neither shall the sacrifice of the feast of the passover [f]be left unto the morning.

26 The [g]first of the first-fruits of thy land thou shalt bring unto the house of the LORD thy God. Thou shalt not [h]seethe a kid in his mother's milk.[4]

27 And the LORD said unto Moses, [i]Write[5] thou these words: for after the tenor of these words [k]I have made a covenant with thee and with Israel.

28 And he was there with the LORD [l]forty days and forty nights; he did neither eat bread, nor drink water: and he [m]wrote upon the tables the words of the covenant, the ten[6] commandments.

29 ¶ And it came to pass, when Moses came down from mount Sinai with the [n]two tables of testimony in Moses' hand, (when he came down from the mount,) that Moses [o]wist not that [p]the skin of his face shone[7] while he talked with him.

30 And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone: and they were [q]afraid to come nigh him.

31 And Moses [r]called unto them: and Aaron and all the rulers of the congregation returned unto him: [s]and Moses talked with them.

32 And afterward all the children of Israel came nigh: and he [t]gave them in commandment all that the LORD had spoken with him in mount Sinai.

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t ch. 4. 31; Ge. 17. 3; 2 Ch. 20. 18.
u ch. 33. 13, 17.
v See on ch. 33. 14-16; Mat. 28. 20.
1 Or, it may be, *though* a stiff-necked people. The gracious declaration of the character of God subdued Moses into reverential adoration, and encouraged him to solicit protection & pardon, notwithstanding their guilt; or, if we retain 'for,' as in our version, Moses pleads their perverse character as a reason why the help of God, so merciful and gracious, was necessary, and all the glory would be the Lord's.
w See on ch. 32. 9; 33. 3, 5; Is. 48. 4.
x Nu. 14. 19. Ps. 25. 11.
y ch. 19. 5; De. 32. 9; Ps. 28. 9; 33. 12; 78. 62, 94, 14; 135. 4. Je. 10. 16; Zec. 2. 12.
z ch. 24. 7, 8; De. 4. 13; 5. 2; 29. 12-14; Jos. 24. 25.
a De. 4. 32-35; 32. 30; Jos. 6. 20; 10. 12, 13; 2 Sa. 7. 23; Ps. 77. 14.
b De. 10. 21; Ps. 65. 5; 66. 3, 5; 68. 35; 76. 12; 106. 22; 145. 6; Is. 64. 3; Je. 32. 21.
c De. 4. 1, 2, 40; 5. 32; 6. 3, 25; 12. 28, 32; 28. 1; Mat. 28. 20; John 14. 21.
d See on ch. 3. 8, 17; 33. 2; Ge. 15. 18-21.
e ch. 23. 32, 33; De. 7. 2; Ju. 2. 2.
f De. 7. 16; Ju. 2. 3; 8. 27; Ps. 106. 36.
g ch. 23. 24; De. 7. 25, 26; 12. 2, 3; Ju. 6. 25; 2 Ki. 18. 4; 23. 14; 2 Ch. 31. 1; 34. 3, 4.
2 Heb. *statues.*
h ch. 20. 3-5; De. 5. 7; Mat. 4. 10.
i ver. 5-7; ch. 33. 19; Is. 9. 6; 57. 15.
k ch. 20. 5; De. 4. 24; 6. 15; 29. 20; 32. 16, 21; Jos. 24. 19, Na. 1. 2; 1 Co. 10. 22.
l ver. 10, 12; ch. 23. 32, De. 7. 2.
m Le. 17. 7; 20. 5, 6; Nu. 15. 39; De. 31. 16; Ju. 2. 17, Ps. 73. 27; Eze. 6. 9; Ho. 4. 12; 9. 1; Re. 17. 1-5.
3 This peculiar phraseology hath reference to the covenant into which God entered with that people, as if by marriage; & the worship of false gods was spoken of as a breach of the marriage vow.
n Nu. 25. 2; 1 Co. 10. 27.
o Ps. 106. 28; 1 Co. 8. 4, 7, 10; 10. 20, 21; Re. 2. 20.
p De. . 3, 4; 1 Ki. 11. 2-4; Ezr. 9. 2; Ne. 13. 23; 2 Co. 6. 14-17.
q ch. 32. 8; Le. 19. 4; Is. 46. 6, 7; Je. 10. 14; Ac. 17. 29; 19. 26.
4 How careful is Jehovah to prohibit the 'giving of that worship and glory to any other which is due to HIM alone.' Idols being nothing in the world, may share their worship with others. But Jehovah cannot deny himself. His very name is JEALOUS.
r ch. 12. 15-20; 13. 4, 6, 7; 23. 15; Le. 23. 6; De. 16. 1-4; Mar. 14. 1; Lu. 22. 1; Ac. 12. 3.
s ch. 13. 2, 12; 22. 29; Nu. 18. 15-17; Eze. 44. 30; Lu. 2. 23.
5 Parkhurst renders this clause thus: 'From all thy cattle thou shalt make a memorial with the firstling of the ox and of the sheep.'
t ch. 13. 13.
6 Or, *kid.*

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u ch. 13. 15; Nu. 3. 45-51.
v ch. 23. 15; De. 16. 16; 1 Sa. 9. 7, 8; 2 Sa. 24. 24.
w ch. 20. 9-11; 23. 12; 35. 2; De. 5. 12-15; Lu. 13. 14; 23. 56.
x Ge. 45. 6; De. 21. 4; 1 Sa. 8. 12; Is. 30. 24.
1 This commandment is specially directed against those who would violate the Sabbath, under the pretence of necessity for securing the fruits of the earth.
y ch. 23. 16; Nu. 28. 16-31; 29. 12-39; De. 16. 10-15; John 7. 2; Ac. 2. 1.
2 Heb. *revolution of the year.*
z ch. 23. 14, 17; De. 16. 16; Ps. 84. 7.
a Ge. 32. 28; 33. 20.
b ch. 23. 27-30; 33. 2; Le. 18. 24; De. 7. 1; Ps. 78. 55; 80. 8.
c ch. 23. 31; De. 12. 20; 19. 8; 1 Ch. 4. 10.
d Ge. 35. 5; 2 Ch. 17. 10; Pr. 16. 7; Ac. 18. 10.
3 This remarkable promise would form, while the people continued to observe the solemn feasts, a full demonstration of the divine origin of their religion; and three times in the year they would put this matter to a new proof. No instance is recorded, thro' the whole history, of the land being invaded on these occasions, though scarcely any but women, children, and old men, were left behind! No false prophet would ever have inserted such an engagement in his writings, by which his own imposture would always be liable to detection.
e ch. 12. 20; 23. 18; De. 16. 3; 1 Co. 5. 7, 8.
f ch. 12. 10; 23. 18; 29. 34; Le. 7. 15; Nu. 9. 12.
g ch. 23. 19; De. 26. 2, 10; Pr. 3. 9, 10; Mat. 6. 33; 1 Co. 15. 20; Ja. 1. 18.
h ch. 23. 19; De. 14. 21.
4 ch. 23. 10. This command was to prevent any practice that tended to cruelty, or more probably referred to the heathen practice of so doing, and sprinkling their gardens with the juice, as an idol offering.
i ch. 17. 14; 24. 4, 7, De. 31. 9.
5 Moses wrote in a book the judicial and ceremonial precepts, but God himself wrote the 10 commandments on tables of stone.
k See on ver. 10.
l See on ch. 24. 18; De. 9. 9, 18, 25.
m ver. 1; ch. 31. 18; 32. 16; De. 4. 13; 10. 2-4; 2 Co. 3. 7.
6 Heb. *words.*
n See on ch. 32. 15.
o ch. 16. 15; Jos. 2. 4; 8. 14; Ju. 16. 20; Mar. 9. 6; 14. 40; Lu. 2. 49; John 5. 13; Ac. 12. 9; 23. 5.
p Mat. 17. 2; Lu. 9. 29; Ac. 6. 15; 2 Co. 3. 7-9; Re. 1. 16; 10. 1.
7 Greek translation, 'was glorious,' and so the apostle, 2 Co. 3. 7, says the Israelites could not behold the face of Moses for the glory, or brightness of his countenance. This shining of the face of Moses denoted the glory of the law of God.
q Nu. 12. 8; Mar. 9. 3, 15; Lu. 5. 8.
r ch. 3. 16; 24. 1-3.
s Ge. 45. 3, 15.
t 1 Ki. 22. 14; Mat. 28. 20; 1 Co. 11. 23; 15. 3.

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33 And *till* Moses had done speaking with them, he put [u]a vail[1] on his face.

34 But when Moses went in before the LORD, to speak with him, [v]he took the vail off, until he came out. And he came out, and spake unto the children of Israel *that* which he was commanded.

35 And the children of Israel [w]saw the face of Moses, that the skin of Moses' face shone: and Moses put the vail upon his face again, until he went in to speak with Him.

CHAPTER XXXV.

The sabbath, 2, 3. *The free gifts for the tabernacle,* 4—19. *The readiness of the people to offer,* 20—29. *Bezaleel and Aholiab are called to the work,* 30—35.

AND Moses gathered all the congregation[2] of the children of Israel together, and said unto them, [a]These *are* the words which the LORD hath commanded, that *ye* should [b]do them.

2 [c]Six days shall work be done; but on the seventh day there shall be to you an holy[3] day,[4] a sabbath of rest to the LORD: [d]whosoever doeth work therein shall be put to death.

3 Ye shall [e]kindle no fire throughout your habitations upon the sabbath-day.

4 ¶ And Moses spake unto all the congregation of the children of Israel, saying, This *is* the thing which the LORD commanded,[5] saying,

5 Take ye from among you an offering unto the LORD:[6] [f]whosoever *is* of a willing heart, let him bring it, an offering of the LORD; gold, and silver, and brass,

6 And [g]blue, and purple, and scarlet, and fine linen, and [h]goats' *hair,*

7 And rams' skins dyed red, and badgers' skins, and shittim-wood,

8 And [i]oil for the light, and [k]spices for anointing oil, and for the sweet incense,

9 And [l]onyx-stones, and stones to be set for the ephod, and for the breastplate.

10 And every [m]wise-hearted among you shall come, and make all that the LORD hath commanded;

11 The [n]tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets;

12 The [o]ark, and the staves thereof, *with* the mercy-seat, and [p]the vail of the covering;[1]

13 The [q]table and his staves, and all his vessels, and the shew-bread;

14 The [r]candlestick also for the light, and his furniture, and his lamps, with the oil for the light;

15 And [s]the incense-altar, and his staves, and the anointing oil, and the sweet incense, and [t]the hanging for the door at the entering in of the tabernacle;

16 The [u]altar of burnt-offering, with his brazen grate, his staves, and all his vessels; [v]the laver and his foot;

17 [w]The hangings of the court, his pillars, and their sockets, and the hanging for the door of the court;

18 The pins of the tabernacle, and the pins of the court, and their cords;

19 [x]The clothes of service, to do service in the holy *place;* [y]the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.

20 ¶ And all the congregation of the children of Israel departed from the presence of Moses.[2]

21 And they came, every one [z]whose heart stirred him up, and every one whom his spirit[3] made willing, *and* they brought the LORD's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments.

22 And they came, both men and women, as many as[4] were willing-hearted, *and* brought [a]bracelets, and ear-rings, and rings, and tablets, all jewels of gold: and [b]every man that offered, *offered* an offering of gold unto the LORD.[5]

23 And every man with whom was found [c]blue, and purple, and scarlet, and fine linen, and goats' *hair,* and red skins of rams, and badgers' skins, brought *them.*

24 Every one that did offer an offering of silver and brass, brought the LORD's offering: and every man with whom was found shittim-wood, for any work of the service, brought *it.*

25 And all the women that were [d]wise-hearted[6] did spin with their hands, and brought that which they had spun,

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[u] Ro. 10. 4; 2 Co. 3. 13-18; 4. 4-6.
1 ver. 30; 2 Co. 3.13, 14. This marked the obscurity of the Mosaic dispensation, and the natural darkness that is in men's minds with respect to spiritual things.
[v] He. 4.16; 10.19-22.
[w] ver.29,30; Ec.8.1; Da.12.3; Mat.5.16; 13. 43; John 5. 35; Phil. 2. 15.

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2 This expression sometimes denotes the whole multitude of the people; here the elders, the heads and rulers of the congregation, the representatives of the several tribes who received the instructions of God to Moses, and communicated them to the people.
[a] ch. xxv.; 31.1-11; 34. 32.
[b] Mat. 7. 21-27; Ro. 2. 13; Ja. 1. 22.
[c] ch. 20. 9, 10; 23. 12; 31. 13-16; 34. 21; Le. 23. 3; De. 5.12-15.
3 Heb. *holiness.*
4 'A day of holiness.' This commandment was particularly repeated to Moses, at the end of all the directions about the building of the tabernacle, (see ch. 31. 13-15,) and now repeated to them (as it was at his late renewing the covenant with them, ch. 34. 21.) that they might not imagine any of the work here commanded to be done about the tabernacle would license them to break the Sabbath. The observation of which being the great preservative of religion, that is the reason it is so often enjoined, and particular care taken to secure it. It is hence called the Sabbath of Sabbaths. See *Patrick.*
[d] Nu.15.32-36; John 5.16; He. 2. 2, 3; 10. 28, 29.
[e] ch. 16.23; Is.58.13.
5 Moses gave them in charge all that, and that only, which God had commanded him; thus he approved himself faithful both to God and Israel, between whom he was a messenger or mediator. If he added, altered, or diminished, he had been false to both. But both sides having reposed a trust in him, he was true to the trust; yet he was faithful as a servant only, but *Christ as a Son,* He.3. 5, 6.—*Henry.*
6 It is styled an offering unto the Lord, because whatsoever was given for the service of the tabernacle was dedicated to the service of God, and for his honour, though it is for the good of man to worship God.
[f] See ch. 25. 2-7; Ju. 5. 9; Ps. 110. 3; 2 Co. 8. 12; 9. 7.
[g] See ch. 26. 1, 31. 36; 28. 5, 6, 15, 33.
[h] See ch. 26. 7-14.
[i] See ch. 27. 20.
[k] See ch. xxv.; 30. 23-28.
[l] See ch. 28.9,17-21; 39. 6-14.
[m] See ch. 31.1-6;36. 1-4.
[n] See ch. 31. 7-9; 36. 8-34.
[o] See ch. 25. 10. 22; 37. 1-9.

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[p] See ch. 26. 31-33; 36. 35, 36.
1 By this the holy was separated from the most holy place.
[q] See ch. 25. 23-30; 37. 10-16.
[r] See ch. 25. 31-39; 37. 17-24.
[s] See ch. 30.1-10,22-38; 37. 25-28.
[t] See ch. 26. 36, 37; 36. 37, 38.
[u] See ch. 27.1-8;38. 1-7.
[v] See ch. 30. 18-21; 38. 8.
[w] See ch. 27. 9-19; 38. 9-20.
[x] See ch. 31. 10; 39. 1, 41; Nu. 4. 7-15.
[y] See ch. xxviii.;39. 1-31.
2 When Moses had delivered his message to the people, they departed to their tents, to fetch their several oblations; & on this occasion a peculiar influence was felt, enlarging their hearts to liberality. Nothing but *earrings* seem to have been given to make the golden calf; but various other golden ornaments were offered on this occasion, principally of the spoils of Egypt; both men and women being willing to part with their newly acquired adornings, to beautify the sanctuary of God. A rare example! But besides these articles of manufactured gold, some of the people presented such as was unwrought, and used as money; for this is thought to be meant by the words rendered, 'Every man that offered, offered an offering of gold unto the Lord.'
[z] ver.5,22,26,29; ch. 25.2; 36.2; Ju.5.3,9; 2 Sa.7.27; 1 Ch.28.2, 9; 29.3, 5, 6, 9, 14,17, 18; Ezr. 1.5,6; 7.27; Ps. 110. 3; Je. 30. 21; 2 Co. 8. 12; 9. 7.
3 Not any external inducement, but stirred to it by the inward motions & affections of their hearts and minds to God.
4 It appears that there were some, who, even on such an occasion of general zeal and liberality for God, were still covetous and niggardly.
[a] ch.32.3; Nu.31.50; Is. 3. .9; Eze. 16. 11.
[b] 1 Ch. 29. 6, 7; 2 Ch. 24. 9-14; Ezr. 2. 68, 69; Ne. 7. 70-72; Is. 60. 9, 13; Mat. 2. 11; Mar. 12. 41-44.
5 Our goodness extends not to God, but what is laid out for the support of his kingdom & interest among men, he is pleased to accept as an offering to himself; and He requires such acknowledgments of our receiving all from Him, and such instances of our dedicating all to him.
[c] See ver. 6-10; ch. 25. 2-7.
[d] ch.28.3; 31.6; 36.1; 2 Ki. 23.7; Pr.14.1; 31. 19-24; Lu. 8.2, 3; Ac. 9. 39; Ro. 16. 1-4, 6; Phil. 4. 3.
6 Every skilful person, whether man or woman, ver.25, fit for any particular work. All were to contribute of their labour, skill, or substance. Wise-hearted, the heart being then commonly supposed the seat of understanding.

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both of blue, and of purple, *and* of scarlet, and of fine linen.

26 And all the women, [e]whose heart stirred them up in wisdom,[1] spun goats' *hair*.

27 And the rulers brought [f]onyx-stones, and stones to be set, for the ephod, and for the breastplate;

28 And [g]spice, and oil for the light, and for the anointing oil, and for the sweet incense.

29 The children of Israel brought a willing offering unto the LORD, every man and woman, [h]whose heart made them willing to bring, for all manner of work which [i]the LORD had commanded to be made by the hand of Moses.

30 ¶ And Moses said unto the children of Israel, [k]See, the LORD hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah:

31 And he hath filled him with the Spirit of God,[2] in wisdom, in understanding, and in knowledge, and in all manner of workmanship;

32 And to devise curious works, to work in gold, and in silver, and in brass,

33 And in the cutting of stones, to set *them*, and in carving of wood, to make any manner of cunning work.

34 And [l]he hath put in his heart that he may teach,[3] *both* he and [m]Aholiab the son of Ahisamach, of the tribe of Dan.

35 Them hath he filled with wisdom of heart, to work all manner of work of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and [n]of the weaver, *even* of them that do any work, and of those that devise cunning work.[4]

CHAPTER XXXVI.

The offerings are delivered to the workmen, 1—4. *The liberality of the people is restrained*, 5—7. *The curtains with cherubims*, 5—13. *The curtains of goats' hair*, 14—18. *The covering of skins*, 19. *The boards with their sockets*, 20—30. *The bars*, 31—34. *The vail*, 35, 36. *The hanging for the door*, 37, 38.

THEN wrought [a]Bezaleel and Aholiab, and every wise-hearted man, in whom the LORD[5] put wisdom and understanding, to know how to work all manner of work [b]for the service of the sanctuary, according to all that the LORD had commanded.

2 And Moses called Bezaleel and Aholiab, and every wise-hearted man, [c]in whose heart the LORD had put wisdom, *even* every one [d]whose heart stirred him up to come unto the work to do it:

3 And they received of Moses all [e]the offering which the children of Israel had brought for the work of the service of the sanctuary, to make it *withal*. And they brought yet unto him free offerings [f]every morning.

4 ¶ And all the [g]wise men, that wrought all the work of the sanctuary, came every man from his work which they made;

5 And they spake unto Moses, saying, The people bring [h]much more than enough for the service of the work which the LORD commanded to make.[1]

6 And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing.

7 For the stuff they had was sufficient for all the work to make it, and too much.[2]

8 ¶ And every [i]wise-hearted man, among them that wrought the work of the tabernacle, [k]made ten curtains *of* fine twined linen, and blue, and purple, and scarlet: *with* [l]cherubims[3] of cunning work[4] made he them.

9 The length of one curtain *was* twenty and eight[5] cubits, and the breadth of one curtain four cubits:[6] the curtains *were* all of one size.

10 And he [m]coupled the five curtains one unto another; and *the other* five curtains he coupled one unto another.

11 And he made loops of blue on the edge of one curtain, from the selvedge in the coupling; likewise he made in the uttermost side of *another* curtain, in the coupling of the second.

12 Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which *was* in the coupling of the second: the loops held one *curtain* to another.

13 And he made fifty taches of gold, and coupled the curtains one unto another with the taches: [n]so it became one tabernacle.

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e ver. 21, 29; ch. 36. 8.

1 *Wisdom*, in this connection, means skill to perform the work in the best manner. As the *blue*, *purple*, and *scarlet*, are distinguished from the fine linen, it has generally been thought that wool dyed of these colours was meant. But wool is not once mentioned; either in the directions given to Moses, or the execution of them; as the goats' hair and badgers' skins are. All the sacerdotal garments had fine linen in their texture; and the law forbade the people to wear linen and woollen mingled together in the same garment, Le. 19. 19; De. 22. 11. The Jews indeed say, that an exception was made to this law, in the case of the high priest alone; but the other priests also wore girdles of the same (ch. 39. 27-29;) and the scripture does not mention this exception. In Ezekiel's vision, the priests are expressly forbidden to wear wool in their ministrations, Eze. 44. 17, 18. The word rendered *fine linen* is used for linen of a peculiar kind, and it is allowed that several sorts were then in use; and perhaps this fine linen was woven without dyeing, and then embroidered with other linen, dyed of the several colours here mentioned.—*Scott.*

f ver. 9.

g ver. 8, ch. 30. 23-38.

h ver. 21, 22.

i ver. 4; De. 12. 32; Mat. 28. 20.

k See ch. 31. 2-6; 1 Ki. 7. 14; Is. 28. 26; 1 Co. 12. 4, 11; La. 1. 17.

2 They were typical of Christ, as the skilful Builder of his church, who was endued with the Spirit of God 'without measure,' Is. 11. 2-5; 61. 1-3; Co. 2. 3.

l Exr. 7. 10, 27; Ne. 2. 12; Ja. 1. 16, 17.

3 The supernatural qualifications of Bezaleel and Aholiab proved their divine appointment; yet they had an express nomination to their work. They were also miraculously qualified to instruct their assistants, as well as to superintend them. Christ alone builds the temple of the Lord, and bears the glory; but ministers and private Christians, under his direction and by his grace, may be fellow-workers together with him.—*Scott.*

m 2 Ch. 2. 14; 1 Co. 1. 5-7; 12. 7.

n Job 7. 6; Is. 38. 12.

4 This curious work signified the marvellous gifts and graces of Christ & his church.

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a See ch. 31. 1-6; 35. 30-35.

5 It is very instructive to observe how directly the scriptures refer all the endowments of the mind, & the graces of the Spirit, to the gift of God.

b ver. 3, 4; Nu. 7. 9; He. 8. 2.

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c ch. 28. 3; 31. 6; 35. 10, 21-35; Ac. 6. 3.

d ch. 35. 21, 26; 1 Ch. 29. 5.

e See ch. 35. 5-21, 29.

f Ps. 5. 3; Is. 1. 4; Je. 21. 12.

g Mat. 24. 45; Lu. 12. 42; 1 Co. 3. 10.

h 2 Ch. 24. 14; 31. 6-10; 2 Co. 8. 2, 3; Ph. 4. 18.

1 The people contributed so liberally, that Moses was obliged to make a proclamation to prevent them from bringing any more. Had Moses not been perfectly disinterested, he would have encouraged them to continue their contributions, as thereby he might have multiplied to himself gold, silver, and precious stones. But he was doing the Lord's work, under the inspiration of the divine Spirit, & sought no secular gain.

2 It is seldom, when the cause of God is concerned, that people exceed in liberality. And it has too frequently happened, and happens every day, that the reverse is the case. It is sad that superstition is more liberal than true piety. But the one springs from love to God, the other from love to ourselves.

i See ch. 31. 6; 35. 10.

k See ch. 26. 1-6.

l See ch. 25. 18-22.

3 What *cherubim* represented, we cannot determine. Josephus says they were flying animals like none of those seen by man, but such as Moses saw about the throne of God. According to Ezekiel, they were creatures with four heads and one body, compounded from animals the noblest of their kind, the lion, the bull, the eagle, and man, so that they might be, says Dr. Priestley, the representatives of all nature.

4 This probably means a sort of *diaper*, in which the figures appear equally perfect on both sides; this was probably formed in the loom. Another kind of curious work is mentioned, ver. 37, which we term *needle-work*; this was probably similar to our *embroidery*, *tapestry*, or cloth of *Arras*. It has been thought unlikely that these works were *all* manufactured in the wilderness; what was done in the loom they might have brought with them from Egypt; what could be done by hand without the use of complex machinery, the Israelitish women could readily perform with their needles during their stay in the wilderness. But still it seems probable, that they brought even their looms with them. The whole of this account shows that not only necessary, but ornamental arts, had been carried to a considerable degree of perfection, both among the Israelites & Egyptians.—*Dr Clarke.*

5 Seventeen yards.

6 Near 2½ yards.

m Zep. 3. 9; Ac. 2. 1; Ep. 4. 3-6; Ph. 2. 2.

n 1 Co. 12. 20; Ep. 2. 20-22; 1 Pe. 2. 4, 5.

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14 ¶ And he made [o]curtains *of* goats' *hair* for the tent over the tabernacle: eleven curtains he made them.

15 The length of one curtain *was* thirty cubits,[1] and four cubits *was* the breadth of one curtain: the eleven curtains *were* of one size.

16 And he coupled five curtains by themselves, and six curtains by themselves.

17 And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the second.

18 And he made fifty taches *of* brass to couple the tent together, that it might be one.

19 And he made a [p]covering for the tent *of* rams' skins dyed red, and a covering[2] *of* badgers' skins[3] above *that.*

20 ¶ And he made [q]boards[4] for the tabernacle *of* [r]shittim-wood, standing up.

21 The length of a board *was* ten cubits, and the breadth of a board one cubit and a half.

22 One board had two tenons, equally distant one from another: thus did he make for all the boards of the tabernacle.

23 And he made boards for the tabernacle: twenty boards for the south side, southward.

24 And forty sockets of silver he made under the twenty boards: two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

25 And for the other side of the tabernacle, *which is* toward the north corner, he made twenty boards,

26 And their forty sockets of silver: two sockets under one board, and two sockets under another board.

27 And for the sides of the tabernacle westward he made six boards.

28 And two boards made he for the corners of the tabernacle in the two sides.

29 And they were coupled[5] beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners.

30 And there were eight boards; and their sockets *were* sixteen sockets of silver, under[1] every board two sockets.

31 ¶ And he made [s]bars *of* shittim-wood: five for the boards of the one side of the tabernacle,

32 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward.

33 And he made the middle bar to shoot through the boards from the one end to the other.

34 And he overlaid the boards with gold, and made their rings *of* gold *to be* places for the bars, and overlaid the bars with gold.

35 ¶ And he made [t]a vail *of* blue, and purple, and scarlet, and fine twined linen: *with* cherubims made he it of cunning work.

36 And he made thereunto four pillars *of* shittim-*wood*, and overlaid them with gold: their hooks *were of* gold; and he cast for them four sockets of silver.

37 ¶ And he made [u]an hanging[2] for the tabernacle-door *of* blue, and purple, and scarlet, and fine twined linen, of [3]needle-work;

38 And the five pillars of it with their hooks; and he overlaid their chapiters and their fillets with gold: but their five sockets *were of* brass.

CHAPTER XXXVII.

The ark, 1—5. *The mercy-seat with cherubims,* 6—9. *The table with his vessels,* 10—16. *The candlestick with his lamps and instruments,* 17—24. *The altar of incense,* 25—28. *The anointing oil and sweet incense,* 29.

AND[4] Bezaleel made [a]the ark *of* shittim-wood: two cubits and a half *was* the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it.

2 And he overlaid it with pure gold within and without, and made a crown of gold to it round about.

3 And he cast for it four rings of gold, *to be set* by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it.

4 And he made staves *of* shittim-wood, and overlaid them with gold.

5 And he put the staves into the rings by the sides of the ark, to bear the ark.

6 ¶ And he made the [b]mercy-seat *of* pure gold: two cubits and a half *was*

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o See on ch. 26.7-13.
1 Eighteen yards & a quarter.
p See on ch. 26. 14.
2 The shelter and special protection that the church is under, are signified by the curtains of hair cloth, which were spread over the tabernacle, and the covering of rams' skins, and badgers' skins, over them. God has provided for his people a shadow from the heat and a covert from storm & rain, Is. 4. 6; they are armed against all weathers: the sun and moon shall not smite them; and they are protected from the storms of divine wrath, that hail which will sweep away the refuges of lies, Is. 28. 17. Those that dwell in God's house shall find, be the tempest never so violent, or the dropping never so continual, it does not rain in.—*Henry.*
3 Some suppose that the phrase, 'badgers' skins,' should rather be skins dyed of a purple colour.
q See on ch. 26. 15-25; 40. 18, 19.
4 The strength and stability of the Church, though it is but a tabernacle, are signified by the boards and bars, with which the curtains were borne up. The boards were coupled together, and joined by the bars which shot thro' them; for the union of the Church, and the hearty agreement of those that are its stays and supporters, contribute abundantly to its strength and establishment.—*Henry.* These boards and bars, it is said, ver. 34, were overlaid with gold. There has been, with some, considerable question whether this was by gilding or overlaying with plates of that metal. Considering the uses to which these boards & bars were put, we are disposed to understand the expression to denote their being covered with plates of gold. Yet we may add, from Pict. Bible, in a long note on the place, that gilding did not, in ancient times, imply so much inferiority to overlaying with plates, as at present; for the ancient gold-beaters had not the art of reducing the gold leaf to any thing like the tenuity which may now be produced, & hence the ancient gilding was thick, durable, & rich. Moreover, the art of gilding was of very high antiquity in Egypt, although it is of course impossible to say that the art existed there previous to the departure of the Israelites. Mention is made, by Herodotus, of Egyptian statues ornamented with gilding, & of a cow, in the palace at Sais, which had been made in times long anterior to his own, and richly ornamented with gilding.
r ch. 25. 5, 10; Nu. 25. 1; De. 10. 3.
5 Heb. *twined.*

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1 Heb. *two sockets, two sockets, under one board.* ch. 26. 25.
s See on ch. 26. 26-29; 30. 5.
t See on ch. 26. 31-35; 30. 6; Mat. 27. 51; He. 10. 20.
u See ch. 26. 36. 37.
2 Morier, in his Travels in Persia, describes the tent of a Tartar chief thus: 'It was composed of a wooden frame of circular laths, which was fixed on the ground, and then covered with large felts, that were fastened down by a cord ornamented with tassels of various colours. A curtain curiously worked by the women with coarse needle-work of various colours.' These hangings are not confined to tents, but are used for the doors of mosques and sitting rooms of palaces, and private houses.
3 Heb. *the work of a needle-worker,* or, *embroiderer.*

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4 In this chapter, Moses gives an account of the making of all the furniture of the tabernacle with such exactness as he describes the making of the tabernacle itself, in the foregoing chapter; to show that God's directions about the making of every thing were punctually observed, nothing being omitted or added, but all made according to the pattern in the mount, ch. 25. 9, 40. It might have been deemed unnecessary to repeat so minutely the steps taken in fulfilling the preceding directions. But we may be sure that the Scriptures use *no vain* repetitions, and that wise and good ends are served by this sacred narrative. The same things, both in the law and the gospels, are frequently repeated, that whenever we open them, the same great doctrines & precepts may be inculcated upon us, both to impress our minds, and to show their great importance. In the first nine verses of the chapter, 'we have an account of the making of the ark, with its glorious and most significant appurtenances, the mercy seat and the cherubim. Consider these three together, and they represent the glory of a holy God, the sincerity of a holy heart, and the communion that is between them in and by a Mediator. 1. It is the glory of a holy God, that he dwells between the cherubims. . . 2. It is the character of an upright heart, that like the ark of the testimony, it has the law of God hid and kept in it. 3. By Jesus Christ, the great propitiation, there is a reconciliation made, and a communion settled between us and God.'—*Henry.*
a See on ch. 25. 10-16; 26. 33; 31. 7; 40. 3, 20, 21; Nu. 10. 33-36.
b See on ch. 25. 17-22; Le. 16. 12-15; Ro. 3. 25; 1 John 2. 2.

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the length thereof, and one cubit and a half the breadth thereof.

7 And he made two [c]cherubims *of* gold, beaten out of one piece made he them, on the two ends of the mercy-seat;

8 One cherub on the end[1] on this side, and another cherub on the [2]*other* end on that side: out of the mercy-seat made he the cherubims on the two ends thereof.

9 And the [d]cherubims spread out *their* wings on high, *and* covered with their wings over the mercy-seat, with their faces one to another; *even* [e]to the mercy-seat-ward were the faces of the cherubims.

10 ¶ And he made [f]the table[3] *of* shittim-wood: two cubits *was* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

11 And he overlaid it with pure gold, and made thereunto a crown of gold round about.

12 Also he made thereunto a border of an handbreadth round about; and made a crown of gold for the border thereof round about.

13 And he cast for it four rings of gold, and put the rings upon the four corners that *were* in the four feet thereof.

14 Over against the border were the rings, the places for the staves, to bear the table.

15 And he made the staves *of* shittim-wood, and overlaid them with gold, to bear the table.

16 And he made the vessels which *were* upon the table, his [g]dishes, and his spoons, and his bowls, and his covers to cover withal,[4] *of* pure gold.

17 ¶ And he made [h]the candlestick[5] *of* pure gold: *of* beaten work made he the candlestick; his shaft, and his branch, his bowls, his knops, and his flowers, were of the same:

18 And six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof:

19 Three bowls made after the fashion of almonds in one branch, a knop and a flower; and three bowls made like almonds in another branch, a knop and a flower: so throughout the six branches going out of the candlestick.

20 And in the candlestick *were* four bowls made like almonds, his knops and his flowers:

21 And a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it.

22 Their knops and their branches were of the same: all of it *was* one beaten work *of* pure gold.

23 And he made his [i]seven[1] lamps, and his snuffers, and his snuff-dishes, *of* pure gold.

24 *Of* a talent of pure gold made he it, and all the vessels thereof.

25 ¶ And he made the [k]incense-altar[2] *of* shittim-wood: the length of it *was* a cubit, and the breadth of it a cubit, (*it was* four-square,) and two cubits *was* the height of it; the horns thereof were of the same.

26 And he overlaid it with pure gold, *both* the top of it, and the sides thereof round about, and the horns of it: also he made unto it a crown of gold round about.

27 And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the staves to bear it withal.

28 And he made the staves *of* shittim-wood, and overlaid them with gold.

29 ¶ And [l]he made the holy anointing oil, and the pure [m]incense[3] of sweet spices, according to the work of [n]the apothecary.[4]

CHAPTER XXXVIII.

The altar of burnt-offering, 1—7. *The laver of brass,* 8. *The court,* 9—20. *The sum of that which the people offered,* 21—31.

AND he made [a]the altar of burnt-offering *of* shittim-wood: five cubits *was* the length thereof, and five cubits the breadth thereof, (*it was* four-square,) and three cubits the height thereof.

2 And he made the horns thereof on the four corners of it; the horns thereof were of the same: and he overlaid it with brass.

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c 1 Ki. 6. 23-29; Ps. 80. 1; 104. 4; Eze. 10. 2.
1 Or, *out of*, &c.
2 Or, *out of*, &c.
d Ge. 3. 24; 28. 12; John 1. 51; 1 Ti. 3. 16; Heb. 1. 14.
e Ep. 3. 10; 1 Pe. 1. 12.
f See ch. 25. 23-30; 35. 13; 40. 4, 22, 23; Eze. 40, 39-42.
3 As there is little in this chapter requiring explanation, we shall copy the following notes of Henry. Here is, 1. The making of the table on which the shew bread was to be continually placed. God is a good householder, that always keeps a plentiful table. Is the world his tabernacle? His providence in it spreads a table for all his creatures: he *provides for all flesh.* Is the church his tabernacle? His grace in it spreads a table for all believers, furnished with the bread of life. But observe how much the dispensation of the gospel exceeds that of the law. Though here was a table furnished, it was only with shew bread, bread to be looked upon, not to be fed upon, while it was on this table, and afterward only by the priests; but to the table which Christ has spread in the new covenant, all real Christians are invited guests; and to them it is said, *Eat, O friends, come eat of my bread;* what the law gave but a sight of at a distance, the gospel gives the enjoyment of, and a hearty welcome to.
g See ch. 25. 29.
4 Or, *pour out withal.*
h See ch. 25. 31-39; 40. 24, 25; Zec. 4. 2, 11; Mat. 5. 15; John 1. 4-9; Phil. 2. 15; Re. 1. 20.
5 The making of the candlestick, which was not of wood overlaid with gold, but all beaten work of pure gold only, ver. 17, 22. This signified that light of divine revelation with which God's church upon earth (which is his tabernacle among men) has always been enlightened; being always supplied with fresh oil from Christ the good olive, Zec. 4. 2, 3. God's manifestations of himself, in this world, are but candle-light compared with the day-light of the future state. The Bible is a golden candlestick. It is of pure gold, Ps. 19. 10. From it light is diffused to every part of God's tabernacle, that by it his spiritual priests may see to minister to the Lord, and to do the service of his sanctuary. This candlestick has not only its bowls for necessary use, but its knops and flowers for ornament; there are many things which God saw fit to beautify his word with, which we can no more give a reason for than for these knops and flowers, and yet we are sure they were added for good purposes.

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i Re. 1. 12, 20; 2. 1; 5. 6.
1 Seven imports diversity and perfection, Re. 1. 12, 20; 2. 1. There were no windows in the tabernacle; but the candlestick being placed over against the table of shew-bread, each lamp would cast its light to the part of the tabernacle over against it, and the whole would thus be sufficiently lighted. This typified the light of revelation, & the teaching of the Holy Spirit thro' Christ Jesus, afforded to the church in this dark world, to direct her worship and obedience, and administer to her consolation; but in heaven, 'the Lord will be unto her an everlasting light, and God himself her glory.'
k See on ch. 30. 5; 40. 5, 26, 27; Lu. 1. 9; Re. 8. 3, 4.
2 The incense to be burnt daily on this altar, signified both the prayers of saints, & the intercession of Christ, to which are owing the acceptableness and success of these prayers. The rings and staves, and all the appurtenances of this altar, were overlaid with gold, as all the vessels of the table and candlestick were of gold, for these were used in the holy place. God is the best, and we must serve him with the best we have; but the best we can serve him with in his courts on earth, is but as brass, compared with the gold, the sinless and spotless perfection with which his saints shall serve him in his holy place above.
l See on ch. 30. 23-38; Is. 11. 2; 61. 1; John 3. 34; 2 Co. 1. 21, 22; 1 John 2. 20, 27.
m Ps. 141. 2; He. 7. 25.
3 Ps. 14. 1, 2; He. 5. 7; 7. 25; Re. 8. 3, 4. The oil signified the Spirit in his gifts and graces, & the incense the intercession of Christ, & worship of his people.
n Ec. 10. 1.
4 Confectioner, or compounder. We have repeatedly seen that all things, in the service of God, were done according to exact command & rule. All this is worthy of our imitation. 'And it is never unseasonable to observe,' says Scott, 'that through the great Antitype, the Substance of all these shadows, our way being opened to the mercy seat, we should continually draw near in faith; feeding daily upon him & his fullness, as the nourishment of our souls; walking through this dark world according to the light of his word, & seeking for renewed & enlarged anointings of his Holy Spirit; that we may rejoice in him and glorify him, and at length be for ever with him in heaven.'

CHAP. XXXVIII.
A.M.2514. B.C.1490
a See on ch. 27. 1-8; 40. 6, 29; 2 Ch. 4. 1; Eze. 43. 13-17; He. 13. 10.

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3 And he made all the vessels of the altar, the pots, and the shovels, and the basons, *and* the flesh-hooks, and the fire-pans: all the vessels thereof made he *of* brass.

4 And he made for the altar a brazen grate of net-work, under the compass thereof, beneath unto the midst of it.

5 And he cast four rings for the four ends of the grate of brass, *to be* places for the staves.

6 And he made the staves *of* shittim-wood, and overlaid them with brass.

7 And he put the staves into the rings on the sides of the altar,[1] to bear it withal; he made the altar hollow with boards.

8 ¶ And he made [b]the laver *of* brass, and the foot of it *of* brass, [c]of the [2]looking-glasses[3] of the *women* assembling,[4] which assembled *at* the door[5] of the tabernacle of the congregation.

9 ¶ And he made [d]the court: on the south-side southward, the hangings of the court *were of* fine twined linen, an hundred cubits:[6]

10 Their pillars *were* twenty, and their brazen sockets twenty: the hooks of the pillars and their fillets *were of* silver.

11 And for the north side *the hangings were* an hundred cubits, their pillars *were* twenty, and their sockets of brass twenty: the hooks of the pillars and their fillets *of* silver.

12 And for the west side *were* hangings of fifty cubits, their pillars ten, and their sockets ten: the hooks of the pillars and their fillets *of* silver.

13 And for the east side eastward, fifty cubits.

14 The hangings of the one side *of the gate were* fifteen cubits, their pillars three, and their sockets three.

15 And for the other side of the court-gate, on this hand and that hand, *were* hangings of fifteen cubits, their pillars three, and their sockets three.

16 All the hangings of the court round about *were* of fine twined linen:

17 And the sockets for the pillars *were of* brass; the hooks of the pillars and their fillets *of* silver; and the overlaying of their chapiters *of* silver: and all the pillars of the court *were* filleted with silver.

18 And the hanging for the gate of the court *was* needle-work, *of* blue, and purple, and scarlet, and fine twined linen; and twenty cubits *was* the length, and the height in the breadth *was* five cubits, answerable to the hangings of the court.

19 And their pillars *were* four, and their sockets *of* brass four; their hooks *of* silver, and the overlaying of their chapiters and their fillets *of* silver.

20 And all [e]the pins of the tabernacle, and of the court round about, *were of* brass.

21 ¶ This is the sum of the tabernacle, *even* of the [f]tabernacle of testimony, as it was counted, according to the commandment of Moses, *for* the service of the Levites, [g]by the hand of [h]Ithamar, son to Aaron the priest.

22 And [i]Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that the LORD commanded Moses.

23 And with him *was* Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen.

24 All [k]the gold that was occupied for the work, in all the work of the holy *place*, even the gold of the offering, was twenty and nine[1] talents, and seven hundred and thirty shekels, after the shekel of the sanctuary.

25 And the silver of them that were numbered of the congregation *was* an hundred[2] talents, and a thousand seven hundred and threescore and fifteen shekels, after [l]the shekel of the sanctuary:

26 [m]A bekah[3] for every man,[4] *that is*, half a shekel, after the shekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for [n]six hundred[5] thousand, and three thousand, and five hundred and fifty *men*.

27 And of the hundred talents of silver were cast [o]the sockets of the sanctuary, and the sockets of the vail; an hundred sockets of the hundred talents, a talent for a socket.

A.M.2514. B.C.1490

1 Eze.43.16; John 6. 37; He.13.8; Re.21. 16. This altar signified Christ in his humiliation, as fulfilling all righteousness for us. Horns were much used in all ancient altars among the heathen, and some of them were entirely constructed of the horns of the beasts that had been offered in sacrifice; but such altars appear to have been erected rather as *trophies* in honour of their gods. On the reverses of several medals we find altars represented with horns at the corners.

b See on ch. 30. 18-21; 40.7,30-32; 1 Ki. 7.23-26,38; Zec. 13. 1; John13.10; Tit.3. 5, 6; He. 9. 10.

c Job 37.18; Is. 3.23; Jn. 1. 23, 24.

2 Or, *brazen glasses*.

3 The word maroth, from raah, to see, denotes *mirrors* or reflectors of *any kind*. That those here mentioned could not have been 'looking GLASSES' is evident, glass not being then in use; nor could the BRAZEN laver have been made of such materials. Artificial mirrors were first made of *polished brass*, afterwards of steel, and at a later period of silver; but the ancients had no mirrors made of glass.

4 Heb. *assembling by troops*, 1 Sa. 2. 22; Pr. 8. 34; Lu.2. 37; 1 Ti. 5. 5.

5 It was usual, with the Egyptian women, to carry their mirrors with them to the temples. Dr Shaw mentions that the Arabian women carry them constantly hung at their breasts. The Israelites probably did the same. Those here mentioned might be women peculiarly devoted to the service of God, who were wont to assemble at the door of the tabernacle, where the Lord met his people. Or perhaps those who kept watch there during the night, who are alluded to, 1 Sa. 2. 22. Among the ancients women were generally employed in the office of door-keepers. Such were employed about the house of the high priest in our Lord's time; for a woman is actually represented as keeping the door of the palace of the high priest, John 18. 17; 'Then the damsel that *kept the door* said unto Peter,' see also Mat. 26 69. Many instances of this kind might be quoted from ancient writers. It is therefore very likely, says Clarke, that the persons mentioned here & in 1 Sa. 2. 22, were the women who guarded the tabernacle; & that they regularly relieved each other, a troop or company keeping regular watch.

d See on ch.27.9-19; 40. 8. 33; 1 Ki. 6.36; Ps. 92. 13; 100. 4.

6 Sixty-one yards. The court typified the visible church. The enclosure being of curtains only, signified that the Old Testament church was in a limited space only for a time.

A.M.2514. B.C.1490

e ch. 27. 19; Ezr.9.8; Ec.12.11; Is. 22. 23; Ep.2. 21, 22; Col. 2. 19.

f ch. 25. 16; 40.3: Nu. 1.50,53; 9.15; 10. 11; 17. 7, 8; 18. 2; Ac.7. 44; Re. 11. 19.

g Nu. 4. 28, 33; Ezr. 8. 26-30.

h ch. 6. 23; 1 Ch. 6.3; 24. 4.

i ch.31.2,6; 35. 30-35.

k 1 Ch.22.14-16; 29.2-7; Hag. ii. 8.

1 If we follow the estimation of the learned *Dean Prideaux*, the value of the 29 talents, 730 shekels of gold, will be £198.347.12*s.* 6*d.*; the value of the silver 603,550 half shekels, amount to £45.266. 5*s.*; the value of the brass 70 talents, 2400 shekels, will be £513. 17*s.* The gold weighed 4245 lbs.: the silver, 14,603 lbs.; and the brass 10,277 lbs. troy weight. The total value of the three metals will be £244.127.14*s.* 6*d.*; & the total weight 29.124 lbs. *troy*; which reduced to *avoirdupois* weight, is equal to 14 tons, 266 lbs. See Dr Clarke, *in loco*, & Prideaux's Connections, v. i. Preface.

2 £34,421. 4*s.* 2*d.*

l ch. 30.13, 14; Le.5. 15; 27. 3, 25; Nu. 3. 47; 18. 16.

m ch. 30. 15, 16.

3 The Hebrew word *beka*, from *bekah* to *divide, separate into two*, seems to signify, not a particular coin, but a shekel *broken* or *cut in two*; so, anciently, our *farthing* was a penny divided in the midst, and then subdivided, so that each division contained the *fourth part* of the *penny*; hence its name fourthing or fourthling, since corrupted into farthing. There appear to be *three* particular reasons why much riches should be employed in the construction of the tabernacle, &c. 1. To impress the people's minds with the glory & dignity of the Divine Majesty, and the importance of his service. 2. To take out of their hands the occasion of covetousness. . . . 3. To prevent pride and vain-glory, by leading them to give up to the divine service even the ornaments of their persons, which would have had too direct a tendency to divert their minds from better things. Thus God's worship was rendered august and respectable, incitements to sin & low desires were removed, & the people instructed to consider nothing valuable, but as far as it might be employed to the glory, and in the service, of God.—*Clarke*.

4 Heb. *a poll*

n ch.12.37; Nu.1. 46; 26. 51.

5 It may surprise some how the Israelites were possessed of so much wealth, but it is to be remembered that their ancestors were rich when they first came into Egypt, and that subsequently God had further enriched them by the spoil of the Egyptians and Amalekites.

o ch. 26. 19, 21.25,32.

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28 And of the thousand seven hundred seventy and five *shekels* he made hooks for the pillars, and overlaid their chapiters, and filleted them.

29 And the brass of the offering *was* seventy[1] talents, and two thousand and four hundred shekels.

30 And therewith he made [p]the sockets[2] to the door of the tabernacle of the congregation, and the brazen altar, and the brazen grate for it, and all the vessels of the altar,

31 And the sockets of the court round about, and the sockets of the court-gate, and all the pins of the tabernacle, and all the pins of the court round about.

CHAPTER XXXIX.

The clothes of service, and holy garments, 1. *The ephod,* 2—7. *The breastplate,* 8—21. *The robe of the ephod,* 22—26. *The coats, mitre, and girdle of fine linen,* 27—29. *The plate of the holy crown,* 30, 31. *All is viewed and approved by Moses,* 32—43.

AND of [a]the blue, and purple, and scarlet, they made [b]clothes of service, to do service in the [c]holy *place*, and made [d]the holy garments for Aaron; as the LORD commanded Moses.[3]

2 And he made [e]the ephod[4] *of* gold, blue, and purple, and scarlet, and fine twined linen.

3 And they did beat the gold into thin plates,[5] and cut *it into* wires, to work *it* in the blue, and in the purple, and in the scarlet, and in the fine linen, *with* cunning work.

4 They made shoulder-pieces for it, to couple *it* together: by the two edges was it coupled together.

5 And the [f]curious girdle of his ephod, that *was* upon it, *was* of the same, according to the work thereof, *of* gold, blue, and purple, and scarlet, and fine twined linen; as the LORD commanded Moses.

6 ¶ And they wrought [g]onyx-stones inclosed in ouches of gold, graven, as signets are graven, with the names of the children of Israel.

7 And he put them[6] on the shoulders of the ephod, *that they should be* stones for [h]a memorial to the children of Israel; as the LORD commanded Moses.

8 ¶ And he made the [i]breastplate *of* cunning work, like the work of the ephod; *of* gold, blue, and purple, and scarlet, and fine twined linen.

9 It was four-square; they made the breastplate double: a span *was* the length thereof, and a span the breadth thereof, *being* doubled.

10 And they set in it four rows of stones; [k]*the first* row *was* a [1]sardius, a topaz, and a carbuncle: this *was* the first row.

11 And the second row, an emerald, a sapphire, and a diamond.[2]

12 And the third row, a ligure,[3] an agate, and an amethyst.

13 And the fourth row, a beryl, an onyx, and a jasper: *they were* inclosed in ouches of gold in their inclosings.

14 And the stones *were* according to the names of the children of Israel, twelve, according to their names, *like* the engravings of a signet,[4] every one with his name, according to the twelve tribes.

15 And they made upon the breastplate [l]chains[5] at the ends, *of* wreathen work *of* pure gold.

16 And they made two ouches *of* gold, and two gold rings, and put the two rings in the two ends of the breastplate.

17 And they put the two wreathen chains of gold in the two rings on the ends of the breastplate.

18 And the two ends of the two wreathen chains they fastened in the two ouches, and put them on the shoulder-pieces of the ephod, before it.

19 And they made two rings of gold, and put *them* on the two ends of the breastplate, upon the border of it, which *was* on the side of the ephod inward.

20 And they made two *other* golden rings, and put them on the two sides of the ephod underneath, toward the fore-part of it, over against the *other* coupling thereof, above the curious girdle of the ephod.

21 And they did bind the breastplate by his rings unto the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that the breastplate might not be loosed from the ephod; as the LORD commanded Moses.

A.M.2514. B.C.1490

1 Six thousand, six hundred, thirty-seven and a half pounds' weight, avoirdupois.

p ch. 26.37; 27.10,17.

2 The sockets might signify the perfections, purposes, and promises of God, in which every thing relative to Christ and his church are founded.

CHAP. XXXIX.

A.M.2514. B.C.1490

a ch. 25. 4; 35. 23.

b ch. 31. 10; 35. 19.

c Eze. 43. 12; He. 9. 12. 25.

d ch. 28. 2, 4; 31. 10; Eze. 42. 14.

3 It is worthy of remark, that all the six paragraphs here, which give a distinct account of the making of these holy garments, conclude with these words, *as the Lord commanded Moses*, ver. 5, 7, 21, 26, 29, 31. It is an intimation to all the Lord's ministers to make the word of God their rule in all their ministrations, and to act in observance of, and obedience to, the command of God.—*Henry.*

e See on ch. 28. 6-12; Le. 8. 7.

4 ch. 28.6-12. These fine robes represented the manhood, mediatorial office, and finished righteousness of Christ.

5 This mode of making wires, or threads, to be interwoven with the cloth, is most ancient, and is in conformity with the accounts which are to be found in ancient writers. The gold was beat into very thin plates, & then cut into threads or narrow slips. It is not exactly clear how the gold threads were applied to ornament the ephod of the high priest. We rather think they were not interwoven in the cloth, as in ch. 25. 34, it seems to be said that the colours in the enriched cloth, were the work of the embroiderer as distinguished from the weaver, who is afterwards mentioned. So also the robe of the ephod, which was all of blue, is said to have been of woven work (ver. 22,) probably to denote its simplicity. The same is also of the innermost coat.—See *Pict. Bible.* Clarke has the following note on the place. 'Apparently for the purpose of cutting it into *wires*, from *pathal*, to twist or twine. I cannot suppose that the Israelites had not then the art of making *gold thread*, as they possessed several arts, much more difficult; but in the present instance, figures made in a more solid form than that which could have been effected with gold thread, might have been required.

f See on ch. 29. 9; Is. 11. 5; Re. xiii.

g See on ch. 35. 3; Job 28. 16; Eze. 28. 13.

6 Thus Christ has the government on his shoulder.

h ch. 28.29; Jos. 4.7; Mar. 14. 9, 22-25.

i See on ch. 28. 4, 15-29; Le. 8.8,9; Is. 59. 17; Ep. 6. 14.

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k see on ch. 28. 17. 21; Re. 21. 19-21.

1 Or *ruby*. These precious stones represented the elect in their various circumstances, placed in comely order in the church and covenant of grace, and are precious in the sight of their Lord.

2 Yahalom, most likely the diamond so called, from *halam*, to smite, beat, because of its amazing hardness, by which it will break to pieces all other stones. It is a fine pellucid substance undebased with any admixture of other matter. It is the hardest and most precious of all gems; clear and transparent as the purest water, and of one simple and permanent appearance in all lights. It gives fire with steel; does not ferment with acid menstrua; nor is it calcinable by the strongest fire. And it is pre-eminently distinguished from every other substance by its vivid splendour, and the brilliancy of its reflections.

3 Ligure, the same as the Jacinth or Hyacinth. Agate, a semi-pellucid compound gem, formed of different simple minerals. Amethyst, a transparent gem composed of a strong blue and a deep red.

4 There can be no doubt but that mankind were, at this time, well acquainted with the art of polishing & engraving precious stones; and the various texts relating to the jewelled ornaments of Aaron's dress are very interesting indications of the progress which had been made in lapidary and stone engraving. It is to be observed that the shoulders of the ephod were ornamented with two onyx stones mounted on gold, and that these stones were engraved with the names of twelve tribes, six in each stone; and we may, therefore, suppose the work to have been of a rather minute character.—*Pict. Bible.*

l Ca. 1. 10.

5 John 10. 28; 17. 12; 1 Pe. 1. 5; Jude i.; these chains represent how fast the elect, as stationed in the church and new covenant, are fixed on Christ's heart. 'Christ is our great High Priest; when he undertook the work of our redemption, he put on the clothes of service, he arrayed himself with the gifts and graces of the Spirit, which he received not by measure, girded himself with the curious girdle of resolution, to go thro' with his undertaking, charged himself with all God's spiritual Israel, bore them on his shoulders, carried them in his bosom, laid them near his heart, engraved them on the palms of his hands, and presented them in the breastplate of Judgment to his Father.—*Henry.*

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22 ¶ And he [m]made the robe of the ephod *of* woven work, all *of* blue.

23 And *there was* an hole in the midst of the robe, as the hole of an habergeon,[1] *with* a band round about the hole, that it should not rend.

24 And they made upon the hems of the robe pomegranates *of* blue, and purple, and scarlet, *and* twined *linen.*

25 And they made bells *of* pure gold, and put the bells between the pomegranates, upon the hem of the robe,[2] round about between the pomegranates.

26 A bell and a [n]pomegranate, a bell and a pomegranate, round about the [o]hem of the robe to minister *in;* as the LORD commanded Moses.

27 ¶ And they made [p]coats *of* fine linen,[3] *of* woven work, for Aaron, and for his sons;

28 And a mitre *of* fine linen, and goodly bonnets *of* fine linen, and linen breeches *of* fine twined linen;

29 And a girdle[4] *of* fine twined linen, and blue, and purple, and scarlet, *of* needle-work; as the LORD commanded Moses.

30 ¶ And they made [q]the plate of the holy crown *of* pure gold, and wrote upon it a writing, *like to* the engravings of a signet, [r]HOLINESS TO THE LORD.

31 And they tied unto it a lace of blue, to fasten *it* on high upon the mitre; as the LORD commanded Moses.

32 ¶ Thus was all the work of the tabernacle of the tent of the congregation finished:[5] and the children of Israel did [s]according to all that the LORD commanded Moses, so did they.[6]

33 ¶ And they brought the tabernacle unto Moses, [t]the tent and all his furniture,[7] his taches, his boards, his bars, and his pillars, and his sockets;

34 And the covering of rams' skins dyed red, and the covering of badgers' skins, and the vail of the covering;

35 The ark of the testimony, and the staves thereof, and the mercy-seat;

36 The table, *and* all the vessels thereof, and the shew-bread;

37 The pure candlestick, *with* the lamps thereof, *even with* the lamps to be set in order, and all the vessels thereof, and the oil for light;

38 And the golden altar, and the anointing oil, and the sweet [1]incense, and the hanging for the tabernacle door;

39 The brazen altar, and his grate of brass, his staves, and all his vessels; the laver and his foot;

40 The hangings of the court, his pillars, and his sockets, and the hanging for the court-gate, his cords, and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation;

41 The [u]clothes of service to do service in the holy *place;* and the holy garments for Aaron the priest, and his sons' garments, to minister in the priest's office.

42 According to all that the LORD commanded Moses, so the children of Israel made all the work.

43 And Moses [v]did look upon all the work, and, behold, they had done it as the LORD had commanded, even so had they done it: and Moses [w]blessed them.[2]

CHAPTER XL.

The tabernacle is commanded to be reared, 1—8. *And anointed,* 9—11. *Aaron and his sons to be sanctified,* 12—15. *Moses performeth all things accordingly,* 16, 17, 20, 22, 24, 28, 30, 33. *A cloud covereth the tabernacle,* 34—38.

AND the LORD spake unto Moses, saying,

2 On the first day[3] of [a]the first month shalt thou set up the [b]tabernacle of the tent of the congregation;

3 And thou shalt put therein [c]the ark of the testimony,[4] and cover the ark with the vail.

4 And thou shalt bring in [d]the table, and set in order[5] the things that are to be set in order upon it; and thou shalt bring in [e]the candlestick, and light the lamps thereof.

5 And thou shalt set [f]the altar of gold for the incense before the ark of the testimony, and [g]put the hanging of the door to the tabernacle.

6 And thou shalt set [h]the altar of the burnt-offering before the door of the tabernacle of the tent of the congregation.

7 And thou shalt set [i]the laver between the tent of the congregation

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A.M.2514. B.C.1490

m See on ch. 28. 31-35.

1 The habergeon or hauberk, was a small coat of mail, something in form of a half shirt; made of small iron rings curiously united together. It covered the neck & breast, was very light, and resisted the stroke of a sword. Sometimes it went over the whole head, as well as over the breast. This kind of defensive armour was used among the Asiatics, particularly the ancient Persians, among whom it is still worn. It seems to have been borrowed from the Asiatics by the Norman Crusaders.—*Clarke.*

2 Robe of the ephod, ch. 28. 31-35. As the ephod was a kind of short coat without sleeves, so this robe was somewhat in the form of a long shirt under the ephod.

n Ca. 4. 3, 13; 6. 7.

o De. 22. 12; Mat. 9. 20.

p See on ch. 28. 40-42; Le. 8. 13; Is. 61. 10; Eze. 44. 18; Ro. 3. 22; 13. 14; Ga. 3. 27; 1 Pe. 1. 13.

3 Coats were ordered to be made for Aaron & his sons, ch. 28. 40; but the matter of them not mentioned, which is here therefore ordered to be of *fine linen.* For white garments being pure, bright, unmixed, and also splendid & stately, (for anciently the greatest persons were so clothed, as appears by Joseph, when he was honourably arrayed by Pharaoh, Ge. 41, 42,) were used by all nations in the service of God.—*Patrick.*

4 A belt or girdle, similar to the eastern sash, which fastens the loose garments about the waist; and in which the Jews tucked up their long skirts when at work or on a journey.

q See on ch. 28. 36-38; He. 7. 26.

r Zec. 14. 20; Tit. 2. 14; Re. 5. 10.

5 Every thing belonging to the house of God, which he commanded Moses to make, was finished according to his directions, though they were not yet set in their place, which God orders in the next chapter.

s ch. 25. 40; De. 12. 32; 1 Sa. 15. 22; 1 Ch. 28. 19; Mat. 28. 20.

6 This more immediately respects the workmen; yet all the materials being brought by the body of the people, they are comprehended in this expression.

t See on ch. 31. 7-11; 35. 11-19.

7 In this and the following verses, a recapitulation is made of all the particulars mentioned in the foregoing chapter, which they brought to Moses, that they might see whether they were made according to his order. It is probable that the whole congregation, or the heads of them, accompanied Bezaleel, and the other artificers, when they brought these things to Moses for his approbation.

A.M.2514. B.C.1490

1 Heb. *the incense of sweet spices.*

u ver. 1: ch. 31. 10.

v Ge. 1. 31.

w Ge. 14. 19; Le. 9. 22, 23; Nu. 6. 23-27; 2 Sa. 6. 18; 1 Ki. 8. 14; 2 Ch. 30. 27.

2 It is probable that Moses not only gave them praise for their diligence; but prayed to God that they might be prospered in all their undertakings, saved from every evil, and be brought at last to heaven. This blessing seems to have been given, to all the people. They had contributed liberally, and the workmen wro't faithfully, and the blessing of God was pronounced on them all. It is a truly delightful & noble spectacle to behold rulers and ruled cordially co-operating and liberally contributing their substance, as God hath prospered them, to advance his cause & set up his worship in the world. As Moses was a type of Christ, and the church in the wilderness a pattern of his church in the earth, and as *they* were fellow workers with him in the cause of God, so are believers now privileged to be fellow workers with their great Head. If they serve him willingly and faithfully, they shall receive his blessing at the great day, Mat. 25. 34.

CHAP. XL.

A.M.2514 B.C.1490

3 On the fifteenth day of the first month the Israelites came out of Egypt; on the fiftieth day after that event the law was given; and with several intervening days, Moses spent at least eighty days upon the mount. Half the year must therefore have passed, or perhaps more, before they began to work upon the tabernacle; in half a year, or somewhat less, the whole was completed; and immediately Moses received directions for setting it up. 'The tabernacle' means the whole building; 'the tent,' the curtains by which it was covered.—*Scott.*

a ver. 17; ch. 12. 1, 2; 13. 4; Nu. 7. 1.

b ver. 6, 19; ch. 26. 7, 30; 27. 21; 30. 36; 35. 11; 36. 18; Job 21. 28. *Marg.*

c ver. 21; see on ch. 25. 17-22; 26. 33, 34; Nu. 4. 5; Re. 11. 19; 15. 5.

4 This was the principal end of building this house, that God might dwell among them; and his residence was over this ark, which therefore is ordered in the first place, to be brought into the Holy of Holies, prepared for it as soon as the house was erected.

d ver. 22; see on ch. 25. 23-30; 26. 35, 36.

5 Heb. *the order thereof,* Le. 24. 5, 6.

e ver. 24, 25; See on ch. 25. 31-39.

f ver. 26, 27; see on ch. 30. 1-5; 37. 25-28; 1 John 2. 1, 2.

g ver. 28; ch. 26. 36, 37; 36. 37, 38.

h ver. 29; see on ch. 27. 1-8; 38. 1-7.

i ver. 30-32; see on ch. 30. 18-21; 38. 8; Ps. 26. 6; Zec. 13. 1.

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and the altar, and shalt put water therein.

8 And thou shalt set up [k]the court round about, and hang up the hanging at the court-gate.

9 ¶ And thou shalt take [l]the anointing oil, and anoint the tabernacle, and all that *is* therein, and shalt hallow it, and all the vessels thereof: and it shall be holy.

10 And thou shalt anoint the altar of the burnt-offering, and all his vessels, and [m]sanctify the altar: and it shall be an altar most holy.[1]

11 And thou shalt anoint the laver and his foot, and sanctify it.

12 ¶ And thou shalt [n]bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water.

13 And thou shalt put upon Aaron the holy garments, and [o]anoint him, and sanctify him; that he may minister unto me in the priest's office.

14 And thou shalt bring his sons, and clothe them with coats:

15 And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an [p]everlasting priesthood[2] throughout their generations.

16 Thus did Moses: according to all that the LORD commanded him, so did he.

17 ¶ And it came to pass in [q]the first month, in the second year, on the first *day* of the month, *that* the tabernacle was reared up.[3]

18 And Moses [r]reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars.

19 And he spread abroad [s]the tent over the tabernacle, and put the covering of the tent above upon it; as the LORD commanded Moses.

20 ¶ And he took and put [t]the testimony into the ark, and set the staves on the ark, and put the [u]mercy-seat above upon the ark.

21 And [v]he brought the ark into the tabernacle, and set up the vail of the covering, and covered the ark of the testimony;[1] as the LORD commanded Moses.

22 ¶ And [w]he put the table in the tent of the congregation, upon the side of the tabernacle [x]northward, without the vail.

23 And he [y]set the bread in order upon it before the LORD; as the LORD had commanded Moses.

24 ¶ And he put [z]the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward.

25 And he lighted the lamps before the LORD; as the LORD commanded Moses.

26 ¶ And he put the [a]golden altar in the tent of the congregation before the vail:

27 And he burnt sweet incense thereon; as the LORD commanded Moses.

28 ¶ And he [b]set up the hanging *at* the door of the tabernacle.

29 And he put [c]the altar of burnt-offering *by* the door of the tabernacle of the tent of the congregation, and offered upon it the burnt-offering, and the meat-offering; as the LORD commanded Moses.

30 ¶ And he set [d]the laver between the tent of the congregation and the altar, and put water there, to wash *withal.*

31 And Moses, and Aaron, and his sons, [e]washed their hands and their feet thereat.

32 When they went into the tent of the congregation, and when they came near unto the altar, they washed; as the LORD commanded Moses.

33 And he reared up [f]the court round about the tabernacle and the altar, and set up the hanging of the court gate: [g]so Moses finished[2] the work.

34 ¶ Then [h]a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle.

35 And Moses [i]was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled[3] the tabernacle.

36 And [k]when the cloud was taken up from over the tabernacle, the chil-

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A.M.2514. B.C.1490

k ver. 23; See on ch. 27. 9-19. 38. 9-19.
l ch. 30. 23-33. 37. 29; Ps. 45. 7; Is. 11. 2; 61 1. Mat. 3. 16; John 3. 34; 1 John 2. 20.
m ch. 29. 36, 37; Le. 8. 11.
1 Heb. *holiness of holinesses*. That is, entirely consecrated & set apart to the service of God, & not to be used for any other purpose.
n See on ch. 29. 1-35; Le. 8. 1-13.
o See on ch. 28. 41; John 3. 34; 17. 19; He. 10. 10, 29; 1 John 2. 20. 27
p ch. 12. 14; 30. 31; Nu. 25. 13; Ps. 110. 4; He. 7. 3, 17, 24.
2 They were not only to be consecrated to the priesthood as long as they lived, but their posterity also, who should need no other anointing, but should minister to God in succeeding generations so long as that priesthood lasted. This priesthood endured, in the family of Aaron, till Christ came; and in him, the Substance of all these shadows, it rests for ever. The sons of Aaron were anointed with the same holy oil, as their father; but it is not generally supposed, that it was poured on their head, as it was on his, Le. 8. 12, 13; 21. 10.'—*Scott.*
q ver. 2; Nu. 7. 1; 9. 1.
3 But was not this reared tabernacle a type of our once apparently mean, but truly glorious Redeemer, in his manhood and mediatorial office; devised of God, and reared up with infinite skill; consecrated by the oil of the Holy Ghost, and his own bloody sufferings! In him dwells all the fullness of the Godhead. He is the mean of all our fellowship with God; and the treasury of all that atonement, purification, light, food, intercession, and acceptance, which is necessary for our souls. In his debased state he was made the *atonement*, the *laver* of purification; in his exalted state he is the eternal rest of JEHOVAH, and the *enlightener, advocate*, and *feeder* of his people. Was it not likewise a figure of the gospel-church, planned by the wisdom of God, and reared up by inspired ministers of Christ! Outwardly mean, but inwardly glorious, she is the residence of God in Christ; and in her he is worshipped in an acceptable manner. In her a fullness of atonement, purification, spiritual light, and provision, of acceptable prayers, praise, & services, are to be found. Was it not a figure of heaven itself, where all its emblems are realized, and in which Jesus, JEHOVAH, & every thing substantial, are to be found in the most eminent degree!—*Brown.*
r ch. 26. 15-30; 36. 20-34.
s ch. 26. 1-14; 36 8-19.
t ch. 16. 34; 25. 16-21; 31. 18; Ps. 40. 8.
u ch. 37. 6-9; Ro. 3. 25; 10. 4; He. 4. 16; 10. 19-21; 1 John 2. 2.
v ver. 3; ch. 26. 33; 35. 12.

A.M.2514. B.C.1490

1 Or, two tables of the law, ch. 25. 18. The ark, the golden table with the shew-bread, the golden candlestick, and the golden altar of incense were all in the tabernacle, within the vail, or curtains, which served as a door, ver. 22, 24, 26; and the altar of burnt offering was by the door, ver. 29; & the brazen laver between the tent of the congregation, and the brazen altar, ver. 30.
w ver. 4.
x ver. 24; ch. 26. 35.
y ch. 25. 30.
z ch. 25. 31-35; 37. 17-24; John 8. 12; Re. 1. 20; 2. 5.
a ch. 30. 1-10; Re. 8. 3, 4.
b ver. 5; ch. 26. 36, 37; 38. 9-19.
c ver. 6; ch. 27. 1-8; 38. 1-7; He. 13. 10.
d ver. 7; ch. 30. 18-21; 38. 8; Eze. 36. 25.
e John 13. 10.
f ver. 8; ch. 27. 9-16.
g ch. 39. 32; 1 Ki. 6. 9; Zec. 4. 9; John 4. 34; 17. 4; 2 Ti. 4. 7; He. 3. 2-5.
2 In the whole of this solemn service, Moses acted as a priest and as a type of him, who unites in his own person the offices of a prophet, priest, and king. But after Aaron and his sons were fully established in their office, it does not appear that Moses performed any of the services, to which they were especially appointed. As, however, he went into the tabernacle to inquire of the Lord, it may be supposed that on these occasions, he washed his hands and feet at the laver as Aaron & his sons did in their daily ministrations.—*Scott.*
h ch. 13. 21, 22; 14. 19, 20. 24; 25. 8 22; 29. 43; 33. 9; Le. 16. 2; Nu. 9. 15-23; 1 Ki. 8. 10; 2 Ch. 5. 13; Is. 6. 4; Eze. 43. 4-7; Hag. 2. 7, 9.
i 1 Ki. 8. 11; 2 Ch. 5. 14; 7. 2; Re. 15. 8.
3 The cloud and the glory of the Lord were not two different things; but one and the same, as the pillar of cloud and of fire were. For outwardly it was a cloud, and inwardly it was a fire; and accordingly here, the external part of it covered the tabernacle without, while the internal part shone in full glory within the house. Thus it was upon mount Sinai, where Moses is said to draw near to the thick darkness where God was, ch. 20. 21; that is, the glory of the Lord was in that thick darkness. And so we read before that the glory of the Lord appeared in the cloud, ch. 16. 10. And so those words are to be interpreted, ch. 24. 16. The glory of the Lord abode upon mount Sinai, and the cloud covered it, (that is, covered the glory of the Lord, not the mount) six days. After which, on the seventh day, the glory of the Lord broke thro' it, & appeared like devouring fire in the sight of all the people, ver. 17. —*Patrick.*
k Nu. 10. 11-13, 33-36; Ne. 9. 19; 1 Co. 10. 1.

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dren of Israel went onward[1] in all their journeys:

37 But if the cloud were not taken up, then they journeyed not till the day that it was taken up.

A.M.2083. B.C.1921

1 Heb. *journeyed.* How grateful should the people of God be that they have divinely appointed symbols & precepts to direct them to the heavenly Canaan.

A.M 1849. B.C.2155.

l Ps.73.14;105.39; Is. 4. 5, 6.

1 Christ, the Sun of righteousness, is set up for a light to lighten the Gentiles, as well as to be the glory of his people Israel.

38 For the cloud of the LORD *was* upon the tabernacle by day, and *l*fire was on it by night, in the sight of all the house of Israel, [1]throughout all their journeys.

CONCLUDING REMARKS ON THE BOOK OF EXODUS.

IN the book of Genesis we have an account of the creation of the world in general, which seems intended to be only introductory to the history of the creation of man in particular, and of the special providence of God in regard to him, as a creature and as a sinner, the object of his mercy through a Redeemer. The book of Exodus takes up and carries on the continuance of this history. It relates the progress of that wonderful plan by which the promise to Abraham, that in him and his seed should all the nations of the earth be blessed, was gradually advancing to fulfilment. It exhibits such wondrous manifestations of the power, holiness, and faithfulness of Jehovah, the covenant God of Israel, as gave the sure and certain pledge that his counsel should stand, and whatever he had promised he was fully able to perform. In his miraculous judgments upon Egypt, in the overthrow of Pharaoh and his host, He gave proof that the gates of hell should not prevail against his church. In the miraculous deliverances of the Israelites, the miraculous provision for their temporal wants, manna from heaven, and water from 'the rock that followed them,' in the pillar of cloud by day and of fire by night, He gave testimony to his all-sufficiency, his abounding grace, unchanging faithfulness, and tender love which would never leave nor forsake his church and people. In the presence of the Angel of the covenant, whom we have seen repeatedly appearing unto Moses, we have the evidence that he is Jesus Christ, the same yesterday, to-day, and for ever; whose day Abraham saw afar off and was glad; who when on earth declared 'before Abraham was I AM,' and promised when he sent forth his servants to preach the gospel to every creature, 'Lo, I AM with you always, even unto the end of the world.' Divine inspiration tells us that the manna by which the Israelites were fed, and the water from the rock, were the spiritual food and drink which are to be found in all their fullness in Christ the Redeemer, by all who will repair to him. In this narration we have a picture of the care of Jehovah over his church and people, in all the stages of their journeys through the wilderness of life; not only in providing for their wants, and preserving them from the hands of those that hate them, but in correcting them for their profit, that they may be partakers of his holiness. And last of all, and not the least important, have we a revelation of that law, which is intended as our schoolmaster to bring us to Christ. So that of this portion of holy writ it may be emphatically said, that it is 'profitable for doctrine, for reproof, for correction, and instruction in righteousness.' It is in itself, viewed merely as a composition, full of incident of very singular and varied interest. It narrates events of unequalled grandeur, in the simplicity of unvarnished truth, and yet in terms of the loftiest sublimity. Witness the song of Moses. But when we reflect that Moses acted, as well as wrote, under the direct guidance and inspiration of the Almighty, and that the things which he wrote were written for our learning, that we through patience and comfort of the scriptures might have hope; when, in other words, we hear God speaking to us, through Moses, in the bush burning and not consumed, when we see him in the cloud by day, and the pillar of fire by night, pointing the way to us to the rest that remaineth; let us turn aside and see the great sight, draw near with reverence to contemplate God's wonders recorded in this book, and in a believing and confiding spirit, go where he commands, and follow where by his signs in the heavens he points the way. As we have seen that his promises to Abraham have been so far fulfilled, that the enemies of God and his people were overcome, even when his people were very few, when the power of man seemed invincible, and the barriers of nature insurmountable, and that yet the power of Pharaoh and the 'first-born of all his strength,' sunk before the breath of the Almighty, that He clave the fountain and the flood, and made a way for them in the desert, let us rest assured that yet shall the people and church of God come forth in glorious triumph, and go forth and possess the whole earth. She shall yet enlarge her tent and dwell safely in a secure habitation. And as God appointed the passover as a memorial of his deliverance of Israel and destruction of their enemies, and a token of his mercy yet to come, so let us behold in 'Christ our passover sacrificed for us' and in the memorials of his broken body and shed blood, which he hath appointed to shew forth his death till he come again, the tokens of God's everlasting mercy, and of our final triumph over all the enemies of our souls, and the earnest of the purchased possession in the heavenly Canaan. Let not her standard-bearers faint but be of good courage, and let her sons go up to possess the land. As the Great ANGEL, He who dwelt in the bush, was with Moses, so will he be with us. He hath said, 'I will never leave thee nor forsake thee.' He that is for us is mightier than all that can be against us; he will feed his people with the heavenly manna, and guide them like a flock; and as a beast goeth down to the valley to feed and repose in the rich pastures, so shall the Spirit of God yet cause his weary church to rest, make her to lie down in green pastures, and bring her to living fountains of waters. May the Spirit of the Lord then lead us to the Rock that is higher than we. If, reader, thou dost yet stand afar off, and hast not sought shelter under the shadow of this great Rock, and seest no beauty in the Redeemer, the Holy One, who is a hiding-place from the tempest, then look at Sinai invested with 'fire and blackness, and darkness and tempest,' and hear the sound of the trumpet, and the voice of words proclaiming the terrors of God's law, and the solemnities of judgment; yet hear Him proclaiming them in the character of a redeeming God, to drive thee from Sinai to Christ; 'to mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling that speaketh better things than *that* of Abel.'

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THE THIRD BOOK OF MOSES,

CALLED

LEVITICUS.

ACCORDING to the custom noticed in our remarks introductory to the books of Genesis and Exodus, this book in the Hebrew Bible was called VAIYIKRA, 'and he called,' that being the word with which it commences. In the Septuagint and Vulgate, or Greek and Latin translations, it is called Leviticus, a title which is adopted by almost all modern versions. This name is descriptive of the main subject of it. It records the consecration of Aaron and his sons, who were of the tribe of Levi, to the office of the priesthood; and principally treats of the laws and regulations of the Levites and priests in general, and the directions for the various ministrations of this office. 'It contains an account of the ceremonies to be observed in the offering of burnt-sacrifices; meat, peace, and sin-offerings: the consecration of priests, together with the institution of the three grand national festivals of the Jews: the Passover, Pentecost, and Tabernacles, with a great variety of other ecclesiastical matters.' It contains the transactions of from eight days to a month of time. In the ritual observances which it enjoins and relates, the gospel was preached to the Israelites. The whole system was intended to point out the 'Lamb slain from the foundation of the world, pardon, reconciliation, and sanctification, through his blood. Besides certain particular appointments and predictions, such as that of the sabbatical year, with the promise attached to it, which never failed, and the prediction in the 26th chapter of the present condition of Israel, the whole may be considered prophetical, and as now fulfilled in the antitype proved to have been divinely inspired, and thus highly instructive and confirmatory of our faith in the divine Record.

BEFORE CHRIST, 1490.—JULIAN PERIOD, 3224.—CYCLE OF THE SUN, 27.—DOMINICAL LETTER, D.—CYCLE OF THE MOON, 9.—INDICTION, 6.—CREATION FROM TISRI, OR SEPTEMBER, 2514.

CHAPTER I.

The burnt-offerings, 1, 2. *Of the herd*, 3—9. *Of the flocks*, 10—13. *Of the fowls*, 14—17.

A.M.2514. B.C.1490

AND the LORD [a]called unto Moses, and spake unto him [b]out of the tabernacle of the congregation, saying,

2 Speak unto the children of Israel, and say unto them, [c]If any man of you bring an offering[1] unto the LORD, ye shall bring your offering of the cattle, *even* of the herd, and of the flock.

3 ¶ If his offering *be* [d]a burnt-sacrifice of the herd, let him offer [e]a male without blemish: he shall offer it of [f]his own voluntary will, [g]at the door of the tabernacle of the congregation, before the LORD.

4 And he shall [h]put his hand upon the head of the burnt-offering; and it shall [i]be accepted for him, to make atonement[k] for him.

5 And he shall [l]kill the bullock before the LORD; and [m]the priests, Aaron's sons, shall bring the blood, and [n]sprinkle the blood round about upon the altar that *is by* the door of the tabernacle of the congregation.

6 And he shall [o]flay the burnt-offering, and cut it into his pieces.

7 And the sons of Aaron the priest shall put [p]fire upon the altar, and [q]lay the wood in order upon the fire.

8 And the priests, Aaron's sons, shall [r]lay the parts, the head, and the fat, in order upon the wood that *is* on the fire which *is* upon the altar.

9 But his [s]inwards and his legs shall he wash in water: and the priest shall [t]burn all on the altar, *to be* a burnt-sacrifice, an offering made by fire, of a [u]sweet savour unto the LORD.[1]

10 ¶ And if his offering *be* [v]of the flocks, *namely*, of the sheep, or of the goats, for a burnt-sacrifice; he shall bring it [w]a male without blemish.

11 And [x]he shall kill it[2] on the side of the altar [y]northward before the LORD: [z]and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar.

12 And he shall cut it into his pieces, with his head and his fat; and the priest shall lay them in order on the wood that *is* on the fire which *is* upon the altar.

13 But he shall wash the inwards and the legs with water; and the priest shall bring *it* all, and burn *it* upon the altar: it *is* a burnt-sacrifice, an offering made by fire,[3] of a sweet savour unto the LORD.

14 ¶ And if the burnt-sacrifice for his offering to the LORD [a]*be* of fowls, then he shall bring his offering of turtle-doves, or of young pigeons.

15 And the priest shall bring it unto the altar, and wring[4] off his head,

a Ex.19.5;24.1, 2, 12; 29. 42; John 1. 17.
b Ex.25.22;33. 7; 39. 32; 40.34,35; Nu.12. 4. 5.
c ch. 22. 18, 19; Ge.4. 3-5; 1Ch.16. 29; Ro. 12. 1, 6; Ep. 5. 2.
1 The word rendered *offering* is from a root signifying to approach, or draw near; and denotes that by which men draw near to God. The offering was to be of the herd, or beeve kind, or of the flock, that is, sheep or goats; creatures that were clean, useful & valuable; neither beasts nor birds of prey. Sacrifices were appointed by God, as substitutions for the life of the offerer, and intended to point out the perfect & infinitely meritorious sacrifice of the Lord Jesus Christ.
d ch.6.9-13; 8. 18-21; Ge.8.20; 22.2, 8, 13; Ex.24. 5; 29. 18, 42; 32.6;38.1; Nu. 28. 3, 10,11,19.23,24,27,31; 29.8-11,13; Is. 1. 11; He. 10. 8-10.
e ch.3.1;4. 23; 22. 19-25; Ex.12.5; De. 15. 21; Zec.13.7; Mal.1. 14; Lu. 1. 35; Ep.5. 27; He.7. 26; 9. 14; 1 Pe.1.18,19; 2.22-24.
f ch. 7. 16; 22. 19, 21; Ex.35.5,21,29;36.3; Ps.40.8;110.3; 2 Co. 8. 12; 9. 7.
g ch. 16. 7; 17. 4; Ex. 29.4; De.12. 5, 6, 13, 14, 27; Ez. 20. 40; John10.7,9; Ep 2.18.
h ch.3.2,8,13;4. 4, 15, 24,29;8.14.22;16.21; Ex. 29. 10. 15, 19; Nu.8.12;1s. 53. 4-6; 2 Co. 5. 21.
i ch.22.21,27; Is.56.7; Ro.12.1; Phil. 4.18.
k ch.4.20,26,31,35; 5. 6;6.7;9.7;16.24; Nu. 15.28;25.13; 2Ch.29. 23,24; Da.9.24; Ro. 3. 25; 5. 11.
l ver.11; ch.3.2,8,13; 16.15; 2Ch.29.22-24; Mic. 6. 6.
m ver.11,15; 2Ch.35. 11; He. 10. 11.
n ver.11; ch.3.2,8,13; Ex. 24. 6-8; 29. 16; Nu.18.17; Is.52.15; Eze.36. 25; He. 12. 24; 1 Pe. 1. 2.
o ch. 7. 8; Ge. 3. 21.
p ch. 6. 12, 13; 9. 24; 10. 1; 1 Ch. 21. 26; 2 Ch. 7. 1; Mal. 1.10.
q Ge. 22.9; Ne.13 31.
r ch.8.18-21;9.13,14; Ex. 29. 17, 18; 1 Ki. 18. 23, 33.
s ver. 13; ch. 8. 21;9. 14; Ps. 51. 6; Je. 4. 14; Mat. 23. 25-28.
t ver.13,17; ch. 3. 11; Ps.66.15; Zec. 13.7; He. 9. 14.
u Ge.8.21; 2Co.2.15; Ep. 5. 2; Phil.4. 18.
1 This is an expression taken from the feelings and language of men, and denotes that it was acceptable to God, well pleasing in his sight. It was pleasing to God, say some, as an expression of devotion, faith, obedience, sincerity, and gratitude in the mind of the offerer. But it was so as an expression of faith in the sacrifice of the Lord Jesus Christ, in whom the Father is always pleased, and through his worshippers are accepted.
v ver. 2; Ge.4.4; 8. 20; Is.53.6,7; John1.29; Ac. 8. 32.
w ver. 3; ch. 4. 23; 22.19; Mal.1. 14.
x ver. 5.
2 It does not appear that the killing of the victims was to be done only by the priests & Levites. Generally the person who brought the sacrifice was required to slay it; thus significantly pointing out Christ crucified in the room of sinners, but *by* their sins.
y ch. 6. 25; 7. 2.
z ver.7-9; ch.9.12-14.
3 The burnt-offering, or whole burnt-offering, was the most important. no part but the skin being left unconsumed, and no part, as in other instances, being reserved for the priests. Great tenderness was exercised as to the value of the sacrifice, that the poor might not be excluded, and if presented in the right spirit, it was accepted.
a ch.5.7;12.8; Lu. 2. 24; 2 Co. 8. 12.
2 Or, *pinch off the head with the nail.*

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and burn *it* on the altar; and the blood thereof shall be wrung out at the side of the altar.

16 And he shall pluck away his crop with his feathers,[1] and cast it beside the altar, on the east part, [b]by the place of the ashes.

17 And he shall cleave it with the wings thereof, *but* [c]shall not divide *it* asunder:[2] and the priest shall burn it upon the altar, upon the wood that *is* upon the fire: [d]*it is* a burnt-sacrifice, an offering made by fire, of a sweet savour unto the LORD.

CHAPTER II.

The meat-offering of flour with oil and incense, 1—3. *Either baken in the oven,* 4; *or on a plate,* 5, 6; *or in a frying-pan,* 7—11. *The oblation of the first-fruits not to be burnt,* 12. *The salt of the meat-offering,* 13. *The meat-offering of the first fruits in the ear,* 14—16.

AND when any will offer a [a]meat-offering[3] unto the LORD, his offering shall be *of* [b]fine flour; and he shall pour[c] oil upon it, and put [d]frankincense thereon.

2 And he shall bring it to Aaron's sons the priests; and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn [e]the memorial of it upon the altar, *to be* an offering made by fire, of a sweet savour unto the LORD.

3 And [f]the remnant of the meat-offering *shall be* Aaron's and his sons': *it is* a thing [g]most holy of the offerings of the LORD made by fire.

4 ¶ And if thou bring an oblation of a [h]meat-offering baken in the oven, *it shall be* [i]unleavened cakes of fine flour mingled with oil, or unleavened wafers[k] anointed with oil.

5 ¶ And if thy oblation *be* a meat-offering *baken* in a pan,[4] it shall be *of* fine flour unleavened, mingled with oil.

6 Thou shalt [l]part it in pieces, and pour oil thereon: *it is* a meat-offering.

7 ¶ And if thy oblation *be* a meat-offering *baken* in the frying-pan, it shall be made [m]*of* fine flour with oil.

8 And thou shalt bring the meat-offering that is made of these things unto the LORD: and when it is presented unto the priest, he shall bring it unto the altar.

9 And the priest shall take from the meat-offering a memorial thereof, and shall burn *it* upon the altar: *it is* [n]an offering made by fire, of a sweet savour unto the LORD.

10 And [o]that which is left of the meat-offering *shall be* Aaron's and his sons': *it is* a thing most holy of the offerings of the LORD made by fire.

11 No meat-offering, which ye shall bring unto the LORD, shall be made with leaven: for ye shall burn [p]no leaven, nor any [q]honey, in any offering of the LORD made by fire.

12 ¶ As for [r]the oblation of the first-fruits, ye shall offer them unto the LORD; but they shall not be burnt[1] on the altar for a sweet savour.

13 ¶ And every oblation of thy meat-offering shalt thou season [s]with salt; neither shalt thou suffer [t]the salt of the covenant[2] of thy God to be lacking from thy meat-offering: with all thine offerings thou shalt offer salt.

14 And if thou offer [u]a meat-offering of thy first-fruits unto the LORD, thou shalt offer, for the meat-offering of thy first-fruits, green ears of corn dried by the fire, *even* [v]corn beaten out of full ears.

15 And thou shalt [w]put oil upon it, and lay frankincense thereon:[3] it *is* a meat-offering.

16 And the priest shall burn [x]the memorial of it, *part* of the beaten corn thereof, and *part* of the oil thereof, with all the frankincense thereof, *it is* an offering made by fire unto the LORD.

CHAPTER III.

The peace-offering of the herd, 1—5; *of the flock,* 6; *either a lamb,* 7—11; *or a goat,* 12—17.

AND if his oblation *be* [a]a sacrifice of peace-offering,[4] if he offer *it* of the herd; whether *it be* a male or female, he shall offer it [b]without blemish before the LORD.

2 And he shall [c]lay his hand upon the head of his offering, and [d]kill it *at* the door of the tabernacle of the congregation; and Aaron's sons, the priests, shall sprinkle the blood upon the altar round about.

3 And he shall offer of the sacrifice of the peace-offering an offering made by fire unto the LORD; [e]the fat[5] that

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1 Or, *the filth thereof.*
b ch. 4. 12; 6. 10, 11.
c Ge. 15. 10.
2 The bird, though split up, might not be cut into two, as is particularly noticed in the sacrifice of Abraham, Ge. 15. 10. "No birds but turtle-doves or *young* pigeons, (the former, say some, being best when full grown, & the latter when young,) were allowed in sacrifice at the altar. Even the other tame fowls were passed by, either as feeding grossly, or as fierce in their nature; but the cleanly, gentle nature of the dove aptly typified the holy, harmless Saviour, & represented the character of his true disciples. As the blood of this sacrifice also must be sprinkled or poured out by the priest, he was ordered to kill it, lest the blood should be wasted, being but little in all. The priest was also required to prepare it for the altar, in which great exactness was needful. It was the sacrifice of the poor, and as acceptable as more costly oblations, when brought in a right spirit; it was therefore proper the priests should attend particularly to it, though neither splendid in itself, nor attended with any perquisites to them, ch. 7. 8; to teach them, that the souls of the poor were to be as carefully watched over as those of the wealthy."—*Scott.*
d ver. 10, 13; Ro. 12. 1; He. 10. 6-12; 13. 15, 16.

CHAP. II.

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a ch. 6. 14-18; 20-23; 9. 17; Nu. 15. 4-21; Is.66.20; John 6.35.
3 These seem to be an entirely different kind of offerings from the burnt sacrifice. Though some writers think they might be accepted in their stead from those who were too poor to offer the latter; yet the oil, frankincense, &c., with which they required to be offered, would render them as costly as a young pigeon. It is probable, therefore, that they were offerings of thanksgiving, & typified Jesus Christ as the Bread of Life that came down from heaven, and giveth himself for the life of the world.
b Ex. 29.2; Nu. 7.13, 19; Joel 1. 9; 2. 14.
c ver.4-8,15,16; ch.7. 10-12; 1 John 2. 20, 27; Jude 20.
d Mal. 1.11; Lu.1.9, 10; Re. 8. 3.
e ver. 9. ch. 5. 12; 6. 15; 24. 7; Ex. 30.16; Nu. 5. 18; Ne. 13. 14, 22; Is. 66.3; Ac. 10. 4.
f ch. 6. 16,17,26; 7.9; 10.12;21.22; Nu.18. 9; 1 Sa. 2. 28.
g ch. 6.17; 10.12; 21. 22; Ex. 29. 37; Nu. 18. 9.
h 1 Ch. 23. 29; Eze. 46. 20.
i ch. 7. 12; Ex. 12. 8; 1 Co. 5. 7.
k Ex. 16. 31; 29. 2.
4 Or, *on a flat plate, or slice.*
l ch. 1. 6.
m ver. 1, 2.

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n Ex. 29. 18; Ro. 12. 1; 15.16; Phil. 2.17; 4. 18.
o ver. 3.
p ch.6.17; Ex. 12.19, 20; Mat. 16. 6, 12; Mar.8.15; Lu.12.1; 1Co. 5. 6-8; Ga.5.9.
q Pr.24.13; 25.16,27; Lu. 21. 34; Ac. 14. 22; 1 Pe. 4. 2.
r ch.23.10,11,17; Ex. 22.29;23.19; Nu.15. 20; De. 26.10; 2Ch. 31.5;1Co.15.20; Re. 14. 4.
1 Heb. *ascend.*
s Ezr. 7. 22; Eze. 43. 24; Mat.5.13; Mar. 9. 49, 50; Co. 4. 6.
t Nu.18.19;2Ch.13.5.
2 Salt was a token both of friendship and incorruption, and was an emblem of the sanctifying and softening grace of the Holy Spirit.
u ch. 23. 14-17, 20; Nu. 28.2; De. 26.2; Pr. 3. 9, 10.
v 2 Ki. 4. 42.
w ver. 1.
3 This offering was intended to be an early acknowledgment of God's goodness in giving the fruits of the earth. Green ears of corn parched with fire, & beaten out for use, is a species of food used by the inhabitants of Palestine and Egypt even to the present day.
x ver. 2, 9; Ps. 141. 2.

CHAP. III.

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a ch. 7. 11-21, 29-34; 22.19-21; Ex.20.24; 24. 5; 29. 28; Nu. 6. 14; 7. 17; Ju. 20. 26; 21. 4; 1 Ch. 21. 26; Pr.7.14; Eze.45.15; Am.5.22; Ro.5.1,2; Co.1.20; 1 John 1.3.
4 Or, 'a sacrifice of *peaces*;' to denote all kinds of peace, prosperity or comfort. The burnt-offerings were wholly consumed on the altar. The priest had a part of the meat-offering. But the peace-offering was divided between the altar, the priests, and the offerer, intimating, therefore, a feast of communion between God & his people. It denoted peace and reconciliation thro' the sacrifice of Christ; peace of conscience, and joy in the Holy Ghost, and the intimate communion of believers with Christ their head, & with one another thro' Him.
b ch. 1. 3.
c ch. 1. 4, 5; 8.22; 16. 21,22; Ex.29.10; Is. 53. 6; 2 Co. 5. 21; 1 John 1. 9, 10.
d ch.1.11; Zec.12.10; Ac.2.36-38; 3.15,26; 4. 10-12. 26-28.
e ver.16; ch.4.8,9; 7. 3,4; Ex. 29. 22; De. 30.6; Ps.119.70; Pr. 23.26; Is.6.10; Eze. 36. 26; Mat. 13. 15; 15. 8; Ro. 5. 5; 6. 6.
5 Or, *suet.* The burning of the fat and the other parts here specified, might either denote the dedication of our heart and soul to God, or possibly the sacrificing & mortification of our lusts, especially the softening of our hard hearts through the sacrifice of Christ, and the purifying power of his Holy Spirit. When these appointments had been complied with, the priests had a portion of the peace-offerings assigned them, and then the offerer and his friends religiously feasted on the remainder.

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covereth the inwards, and all the fat that *is* upon the inwards,

4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul[1] above the liver, with the kidneys, it shall he take away.

5 And [f]Aaron's sons shall burn it on the altar [g]upon the burnt-sacrifice, which *is* upon the wood that *is* on the fire: *it is* an offering made by fire, of a sweet savour unto the LORD.

6 ¶ And if his offering, for a sacrifice of peace-offering unto the LORD, be[h] *of* the flock, [i]male or female; he shall offer it without blemish.

7 If he offer a lamb for his offering, then shall he [k]offer it before the LORD.

8 And [l]he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aaron's sons shall sprinkle the blood thereof round about upon the altar.

9 And he shall offer, of the sacrifice of the peace-offering,[2] an offering made by fire unto the LORD; the fat thereof, *and* [m]the whole rump, it shall he take off hard by the back-bone;[3] and the fat that covereth the inwards, and all the fat that *is* upon the inwards,

10 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

11 And the priest shall burn it upon the altar: *it is* [n]the food[4] of the offering made by fire unto the LORD.

12 ¶ And if his offering *be* [o]a goat, then he shall offer it before the LORD.

13 And he shall [p]lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about.

14 And he shall offer thereof his offering, *even* an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that *is* upon the inwards,

15 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

16 And the priest shall burn them upon the altar: [q]*it is* the food of the offering made by fire, for a sweet savour. All [r]the fat *is* the LORD's.

17 *It shall be* a [s]perpetual statute for your generations, throughout all your dwellings, that ye [t]eat neither fat nor [u]blood.[1]

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1 Or, *midriff over the liver*, and *over the kidneys.*

f ch. 1. 9; 4. 31, 35; 6. 12; 9. 9, 10; Ex. 29. 13; 1 Sa. 2. 15, 16; 1 Ki. 8. 64; 2 Ch. 35. 14; Eze. 44. 7, 15.

g ch. 6. 12; 1 Pe. 2. 5.

h ver. 1; ch. 1. 2, 10; Is. 60. 7.

i Ga. 3. 28.

k ver. 1; Ep. 5. 2; He. 9. 14.

l ver. 2-5.

2 Christ is eminently our peace-offering. Thro' his sacrifice, pardon, acceptance, and purification are obtained. We thus have peace with God, peace of conscience, peace with all men. Peace was the precious legacy he bequeathed to his followers. Even when in tribulation in the world, they have peace in him, for he overcame it thro' the blood of his cross; see John 14. 27; Ep. 2. 13-17; Ga. 1. 4.

m ch. 7. 3; 8. 25; 9. 19; Ex. 29. 22.

3 'The large fat tail entire, taken off close to the rump.' — *Boothroyd.* This rendering makes the meaning of this direction plain. The large or fat-tailed sheep is particularly abundant in Syria and Palestine. Dr Russel, in his Natural History of Aleppo, says that their tails are of a substance between *fat* and *marrow*, and are not eaten separately, but mixed with the lean meat in many of their dishes, and also often used instead of butter; that a common sheep of this kind, without the head, fat, skin, and entrails, weighs from sixty to seventy English pounds, of which the tail usually weighs fifteen pounds and upwards; but that those of the largest breed, when fattened, will weigh one hundred and fifty pounds, and their tails fifty. To prevent their tails being injured when in the fields, the shepherds fix under them a piece of board, which to enable the creatures to drag it along the more easily, is often supplied with little wheels. The tail was the most valuable, and deemed the most delicate part of the animal, and therefore fit to be offered as a sacrifice.

n ver. 16; ch. 21. 6, 8, 17, 21, 22; 22. 25; Nu. 28. 2; Eze. 44. 7; Mal. 1. 7, 12; Ro. 3. 20.

4 This part of the offering fed the sacred fire, which was emblematical of the divine justice, and typified the satisfaction made for sin by the death of Christ. Communion with God, as reconciled to believers thro' this atonement, is in this ceremonial constantly represented as a feast in which God meets with his worshippers; and therefore that portion of the sacrifice, which was consumed on the altar, is often called the *bread*, or *food*, of God.—*Scott.*

o ch. 1. 10; 3. 12; 10. 16; Mat. 25. 32, 33; Ro. 8. 3; 2 Co. 5. 21.

p ver. 2-5; 1 Pe. 2. 24; 3. 18.

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q ver. 1.

r ch. 4. 8-10; 7. 23-25; 17. 6; 1 Sa. 2. 15, 16; 2 Ch. 7. 7; Mat. 22. 37.

s ch. 6. 18; 7. 36; 16. 34; 17. 7; 23. 14; Nu. 19. 21.

t De. 32. 14; Ne. 8. 10.

u ch. 7. 26; 17. 10-14; Ge. 9. 4; De. 12. 16, 23; 1 Sa. 14. 32, 33; Eze. 33. 25; 44. 7, 15; Mat. 26. 28; Ac. 15. 23, 21; 1 Ti. 4. 4.

1 It was forbidden to eat the fat, and the blood that was in the veins and arteries. This might be intended to preserve them from the heathen superstitions, to prevent cruelty, and to point to the mystery of redemption thro' the blood of Christ.

CHAP. IV.

The sin-offering of ignorance for the priest, 1—12; *for the congregation,* 13—21; *for a ruler,* 22—26; *for any of the people,* 27—35.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, saying, If a soul shall sin [a]through ignorance against any of the commandments of the LORD, *concerning things* [b]which ought not to be done, and shall do against any of them:

3 If [c]the priest that is anointed do sin according to the sin[2] of the people: then let him bring, for his sin which he hath sinned, [d]a young bullock without blemish unto the LORD [e]for a sin-offering.

4 And he shall [f]bring the bullock unto the door of the tabernacle of the congregation before the LORD; and shall [g]lay his hand upon the bullock's head,[3] and kill the bullock before the LORD.

5 And the priest that is anointed shall [h]take of the bullock's blood, and bring it to the tabernacle of the congregation.

6 And the priest shall [i]dip his finger in the blood, and sprinkle of the blood [k]seven times before the LORD, before the vail of the sanctuary.

7 And the priest shall put *some* of the blood upon [l]the horns of the altar of sweet incense before the LORD, which *is* in the tabernacle of the congregation; and shall pour [m]all the blood of the bullock at the bottom of the altar of the burnt-offering, which *is at* the door of the tabernacle of the congregation.

8 And he shall take off from it [n]all the fat of the bullock for the sin-offering; the fat that covereth the inwards, and all the fat that *is* upon the inwards,

9 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

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CHAP. IV.

a ch. 5. 15, 17; Nu. 15. 22-29; De. 19. 4; 1 Sa. 14. 27; Ps. 19. 12; 1 Ti. 1. 13; He. 5. 2; 9. 7.

b ver. 27; Ge. 20. 9; Ja. 3. 10.

c ch. 8. 12; 21. 10-12; Ex. 29. 7, 21.

2 The sin in question is that 'thro' ignorance.' Tho' it was committed through ignorance it was still sin and required an atonement. 'The priest that is anointed,' is supposed to mean the high priest. If he, thro' carelessness, or ignorance of the law of God, in any particular instance, was guilty of its violation, the whole nation was interested, and his sin was more heinous. The common priests, if not included in the description of the priest 'that is anointed,' were under the same law as the common Israelites. We may from this observe, that no countenance is here given to the nation, that even the high priest was God's infallible vicegerent on earth. Even he was liable to sins of ignorance.

d ver. 14; ch. 9. 2; 16. 6, 11; Eze. 43. 19.

e ch. 5. 6; Ex. 29. 14; 30. 10; Nu. 8. 8; Ezr. 8. 35; Ro. 8. 3; 2 Co. 5. 21; He. 5. 3; 7. 27, 28.

f ch. 1. 3; Ex. 29. 10, 11.

g ch. 1. 4; 16. 21; Is. 53. 6; Da. 9. 26; 1 Pe. 3. 18.

3 The priest being commanded to lay his hand on the head of the victim, to confess his sin and guilt, and to transfer it to it, and to perform the service, and then to sprinkle the blood, expressly denoted that all his services had been polluted by his offence, even tho' committed ignorantly, to teach that God is of purer eyes than to behold iniquity, and that 'without shedding of blood there is *no* remission for sin,' of whatever kind it might be.

h ver. 16, 17; ch. 16. 14, 19; Nu. 19. 4; 1 John 1. 7.

i ver. 17, 25, 30, 34; ch. 8. 15; 9. 9; 16. 14, 19; Nu. 19. 4.

k ch. 14. 16, 27; 25. 8; 26. 18, 24, 28; Jos. 6. 4, 8.

l ch. 8. 15; 9. 9; 16. 18; Ex. 30. 1-10; He. 9. 21-25.

m ver. 18, 34; ch. 5. 9; 8. 15; Ep. 2. 13.

n ch. 3. 3-5, 9-11, 14-16.

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10 As it was taken off from the bullock of the sacrifice of peace-offerings; and the priest shall burn them upon the altar of the burnt-offering.

11 And [o]the skin[1] of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung,

12 Even the whole bullock shall he carry forth[2] without[3] the camp unto a clean place, where [p]the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out[4] shall he be burnt.

13 ¶ And if the whole congregation[5] of Israel sin [q]through ignorance, and the thing be hid from the eyes of the assembly, and they have done *somewhat against* any of the commandments of the LORD, *concerning things* which should not be done, and [r]are guilty;

14 When the sin, which they have sinned against it, is known, then the congregation shall offer a [s]young bullock for the sin, and bring him before the tabernacle of the congregation.

15 And [t]the elders[6] of the congregation shall [u]lay their hands upon the head of the bullock before the LORD; and the bullock shall be killed before the LORD.

16 And [v]the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation.

17 And the priest shall dip his finger *in some* of the blood, and sprinkle *it* seven times[7] before the LORD, *even* before the vail.

18 And he shall put *some* of the blood upon the horns of the altar which *is* before the LORD, that *is* in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt-offering, which *is at* the door of the tabernacle of the congregation.

19 And he shall take all his fat from him, and burn *it* upon the altar.

20 And he shall do with the bullock as he did with the bullock for a sin-offering, so shall he do with this: and the priest shall make an [w]atonement for them, and it shall be forgiven them.[8]

21 And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: it *is* [x]a sin-offering for the congregation.

22 ¶ When a [y]ruler[1] hath sinned, and [z]done *somewhat* through ignorance *against* any of the commandments of the LORD his God, *concerning things* which should not be done, and is guilty;

23 Or [a]if his sin, wherein he hath sinned, come to his knowledge; he shall bring his offering, [b]a kid of the goats, a male without blemish.

24 And he shall lay his hand upon the head of the goat, and kill it [c]in the place where they kill the burnt-offering before the LORD: [d]it *is* a sin-offering.

25 And the priest shall take of the blood of the sin-offering with his finger, and [e]put *it* upon the horns of the altar of burnt-offering, and shall pour out his blood at the bottom of the altar of burnt-offering.

26 And he shall burn all his fat upon the altar, as [f]the fat of the sacrifice of peace-offerings: and the priest shall make [g]an atonement for him as concerning his sin, and it shall be forgiven him.

27 ¶ And if any one[2] of the common[3] [h]people[4] sin through ignorance, while he doeth *somewhat against* any of the commandments of the LORD, *concerning things* which ought not to be done, and be guilty;

28 Or if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, [i]a female without blemish, for his sin which he hath sinned.

29 And he shall [k]lay his hand upon the head of the sin-offering, and slay the sin-offering in the place of the burnt-offering.

30 And the priest shall take of the blood thereof with his finger, and put *it* upon the horns of the altar of burnt-offering, and shall pour out all the blood thereof at the bottom of the altar.

31 And he shall take away [l]all the fat thereof, as the fat is taken away from off the sacrifice of peace-offerings; and the priest shall burn *it* upon the

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o ver. 21; ch. 6.30; 8. 14-17; 9.8-11; 16.27; Ex.29.14; Nu.19.5; Ps. 103. 12; He. 13. 11-13.

1 The skin and the flesh of the sin-offerings in general were the perquisite of the priests; (ch. 7. 7, 8; 10. 16, 17;) but when the high priest offered the sin-offering for himself, or for the congregation, the whole was burnt; as a more effectual expression of the greatness of the offence, & the abhorrence in which he held it.—*Scott.*

2 Thus the guilt was *typically* conveyed away from the whole congregation, who were otherwise liable to suffer for it. Christ, who was made sin, or a sin-offering, for us, suffered without the gate of Jerusalem, as bearing away the sin of his people; that when it is sought for, it may no where be found, He. 13. 9-14. This was also expressive of the nature of true repentance, which expels sin with abhorrence, drives it to a distance out of the camp, and refuses to have any thing more to do with it.—*Scott.*

3 Heb. *to without the camp*, ch. 13. 46; Nu. 5. 3; 15. 35; 19. 3.

p ch. 6. 10, 11.

4 Heb. *at the pouring out of the ashes.*

5 This probably related to violations of the law in matters of religious worship, either by oversight or criminal neglect on the part of the whole nation; and when the sin was discovered, a national atonement must be made.

q ver. 1, 2; ch. 5. 2, 5; Nu. 15. 25-29; Jos. 7. 24-26; 1 Ti. 1. 13; He. 10. 26-29.

r ch. 5. 5, 17; 6. 4; Ezr. 10. 19; Ho. 5. 15. *Marg.* 1 Co. 11. 27.

s ver. 3.

t Ex. 24. 1, 9; Nu. 11. 16, 25; De. 21. 3-9.

6 The mode of making the atonement for the whole people, was through the heads or representatives of the congregation, thro' whom, not only as representing the whole, but as guilty themselves, the guilt was transferred to the victim expiated, & borne away.

u ver. 4; ch. 1. 4; 16. 21.

v ver. 5-12; He. 9. 12-14.

7 Seven is the number of perfection, & this denoted the perfect satisfaction which Christ hath made, & the complete sanctification of believers by it, He. 10. 14.

w ch. 1. 4; 6. 7; 12. 8; 14. 18; Ex. 32. 30; Nu. 15. 25; Da. 9. 24; Ro. 5. 11; Ga. 3. 13; He. 1. 3; 2. 17; 9. 14; 10. 10-12; 1 John 1. 7; 2. 2.

8 The promise of remission is founded on the atonement. It is spoken here of the forgiveness of the whole congregation, that is, the turning away of those national judgments which the sin deserved. 'The saving of churches & kingdoms from ruin, is owing to the satisfaction and mediation of Christ.'—*Scott.*

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x ch. 16. 15, 21; 2 Ch. 29. 21-24, Ezr. 8. 35; Mat. 20. 28; 2 Co. 5. 21; 1 Ti. 2. 5, 6.

y Ex. 18. 21; Nu. 16. 2; 2 Sa. 21. 1-3; 24. 10-17.

1 The word *nasi*, rendered "ruler," frequently denotes the *head of a tribe*; but the Jews understand it to mean the president of the sanhedrim, or national council. When the nation had judges, or kings, or any ruler distinct from the high priest; he, as well as those next under him in authority over the several tribes, would be concerned in this law. Yet the sin-offering to be offered for him, when he discovered his offence, was not only of less value than that appointed for the high priest or congregation, but it was sacrificed with very different rites; for it was not expected, that the civil magistrates should understand the ordinances of religion so well as the high priests; nor was he so absolutely the representative of the nation before God, as this typical mediator. As the ruler's sacrifice was a sin-offering of a distinct nature from those before mentioned, it was slain in the same place where the burnt-offerings were; whereas the other sacrifices were killed in any part of the court. Any priest, as far as it appears from the text, might officiate; the blood was not carried into the sanctuary, nor the body burnt without the camp, but eaten by the priests.—*Scott.*

z ver. 2, 13.

a ver. 14; 2 Ki. 22. 10-13.

b ch. 9. 3; 23. 19; Nu. 7. 16, 22, 28, 34; 15. 24; 28. 15, 30; 29. 5, 11, 16, 19; Ro. 8. 3.

c ch. 1. 11; 6. 25; 7. 2.

d ver. 3.

e ver. 7, 18, 30, 34; ch. 8. 10, 15; 9. 9; 16. 18; He. 9. 22.

f ver. 8-10, 35; ch. 3. 5; 6. 20-30.

g ver. 20; Nu. 15. 28.

2 Heb. *any soul*, ver. 2; Nu. 15. 27.

3 Heb. *people of the land.*

h ver. 2, 13; Ex. 12. 49; Nu. 5. 6; 15. 16, 29.

4 In the margin, 'people of the land;' any one who was neither a priest nor ruler among the people; or as our version has it, 'any of the common or ordinary class of the people;' such as were not distinguished by any public official station. The sin-offering for them was of something less value, though presented with the same rites. The sin of the high priest, or of the whole congregation, brought a typical pollution on the interior part of the sanctuary, endangering the very essence of religion; the blood of the sin-offering was therefore applied to the altar of incense, for without expiation, the typical intercession could no longer be accepted.

i ver. 23; Ga. 3. 28.

k ver. 4, 15, 24; He. 10. 4-14.

l ch. 3. 14.

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altar for [m]a sweet savour[1] unto the LORD; and the priest shall make an atonement for him, and it shall be forgiven him.

32 And if he bring [n]a lamb for a sin-offering, he shall bring it a female without[o] blemish.

33 And [p]he shall lay his hand upon the head of the sin-offering, and slay it for a sin-offering in the place where they kill the burnt-offering.

34 And the priest shall take of the blood of the sin-offering with his finger, and put *it* upon [q]the horns of the altar of burnt-offering, and shall pour out all the blood thereof at the bottom of the altar.

35 And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace-offerings; and the priest shall burn them upon the altar, [r]according to the offerings made by fire unto the LORD: and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.

CHAPTER V.

The trespass-offering of one that sinneth in concealing his knowledge, in touching an unclean thing, or in making an oath; from the flock, 1—6; *or of fowls,* 7—10; *or of flour,* 11—13. *The trespass-offering in sacrilege,* 14—16; *and in sins of ignorance,* 17—19.

AND if [a]a soul sin, and [b]hear the voice of swearing,[2] and *is* a witness, whether he hath seen or known *of it;* if he do not utter *it,* then he shall bear[c] his iniquity.

2 Or if a soul [d]touch any unclean thing, whether *it be* a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and *if* it be [e]hidden from him; he also shall be unclean, [f]and guilty.

3 Or if he touch [g]the uncleanness[3] of man, whatsoever uncleanness *it be* that a man shall be defiled withal, and it be hid from him; when he knoweth *of it,* then he shall be guilty.

4 Or if a soul swear, pronouncing with *his* lips [h]to do evil, or to do good, whatsoever *it be* that a man shall pronounce with an oath, and it be hid from him; when he knoweth *of it,* then he shall be guilty in one of these.

5 And it shall be, when he shall be guilty in one of these *things,* that he shall [i]confess[1] that he hath sinned in that *thing.*

6 And he shall bring his [k]trespass-offering[2] unto the LORD, for his sin which he hath sinned, [l]a female from the flock, a lamb, or a kid of the goats, for a sin-offering; and [m]the priests shall make an atonement for him concerning his sin.

7 And [n]if he[3] be not able to bring a lamb, then he shall bring, for his trespass which he hath committed, [o]two turtle-doves, or two young pigeons,[4] unto the LORD; [p]one for a sin-offering, and the other for a burnt-offering.

8 And he shall bring them unto the priest, who shall offer *that* which *is* for the sin-offering first, and [q]wring off his head from his neck, but shall not divide *it* asunder.

9 And he shall [r]sprinkle of the blood of the sin-offering upon the side of the altar; and the [s]rest of the blood shall be wrung out at the bottom of the altar: it *is* a sin-offering.

10 And he shall offer the second *for* a burnt-offering, according to the manner;[5] and the priest [t]shall make an atonement for him, for his sin which he hath sinned, and it shall be forgiven him.

11 But [u]if he be not able to bring two turtle-doves, or two young pigeons; then he that sinned shall bring for his offering [v]the tenth part of an ephah of [w]fine flour for a sin-offering: he shall put [x]no oil upon it, neither shall he put *any* frankincense thereon; [y]for it *is* a sin-offering.

12 Then shall he bring it to the priest, and the priest shall take his handful of it, *even* [z]a memorial thereof, and burn *it* on the altar, [a]according to the offerings made by fire unto the LORD: it *is* a sin-offering.

13 And [b]the priest shall make an atonement for him, as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and *the remnant* [c]shall be the priest's, as a meat-offering.

14 ¶ And the LORD spake unto Moses, saying,

15 If [d]a soul commit a trespass, and

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m ch.1.9,13.5; Ex.29. 18; Ezr.6.10; Job 42. 8; Ps. 40. 6,7; 51.16, 17; 69. 30,31; Is. 42. 21; 53.10; Mat.3.17; Ep. 5.2; 1 Pe. 2.4,5.

1 It is observable that the words, 'a sweet savour to the Lord,' are added to none of these sin-offerings, but that of the private Israelite; which might imply an encouragement to offenders to present their offerings, when conscious of having sinned, though their sin was not known by others; for, though less costly than those appointed for other orders, they would be equally acceptable to God. In all the cases, however, it is implied, that the atonement would be accepted and the offence pardoned.—*Scott.* It is especially worthy of notice, that we are not permitted to plead ignorance as a sufficient excuse for any sin. It is, when not wilful and deliberate, an alleviation of the guilt; but in all cases sin is contrary to the will of God, and cannot be pardoned by him without an atonement. It is an universal proposition, that without shedding of blood there is no remission. We have always need of the prayer, 'cleanse thou me from secret faults,' 'keep back thy servant also from presumptuous sins.'

n John 1. 29; 1Pe. 1. 19, 20.

o Ep. 5.27; He.9.14; 1 Pe. 2. 22; 3. 18.

p ver. 4, 29-31.

q ver. 30; John 17.1.

r ch. 3. 5.

CHAP. V.

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a ver. 15.17; ch. 4.2; Eze. 18. 4, 20.

b Ex.22.11; Ju.17.2; 1 Ki. 8. 31; 22. 16; 2 Ch.18.15; Pr.29.24; 30. 9; Mat. 26. 63.

2 Or, 'the voice of an oath;' that is, if a man were adjured, or called to bear testimony on oath, and did not utter what he knew, though he did not actually swear falsely, yet the intent & issue being the same, he should be held guilty before God.

c ver.17; ch.7.18;17. 16; 19.8; 20.17; Nu. 9.13; Pa.38.4; Is.53. 11; 1 Pe. 2. 24.

d ch. 7. 21; 11. 24.28, 31,39; Nu. 19.11,13-16; De. 14.8; Is. 52. 11; 2 Co. 6. 17.

e ver.4.17; Ps.19.12; Lu. 11. 44.

f ch. 4. 13.

g ch. 13. 45, 46; 15. 22,4-6; Nu.19.11-16.

3 The laws concerning uncleanness served many direct important purposes, such as, preventing the spread of disease, securing the burial of the dead and the like, besides typically pointing out the necessity of moral purity. Tho' the uncleanness were unknown to a man, it was not the less real, nor atonement for it less necessary, when known.

h ch. 27. 2, &c.; Jos. 2. 14; 9. 15; Ju. 11. 31; 21. 7, 18; 1 Sa. 1. 11; 14. 24-28; 24. 21, 22; 25.22; 2 Sa.21.7; 2Ki.6.31; Ps.132.2-5; Ec. 5. 2-6; Eze. 17.18,19; Mat.14.7, 9; Ac. 23. 12.

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i ch.16.21; 26.40; Nu. 5. 7; Ezr. 10. 11,12; Job 33.27; Pr.28.13; Je. 3.13; 1John 1.8-10.

1 Confession of sin was necessary to forgiveness. A man might outwardly bring his offering, and yet not acknowledge his guilt. Or perhaps this voluntary confession of his sin, before it was discovered, was necessary to preserve him from the temporal punishment of his sin; and certainly as the typical sacrifices could only make ceremonially clean, humble confession of sin was absolutely necessary to obtaining salvation through the sacrifice of the promised Redeemer.

k ch.4.28,32;6.6;7.1-7;14.12,13;19.21,22; Nu. 6. 12; Eze. 40. 39; 42.13; 44.29; 46. 20.

2 Scott states, generally, the difference between the 'trespass-offering' and the 'sin-offering' thus: the sin-offering seems to have been the expiation of offences committed in matters of religion, from a mistake or inadvertency *respecting the law.* But the trespass-offerings were required for the casual deviations from the ritual law, when known, thro' *inattention* or *surprise;* or for crimes committed against the moral precepts which implied injustice to men.

l ch. 4. 28, 32.

m ch. 4. 20.

n ver. 11; ch. 12. 8; 14.21; 2Co.8.12; Ja. 2. 5, 6.

3 Heb. *his hand cannot reach to the sufficiency of a lamb.*

o ch. 1.14,15; Mat.3. 16; 10.16; Lu. 2.24.

4 The sacrifice appointed in the preceding verses is the same as that appointed for the sin-offering for the common people, ch. iv., except that in the present instance the blood is not sprinkled on the horns of the altar. But with that tenderness for the condition of his people, which characterizes all the laws of God, a less expensive sacrifice is appointed for the poor, that they might be encouraged to confess their sins, and seek for pardon in the appointed way. Christ came especially to preach the gospel to the poor, and salvation is offered without money and without price.

p ver.8,9; ch.9.3; 14. 22, 31; 15. 14, 15, 30; 16. 5; He. 10. 6-10.

q ch. 1. 15.

r ch. 1.5; 4. 25,30,34; 7. 2.

s ch. 4. 7, 18, 25.

5 Or, *ordinance,* ch. 1. 14-17.

t ver. 6.

u ver. 7.

v Ex. 16. 18, 36.

w ch. 2. 1; Nu. 7.13, 19, &c.; 15. 4-9.

x ch. 2. 1, 2,4,5,15,16; Nu. 5. 15.

y ver. 6,9,12; 2Co. 5. 21.

z ch. 2. 2, 9, 16; 6. 15; Nu. 5. 26; Ac. 10.4; Ep. 5. 2.

a ch. 1. 9, 13, 17; 2.9; 3. 5, 11; 4. 35.

b ver. 6; ch. 4. 20,31.

c ch. 2.3,10; 7.6; 1Sa. 2. 28; Ho. 4.8; 1Co. 9. 13.

d ver. 1 2; ch. 4. 2.

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sin through ignorance, [e]in the holy things[1] of the LORD; then he shall bring for his trespass unto the LORD, [a]a ram without blemish out of the flocks, with [g]thy estimation[2] by shekels of silver, after [h]the shekel of the sanctuary, for a trespass-offering.

16 And he shall [i]make amends for the harm that he hath done in the holy thing, and shall add [k]the fifth part thereto, and give it unto the priest: and [l]the priest shall make an atonement for him with the ram of the trespass-offering, and it shall be forgiven him.

17 ¶ And if [m]a soul sin, and commit any of these things which are forbidden to be done by the commandments of the LORD; [n]though he wist *it* not,[3] yet is he guilty, [o]and shall bear his iniquity.

18 And he [p]shall bring a ram without blemish out of the flock, with thy estimation, [q]for a trespass-offering, unto the priest: and [r]the priest shall make an atonement for him concerning his ignorance wherein he erred, and wist *it* not; and it shall be forgiven him.

19 It *is* a trespass-offering: he hath certainly [s]trespassed against the LORD.

CHAPTER VI.

The trespass-offering for sins done wittingly, 1—7. *The law of the burnt-offering,* 8—13; *and of the meat-offering,* 14—18. *The offering at the consecration of a priest,* 19—23. *The law of the sin-offering,* 24—30.

AND the LORD spake unto Moses, saying,

2 If a soul sin, and [a]commit a trespass against the LORD, and [b]lie unto his neighbour [c]in that which was delivered him to keep, or in fellowship,[4] or in a thing taken away by violence, or hath [d]deceived his neighbour;

3 Or [e]have found that which was lost, and lieth concerning it, and [f]sweareth falsely; in any of all these that a man doeth, sinning therein:

4 Then it shall be, [g]because he hath sinned, and is guilty, that he shall restore that [h]which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found,

5 Or all that about which he hath sworn falsely; he shall even [i]restore it in the principal, and shall add the fifth part more thereto, *and* give it unto him to whom it appertaineth, in the day of his trespass-offering.[1]

6 And he shall bring his trespass-offering unto the LORD, [k]a ram without blemish out of the flock, with thy estimation, for a trespass-offering, unto the priest.

7 And the priest shall [l]make an atonement for him before the LORD; and it shall be forgiven him, for any thing of all that he hath done, in trespassing therein.

8 ¶ And the LORD spake unto Moses, saying,

9 Command Aaron and his sons,[2] saying, This *is* the law of [m]the burnt-offering:[3] it *is* the burnt-offering, because[4] of [n]the burning upon the altar all night[5] unto the morning, and the fire of the altar shall be burning in it.

10 And the priest shall put on his [o]linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath [p]consumed with the burnt-offering on the altar, and he shall put them [q]beside the altar.

11 And he shall [r]put off his garments, and put on other garments, and carry forth the ashes [s]without the camp unto a clean place.

12 And [t]the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall [u]burn wood on it every morning, and lay the burnt-offering in order upon it; and he shall burn thereon the fat of the peace-offerings.

13 The fire shall ever be burning upon the altar; it shall never go out.

14 ¶ And this *is* the law of [v]the meat-offering: the sons of Aaron shall offer it before the LORD, before the altar.

15 And he shall take of it his handful, of the flour of the meat-offering, and of the oil thereof, and all the frankincense which *is* upon the meat-offering, and shall burn *it* upon the altar *for* a sweet savour, *even* [w]the memorial of it, unto the LORD.

16 And [x]the remainder thereof shall Aaron and his sons eat: with [y]unleavened bread [z]shall it be eaten in the

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e ver.16;ch.7.1,6;10. 17,18;22.1-16; 24. 5-9; 27. 9-33; Nu. 18. 9-32; De. 12. 5-12. 26;15. 19, 20; 26. 1-15.

1 This law related to the case of a person who had kept back any part of his tithes, first-fruits, or other oblations, or any part of the price of things dedicated to the Lord, or had eaten of any of the holy things of which none but the priests had a right to eat; and such like.

f ver.18;ch.6.6;Ezr. 10. 19.

g ch.27.2-8,12,13,17, 18, 23-27.

2 The meaning seems to be that the priest was to estimate the value of that which was kept back in the standard-money of the sanctuary, which the offerer was to pay, adding a fifth part more to it, and bringing besides a ram for a trespass-offering.

h Ex. 30. 13.

i ch.22.14; Ex. 22. 1, 3,4;Ps.69.4;Lu. 19. 8; Ac. 26. 20.

k ch. 6. 4, 5; Nu. 5. 7.

l ver.6, 13; He. 9. 13, 14; 1 John 2. 1, 2.

m ver. 1; ch. 4. 2-4, 13.

n ver. 15; Ps. 19. 12; Lu. 12. 48; Ro. 14. 23.

3 This case seems to be distinguished from the former only by the circumstance that it was done unwittingly. But if it came to his knowledge or recollection, or even had the suspicion that it was so, he must not suffer guilt upon his conscience, nor must God be deprived of what is his due. Even when he was in doubt, though he had not actually been guilty, still he must give the decision in favour of the claims of the Almighty. It is on the same general principle that it is laid down in Ro. 14.22-23. 'Happy is he that condemneth not himself in that which he alloweth: and he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.'

o ver. 1.

p ver. 15, 16.

q ch. 6. 6; 1 Ti. 4. 5, 6.

r ch. 1. 4; 4. 20; 6. 7.

s Ezr.10.2; Ps. 51. 4; Mal. 3. 8; 2Co.5.19-21.

CHAP. VI.

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a ch.5. 15, 19; Nu. 5. 6-8; Ps. 51. 4.

b ch.19.11;Ge. 26. 7; John 8. 44; Ac. 5.4, Ep. 4. 25; Co. 3. 9; Re. 22. 15.

c Ex. 22. 7-10.

4 Or, *in dealing.* Heb. *in putting of the hand.* Is. 21. 2; 24. 16; 33. 1; Hab. 1. 13.

d Pr.24.28;26.19; Is. 59. 13-15; Je. 9. 5; Am.8.5; Mic. 6. 10-12.

e Ex. 23. 4; De.22.1-3.

f ch.19.12; Ex. 22. 9-11;Pr.30.9; Je. 7. 9; Zec. 5. 4; Mal. 3. 5.

g ch. 4. 13-15;5. 3, 4.

h Ge. 21. 25; Job 20. 19; 24. 2; Is. 59. 6; Eze. 18. 7, 12, 18; Am. 3. 10; Mic. 2. 2; Zeph. 1. 9.

i ch.5.16;Ex.22. 1, 4, 7, 9; Nu. 5. 7, 8; 1 Sa. 12. 3; Pr. 6. 30, 31; Is. 58. 6, 9; Lu. 19. 8.

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1 Or, *of his being found guilty.* Heb. *of his trespass.* Mat. 5. 23, 24.

k ch.5. 15, 18; Is. 53. 10, 11.

l ch.4 20,26 31; 5. 10, 13,18; Ex.34.7; Eze. 18. 21-23, 26, 27; 33. 14-16,19; Mic. 7. 18; 1 John 1. 7, 9;2.1,2.

2 In the preceding part of this book, directions have been given to the people respecting several sacrifices to be offered by them; here Moses is directed to command the priests respecting their official services. At this place the Jews begin the 25th section of the law; and here, undoubtedly, the 6th chapter should commence, as it does in some of the best editions of the Hebrew Bible. It is to be remembered that the division of chapters is not a matter of any authority.

m ch. 1.; Ex. 29. 38-42; Nu. 28. 3.

3 This law properly refers to that burnt-offering which was daily made in what was termed the *morning* and *evening* sacrifice: and as he had explained the nature of this burnt-offering in general, with its necessary ceremonies, as far as the persons who brought them were concerned, now takes up the same in relation to the priests who were to receive them from the hands of the offerer; and present them to the Lord on the altar of burnt-offerings.—*Clarke.*

4 Or *for the burning.*

n ver. 12, 13.

5 It is generally thought that the stated evening burnt-offering was laid upon the altar by successive pieces, so as to keep burning all night till the time of the stated morning burnt-offering, which was consumed more speedily, to make way for other sacrifices that might be brought. Nothing more, however, can be gathered from the text, than that the fire was kept constantly burning and not to be permitted to go out. From this, doubtless, was borrowed the custom of the heathen of maintaining perpetual fire in their temples. But they were ignorant that this perpetual fire typified the eternal justice of God, consuming the atoning sacrifice for sin.

o ch. 16.4; Ex.28.40-43; 39. 27-29; Eze. 44. 17, 18; Re. 7.13; 19. 8, 14.

p ch. 1. 9, 13, 17; Nu. 16. 21, 35; Ps. 20. 3; *marg.* 37. 20.

q ch. 1. 16.

r ch. 16. 23, 24; Eze. 44. 19.

s ch. 4. 12, 21; 14.40, 41;16.27; He.13. 11-13.

t ch. 9. 24; Nu. 4. 13, 14; Mark 9. 48, 49; He. 10. 27.

u ch. 1. 7-9; 3. 3-5, 9-11, 14-16; Ex. 29. 38-42; Ne. 13. 31.

v ch. 2. 1, 2; Nu. 15. 4, 6, 9; John 6. 32.

w ch. 2. 2, 9.

x ch. 2. 3, 10; 5. 13; Eze. 44. 29; 1 Co.9. 13-15.

y Ex. 12. 8; 1 Co. 5. 8.

z ver. 26; ch. 10. 12, 13; Nu. 18. 9, 10.

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holy place; in the court of the tabernacle of the congregation they shall eat it.

17 It shall not be [a]baken with leaven. I have given it *unto them for* their portion of my offerings made by fire: [b]it *is* most holy, as *is* the sin-offering, and as the trespass-offering.

18 [c]All the males among the children of Aaron shall eat of it. [d]*It shall be* a statute for ever in your generations concerning the offerings of the LORD made by fire: [e]every one that toucheth them shall be holy.

19 ¶ And the LORD spake unto Moses, saying,

20 This *is* [f]the offering of Aaron, and of his sons, which they shall offer unto the LORD, in the day when he is anointed;[1] [g]the tenth part of an ephah of fine flour for [h]a meat-offering perpetual, half of it in the morning, and half thereof at night.

21 In [i]a pan it shall be made with oil; *and when it is* baken, thou shalt bring it in: *and* the baken pieces of the meat-offering shalt thou offer *for* a sweet savour unto the LORD.

22 And the priest of his sons, that is[k] anointed in his stead,[2] shall offer it: *it is* a statute for ever unto the LORD; it shall be [l]wholly burnt.

23 For every meat-offering for the priest shall be wholly burnt: [m]it shall not be eaten.[3]

24 ¶ And the LORD spake unto Moses, saying,

25 Speak unto Aaron and to his sons, saying, This *is* [n]the law of the sin-offering: [o]in the place where the burnt-offering is killed shall the sin-offering be killed before the LORD: [p]it *is* most holy.

26 The [q]priest that offereth it for sin shall eat it;[4] in the holy place shall it be eaten, [r]in the court of the tabernacle of the congregation.

27 Whatsoever shall [s]touch the flesh thereof shall be holy: and when there is sprinkled of the blood thereof upon any garment, thou shalt [t]wash that whereon it was sprinkled in the holy place.

28 But [u]the earthen vessel[5] wherein it is sodden shall be broken: and if it be sodden in a brazen pot, it shall be both scoured, and rinsed in water.

29 All [v]the males among the priests shall eat thereof: it *is* most holy.

30 And [w]no sin-offering, whereof *any* of the blood is brought into the tabernacle of the congregation, to reconcile *withal* in the holy *place*, shall be eaten; it shall be burnt in the [1]fire.

CHAPTER VII.

The law of the trespass-offering, 1—10; *and of the peace-offering,* 11; *whether it be for a thanksgiving,* 12—15; *or a vow, or a free-will-offering,* 16—21. *The fat and the blood are forbidden to be eaten,* 22—27. *The priest's portion in the peace-offerings,* 28—38.

LIKEWISE this *is* [a]the law of the trespass-offering; [b]it *is* most holy.

2 In [c]the place where they kill the burnt-offering shall they kill the trespass-offering: and [d]the blood thereof shall he sprinkle round about upon the altar.

3 And he shall offer of it [e]all the fat thereof; the rump, and the fat that covereth the inwards,

4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul *that is* above the liver, with the kidneys, it shall he take away.

5 And the priests shall [f]burn them upon the altar *for* an offering made by fire unto the LORD: it *is* a trespass-offering.

6 Every [g]male among the priests shall eat thereof: it shall be eaten in the holy place: it *is* most holy.

7 As the sin-offering *is*, so *is* [h]the trespass-offering:[2] *there is* one law for them: the priest that maketh atonement therewith shall have *it*.

8 And the priest that offereth any man's burnt-offering, *even* the priest shall have to himself [i]the skin of the burnt-offering which he hath offered.

9 And all [k]the meat-offering that is baken in the oven, and all that is dressed in the frying-pan, and in the [3]pan, [l]shall be the priest's[4] that offereth it.

10 And every meat-offering mingled with oil, and dry, shall all the sons of Aaron have, [m]one *as much* as another.

11 ¶ And this *is* the law of [n]the sacrifice of peace-offerings, which he shall offer unto the LORD.

12 If he offer it for a [o]thanksgiving,

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[a] ch. 2. 11; 1 Pe. 2. 22.
[b] ver. 25; ch. 2. 3; 7. 1, 6; Ex. 29. 33, 34, 37.
[c] ver. 29; ch. 21. 21, 22; Nu. 18. 10.
[d] ch. 3. 17.
[e] ch. 22.5-7; Ex. 29. 37; Hag. 2. 12-14; Zec. 14.20,21; 1Pe. 1. 16; 2. 9.
[f] Nu. 18. 26-32; He. 5. 1; 8. 3, 4.
1 When first anointed and set apart to the priestly office, and from that dayforward, morning and evening, for them and their successors, or descendants in the priestly office, for ever. So long as the Aaronic priesthood should continue, should this oblation be offered.
[g] ch. 5. 1; Ex. 16. 36.
[h] ch. 2. 1, &c.; Ex. 29. 35-42; Nu. 28. 3-10.
[i] ch. 2.5, 7.9; 1Ch. 9. 31.
[k] ch. 4. 3; 1De. 10. 6; He. 7. 23.
2 This may possibly mean not only the priest that should be anointed as his successor, but to officiate in his stead at any time while he was living.
[l] ch. 8.21; Ex.29.22-25; Is. 53. 10.
[m] ver. 16, 17; ch. 2. 10.
3 This sacrifice was to atone for the sins of the priests, and as typical of the perfect sacrifice of Christ, must be wholly consumed; and the priests, in the performance of their own duties, must make atonement through sacrifices before they can be accepted.
[n] ch. 4. 3, &c., 21, 24, 33, 34.
[o] ch. 1. 3, 5, 11; 4. 33.
[p] ver. 17; ch. 21. 22.
[q] ch. 10. 17, 18; Nu. 18. 9, 10; Eze. 44. 28, 29; 46. 20; Ho. 4. 8.
4 From the expostulation of Moses with Aaron, ch. 10. 17, we learn that the priest, by eating the sin-offering of the people, was considered as bearing their sin, and typically removing it from them; and besides, this was part of their maintenance, or what the scripture calls their *inheritance;* see Eze.44.27-30. This was afterwards greatly abused; for improper persons endeavoured to get into the priests' office *merely* that they might get a secular provision, which is a horrible profanity in the sight of God. See 1 Sa. 2. 36; Je. 23. 1, 2; Eze. 34. 2-4; Ho. 4. 8. —*Clarke.*
[r] Ex. 27. 9-18; 38. 9-19; 40. 33; Eze. 42. 13.
[s] ver. 18; Ex. 29. 37; 30. 29; Hag. 2. 12.
[t] ch. 11. 32; 2Co. 7. 1, 11.
[u] ch. 11. 33; 15. 12; He. 9. 9, 10.
5 The vessels employed for such purposes by the Hebrews were either of earth or copper. Iron was not used to make vessels for such uses. It is the same in the East to this day. Where we have the words 'iron pan' in Eze. 4. 3, it is properly an 'iron plate.'

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[v] ver. 18.
[w] ch. 4. 3-21; 10. 18; 16. 27, 28; He. 9. 11, 12; 13. 11.
1 This is an additional law concerning the sin-offerings for the high priest, or the whole congregation; and it was also a general rule for the stated sin-offerings. These seem to have been a more explicit type of Christ's suffering without Jerusalem, as devoted to a death pronounced *accursed* in the law, than any other of the Mosaic institutions; while the priest at the same time carrying the blood into the sanctuary, applying it to the golden altar, and sprinkling it before the vail, most aptly represented the Redeemer, rising, ascending, and appearing in the presence of God for us; and, in virtue of his atonement and by his intercession, rendering our persons and services accepted.

CHAP. VII.

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[a] ch. v. 6. 1-7; 14. 12, 13; 19. 21, 22; Nu. 6. 12; Eze. 40. 39; 44. 29; 46. 20.
[b] ch. 6. 17; 21. 22.
[c] ch. 1. 3, 5, 11; 4. 24, 29, 33; 6. 25.
[d] ch. 1. 5; 3. 2, 8; 5. 9; Is. 52. 15; Eze. 36. 25; He. 9. 19-22; 11. 28; 12. 24; 1 Pe. 1. 2.
[e] ch. 3. 3-5, 9-11; 4. 8-10; Ex. 29. 13; Ps. 51. 6, 17.
[f] ch. 1. 9, 13; 2. 2, 9, 16; 3. 16; Ga. 2. 20, 5. 24; 1 Pe. 4. 1, 2.
[g] ch. 6. 16-18, 29; Nu. 18. 9, 10.
[h] ch. 6. 25, 26; 14. 3.
2 The sin-offering and trespass-offering were expressions of repentance and sorrow for sin, and therefore the offerers did not feast upon them; whereas they might partake of the peace-offerings as tokens of reconciliation, communion and peace with God.
[i] ch. 1. 6, 4. 11; Ge. 3. 21; Ex. 29. 14; Nu. 19. 5; Ro. 13. 14; Phil. 3. 9.
[k] ch. 2. 4-7.
3 Or, *on the flat plate,* or *slice,* ch. 2. 5. *Marg.*
[l] ch. 2. 3, 10; 5. 13. 6. 16-18; 1 Co. 9. 7, 13; Ga. 6. 6.
4 The priest who offered the sacrifice, in some cases, had all that was not burnt for his own perquisite, which would encourage and recompense a constant attendance. In other cases all the priests shared alike, which might forward friendly intercourse & fellowship with each other. The skin belonged to the priest who offered the sacrifice; that is, say the Jewish writers, with considerable probability, the skins of sacrifices brought by individuals; while those of the *public* sacrifices were sold to defray the expenses of repairing the tabernacle.
[m] Ex. 16. 18; 2Co. 8. 14.
[n] ch. iii.; 22. 18-21.
[o] ch. 22. 29; 2Ch. 29. 31; 33. 16; Ne. 12. 43; Ps. 50. 13, 14, 23; 103. 1, 2; 107. 8, 21, 22; 116. 17; Je. 33. 11; Ho. 14. 2; Lu. 17. 16, 18; Ro. 1. 21; 2Co. 9. 11-15; Ep. 5. 20; He. 13. 15; 1 Pe. 2. 5.

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of thanksgiving unleavened cakes mingled with oil, and [p]unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried.

13 Besides the cakes, he shall offer *for* his offering [q]leavened bread[1] with the sacrifice of thanksgiving of his peace-offerings.

14 And of it he shall offer one out of the whole oblation, *for* [r]an heave-offering unto the LORD, *and* it shall be [s]the priest's that sprinkleth the blood of the peace-offerings.

15 And the flesh of the sacrifice of his peace-offerings for thanksgiving shall [t]be eaten the same day that it is offered; he shall not leave any of it until the morning.[2]

16 But if the sacrifice of his offering [u]*be* a vow, or [v]a voluntary offering, it shall be eaten the same day that he offereth his sacrifice; and on the morrow [w]also the remainder of it shall be eaten.

17 But the remainder of the flesh of the sacrifice [x]on the third day shall be [y]burnt with fire.

18 And if *any* of the flesh of the sacrifice of his peace-offerings be eaten at all on the third day, [z]it shall not be accepted, neither shall it [a]be imputed unto him that offereth it: it shall be an [b]abomination, and the soul that eateth of it shall [c]bear his iniquity.

19 And the flesh that [d]toucheth any unclean *thing* shall not be eaten, it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof.

20 But the soul that eateth *of* the flesh of the sacrifice of peace-offerings that *pertain* unto the LORD, [e]having his uncleanness upon him, even that soul shall be cut off from his people.

21 Moreover, the soul that shall touch any unclean *thing, as* [f]the uncleanness of man, or *any* [g]unclean beast, or any [h]abominable unclean *thing*, and eat of the flesh of the sacrifice of peace-offerings which *pertain* unto the LORD, even that soul shall be cut[i] off from his people.

22 ¶ And the LORD spake unto Moses, saying,

23 Speak unto the children of Israel, saying, Ye shall eat no manner of [k1]fat, of ox, or of sheep, or of goat.

24 And the fat of the beast[2] that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use; but ye shall in no wise eat of it.

25 For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the LORD, even the soul that eateth *it* [l]shall be cut off from his people.

26 Moreover, [m]ye shall eat no manner of blood, *whether it be* of fowl or of beast, in any of your dwellings.

27 Whatsoever soul *it be* that eateth any manner of blood, even [n]that soul shall be cut off from his people.

28 ¶ And the LORD spake unto Moses, saying,

29 Speak unto the children of Israel, saying, [o]He that offereth the sacrifice of his peace-offerings unto the LORD, shall bring his oblation[3] unto the LORD of the sacrifice of his peace-offerings.

30 [p]His own hands shall bring the offerings of the LORD made by fire; the fat, with the breast, it shall he bring, that [q]the breast may be waved *for* a wave-offering[4] before the LORD.

31 And the priest shall burn the fat upon the altar; but [r]the breast shall be Aaron's and his sons.

32 And [s]the right shoulder shall ye give unto the priest *for* an heave-offering of the sacrifices of your peace-offerings.

33 He among the sons of Aaron [t]that offereth the blood of the peace-offerings, and the fat, shall have the right shoulder for *his* part.

34 For [u]the wave-breast and the heave-shoulder have I taken of the children of Israel from off the sacrifices of their peace-offerings, and have given them unto Aaron the priest, and unto his sons, [v]by a statute for ever, from among the children of Israel.

35 ¶ This *is the portion* [w]of the anointing of Aaron, and of the anointing of his sons,[5] out of the offerings of the LORD made by fire, in the day *when* [x]he presented them to minister unto the LORD in the priest's office;

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[p] ch.2.4; 16.6; Nu.6. 15.
[q] ch. 23. 17; Am.4.5; Mat. 13. 33; 1 Ti. 4. 4.
1 As a cheerful feast expressive of peace, joy and gratitude was to be celebrated, leavened bread might be used, as well as the unleavened bread or cakes that accompanied the other sacrifices. Unleavened bread was a token not only of purity, but of abstinence and self-denial. The heave-offering was so called from its being lifted up or presented to the Lord.
[r] Ex. 29. 27, 28; Nu. 15. 19-21; 18. 24-28; 31. 29, 41.
[s] ch. 6. 26; Nu. 18. 8-11, 19, 26-32.
[t] ch.22.29,30; Ex. 12. 10; 16. 19; Ec. 9. 10; John 9. 4; 2 Co. 6.2; He. 3. 13-15.
2 Harmer supposes that the law here refers to the custom of drying flesh which had been devoted to religious purposes and preserving it for superstitious uses. It might be to prevent putrifaction, which would have been inconsistent with the typical purposes intended. Scott says on the place, 'In this prohibition of any part of the sacrifices being kept unto the *third day*, when it would begin to putrify, there might be a reference to Christ, who rose again in about the same time, and saw no corruption. But, more evidently, the Israelites were thus cautioned against procrastination in rendering thanks, in paying vows, or in seeking spiritual blessings; against superstition; and against distrust and covetousness. And they were taught to use hospitality to their friends and to the poor, without grudging... If these laws were wilfully broken, the offender would "bear his iniquity;" nor was any sacrifice appointed: but an inadvertent violation of them must be expiated by a trespass-offering.'
[u] ch. 22.18-21, 23.38; Nu.15.3; De. 12. 6, 11,17,26; Ps. 66. 13; 116. 14, 18; Na. 1. 15.
[v] ch.22.23,29; De.12. 6; Eze. 46. 12.
[w] ch. 19. 5-8.
[x] Ge.22.4; Ex.19.11; Ho. 6. 2; 1 Co. 15. 4.
[y] ch. 6. 22, 23, 10. 16; Ex. 12. 10; 29. 14.
[z] ch.10.19.19.7,8; 22. 23,25; Je.14. 10, 12; Ho.8.13; Am. 5. 22; Mal. i. 10, 13.
[a] Nu. 18. 27; Ro. 4. 11.
[b] ch.11.10,11,41; Is. 1.11-14; 65. 4; 66. 3; Lu. 16. 15.
[c] ch. 5. 17; 10. 17; 17. 16; 19.8; 20.17 19; 22. 16; Is.53.11,12; Eze. 18.20, He.9.28; 1 Pe. 2. 24.
[d] ch.11.24-39; Nu.19. 11-16; Lu. 11. 41; Ac.10.15,16,28; Ro. 14.14,20; 2Co. 6. 17; Tit. 1. 15.
[e] ch. 15. 2, &c.
[f] ch. 5.2,3; 13. 1-3; 15. 3-12; 22. 4; Nu. 19. 11-16.
[g] ch.11.24-42; De.14. 7, 8, 10, 12-20.
[h] ch.11. 10-13, 20, 41, 42; De.14.3; Eze. 4. 14.
[i] ver.20,25,27; ch.17. 10,14; 18.29; Ge. 17. 14; Ex.12.15,19; 30. 33, 38.

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[k] ch.3.16,17; 4. 8-10; 17.6; De.32.38; 1Sa. 2. 15-17, 29; Ac. 28. 27; Ro. 8. 13. 13. 13.
1 This prohibition, as appears from ver. 23, relates to beasts offered in sacrifice, and only when so offered. The fat of others might be eaten. The prohibition of blood related to all kinds of land animals. The blood was the life, and had especial respect to the atoning blood of Christ. Various reasons have been assigned for the prohibition of the fat of these animals, independently of their connection with the altar. Michaelis supposes that it was intended to force the Israelites upon the cultivation of the soil, and especially to cultivate the olive for its oil, being prohibited the use of animal fat, and thus they would be prevented from falling back into the pastoral life & wandering from place to place. It was intended also to prevent familiar intercourse with idolators in the religious feasts.
2 Heb. *carcase*. ch. 17. 15; 22. 8; Ex. 22. 31; De. 14. 21; Eze. 4. 14; 44. 31.
[l] ver. 21.
[m] ch.3.17; 17.10-14; Ge.9.4; 1 Sa. 14. 33, 34; Eze. 33. 25; Ac. 15.20,29; Ep. 1. 7; 1 Ti. 4. 4.
[n] ver. 20, 21,25; He. 10. 29.
[o] ch.3.1; Col. 1. 20; 1 John 1. 7.
3 Meaning those things which were given out of the peace-offerings to the Lord and to the priests.
[p] ch. 3. 3, 4,9,14; Ps. 110.3; John 10.18; 2 Co. 8. 12.
[q] ch. 8. 27; 9.21; Ex. 29. 24-28; Nu. 6.20.
4 The offerer was required, with his own hands to bring these parts of the sacrifice to the priest, that the oblation of them might appear his own voluntary action. The breast, (which seems to have included the whole of what is at present, in cutting up slaughtered animals, divided into the two breasts) having been solemnly *waved* to and fro, as devoted to God, was eaten by the priests in general; but the right shoulder, having been heaved upwards, as in like manner given to the Lord, was the perquisite of the officiating priest. This might intimate, that as Christ, with his whole heart & all his power, serves the interest of his church, so ought the priests to serve God and the congregation.—*Scott*.
[r] ver.34; ch. 5. 13; 6. 16,26; 8. 29, Nu. 18. 18.
[s] ch.8.25,26; 9.21; 10. 14; Nu. 6. 20; 18. 18, 19; De.18.3; 1 Co. 9. 13, 14.
[t] ver. 3; ch. 6. 26.
[u] ver. 30-32.
[v] ch. 3. 17; Ex. 29.9.
[w] ch.8.10-12,30; Ex. 29.7,21; 40.13-15; Is. 10.27; 61. 1; John 3. 34; 2Co.1.21; 1John 2. 20, 27.
5 When they were ordained & anointed to their office this provision was made for their maintenance.
[x] Ex.28.1; 29. 1; Nu. 18. 7-19.

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36 Which the LORD commanded to be given them of the children of Israel, in the day that he anointed them, *by* a statute for ever throughout their generations.

37 This *is* [y]the law of the burnt-offering, [z]of the meat-offering, [a]and of the sin-offering, [b]and of the trespass-offering, and [c]of the consecrations, and of [d]the sacrifice of the peace-offerings,

38 Which the Lord commanded Moses in mount Sinai, in the day that he [e]commanded the children of Israel to offer their oblations[1] unto the LORD, in the wilderness of Sinai.

CHAPTER VIII.

Moses consecrateth Aaron and his sons, 1—13. *Their sin-offering*, 14—17. *Their burnt-offering*, 18—21. *The ram of consecration*, 22—30. *The place and time of their consecration*, 31—36.

AND the LORD spake unto Moses, saying,

2 Take [a]Aaron, and his sons[2] with him, and [b]the garments, and the anointing[c] oil, and [d]a bullock for the sin-offering, and two rams, and a basket of unleavened bread;

3 And [e]gather thou all the congregation together unto the door of the tabernacle of the congregation.

4 And Moses [f]did as the LORD commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation.

5 And Moses said unto the congregation, This *is* the thing which the LORD [g]commanded to be done.

6 And Moses brought Aaron and his sons, and [h]washed them with water.[3]

7 And [i]he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound *it* unto him therewith.

8 And he put [k]the breastplate upon him: also he put in the breastplate the [l]Urim and the Thummim.

9 And he put [m]the mitre upon his head; also upon the mitre, *even* upon his fore-front, did he put the golden plate, the holy crown; as the LORD commanded Moses.

10 And Moses took [n]the anointing oil, and anointed the tabernacle, and all that *was* therein, and sanctified them.

11 And [o]he sprinkled thereof upon the altar seven times, and anointed the altar, and all his vessels, both the laver and his foot, to sanctify them.

12 And [p]he poured of the anointing oil upon Aaron's head,[1] and anointed him, to sanctify him.

13 And Moses [q]brought Aaron's sons, and put coats upon them, and girded them with girdles, and put[2] bonnets upon them; as the LORD commanded Moses.

14 ¶ And [r]he brought the bullock for the sin-offering: and Aaron and his sons [s]laid their hands upon the head of the bullock for the sin-offering.

15 And [t]he slew *it;* and [u]Moses took the blood, and put *it* upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, [v]to make reconciliation upon it.

16 And he took [w]all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and Moses burned *it* upon the altar.

17 But [x]the bullock, and his hide, his flesh and his dung, he burnt with fire without the camp; as the LORD commanded Moses.

18 ¶ And he brought [y]the ram for the burnt-offering: and Aaron and his sons laid their hands upon the head of the ram.

19 And he killed *it;* and Moses sprinkled the blood upon the altar round about.

20 And he cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat.

21 And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: it *was* a burnt-sacrifice for [z]a sweet savour, *and* an offering made by fire unto the LORD; as the LORD commanded Moses.

22 ¶ And he brought the other ram, [a]the ram of consecration: and Aaron and his sons[3] laid their hands upon the head of the ram.

23 And he slew *it;* and Moses [b]took

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[y] ch. i.; 6. 9-13; Ex. 29. 38-42.
[z] ch. ii.; 6. 14-18.
[a] ch. iv.; 6. 24-30.
[b] ver. 1-7; ch. v. 6. 1-7.
[c] ch. 6. 20-23; Ex. 29. 1.
[d] ver. 11-21; ch. 3.
[e] ch. 1. 1.

1 The word rendered *oblations*, is a general name for all sorts of offerings or oblations to God. The root of the word is Karab, to approach or bring near; & the term therefore denotes any thing brought nigh to be offered or dedicated to the Lord, to whom also the offerer himself was, as it were, brought nigh, having access in the way appointed by the law. The comprehensive term is thus very appropriately introduced here at the conclusion of the account of the different offerings & sacrifices.

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[a] Ex. 29. 1-4.

2 The appointment and mode of the consecration of Aaron & his sons, was given some time before, as we have it related in Ex. xxix., but the actual consecration was delayed till now, when all was prepared.

[b] Ex. 28. 2-4, 40-43; 39. 1-31, 41.
[c] Ex. 30. 23-37; 40. 12-15.
[d] Ex. 29. 1, 2; He. 7. 27.
[e] Nu. 20. 8; 21. 16; 1 Ch. 13. 5; 15. 3; 2 Ch. 5. 2-6; 30. 2, 13, 25; Ne. 8. 1; Ps. 22. 25; Ac. 2. 1.
[f] ver. 9, 13, 17, 29, 35; Ex. 39. 1, 5, 7, 21, 26, 29, 31, 32, 42, 43; De. 12. 32; Mat. 28. 20; 1 Co. 11. 23; 15. 3.
[g] Ex. 29. 4, &c.
[h] Ex. 29. 4; 40. 12; Ps. 51. 2, 7; Is. 1. 16; Eze. 36. 25; Zec. 13. 1; John 13. 8-10; 1 Co. 6. 11; Ep. 5. 26; He. 9. 10; 10. 22; Re. 1. 5, 6; 7. 14.

3 Here the ceremonies of consecration commence with ablutions, and we have seen that the priests were required to bathe their hands & feet whenever they entered the tabernacle. This doubtless was not merely to insure physical cleanness, but also to symbolize that spiritual purity with which men should appear before God. The present washing is, however, distinguished from the daily ablution, inasmuch as the whole person seems now to have been washed, but only the hands & feet on common occasions. The idea of the fitness of such a practice is so obvious, that it has been more or less in use in most religious systems. *Pict. Bible.* When it was confessedly typical, it is plainly preposterous in Christians to retain it as a part of religious worship.

[i] Ex. 28. 4; 29. 5; 39. 1, &c.; Is. 61. 3, 10; Ro. 3. 22; 13. 14; Ga. 3. 27.
[k] Ex. 28. 15-29; 39. 8-21; Ca. 8. 6; Is. 59. 17; Ep. 6. 14; 1 Th. 5. 8.
[l] Ex. 28. 30; Ezr. 2. 63.
[m] Ex. 28. 4, 36-38; 29. 6; 39. 28-30; Zec. 3. 5; 6. 11-14; Phil. 2. 9-11.
[n] Ex. 30. 23-29; 40. 9-11.

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[o] ch. 4. 6, 17; 16. 14, 19; Is. 52. 15; Eze. 36. 25; Ti. 3. 6.
[p] ch. 4. 3; Ex. 28. 41; 29. 7; 30. 30; Ps. 133. 2.

1 This anointing with oil was typical of the gifts and graces of the Holy Spirit. It was conferred on priests and kings, if not on prophets, to qualify them for their office. It specially pointed out the anointing with the Holy Ghost of Him who in his own person sustains all these offices to his Church; and who was 'anointed with the oil of gladness above his fellows,' to whom the Holy Spirit was given 'without measure,' or limit, and upon whom He rested, Is. 61. 1, as compared with Lu. 4. 18. The anointing with oil conferred peculiar sacredness, and it was considered peculiarly heinous to injure the 'Lord's anointed.' Speedy and terrible destruction is denounced upon all who oppose Him who was thus especially typified and styled, Ps. ii.

[q] Ex. 28. 40, 41; 29. 8, 9; 40. 14, 15; Ps. 132. 9; Is. 61. 6, 10; 1 Pe. 2. 5, 9; Re. 1. 6; 5. 10.

2 Heb. *bound.*

[r] ver. 2; ch. 4. 3-12; 16. 6; Ex. 29. 10-14; Is. 53. 10; Eze. 43. 19; Ro. 8 3; 2 Co. 5. 21; He. 7. 26-28; 1 Pe. 3. 18.
[s] ch. 1. 4; 4. 4; 16. 21.
[t] ch. 1. 5, 11; 3. 2, 8; Ex. 29. 10, 11.
[u] ch. 4. 7, 17, 18, 30; Ex. 29. 12, 36, 37; Eze. 43. 19-27; He. 9. 18-23.
[v] ch. 6. 30; 16. 20; 2 Ch. 29. 24; Eze. 45. 20; Da. 9. 24; Ro. 5. 10; 2 Co. 5. 18-21; Ep. 2. 16; Co. 1. 21; He. 2. 17.
[w] ch. 3. 3-5; 4. 8, 9; Ex. 29. 13.
[x] ch. 4. 11, 12, 21; 6. 30; 16. 27; Ex. 29. 14; Ga. 3. 13; He. 13. 11-13.
[y] ch. 1. 4-13; Ex. 29. 15-18.
[z] ch. 1. 17; 2. 9; Ge. 8. 21; Ex. 29. 18; Ep. 5. 2.
[a] ver. 2, 29; ch. 7. 37; Ex. 29. 19, 31; Re. 1. 5, 6.

3 Calmet informs us that 'among the Romans the consecration of the high priest bore a close resemblance to that of the Jewish high priest; the Roman high priest, clothed in his pontificals, was conducted into a subterraneous place covered with a floor of boards pierced thro' with many holes. On this floor a bullock was sacrificed, whose blood running thro' the holes fell upon the priest who stood underneath to receive this sacred aspersion. Being completely covered with this sanguineous shower, he ascended & was acknowledged and adored by the people as Pontifex Maximus, or supreme high priest.' These rites, which were in all probability originally borrowed from the Jewish ritual, and mixed & disguised with their own superstitions, are described minutely by Aurelius Prudentius.

[b] ch. 14. 14, 17, 28; Ex. 29. 20; Ro. 6. 13, 19; 12. 1; 1 Co. 6. 20; Phil. 1. 20; 2. 17.

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herein, and of the blood of it, and put *it* upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

24 And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ears, and upon the thumbs of their right hands, and upon the great toes of their right feet;[1] and Moses sprinkled the blood upon the altar round about.

25 And he took [c]the fat, and the rump, and all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and the right shoulder:

26 And out of the basket of unleavened bread that *was* before the LORD, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put *them* on the fat, and upon the right shoulder:

27 And he put oil upon Aaron's hands, and upon his sons' hands, [d]and waved them *for* a wave-offering before the LORD.

28 And Moses took them from off their hands, and burnt *them* on the altar upon the burnt-offering: [e]they *were* consecrations for a sweet savour; *it is* an offering made by fire unto the LORD.

29 And Moses took [f]the breast, and waved *it for* a wave-offering before the LORD: *for* of the ram of consecration it was Moses' part; as the LORD commanded Moses.

30 And Moses took of [g]the anointing oil, and of the blood which *was* upon the altar, and sprinkled *it* upon Aaron,[2] *and* upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, *and* his garments, and his sons, and his sons' garments with him.

31 ¶ And Moses said unto Aaron and to his sons, [h]Boil the flesh *at* the door of the tabernacle of the congregation, and there [i]eat it with the bread that *is* in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it.

32 And that which [k]remaineth of the flesh and of the bread shall ye burn with fire.[3]

33 And ye shall not go out of the door of the tabernacle of the congregation *in* seven days, until the days of your consecration be at an end: for [l]seven days[1] shall he consecrate you.

34 As [m]he hath done this day, *so* the LORD hath commanded to do, to make an atonement for you.

35 Therefore shall ye abide *at* the door of the tabernacle of the congregation day and night seven days, and [n]keep the charge of the LORD, that ye die not: for so I am commanded.

36 So [o]Aaron and his sons did all things which the LORD commanded by the hand of Moses.

CHAPTER IX.

The first offerings of Aaron for himself and for the people, 1—7. *The sin-offering,* 8—11: *and the burnt-offering for himself,* 12—14. *The offerings for the people,* 15—22. *Moses and Aaron bless the people, and fire cometh out from the Lord upon the altar,* 23, 24.

AND it came to pass on [a]the eighth day, *that* Moses called Aaron and his sons, and the elders of Israel;

2 And he said unto Aaron, Take thee [b]a young calf[2] for a sin-offering, and [c]a ram for a burnt-offering, without blemish, and offer *them* before the LORD.

3 And unto the children of Israel thou shalt speak, saying, [d]Take ye a kid of the goats for a sin-offering; and [e]a calf and a lamb, [f]*both* of the first year, without blemish, for a burnt-offering;

4 Also [g]a bullock and a ram for peace-offerings, to sacrifice before the LORD;[3] [h]and a meat-offering mingled with oil: for to-day the LORD will appear unto you.

5 ¶ And they brought *that* which Moses commanded before the tabernacle of the congregation; [i]and all the congregation drew near, and stood before the LORD.

6 And Moses said, This *is* the thing which the LORD commanded that ye should do: and [k]the glory of the LORD shall appear unto you.

7 And Moses said unto Aaron, Go unto the altar, and [l]offer thy sin-offering, and thy burnt-offering, and make an atonement for thyself,[4] and for the people: and [m]offer the offering of the people, and make an atonement for them; as the LORD commanded.

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1 This represented the entire consecration of all their powers and faculties to the service of God; typifying Christ, entirely sanctifying or consecrating himself and his people to God. 'The *sin-offering* implied that Aaron and his sons deserved to have their blood shed; and, after death, to be made a sacrifice to the offended justice of God; instead of being able to bear or atone for the sins of the people, & being honoured as intercessors for them, and typical representatives of the Saviour. The *burnt-offering* denoted, that, being pardoned and accepted through the atonement of Christ, they willingly and thankfully dedicated themselves without reserve, to be consecrated unto God for this sacred ministry. The *ram of consecration* was their peace-offering; and represented that, as reconciled unto God, they had fellowship with him, and delighted in his service and in being wholly employed in it; that he would accept & honour their services and ministrations; that they were thankful for past and present benefits, and confided in him for future sufficiency and acceptance.'—*Scott.*

c ch. 3. 9, Ex. 29. 22-25.

d ch. 7. 30, 31.

e ver. 22.

f ch. 7. 34; Ex. 29. 26, 27; Is. 66. 20; 1 Co. 10. 31.

g Ex. 29 21; 30. 30; Ga. 5. 22-25; 1 Pe. 1. 2; 1 John 2. 27.

2 Thus we find that the high priest himself must be sprinkled with the blood of the sacrifice; and our blessed Lord, of whom Aaron was a type, was sprinkled with his own blood. 1. In his agony in the garden. 2. In his being crowned with thorns. 3. In the piercing of his hands and his feet. 4. In his side being pierced with the spear. All these were so many acts of atonement performed by the high priest.—*Clarke.*

h ch. 6-28; Ex. 29. 31, 32; Exe. 46. 20-24.

i ch. 10. 17; John 6. 51, 53-56.

k ch. 7. 17; Ex. 12. 10; 29. 34.

3 Moses, as the priest, had the breast, and Aaron and his sons the remainder, except the right shoulder, which was laid on the altar with the fat. This, in all other peace-offerings, belonged to the officiating priest, but as Moses was the only priest till Aaron & his sons were fully consecrated, & as the whole breast belonged to him; so it seems to have been appointed on this occasion, that the shoulders should be laid on the altar, rather than left to be burnt with the residue in some other place, according to the law of the peace-offerings.

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l ch. 14. 8; Ex. 29. 30, 35; Nu. 19. 12; Eze. 43. 25-27.

1 For seven days they waited at the door of the tabernacle & were not permitted to enter. They did so day and night, probably watching by turns. Each day a sin-offering, a burnt-offering, & a peace-offering of consecration were presented, the same rites were performed; and they were forbidden to neglect any part of this service on pain of death. This denoted the inefficacy of these sacrifices, and the ceremonies continuing seven days (the perfect number) denoted the necessity of a perfect Priest yet to come.

m He. 7. 16, 27; 10. 11, 12.

n ch. 10. 1; Nu. 3. 7; 9. 19; De. 11. 1; 1 Ki. 2. 3; 1 Ti. 1. 3, 4, 18; 5. 21; 6. 13, 17, 20; 2 Ti. 4. 1.

o Ex. 39. 43.

CHAP. IX.

A.M.2514. B.C.1490

a ch. 8. 33; 14. 10, 23; 15. 14; Exe. 43. 27.

b ver. 7, 8; ch. 4. 3-8, 14; Ex. 29. 1; He. 7. 27; 10. 10-14.

2 Before the eighth day they were deemed unfit to minister in holy things; and even then, notwithstanding so many sacrifices & preparatory rites, there must still be in his first oblation a sacrifice for his own sin; either to atone for the sin of his preceding services, or, as some imagine, for his sin in the matter of the golden calf.

c ch. 8. 18.

d ch. 4. 23; 16. 5, 15; Exr. 6. 17; 10. 19; Is. 53. 10; Ro. 8. 3; 2 Co. 5. 21; He. 9. 26-28; 1 Pe. 2. 24; 3. 18.

e ver. 2.

f ch. 12. 6; 14. 10; 23. 12; Ex. 12. 5.

g ch. 8.

3 Aaron having offered sacrifices for himself, the children of Israel are next commanded to offer a sin-offering for themselves; not a young bullock, but a kid of the goats as on the great day of atonement. The people offering peace-offerings or offerings of thanksgiving & communion, of which the priests partook, they did not require to offer any for themselves. The Lord was to appear unto them, to come down by fire to own their sacrifice, and to testify his acceptance of Aaron's typical priesthood; perhaps also to give some special manifestation of the divine presence.

h ch. ii.; 6. 14-23; Nu. 15. 3-9.

i Ex. 19. 17; De. 31. 12; 1 Ch. 15. 3; 2 Ch. 5. 2, 3; Ne. 8. 1.

k ver. 23; Ex. 16. 10; 24. 16; 40. 34, 35; 1 Ki. 8. 10-12; Eze. 43. 2.

l ch. 4. 3, 20. 8. 34; 1 Sa. 3. 14; He. 5. 3; 7. 27; 9. 7.

4 This showed the imperfection of the Levitical priesthood, in which the priest made an atonement first for his own sins and then for the people's, and the consequent superiority of the priesthood of Christ. See He. 5. 3; 7. 27; 9. 7.

m ch. 4. 16-20; He. 5. 1.

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8 ¶ Aaron therefore went unto the altar, [n]and slew the calf of the sin-offering, which *was* for himself.

9 And the sons of Aaron brought the blood unto him; and [o]he dipt his finger in the blood, and put *it* upon the horns of the altar, and poured out the blood at the bottom of the altar:

10 But [p]the fat, and the kidneys, and the caul *above* the liver of the sin-offering, he burnt upon the altar;[1] [q]as the LORD commanded Moses.

11 And [r]the flesh and the hide he burnt with fire without the camp.[2]

12 And he slew [s]the burnt-offering; and Aaron's sons presented unto him the blood, which he sprinkled round about upon the altar.

13 And they presented the burnt-offering unto him, with the pieces thereof, and the head; and he burnt *them* upon the altar.

14 And he did wash the inwards and the legs, and burnt *them* upon the burnt-offering on the altar.

15 ¶ And he brought the people's offering, and took [t]the goat which *was* the sin-offering for the people, and slew it, and offered it for sin, as the first.[3]

16 And he brought the burnt-offering, and offered it according to the manner.[4]

17 And he brought [u]the meat-offering, and took[5] an handful thereof, and burnt *it* upon the altar, [v]beside the burnt-sacrifice of the morning.[6]

18 He slew also the bullock and the ram *for* [w]a sacrifice of peace-offerings which *was* for the people: and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about,

19 And [x]the fat of the bullock and of the ram, the rump, and that which covereth *the inwards*, and the kidneys, and the caul *above* the liver:

20 And [y]they put the fat upon the breasts, and he [z]burnt the fat upon the altar:

21 And [a]the breasts and the right shoulder Aaron waved *for* a wave-offering before the LORD; as Moses commanded.

22 And Aaron [b]lifted up his hand toward the people, and blessed [1]them: and came down from offering of the sin-offering, and the burnt-offering, and peace-offerings.

23 ¶ And Moses and Aaron went into the tabernacle of the congregation, and [c]came out, and blessed the people: and [d]the glory of the LORD [2]appeared unto all the people.

24 And [e]there came a fire out from before the LORD, and consumed upon the altar the burnt-offering and the fat: *which* when all the people saw, [f]they shouted,[3] and fell on their faces.

CHAPTER X.

Nadab and Abihu, for offering strange fire, are burnt by fire, 1—5. *Aaron and his sons are forbidden to mourn for them.* 6, 7. *The priests are forbidden wine when they are to go into the tabernacle,* 8—11. *The law of eating the holy things,* 12—15. *Aaron excuse for transgressing thereof,* 16—20.

AND [a]Nadab and Abihu, the sons of Aaron, took either of them his [b]censer, and put fire therein, and [c]put incense thereon, and offered [d]strange fire before the LORD, [e]which he commanded them not.

2 And there went out [f]fire from the LORD, and devoured them; and [g]they died before the LORD.

3 Then Moses said unto Aaron, This *is it* that the Lord spake, saying, [h]I will be sanctified in them that come nigh me, and [i]before all the people I will be glorified. And [k]Aaron held his peace.

4 And Moses called Mishael and Elzaphan, the sons of [l]Uzziel, the uncle of Aaron, and said unto them, Come near, [m]carry your brethren from before the sanctuary out of the camp.

5 So they went near, and carried them in their coats out of the camp; as Moses had said.

6 ¶ And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, [n]Uncover not your heads, neither rend your clothes, lest ye die, and lest [o]wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled.

7 And [p]ye shall not go out from the door of the tabernacle of the congregation, lest ye die: for [q]the anointing oil of the LORD *is* upon you. And they did according to the word of Moses.

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n ch. 1. 4, 5; 4. 4, 29.
o ch. 4. 6, 7. 17, 18, 25, 30, 8. 15; 16. 18; He. 9. 22. 23; 10. 4-19.
p ch. 3. 3-5, 9-11; 4. 8-12; 8. 16; Ps. 51. 17.
1 Either burnt upon the altar immediately by ordinary fire; or laid them on the altar to be burnt by the fire from heaven, mentioned ver. 24.
q ch. 4. 8.
r ch. 4. 11, 12; 8. 17; 16. 27, 28.
2 It seems evident from the narrative, that Aaron *personally*, (tho' assisted by his sons,) slew his own sacrifices; and also those of the people as their representative, though perhaps the elders assisted in this part of the service. The Levites were not yet set apart for their work; and the most laborious part of such offices afterwards devolved on them, or on the Nethinims. On this occasion, however, Aaron and his sons took the lead, as well in killing and preparing the sacrifices, as in burning the sin-offerings. It does not appear that the blood, either of the sin-offerings described in the preceding chapter, or of this for Aaron, was brought into the sanctuary; yet the bodies were burned without the camp. The priests ate the sin-offerings of the people, as typically bearing their iniquity; but they could not bear their own sin; and therefore they ate no part of any sin-offerings sacrificed for themselves, but the whole was carried forth out of the camp, as taken quite away by Christ the great Antitype.—*Scott.*
s ch. 1.; 8. 18-21; Ep. 5. 2, 25-27.
t ch. 4. 27-31; Is. 53. 10; He. 2. 17.
3 Aaron prepared the sin-offering of the people as his own; but it is not certain whether it was then burnt without the camp, or afterwards on the altar. It ought not to have been burnt at all, but eaten by him and his sons.
4 Or, *ordinance*, ver. 1, 3-10.
u ch. 2. 1, 2.
5 Heb. *filled his hand out of it.*
v Ex. 29. 38-42.
6 It is probable that from the first setting up of the altar, Moses had offered up the daily morning & evening sacrifice. 'Our accustomed devotion morning and evening, alone, and in our families, must not be omitted upon any pretence whatever, no, not when extraordinary services are to be performed; whatever is added, these must not be diminished.'—*Henry.*
w ch. iii.; 7. 11-18; Ro. 5. 1, 10; Ep. 2. 14-17; Co. 1. 20.
x ver. 10.
y ch. 7. 29-34.
z ch. 3. 14-17.
a ch. 7. 30-34; Ex. 29. 27, 28.
b Ge. 14. 18-20; Nu. 6. 23-27; De. 10. 8; 21. 5; 1 Ki. 8. 55; 1 Ch. 23. 13; 2 Ch. 6. 3; Ps. 72. 17; Mar. 10. 16; Lu. 24. 50; Ac. 3. 26; 2 Co. 13. 14; He. 7. 6, 7; 1 Pe. 3. 9.

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1 Blessing the people was a part of the priestly office, eminently typical of the Lord Jesus Christ, who intercedes for his people, & richly blesses them with all spiritual blessings, purchased by his blood, & treasured up in his inexhaustible fullness. The form of blessing by Aaron was in praying for them, pronouncing a blessing in the name of God, and encouraging them to hope for acceptance. We have an instance in Nu. 6. 23, 'The Lord bless thee & keep thee,' &c.
c Lu. 1. 21, 22; He. 9. 24-28.
d ver. 6; Nu. 14. 10; 16. 19, 42.
2 Having descended from the altar, which was raised above the rest of the court, Moses and Aaron entered into the tabernacle, and came out as from holding communion with God, and united in again blessing the people, and in token of the divine presence & approval of what had been done on this solemn occasion, the glory of the Lord descended and rested on the tabernacle, his typical dwelling place.
e Ge. 4. 3, 4; 15. 17; Ex. 3. 2; Ju. 6. 21; 13. 19, 20, 23; 1 Ki. 18. 38; 1 Ch. 21. 26; 2 Ch. 7. 1-3; Ps. 20. 3. *Marg.*
f Ge. 17. 3; 1 Ki. 18. 39; Ezr. 3. 11.
3 This was truly a cause of great joy & exultation. God thus declared that he accepted the sacrifice offered in place of the people; that the fire of his vengeance consumed the victim and let the believing sinner go free.

CHAP. X.

A.M.2514. B.C.1490

a Ex. 6. 23; 24. 1, 9; 28. 1.
b ch. 16. 12; Ex. 27. 3; 38. 3; Nu. 16. 6, 7, 16, 17, 46; He. 9. 4.
c Ex. 30. 1-9, 34-36; 31. 11; 37. 29; 40. 27; 1 Ki. 13. 1. 2; 2 Ch. 26. 16-20; Ps. 141. 2; Je. 44. 8. 15, 19-21; Lu. 1. 9-11; Re. 8. 3-5.
d ch. 9. 24; 16. 12; Nu. 16. 18, 46.
e Ex. 30. 9; De. 4. 2; 12. 32; 17. 3, Je. 7. 31; 19. 5; 32. 35.
f ch. 16. 1; Nu. 3. 3, 4; 16. 35; 26. 61; 1 Ch. 24. 2.
g Nu. 16. 32. 33, 49; 1 Sa. 6. 19; 1 Ch. 13. 10; 15. 13; Ac. 5. 5, 10; 1 Co. 10. 11.
h ch. 8. 35; 21. 6; 22. 9; Ex. 14. 4; 19. 22; 29. 43, 44; Nu. 20. 12; De. 32. 51; 1 Sa. 6. 20; 1 Ch. 15. 13; Ps. 89. 7; 119. 120; Is. 52. 11; Eze. 20. 41; He. 12. 28, 29.
i 1 Sa. 2. 30; Is. 49. 3; Eze. 28. 22; John 13. 31, 32; 14. 13; Ac. 5. 11-13; 2 Th. 1. 10; 1 Pe. 4. 17.
k Ge. 18. 25; 1 Sa. 3. 18; Job 1. 20, 21; 2. 10; Ps. 39. 9; 46. 10; Is. 39. 8; Mat. 10. 37.
l Ex. 6. 18, 22; Nu. 3. 19; 1 Ch. 6. 2.
m Lu. 7. 12; Ac. 5. 6, 10; 8. 2.
n ch. 13. 45; 21. 1-15; Nu. 5. 18; 6. 6, 7; 14. 6; De. 33. 9; Je. 7. 29; Eze. 24. 16, 17; Mi. 1. 16.
o Nu. 16. 22, 41-47; Jos. 7. 1, 11; 22. 18, 20; 2 Sa. 24. 1, 15-17.
p ch. 21. 12; Mat. 8. 21, 22; Lu. 9. 60.
q ch. 8. 12, 30; Ex. 28. 41; 30. 30; 40. 13-15; Ac. 10. 38; 2 Co. 1. 21.

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8 ¶ And the LORD spake unto Aaron, saying,

9 Do [r]not drink wine nor strong drink,[1] thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: [s]*it shall be* a statute for ever throughout your generations:

10 And that ye may [t]put difference between holy and unholy, and between unclean and clean;

11 And [u]that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.

12 ¶ And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, [v]Take the meat-offering that remaineth of the offerings of the LORD made by fire, and eat it without leaven beside the altar: [w]for it *is* most holy.

13 And ye shall eat it in the holy place, because it *is* thy due, and thy sons' due, of the sacrifices of the LORD made by fire: for so I am commanded.

14 And [x]the wave-breast and heave-shoulder shall ye eat in a clean place;[2] thou, and thy sons, and thy daughters with thee: for *they be* thy due, and thy sons' due, *which* are given out of the sacrifices of peace-offerings of the children of Israel.

15 The heave-shoulder and the wave-breast shall they bring, with the offerings made by fire of the fat, to wave *it for* a wave-offering before the LORD; and it shall be thine, and thy sons with thee, by a statute for ever; as the LORD hath commanded.

16 ¶ And Moses diligently sought the [y]goat of the sin-offering, and, behold, it was burnt:[3] and he was [z]angry with Eleazar and Ithamar, the sons of Aaron *which were* left *alive*, saying,

17 Wherefore have ye not eaten the sin-offering in the holy place, seeing it *is* most holy, and *God* hath given it you to[a] bear the iniquity of the congregation, to make atonement for them before the LORD?

18 Behold, [b]the blood of it was not brought in within the holy *place:* ye should indeed have eaten it in the holy *place*, [c]as I commanded.

19 And Aaron said unto Moses, Behold, [d]this day have they offered their sin-offering and their burnt-offering before the LORD; and such things have befallen me:[1] and *if* I had eaten the sin-offering to-day, [e]should it have been accepted in the sight of the LORD?

20 And when Moses heard that, [f]he was content.

CHAPTER XI.

What beasts may, 1—3, *and what may not be eaten,* 4—8. *What fishes,* 9—12. *What fowls,* 13—28. *The creeping things which are unclean,* 29—47.

AND the LORD spake unto Moses and to Aaron, saying unto them,

2 Speak unto the children of Israel, saying, [a]These *are* the beasts which ye shall eat among all the beasts that *are* on the earth.

3 Whatsoever [b]parteth the hoof, and is cloven-footed, *and* [c]cheweth the cud, among the beasts, that shall ye eat.

4 Nevertheless, these shall ye not eat of them that chew the cud, or of them that divide the hoof: *as* the camel, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.[2]

5 And [d]the coney, because he cheweth the cud, [e]but divideth not the hoof; he *is* unclean unto you.

6 And the [f]hare, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

7 And the [g]swine, though he divide the hoof, and be cloven-footed, yet he cheweth not the cud; he *is* unclean to you.

8 Of their flesh shall ye not eat, and their carcase shall ye not touch; [h]they *are* unclean to you.

9 ¶ These shall ye eat of all that *are* in the waters: [i]whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat.

10 And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which *is* in the waters, [k]they *shall be* an abomination unto you:

11 They shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcases in abomination.

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[r] Nu.6.3,20; Pr.31.4, 5; Is.28.7; Je.35.5,6; Eze.44.21; Lu.1.15; Ep.5.18; 1Ti.3.3,8; 5.23; Tit. 1.7.

1 This prohibition, so immediately following the death of Nadab & Abihu, it is supposed that they had committed their rash act when heated with wine. This prohibition was given also that their judgment might be clear & sound, to determine aright in the matters affecting the holy service of God. 'It concerns the Lord's ministers to put a difference between holy and unholy, both things & persons, that they may separate *between the precious and the vile*, Je. 15. 9-2. That they might be able to *teach the people*, ver. 11, for that was a part of the priest's work, De. 33. 10, and those that are addicted to drunkenness, are very unfit to teach God's statutes, both because they that live after the flesh, can have no experimental acquaintance with the things of the Spirit, and because such teachers pull down with one hand what they build up with the other.'

[s] ch. 3. 17.

[t] ch. 11.47; 20.25; Je. 15. 19; Eze. 22. 26; 44. 23; Tit. 1. 15; 1 Pe. 1. 14-16.

[u] De. 24. 8; 33. 10; 2 Ch.17.9;30. 22; Ne. 8.2,8; 9.13,14; Je. 2. 8; 18. 18; Mal. 2. 7; Mat. 28. 20; Ac. 20. 27, 1 Th. 4. 2.

[v] ch.ii., 6.15-18; 7. 9; 21.22; Ex.29.2; Nu. 18. 9, 10; Eze. 44. 29.

[w] ch. 21. 22.

[x] ch. 7. 29-34; 9. 21; Ex. 29. 24-28; Nu. 18. 11; John 4. 34.

2 The meat-offering, as most holy, must be eaten by the priests, or the sons of the priests in the holy place; but the portion allotted to them of the peace-offerings might be eaten in any clean place with their families.

[y] ch. 6. 26, 30; 9. 3, 15.

3 The goat here spoken of was a sin-offering for the people, ch. 9. 15. It ought to have been eaten by the priests and the remaining flesh to have been consumed in the same manner as the remaining flesh of the other sacrifices. In the confusion, probably arising from the death of Nadab & Abihu, it seems to have been burnt without the camp, or upon the altar. Moses is therefore angry at this deviation from the divine precept. He therefore expostulates, not with Aaron, already borne down by distress, but with his two sons, Eleazar and Ithamar, who by eating the sin-offering were typically to bear and take away the sin of the people.

[z] Ex. 32. 19-22, Nu. 12. 3; Mat. 5. 22; Mar. 3. 5; 10.14; Ep. 4. 26.

[a] ch.16.22;22.16; Ex. 28. 38, 43; Nu. 18.1; Is.53 11; Eze.4.4-6; 18.19,20; He.9. 28; 1 Pe. 2. 24.

[b] ch 6. 30.

[c] ch. 6. 26.

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[d] ch. 9. 8, 12.

1 Though Eleazar and Ithamar were addressed, Aaron alone replied; conscious perhaps that the sin-offering had been burnt by his directions, or that he had not been sufficiently careful that it should be rightly disposed of. He acknowledged that, in this respect, the rule had not been exactly observed: but he intimated that, in other things, his surviving sons had been very attentive to their duty, & had offered the sin-offering and burnt-offering for the people (for so he seems to mean) with much circumspection. Indeed, the deviation which had been made, was by no means the effect of a presumptuous disregard to the divine command; and such things had befallen him, that he could not have eaten the sacred feast with calmness & cheerfulness, though he had submitted to the will of God in the awful dispensation. In such a state of mind he could not suppose his service would have been accepted.

[e] De.12.7;26.14; 1Sa. 1.7,8; Ho. 9. 4; Mal. 13; Ph. 4. 4.

[f] 2Ch.30.18-20; Mat. 12. 3-7, 20.

CHAP. XI.

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[a] De. 14. 3-8; Eze.4. 14; Da.1.8; Mat. 15. 11; Mar. 7. 15-19; Ro. 14. 2, 3, 14, 15; 1 Ti. 4. 4-6; He.13 9.

[b] Ps.1.1; Pr.9.6; 2Co. 6. 17.

[c] De. 6. 6, 7; Ps.1.2; Pr.2.1,2,10; Ac. 17. 11; 1 Ti. 4. 15.

2 The command in this and the succeeding chapters, down to the 22d inclusive, addressed not only to Moses but to Aaron, as relating to things now committed to his charge, respecting the various kinds of unclean animals, persons, relations, or things. Every creature of God, as pronounced at the creation, is good. Yet the distinction of clean and unclean was very early made. The laws respecting it served many important purposes; they served as a trial of obedience; to teach self-denial and restraint; to keep the Israelites from mingling in the idolatrous practices and superstitions of the heathen; to cultivate holiness in their enjoyments and society, and to cherish those dispositions and habits that were gentle, pure, and useful.

[d] Ps. 104. 18; Pr.30. 26.

[e] Job 36. 14; Mat. 7. 26; Ro.2. 18-24; Ph. 3. 18, 19; 2 Ti. 3. 5; Tit. 1. 16.

[f] Re. 21. 8.

[g] Is. 65. 4; 66. 3, 17; Mat. 7. 6; Lu. 8.33; 15.15: 2 Pe.2.18-22.

[h] ch. 5.2; Is. 52. 11; Ho.9.3; Mar.7.2,15, 18; Ac.10. 11-15, 28; 15.29; Ro.14. 14-17, 21; 1 Co.8.8; 2Co.6. 17; Co. 2. 16, 21-23; He. 9. 10.

[i] De. 14. 9, 10.

[k] ch.7. 18; De. 14. 3; Ps. 139. 21. 22; Pr. 13.20; 29.27; Re. 21. 8.

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12 Whatsoever hath no fins nor scales in the waters, that *shall be* an abomination unto you.

13 ¶ And these *are they which* ye shall have in abomination among the fowls; they shall not be eaten, they *are* an abomination: [l]the eagle, and the ossifrage, and the osprey,

14 And the vulture, and the kite after his kind;

15 Every [m]raven after his kind;

16 And [n]the owl, and the night-hawk, and the cuckoo, and the hawk after his kind,

17 And the little owl, and the cormorant, and the great owl,

18 And the swan, and the pelican, and the gier-eagle,

19 And the stork, the heron after her kind, and the lapwing, and the bat.

20 All fowls that [o]creep, going upon *all* four, *shall be* an abomination unto you.

21 Yet these may ye eat, of every flying creeping thing that goeth upon *all* four, which have legs above their feet, to leap withal upon the earth;

22 *Even* these of them ye may eat; the[p] locust after his kind,[1] and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind.

23 But all *other* flying creeping things, which have four feet, *shall be* an abomination unto you.

24 And for these ye shall be unclean: whosoever [q]toucheth the carcase of them shall be unclean until the even.

25 And whosoever beareth *ought* of the carcase of them shall [r]wash his clothes, and be unclean until the even.

26 *The carcases* of every beast which divideth the hoof, and *is* not cloven-footed, nor cheweth the cud, *are* unclean unto you: every one that toucheth them shall be unclean.

27 And whatsoever goeth upon his paws, among all manner of beasts that go on *all* four, those *are* unclean unto you: whoso toucheth their carcase shall be unclean until the even.

28 And he that beareth the carcase of them shall wash his clothes, and be unclean until the even: they *are* unclean unto you.

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l De. 14. 12-20; Job 39. 27-30; Je. 4. 13; 48.40; La.4.19; Ha. 1.8; Mat.24.28; Ro. 3. 13-17.

m Ge. 8.7; 1Ki. 17.4, 6; Pr.30.17; Lu.12. 24.

n Ps.102.6, Is.13.21, 22;34.11-15;John 3. 19-21; Ep.4.18,19;5. 7-11;1Th.5.5-7; Re. 18. 2.

o Mat. 6.24; Phil. 3. 18, 19; 1 John 2. 15-17; Jude 10, 19.

p Mat. 3.4; Mar.1.6.

1 Or, 'all creatures of this kind, which are so many species of locusts.' 'Insects, reptiles, and worms, are generally prohibited; but a previous exception is here made in favour of those insects, which besides four walking legs, have also two longer springing legs, *(pedes saltatorii)*, and which, under the name of "locusts," are declared clean. Those particularly enumerated seem to indicate the four leading genera of the locust family, of which the domestic cricket, the mole cricket, the green grasshopper & the locust, may be taken as representatives. . . The vast swarms of the migratory locusts which occasionally lay waste the oriental plantations and fields, do themselves, in some measure, furnish an antidote to the evils they occasion. The Nomades, in particular, who look not beyond the day, and have little immediate interest in cultivation, witness their arrival without regret; and they, as well as the poor inhabitants of villages & towns, collect them in great quantities, not only for their own eating, but for sale in the bazaars; for these insects are highly relished by all classes of people. In some towns there are shops exclusively for the sale of locusts. They are so prepared as to be kept for use a considerable time. There are different processes; but the most usual in Western Asia, is to throw them alive into a pot of boiling water, mixed with a good quantity of salt. After boiling a few minutes they are taken out, and the heads, feet, and wings being plucked off, the trunks are thoroughly dried in the sun and then stowed away in sacks. They are usually sold in this condition, & are either eaten without further preparation, or else are boiled, or stewed or fried in butter. They are very commonly mixed with butter, and so spread on thin cakes of bread, which we have previously described, & thus eaten, particularly at breakfast.—*Pict. Bible.*

q ver. 27,31; 1Co. 15. 33; 2 Co. 6. 17; Ep. 2. 1-3; 5. 11; He. 9. 26.

r ver.28,40; ch.14.8; 15.5; 16.28; Ex. 19. 10, 14; Nu. 19. 8,10, 19,21;31.24;Zec.13. 1; John 13.8; Ac.22. 16; He. 9.10; Re. 7. 14.

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s Ps.10.3; 17.14; Ha. 2.6;Lu.12.15;16.14; Co. 3.5; 2Ti. 3. 2-5.

t Is. 66. 17.

u ch. 6.28; 15.12; Ti. 2.14;3.5; 1John 1.7.

v ch. 14.45; 2Co.5.1-8, Phil. 3. 21.

1 Heb. *a gathering together of waters.*

w 1 Co. 15. 37.

x ch. 15. 5,7; Nu. 19. 11.

y ver.25;17.15; 22.8; De. 14.21; Is. 1.16; Eze. 4. 14; 36. 25; 44. 31; Zec. 13. 1; 1 Co.6.11; 1John 1.7.

2 A person might touch animals of the class considered unclean, when alive, but persons who touched them when dead, were thereby rendered unclean. The carcases of clean animals did not defile, except they died in any way by which the blood was not separated from them. The constant watchfulness against contracting defilement in any of these ways, and the necessity of constant purifications when it was contracted, pointed out very significantly the necessity of watching against sin, of repentance and sanctification by the Spirit of God, in the various temptations and pollutions of the world. The following is a very curious note from the Pict. Bible, which contains much that is interesting on the manners and customs and natural history of the East. 'The great inconvenience which the law connected with this & other defilements, necessarily obliged the Israelites to pay great attention to cleanliness, and this was probably what the laws on this subject had principally in view. The importance of regulations on such points is not so fully appreciated in this country as in the East, where all kinds of reptiles, many of them poisonous, find their way into the most private apartments, & conceal themselves in recesses, crevices, vessels, and boxes. The greatest caution must be observed in examining a box or vessel which had not very recently been disturbed, lest a scorpion or other noxious reptile might be concealed within it. On this subject, Michaelis observes, 'that this law was well calculated to prevent accidents from poisoning.' He gives instances of such accidents from toads, or rats, or mice. These observances must have been very burdensome; and we ought now, in this as well as other respects, highly to prize the liberty with which Christ has made us free. 'We ought as industriously to preserve our precious souls from the pollutions of sin, and as speedily to cleanse them when they are polluted, as they were to preserve and cleanse their bodies & household goods from those ceremonial pollutions.'—*Henry.*

29 ¶ These also *shall be* unclean unto you among the [s]creeping things that creep upon the earth; the weasel, and [t]the mouse, and the tortoise after his kind,

30 And the ferret, and the chameleon, and the lizard, and the snail, and the mole.

31 These *are* unclean to you among all that creep: whosoever doth touch them, when they be dead, shall be unclean until the even.

32 And upon whatsoever *any* of them, when they are dead, doth fall, it shall be unclean: whether *it be* any vessel of wood, or raiment, or skin, or sack, whatsoever vessel *it be* wherein *any* work is done, [u]it must be put into water, and it shall be unclean until the even; so it shall be cleansed.

33 And every earthen vessel whereinto *any* of them falleth, whatsoever *is* in it shall be unclean; and [v]ye shall break it.

34 Of all meat which may be eaten, *that* on which *such* water cometh shall be unclean; and all drink that may be drunk in every *such* vessel shall be unclean.

35 And every *thing* whereupon *any part* of their carcase falleth shall be unclean; *whether it be* oven, or ranges for pots, they shall be broken down: *for* they *are* unclean, and shall be unclean unto you.

36 Nevertheless a fountain or pit, *wherein*[1] *there is* plenty of water, shall be clean: but that which toucheth their carcase shall be unclean.

37 And if *any part* of their carcase fall upon any [w]sowing-seed which is to be sown, it *shall be* clean.

38 But if *any* water be put upon the seed, and *any part* of their carcase fall thereon, it *shall be* unclean unto you.

39 And if any beast of which ye may eat die; he that [x]toucheth the carcase thereof shall be unclean until the even.

40 And he that [y]eateth of the carcase of it shall wash his clothes, and be unclean[2] until the even: he also that beareth the carcase of it shall wash his clothes, and be unclean until the even.

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41 And every creeping thing that creepeth upon the earth *shall be* an abomination;[1] it shall not be eaten.

42 Whatsoever [z]goeth upon the belly, and whatsoever goeth upon *all* four, or whatsoever hath[2] more feet among all creeping things that creep upon the earth, them ye shall not eat; for they *are* an abomination.

43 Ye [a]shall not make yourselves[3] abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby.

44 For [b]I *am* the LORD your God: ye shall therefore sanctify yourselves, and [c]ye shall be holy; for I *am* holy:[4] neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.

45 For I *am* the LORD [d]that bringeth you up out of the land of Egypt, to be your God: ye shall therefore [e]be holy; for I *am* holy.

46 This *is* [f]the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth;

47 To [g]make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.

CHAPTER XII.

The purification of a woman after child-birth, 1—5. *Her offerings for her purifying,* 6—8.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, saying, [a]If a woman have conceived seed, and born a man-child: then she shall be unclean[5] seven days; [b]according to the days of the separation for her infirmity shall she be unclean.

3 And in the [c]eighth day the flesh of his foreskin shall be circumcised.[6]

4 And she shall then continue [d]in the blood of her purifying three and thirty days: she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled.

5 But if she bear a [e]maid-child, then she shall be unclean two weeks, as in her separation; and she shall continue in the blood of her purifying threescore and six days.

6 ¶ And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring [f]a lamb [1]of the first year for a burnt-offering, and a young pigeon, or a turtle-dove, for a sin-offering, unto the door of the tabernacle of the congregation, unto the priest:

7 Who shall offer it before the LORD, and [g]make an atonement[2] for her; and she shall [h]be cleansed from the issue of her blood. This *is* the law for her that hath born [i]a male or a female.

8 And if she[3] be not [k]able[4] to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt-offering, and the other for a sin-offering: and the priest shall [l]make an atonement for her, and she shall be clean.

CHAPTER XIII.

The laws and tokens whereby the priest is to be guided in discerning the leprosy, 1—59.

AND the LORD spake unto Moses and Aaron, saying,

2 When a man shall have in the skin of his flesh a rising,[b] [a]a scab, or bright spot, and it be in the skin of his flesh *like* [b]the plague of leprosy;[6] then [c]he shall be brought unto Aaron the priest, or unto one of his sons the priests.

3 And the priest [d]shall look on the plague in the skin of the flesh: and *when* the hair in the plague is turned white, and the plague in sight *be* [e]deeper than the skin of his flesh, *it is* a plague of leprosy: and the priest shall look on him, and [f]pronounce him unclean.

4 If the bright spot *be* white in the skin of his flesh, and in sight *be* not deeper than the skin, and the hair thereof be not turned white; then the priest shall [g]shut up *him that hath* the plague seven days.

5 And the priest shall look on him the seventh day: and, behold, *if* the plague in his sight be at a stay, *and* the plague spread not in the skin; then the priest shall shut him up seven days more.

6 And the priest shall look on him

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1 The serpent, by which the devil tempted Eve, was condemned to move on his belly, and to eat dust: and deceivers, liars, slanderers, and murderers, of every description, with all who hate God, and diffuse the poison of impiety among men, are in Scripture called the seed of the serpent, and the children of the devil, Ge. 3. 14, 15. Other reptiles aptly represent the earthly-minded & sensual; and probably this was the implied instruction of the prohibition. The word *abomination*, denotes an union of hatred and terror.

z Ge. 3. 14, 15; Is. 65. 25; Mic. 7. 17; Mat. 3. 7; 23. 33; John 8. 44; 2 Co. 11. 3, 13; Tit. 1. 12.

2 Heb. *doth multiply feet.*

a ver. 41, 42; ch. 20. 25.

3 Heb. *your souls.*

b Ex. 20. 2.

c ch. 10. 3; 19. 2; 20. 7, 26. Ex. 19. 6; De. 14. 2, 1 Sa. 6. 20; Ps. 99. 5, 9; Is. 6. 3-5; Am. 3. 3; Mat. 5. 48; 1. Pe. 1. 15, 16; 2. 9.

4 The reason here assigned for obeying all these commands is that 'God is holy.' And as He who had called them to his service is holy, so must they be holy in all manner of conversation.

d Ps. 105. 43-45.

e ver. 44; 1 Th. 4. 7.

f ch. 7. 37; 14. 54; 15. 32; Eze. 43. 12.

g ch. 10. 10; Eze. 44. 23; Mal. 3. 18; Ro. 14. 2, 3, 13-23.

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a Ge. 1. 28; 3. 16; Job 14. 4; 15. 14; Ps. 51. 5; Ro. 5. 12-19.

5 For one week the mother of a male child, and for a fortnight the mother of a female, was ceremonially unclean herself, and rendered all who touched her unclean; during the remainder of the terms here prescribed, the mother was secluded from sacred ordinances, but communicated no pollution to others. The time appointed for the female child was double; for by that sex sin first entered, but in Christ this stigma is removed.

b ch. 15. 19.

c Ge. 17. 12; Lu. 1. 59; 2. 21; John 7. 22, 23; Ro. 4. 11, 12, Ga. 3. 17; Ph. 3. 5; Co. 2. 11.

6 When the seven days were expired, and the touch of the mother no longer caused pollution, the male child was to be circumcised. This was enjoined to Abraham as the seal of the covenant made with him, Ge. xvii.; Ro. 4. 9-17; and it was also incorporated with the law, as distinguishing the worshippers of Jehovah from idolaters. It was significant of the purification of the heart, the 'putting away of the filth of the flesh,' & where there was not this circumcision of the heart in the spirit, the commandment profited nothing.

d ch. 15. 25-28.

e Ge. 3. 3; 1 Ti. 2. 14, 15.

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f ch. 1. 10; 5. 6-10; John 1. 29; 1 Pe. 1. 18, 19.

1 Heb. *a son of his year.*

g ch. 1. 4; 4. 20, 26, 31; Job 1. 5.

2 The sacrifices to be offered on this occasion, which is generally considered one of gratitude and rejoicing, were not peace-offerings, as might have been expected; but a burnt-offering, to express the solemn dedication of both mother and child to the service of God; & a sin-offering to make an atonement, because all our acts and all our services can be accepted only thro' the blood of atonement.

h ch. 15. 28-30.

i Ga. 3. 28.

3 Heb. *her hand find not sufficiency of a lamb.*

k ch. 5. 7; Lu. 2. 22, 24; 2 Co. 8. 9.

l ch. 4. 26.

CHAP. XIII.

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5 Or *swelling.*

a ch. 14. 56; De. 28. 27; Is. 3. 17.

b ch. 14. 3, 35; Ex. 4. 6, 7; Nu. 12. 10, 12; 2 Sa. 3. 29; 2 Ki. 5. 1, 27; 2 Ch. 26. 19-21; Is. 1. 6.

6 'When I was in the Holy Land,' says Maundrel, 'I saw several that laboured under the leprosy; particularly at *Sichem*, now Naplose, there were no less than ten, that came begging to us at one time. They had small buckets in their hands to receive the alms, their touch being still held infectious, or at least unclean. The distemper as I saw it on them, not only defiles the whole surface of the body with a foul scurf, but also deforms the joints of the body, particularly the wrists and ancles, making them swell with a gouty scrofulous substance, very lothesome to look on. I thought their legs like those of the old *battered horses*, often seen in drays in England. The whole distemper, indeed, was so noisome, that it might well pass for the utmost corruption of the human body on this side the grave. And certainly the inspired penman could not have found out a fitter emblem whereby to express the uncleanness and odiousness of vice.'

c De. 17. 8, 9; 24. 8; Mat. 8. 4; Mar. 1. 44; Lu. 5. 14; 17. 14.

d ver. 2; ch. 10. 10; Eze. 44. 23; Hag. 2. 11; Mal. 2. 7.

e 2 Ti. 2. 16, 17; 3. 13.

f Mat. 16. 19; 18. 17, 18; John 20. 23; 1 Co. 5. 4-6; 2 Th. 3. 14, 15; 1 Ti. 1. 20.

g De. 13. 14; 1 Ti. 5. 24.

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again the seventh day: and, behold, *if* the plague *be* somewhat dark, *and* the plague spread not in the skin, the priest shall [h]pronounce him clean; it *is but* [i]a scab: and he shall [k]wash his clothes, and be clean.

7 But if [l]the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again.

8 And *if* the priest see that, behold, the scab spreadeth in the skin; then the priest shall [m]pronounce him unclean:[1] it *is* a leprosy.

9 ¶ When the plague of leprosy is in a man, then he shall be brought unto the priest;

10 And the priest [n]shall see *him;* and, behold, *if* the rising *be* white in the skin, and it have turned the hair white, and *there be* quick[2] raw flesh[3] in the rising,

11 It *is* an old leprosy in the skin of his flesh: and the priest shall pronounce him unclean, and shall not shut him up; for he *is* unclean.

12 And if a leprosy break out abroad in the skin, and the leprosy [o]cover all the skin of *him that hath* the plague, from his head even to his foot, wheresoever the priest looketh;

13 Then the priest shall consider: and, behold, *if* the leprosy have covered all his flesh, he shall pronounce *him* clean *that hath* the plague; it is all turned white: he *is* clean.

14 But when [p]raw flesh appeareth in him, he shall be unclean.

15 And the priest shall see the raw flesh, and pronounce him to be unclean; *for* the raw flesh *is* unclean: it *is* a leprosy.

16 Or if the raw flesh [q]turn again, and be changed unto white, he shall come unto the priest;

17 And the priest shall see him: and, behold, *if* the plague be turned into white; then the priest shall pronounce *him* clean *that hath* the plague: he *is* clean.[4]

18 ¶ The flesh also, in which, *even* in the skin thereof, was [r]a bile, and is healed,

19 And in the place of the bile there be a white rising, or a bright spot, white, and somewhat reddish,[1] and it be shewed to the priest;

20 And if, when the priest seeth it, behold, it *be* [s]in sight lower than the skin, and the hair thereof be turned white, the priest shall pronounce him unclean: it *is* a plague of leprosy broken out of the bile.

21 But if the priest look on it, and, behold, *there be* no white hairs therein, and *if* it *be* not lower than the skin, but *be* somewhat dark; then the priest shall shut him up seven days.

22 And if it spread much abroad in the skin, then the priest shall pronounce him unclean: it *is* a plague.

23 But if the bright spot [t]stay in his place, *and* spread not, it *is* a burning bile; and the priest shall pronounce him clean.[2]

24 ¶ Or if there be *any* flesh, in the skin whereof *there is* a hot burning,[3] and the quick *flesh* that burneth have a white bright spot, somewhat reddish, or white;

25 Then the priest shall look upon it: and, behold, *if* the hair in the bright spot be [u]turned white, and it *be in* sight deeper than the skin, it *is* a leprosy broken out of the burning: wherefore the priest shall pronounce him unclean; it *is* the plague of leprosy.

26 But if the priest look on it, and, behold, *there be* no white hair in the bright spot, and it *be* no lower than the *other* skin, but *be* somewhat dark; [v]then the priest shall shut him up seven days.

27 And the priest shall look upon him the seventh day: *and* if it be spread much abroad in the skin, then the priest shall pronounce him unclean; [w]*it is* the plague of leprosy.

28 And if the bright spot stay in his place, *and* spread not in the skin, but it *be* somewhat dark; it *is* a rising of the burning, and the priest shall pronounce him clean: for it *is* an inflammation of the burning.

29 ¶ If a man or woman have a plague [x]upon the head or the beard;[4]

30 Then the priest shall see the plague: and, behold, if it *be* in sight deeper than the skin, and *there be* in it a yellow thin hair; then the priest

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h Is.11.3,4;42.3; Ro. 14. 1; Jude 22, 23.
i ver. 2; De. 32. 5; Ja. 3. 2.
k ch. 11.25,28,40; 14. 8; Ps. 19.12; Pr. 20. 9; John 13. 8-10; 2 Co.7.1; He.9.10;10. 22; 1 John 1. 7-9.
l ver. 27, 35, 36; Ps. 38.3; Is.1.5,6; Ro.6. 12-14; 2 Ti. 2.16,17.
m ver. 3: Mat. 15. 7, 8; Ac. 8.21; Phil.3. 18, 19; 2 Pe. 2. 19.

1 If the case were doubtful, the priest must shut up the person for a week or two, if needful. If then the disease appeared to be stopped, and no peculiar symptoms of leprosy were seen, it was concluded to be some other disorder, and the priest pronounced him clean; yet, having been considered as a leper, he must wash his clothes, before he went into society, or to the courts of the Lord. On the other hand, the spreading of the disease was proof it was a leprosy.

n ver.3,4; Nn.12.10-12; 2 Ki. 5. 27; 2Ch. 26. 20.

2 Heb. *the quickening of living flesh*, ver. 14, 15,24; Pr. 12.1; Am. 5.10; John 3. 19, 20; 7. 7.

3 That the partial lepers should be pronounced unclean, and the person totally covered with the disease clean, seems at first sight not a little strange; the reason probably was that the partial was contagious, the total not. In the latter the patient was covered with a white enamelled scurf, in the former there was a quick raw flesh in the risings which would naturally communicate the disease more readily than the hard dry scurf of the latter. See Dr Mead's Med. Sac.

o 1Ki.8.33; Job 40.4; 42.6; Is. 64.6; John 16. 8, 9; Ro. 7. 14; 1 John 1. 8-10.
p ver. 10.
q Ro. 7. 14-24; Ga.1. 14-16; Phil. 3, 6-8; 1 Ti. 1. 13-15.

4 The principal symptoms to be noted in these verses, (9-17) are 'the quick raw flesh in the tumour,' indicating a sharp, corrosive humour, breaking through the skin in a particular part. It was thus distinguished from a disorder, called indeed the leprosy, but of another nature, which freely broke out in a white scurf all over the body, but without the raw flesh. The former indicated an inveterate leprosy, and whenever it appeared rendered the person unclean; but the latter did not. 'As these are thus contrasted, the latter aptly represents that consciousness of sin which produces unreserved ingenuous confessions, and patience of reproof; and the former may perhaps denote the disposition of unhumbled sinners to resist conviction, & amidst the clearest evidence of criminality, to be angry with the mildest reproof.

r Ex. 9. 9; 15. 26; 2 Ki. 20. 7; Job 2. 7; Ps. 38.3-7; Is. 38.21.

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1 Here the priests are directed how to distinguish between any ordinary malady which might follow an old ulcer after it had been healed, and the leprosy breaking out on the spot. The word rendered 'reddish' probably signifies 'very shining', and seems distinguished from a dusky white, as a symptom of leprosy.

s ver. 3; Mat. 12.45; John5.14;2Pe.2.20.
t Ge. 38.26; 2 Sa. 12. 13; 2Ch. 19.2,3; Job 34.31,32;40.4,5; Pr. 28.13; Mat. 26.75; 2 Co. 2. 7; Ga. 6. 1; 1 Pe. 4. 2, 3.

2 In 1759, a violent leprosy broke out in the island of Barbadoes, where measures of the same sort here recommended were adopted. The patient was shut up seven days, at the end of which it was generally ascertained whether it was really leprosy, or only a coarser African itch. If it was supposed to be the latter, the spots were rubbed with *oleum tartari per deliquium*, after which they generally disappeared. If they remained, or returned soon, it was confirmed leprosy. In the island of Guadaloupe, on occasion of a leprosy raging there, the adoption of the same rules became necessary. But, after all, it is very doubtful whether the leprosy here spoken of was not of a peculiar kind. Scott observes, ver. 34-53, 'that this plague is expressly spoken of, as immediately inflicted by the hand of God; and it is very probable it was one method in which he rebuked the idolatry or iniquity which men committed in their houses, & the dishonest gain which they brought into them, when the magistrate did not detect and punish them.' And he adds, 'that there is not the most remote intimation in these laws, or any where in Scripture, that the disorder was at all infectious.'

3 Heb. *a burning of fire*, Is. 3. 24. This is supposed to state the case of such as had been hurt by fire; which would leave a scar, in which the leprosy might appear, and which was distinguished by the rules here laid down.

u ver. 4. 18-20.
v ver. 4, 5, 33.
w ver. 2.
x 1Ki. 12.28; Ps. 53. 4; Is.1.5; 5.20; 9.15; Mic. 3. 11; Mat. 6. 23; 13. 14, 15; John 16. 2, 3; Ac. 22. 3,4; 26. 9,10; 2Co. 4. 3,4; 2 Th. 2. 11, 12.

4 The priests were here taught to distinguish the leprosy among the hair on the head or beard, from other disorders which might resemble it. The yellow thin hair, instead of the white, was here the symptom of leprosy in connection with the marks before laid down, and the black hair of the contrary.

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shall pronounce him unclean: it *is* a dry [y]scall, *even* a leprosy upon the head or beard.

31 And if the priest look on the plague of the scall, and, behold, it *be* not in sight deeper than the skin, and *that there is* no black hair in it; then the priest shall shut up *him that hath* the plague of the scall seven days.

32 And in the seventh day the priest shall look on the plague: and, behold, *if* the scall spread not, and there be in it no [z]yellow hair, and the scall *be* not in sight deeper than the skin;

33 He shall be shaven, but the scall shall he not shave; and the priest shall shut up *him that hath* the scall seven days more.

34 And in [a]the seventh day the priest shall look on the scall: and, behold, *if* the scall [b]be not spread in the skin, nor *be* in sight deeper than the skin; then the priest shall pronounce him clean: [c]and he shall wash his clothes, and be clean.

35 But if the scall [d]spread much in the skin after his cleansing;

36 Then the priest shall look on him: and, behold, if the scall be spread in the skin, the priest shall not seek for yellow hair; he *is* unclean.

37 But if the scall be in his sight at a stay, and *that* there is black hair grown up therein; the scall is healed, he *is* clean: and the priest shall pronounce him clean.

38 ¶ If a man also or a woman have in the skin of their flesh bright spots, *even* white bright spots;

39 Then the priest shall look: and, behold, [e]*if* the bright spots in the skin of their flesh *be* darkish white; it *is* a freckled spot[1] *that* groweth in the skin: he *is* clean.

40 And the man whose hair[2] is fallen off his head, he *is* bald:[3] *yet is* he clean.

41 And he that hath his hair fallen off from the part of his head toward his face, he *is* forehead-bald: *yet is* he clean.

42 And if there be in the bald head, or bald forehead, a white reddish sore, it *is* a leprosy sprung up in his bald head, or his bald forehead.

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[y] ver. 34-37; ch. 14. 54.
[z] ver. 30; Mat. 23.5; Lu. 18.9-12; Ro. 2. 23.
[a] 1John4.1;Jude22; Re. 2. 2.
[b] ver. 23.
[c] ver. 6.
[d] ver.7,27; 2Ti.1.16, 17; 3. 13.
[e] Ec. 7.20; Ro. 7.22-25; Ja. 3. 2.

1 This is distinguished from the other leprosies by the term *bohak*, which imports brightness, but in a subordinate degree being a dull white spot. This disorder is not contagious, & did not render a person unclean, or make it necessary that he should be shut up. The Arabs call this disorder by the same name as the Hebrews, and its characters are precisely analogous to those here stated. This variety is strictly a cutaneous eruption. and rarely, if ever, affects the constitution. Forskal, in one of the notes to Niebuhr's Travels, gives an illustration of this sort of leprosy. He says, 'May 15,1763, I myself saw a case of bohak leprosy in a Jew at Mocha. The spots in this disease are of unequal size. They have no shining appearance, nor are they perceptibly elevated above the skin, and they do not change the colour of the hair. Their colour is an obscure white or somewhat reddish. The rest of the skin of this patient was blacker than that of the rest of the people of the country is in general; but the spots are not so white as the skin of an European when not sun burnt. The spots in this species of leprosy do not appear on the hands nor on the abdomen, but on the neck and face, not, however, on that part of the head where the hair grows very thick. They gradually spread, & continue sometimes only about two months, but in some cases, indeed, as long as two years, & then disappear by degrees of themselves. This disorder is neither infectious nor hereditary, nor does it occasion any inconvenience.' We thus see why it wasdeclared clean. Michaelis well remarks on this case, 'That all this should be found to hold at thedistance of 3500 years from the time of Moses, ought certainly to gain some credit for his laws, even with those who will not allow them to be of divine authority.'—*Pict. Bible.*

2 Heb. *head is pilled.*

3 The leprosy in the bald head is here distinguished from mere baldness. The word rendered '*reddish*,' here also means *very shining*. It is observable that he that was leprous in the head was pronounced '*utterly* unclean.' This denoted the great danger of bad principles.

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[f] Job 36. 14; Mat. 6. 23; 2Pe.2.1,2; 2John 8-10.
[g] Ge.37.29; Job1.20; Je. 3. 25; Joel 2. 13.
[h] Eze.24.17,22; Mic. 3. 7.
[i] Job 42.6; Is.6.5; 52. 11; 64. 6; La. 4. 15; Lu.5.8; 7.6,7; 17.12.
[k] Nu.5.2; 12.14,15; 2 Ki. 7. 3; 15.5; 2Ch. 26.21; La. 1.8; 1Co. 5.9-13; 2Th. 3.6,14; 1Ti. 6.5; He. 12.15, 16; Re.21.27; 22.15.
[l] Is. 3. 16-24; 59. 6; 64.6; Eze.16.16; Ho. 13.12; Ep. 4.22; Co. 3. 3; Jude 23.

1 Michaelis, with the assistance of the principal woollen manufacturer in Hanover, threw so much light on the subject, as far as relates to woollen, as may give some general ideas on the whole subject, and furnish a clue to further inquiries as it regards linen and leather. In his German translation of the Bible, he hazarded a conjecture, which was confirmed afterwards by the manufacturer in question, who told him that a disease in woollen cloth, similar to that here described, proceeds from the use of what is called *dead wool*, that is, the wool of sheep that have died by disease, not by the knife. If the disease has been of short duration, such wool is not altogether useless; but in a sheep that has long been diseased, it becomes extremely bad and looses the points. He also stated, that according to the established usage among honest manufacturers, it was unfair to manufacture dead wool into any article worn by man, because vermin are so apt to establish themselves in it, particularly when worn close to the body and warmed by it. Frauds were, however, sometimes committed with this wool, in being sold for good wool; in consequence of which the stuffs made with it not only became soon bare, but full of little depressions, and then of holes. We see such bare spots mentioned in the text, and we thus observe how the disease, as there described, might sometimes appear in the warp, and sometimes in the woof, according as the dead wool happened to be employed in the one or the other. The manufacturer whom Michaelis consulted, expressed a wish that there were some statute inflicting a punishment upon those who either sold dead wool, or knowingly manufactured it into human clothing.—*Pict. Bible.* This may denote the evil and danger of attempting compromises between good&evil, serving God and Mammon.

2 Heb. *work of.*

3 Heb. *vessel*, or *instrument.*

[m] ver. 2.
[n] ch.11.35; De. 7.25, 26; Is. 30.22; Ac.19. 19, 20.
[o] ch. 14. 44, 45.
[p] Eze.24.13; He.6.4-7; 2Pe. 1.9; 2.20-22.

43 Then the priest shall look upon it: and, behold, *if* the rising of the sore *be* white reddish in his bald head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh,

44 He is a leprous man, he *is* unclean: the priest shall pronounce him [f]utterly unclean; his plague *is* in his head.

45 And the leper in whom the plague *is*, [g]his clothes shall be rent, and his head bare, and he shall [h]put a covering upon his upper lip, and shall cry, [i]Unclean, unclean.

46 All the days wherein the plague *shall be* in him he shall be defiled; he *is* unclean: he shall dwell alone; [k]without the camp *shall* his habitation *be*.

47 ¶ The [l]garment[1] also that the plague of leprosy is in, *whether it be* a woollen garment or a linen garment,

48 Whether *it be* in the warp or woof, of linen, or of woollen, whether in a skin, or in any thing[2] made of skin;

49 And if the plague be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any thing[3] of skin; [m]it *is* a plague of leprosy, and shall be shewed unto the priest.

50 And the priest shall look upon the plague, and shut up *it that hath* the plague seven days.

51 And he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the warp, or in the woof, or in a skin, *or* in any work that is made of skin, the plague *is* a fretting leprosy; *it* is unclean.

52 He shall therefore [n]burn that garment, whether warp or woof, in woollen or in linen, or any thing of skin, wherein the plague is: for it *is* a [o]fretting leprosy; it shall be burnt in the fire.

53 And if the priest shall look, and, behold, the plague be not spread in the garment, either in the warp, or in the woof, or in any thing of skin;

54 Then the priest shall command that they wash *the thing* wherein the plague *is*, and he shall shut it up seven days more.

55 And the priest shall look on the plague, [p]after that it is washed; and, behold, *if* the plague have not changed

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his colour, and the plague be not spread, it *is* unclean; thou shalt burn it in the fire: it *is* fret inward, *whether* it[1] *be* bare within or without.

56 And if the priest look, and, behold, the plague *be* somewhat dark after the washing of it; then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof.

57 And if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin, it *is* a spreading *plague:* thou [q]shalt burn that wherein the plague *is* with fire.

58 And the garment, either warp or woof, or whatsoever thing of skin *it be,* which thou shalt wash, if the plague be departed from them, then it shall be[r] washed the second time, and shall be clean.

59 This *is* the law of the plague of leprosy in a garment of woollen or linen, either in the warp or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.

CHAPTER XIV.

The rites and sacrifices in cleansing of the leper, 2—32. *The signs of leprosy in a house,* 33—47. *The cleansing of that house,* 48—57.

AND the LORD spake unto Moses, saying,

2 This shall be [a]the law of the leper[2] in[b] the day of his cleansing: [c]he shall be brought unto the priest.

3 And the priest shall go forth [d]out of the camp: and the priest shall look, and, behold, *if* the plague of leprosy be[e] healed in the leper;

4 Then shall the priest command to take for him that is to be cleansed two[f] [3]birds[4] alive *and* clean, and [g]cedar-wood,[5] and [h]scarlet, and [i]hyssop.

5 And the priest shall command that one of the birds be killed in an [k]earthen vessel over running water.

6 As for [l]the living bird, he shall take it, and the cedar-wood, and the scarlet, and the hyssop, and shall [m]dip them and the living bird in the blood of the bird *that was* killed over the running water:

7 And he shall [n]sprinkle upon him that is to be cleansed from the leprosy seven[o] times, and shall [p]pronounce him clean, and shall [q]let the living bird loose into the open field.[1]

8 And he that is to be cleansed shall [r]wash his clothes, and shave off all his hair, and [s]wash himself in water, that he may be clean; and after that he shall come into the camp, and shall tarry abroad out of his tent [t]seven days.

9 But it shall be on the seventh day, that he shall [u]shave all his hair off his head, and his beard, and his eye-brows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean.[2]

10 And on the [v]eighth day he shall [w]take two [x]he-lambs without blemish, and one [y]ewe-lamb[3] of the first year without blemish, and [z]three tenth-deals of fine flour *for* [a]a meat-offering, mingled with oil, and one [b]log of oil;

11 And the priest that maketh *him* clean shall [c]present the man that is to be made clean, and those things, before the LORD, *at* the door of the tabernacle of the congregation.

12 And the priest shall take one he-lamb, and offer him for [d]a trespass-offering, and the log of oil, and [e]wave them *for* a wave-offering before the LORD.

13 And he shall slay the lamb [f]in the place where he shall kill the sin-offering and the burnt-offering,[4] in the holy place: for [g]as the sin-offering *is* the priest's, *so is* the trespass-offering: [h]it *is* most holy.

14 And the priest shall take *some* of the blood of the trespass-offering, and the priest shall put *it* [i]upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot.

15 And the priest shall take *some* of the log of [k]oil, and pour *it* into the palm of his own left hand:

16 And the priest shall dip his right finger in the oil that *is* in his left hand, and shall sprinkle of the oil with his finger seven times [l]before the LORD.

17 And of the rest of the oil that *is* in his hand shall the priest put [m]upon the tip of the right ear of him that is to be cleansed, and upon the thumb of

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1 Heb. *it* be *bald in the head thereof, or in the forehead thereof.*
q Is.33.14; Mat.22.7; 25. 41; Re. 21. 8.27.
r 2 Ki.5.10,14; Ps.51. 2; 2Co.7.1; 12.8; He. 9. 10; Re. 1.5; 7.14.

CHAP. XIV.

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a ver. 54-57; ch. 13. 59.
2 No means are appointed for healing the leper; the *cleansing* here mentionedbeingno other than his *ceremonial purification,* previously to his readmission to sacred ordinances & to society, when the Lord had been pleased to remove the plague.
b Nu. 6. 9.
c Mat.8.2-4; Mar.1. 40-44; Lu. 5. 12-14; 17. 14.
d ch. 13. 46.
e Ex. 15 26; 2Ki.5.3, 7, 8, 14; Job 5. 18; Mat.10.8; 11.5; Lu. 4.27; 7.22; 17.15-19; 1 Co. 6. 9-11.
f ch. 1. 14; 5.7; 12. 8.
3 Or, *sparrows.*
4 Jerome, and many succeeding interpreters, render the word *zippor'im,* used in the law, (Le. 14. 4.) *sparrows.* But it is evident from an attentive perusal of the fourth verse, that it signifies birds in general. 'Then shall the priest command to take for him that is to be cleansed, two birds alive and clean.' Now, if the sparrow was a clean bird, there could be no use in commanding a clean one to be taken; but if it was unclean by law, then it could not be called clean. The term here must therefore signify birds in general, of which some were ceremonially clean, and some unclean; which rendered the specification in the command proper and necessary. From the terms of the law, it appears that any species of cleanbirds might be taken on such occasions, domestic or wild; provided only they were clean, & the use of them conceded by the law of Moses to the people.—*Paxton's Illustrations.*
g ver. 6, 49-52; Nu. 19. 6.
5 The writer in the Pictorial Bible, says, 'The tree which is now called the "cedar of Lebanon," cannot be the individual so often alluded to in Holy Writ, since its timber has but little fragrance, & is not superior to the worst kind of deal in compactness. It is supposed to have been a species of junipertree, which is at once odoriferous, and valuable for its texture.
h He. 9. 19.
i Ex. 12. 22; Nu. 19. 18; Ps. 51. 7.
k Nu. 5.17; 2Co. 4.7; 5.1; 13. 4; He. 2.14.
l John 14. 19; Ro. 4. 25; 5. 10; Phil. 2. 9-11; He. 1.3; Re.1. 18.
m ver. 51-53; Zec. 13. 1; Re. 1. 5.
n Nu. 19. 18, 19; Is. 52. 15; Eze. 36. 25; John 19. 34; He. 9. 13, 19; 10. 22; 12.24; 1Pe.1.2; 1John 5.6.
o ver. 51; ch. 4.6,17; 8. 11; 16.14,19; 2Ki. 5. 10,14; Ps. 51. 2,7; Ep. 5. 26, 27.
p ch. 13. 13, 17.

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q ch.16.22; Da.9.24; Mic.7.19; He.9.26.
1 Heb. *upon the face of the field.*
r ch. 11. 25; 13.6; 15. 5-8; Ex. 19. 10, 14; Nu. 8. 7; Re. 7. 14.
s ch. 8. 6; 1Pe. 3.21; Re. 1. 5, 6.
t ch. 8. 33-35; 13. 5.
u Nu. 6. 9; 8. 7.
2 The healed leper, who was about to cleanse himself from ceremonial pollution, was required to wash his clothes, and, after 'shaving off *all his hair,*' to wash his body also. Then he was admitted into the camp; but it is supposed he was obliged there to lodge in some hut, apart from his family and all society, during seven days; & then having again shaved, and washed his clothes & his body, he was restored, as clean, to his family and the congregation of God. Thus the penitent, having in private conference with the ministers of Christ, and in the secret exercises of faith and prayer, got some comfortable hope of acceptance, proceeds to put away all the remainder of his sins; and seriously to prepare himself for a more solemn profession of his faith, in the public ordinances of the gospel, and in communion with the Lord's people.
v ver. 23; ch. 9.1; 15. 13, 14.
w Mat. 8. 4; Mar. 1. 44; Lu. 5. 14
x ch.1.10; John1.29; 1 Pe. 1. 19.
y ch. 4. 32; Nu. 6.14.
3 Heb. *the daughter of her year.*
z ch. 23. 13; Ex. 29. 40; Nu. 15.9; 28.20.
a ch. 2. 1; Nu. 15. 4-15; John 6. 33, 51.
b ver. 12, 15, 21, 24.
c ch. 8.3; Ex.29.1-4; Nu. 8. 6-11, 21.
d ch. 5. 2,3,6,7,18,19; 6. 6; Is. 53. 10.
e ch. 7. 30; 8. 27-29; Ex. 29. 24.
f ch. 1. 5, 11; 4. 4, 24.
4 A trespass-offering, a sin-offering, and a burnt-offering, must be presented by him; perhaps the trespass-offering for thedeviations from the prescribed rules, which might have been fallen into during his leprosy; the sin-offering for the offence which exposed him to this plague; and the burnt-offering as a renewed dedication of himself to the Lord. *Peace-offerings* might indeed afterwards be accepted as voluntary oblations, but they did not suit a leper's condition, till fully restored to communion with the people of God. Meat-offerings for each of these sacrifices were also required, & a small quantity of oil, the emblem of the sanctifying Spirit. A log was about three quarters of a pint.—*Scott.*
g ch. 7. 7; 10. 17.
h ch. 2. 3; 7.6; 21.22.
i ch. 8. 23,24; Ex.29. 20; Is. 1.5; Ro.6.13, 19; 12.1; 1Co.6.20; 2 Co.7.1; Phil.1.20; 1 Pe.1.14,15; 2.5,9,10; Re. 1. 5, 6.
k Ps. 45. 7; John 3. 34; 1 John 2. 20.
l ch. 4. 6, 17; Lu. 17. 18; 1 Co. 10. 31.
m ch. 8. 30; Ex. 29. 20, 21; Eze. 36. 27; John 1. 16; Tit.3.3-6; 1 Pe. 1. 2.

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his right hand, and upon the great toe of his right foot, upon the blood of the trespass-offering.

18 And [n]the remnant of the oil[1] that *is* in the priest's hand he shall pour upon the head of him that is to be cleansed: and the priest shall make [o]an atonement for him before the LORD.

19 And the priest shall offer [p]the sin-offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt-offering.

20 And the priest shall [q]offer the burnt-offering and the meat-offering upon the altar: and the priest shall make an atonement for him, and he shall be clean.[2]

21 And if he *be* [r]poor, and cannot[3] get so much; then he shall take one[s] lamb *for* a trespass-offering to be waved,[4] to make an atonement for him, and one tenth-deal of fine flour mingled with oil for a meat-offering, and a log of oil;

22 And two turtle doves,[5] or two young pigeons, such as he is able to get; and the one shall be a sin-offering, and the other a burnt-offering.

23 And he shall bring them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the congregation, before the LORD.

24 And [t]the priest shall take the lamb of the trespass-offering, and the log of oil, and the priest shall wave them *for* a wave-offering before the LORD.

25 And he shall kill the lamb of the trespass-offering, and the priest shall take *some* of the blood of [u]the trespass-offering, and put *it* upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot.

26 And the priest shall pour of the oil into the palm of his own left hand.

27 And the priest shall sprinkle with his right finger *some* of the oil that *is* in his left hand, seven times before the LORD.

28 And the priest shall put of the oil that *is* in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass-offering.

29 And the rest of the oil that *is* in the priest's hand he shall put upon the head of him that is to be cleansed, to [v]make an atonement for him before the LORD.

30 And he shall offer the [w]one of the turtle doves, or of the young pigeons, such as he can get;

31 *Even* such as he is able to get, the one *for* a sin-offering, and the other *for* a burnt-offering, with the meat-offering: and the priest shall make an atonement for him that is to be cleansed before the LORD.

32 This *is* [x]the law *of him* in whom *is* the plague of leprosy, [y]whose hand is not able to get *that which pertaineth* to his cleansing.[1]

33 ¶ And the LORD spake unto Moses and unto Aaron, saying,

34 When [z]ye be come into the land of Canaan, [a]which I give to you for a possession, and [b]I put the plague of leprosy in a house[2] of the land of your possession;

35 And he that owneth the house shall come and tell the priest, saying, It seemeth to me *there is* as it were [c]a plague in the house:

36 Then the priest shall command that they empty[3] the house, before the priest go *into it* to see the plague, that all that *is* in the house [d]be not made unclean;[4] and afterward the priest shall go in to see the house.

37 And he shall look on the plague: and, behold, *if* the plague *be* in the walls of the house [e]with hollow strakes, greenish or reddish, which in sight *are* lower than the wall;

38 Then the priest shall go out of the house to the door of the house, and shut up the house seven days.

39 And the priest shall come again the seventh day, and shall look: and, behold, *if* the plague be [f]spread in the walls of the house;

40 Then the priest shall command that they [g]take away the stones in which the plague *is*, and they shall cast them into an unclean place without the city.

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n ch.8.12; Ex.29.7;2 Co. 1. 21, 22; Ep. 1. 17, 18.

1 'The blood,' says Patrick, 'seems to have been a token of forgiveness, the oil, of healing,' Ps. 103. 3, 'who forgiveth all thine iniquities, who healeth all thy diseases.' Forgiveness is procured through the blood of Christ, but it must be applied by the Spirit of God, both to pacify and purify the conscience. The one is an inseparable attendant of the other. 'Being justified by faith, we have peace with God, thro' our Lord Jesus Christ.'

o ch. 4. 26, 31; 5. 16.

p ver. 12. ch. 12. 6-8; Ro.8 3; 2 Co. 5. 21.

q ver. 10. Ep. 5. 2.

2 The ceremonies, observed on this occasion, are exceedingly similar to those used in consecrating the priests. The principal difference was, that *common* oil was sprinkled seven times before the Lord, and put over the blood on the right ear, the thumb, and the great toe of the leper, & also poured on his head; whereas, the *holy anointing* oil was sprinkled with the blood on the garments of the priests, and poured only on the head of the high priest. But, in the former case, the blood was that of a *sin-offering*, taking away the guilt of crimes, in which the members of the body had been instruments, and thus, typically preparing them *in general* for the Lord's service; in the latter, it was the blood of 'the ram of consecration,' by which the priests were set apart to their *special* service. This similarity was very instructive. For every true penitent is, through Christ, a spiritual priest; and no priest except the Saviour himself, was ever any better than a cleansed leper.—*Scott.*

r ch.1.14;5.7; 12. 8; 1 Sa. 2. 8; Job 34. 19; Pr.17.5; 22.2; Lu.6. 20;21.2-4;2 Co. 8. 9, 12; Jam. 2. 5, 6.

3 Heb. *his hand reach not.*

s ver. 10.

4 Heb. *for a waving.*

5 The turtle or ring dove is particularly defenceless and exposed to rapine and violence. The dove has been universally allowed to be one of the most beautiful objects in nature. To the showy whiteness of wings and the golden hues that adorn her neck the psalmist alludes in the most elegant strains, Ps. 68.13. Her manners are as engaging as her form is elegant and her plumage rich and beautiful. She is the chosen emblem of simplicity, gentleness, chastity, and feminine timidity: and for this reason as well as from their abounding in the east they were probably chosen as offerings by Jehovah.

t ver. 10-13.

u ver.14-20; Ps.40. 6; Ec. 5. 1.

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v ver. 18, 20; Ex. 30. 15,16; John 17. 19; 1 John 2. 1, 2; 5. 6.

w ver.22; ch. 12.8; 15. 14, 15; Lu.2.24; Ro. 8. 3.

x ver.2,54-57; ch.13. 59.

y ver. 10. 21, Ps. 72. 12-14; 136. 23; 1 Co. 1. 27, 28.

1 Not one ceremony was omitted in the poor man's cleansing, though the sacrifices were cheaper. Even in this case, one lamb was absolutely necessary; which may intimate, that no sinner could ever have been saved, had it not been for 'the Lamb that was slain, and hath redeemed us to God with his blood.' It is remarkable that the priest, in putting the oil upon the head of him that was to be cleansed, is said to 'make an atonement for him;' which may imply, that the work of the Spirit seals our interest in the great atonement, as well as enables us to apply it.—*Scott.*

z ch.23.10; 25. 2; Nu. 35.10; De.12.1,8;19. 1; 26. 1; 27. 3.

a Ge.12.7; 13. 17; 17. 8; Nu.32.32, De. 12. 9,10;32.49; Jos.13.1.

b Ex.15.26; De.7.15; 1 Sa. 2. 6; Is. 45. 7; Am. 3. 6; Mic. 6.9.

2 Some have thought the leprosy in the house was typical of the idolatry of the Jewish church, which did strangely cleave to it; for tho' some of the reforming kings took away the infected stones, yet still it broke out again, till by the captivity of Babylon, God took down the house, and carried it to an unclean land; and that proved an effectual cure of their inclination to idols & idolatrous worships. A place and a name in the visible church will not secure wicked people from God's judgments. The 'holy land' was no security from the leprosy.—*Henry.*

c De. 7. 26; Jos.7.21; 1 Sa. 3. 12-14; 1 Ki. 13.34; Ps.91.10; Pr. 3. 33; Zec. 5. 4.

3 Or, *prepare.*

d 1 Co. 15. 33; 2 Ti.2. 17,18; He.12.15; Re. 18. 4.

4 Or, 'for not any thing which is in the house shall be unclean.' Geddes contends, that the last part of this verse has been misunderstood both by ancient and modern translators. For how could the priest's going into the house make anything in it unclean? The meaning is, that altho' the walls of the house might be infected, yet its contents were not for that defiled. These were therefore ordered to be brought out previously to the priest going in, that the bare walls might be more accurately examined, & from the appearance a proper judgment formed. —*Boothroyd.*

e ch. 13. 3, 19, 20, 42, 49.

f ch. 13. 7,8,22,27,36, 51.

g Ps. 101. 5, 7, 8; Pr. 22. 10; 25. 4, 5; Is.1. 25, 26; Mat. 18. 17; John 15. 2; 1 Co. 5. 5. 6, 13; Tit. 3. 10; 2 John 10,11; Re.2.2, 6, 14-16, 20.

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41 And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off without the city [h]into an unclean place.

42 And [i]they shall take other stones, and put *them* in the place of those stones; and he shall take other mortar, and shall plaster the house.

43 And if [k]the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plastered;

44 Then the priest shall come and look, and, behold, *if* the plague be spread in the house, it *is* [l]a fretting leprosy in the house; it *is* unclean.[1]

45 And he shall [m]break down the house, the stones of it, and the timber thereof, and all the mortar of the house; and he shall carry *them* forth out of the city [n]into an unclean place.

46 Moreover, he that goeth into the house all the while that it is shut up shall[o] be unclean until the even.

47 And he that lieth in the house shall wash his clothes; and he that eateth in the house shall [p]wash his clothes.

48 And if the priest shall[2] come in, and look *upon it*, and, behold, the plague hath not spread in the house, after the house was plastered; then the priest shall pronounce the house clean, [q]because the plague is healed.

49 And he shall take [r]to cleanse the house two birds, and cedar-wood, and scarlet, and hyssop.

50 And he shall kill the one of the birds in an earthen vessel over running water.

51 And he shall take the cedar-wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times.

52 And he shall cleanse[3] the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar-wood, and with the hyssop, and with the scarlet.

53 But he shall let go the living bird out of the city into the open fields, and make an atonement for the house: and it shall be clean.[1]

54 ¶ This *is* [s]the law for all manner of plague of leprosy, and [t]scall,

55 And for [u]the leprosy of a garment, and of a house,

56 And [v]for a rising, and for a scab, and for a bright spot;

57 To [w]teach when[2] *it is* unclean, and when *it is* clean: [x]this *is* the law of leprosy.

CHAPTER XV.

The uncleanness of men in their issues, 1—12. *The cleansing of them*, 13—18. *The uncleanness of women in their issues*, 19—27. *Their cleansing*, 28—33.

AND the LORD spake unto Moses and [a]to Aaron, saying,

2 Speak unto the children of Israel, and say unto them, [b]When any man hath a running[3] issue out of his flesh, *because of* his issue he *is* unclean.[4]

3 And this shall be his uncleanness in his issue; whether his flesh run with his issue, or his flesh be stopped from his issue, it *is* his uncleanness.

4 Every bed whereon he lieth that hath the issue is unclean; and every thing[5] whereon he sitteth shall be [c]unclean.

5 And whosoever toucheth his bed shall [d]wash his clothes, and bathe *himself* in water, and be unclean until the even.

6 And he that sitteth on *any* thing whereon he sat that hath the issue shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

7 And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

8 And if he that hath the issue spit upon him that is clean; then he shall [e]wash his clothes, and bathe *himself* in water, and be unclean until the even.

9 And what saddle soever he rideth upon that hath the issue shall be unclean.

10 And whosoever toucheth any thing that was under him, shall be unclean until the even: and he that beareth *any of* those things shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

11 And whomsoever he toucheth that hath the issue, and hath not rinsed

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h Job 36. 13, 14; Is. 65.4; Mat. 8. 28; 24. 51; 1Ti.1.20; Re.22. 15.
i Ge. 18. 19; Jos. 24. 15; 2Ch.17.7-9;19.5-7: 29.4,5; Ps. 101.6; Ac. 1. 20-26; 1Ti. 5. 9,10,21,22; 2Ti. 2.2; Tit. 1. 5-9.
k Je. 6. 28-30; Eze. 24. 13.
l ch. 13. 51, 52.
1 The house leprosy here described has occasioned much perplexity to inquirers; and the difficulty has probably arisen from being led by the name to look upon this 'leprosy,' as well as that in clothes, as something akin to the human disease so called. Men, clothes, & stones, have not the same diseases, but from some analogous circumstances, real or fanciful, the diseases of men may be, & have been, by a figure of speech, applied to diseases in other things. Indeed, to this day, there are certain disorders of trees in Egypt and Palestine, to which the name of leprosy is given. In Switzerland also, they speak of a *cancer in buildings* on the same principle, and why should we not understand the *leprosy in buildings* of the present text as something of a similar description? If we believe that the house leprosy was any thing related to the disorder of the same name in man, it is extremely difficult to account for the symptoms & mode of treatment; and we cannot do better than agree with the Rabbins and some of the early Christian fathers, who believed that this leprosy was not natural, but was sent by God as an extraordinary punishment upon evil doers, to compel them to the public acknowledgment and atonement of some understood crime whereby others had been injured. —*Pict. Bible.* Various attempts have been made to explain this subject from infection from man, & other natural causes; but there is no intimation whatever that the house leprosy was infectious to man.
m 2Ki. 17. 20-23; 25. 4-12,25,26; Eze.5.4; Mat.22.7; 24.2; Ro. 11. 7-11; Re. 11. 2.
n ver. 41.
o ch. 11.24,25,28; 15. 5-8, 10; 17. 15; 22.6; Nu. 19. 7-10, 21, 22.
p ver. 8, 9.
2 Heb. *in coming in shall come in, &c.*
q ver.3; Job5.18; Ho. 6.1; Mar. 5. 29, 34. Lu. 7. 21.
r ver. 4-7.
3 The houses of Israelites are said to be *dedicated*, De. 20.5; for they were a holy nation, and therefore they ought to keep their houses free from all ceremonial pollutions, that they might be fit for the service of that God to whom they were devoted. And the same care should we take to reform whatever is amiss in our families, that we and our houses may serve the Lord. Ge. 35. 2.—*Henry.*

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1 The methods to be taken in respect of the leprosy in houses, are very similar to those prescribed in the other cases; and also the ceremonies of purification, when the plague was removed; only no sacrifices were in this case brought to the altar. It might represent the prevalence of sin in families, churches, and nations; and it very aptly described the state of Israel, when idolatry had so infected the whole nation, that it must, as unclean, be demolished, and carried captive to Babylon, the unclean metropolis of idolatry. The rules prescribed seem to imply the care, with which they who fear God, should protest against prevailing iniquities, and separate from them; and the attention and pains which magistrates, ministers, and masters of families should employ, in checking, restraining, censuring, & punishing sin, in preventing its progress, and in promoting reformation. They may also be emblems of the methods which the Lord takes with nations and churches, before he proceeds to extremities; and of the certain, shameful, & miserable destruction, which awaits them, when these methods prove unsuccessful; & they likewise intimate that the Lord frequently gives men up to that filthiness, in which they have delighted.—*Scott.* The sinner who obstinately resists all attempts to remove his iniquity, must expect to have his clay tabernacle taken down by death, & himself, soul and body, to be consigned to destruction.
s ver.2,32; ch.6.9,14, 25;7.1,37; 11.46; 15. 32; Nu. 5. 29; 6. 13; 19. 14.
t ch. 13. 30, 31.
u ch. 13. 47-59.
v ch. 13. 2.
w ch.10.10; Je.15.19; Eze. 44. 23.
2 Heb. *in the day of the unclean, and in the day of the clean.*
x De. 24. 8.

CHAP. XV.

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a ch. 11. 1; 13. 1.
b ch. 22.4; Nu.5.2; 2 Sa. 3.29; Mar. 7.20-23.
3 Or *running of the reins.*
4 It is not needful for us particularly to consider the laws contained in this chapter; they are not binding on us. . . . In some cases, the disease mentioned might be the result of wickedness, in others of disease or infirmity, and even where neither positive disease nor actual sin was implied, might be thus marked, to show how a fallen nature pollutes every thing we do.—*Scott.*
5 Heb. *vessel.*
c Tit. 1. 15.
d ch. 11. 25, 28; 14.8, 9,46,47; 17. 15; Nu. 19. 10; He. 10. 22; Re. 7. 14.
e Is. 1. 16; Ja. 4. 8.

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his hands in water, he shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

12 And [f]the vessel of earth that he toucheth which hath the issue shall be broken: and every vessel of wood shall be rinsed in water.[1]

13 And when he that hath an issue is cleansed of his issue, then he shall number to himself [g]seven days for his cleansing, [h]and wash his clothes, and bathe his flesh in running water, and shall be clean.

14 And on the eighth day he shall take to him [i]two turtle-doves, or two young pigeons, and come before the LORD unto the door of the tabernacle of the congregation, and give them unto the priest.

15 And the priest shall offer them, the[k] one *for* a sin-offering, and the other *for* a burnt-offering: and the priest shall make [l]an atonement for him before the LORD for his issue.

16 And [m]if any man's seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even.

17 And every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the even.

18 The woman also with whom man shall lie *with* seed of copulation, they shall *both* bathe *themselves* in water, and be [n]unclean until the even.

19 ¶ And if a woman have an issue, *and* [o]her issue in her flesh be blood, she shall be put[2] apart seven days; and whosoever toucheth her shall be unclean until the even.

20 And [p]every thing that she lieth upon in her separation shall be unclean: every thing also that she sitteth upon shall be unclean.

21 And whosoever toucheth her bed shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

22 And whosoever toucheth any thing that she sat upon shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

23 And if it *be* on *her* bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean until the even.

24 And if [q]any man[1] lie with her at all, and her flowers be upon him, he shall be unclean seven days; and all the bed whereon he lieth shall be unclean.

25 And if a woman have an issue of her blood [r]many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she *shall be* unclean.

26 Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation; and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation.

27 And whosoever toucheth those things shall be unclean, and [s]shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

28 But if she be cleansed of her issue, then she shall [t]number to herself seven days, and after that she shall be clean.

29 And on the eighth day she shall take unto her two turtles, or two young pigeons,[2] and bring them unto the priest, to the door of the tabernacle of the congregation.

30 And the priest shall offer the one *for* a sin-offering, and the other *for* a burnt-offering; and the priest shall make an atonement for her before the LORD for the issue of her uncleanness.

31 Thus [u]shall ye separate the children of Israel from their [3]uncleanness; [v]that they die not in their uncleanness, when they defile my [4]tabernacle that *is* among them.

32 This *is* [w]the law of him that hath an issue, and *of him* whose seed goeth from him, and is defiled therewith;

33 And [x]of her that is sick of her flowers, and of him that hath an issue, of the man, and of the woman, [y]and of him that lieth with her which is unclean.

CHAPTER XVI.

How the high priest must enter into the holy place, 1—10. *The sin-offering for himself,* 11—14. *The sin-offering for the people,* 15—19. *The scape-goat,* 20—28. *The yearly feast of the expiations,* 29—34.

AND the LORD spake unto Moses, after [a]the death of the two sons of

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[f] ch. 6.28, 11.32,33; 2 Co. 5. 1; Phil. 3.21.
1 A similar command as to earthen vessels, is given in ch. 6. 38, where it is also directed that vessels of brass should be scoured. Michaelis devotes several pages to what he calls 'the singular preference shown to copper vessels, and dislike to earthen ones.' He asks why earthen vessels could not be as well cleansed, by washing, as those of wood and copper, for although such vessels are doubtless of less value than those of copper, still the loss by repeatedly breaking them, must be a serious inconvenience to the poor? Did Moses wish to wean them from earthen vessels, which by their continual breaking, occasion a greater loss in the long run than the more costly ones of copper, and to habituate them to the latter, as constituting substantial wealth? Might he not also have had the less favour for them as constituting one of the principal manufactures of Egypt, with which country it was his wish that no familiar intercourse should arise? Many such questions might be asked; but Michaelis confesses we can arrive at no satisfactory conclusion till we are acquainted with the earthen vessels of these times. . . . . *Pict. Bible.* The writer shows that in Egypt and Western Asia, they have light, thin earthen vessels, *very porous*, which they use for various purposes, & which were probably in use in the time of Moses, and adds, 'Assuming then that such were their vessels, the direction to break them when defiled is easy to be understood, because from their remarkable porous nature, whatever spot, stain, or other impurity they receive, is at once absorbed into their mass, either immediately, or thro' the agency of the water, and it becomes impossible to clean them entirely by any common process. In fact we have with our own hands broken many jugs & drinking cups of this description, when they received some accidental contamination, from the spontaneous feeling that they had become wholly defiled, and could not be cleansed.'
[g] ver. 28; ch. 8.33; 9. 1; 14. 8; Nu. 12. 14; 19. 11, 12.
[h] Je. 33. 8; Eze. 36. 25-29; 2 Co. 7. 1.
[i] ver. 29,30; ch. 12.6, 8; 14. 22, 23.
[k] ch.5.7-10;14.19,20, 30, 31.
[l] ch. 4. 20; 12.7; Nu. 15. 25; 25. 13.
[m] ch.22.4; De.23.10, 11.
[n] Ex.19.15; 1Sa. 21. 4,5; Ps. 51.5; 1Co.6. 12; 1Th. 4. 4,5; He. 13. 4.
[o] ch. 12. 2; La. 1.8,9, 17; Eze. 36. 17.
2 Heb. *in her separation.*
[p] ver. 4-9.

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[q] ver. 33; ch. 20. 18; Eze. 18. 6; 22. 10.
1 'When this was done in presumption,' observes Mr Scott, 'it was to be punished with death if detected; and if not, the offenders might expect to be cut off by the judgment of God, (ch.20.18,) but when inadvertently, this purification was to be observed. Nor must this restriction be considered as merely ceremonial; for the nature of the case, & the punishment denounced against wilful transgressors, combine to prove it to be of perpetual moral obligation.
[r] Mat. 9. 20; Mar.5. 25; Lu. 8. 43.
[s] ver. 5-8. 13. 21; ch. 17. 15,16; Zec. 13.1.
[t] ver. 13-15.
2 In the cases of uncleanness here specified, even where they are properly called infirmities, yet springing from natural corruption, moral pollution is implied, and sacrifices for atonement and purification must therefore be offered; and in this case the woman must present both a sin-offering and a burnt-offering.
[u] ch. 11. 47; 13. 59; Nu. 5.3; De. 24. 8; Eze. 44. 23; He.12. 15.
3 1. By these laws they were taught their privilege and honour, that they were *purified unto God, a peculiar people*, and were intended by the holy God for a kingdom of priests; a holy nation, for that was a defilement to them which was not so to others. 2. They were also taught their duty, which was to preserve the honour of their purity, & to keep themselves from all sinful pollutions. It was easy for them to argue, that if those pollutions which were natural, unavoidable, involuntary, their affliction and not their sin, rendered them for the time so odious, that they were not fit for communion either with God or man, much more abominable & filthy were they, if they sinned against the light and law of nature, by drunkenness, adultery, fraud, and the like sins, which defile the very mind and conscience.—*Henry.*
[v] ch. 21.23; Nu. 5.3; 19. 13,20; Eze. 5.11; 23.38; 44.5-7; 1Co.3. 17.
4 It is here intimated that these laws were principally intended to teach the Israelites reverence for God in his sanctuary; and that being sinners, and stained with pollution in all their services, they constantly required forgiveness & purification through the blood of atonement & the sanctification of the Holy Spirit.
[w] ver. 1-18; ch. 13. 59; 14. 2, 32, 54-57; Eze. 43. 12.
[x] ver. 19-30.
[y] ver. 24; ch. 20. 18.

CHAP. XVI.

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[a] ch. 10. 1, 2.

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Aaron, when they offered before the LORD, and died;[1]

2 And the LORD said unto Moses, Speak unto Aaron thy brother, that he[b] come not at all times into the holy *place* within the vail, before the mercy-seat, which *is* upon the ark, [c]that he die not:[2] for I will appear [d]in the cloud upon [e]the mercy-seat.

3 Thus shall [f]Aaron come into the holy *place;* with [g]a young bullock for a sin-offering, and [h]a ram for a burnt-offering.

4 He shall put on the [i]holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these *are* holy garments; [k]therefore shall he wash his flesh in water,[3] and *so* put them on.

5 And he shall take of the congregation of the children of Israel [l]two kids of the goats for a sin-offering, and one ram for a burnt-offering.

6 And Aaron shall offer his bullock of the sin-offering, [m]which *is* for himself, and make [n]an atonement for himself, and for his house.

7 And he shall take the two goats, and [o]present them before the LORD *at* the door of the tabernacle of the congregation.

8 And Aaron shall [p]cast lots upon the two goats; one lot for the LORD, and the other lot for the scape-goat.[4]

9 And Aaron shall bring the goat upon[5] which the LORD's lot fell,[5] and offer him *for* a sin-offering:

10 But the goat, on which the lot fell to be [r]the scape-goat, shall be presented alive before the LORD, [s]to make an atonement with him, *and* to [t]let him go for a scape-goat into the wilderness.

11 ¶ And Aaron shall bring [u]the bullock of the sin-offering which *is* for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin-offering which *is* for himself.

12 And he shall take a censer full of burning coals of fire [v]from off the altar before the LORD, and his hands full of [w]sweet incense beaten small, and bring *it* within the vail.

13 And he shall put the incense upon the fire before the LORD, that [x]the cloud of the incense may cover the mercy-seat that *is* upon the testimony, that he die not.

14 And he shall take of [y]the blood of the bullock, and sprinkle *it* with his finger upon the mercy-seat eastward: and before the mercy-seat shall he sprinkle of the blood with his finger seven times.

15 ¶ Then [z]shall he kill the goat of the sin-offering that *is* for the people, and [a]bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat.

16 And he shall make [b]an atonement for the holy *place*,[1] because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation that remaineth[2] among them in the midst of their uncleanness.

17 And there shall be [c]no man[3] in the tabernacle of the congregation when he goeth in to make an atonement in the holy *place*, until he come out, [d]and have made an atonement for himself, and for his household, and for all the congregation of Israel.

18 And he shall [e]go out unto the altar that *is* before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put *it* upon the horns of the altar round about.

19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and [f]hallow it from the uncleanness of the children of Israel.

20 ¶ And when he hath made an end of [g]reconciling[4] the holy *place*, and the tabernacle of the congregation, and the altar, he shall bring the [h]live goat:

21 And Aaron shall [i]lay both his hands upon the head of the live goat, and [k]confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, [l]putting them upon the head of the goat, and shall send *him* away by the hand of a fit man[5] into the wilderness.

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1 God had manifested his displeasure in the death of Nadab and Abihu against their presumptuous and unwarranted will worship, and he commands Moses to address to Aaron the appointment of the yearly sacrifice of atonement, to assure him of his continuance & acceptance in the priesthood.

b Ex. 26.33,34;40.20, 21;1 Ki.8.6; He.9.3, 7, 8; 10. 20.

c ver. 13; ch. 8. 35; Nu. 4. 19; 17. 10; Mat. 27. 51; He. 4. 14-16; 10. 19.

2 The ordinary priests went into the sanctuary, where the golden candlestick & the table of shew-bread were placed; and there, *without* 'the vail, before the mercy-seat,' they burnt incense upon the golden altar, one at a time: but they went no further, Ex. 30. 7,8; Lu. 1. 8; He. 9. 6, 7. The high priest alone went within the vail into the holy of holies, where the ark of the covenant was; & that only in one day in the year: & it was at the peril of his life, if at any other time, or in any other manner on ordinary occasions, he ventured into the presence of the Lord, of which the cloud of glory above the mercy-seat was the symbol; for the visible glory seems to have shone from the midst of the cloud. When the tabernacle was to be removed, & on some other occasions, deviations from this strict rule became indispensable, Nu.4. 5; 2 Ch. 39. 12-19.

d Ex. 40. 35; 1 Ki.8. 11, 12; 2 Ch. 5. 14.

e Ex. 25. 17-22.

f He. 9. 7, 12, 24, 25.

g ch.4.3;8.14;Nu.29. 7-11.

h ch. 1. 3, 10; 8. 18; 9. 3.

i ch. 6. 10; Ex. 28. 2. 40-43; 39. 27-29; Is. 53.2; Eze.44. 17, 18; Lu.1. 35; Phil. 2. 7; He. 2. 14; 7. 26.

k ch.8.6; Ex.29.4;30. 20;40.12,31,32; Re. 1. 5, 6.

3 This was to remind him of his sinfulness, and the necessity of purity and holiness in the service of God; pointing out the perfect purity of Christ the great High Priest.

l ch. 4. 14; 8.2.14;9.8-16; Nu.29. 11; 2 Ch. 29. 21; Ezr. 6. 17; Eze.45.22,23; Ro.8. 3; He.7.27,28; 10. 5-14.

m ch. 8. 14-17; He. 9. 7.

n ch.9.7; Ezr. 10. 18, 19; Job.1.5; Eze. 43. 19-27.

o ch. 1. 3; 4 4; 12. 6, 7; Mat. 16. 21; Ro. 12. 1.

p Nu. 26. 55; 33. 54; Jos.18. 10, 11; 1 Sa. 14.41,42; Pr. 16. 33; Eze.43.29; Jon.1.7; Ac. 1. 23-26.

4 Heb. *Azazel.*

q Ac. 2. 23; 4. 27, 28.

5 Heb. *went up.*

r ver. 21, 22.

s Is. 53. 10, 11; Ro.4. 25; He. 7. 26; 9. 23, 24; 1 John 2. 2; 3. 16.

t ch. 14. 7.

u ver. 3. 6.

v ch. 10. 1; Nu. 16. 18, 46; He. 9. 14; 1 John 1. 7.

w Ex. 30. 34-38; 31. 11; 37. 29; Re. 8. 3, 4.

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x Ex. 25. 21; He. 4. 14-16; 7. 25; 9. 24; 1 John 2. 1, 2.

y ch. 4.5, 6, 17; 8. 11; Ro.3.24-26; He.9.7, 25;10.4,10-12,19;12. 24.

z ver. 5. 9; He. 2. 17; 5. 3; 9. 7, 25.

a ver.2; He.6.19;9.3, 7, 12.

b ver. 18; ch. 8. 15; Ex. 29. 36, 37; Eze. 45.18,19;John 14. 3; Heb. 9. 22, 23.

1 The priest had not only to make an atonement for himself, ver. 11, and for his household and for all the congregation, ver. 17, but for the holy place, because of the sins and transgressions of the people, which defiled even the tabernacle and all its furniture, and all things were therefore purged with blood, Heb. 9. 22. Whereas the people by their sins had provoked God to take away those tokens of his favourable presence with them, & rendered even that holy place unfit to be the habitation of the holy God, atonement was thereby made for sin, that God being reconciled to them, might continue with them. He must then do the same for the outward part of the tabernacle, that he had done for the inner room, by sprinkling the blood of the bullock first, and then of the goat, without the vail, there where the table & incense altar stood, eight times each as before. The reason intimated is, *because the tabernacle remained among them in the midst of their uncleanness*, ver. 16. God would hereby show them how much their hearts needed to be purified, when even the tabernacle, only by standing in the midst of such an impure & sinful people, needed this expiation.—*Henry.*

2 Heb. *dwelleth.*

c Ex. 34. 3; Is. 53. 6; Da.9. 24; Lu. 1. 10; Ac. 4. 12; 1 Ti. 2. 5; He. 1. 3; 1 Pe. 2.24; 3. 18.

3 The high priest was the most eminent type of Christ, & the sacrifices on this the great day of atonement the most striking representation of the sufferings of Christ on earth, and of his intercession in heaven. It is interesting to observe, that all other persons, even the priests, were strictly prohibited from entering within the tabernacle while the high priest officiated; intimating that no other could share the honours of Christ's mediatory office.

d ver. 10, 11.

e ver. 16, Ex. 30.10; John 17. 19; Heb.2. 11; 5. 7, 8.

f Eze.43. 18-22; Zec. 13. 1.

g ver. 16. ch. 6. 30;8. 15; Eze.45.20; 2 Co. 5. 19; Co. 1. 20.

4 Or making atonement for the holy place.

h Ro. 4. 25;8.34; He. 7. 25; He. 1. 18.

i ch. 1. 4; Ex. 29.10.

k ch.26.40; Ezr.10.1; Ne. 1, 6, 7; 9. 3.&c. Ps.32. 5; 51. 3; Da. 9. 3-20.

l Is. 53. 6; 2 Co.5.21.

5 Heb. *a man of opportunity.*

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22 And the goat shall [m]bear upon him all their iniquities unto a land not [1]inhabited: and he shall let go the goat in the wilderness.

23 And Aaron shall come into the tabernacle of the congregation, and shall [n] put off the linen garments which he put on when he went into the holy *place*, and shall leave them there:

24 And he shall [o]wash his flesh with water in the holy place, and put on [p]his garments, and come forth, and offer his [q] burnt-offering, and the burnt-offering of the people, [r]and make an atonement for himself, and for the people.

25 And [s]the fat of the sin-offering shall he burn upon the altar.

26 And [t]he that let go[2] the goat for the scape-goat shall [u]wash his clothes, and bathe his flesh in water, and afterward come into the camp.

27 And the bullock *for* [v]the sin-offering, and the goat *for* the sin-offering, whose blood was brought in to make atonement in the holy *place*, shall *one* carry forth [w]without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.

28 And he that burneth them [x]shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

29 ¶ And *this* shall be a statute for ever unto you, *that* [y]in the seventh month, on the tenth *day* of the month, ye [z]shall afflict your souls, and [a]do no work at all, *whether it be* one of your own country, or a stranger that sojourneth among you:

30 For on that day shall *the priest* make an atonement for you, [b]to cleanse you, *that* you may be clean from all your sins before the LORD.

31 It *shall be* [c]a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever.[3]

32 And [d]the priest whom he shall anoint, and whom he shall consecrate[4] to [e]minister in the priest's office in his father's stead, shall make the atonement, and shall [f]put on the linen clothes, *even* the holy garments.

33 And he shall make [g]an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priest, and for all the people of the congregation.

34 And this shall be [h]an everlasting statute unto you, to make an atonement for the children of Israel, for all their sins, [i]once a year. And he did as the LORD commanded Moses.

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m Is. 53. 11, 12; John 1. 29; Gal. 3. 13; Heb. 9. 28; 1 Pet. 2. 24.
1 Heb. *of separation*, Ps. 103. 12; Ezek. 18. 22; Mic. 7. 19.
n ver. 4; Ezek. 42. 14; 44. 19; Rom. 8. 3; Phil. 2. 6-11; Heb. 9. 28.
o ver. 4; ch. 8. 6; 14. 9; 22. 6; Ex. 29. 4; Heb. 9. 10; 10. 19-22; Rev. 1. 5, 6.
p ch. 8. 7-9; Ex. 28. 4, &c.; 29. 5.
q ver. 3, 5.
r ver. 17.
s ver. 6; ch. 4. 8-10, 19; Ex. 29. 13.
t ver. 10, 21, 22.
2 Both the priest who had touched the scape-goat, and the person who led it away, were considered unclean, till they washed themselves with water, because the goat himself was now considered unclean, being loaded with the sins of the whole congregation, typically transferred to him. How strikingly does all this contrast with Jesus Christ, our great high priest, who needed not to offer for his own sins. He was holy, harmless, undefiled, and separate from sinners; and though he bare the sins of the guilty, and carried them away, yet contracted no pollution, but ever remains the 'Holy One.'
u ver. 28; ch. 14. 8; 15. 6-11, 27; Num. 19. 7, 8, 21; Heb. 7. 19.
v ch. 4. 11, 12, 21; 6. 30; 8. 17.
w Mat. 27. 31-33; Heb. 13. 11-14.
x ver. 26.
y ch. 23. 27-32; Ex. 30. 10; Num. 29. 7; 1 Kin. 8. 2; Ezr. 3. 1.
z Ps. 35. 13; 69. 10; Isa. 58. 3, 5; Dan. 10. 3, 12; 1 Cor. 11. 31; 2 Cor. 7. 10, 11.
a ch. 23. 3, 7, 8, 21, 28, 30, 36; Ex. 12. 16; 20. 10; Isa. 58. 13; Heb. 4. 10.
b Ps. 51. 2, 7, 10; Jer. 33. 8; Ezek. 36. 25-27; Ephes. 5. 26; Tit. 2. 14; Heb. 9. 13, 14; 10. 1, 2; 1 John 1. 7-9.
c ch. 23. 32; 25. 4; Ex. 31. 15; 35. 2.
3 The Israelites, all over the camp at this time, and all over the land afterward in Canaan, were required to spend this day in solemn humiliation before God for their sins; in godly sorrow, penitent confessions, and devotional exercises, either in secret, or in their families and assemblies; & for this purpose all other business was laid aside. Fasting is not expressly mentioned; but it is generally supposed to be implied, with several other expressions of contrition, and instances of self-denial. The day must also be observed as a most solemn sabbath, on which no work might be done, either by an Israelite or a stranger; for 'afflicting their souls' for sin would be sufficient employment. Various reasons are assigned, why the tenth day of the seventh month was particularly appointed; but there seems no certainty in any of them.—*Scott.*
d ch. 4. 3, 5, 16.
4 Heb. *fill his hand*, Ex. 29. 9. *Marg.*
e Ex. 29. 29, 30; Num. 20. 26-28.
f ver. 4.
g ver. 16, 18, 19, 24.

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h ch. 23. 31; Num. 29. 7.
i Ex. 30. 10; Heb. 9. 7, 25; 10. 3, 14.

CHAP. XVII.

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a ver. 8, 12, 13, 15.
b Deu. 12. 5-7, 11-15, 20-22, 26, 27.
c ch. 1. 3; Ezek. 20. 40; John 10. 7, 9; 14. 6.
d ch. 7. 18; Ps. 32. 2; Rom. 4. 6; 5. 13, 20; Philem. 18, 19.
e Is. 66. 3.
f ver. 10, 14; ch. 18. 29; 20. 3, 16, 18; Gen. 17. 14; Exod. 12. 15, 19; Num. 15. 30, 31.
1 In this passage the Israelites were prohibited from killing any of the animals usually offered as sacrifices even for food, any where else than at the door of the tabernacle, that they might be offered as peace-offerings, the blood being sprinkled & the fat consumed, and the portion being eaten by the offerer as commanded in such offerings. Clean animals, not appointed for sacrifice, might be eaten any where without being brought to the door of the tabernacle. This prohibition seems to have been intended to honour the divine institutions, that they might not be viewed as common things, offered 'in the open field.' It was intended also, and perhaps mainly, to prevent idolatry, ver. 7th. While the Israelites were encamped in the wilderness, it was comparatively easy to prevent all abuses of this divine institution; and therefore they were all commanded to bring the *oxen, sheep*, and *goats*, to the door of the tabernacle of the congregation, that they might be slain there, and *their blood sprinkled upon the altar of the Lord*. But when they became settled in the promised land, and the distance in many cases rendered it impossible for them to bring the animals to be slain for domestic uses to the temple, they were permitted to pour out the blood in a sacrificial way unto God at their respective dwellings, and to cover it with dust. ver. 13; Deu. 12. 20, 21.—*Clarke.*
g Ge. 21. 33; 22. 2, 13; 31. 54. De. 12. 2; 1 Ki. 14. 23; 2 Ki. 16. 4; 17. 10; 2 Ch. 28. 4; Eze. 20. 28, 22. 9.
h ch. iii. ; 7. 11-21; Exod. 24. 5.
i ch. 3. 2. 8. 13.
k ch. 3. 5, 11, 16; 4. 31; Exod. 29. 13; Num. 18. 17.
l De. 32. 17; 2 Ch. 11. 15; Ps. 106. 37; John 12. 31; 14. 30; 1 Cor. 10. 20; 2 Cor. 4. 4; Eph. 2. 2; Rev. 9. 20.
2 In the Heb. 'hairy ones;' usually rendered 'goats.' Here it denotes the Egyptian god Pan, represented by a goat. Such idols are called by Paul, 'devils,' 1 Cor. 10. 18-22.
m ch. 20. 5; Exod. 34. 15; Deu. 31. 16; Jer. 3. 1; Ezek. 23. 8; Rev. 17. 1-5.
n ver. 10; ch. 1. 2; Jud. 6. 26; 1 Sam. 7. 9; 10. 8; 16. 2; 2 Sam. 24. 25; 1 Kin. 18. 30-38; Mal. 1-11.

CHAPTER XVII.

The blood of all slain beasts must be offered to the Lord at the door of the tabernacle, and no sacrifices made to devils, 1—9. *All eating of blood is forbidden,* 10—14; *and all that dieth alone, or is torn,* 15, 16.

AND the LORD spake unto Moses, saying,

2 Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them, This *is* the thing which the LORD hath commanded, saying,

3 What man soever *there be* [a]of the house of Israel [b]that killeth an ox, or lamb, or goat, in the camp, or that killeth *it* out of the camp,

4 And [c]bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the LORD before the tabernacle of the LORD, [d]blood shall be imputed unto that man; [e]he hath shed blood: and that man shall [f]be cut off from among his people;[1]

5 To the end that the children of Israel may bring their sacrifices which they offer [g]in the open field, even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation, unto the priest, [h]and offer them *for* peace-offerings unto the LORD.

6 And the priest shall [i]sprinkle the blood upon the altar of the LORD *at* the door of the tabernacle of the congregation, and [k]burn the fat for a sweet savour unto the LORD.

7 And they shall no more offer their sacrifices [l]unto devils,[2] after whom they have [m]gone a whoring. This shall be a statute for ever unto them throughout their generations.

8 ¶ And thou shalt say unto them, Whatsoever man *there be* of the house of Israel, or of the strangers which sojourn among you, [n]that offereth a burnt-offering or sacrifice,

9 And bringeth it not unto the door

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of the tabernacle of the congregation, to offer it unto the LORD, even that man shall be cut off from among his people.

10 ¶ And whatsoever man there *be* of the house of Israel, or of the strangers that sojourn among you, that[o] eateth any manner of blood; [p]I will even set my face against that soul that eateth blood, and will cut him off from among his people.

11 For the life of the flesh *is* in the blood; and [q]I have given it to you upon the altar, to make an atonement for your souls: for it *is* the blood *that* maketh an atonement for the soul.[1]

12 Therefore I said unto the children of Israel, No soul of you shall eat blood, [r]neither shall any stranger that sojourneth among you eat blood.

13 And whatsoever man *there be* of the children of Israel, or of the strangers that sojourn among you, which hunteth[2] and catcheth[3] any beast or fowl that may be eaten; he shall even pour[s] out the blood thereof, and cover it with dust.

14 For *it is* [t]the life of all flesh; the blood of it *is* for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh *is* the blood thereof; whosoever eateth it shall be cut off.

15 ¶ And [u]every soul that eateth that[4] which died *of itself*, or that which was torn *with beasts*, *whether it be* one of your own country, or a stranger, he shall [v]both wash his clothes, and bathe *himself* in water, and be unclean until the even; then shall he be clean.

16 But if he wash *them* not, nor bathe his flesh, then [w]he shall bear his iniquity.

CHAPTER XVIII.

Unlawful marriages, 1—18. *Unlawful lusts*, 19—30.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, I [a]am the LORD your God.

3 After [b]the doings of the land of Egypt, wherein ye dwelt, shall ye not do; and [c]after the doings of the land of Canaan, whither I bring you, shall ye not do; neither shall ye walk in their ordinances.

4 Ye shall [d]do my judgments, and keep mine ordinances, to walk therein: I *am* the LORD your God.

5 Ye shall therefore keep my statutes and my judgments; [e]which if a man do, he shall live in them:[1] [f]I *am* the LORD.

6 ¶ None of you shall approach to any that is near[2] of kin[3] to him, [g]to uncover *their* nakedness: I *am* the LORD.

7 The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she *is* thy mother; thou shalt not uncover her nakedness.

8 The nakedness [h]of thy father's wife shalt thou not uncover: it *is* thy father's nakedness.

9 The nakedness of [i]thy sister, the daughter of thy father, or daughter of thy mother, *whether she be* born at home, or born abroad, *even* their nakedness thou shalt not uncover.

10 The nakedness of thy son's daughter, or of thy daughter's daughter, *even* their nakedness thou shalt not uncover: for their's *is* thine own nakedness.

11 The nakedness of thy father's wife's daughter, begotten of thy father, (she *is* thy sister,) thou shalt not uncover her nakedness.

12 Thou shalt not uncover the nakedness of thy [k]father's sister: she *is* thy father's near kinswoman.

13 Thou shalt not uncover the nakedness of thy mother's sister: for she *is* thy mother's near kinswoman.

14 Thou shalt not uncover the nakedness of thy [l]father's brother, thou shalt not approach to his wife: she *is* thine aunt.

15 Thou shalt not uncover the nakedness of thy [m]daughter-in-law: she *is* thy son's wife; thou shalt not uncover her nakedness.

16 Thou shalt not uncover the nakedness of thy [n]brother's wife: it *is* thy brother's nakedness.

17 Thou shalt not uncover the nakedness of [o]a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness: *for* they

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o ver. 11; ch. 3. 17; 7. 26, 27; 19. 26; Ge. 9. 4; De. 12. 16, 23; 15. 23; 1 Sa. 14. 33; Eze. 33. 25; 44. 7; Ac. 15. 20, 29; He. 10. 29.

p ch. 20. 3-6; 26. 17; Ps. 34. 16; Je. 21. 10; 44. 11; Eze. 14. 8; 15. 7.

q ch. 8. 15; 16. 11, 14-19; Mat. 20. 28, 26. 28; Mar. 14. 24; Ro. 3. 25; 5. 9; Ep. 1. 7; Co. 1. 14, 20; He. 9. 22; 13. 12; 1 Pe. 1. 2; 1 John 1. 7; 2. 2; Re. 1. 5.

1 See note on Ge. 9. 4.

r Ex. 12. 49.

2 Heb. *hunteth any hunting.*

3 This law (of abstaining from eating blood) extended even to clean animals taken in hunting, or wild fowl, as well as all tame land animals; and the covering of the blood with dust taught the people, that some great mystery was implied in the atonement of blood, and tended to create a reverence of it; for the same reason they were forbidden to eat the animals which died of themselves; for the blood was in them also. Yet this is not forbidden in such energetic language as the eating of blood in other cases; and a ceremonial purification was appointed, in case of failure, which is generally understood of inadvertent transgressions. The *stranger* was included in this statute also; and yet the Israelites might give that which died of itself, to the 'strangers within their gates,' or sell it to aliens, (De. 14. 21.) This seems to establish a distinction among strangers, according as they had in some degree embraced the religion of Israel, or the contrary. It also marked a distinction between directly eating the blood, either as actually separated from the flesh, or as wilfully retained in it; and eating it with the flesh when it was unavoidably combined with it. The former was expressly forbidden to all the sons of Noah, the latter only to Israel; but after the use of blood in sacrifice ceased, the reason of the restriction in both cases was taken entirely away.—*Scott.*

s De. 12. 16; 15. 23; 1 Sa. 14. 32-34; Job 16. 18; Eze. 24. 7.

t ver. 11; Ge. 9. 4; De. 12. 23.

u ch. 22. 8; Ex. 22. 31; De. 14. 21; Eze. 4. 14; 44. 31.

4 Heb. *a carcase.*

v ch. 11. 25; 15. 5, 10, 21; Nu. 19. 8, 19, 21; Re. 7. 14.

w ch. 5. 1; 7. 18; 19. 8; 20. 17, 19, 20; Nu. 19. 20; Is. 53. 11; John 13. 8; He. 9. 28; 1 Pe. 2. 24.

CHAP. XVIII.

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a ch. 11. 44; 19. 3, 4, 10, 34; 20. 7; Ge. 17. 7; Ex. 6. 7; 20. 2; Ps. 33. 12; Eze. 20. 5, 7, 19, 20.

b Eze. 20. 7, 8; 23. 8; Ep. 5. 7-11; 1 Pe. 4. 2-4.

c ch. 20. 23; Ex. 23. 24; De. 12. 4, 30, 31; Je. 10. 2, 3; Ro. 12. 2.

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d ver. 26; ch. 19. 37; 20. 22; De. 4. 1, 2; 6. 1; Ps. 105. 45; 119. 4; Eze. 20. 19; 36. 27; 37. 24; Lu. 1. 6; John 15. 14.

e Ez. 20. 11, 13 21; Lu. 10. 28; Ro. 10. 5; Ga. 3. 12.

1 There are only two ways in which this declaration can be understood consistently with the general truths and doctrines of divine revelation; either that these 'statutes & judgments' included the ordinances that were typical of the way of salvation through the sacrifice of Christ, through which alone life is obtained by the sinner; or by declaring the absolute perfection required by the law of God, to lead men to Christ, the end of the law for righteousness; see Ro. 10. 5; Ga. 3. 12.

f Ex. 6. 2, 6, 29; Mal. 3. 6.

2 Heb. *remainder of his flesh*

3 On the verses from the 6th to the 17th inclusive, we quote from the valuable notes of Scott. 'As these laws forbad marriage betwixt near relations, they certainly prohibited unchastity between them, and every approach to it; and this may account in part, for the singular manner in which they are expressed. The marriage of parents and children, or grandchildren, &c. in all the variations here spoken of, has something in it at first glance unnatural; and would be destructive of all authority & subordination, which are of the greatest importance to society. In the marriages of nephews with aunts, somewhat of the same kind may be perceived, and it is observable that the marriage of uncles with their nieces is not prohibited, though, from the supposed parity of the case, it is included in our laws. . . It is elsewhere enjoined, that if a man died without issue, his surviving brother should marry his widow, De. 25. 5-10. But, as this appointment respected special purposes under the Mosaic dispensation, the prohibition of marrying a brother's wife is absolute to us; and, by parity of reason, that of a woman marrying the husband of her deceased sister.' As no other laws are given by Christ on these points, they are still obligatory on us, as well in regard to cases implied by parity of reason, as in regard to those expressly mentioned.

g ver. 7-19; ch. 20. 11, 12, 17-21.

h ch. 20. 11; Ge. 35. 22; 49. 4; De. 22. 30; 27. 20; 2 Sa. 16. 21, 22; Eze. 22. 10; Am. 2. 7; 1 Co. 5. 1.

i ch. 20. 17; De. 27. 22; 2 Sa. 13. 11-14; Eze. 22. 11.

k ch. 20. 19; Ex. 6. 20.

l ch. 20. 20.

m ch. 20. 12; Ge. 38. 18, 26; Eze. 22. 11.

n ch. 20. 21; De. 25. 5; Mat. 14. 3, 4; 22. 24; Mar. 6. 17; 12. 19; Lu. 3. 19.

o ch. 20. 14; De. 27. 23; Am. 2. 7.

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are her near kinswomen: [p]it *is* wickedness.

18 Neither shall thou take a wife[1] to her sister,[2] [q]to vex *her*, to uncover her nakedness, besides the other in her life-*time*.

19 ¶ Also thou shalt not approach unto a woman to uncover her nakedness [r]as long as she is put apart for her uncleanness.

20 Moreover, [s]thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her.

21 And thou shalt not let any of thy seed [t]pass through *the fire* [u]to Molech, neither shalt thou [v]profane the name of thy God: I *am* the LORD.

22 Thou shalt not lie with [w]mankind as with womankind: it *is* abomination.

23 Neither shalt thou lie with any beast,[x] to defile thyself therewith; neither shall any woman stand before a beast to lie down thereto; it *is* [y]confusion.

24 [z]Defile not ye yourselves in any of these things: [a]for in all these the nations are defiled which I cast out before you.

25 And [b]the land is defiled: [c]therefore I do visit the iniquity thereof upon it, and the land itself [d]vomiteth[2] out her inhabitants.

26 Ye shall therefore [e]keep my statutes and my judgments, and shall not commit *any* of these abominations; *neither* any of your own nation, [f]nor any stranger that sojourneth among you;

27 (For all these [g]abominations have the men of the land done which *were* before you, and the land is defiled;)

28 That the land [h]spue not you out also, when ye defile it, as it spued out the nations that *were* before you.

29 For whosoever shall commit any of these abominations, even the souls that commit *them* shall be [i]cut off from among their people.

30 Therefore shall ye keep mine ordinance, that *ye* commit not *any one* of these [k]abominable customs, which were committed before you, and that ye defile not yourselves therein: [l]I *am* the LORD your God.

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p ch. 20. 14.

1 Or, one *wife to another*, Ge. 4. 19; 29. 28.

2 The text prohibits the marrying of two sisters together. This conduct in Jacob proved a source of vexation both to Leah and Rachel; who were more jealous of each other, than of the handmaidens whom they willingly gave to their husbands; and perhaps it would be found on trial, that those who before had lived together in the intimate equality of this near relationship, would be more apt to rival each other, if married to the same man, than strangers would be; at least their jealousies & bickerings would be more unseemly & distressing. As a woman might not in ordinary cases marry the brother of her deceased husband, it can hardly be supposed, that it was allowable for a man to marry the sister of his wife, even after her decease; though this verse seems not to contain a prohibition of it. These are all the restrictions on marriage which are contained in the divine law; & such as pride, covetousness, or human policy have superadded, do not seem to have proved beneficial to mankind.—*Scott.*

q Ge.30.15; 1Sa.1.6-8; Mal. 2. 15.

r ch. 15. 19, 24; 20. 18; Eze. 18. 6; 22. 10.

s ch. 20. 10; Ex. 20. 14; De. 5. 18; 22. 22. 25; 2 Sa. 11. 3, 4. 27; Pr. 6.29-32; Mal.3. 5; Mat.5.27,28; Ro. 2. 22; 1Co. 6. 9; Ga. 5. 19; He. 13. 4.

t ch.20.2; De. 12.31; 18.10; 2Ki.16.3; 21. 6; 23.10; Ps. 106.37. 38; Je. 7. 31; 19. 5; 32. 35; Eze. 20. 31; 23. 37, 39.

u 1 Ki. 11. 7.33; Am. 5.26; Ac. 7.43. *Moloch.*

v ch. 19. 12; 20. 2-5; 21. 6; 22. 2,32; Eze. 36.20-23; Mal.1.12; Ro. 1. 23; 2. 24.

w ch.20.13; Ge.19.5; Ju. 19. 22; 1 Ki. 14. 24; Ro.1.26,27; 1Co. 6.9; 1Ti. 1.10; Jude 7.

x ch. 20. 15, 16; Ex. 22. 19.

y ch. 20. 12.

z ver. 30; Je. 44. 4; Mat.15.18-20; Mar. 7. 10-23; 1 Co. 3. 17.

a ch. 20. 22, 23; De. 12. 31; 18. 12.

b Nu. 35. 33, 34; Ps. 106.38; Is. 24.5; Je. 2.7; 16. 18; Eze. 36. 18; Ro. 8. 22.

c Ps.89.32; Is.26.21; Je. 5. 9, 29; 9. 9; 14. 10; 23. 2; Ho. 2. 13; 8. 13; 9. 9.

d ver. 28; ch. 20. 22.

2 This is a very bold personification, strongly descriptive of the lothesome wickedness of the Canaanites.

e ver. 5, 30; De. 4.1, 2,40; 12.32; Ps. 105. 44,45; Lu. 8. 15; 11. 28; John 14. 15, 21-23; 15. 14.

f ch. 17. 8, 10.

g ver. 24; De.20.18; 23. 18; 25.16; 27.15; 1Ki.14.24; 2 Ki. 16. 3; 21.2; 2 Ch. 36.14; Eze. 16. 50; 22. 11; Ho. 9. 10.

h ver. 25; Je. 9. 19; Eze. 36. 13, 17; Ro. 8. 22; Re. 3. 16.

i ch.17.10; 20.6; Ex. 12. 15.

k ver. 27; De. 18. 9-12.

l ver. 2.

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CHAP. XIX.

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a ch. 11. 44, 45; 20. 7, 26; 21. 8; Ex. 19. 6; Is. 6. 3, 4; Am. 3. 3; Mat.5.48; 2Co.6.14-16; 7. 1; 1 Pe. 1. 15, 16.

1 The word rendered *holy*, signifies originally, 'to separate or set apart.' Holiness is a separation from sin, and a setting apart to the service of God. The rule of it is the word, the motive theholiness, of God. The means are the blood of atonement, through the instrumentality of the word of God, and the sanctification of the Holy Spirit; see 1 Pe. 1. 13-25.

b Ex.20.12; 21.15, 17; De.21.18-21; 27.16; Pr.1.8; 6. 20, 21; 23. 22; 30. 11, 17; Eze. 22.7; Mal.1.6; Mat. 15. 4-6; Ep. 6. 1-3; He. 12. 9.

c ch.26.2; Ex.16.29; 20. 8; 31. 13-17; Is. 56. 4-6; 58. 13; Eze. 20. 12, 20; 22. 8.

2 In order to understand most of these precepts, an attentive mind and an obedient heart, in the reader, are more requisite, than the labour of the expositor. 'Every man,' whatever his age, wisdom, orwealth may be, is commanded 'to fear his mother,' (here placed first,) 'and his father.' That is, to treat them with respect and tenderness, fearing to grieve or offend them, & reverencing their authority and commands. Children are apt to feel most love for their mother, and fear of the father; and when arrived at maturity they are apt to treat the *authority* of their mothers with neglect, though they may be kind to them. Hence this precept.

d ch. 26.1; Ex. 20.3-5; 1Co.10.14; 1John 5. 21.

e Ex.20.23; 32.4; 34. 17; De. 27.15; Hab. 2. 18.

f ch. 3; 22. 21; Ex. 24.5; 2Ch.31.2; Eze. 45. 15-17; 46. 2, 12; Ep. 2. 13, 14.

g ch.1.3; 22.19,23,29.

h ch. 7. 11-17.

i Is. 1.13; 65.4; 66.3; Je. 16. 18.

k ch. 7.18-21; 22. 23, 25

l ch.23.22; De.24.19-21; Ru. 2. 2, 15, 16.

m Ju. 8.2; Is. 17. 6; 24. 13; Je.49.9; Ob. 5; Mic. 7. 1.

n ch. 25. 6.

o ch. 6. 2; Ex. 20.15, 17; 22.1,7,10-12; De. 5. 19; Je. 6. 13; 7.9-11; Zec. 5.3,4; 8.16, 17; 1Co.6.8-10; Ep. 4. 28.

p 1 Ki.13.18; Ps.101. 7; 116.11; Je. 9.3-5; Ac. 5. 3, 4; Ro. 3.4; Ep. 4. 25; Co.3.9; 1 Ti. 1. 10; Re. 21.8.

q ch. 6. 3; Ex. 20. 7; De. 5. 11; Ps. 15. 4; Je.4.2;7.9; Zec.5.4; Mal. 3.5; Mat.5.33, 34; Ja. 5. 12.

r ch. 18.21; 24.11,15, 16.

s Pr. 20. 10; 22. 22; Je.22.3; Eze.22.29; Mar. 10. 19; Lu. 3. 13; 1 Th. 4. 6.

t De. 24. 14, 15; Job 31. 39; Je. 22. 13; Mal. 3. 5; Ja. 5. 4.

u De. 27.18; Ro. 12. 14; 14. 13; 1Co. 8.8-13; 10. 32; Re. 2.14.

v ver. 32; ch. 25. 17; Ge. 42.18; Ne.5.15; 1 Pe. 1. 17.

w ver.35; Ex.18.21; 23.2,3,7,8; De.1.17; 16. 19; 25. 13-16; 27. 19; 2 Ch. 19.6,7; Ps. 82.2; Pr.18.5; 24.23; Ja. 2. 6-9.

CHAPTER XIX.

A repetition of sundry laws, 1—37.

AND the LORD spake unto Moses, saying,

2 Speak unto all the congregation of the children of Israel, and say unto them, [a]Ye shall be holy:[1] for I the LORD your God *am* holy.

3 ¶ Ye shall [b]fear every man his mother and his father, and [c]keep my sabbaths:[2] I *am* the LORD your God.

4 Turn ye [d]not unto idols, nor make to yourselves [e]molten gods: I *am* the LORD your God.

5 ¶ And if ye offer [f]a sacrifice of peace-offerings unto the LORD, [g]ye shall offer it at your own will.

6 It [h]shall be eaten the same day ye offer it, and on the morrow: and if ought remain until the third day, it shall be burnt in the fire.

7 And if it be eaten at all on the third day, it *is* [i]abominable; [k]it shall not be accepted.

8 Therefore *every one* that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the LORD; and that soul shall be cut off from among his people.

9 ¶ And when [l]ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

10 And thou shalt not [m]glean thy vineyard, neither shalt thou gather *every* grape of thy vineyard; [n]thou shalt leave them for the poor and stranger: I *am* the LORD your God.

11 ¶ Ye [o]shall not steal, neither deal falsely, neither [p]lie one to another.

12 ¶ And [q]ye shall not swear by my name falsely, neither shalt thou [r]profane the name of thy God: I *am* the LORD.

13 ¶ Thou shalt not [s]defraud thy neighbour, neither rob *him:* [t]the wages of him that is hired shall not abide with thee all night until the morning.

14 ¶ Thou shalt not [u]curse the deaf, nor put a stumbling-block before the blind, but shalt [v]fear thy God: I *am* the LORD.

15 ¶ Ye shall do [w]no unrighteousness in judgment; thou shalt not respect the person of the poor, nor honour the

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person of the mighty: *but* in righteousness shalt thou judge thy neighbour.

16 ¶ Thou shalt not go up and down *as*[x] a tale-bearer[1] among thy people; neither shalt thou [y]stand against the blood of thy neighbour: I *am* the LORD.

17 ¶ Thou shalt not [z]hate thy brother in thine heart: thou shalt in any wise [a]rebuke thy neighbour, and[2] not suffer sin upon him.[3]

18 ¶ Thou shalt not [b]avenge, nor bear any grudge against the children of thy people; but [c]thou shalt love thy neighbour as thyself:[4] I *am* the LORD.

19 ¶ Ye shall keep my statutes. Thou shalt not let [d]thy cattle gender with a diverse kind. Thou shalt not sow thy field with [e]mingled seed: neither shall a garment mingled of linen and woollen come upon thee.[5]

20 ¶ And whosoever lieth carnally with a woman that *is* a bondmaid, betrothed[6] to an husband, and not at all redeemed, nor freedom given her; she[7] shall be scourged: [f]they shall not be put to death, because she was not free.

21 And he shall bring his [g]trespass-offering unto the LORD, unto the door of the tabernacle of the congregation, *even* a ram for a trespass-offering.

22 And the priest shall make an atonement for him with the ram of the trespass-offering before the LORD, for his sin which he hath done; [h]and the sin which he hath done shall be forgiven him.

23 ¶ And [i]when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised:[8] three years shall it be as [k]uncircumcised unto you; it shall not be eaten of.

24 But in the fourth year [l]all the fruit thereof shall be holy,[9] to praise the LORD *withal*.

25 And in the fifth year shall ye eat of the fruit thereof, [m]that it may yield unto you the increase thereof: I *am* the LORD your God.

26 ¶ Ye shall not eat *any thing* with[n] the blood; neither shall ye [o]use enchantment, [p]nor observe times.

27 ¶ Ye shall not [q]round the corners of your heads, neither shalt thou mar the corners of thy beard.

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[x] Ex. 23.1; Ps.15.3. 50.20; Pr.11.13; 20. 19; Je.6.28; 9.4, Eze. 22.9; 1Ti.3.11; 2Ti. 3. 3; Tit. 2. 3; 1 Pe. 2. 1.

1 A pedlar, or one who trades in scandal; moves about bartering one slander for another. This sin is coupled with 'standing against,' falsely witnessing or conspiring against the blood of another.

[y] Ex. 20. 16; 23. 7; 1 Ki. 21. 10-13; Mat. 26. 60, 61; 27. 4; Ac. 6. 11-13; 24. 4-9.

[z] Ge. 27. 41; Pr. 26. 24-26; 1John 2.9,11; 3. 12-15.

[a] Ps. 141.5; Pr. 9.8; 27. 5, 6; Mat. 18.15-17; Lu. 17.3; Ga.2. 11-14; 6.1; Ep.5.11; 1Ti.5.20; Tit. 1.13; 2. 15.

2 Or, *that thou bear not sin for him*, Ro. 1. 32; 1Co. 5. 2; 1 Ti. 5. 22; 2 John 10, 11.

3 They were not only prohibited to indulge in resentment and revenge for an injury, but they are to warn and reprove him who was guilty of it, that he may repent & obtain forgiveness from God.

[b] Ex. 23.4,5; De.32. 35; 2 Sa. 13. 22, 28; Pr.28.22; Mat.5.43, 44; Ro.12.17,19; 13. 4; Ga.5.10; Ep.4.31; Co. 3. 8; 1 Pe. 2. 1.

[c] Mat. 5. 43; 19. 19; 22. 39; Mar. 12. 31-34; Lu. 10. 27-37; Ro. 13. 9; Ga. 5.14; Ja. 2. 8.

4 Let this precept be viewed in the interpretation of our Lord, in the story of the good Samaritan, Lu. x.; see also ver. 33, 34. What a revolution would the observance of this one law make on the happiness of the world.

[d] Ge.36.24; 2 Sa. 13. 29; 18.9; 1Ki. 1.33; Ezr. 2. 66.

[e] De. 22. 9-11; Mat. 9.16, 17; Ro. 11.6; 2 Co. 6. 14-17; Ga. 3. 9-11.

5 The prohibitions in this verse seem principally directed against certain idolatrous practices connected with such intermixtures, as well as to prevent any attempts to alter the constitution of Divine Providence, and to promote 'simplicity and godly sincerity.'—See *Paxton*.

6 Or, *abused by any*. Heb. *reproached by*, or, *for man*.

7 Or, *they*. Heb. *there shall be a scourging*.

[f] Ex. 21. 20, 21; De. 22. 23, 24.

[g] ch. v.; 6. 1-7.

[h] ch. 4. 20, 26.

[i] ch. 14. 34.

8 That is to say, 'avoided as unclean, unfit for use;' probably not permitted to ripen, and the tree prospered all the better thereafter.

[k] ch.12.3;22.27; Ex. 6. 12, 30; 22. 29, 30; Je. 6. 10; 9. 25, 26; Ac. 7. 51.

[l] Nu. 18. 12, 13; De. 12. 17, 18; 14. 28, 29; 18. 4.

9 Heb. *holiness of praises to the LORD*.

[m] ch. 26.3,4; Pr.3.9, 10; Ec.11.1,2; Hag. 1.4-6, 9-11; 2.18,19; Mal. 3. 8-10.

[n] ch. 3. 17; 7. 26; 18. 10-14; De. 12. 23.

[o] Ex.7.11; 8.7; 1 Sa. 15.23; Je. 10.2; Da. 2. 10; Mal. 3. 5.

[p] De. 18.10,14; 2 Ki. 21. 6; 2 Ch. 33. 6.

[q] ch. 21. 5; Is. 15. 2; Je.16.6; 48.37, Eze. 7. 18; 44. 20.

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[r] De. 14. 1; 1 Ki. 18. 28; Mar. 5. 5.

[s] Ro. 13. 16, 17; 14.9, 11; 15.2; 16.2; 19.20; 20. 4.

1 These practices forbidden in the 27th and 28th verses, had all reference to certain superstitious practices of the heathen in honour of their false deities, and marks of their dedications to them, and which the Israelites are expressly prohibited from imitating. See a learned note of Clarke on the place. On the 29th verse, Scott remarks, 'And perhaps the prohibition of the 29th verse has also relation to the very common practices of idolaters in honour of their infamous deities; and indeed nothing could so promote lewdness as to make it a part of religion. But, alas, numbers even in Christian countries, are guilty of violating this prohibition, to a degree not in general known or suspected.'

2 Heb. *profane*.

[t] ch. 21.7; De. 23.17; Ho. 4. 12-14; 1 Co. 6. 15.

[u] ver. 3; ch. 26. 2.

[v] ch. 10.3; 15. 31; 16. 2; Ge. 28. 16, 17; 2 Ch. 33.7; 36.14; Ps. 89.7; Ec.5.1; Eze.9. 6; Mat. 21.13; John 2. 15, 16; 2 Co. 6.16; 1 Pe. 4. 17.

3 It is interesting to observe the frequency with which God repeats the law of the Sabbath, as if to show that it was necessary to secure obedience to all other laws.

[w] ver. 26; ch. 20. 6; Ex. 22. 18; De. 18. 10-14; 1Sa.28.3,7-9; 2 Ki. 17. 17; 21. 6; 2 Ch. 33. 6; Is. 8. 19; 29.4; 47.13; Ac.8.11; 13.6-8; 16.16-18; 19. 19, 20; Ga.5.20; Re. 21. 8.

4 The sin of witchcraft was forbidden, and the witch commanded to be put to death, Ex. 22. 18. Whether there were persons who actually had, or only pretended to have, intercourse & compact with evil spirits, to the hurt of others, it was a great crime; no less than idolatry, and a sin against the wisdom & providence of God.

[x] 1 Ki. 2. 19; Pr. 16. 31; 20.29; Is.3.5; La. 5.12; Ro. 13.7; 1Ti. 5. 1; 1 Pe. 2. 17.

[y] Ex. 22. 21; 23. 9; De. 10.18,19; 24.14; Mal. 3. 5.

5 Or, *oppress*, Je. 7. 6; Eze. 22. 7, 29.

[z] ver. 18; Ex. 12.48, 49; Mat. 5. 43.

[a] ver. 15.

[b] De. 25. 13, 15; Pr. 11. 1; 16. 11; 20. 10; Eze. 22. 12,13; Am. 8. 5, 6; Mic. 6. 11; Mat. 7. 2.

6 Heb. *stones*.

[c] Ex. 20. 2.

[d] ch. 18.4,5; De.4.1, 2,5,6; 5.1; 6.1,2; 8.1; 1 John 3. 22, 23.

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[a] ch. 17. 8, 13, 15.

[b] ch. 18. 21; De. 12. 31; 18. 10; 2 Ki. 17. 17; 23.10; 2Ch.28.3; 33.6; Ps. 106.38; Is. 57.5,6; Je. 7. 31; 32. 35; Eze. 16. 20, 21; 20. 26, 31; 23. 37, 39; Ac. 7. 43. *Moloch*.

[c] ver. 27; ch. 24. 14, 23; Nu. 15. 35, 36; De. 13. 10,11; 17. 5-7; 21. 21; Ac. 7. 58, 59.

[d] ch.17.10; 1Pe.3.12.

[e] Nu. 19. 20; Eze. 5. 11; 23. 38, 39.

28 Ye shall not make any [r]cuttings in your flesh for the dead, nor [s]print any marks upon you:[1] I *am* the LORD.

29 ¶ Do not prostitute[2] thy daughter, [t]to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness.

30 ¶ Ye shall [u]keep my sabbaths, and [v]reverence my sanctuary:[3] I *am* the LORD.

31 ¶ Regard not them that have [w]familiar spirits, neither seek after[4] wizards, to be defiled by them: I *am* the LORD your God.

32 ¶ Thou shalt [x]rise up before the hoary head, and honour the face of the old man, and fear thy God: I *am* the LORD.

33 ¶ And [y]if a stranger sojourn with thee in your land, ye shall not [z]vex him.

34 *But* the stranger that dwelleth with you shall be unto you as one born among you, and [a]thou shalt love him as thyself; for ye were strangers in the land of Egypt: I *am* the LORD your God.

35 ¶ Ye shall do [b]no unrighteousness in judgment, [c]in mete-yard, in weight, or in measure.

36 Just balances, just weights,[6] a just ephah, and a just hin, shall ye have: I [d]*am* the LORD your God, which brought you out of the land of Egypt.

37 Therefore shall ye [e]observe all my statutes, and all my judgments, and do them: I *am* the LORD.

CHAPTER XX.

Of him that giveth of his seed to Molech, 2. 3. *Of him that favoureth such an one*, 4, 5. *Of going to wizards*, 6. *Of sanctification*, 7, 8. *Of him that curseth his parents*, 9. *Of adultery*, 10. *Of incest*, 11—19. *Of sodomy*, 13. *Of beastiality*, 15—17. *Of uncleanness*, 18—21. *Obedience is required with holiness*, 22—26. *Wizards must be put to death*, 27.

AND the LORD spake unto Moses, saying,

2 Again, thou shalt say to the children of Israel, [a]Whosoever *he be* of the children of Israel, or of the strangers that sojourn in Israel, that [b]giveth *any* of his seed unto Molech, he shall surely be put to death: [c]the people of the land shall stone him with stones.

3 And [d]I will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, [e]to de-

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file my sanctuary, and to [f]profane my holy name.

4 ¶ And if the people of the land do any ways [g]hide their eyes from the man, when he giveth of his seed unto Molech, [h]and kill him not:

5 Then I will set my face against that man, and [i]against his family, and will cut him off, and all that go a whoring [k]after him, to commit whoredom with Molech,[1] from among their people.

6 ¶ And the soul that turneth after such as have [l]familiar spirits, and after wizards, to [m]go a whoring after them, I will even set my face against that soul, and will [n]cut him off from among his people.

7 ¶ [o]Sanctify yourselves therefore, and be ye holy: for I *am* the LORD your God.

8 And [p]ye shall keep my statutes, and do them: I *am* the LORD which sanctify[q] you.

9 ¶ For every one that [r]curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; [s]his blood *shall be* upon him.

10 ¶ And the man that committeth adultery with *another* man's wife, *even* *he* that committeth adultery with his neighbour's wife, [t]the adulterer and the adulteress shall surely be put to death.

11 And the man that [u]lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; [v]their blood *shall be* upon them.

12 And if a man [w]lie with his daughter-in-law, both of them shall surely be put to death: they have wrought [x]confusion; their blood *shall be* upon them.

13 ¶ If a man also [y]lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood *shall be* upon them.

14 And if a man take [z]a wife and her mother, it *is* wickedness: they shall be [a]burnt with fire, both he and they; that there be no wickedness among you.

15 And if a man [b]lie with a beast, he shall surely be put to death; and ye shall slay the beast.

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[f] ch. 18. 21; Eze. 20. 39; 2 Co. 6. 16.
[g] Ac. 17. 30.
[h] De. 13.8; Jos.7.12; 1 Sa. 3. 13, 14; 1 Ki. 20. 42; Re. 2. 14.
[i] Ex. 20. 5; Je. 32. 28-35, 39.
[k] ch.17.7; Ps.106.39.
1 The mode of offering their children to Molech in sacrifice was truly Satanic. An image of an enormous size, made of metal & hollow, was heated with great fires beneath; & when it was sufficiently hot, they put the children into its arms, (how like was the image called the Virgin, full of spikes, used in the Inquisition, which embraced the victim and pierced him thro',) where they were burned to death; meantime their cries were drowned in the noise of drums or trumpets, and of musical instruments sounded for that purpose. Even the Israelites fell into this unnatural and diabolical practice. 'Committed by *them*, it was the highest imaginable contempt of the Name, sanctuary, and worship of God; and a shameful violation of their national covenant! So that the very strangers, who were allowed to sojourn among them, must pay such respect to the sanctuary of JEHOVAH, who dwelt among his people, and to his holy name, as to stand aloof from these abominations, on the same penalty as native Israelites; and if the criminal escaped the sword of the magistrate, thro' a wicked connivance, God determined to execute vengeance on him, on his family, and on all who abetted this spiritual whoredom. Ten thousands of sacrifices equally horrible are offered in India annually, & connived at by British rulers!'—*Scott*. Of late years some governors have safely put down the practice.
[l] ver.27; ch.19.26,31; De. 18. 10-14; Is. 8. 19.
[m] Ex. 34.15,16; Nu. 15.39; Ps.73.27; Ez. 6. 9; Ho. 4. 12.
[n] 1 Ch. 10. 13, 14.
[o] ch.11.44; 19.2; Ep. 1. 4; Phil. 2. 12, 13; Co.3.12; 1Th.4.3,7, He.12.14; 1Pe.1.15, 16.
[p] ch. 18. 4, 5; 19. 37; Mat. 5. 19; 7.24; 12. 50; John 13. 17; Ja. 1. 22; Re. 22. 14.
[q] ch. 21.8; Ex.31.13; Eze. 20. 12; 37.28; 1 Th. 5.23; 2Th.2.13.
[r] Ex. 21.17; De. 27. 16; Pr. 20. 20; 30. 11, 17; Mat. 15. 4; Mar. 7. 10.
[s] ver. 11-13, 16, 27; Jos. 2.19; Ju.9.24; 2 Sa. 1.16; 1Ki. 2. 32; Mat. 27. 25.
[t] De. 22. 22-24; 2 Sa. 12. 13; Eze. 23. 45-47; John 8. 4, 5.
[u] ch. 18. 8; De. 27. 20; Am. 2. 7; 1 Co. 5. 1.
[v] ver. 9.
[w] ch 18. 15; Ge. 38. 16, 18; De. 27. 23.
[x] ch. 18. 23.
[y] ch. 18.22; Ge.19.5; Ju. 19.22; Ro. 1.26, 27; 1Co. 6.9; 1Ti.1. 10; Jude 7.
[z] ch. 18. 17; De. 27. 23; Am. 2. 7.
[a] ch. 21.9; Jos. 7.15, 25.
[b] ch. 18. 23; Ex. 22. 19; De. 27. 21.

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[c] Ex.19.13;21.28,32; He. 12. 20.
[d] ch. 18.9; Ge.20.12; De. 27. 22; 2 Sa.13. 12; Eze. 22. 11.
[e] ch. 15. 24; 18. 19; Eze. 18. 6; 22. 10.
1 Heb. *made naked*.
2 The enormities forbidden in the 18th chapter, are here declared punishable with death. This punishment, it is supposed, was in many cases inflicted by strangling; in other cases, stoning is appointed, and where the death is declared to be by burning, it is supposed, not burning *alive*, but consuming the body by fire, after death by stoning. In the case of Achan, he was first stoned to death, though the punishment ordered was that of burning, Jos. 7. 25, 26. The punishment of adultery by death, was not peculiar in eastern countries to the law of Moses. On the contrary, it seems to have been universal among them. Besides the greatness of the crime itself, it led, in the jealous and revengeful passions which it excited, to assassinations & bloody quarrels.
[f] ch. 18.12,13; Ex. 6. 20.
[g] ch. 18. 6.
[h] ch. 18. 14.
[i] Job 18. 19; Ps. 109. 13; Je. 22.30; Lu.1. 7, 25; 23. 29.
[k] ch. 18.16; Mat. 14. 4.
3 Heb. *a separation*.
[l] ch. 18 4,5,26; 19.37; Ps. 19. 8-11; 105.45; 119. 80,145,171; Ez. 36. 27.
[m] Ex.21.1; De.4.45; 5.1; Ps. 119. 20,106, 160, 164, 175; Is. 26. 8, 9.
[n] ch. 18.25-28; 26.33; De. 28. 25, 26.
4 This striking personification, see ch. 18. 25, strongly expresses the lothesome vileness of the Canaanites, and that the 'cup of their iniquities was full.' 'From the accounts,' says Clarke, 'we have of the abominations both of Egypt and Canaan, we may blush for human nature; for wherever it is without cultivation, and without the revelation of God, it is every thing that is vile in *principle*, and detestable in *practice*. Nor would any part of the habitable globe materially differ from Egypt and Canaan, had they not that rule of righteousness, the revealed LAW of God, and had not *life* and *immortality* been brought to light by the gospel. From these accounts, for which we could easily find parallels in ancient Greece & Italy, we may see the absolute need of a divine revelation, without which man, even in his best estate, differs little from the brute.
[o] ch. 18.3,24,30; De. 12.30,31; Je. 10.1,2.
[p] ch. 18. 27; De. 9.5; Ps.78.59; Zec.11.8.
[q] Ex. 3. 8, 17; 6. 8.
[r] Ex. 19. 5,6; 33. 16; Nu. 23. 9; De. 7. 6; 14. 2; John 15. 19; 2 Co. 6. 17; 1 Pe. 2.9.
[s] ch.11; De. 14.3-21; Ac.10.11-15,28; Ep. 5. 7-11.
[t] ch. 11. 43.
5 Or, *moveth*.

16 And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman and [c]the beast: they shall surely be put to death; their blood *shall be* upon them.

17 And if a man shall take his [d]sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness; it *is* a wicked thing; and they shall be cut off in the sight of their people: he hath uncovered his sister's nakedness; he shall bear his iniquity.

18 And if a man shall lie with a woman [e]having her sickness, and shall uncover her nakedness, he hath discovered[1] her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people.[2]

19 And thou shalt not uncover the nakedness of thy [f]mother's sister, nor of thy father's sister; for he [g]uncovereth his near kin: they shall bear their iniquity.

20 And if a man shall lie with his [h]uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die [i]childless.

21 And if a man shall take [k]his brother's wife, it *is* an unclean thing;[3] he hath uncovered his brother's nakedness: they shall be childless.

22 ¶ Ye shall therefore keep all my [l]statutes, and all my [m]judgments, and do them; that the land, whither I bring you to dwell therein, [n]spue you not out.[4]

23 And ye shall not walk [o]in the manners of the nations which I cast out before you: for they committed all these things, and [p]therefore I abhorred them.

24 But [q]I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I *am* the LORD your God, [r]which have separated you from *other* people.

25 Ye shall therefore [s]put difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls [t]abominable by beast, or by fowl, or by any manner of living thing that [5]creepeth on the ground, which I have separated from you as unclean.

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26 And ye shall be holy unto me: for I the [u]LORD *am* holy, and have severed[v] you from *other* people, that ye should be mine.

27 ¶ A man also, or woman, that hath [w]a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones;[1] [x]their blood *shall be* upon them.

CHAPTER XXI.

Of the priests' mourning, 1—5. *Of their holiness,* 6. *Of their marriages,* 7, 13. *Of a priest's daughter convicted of playing the harlot,* 9—15. *The priests that have blemishes must not minister in the sanctuary,* 16—24.

AND the LORD said unto Moses, [a]Speak unto the priests the sons of Aaron, and say unto them, [b]There shall none be defiled for the dead[2] among his people:

2 But for his [c]kin, that is near unto him, *that is,* for his mother, and for his father, and for his son, and for his daughter, and for his brother;

3 And for his sister a virgin, that is nigh unto him, which hath had no husband; for her may he be defiled.

4 *But* he[3] shall not defile himself, *being* a chief man[4] among his people, to profane himself.

5 They shall [d]not make baldness upon their head, neither shall they shave off the corner of their beard,[5] nor make any cuttings in their flesh.

6 ¶ They shall be [e]holy unto their God, and not [f]profane the name of their God: for the offerings of the LORD made by fire, *and* the [g]bread of their God, they do offer: therefore they shall be holy.

7 ¶ They shall not take a wife [h]*that is* a whore, or profane; neither shall they take a woman [i]put away from her husband: for he *is* holy unto his God.

8 Thou shalt [k]sanctify him therefore; for he offereth the bread of thy God: he shall be holy unto thee: [l]for I the LORD, which sanctify you, *am* holy.

9 ¶ And [m]the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be [n]burnt with fire.[6]

10 ¶ And *he that is* the high priest among his brethren, [o]upon whose head the anointing oil was poured, and that is [p]consecrated to put on the garments, shall not [q]uncover his head, [r]nor rend his clothes;

11 Neither shall he go in to any dead body, nor defile himself for [s]his father, or for his mother;

12 Neither shall he [t]go out of the sanctuary,[1] nor profane the sanctuary of his God; [u]for the crown of the anointing oil of his God *is* upon him: I *am* the LORD.

13 ¶ And he shall take a wife in her virginity.

14 A widow, or a divorced woman, or profane, *or* an harlot, these shall he not take; but he shall take [v]a virgin of his own people to wife.

15 Neither shall he [w]profane his seed among his people: for I the LORD do sanctify him.

16 ¶ And the LORD spake unto Moses, saying,

17 Speak unto Aaron, saying, Whosoever *he be* of thy seed in their generations that hath *any* [z]blemish, [y]let him not approach to offer the bread[2] of his God:

18 For whatsoever man *he be* that hath a blemish, he shall not approach; [z]a blind man, or a lame, or he that hath a flat nose, or any thing superfluous,

19 Or a man that is broken-footed, or broken-handed,

20 Or crook-backed, or a [3]dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or [a]hath his stones broken:

21 No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the LORD made by fire: he hath a blemish;[4] he shall not come nigh [b]to offer the bread of his God.

22 He shall eat the bread of his God, *both* [c]of the most holy, and [d]of the holy;

23 Only he shall not [e]go in unto the vail, nor come nigh unto the altar, because he hath a blemish;[5] that he [f]profane not my sanctuaries: for I the LORD do sanctify them.

24 And Moses told *it* unto [g]Aaron, and to his sons, and unto all the children of Israel.

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u ver. 7; ch. 19. 2; Ps. 99. 5, 9; Is. 6. 3; 30. 11; 1 Pe. 1. 15, 16; Re. 3. 7; 4. 8.
v Tit. 2. 14.
w ch. 19. 31; Ex. 22. 18; De. 18. 10-12; 1 Sa. 28. 7, 8.
1 This crime partook of the nature, and received the punishment, of idolatry.
x ver. 9.

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a Ho. 5. 1; Mal. 2. 1, 4.
b ver. 11; ch. 10. 6, 7; Nu. 19. 14, 16; Eze. 44. 25.
2 That is to say, the priests must not defile themselves in any of the ways by which men were defiled by touching a dead body, entering a tent, or attending a funeral, except in the case of very near relations particularly specified.
c ch. 18. 6; 1 Th. 4. 13.
3 Or, being *an husband among his people, he shall not defile himself* for his wife, &c., Eze. 24. 16, 17.
4 That is to say, being a prominent and distinguished person, even as a city set on a hill that cannot be hid, his example and ministrations being much observed, he must 'keep himself unspotted from the world,' and not 'profane himself,' or act unsuitably to his high and sacred calling. He must let his moderation be known to all men, restraining immoderate grief, or any excess of passion; 'not sorrowing as those who had no hope' of an hereafter.
d ch. 10. 6; 19. 27, 28; De. 14. 1; Is. 15. 2; 22. 12; Je. 16. 6; 48. 37; Eze. 44. 20; Am. 8. 10; Mic. 1. 16.
5 These prohibitions enjoined upon the common people, ch. 19. 28, are here repeated for the priests, who might have supposed that they were exempted, and might have imitated the Egyptian priests, who followed these practices, & were particularly careful to shave off all the hair of their bodies every third day.
e ver. 8; ch. 10. 3; Ex. 28. 36; 29. 44; Ezr. 8. 28; 1 Pe. 2. 9.
f ch. 18. 21; 19. 12; Mal. 1. 6, 11, 12.
g ch. 3. 11; Eze. 44. 7; Mal. 1. 7.
h ver. 8; Eze. 44. 22; 1 Ti. 3. 11.
i De. 24. 1, 2; Is. 50. 1.
k ver. 6; Ex. 19. 10, 14; 28. 41; 29. 1, 43, 44.
l ch. 11. 44, 45; 19. 2; 20. 7, 8; John 10. 36; 17. 19; He. 7. 26; 10. 29.
m 1 Sa. 2. 17, 34; 3. 13, 14; Eze. 9. 6; Mal. 2. 3; Mat. 11. 20-24; 1 Ti. 3. 4, 5; Tit. 1. 6.
n ch. 20. 14; Ge. 38. 24; Jos. 7. 15, 25; Is. 33. 14; Re. 21. 8.
6 This terrible punishment to be inflicted in this case, was intended to prevent and punish the disgrace that would accrue to religion from such a crime in a priest's daughter; as it would operate as a severe restraint not only upon the priest's children, but would make them duly careful to bring them up in the fear of God.
o ch. 8. 12; 10. 7; 16. 32; Ex. 29. 29, 30; Nu. 35. 25; Ps. 133. 2.

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p ch. 8. 7-9; Ex. 28. 2-4.
q ch. 10. 6; 13. 45; 2 Sa. 15. 30; Es. 6. 12.
r Ge. 37. 34; Job 1. 20; Mat. 26. 65.
s ver. 1, 2; Nu. 6. 7; 19. 14; De. 33. 9; Mat. 8. 21, 22; 12. 46-50; Lu. 9. 59, 60; 14. 26; 2 Co. 5. 16.
t ch. 10. 7.
1 Whenever the high priest was attending or officiating in the sanctuary, he must not go out on any occasion whatever to leave the service of the living God; nor profane himself by engaging in common employments, or such as would render him ceremonially unclean. The reason assigned, viz. that the crown of the anointing oil of his God is upon him, intimates that more is expected from the Lord's high priest than from others, because his 'anointing' was typical of the gifts & graces of the Holy Spirit, and was a crown of glory & diadem of beauty, & might denote being an anointed priest; also his prophetic and regal character as a type of Christ.
u Ex. 28. 36; Is. 61. 1; Ac. 10. 38.
v ver. 7; Eze. 44. 22; 2 Co. 11. 2; Re. 14. 4.
w Ezr. 2. 62; 9. 2; Ne. 13. 23-29; Mal. 2. 11, 15; Ro. 11. 16; 1 Co. 7. 14.
x ch. 22. 20-25; 1 Th. 2. 10; 1 Ti. 3. 2; He. 7. 26.
y ver. 21; ch. 10. 3; Nu. 16. 5; Ps. 65. 4.
2 Or, *food*, ch. 3. 16.
z Is. 56. 10; Mat. 23. 16, 17, 19; 1 Ti. 3. 2, 3, 7; Ti. 1. 7, 10.
3 Or, *too slender*.
a De. 23. 1.
4 The Aaronic priesthood being typical, these various regulations were not only intended to secure their purity & self-government, but to represent the purity and perfection of the priesthood of Christ. 'They (these blemishes) were external emblems of the scandals and reproaches of sin, resting on a man's character, which render even the penitent unfit for the ministry, until the impression made by them on the minds of men be done away by a continued course of good behaviour.' —*Scott.*
b ver. 6, 8, 17.
c ch. 2. 3, 10; 6. 16, 29; 7. 1; 24. 8, 9; Nu. 18. 9, 10.
d ch. 22. 10-13; Nu. 18. 10.
e Ex. 30. 6-8; 40. 26, 27; Eze. 44. 9-14.
5 Some have thought from these laws, that a person having any bodily defect or deformity should not be a minister of the gospel. There seems to be no ground for this imagination, unless the defect or deformity be to such a degree as to operate as an impediment, or naturally to be an offence, or to excite ridicule or contempt in the minds of men; in which case there is an obvious reason for such laws. The same rules prevailed among the pagans.
f ver. 12; ch. 15. 31.
g Mal. 2. 1-7; Co. 4. 17; 1 Ti. 1. 18; 2 Ti. 2. 2.

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CHAPTER XXII.

The priests in their uncleanness must abstain from the holy things, 1—5. How they shall be cleansed, 6—9. Who of the priest's house may eat of the holy things, 10—16. The sacrifices must be without blemish, 17—25. The age of the sacrifice, 26—28. The law of eating the sacrifice of thanksgiving, 29—33.

AND the LORD spake unto Moses, saying,

2 Speak unto Aaron and to his sons, that they [a]separate themselves[1] from the holy things of the children of Israel, and that they [b]profane not my holy name *in those things* which they hallow[c] unto me: I *am* the LORD.

3 Say unto them, Whosoever *he be* of all your seed, among your generations, that goeth unto the holy things, which the children of Israel hallow unto the LORD, [d]having his uncleanness upon him, that soul shall be cut off [e]from my presence:[2] I *am* the LORD.

4 What man soever of the seed of Aaron *is* [f]a leper, or hath a running[3] issue, he shall not eat of the [g]holy things, [h]until he be clean. And whoso toucheth any thing *that is* [i]unclean *by* the dead, or a man [k]whose seed goeth from him;

5 Or [l]whosoever toucheth any creeping thing, whereby he may be made unclean, [m]or a man of whom he may take uncleanness, whatsoever uncleanness he hath;

6 The [n]soul[4] which hath touched any such shall be unclean until even, and shall not eat of the holy things, unless he wash his flesh with water.

7 And when the sun is down, he shall be clean, and shall afterward eat of the holy things, [o]because it *is* his food.

8 That which [p]dieth of itself, or is torn *with beasts*, he shall not eat, to defile himself therewith: I *am* the LORD.

9 They shall therefore keep mine ordinance, lest they [q]bear sin for it, and die therefore, if they profane it:[5] I the LORD do sanctify them.

10 ¶ There shall [r]no stranger eat *of* the holy thing: a sojourner of the priest, or an hired servant, shall not eat *of* the holy thing.

11 But if the priest buy *any* soul with his money,[6] he shall eat of it, and he that is born in his house: they shall eat of his meat.

12 If the priest's daughter also be *married* unto a stranger,[1] she may not eat of an offering of the holy things.

13 But if the priest's daughter be a widow, or divorced, and have no child, and is [s]returned unto her father's house, [t]as in her youth, she shall eat of her father's meat; but there shall no stranger eat thereof.[2]

14 ¶ And if a man [u]eat *of* the holy thing unwittingly, then he shall put the fifth *part* thereof unto it, and shall give *it* unto the priest with the holy thing.

15 And they shall not [v]profane the holy things of the children of Israel, which they offer unto the LORD;

16 Or suffer[3] them [w]to bear the iniquity of trespass when they eat their holy things:[4] [x]for I the LORD do sanctify them.

17 ¶ And the LORD spake unto Moses, saying,

18 Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, [y]Whatsoever *he be* of the house of Israel, or [z]of the strangers in Israel, that will offer his oblation for all his [a]vows, and for all his [b]free-will offerings, which they will offer unto the LORD for a burnt-offering;

19 *Ye shall offer* at your own will [c]a male without blemish, of the beeves, of the sheep, or of the goats.

20 *But* whatsoever [d]hath a blemish, *that* shall ye not offer; for it shall not be acceptable for you.

21 And whosoever offereth a sacrifice [e]of peace-offerings unto the LORD [f]to accomplish *his* vow, or a free-will-offering in beeves or sheep,[5] it shall be perfect to be accepted: there shall be no blemish therein.

22 [g]Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the LORD, nor make an offering by fire of them upon the altar unto the LORD.

23 Either a bullock or a lamb[6] that hath any thing superfluous or lacking in his parts, that mayest thou offer *for* a free-will-offering; but for a vow it shall not be accepted.

24 Ye shall not offer unto the LORD that which is bruised, or crushed, or [h]broken, or cut; neither shall ye make *any* offering *thereof* in your land.

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1 That is to say, when they have contracted any defilement, they must separate themselves from, and not touch, any 'holy things.' The 'holy things' were the sacrifices given to the priests, the shew-bread, and whatever was presented to the Lord. 'When under any uncleanness contracted by their own fault, they must not so much as eat of those things. The priests, or those of the family of the priests, who had a natural blemish, tho' they could not serve as priests, yet were allowed, as their maintenance, to eat of the 'holy things.'

a ver. 3-6; ch. 15.31; Nu. 6. 3-8.

b ver. 32; ch. 18. 21; 19. 12; 20. 3; 21. 6.

c Ex. 13. 12; 28. 38; Nu. 18. 32; De. 15. 19.

d ch. 7. 20, 21.

e Ex. 33. 14, 15; Ps. 16. 11; 51. 11; Mat. 25. 41; 2 Th. 1. 9.

2 Some interpret this of being 'cut off' from officiating in the priest's office; others, of being cut off by an immediate divine judgment, as in the case of Nadab and Abihu.

f ch. 13. 2, 3, 44-46.

3 Heb. *running of the reins*, ch. 15.2,3.

g ch. 2.3,10; 6.25-29; 21. 22; Nu. 18. 9,19.

h ch. 14.2,&c., 15.13-15.

i ch. 21.1; Nu.19.11-16.

k ch. 15. 16.

l ch. 11. 43, 44.

m ch. 15. 7, 19.

n ch. 11. 24,25; 15. 5; 16. 24-28; Nu. 19.7-10; 1 Co. 6. 11; He. 10. 22.

4 These rules about eating the 'holy things,' related to females as well as males. But as the 'holy things' formed a principal part of the maintenance of the priests and their families, the uncleanness, in some of the cases mentioned, was easily and speedily removed, though wilful and presumptuous neglect was visited with the divine displeasure.

o ch. 21. 22; Nu. 18. 11-19; De. 18.3,4; 1 Co. 9. 4, 13, 14.

p ch. 17. 15; Ex. 22. 31; De. 14.21; Eze. 44. 31.

q ch.10.1,2;16.2; Ex. 28.43; Nu.18.22,32.

5 They are again warned of their danger if they eat the holy thing in their uncleanness, ver. 9, 'lest they bear sin, and die therefore.' Note, 1. Those contract great guilt who profane sacred things by touching them with unhallowed hands. Eating the holy things signified an interest in the atonement; but if they ate of them in their uncleanness, they were so far from lessening their guilt, that they increased it; they shall 'bear sin.' 2. Sin is a burden which, if infinite mercy prevent not, will certainly sink those that bear it; they shall 'die therefore.'—*Henry.*

r 1 Sa. 21. 6; Mat. 12. 4.

6 Heb. *the purchase of his money*, Ge. 17.13; Nu.18.11-13.

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1 Heb. *a man stranger.*

s Ge. 38. 11.

t ch. 10. 14; Nu. 18. 11-19.

2 The slaves or servants that abode in the priest's house, and made part of his stated family, might eat of the holy things as they were permitted. But hired labourers, sojourners, or persons not permanently connected with the family might not.

u ch. 5. 15-19; 27. 13, 15.

v ver.9; ch.19.8; Nu. 18. 32; Eze. 22. 26.

3 Or, *lade themselves with the iniquity of trespass in their eating.*

w ch. 7.18; Ps. 38.4; Is.53.11,12; 1 Pe.2. 24.

4 If any one inadvertently ate of the holy things, who was not of the priest's stated family, he was required to make restitution, adding a fifth part more, doubtless as a warning and motive to guard against such inconsideration. If it was done presumptuously, then was he liable to the judgment of God for his offence. The priests were charged not to suffer them thus to bring guilt upon themselves by so acting in violation of the divine law. Or it may mean that strangers as above described, were not to be permitted to eat of the holy things, as typically bearing the iniquity of trespass. This could be done only by the priests, as the types of the great mediator and high priest Jesus Christ. It appears from the case of David and those that were with him, who ate the shew-bread, 1 Sa. 21. 6, that this law might be dispensed with in a case of necessity, as we learn from the words of our Saviour, Mat. 12. 3-7, who declared as an abiding principle, that 'God will have mercy and not sacrifice.' 'Those that are scandalously ignorant or profane, are strangers to the family of the Lord's priests, (that is believers). And it is not meet to take the children's bread and to cast it to such. Holy things are for holy persons, for those who are holy, at least, in profession,' Mat. 7. 6. —*Henry.*

x ver. 9, ch. 20. 8.

y ch. 17. 10, 13.

z Nu. 15. 14-16.

a ch.7.16; 23.38; Nu. 15. 3; De. 12. 6; Ps. 22.25; 56.12; 61.5,8; 65. 1; 66.13; 116. 14, 18; Ec. 5. 4; Jon. 1. 16;2.9; Na.1.15; Ac. 18. 18.

b Nu. 15.3; De.12.6, 17; 16. 10.

c ch.1.3,10;4.32; Ex. 12. 5; Mat. 27. 4, 19, 24,54; Lu. 23. 14,41, 47; John 19. 4; 2 Co. 5. 21; 1 Pe. 5.27; He. 9. 14; 1 Pe. 1. 19; 2. 22-24; 3. 18.

d ver. 25; De. 15.21; 17. 1; Mal. 1. 8, 13, 14.

e ch. 3. 1, 6; 7. 11,&c.

f Ge. 28. 20; 35. 1-3; De.23.21-23; Ps.50. 14; Pr. 7. 14; Ec. 5. 4, 5.

5 Or, *goats.*

g ch. 21. 18-21.

6 Or, *kid.*

h ver. 20; De. 23. 1.

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25 Neither from [i]a stranger's hand[1] shall ye offer [k]the bread of your God of any of these; because their corruption *is* in them, *and* blemishes *be* in them: they shall not be accepted for you.

26 ¶ And the LORD spake unto Moses, saying,

27 When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven[l] days under the dam; and from the eighth day and thenceforth[2] it shall be accepted for an offering made by fire unto the LORD.

28 And *whether it be* cow or ewe,[3] ye[m] shall not kill it and her young both in one day.[4]

29 ¶ And when ye will offer [n]a sacrifice of thanksgiving unto the LORD, offer *it* at your own will.

30 On the same day it shall be eaten up; ye shall [o]leave none of it until the morrow: I *am* the LORD.

31 Therefore shall ye [p]keep my commandments, and do them: I *am* the LORD.

32 Neither shall ye [q]profane my holy name; but [r]I will be hallowed among the children of Israel: I *am* the LORD which [s]hallow you,

33 [t]That brought you out of the land of Egypt, to be your God: I *am* the LORD.

CHAPTER XXIII.

The feasts of the Lord, 1, 2. *The sabbath,* 3. *The passover,* 4—8. *The sheaf of first-fruits,* 9—14. *The feast of Pentecost,* 15—21. *Gleanings to be left for the poor,* 22. *The feast of trumpets,* 23—25. *The day of atonement,* 26—32. *The feast of tabernacles,* 33—44.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, *Concerning* [a]the feasts of the LORD, which ye shall [b]proclaim *to be* holy convocations, *even* these *are* my feasts.[5]

3 ¶ [c]Six days shall work be done: but the seventh day *is* the sabbath of rest, an holy convocation;[6] ye shall do no work *therein:* it *is* the sabbath of the LORD in all your dwellings.

4 ¶ These *are* the feasts of the LORD, *even* holy convocations, which ye shall proclaim in their seasons.

5 [d]In the fourteenth *day* of the first month at even *is* the LORD's passover.

6 And on the fifteenth day of the same month *is* [e]the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.

7 In the first day [f]ye shall have an holy convocation; ye shall do no servile work therein.

8 But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day *is* an holy convocation; ye shall do no servile work *therein.*

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, [g]When ye be come into the land which I give unto you, [h]and shall reap the harvest thereof, then ye shall bring a sheaf[1] of [i]the first-fruits of your harvest unto the priest:

11 And he shall [k]wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it.

12 And ye shall offer that day, when ye wave the sheaf, [l]an he-lamb without blemish, of the first year, for a burnt-offering unto the LORD.

13 And [m]the meat-offering thereof *shall be* two tenth-deals of fine flour mingled with oil, an offering made by fire unto the LORD *for* a sweet savour; and [n]the drink-offering thereof *shall be* of wine, [o]the fourth *part* of an hin.

14 And ye shall [p]eat neither bread, nor parched corn, nor green ears, until the self-same day that ye have brought an offering unto your God: [q]*it shall be* a statute for ever throughout your generations, in all your dwellings.

15 ¶ And ye shall count unto you [r]from the morrow after the sabbath, from the day that ye brought the sheaf of the wave-offering; seven sabbaths shall be complete.[2]

16 Even unto the morrow after the seventh sabbath shall ye number [s]fifty days; and ye shall offer a new meat-offering unto the LORD.

17 Ye shall bring out of your habitations [t]two wave-loaves of two tenth-deals: they shall be of fine flour; they shall be baken with [u]leaven; *they are* [v]the first-fruits unto the LORD.

18 And ye shall offer with the bread [w]seven lambs without blemish of the

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i Nu. 15.14-16; Ezr. 6. 8-10.
1 It is here implied, that strangers, even Gentiles, might offer sacrifices with acceptance, & if in faith, might hope in the mercy of God, but they must be perfect and free of blemish. Neither Jew nor Gentile could obtain the mercy of God but through faith in the perfect sacrifice of Christ. Neither can any expect to be accepted of God in their spiritual sacrifices, in the service of God, unless they serve Him in the most faithful, constant, and lively manner they can.
k ch. 21. 6, 8, 21, 22; Mal. 1. 7, 8, 12-14.
l ch. 12.2,3; 19.23,24; Ex. 22. 30.
2 No beast was to be offered in sacrifice till it was full eight days old. 'It was,' (say the Jews) 'because the Sabbath sanctifies all things, and nothing should be offered to God till at least one Sabbath had passed over it.' Children were not to be dedicated to God by circumcision till the eighth day.
3 Or, *she goat.*
m Ex. 23. 19; 34. 26; De. 14. 21; 22. 6, 7.
4 This might perhaps refer to some idolatrous observance among the heathen, of which we are ignorant; or perhaps to guard against any thing unfeeling or cruel, as in the law, De. 22. 6.
n ch. 7. 12; Ps. 107. 22; 116.17; Ho.14.2; Am. 4.5; He. 13.15; 1 Pe. 2. 5.
o ch. 7. 15-18; 19. 7; Ex. 16. 19, 20.
p ch. 18. 4,5; Nu. 15. 40; De.4.40; 1Th.4. 1, 2.
q ver. 2; ch. 18. 21.
r ch. 10. 3; Is. 5. 16; Mat. 6.9; Lu. 11.2.
s ver. 16; ch. 20. 8; 21. 8,15; Ex. 19.5,6; John17.17; 1Co.1,2.
t ch.11.45; 19.36; 25. 38; Ex. 6. 7; 20. 2; Nu. 15. 41.

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a ver. 4, 37; Ex. 23. 14-17; Is. 1. 13, 14; 33.20; La.1.4; Ho.2. 11; Na.1.15; John 5. 1; Co. 2. 16.
b Ex. 32.5; Nu.10.2, 3, 10; 2 Ki. 10. 20; 2 Ch. 30. 5; Ps. 81. 3; Joel 1.14; 2.15; Jon. 3. 5-9.
5 Properly, solemn assemblies, convened at appointed times.
c ch. 19.3; Ex.16.23, 29; 20. 8-11; 23. 12; 31.15; 34.21; 35.2,3; De. 5.13; Is. 56.2,6; 58. 13; Lu. 13. 14; 23. 56; Ac. 15. 21; Re. 1. 10.
6 Here the law of the Sabbath is again repeated. Its frequent repetition in such express and solemn terms, indicates its importance. It is here intimated in what way it was to be kept, both in religious assemblies for public worship and instruction, and not, as too many suppose, to be spent thereafter, either in worldly business or pleasure, but as a Sabbath of the Lord; a holy Sabbath in all their dwellings.
d Ex. 12. 2-14; 13. 3-10; 23.15; Nu.9.2-7; 28. 16; De. 16. 1-7; Jos.5.10; 2Ch.35.18, 19; Mat.26.17; Mar. 14.12; Lu.22.7; 1Co. 5. 7, 8.

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e Ex. 12. 15,16; 13.6, 7; 34. 18; Nu. 28.17, 18; De.16.8; Ac.12. 3, 4.
f Nu. 28. 18-25.
g ch. 14. 34.
h ch. 2.12-16; Ex.23. 16,19; 34.22,26; Nu. 15. 2, 18-21; 28. 26; De. 16. 9; Jos. 3.15.
1 Or, *handful.* Heb. *omer.*
i Pr. 3. 9,10; Eze.44. 30; Ro. 11. 16; 1Co. 15. 20-23; Ja. 1. 18; Re. 14. 4.
k ch. 9.21; 10.14; Ex. 29. 24.
l ch. 1.10; He. 10.10-12; 1 Pe. 1. 19.
m ch. 2.14-16; 14.10; Nu. 15. 3-12.
n Ex. 29.40,41; 30.9; Nu. 28.10; Joel 1.9, 13; 2. 14.
o Ex. 30. 24; Eze. 4. 11; 45. 24; 46. 14.
p ch. 19. 23-25; 25. 2, 3; Ge. 4. 4,5; Jos. 5. 11, 12.
q ch.3.17; 10.11; De. 16. 12; Ne.9.14; Ps. 19. 8.
r ver. 10, 11; 25. 8; Ex. 34. 22, De. 16. 9, 10.
2 By the time of 'the feast of weeks,' or the Pentecost, (or feast at the end of fifty days) the barley harvest, which was eared & nearly ripe at the feast of the passover, would be gathered in; and the wheat harvest ripe, and in part reaped. Of this latter, therefore, the people must make another acknowledgment 'out of their habitations,' as the first-fruits were *from the field;* in fine flour made into bread, and *leavened* as for food, not for sacrifice. This was to be accompanied with burnt-offerings, a sin-offering, and peace-offerings; all denoting their unworthiness in themselves, their acceptance thro' Christ, devotedness to God, consequent comfortable use of their substance, & communion with God and with their brethren. Two bullocks and but one ram are mentioned in Numbers; but the reason of this difference is not evident; perhaps it was left to the option of the priests or rulers, (Nu. 28. 27). The feast is supposed to have been held in remembrance of the giving of the law, fifty days after the departure of the people out of Egypt; and to have looked forward to the pouring out of the Holy Spirit, fifty days after the resurrection of Christ, (Ex. 19.1; Ac.2.1.) Having finished & presented his perfect obedience and acceptable sacrifice, as the first-fruits unto the Father; he, thro' the gift of the Holy Ghost to the apostles, and by the conversion of three thousand souls at once, presented the other first-fruits of the Christian church, as an earnest of that harvest of innumerable multitudes to be gathered to the end of time.
s Ac. 2. 1.
t Nu. 28. 26.
u ch.7.13; Mat.13.33.
v ver. 10; Ex. 22.29; 23. 16, 19; 34. 22,26; Nu. 15. 19-21; De. 26.2; Pr.3.9,10; Ro. 8.23; 1Co.15.20; Ja. 1. 18; Re. 14. 4.
w ver. 12, 13; Nu. 28. 27-31.

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first year, and one young bullock, and two rams: they shall be *for* a burnt-offering unto the LORD, [z]with their meat-offering and their drink-offerings, *even* an offering made by fire, of sweet savour unto the LORD.

19 Then ye shall sacrifice [y]one kid of the goats for a sin-offering, and two[z] lambs of the first year for a sacrifice of peace-offerings.

20 And the priest shall wave [a]them, with the bread of the first-fruits, *for* a wave-offering before the LORD, with the two lambs: they shall be [b]holy to the LORD for the priest.

21 And ye shall [c]proclaim on the self-same day, *that* it may be an holy convocation unto you: ye shall do no servile work *therein: it shall be* [d]a statute for ever in all your dwellings, throughout your generations.

22 ¶ And when ye reap the harvest of your land, [e]thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleaning of thy harvest; thou shalt leave them unto the poor, and to the stranger: I *am* the LORD your God.

23 ¶ And the LORD spake unto Moses, saying,

24 Speak unto the children of Israel, saying, [f]In the seventh month, in the first *day* of the month, shall ye have a sabbath, a memorial of blowing of trumpets,[1] an holy convocation.

25 Ye shall do no servile work *therein;* but ye shall offer an offering made by fire unto the LORD.

26 ¶ And the LORD spake unto Moses, saying,

27 Also on [g]the tenth *day* of this seventh month *there shall be* a day of atonement;[2] it shall be an holy convocation unto you; and ye shall [h]afflict your souls,[3] and [i]offer an offering made by fire unto the LORD.

28 And ye shall do no work in that same day; for it *is* [k]a day of atonement, to make an atonement for you before the LORD your God.

29 For whatsoever soul *it be* [l]that shall not be afflicted in that same day, he shall be cut off from among his people.

30 And whatsoever soul *it be* that doeth any work in that same day, [m]the same soul will I destroy from among his people.

31 Ye shall do no manner of work: *it shall be* a statute for ever throughout your generations, in all your dwellings.

32 It *shall be* unto you [n]a sabbath of rest, and ye shall [o]afflict your souls: in the ninth *day* of the month at even, from even unto even, shall ye celebrate[1] your sabbath.

33 ¶ And the LORD spake unto Moses, saying,

34 Speak unto the children of Israel, saying, [p]The fifteenth day of this seventh month *shall be* the feast of [2]tabernacles *for* seven days unto the LORD.

35 On the first day *shall be* [q]an holy convocation; ye shall do no servile work *therein.*

36 [r]Seven days ye shall offer an offering made by fire unto the LORD; on [s]the eighth day shall be an holy convocation unto you, and ye shall offer an offering made by fire unto the LORD: it *is* a solemn[3] assembly; *and* ye shall do no servile work *therein.*

37 These *are* [t]the feasts of the LORD, which ye shall proclaim *to be* holy convocations, to offer an offering made by fire unto the LORD, a burnt-offering, and a meat-offering, a sacrifice, and drink-offerings, every thing upon his day:

38 Beside [u]the sabbaths of the LORD, [v]and beside your gifts, and beside all your vows, and beside all your free-will-offerings,[4] which ye give unto the LORD.

39 Also in the fifteenth day of the seventh month, [w]when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: [x]on the first day *shall be* a sabbath, and on the eighth day *shall be* a sabbath.

40 And ye shall take you on the first day [y]the boughs[5] of goodly trees, branches [z]of palm-trees, and the boughs of thick trees, and willows of the brook; and ye shall [a]rejoice before the LORD your God seven days.[6]

41 And ye shall keep it a feast unto the LORD seven days in the year. *It shall be* a statute for ever in your generations; ye shall celebrate it in the seventh month.

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x Nu. 15. 4-12.
y ch. 4. 23-28; 16. 15; Nu. 15. 24; Ro. 8. 3; 2 Co. 5. 21.
z ch. iii.; 7. 11-18.
a ver.17; ch.7.29,30; Ex. 29.24; Lu.2.14; Ep. 2. 14.
b ch. 7. 31-34; 8. 29; 10. 14,15; Nu. 18. 8-12; De. 18. 4.
c ver.2,4; Ex. 12.16; De.16.11; Is. 11.10.
d ver. 14; Ge. 17. 7; Ex. 12. 17; Nu. 18. 23.
e ch. 19.9,10; De.16. 11-14;24.19-21;Ru. 2.3-7,16: Job 31.16-21; Ps.112.9; Pr.11. 24,25; Is. 58. 7, 8, 10; Lu. 11. 41; 2 Co. 9. 8-11.
f Nu. 10.10; 29.1-6; 1 Ch.15.28; 2Ch.5.13; Ezr.3.6; Ps. 81.1-4; 98.6; Is. 27.13; 1Co. 15. 52; 1 Th. 4.16.
1 The feast of trumpets was instituted on the first day of the seventh month, both because the civil new year began at that time, and because of the other solemnities observed in that month, which were thus announced. Some suppose it to be a *memorial* of the sound of the trumpet at mount Sinai, when the law was given. Others that it was a memorial of the creation of the world, which is supposed to have been at this season of the year. The blowing of trumpets especially represented the preaching of the gospel; by which men are called to repent of sin, and accept the salvation of Christ, which was signified by the day of atonement; and to rejoice in God, and become strangers and pilgrims upon earth, which was denoted by the feast of tabernacles, both of which were observed in this month.
g ch. 16. 29, 30; 25.9; Nu. 29. 7-11.
2 On the tenth day after the feast of trumpets, and five days before the feast of tabernacles; and though the Israelites were not required to attend on that day at the temple or tabernacle, yet many of them might. They were required, however, to observe the day strictly as a day of holy rest, of mortification and self-denial, on pain of being subjected to the judgment of God.
h ch.16.31; Nu.29.7; Ezr.8.21; Ps.35.13; Is. 58.5; Da. 10.2,3; Zec.12.10; Ac. 2.37, 38; 2Co.7.10,11; Ja. 4. 9.
3 That is to say, they must mortify the body, and exercise self-denial in the indulgence of their bodily appetites in token of the affliction of their souls, to excite humility and contrition, and to subdue the corruption of their nature. Every soul must be thus afflicted for himself, because every soul hath sinned, and become guilty before God. Besides every soul must be thus afflicted for the common sins of all.
i ch. 16. 11, 15, 24.
k ch. 16.34; Is.53.10; Da. 9. 24; Zec. 3. 9; Ro. 5. 10,11; He. 9. 12, 26; 10. 10, 14; 1 John 2. 2; 4.10; 5.6.
l ver. 27, 32.

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m ch.20.3; Ge.17.14; Je. 15. 7; Eze. 14.9; Ze. 2.5: 1 Co. 3. 17.
n ch. 16.31; Mat. 11. 28-30; He. 4. 3, 11.
o ver. 27; Ps. 35. 13; 51.17; 69.10,11; 126. 5,6; Is. 57. 15, 18,19; 58.3-7; 61.3; Mat.5. 4; 1 Co. 11. 31.
1 Heb. *rest.*
p Ex. 23. 16; 34. 22; De. 16. 13-15; Ezr. 3.4; Ne. 8. 14; Zec. 14. 16-19; John 1.14; 7. 2; He. 11. 9, 13.
2 This feast was observed for seven days together. It was to commemorate the dwelling of the Israelites in tents in their wanderings in the wilderness; very aptly representing the condition of man as a stranger and sojourner in the earth. The eighth day was observed as a day of thanksgiving for the gathering in of the fruits of the earth. Hence the whole of the eight days was sometimes called the feast of ingathering.
q ver. 7, 8, 24, 25.
r Nu. 29. 12-38.
s 2 Ch. 7. 8-11; Ne.8. 18; John 7. 37.
3 Heb. day of *restraint*, De. 16. 8; Joel 1.14. *margins.*
t ver. 2, 4; De.16.16, 17.
u ver.3; ch.19.3; Ge. 2. 2, 3; Ex. 20.8-11.
v Nu. 29. 39; De.12. 6; 1Ch. 29.3-8; 2Ch. 35.7,8; Ezr. 2.68,69.
4 These extraordinary feasts were to be carefully observed with all solemnity; but they were not to supersede the stated days of rest which occurred during their observance; and they did not preclude the free-will offerings, which the people might, out of a grateful & devout heart, be disposed to offer over and above. We are not permitted to offer 'will-worship' of our own devising, but God is well pleased with the free repetition of his own, or with that which is in accordance with its spirit.
w ver.34; Ex. 23.16, De. 16. 13.
x ver. 24, 36.
y Ne.8.15; Mat.21.8.
5 Heb. *fruit.*
z Ps. 92.12; John 12. 13; Re. 7. 9.
a De.16.14,15; Is.35. 10; 66. 10; John 16. 22; Ro. 5. 11; Phil. 3. 3; 4.4; 1 Pe. 1. 8.
6 It was a typical feast. It is supposed by many that our blessed Saviour was born much about the time of this feast; then he left his mansions of light above to 'tabernacle among us,' John 1.14: and he dwelt in booths. And the worship of God under the New Testament is prophesied of under the notion of keeping the feast of tabernacles, Zec. 14. 16. For, 1. The gospel of Christ is 'to dwell in tabernacles,' to sit loose to this world as those who 'have here no continuing city,' . . . 2. It teaches us to 'rejoice before the Lord our God.' Those are the circumcision, Israelites indeed, that always 'rejoice in Christ Jesus,' Phil. 3.3. And the more we are taken off from this world, the less liable we are to the interruption of our joys.—*Henry.*

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42 Ye shall dwell [b]in booths seven days; all that are Israelites born shall dwell in booths:

43 That [c]your generations may know[1] that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I *am* the LORD your God.

44 And Moses [d]declared[2] unto the children of Israel the feasts of the LORD.

CHAPTER XXIV.

The oil for the lamps, 1—4. *The shew-bread,* 5—9. *Shelomith's son blasphemeth,* 10—12. *The law of blasphemy,* 13—16. *Of murder,* 17. *Of damage,* 18—22. *The blasphemer is stoned,* 23.

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, that[a] they bring unto thee pure oil-olive[3] beaten for the light, to cause the[b] lamps to burn[4] continually.

3 Without the vail of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the LORD continually: *it shall be* a statute for ever in your generations.

4 He shall order the lamps upon the pure[c] candlestick before the LORD continually.

5 ¶ And thou shalt take fine flour, and bake [d]twelve cakes thereof: two tenth-deals shall be in one cake.[5]

6 And thou shalt set them [e]in two rows, six on a row, upon the [f]pure table before the LORD.

7 And thou shalt put [g]pure frankincense upon *each* row, that it may be on [h]the bread for [i]a memorial, *even* an offering made by fire unto the LORD.

8 Every [k]sabbath he shall set it in order before the LORD continually, *being taken* from the children of Israel by an everlasting covenant.

9 And it shall be [l]Aaron's and his sons'; and [m]they shall eat it in the holy place: for it *is* most holy unto him of the offerings of the LORD made by fire by a perpetual statute.

10 ¶ And the son of an Israelitish woman, whose [n]father *was* an Egyptian, went out among the children of Israel; and this son of the Israelitish *woman* and a man of Israel strove together in the camp:

11 And the Israelitish woman's son [o]blasphemed the name *of the LORD,* and [p]cursed. And they [q]brought him unto Moses: (and his mother's name *was* Shelomith, the daughter of Dibri, of the tribe of Dan:)

12 And they put him in ward, [1]that [r]the mind of the LORD might be shewed them.

13 ¶ And the LORD spake unto Moses, saying,

14 Bring forth him that hath cursed [s]without the camp, and let [t]all that heard *him* lay their hands upon his head, and [u]let all the congregation stone him.

15 And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall [v]bear his sin.

16 And he that blasphemeth the name of the LORD, he shall surely be put to death,[2] *and* all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he [w]blasphemeth the name *of the LORD,* shall be put to death.

17 ¶ And [x]he that killeth[3] any man shall surely be put to death.

18 And he [y]that killeth a beast shall make it good; beast[4] for beast.

19 And if a man cause a blemish in his neighbour; as he hath done, so shall it be done to him;

20 [z]Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him *again.*

21 And he that killeth a beast, he shall restore it; and he that killeth a man, he shall be put to death.

22 Ye shall have [a]one manner of law, as well for the stranger,[5] as for one of your own country: for I *am* the LORD your God.

23 ¶ And Moses spake unto the children of Israel, [b]that they should bring forth him that had cursed out of the camp, and stone him with stones: and the children of Israel did as the LORD commanded Moses.

CHAPTER XXV.

The sabbath of the seventh year, 1—7. *The jubilee in the fiftieth year,* 8—13. *Oppression forbidden,* 14—17. *A blessing promised to obedience,* 18—22. *The redemption of land,* 23—28. *Of houses,* 29—34. *Compassion to be had of the poor,* 35—38. *The usage of bondmen,* 39—46. *The redemption of servants,* 47—55.

AND the LORD spake unto Moses [a]in mount Sinai, saying,

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b Ge.33.17; Nu.21.2, 5. Ne. 8. 16, 17; Je. 35.10; 2Co.5. 1; He. 11. 13-16.
c De. 31. 10-13; Ps. 78. 5, 6.
1 This striking and significant observance is an evidence of the truth of the history of Moses, a constant, successive, and uninterrupted memorial to all their generations of the great deliverance that God had wrought for them; reminding them of their lowly origin, of the grace of God in calling and separating them from the rest of the nations and visiting them with his special favour.
d ver.1.2; 21.24; Mat. 28. 20.
2 Moses declared them to the children of Israel. He let them know what God appointed, and neither more nor less. Thus St Paul delivered to the churches what he had *received from the Lord.* We have reason to be thankful, that the feasts of the Lord, declared unto us, are not so numerous, nor the observance of them so burdensome and costly as theirs then were, but more spiritual, and significant, & surer, sweeter earnests of the everlasting feast at the last ingathering which we hope to be celebrating to eternity.—*Henry.*

CHAP. XXIV.

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a Ex.27.20,21; 39.37; 40.24,25; Nu.8. 2-4; 1 Sa. 3. 3, 4.
3 See note on Ex. 27. 20.
b 2Ch.13.11; Ps. 119. 105,130; Pr.6.23; Is. 8.20; 11.2; Mat.4.16; 5.16; 25. 1-8; Lu. 1. 79; John 1. 4,9; 5.35; 8.12; Ac.26.18; 2 Co. 4.6; Rp. 1. 17, 18; 5. 8-14; Ph. 2. 15, 16.
4 Heb. *ascend.*
c Ex.25.31-39; 31. 8; 37.17-24; Nu. 3. 31; 4.9; 1Ki.7. 49; 1 Ch. 28.15; Je.52.19; Zec. 4.2,3,11-14; He.9.2; Re.1.20; 2. 1, 5; 11. 4.
d Ex.25.30; 40. 23; 1 Ki.18.31; Ac. 26. 7; Ja. 1. 1.
5 These twelve cakes, one for each tribe, of bread might be typical of Christ, as the bread of life, offered to God for all his people; or they might represent the services of his people accepted through him; or they may denote communion with God our reconciled Father in Christ.
e 1 Co. 14. 40.
f Ex.25.23,24,37.10-16; 39.36,40.22, 23; 1 Ki.7.48; 2Ch. 4. 19; 13. 11; He. 9. 2.
g ch.2.2; Ep.1,6. He. 7. 25; Re. 8. 3, 4.
h John 6. 35, 51.
i Ge 9.16; Ex.12. 14; 13. 9; 17. 14; Ac.10. 4. 31; 1 Co. 11. 23-25.
k Nu.4.7; 1 Ch.9.32; 23.29; 2Ch.2. 4; Ne. 10. 33; Mat. 12. 3-5.
l ch. 8. 31; 1 Sa.21.6; Mal.1.12; Mat.12.4; Mar. 2. 26; Lu. 6. 4.
m ch.6.16; 10. 17; 21. 22; Ex. 29. 32.
n Ex.12. 38; Nu. 11. 4.
o ver.15,16; Ex.20.7; 2 Sa. 12. 14; 1Ki. 21. 10,13; 2Ki.18:30, 35, 37; 19.1-3; 6.10,22; 2 Ch.32.14-17; Ps.74. 18, 22; Mat. 26. 65; Ac. 6. 11-13; Ro. 2. 24; 1 Ti. 1. 13; Re. 16. 11, 21.

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p Job 1. 5,11, 22; 2.5, 9, 10; Is. 8. 21
q Ex. 18. 22, 26; Nu. 15. 33-35.
1 Heb. *to expound unto them according to the mouth of the LORD.*
r Ex. 18. 15, 16, 23; Nu. 27. 5; 36. 5, 6.
s ch.13.46; Nu.5.2-4; 15. 35.
t De. 13. 9; 17. 7.
u ch.20.2,27; Nu. 15. 35,36; De.13. 10; 21. 21; 22. 21; Jos. 7. 25; John.8.59; 10.31-33; Ac. 7. 58, 59.
v ch. 5. 1; 20. 16, 17; Nu. 9. 13.
2 By the express command of God himself, all who heard the blasphemy were required to lay their hands on the head of the blasphemer; as solemnly persevering in their testimony, and as devoting him to death, that the guilt of such a crime might not rest on Israel; and avowing that his blood was upon his own head, & that all the rest were clear. This was done after he had been brought without the camp, as in the case of the sin-offering, on which the guilt & merited curse of Israel was laid; & he was stoned to death, by the general act of the congregation. This event occasioned the giving of a law against speaking in a reviling and opprobrious manner of the God of Israel, or blaspheming his sacred name; in which all strangers dwelling in the land were included. It is a vain imagination of the Jews, that the very mention of the word JEHOVAH was the crime intended; for it certainly is implied that the criminal mentioned it with contempt and enmity, nay, malignant execration.—*Scott.*
w Ps.74.10, 18; Mat. 12.31; Mar.3.28, 29; John8.58,59; 10. 33-36; Ac.26.11; 1 Ti. 1. 13; Ja. 2. 7.
x Ge. 9. 5, 6; Ex. 21. 12-14; Nu. 35. 31.
3 Heb. *smiteth the life of a man.*
y Ex. 21. 34-36.
4 Heb. *life for life.*
z Ex. 21. 23-25; De. 19. 21; Mat. 5. 38; 7. 2.
a ch. 17. 10; 19. 34; Ex.12.49; Nu. 9.14. 15. 15, 16, 29.
5 Strangers, as well as native Israelites, were to receive the benefit of the law declared in the 21st verse, if they suffered wrong, and should suffer its penalty if they did the wrong. It seems also intended here, that strangers as well as native Israelites, should suffer the punishment due to blasphemy. Henry here says, 'God would hereby show what provision he had made for man's safety, in punishing those which are enemies to him (God), which should be an argument with magistrates to be jealous for his honour, and to punish those that blasphemed his name.'
b ver. 14-16; Nu. 15. 35,36; He.2. 2, 3; 10. 28, 29.

CHAP. XXV.

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a Ex.19.1; Nu. 1. 1; 10. 11, 12; Ga. 4.24, 25.

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2 Speak unto the children of Israel, and say unto them, [b]When ye come into the land which I give you, then shall the land keep[1] a sabbath unto the LORD.[2]

3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof;

4 But [c]in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD; thou shalt neither sow thy field, nor prune thy vineyard.

5 That which [d]groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of [3]thy vine undressed: *for* it is a year of rest unto the land.

6 And the sabbath of the land shall be meat for you; [e]for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee,

7 And for thy cattle, and for the beast that *are* in thy land, shall all the increase thereof be meat.

8 ¶ And thou shalt number [f]seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.

9 Then shalt thou cause the trumpet of [4]the [g]jubilee to sound, on the tenth *day* of the seventh month; in [h]the day of atonement shall ye make the trumpet sound throughout all your land.

10 And ye shall hallow the fiftieth year, and [i]proclaim liberty throughout *all* the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return [k]every man unto his possession, and [l]ye shall return every man unto his family.

11 A [m]jubilee shall that fiftieth year be unto you; [n]ye shall not sow, neither reap that which groweth of itself in it, nor gather *the grapes* in it of thy vine undressed.

12 For it *is* the jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field.

13 In the year of this jubilee ye shall return every man unto his possession.[5]

14 ¶ And if thou sell ought unto thy neighbour, or buyest *ought* of thy neighbour's hand, ye shall not [o]oppress one another.

15 According [p]to the number of years after the jubilee thou shalt buy of thy neighbour, *and* according unto the number of years of the fruits he shall sell unto thee.

16 According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for *according* to the number *of the years* of the fruits doth he sell unto thee.

17 Ye shall not therefore [1]oppress one another; but thou shalt [q]fear thy God: for I *am* the LORD your God.

18 ¶ Wherefore [r]ye shall do my statutes, and keep my judgments, and do them; and [s]ye shall dwell in the land in safety.

19 And [t]the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety.

20 And if ye shall say, [u]What shall we eat[2] the seventh year? behold, we shall not sow, nor gather in our increase:

21 Then [v]I will command my blessing upon you in the sixth year, and it shall bring forth fruit for [w]three years.

22 And ye shall sow the [x]eighth year, and eat *yet* of [y]old fruit until the ninth year; until her fruits come in ye shall eat *of* the old[3] *store.*

23 ¶ The land [z]shall not be sold [4]for ever: [a]for the land *is* mine; for [b]ye *are* strangers and sojourners with me.[5]

24 And in all the land of your possession ye shall grant a [c]redemption for the land.

25 ¶ If thy brother be waxen poor, and hath sold away *some* of his possession, and [d]if any of his kin come to redeem it, then shall he redeem that which his brother sold.

26 And if the man have none to redeem it, and himself[6] be able to redeem it;

27 Then [e]let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it, that he may return unto his possession.

28 But if he be not able to restore *it* to him, then that which is sold shall remain in the hand of him that hath

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b ch. 14.34; De.32.8, 49; 34.4; Ps. 24.1,2; 115. 16; Is. 8. 8; Je. 27. 5.
1 Heb. *rest*, ch. 23. 32. *marg.*
2 The Israelites did not get full possession of Canaan till seven years after they entered the land. The sabbatical year would probably be observed therefore in the 14th year after their entrance.
c ver. 20-23; ch. 26. 34,35,43; Ex. 23.10, 11; 2 Ch. 36. 21.
d 2 Ki. 19. 29; Is. 37. 30.
3 Heb. *thy separation.*
e Ex. 23. 11; Ac. 2. 44; 4. 32, 34, 35.
f ch. 23. 15; Ge. 2. 2.
4 Heb. *loud of sound*, Nu.10.10; Ps.89.15; Ac.13.38,39; Ro.10. 18; 15.19; 2 Co.5.19-21; 1 Th. 1. 8.
g ver.10-12; ch.27.17, 24; Nu. 36. 4.
h ch. 16. 20,30; 23.24, 27.
i Ex. 20. 2; Ezr. 1.3; Ps. 146. 7; Is. 49. 9, 24, 25; 61. 1-3; 63.4; Je. 34.8,13-17; Zec. 9.11,12; Lu.1.74; 4. 18; John 8. 32-36; Ro.6. 17,18; 8. 21; 2 Co. 3. 17; Ga. 4. 25-31; 5.1,13; 1 Pe.2.16; 2 Pe. 2. 19, 20.
k ver. 13, 26-28, 33, 34, ch. 27. 17-24.
l Nu. 36. 2-9.
m ch. 27. 17.
n ver. 5-7.
5 After seven returns of the sabbatical year had been completed, notice was ordered to be given throughout the land, on the evening of the great day of atonement, for the observance of the year of jubilee; and while the people were seeking forgiveness of their own sins from God, it might be hoped, that they would be more disposed to kindness to each other. Thus the proclamation of liberty and salvation by the gospel results from the atoning sacrifice of the Redeemer; and is intended to cheer the hearts of the humble and penitent. This notice was given by a peculiarly sonorous and animated sound of trumpets; for this seems to be the meaning of the word rendered *jubilee.* The language, used by the sacred writer, absolutely decides that the year of jubilee was not the same as the seventh sabbatical year, but the year afterwards, that is, the *fiftieth*, and not the *forty-ninth year;* and similar language concerning the day of Pentecost is always thus explained, (ch. 23. 15, 16; De. 16. 9, 10.) The only objection of any weight, which can be urged against this opinion, namely, the difficulty of the nation subsisting for two years without sowing their ground, is afterwards expressly obviated, (ver. 20-22.) This institution would form a suitable trial of the people's faith, and served to illustrate the power and faithfulness of God, whenever they observed it; but we read scarcely any thing of the year of jubilee after its institution. —*Scott.*

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o ver. 17; ch. 19. 13; De. 16. 19,20; Ju.4. 3; 1 Sa.12. 3,4; 2Ch. 16. 10; Ne. 9. 36,37; Job 20.19,20; Ps.10. 18; Pr. 14.31; 21.13; 22.16; 28.3,8,16; Ec. 5.8; Is.1.17; 3.12-15; 5.7; 33.15; 58.6; Je. 22.17; Eze. 22.7,12, 13; Am.5.11,12; 8.4-7; Mic.2.2; 6.10-12; 7.3; Lu. 3. 14; 1 Co. 6. 8; Ja. 5. 1-5.
p ch. 27. 18-23; Phil. 4. 5.
1 It was thus provided that family inheritances could not be finally alienated, and that the tribes and families and consequently their genealogies, should be preserved distinct till the coming of Christ. It provided against the too great depression of some, and the exorbitant wealth of others.
q ver.43; ch.19.14,32; Ge.20.11; 22.12; 39. 9; 42.18; Ex. 20.20; De. 25.18; 1 Sa. 12. 24; 2 Ch. 19.7; Ne.5. 9.15; Ps.19.9; Pr.1. 7; Mal.3.5; Lu.12.5; Ac. 9. 31; 10. 2. 35; Ro. 3. 18; 11. 20.
r ch. 19. 37.
s ch. 26.3-12; De.12. 10; 28.1-14; 33.12,28; Pr. 1. 33; Je. 7. 3-7; 23. 6; 25. 5; 33. 16; Eze. 33. 24-26, 29; 36. 24-28.
t Ps. 67 6; 85. 12; Is. 30.23; 65 21,22; Eze. 34.25-28; 36.30; Joel 2. 24, 26.
u Nu.11.4,13; 2Ki.6. 15-17; 7.2; 2Ch.25.9; Ps. 78.19,20; Is.1.2; Mat. 6. 25-34; 8. 26; Lu.12.29; Phil. 4.6; He. 13. 5, 6.
2 In allusion probably to this, our Saviour says, 'Take no thought what ye shall eat or what ye shall drink,' &c.
v Ge. 26. 12; 41. 47; Ex.16.29; De.28.3; Ps. 133.3; Pr.10.22; 2 Co. 9. 10.
w ver. 4. 8-11.
x 2 Ki. 19. 29; Is.37. 30.
y Jos. 5. 11, 12.
3 This wonderful provision is clear demonstration that Moses acted by divine authority. No sane merely human legislator would have proposed, much less have carried, such a law. Its existence is proof that the miracles alleged were actually performed.
z ver. 10; 1 Ki. 21.3; Eze. 48. 14.
4 Or, *to be quite cut off.* Heb. *for cutting off.*
a De. 32. 43; 2Ch. 7. 20; Ps.24.1; 85.1; Is. 8.8; Ho. 9.3; Joel 2. 18
b Ge. 47. 9; 1Ch. 29. 15; Ps.39.12; 119.19; He. 11.9-13; 1Pe.2. 11.
5 They being strangers and sojourners with him in that land, and having his tabernacle among them, to alienate their part of that land would be in effect to cut themselves off from their fellowship and communion with God, which that was a token and symbol of. For which reason Naboth would rather incur the wrath of a king, than part with the inheritance of his fathers, 1 Ki. 21. 3.
c ver. 27, 31, 51-53; Ro. 8.23; 1 Co.1.30; Ep. 1. 7, 14; 4. 30.
d Ru. 2. 20; 3.2,9,12; 4. 4-6; Je. 32. 7, 8; 2 Co.8.9; He.2.13,14; Re. 5. 9.
6 Heb. *his hand hath attained, and found sufficiency*, ch. 5. 7. *marg.*
e ver. 50-53.

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bought it until the year of jubilee: and in the jubilee it shall go out, and [f]he shall return unto his possession.

29 ¶ And if a man sell a dwelling-house in a walled city,[1] then he may redeem it within a whole year after it is sold: *within* a full year may he redeem it.

30 And if it be not redeemed within the space of a full year, then the house that *is* in the walled city shall be established for ever to him that bought it, throughout his generations: it shall not go out in the jubilee.

31 But the houses of the villages, which have no walls round about them, shall be counted as the fields of the country; they[2] may be redeemed, and they shall go out in the jubilee.

32 Notwithstanding [g]the cities of the Levites,[3] *and* the houses of the cities of their possession, may the Levites redeem at any time.

33 And if a[4] man purchase of the Levites, then the house that was sold, and the city of his possession, shall go out in *the year of* jubilee: [h]for the houses of the cities of the Levites *are* their possession[5] among the children of Israel.

34 But [i]the field of the suburbs of their cities may not be sold; for it *is* their perpetual possession.

35 ¶ And if [k]thy brother be waxen poor, and fallen[6] in decay with thee, then[l] thou shalt relieve[7] him; *yea, though he be* [m]a stranger, or a sojourner: that he may live with thee.

36 Take thou no [n]usury of him, or increase: but [o]fear thy God; that thy brother may live with thee.

37 Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.[8]

38 I *am* the LORD your God, [p]which brought you forth out of the land of Egypt, to give you the land of Canaan, *and*[q] to be your God.

39 ¶ And if thy brother *that dwelleth* by thee be waxen poor, and [r]be sold unto thee; thou shalt not compel[9] him to serve as a bond-servant:

40 *But* as an hired servant, *and* as a sojourner, he shall be with thee, *and* shall serve thee unto the year of jubilee:

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[f] Is. 35. 9, 10; Je. 32. 15; 1 Co. 15. 52-54; 1 Th. 4. 13-18; 1 Pe. 1. 4, 5.

1 A distinction is here made between houses in the city, & houses in the country. The former might be redeemed any time within the course of one year, but not after a longer period. The latter might be redeemed at any time, and if not redeemed went out at the Jubilee. The reason of this is sufficiently evident. Houses in the country were built upon the inheritance which God had divided to the respective families. It was therefore necessary that the same laws should apply to the house as to the inheritance; but houses in the city were built for the purposes of trade; and it might have been utterly ruinous for the purchaser to have been compelled to remove after he had established his business.

2 Heb. *redemption belongeth unto it.* Ps. 49. 7, 8.

[g] Nu. 35. 2-8; Jos. 21.

3 There were the 6 cities of refuge, and 42 cities more, 48 in all, given them to dwell in, & suburbs for their cattle.

4 Or, *one of the Levites redeem* them.

[h] Nu. 18. 20-24; De. 18. 1, 2.

5 These houses of the Levites in the cities afterwards allotted to them, with the gardens and pastures in the suburbs were the only inheritance for the tribe of Levi; and therefore were subjected to the same law as other estates. It is supposed that a Levite though ne way related to one of the tribe who sold such property, might nevertheless redeem it.

[i] ver. 23; Ac. 4. 36, 37.

[k] ver. 25; De. 15. 7, 8; Pr. 14. 20, 21; 17. 5; 19. 17; Mar. 14. 7; John 12. 8; 2 Co. 8. 9; Ja. 2. 5, 6.

6 Heb. *his hand faileth.*

[l] Ps. 37. 26; 41. 1; 112. 5, 9; Pr. 14. 31; 1 u. 6. 35; Ac. 11. 29; Ro. 12. 13, 20; 2 Co. 9. 1, 12-15; Ga. 2. 10; 1 John 3. 17.

7 Heb. *strengthen.*

[m] ch. 19. 34; Ex. 23. 9; De. 10. 18, 19; Mat. 25. 35; He. 13. 2.

[n] Ex. 22. 25; De. 23. 19, 20; Ne. 5. 7-10; Ps. 15. 5; Pr. 28. 8; Eze. 18. 8, 13, 17; 22. 12.

[o] ver. 17; Ne. 5. 9, 15.

8 How tender this law. If an Israelite was reduced to poverty, and lived among his brethren as a stranger and sojourner, they must not take interest or increase upon any thing they lent him; and must treat him as a brother and lend unto him liberally. The same law was extended to a stranger sojourning among them.

[p] Ex. 20. 2.

[q] ch. 11. 45; 22. 32, 33; Nu. 15. 41; Je. 31. 1, 33; 32. 38; He. 11. 16.

[r] Ex. 21. 2; 22. 3; De. 15. 12; 1 Ki. 9. 22; 2 Ki. 4. 1; Ne. 5. 5; Je. 34. 14.

9 Heb. *serve thyself with him with the service of,* ver. 46. *marg.* Je. 25. 14; 27. 7; 30. 8.

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[s] Ex. 21. 3; John 8. 32; Ro. 6. 14; Tit. 2. 14.

[t] ver. 10, 28.

4 When a man was sold for some debt or fraud for which he could not make restitution, he was liberated at the end of seven years, Ex. 21. 1-6. But if he voluntarily, through poverty, sold himself without limitation of time; or from love to his master, and his wife and children, had refused liberty at the end of seven years; and perhaps if he had been sold for some larger debt, or greater crime, he continued a servant for life, unless the year of jubilee intervened; but then he was set at liberty, and returned with his family to his inheritance. In the meantime his master must not treat him with rigour as a slave, but with kindness as a hired servant. 'For what cause, or after what sort soever he hath been sold, the jubilee released him, which was a figure of the time of grace, whereby Christ hath freed us from the servitude of sin and satan, John 8. 32, 36; Ro. 6. 14, 18.'—*Ainsworth.*

[u] ver. 55; Ro. 6. 22; 1 Co. 7. 21-23.

2 Heb. *with the sale of a bond-man.*

[v] ver. 46, 53; Ex. 1. 13, 14; 2. 23; 3. 7, 9; 5. 14; Is. 47. 6; 58. 3; Ep. 6. 9; Co. 4. 1.

[w] ver. 17; Ex. 1. 17, 21; De. 25. 18; Mal. 3. 5.

[x] Ex. 12. 44; Ps. 2. 8, 9; Is. 14. 1, 2; Re. 2. 26, 27.

[y] Is. 56. 3-6.

3 Heb. *ye shall serve yourselves with them.* ver. 39.

4 Heb. *the hand of a stranger,* &c., *attain,* &c., 1 Sa. 2. 7, 8; Ja. 2. 5.

[z] ver. 25; Ne. 5. 8; Ga. 4. 4, 5; He. 2. 11-13.

[a] ver. 26.

[b] ver. 27.

5 This was a very equitable law, both for the sojourner to whom the man was sold, and to the Israelite who had been thus sold. The Israelite might redeem himself, or one of his kindred might redeem him; but this must not be done to the prejudice of his master the sojourner. They were therefore to reckon the years he must have served from that time till the jubilee; and then taking the current wages of a servant per year at that time, multiply the remaining years by that sum, and the aggregate was the sum to be given to his master for his redemption. The Jews hold that the kindred of such a person were bound to redeem him, lest he should be swallowed up among the heathen; and we find from Ne. 5. 8, that this was done by the Jews on their return from the Babylonish captivity. *We, after our ability, have redeemed our brethren the Jews, who were sold unto the heathen.*

[c] ver. 40, 53; De. 15. 18; Job 7. 1, 2; 14. 6; Is. 16. 14; 21. 16.

41 And [s]*then* shall he depart from thee, *both* he and his children with him, and [t]shall return unto his own family, and unto the possession of his fathers shall he return.[1]

42 For they *are* [u]my servants, which I brought forth out of the land of Egypt: they shall not be sold as[2] bond-men.

43 Thou shalt not [v]rule over him with rigour, [w]but shalt fear thy God.

44 Both [x]thy bond-men and thy bond-maids, which thou shalt have, *shall be* of the heathen that are round about you; of them shall ye buy bond-men and bond-maids.

45 Moreover, [y]of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that *are* with you, which they begat in your land; and they shall be your possession:

46 And ye shall take them as an inheritance for your children after you, to inherit *them for* a possession; [3]they shall be your bond-men for ever: but over your brethren the children of Israel, ye shall not rule one over another with rigour.

47 ¶ And if a[4] sojourner or stranger wax rich by thee, and thy brother *that dwelleth* by him wax poor, and sell himself unto the stranger *or* sojourner by thee, or to the stock of the stranger's family:

48 After that he is sold he may be redeemed again; [z]one of his brethren may redeem him:

49 Either his uncle, or his uncle's son, may redeem him, or *any* that is nigh of kin unto him of his family may redeem him; or, [a]if he be able, he may redeem himself.

50 And he shall [b]reckon with him that bought him, from the year that he was sold to him, unto the year of jubilee: and the price of his sale[5] shall be according unto the number of years, [c]according to the time of an hired servant shall it be with him.

51 If *there be* yet many years *behind,* according unto them he shall give again the price of his redemption out of the money that he was bought for.

52 And if there remain but few years unto the year of jubilee, then he shall

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count with him, *and* according unto his years shall he give him again the price of his redemption.

53 *And* as a yearly hired servant shall he be with him: [d]*and the other* shall not rule with rigour over him in thy sight.

54 And if he be not redeemed in[1] these *years*, then [e]he shall go out in the year of jubilee, *both* he, and his children with him.

55 For unto me the children of Israel *are* servants; they *are* [f]my servants, whom I brought forth out of the land of Egypt: I *am* the LORD your God.

CHAPTER XXVI.

Against idolatry, 1. *Religiousness,* 2. *A blessing is promised to them that keep the commandments,* 3—13. *A curse is denounced against those that break them,* 14—39. *God promiseth to remember those that repent,* 40—46.

YE shall [a]make you no idols nor graven image, neither rear you up a standing[2] image, neither shall ye set up *any* image[3] of stone[4] in your land, to bow down unto it: for I *am* the LORD your God.

2 Ye shall [b]keep my sabbaths, and reverence my sanctuary: I *am* the LORD.

3 ¶ [c]If ye walk in my statutes, and keep my commandments, and do them;

4 Then [d]I will give you rain in due season, and [e]the land shall yield her increase,[5] and the trees of the field shall yield their fruit.

5 And your [f]threshing shall reach unto the vintage, and the vintage shall reach unto the sowing-time;[6] and ye shall [g]eat your bread to the full, and dwell[h] in your land safely.

6 And [i]I will give peace in the land, and [k]ye shall lie down, and none shall make *you* afraid: and I will rid[7] evil beasts out of the land, neither [l]shall the sword go through your land.

7 And ye shall chase your enemies, and they shall fall before you by the sword.

8 And [m]five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword.

9 For [n]I will have respect unto you, and [o]make you fruitful, and multiply you, and [p]establish my covenant with you.

10 And ye shall [q]eat old store, and bring forth the old because of the new.

11 And I will [r]set my [1]tabernacle among you: and my soul shall not [s]abhor you.

12 And [t]I will walk among you, and [u]will be your God, and ye shall be my people.

13 [v]I *am* the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and [w]I have broken the bands of your yoke, and made you go upright.

14 ¶ But [x]if ye will not hearken unto me, and will not do all these commandments;

15 And if ye shall [y]despise my statutes, or if your [z]soul abhor my judgments, so that ye will not do all my commandments, *but* that ye [a]break my covenant:

16 I also will do this unto you; I will even [b]appoint over[2] you [c]terror, [d]consumption, and the burning ague, that shall [e]consume the eyes, and cause sorrow of heart: and [f]ye shall sow your seed in vain; for your enemies shall eat it.

17 And I will [g]set my face against you, and [h]ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall [i]flee when none pursueth you.

18 And if ye will not yet for all this hearken unto me, then I will punish you [k]seven times more for your sins.

19 And [l]I will break the pride of your power; and [m]I will make your heaven as iron, and your earth as brass.[3]

20 And [n]your strength shall be spent in vain: for [o]your land shall not yield her increase, neither shall the trees of the land yield their fruits.

21 And if ye walk contrary[4] unto me, and will not hearken unto me; I will bring seven times more plagues upon you, according to your sins.

22 I will also send [p]wild beasts among you, which shall [q]rob you of your children, and destroy your cattle, and make you few in number; and [r]your *high*-ways shall be desolate.

23 And if [s]ye will not be reformed

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d ver. 43.
1 Or, *by these means.*
e ver. 40, 41; Ex. 21. 2,3; Is. 49. 9,25.52.3.
f ver. 42; Ex. 13. 3; 20.2; Ps. 116.16; Is. 43. 3; Lu. 1. 74, 75; Ro. 6. 14,17,18.22; 1 Co.7.22,23; 9.19,21; Ga. 5. 13.

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a ch. 19.4; Ex. 20.4, 5, 23; 23. 24; 34. 17; De. 4. 16-19; 5. 8, 9; 16. 21,22; 27.15; Ps. 97. 7; 115.4-8; Is. 2. 20; 44. 9-20; 48. 5-8; Je. 10. 3-8; Ac. 17. 29; Ro.2.22,23; 1Co. 10.19,20; Re. 13.14, 15; 22. 15.
2 Or, *pillar.*
3 Or, *figured stone.* Heb. *a stone of picture.*
4 That is, 'carved or pictured image.' They were not forbidden to make it, but to make one for the purposes of worship, either by itself, or as a visible representation of the invisible Deity. The heathen defended the use of images on the latter ground, as well as the adherents of the Church of Rome, yet God treated it as idolatry, abhorred of God, & dishonouring to the mediation of Christ.
b ch. 19. 30.
c ch. 18. 4, 5; De.11. 13-15; 28. 1-14; Jos. 23. 14,15; Ju. 2.1,2; Ps. 81. 12-16; Is. 1. 19; 48.18,19; Mat.7. 24, 25; Ro. 2. 7-10; Re. 22. 14.
d De. 28.12; 1Ki.17. 1; Job 5. 10; 37. 11-18; 38. 25-28; Ps.65. 9-13; 68. 9; 104. 13; Is.5,6; 30.23; Je.14. 22; Eze. 34. 26, 27; Joel 2. 23; Am. 4. 7, 8; Mat. 5.45; Ac. 14. 17; Ja.5.7,17,18; Re. 11. 6.
e ch. 25.21; Ps. 67.6, 85. 12; Eze. 36. 30; Hag. 2. 18, 19; Zec. 8. 12.
5 These promises must be understood as referring to their national covenant. Obedience was uniformly to ensure national prosperity. And it did so without any exception. The righteous are not promised uniform exemption from affliction, but even in them *all things* should work together for their highest good.
f Am. 9. 13; Mat. 9. 37,38; John 4.35,36.
6 They would be constantly employed and abundantly supplied.
g ch.25.19; Ex.16.8; De. 11. 15; Joel 2. 19, 26; Ac. 14. 17; 1 Ti. 6. 17.
h ch. 25. 18; Job 11. 18,19; Ps.46.1-7; 90. 1; 91. 1-14; Pr.1.33; 18.10; Je.23.6; Eze. 34. 25-27; Mat. 23. 37; 1 Pe. 1. 5.
i 1 Ch. 22. 9; Ps. 29. 11; 147. 14; Is. 9. 7; 45.7; Je. 30.10; Ho. 2.18; Mic. 4.4; Zec. 9. 10; John 14. 27; Ro.5.1; Phil. 4.7-9.
k Ps. 3.5; 4.8; 127. 1, 2; Pr.3.24; 6.22; Je. 31. 26; Ex. 34. 25; Zep.3.13; Ac. 12.6.
7 Heb. *cause to cease.* Ex. 23. 29; 2 Ki. 2. 24; 17. 25, 26; Job 5. 23; Is. 35. 9; Eze. 5.17; 14.15,21.
l Eze. 14. 17.
m Nu. 14. 9; De. 28. 7; 32. 30; Jos. 23.10; Ju. 7.19-21; 1Sa.14. 6-16; 17.45-52; 1Ch. 11. 11, 20; Ps. 81.14, 15.
n Ex. 2. 25; 2 Ki. 13. 23; Ne. 2.20; Ps.89. 3; 138. 6,7; Je. 33.3; He. 8. 9.
o Ge. 17.6,7,20; 26.4; 28. 3, 14; Ex. 1. 7; De. 28. 4, 11; Ne.9. 23; Ps. 107. 38.

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p Ge.6.18; 17.7; Ex.6. 4; Is. 55. 3; Eze.16. 62; Lu. 1. 72.
q ch.25.22; Jos. 5.11; 2 Ki. 19. 29; Lu.12. 17.
r Ex. 25. 8; 29. 45; Jos. 22. 19; 1 Ki. 8. 13, 27; Ps. 76. 2; 78. 68, 69; 132. 13, 14; Eze. 37. 26-28; Ep. 2. 22; Re. 21. 3.
1 The chief of the promises to the Israelites was the continuance of religion amongthem. The expression 'abhor,' denotes that this is what sinners merited, and any thing else was owing to the mercy of God. These promises were fulfilled in the days of Joshua, the judges, David and Solomon.
s ch. 20. 23; De. 32. 19; Ps. 106. 40; Je. 14.21; La. 2.7; Zec. 11. 8.
t Ge. 3.8; 5. 22.24; 6. 9; De.23.14; 2Co.6. 16; Re. 2. 1.
u Ge. 17.7; Ex. 3. 6; 6.7; 19. 5.6; Ps. 1.7; 68. 18-20; Is. 12. 2; 41.10; Je.7. 23; 11.4; 30. 22; 31.33; 32.38; Eze. 11. 20; 36. 28; Joel 2.27; Zec.13.9; Mat. 22.32; He. 11. 16; Re. 21. 7.
v ch.25.38,42,55; Ex. 20. 2; Ps. 81. 6-10; 1 Co. 6. 19, 20.
w Ps. 116. 16; Is. 51. 23; Je. 2. 20; Eze. 34. 27.
x ver. 18; De.28.15; Je. 17. 27, La. 1.18; Mal. 2. 2; Ac. 3.23; He. 12. 25.
y ver. 43; Nu. 15.31; 2 Sa. 12. 9, 10; 2 Ki. 17. 15; 2 Ch. 36. 16; Pr. 1. 7, 30; Je. 6. 19; Zec. 7. 11-13; Ac. 13. 41; 1 Th. 4. 8.
z Ps. 1. 17; Pr. 5.12; Ro. 8. 7.
a Ge. 17. 14; Ex. 19. 5; 24. 7; De. 31. 16; Is. 24. 5; Je. 11. 10; 31. 32; Eze. 16. 59; He. 8. 9.
b Ps. 109. 6.
2 Heb. *upon you.*
c De.28.65-67; 32.25; Job 15.20,21; 18.11; 20.25; Ps. 73.19; Is. 7. 2; Je. 15. 8; 20.4; He. 10. 31.
d Ex. 15. 26; De. 28. 21, 22, 35.
e De. 28. 32, 34, 67; 1 Sa. 2. 33; Ps. 78.33; Eze. 33.10; Zec. 14. 12.
f De. 28.33,51; Ju.6. 3-6,11; Job 31.8; Is. 65. 22-24; Je. 5. 17; 12. 13; Mic. 6. 15; Hag. 1. 6.
g ch. 17. 10; 20. 5, 6; Ps. 68. 1, 2.
h De.28.25; Ju.2.14; 1Sa.4.10; 31.1; Ne. 9. 27-30; Ps. 106.41, 42; Je. 19. 7; La. 1. 5.
i ver. 36; Ps. 53. 5; Pr. 28. 1.
k ver. 21, 24,28; Da. 3. 19.
l 1 Sa. 4. 3, 11; Is. 2. 12; 25. 11; 26. 5; Je. 13. 9; Eze. 7.24; 30. 6; Da. 4.37; Zep. 3. 11.
m De.28.23; 1Ki.17. 1; Je. 14.1-6; Lu.4. 25.
3 See the account of the famine in the time of Ahab, foretold by Elijah, 1 Kings xvii. xviii.
n Ps. 127.1; Is. 49.4; Ha. 2. 13; Ga. 4. 11.
o ver. 4; De. 11. 17; 28. 18,38-40,42; Job 31. 40. Ps. 107. 34; Hag. 1.9-11, 2.16; 1 Co. 3. 6.
4 Or, *at all adventures with me;* and so ver. 24.
p ver.6; De.32.24; 2 Ki. 17. 25; Je. 15. 3; Eze. 5. 17; 14. 15, 21.
q 2 Ki. 2. 24.
r Ju. 5.6; 2 Ch. 15. 5; Is. 24. 6; 33. 8; La. 1. 4; Eze. 14.15; 33. 28; Mic. 3. 12; Zec. 7. 14.
s Is.1.16-20; Je.2.30; 5. 3; Eze. 24. 13,14; Am. 4. 6-12.

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by me by these things, but will walk contrary unto me;

24 Then [t]will I also walk contrary unto you, and will punish you yet seven times for your sins.

25 And [u]I will bring a sword upon you, that shall [v]avenge the quarrel of *my* covenant: and when ye are gathered together within your cities,[1] [w]I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.

26 *And* when [x]I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver *you* your bread again by weight: and ye shall eat, and not be satisfied.

27 And if ye will not for all this hearken unto me, but walk contrary unto me;

28 Then I will walk contrary unto you also [y]in fury; and I, even I, will chastise you seven times for your sins.

29 And [z]ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.

30 And [a]I will destroy your high places, and cut down your images, and cast your carcases upon the carcases of your idols,[2] and [b]my soul shall abhor you.

31 And [c]I will make your cities waste, [d]and bring your sanctuaries[3] unto desolation, and [e]I will not smell the savour of your sweet odours.

32 And [f]I will bring the land into desolation; and [g]your enemies which dwell therein shall be astonished at it.

33 And [h]I will scatter you among the heathen, and will draw out a sword after you; and your land shall be desolate, and your cities waste.

34 Then [i]shall the land enjoy her sabbaths, as long as it lieth desolate, and ye *be* in your enemies' land; *even* then shall the land rest, and enjoy her sabbaths.

35 As long as it lieth desolate it shall rest; [k]because it did not rest in your sabbaths, when ye dwelt upon it.

36 And upon them that are left *alive* of you, [l]I will send a faintness into their hearts in the land of their enemies; and [m]the sound of a shaken[4] leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth.

37 And [n]they shall fall one upon another, as it were before a sword, when none pursueth: and [o]ye shall have no power to stand before your enemies.

38 And [p]ye shall perish among the heathen, and the land of your enemies shall eat you up.

39 And they that are left of you [q]shall pine away in their iniquity in your enemies' lands; [r]and also in the iniquities of their fathers shall they pine away with them.[1]

40 ¶ If [s]they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, [t]and that also they have walked contrary unto me;

41 And *that* I also have walked contrary unto them, and have brought them into the land of their enemies; if then [u]their uncircumcised hearts be [v]humbled, and [w]they then accept of the punishment of their iniquity:

42 Then [x]will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and [y]I will remember the land.

43 The land also shall be left of them, and [z]shall enjoy her sabbaths, while she lieth desolate without them: [a]and they shall accept of the punishment of their iniquity; because, even because they [b]despised my judgments, and because [c]their soul abhorred my statutes.

44 And yet for all that, when they be in the land of their enemies, [d]I will not cast them away, neither will [e]I abhor them, to destroy them utterly, and [f]to break my covenant[2] with them: for I *am* the LORD their God.

45 But I will [g]for their sakes remember the covenant of their ancestors,[3] [h]whom I brought forth out of the land of Egypt [i]in the sight of the heathen, that I might be their God: I *am* the LORD.

46 These *are* [k]the statutes, and judgments, and laws, which the LORD made between him and the children of Israel [l]in mount Sinai, [m]by the hand of Moses.

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t 2 Sa. 22. 27; Job 9. 4; Ps. 18. 26.
u De. 32. 25, 41; Ju. 2. 14-16; Ps. 78. 62-64; Is. 34.5,6; Je. 9. 16; 14.12,13; 15.2-4; La. 2.21; Eze.5.17; 6. 3; 14.17; 21. 4-17; 33. 2.
v De.32.35; Ps.94.1; Eze. 20. 37; He. 10. 28-30.

1 When the enemy invaded the land the people would flock into the defenced cities, in which case God threatens that this would be no protection from his vengeance; that he would send the desolating pestilence and destructive famine among them, which would compel them to surrender to their enemies. These threatenings were awfully fulfilled in their subsequent history. See *marg. ref.*

w Nu. 14. 12; 16. 49; De. 28.21; 2 Sa. 24. 15; Je. 14.12; 24.10; 29.17,18; Am. 4.10; Lu. 21. 11.
x Ps. 105.16; Is. 3.1; 9.20; Je. 14.12; La. 4.3-9; Eze.4.10,16; 5.16;14.13; Ho.4.10; Mic. 6.14; Hag.1.6.
y Is. 27. 4; 59.18; 63. 3; 66. 15; Je. 21. 5; Eze. 5. 13,15; 8.18; Na.1. 2, 6.
z De. 28. 53-57; 2Ki. 6. 28, 29; Je. 19. 9; La.2.20; 4.10; Eze 5. 10; Mat. 24. 19; Lu. 23. 29.
a 1Ki.13.2; 2 Ki. 23. 8,16,20; 2Ch.14.3-5; 23.17; 31.1; 34. 3-7; Is. 27. 9; Je. 8. 1-3; Eze. 6. 3-6, 13.

2 The terrible threatenings contained in the 29th and 30th verses were partly fulfilled at different times, when some of the pious kings of Judah destroyed their idols, and Josiah burned the bones of the priests on their altars; but they were especially fulfilled subsequent to the destruction of Jerusalem by the Chaldeans.

b ver. 11, 15; ch. 20. 23; Ps. 78.58,59; 89. 38; Je. 14. 19.
c 2 Ki. 25. 4-10; 2Ch. 36.19; Ne.2.3.17; Is. 1.7; 24. 10-12; Je. 4. 7; 9.11; La.1.1; 2.7; Eze.6.6,21.15; Mic. 3. 12.
d Ps.74.3-8; Je.22.5; 26.6,9; 52.13; La 1. 10; Eze. 9. 6; 24.21; Mat. 24.1 2; Lu.21. 5, 6, 24; Ac. 6. 14.

3 By 'sanctuaries,' some understand the temple, as divided into the *holy place* and the *holy of holies*, with its several courts; and others the high places both in Israel and Judah, where God was worshipped.

e Ge. 8. 21; Is. 1. 11-14; 66. 3; Am. 5.21-23; He. 10. 26.
f De. 29.23; Is.1.7,8; 5.6,9; 6.11; 24.1; 32. 13, 14. 64. 10; Je. 9. 11; 25. 38; 44. 2, 22; La. 5. 18; Eze. 33. 28, 29; Da. 9. 2, 18; Ha.3.17; Lu.21.20.
g De. 28. 37; 29. 24-28; 1Ki. 9. 8; Je.18. 16; 19. 8; La. 4. 12; Eze. 5. 15.
h De.4.27; 28.64-66; Ps. 44.11; Je. 9. 16; La. 1. 3, 4. 15; Ex. 12. 14. 16; 20.23; 22. 15; Zec. 7. 14; Lu. 21. 24; Ja. 1. 1
i ch. 25. 2-4,10; 2Ch. 36. 21.
k Is.24 5,6; Ro.8.22.
l Ge.35.5; De.28.65-67; Jos. 2.9-11; 5.1; 1Sa.17.24, 2Ki. 7.6, 7; 2 Ch. 14. 14; Job 15. 21, 22; Is. 7. 2,4; Eze. 21. 7, 12.
m ver. 7,8,17; De. 1. 44; Pr.28.1; Is.30.17.

4 Heb. *driven.*

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n Ju. 7. 22; 1 Sa. 14. 15, 16; Is. 10. 4; Je. 37. 10.
o Nu. 14. 42; Jos. 7. 12, 13; Ju. 2. 14.
p De. 4.27; 20.48,68; Is 27. 13; Je. 42.17, 18, 22; 44. 12-14. 27, 28.
q De.28.65; 30.1; Ps. 32.3,4; Je.3.25; Eze. 4. 17; 24. 23; 33. 10.
r Ex.20.5; 34.7; Nu. 14. 18; De. 5.9; Je. 31. 29; Eze. 18. 2,3, 19; Mat. 23. 35, 36; Ro. 11. 8-10.

1 It is very remarkable how these prophecies have been in various ages completely fulfilled, and we have in these verses a description of the Jews at this very present day, in whose character and condition we may read with our own eyes the truth of God's word.

s Nu. 5. 7; De. 4. 29-31; 30.1-3; Jos.7.19; 1 Ki. 8. 33-36, 47; Ne. 9. 2; Job 33. 27, 28; Ps. 32. 5; Pr.28. 13; Je. 31. 18-20; Eze. 36.31; Da.9.3-20; Ho. 5. 15; 6. 1,2; Lu.15.18,19; 1John 1. 8-10.
t ver. 21, 24, 27, 28.
u De.30.6; Je.4.4; 6. 10; 9.25,26; Eze.44. 7; Ac. 7. 51; Ro. 2. 28,29; Ga.5.6; Phil. 3. 3; Co. 2. 11.
v Ex. 10. 3; 1 Ki. 21. 29; 2 Ch. 12.6, 7, 12; 32. 26; 33. 12, 13, 19, 23; Eze. 6. 9; 20.43; Mat. 23. 12; Lu.14. 11; 18.14; Ja.4.6-9; 1 Pe. 5. 5, 6.
w Eze.9.13,15; Ne.9. 33 Da.9.7-14.18.19.
x Ge. 9.16; Ex. 2.24; 6. 5; De. 4. 31; Ps. 106. 45; Eze. 16. 60; Lu. 1. 72.
y Ps. 85. 1,2; 136.23; Eze. 36. 1-15, 33,34.
z ver. 34.
a ver. 41; 1Ki. 8. 46-48; 2 Ch. 33. 12; Job 5.17;34.31,32; Ps.1. 15; 119.67,71,75; Is. 26.16; Je.31.19; Da. 9. 7-9, 14; He. 12. 5-11.
b ver. 15; 2 Ki. 17.7-17; 2 Ch. 36. 14-16.
c ver.15,30; Ps.1.17; Am.5.10; Zec.11.8; John 7. 7; 15. 23,24; Ro. 8. 7.
d De.4.29,30; 2Ki.13. 23; Ne.9 31; Eze.14. 22, 23; Ro. 11. 2,26.
e ver. 11.
f Je. 14. 21; 33.20,21; Eze. 16. 60, 61.

2 It is observable, that it is not said, the Lord would remember his covenant, ratified with Israel at mount Sinai; but the covenant made with their progenitors, the patriarchs, long before the Sinai covenant. The future restoration of Israel will be in fulfilment of the Abrahamic covenant, Ro. 11.25-32; Ga.3. 15-18; He. 6. 13-20. —*Scott.*

g Ge.12.2; 15.18; 17. 7,8; Ex.2.24; 19.5,6; Ro. 11.12, 23-26, 28, 29; 2 Co. 3. 15, 16.

3 God declares in the 43d verse, that notwithstanding the preceding promises, he will execute his threatenings, till 'they accept,' or acquiesce in the punishment of their iniquity as just, & be humbled and repent; and thereafter he would remember his covenant and restore them. They are still preserved a distinct people, evidently for that end.

h ch. 22. 33; 25. 38; Ex. 20. 2.
i Ps. 98.2,3; Eze.20. 9; 14. 22.
k ch. 27. 34; De. 6.1; 12.1; 13.4; John1.17.
l ch. 25. 1.
m ch. 8.36; Nu.4.37; Ps. 77. 20.

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CHAPTER XXVII.

He that maketh a singular vow must be the Lord's, 1, 2. *The estimation of the person,* 3—8. *Of a beast given by vow,* 9—13. *Of a house,* 14, 15. *Of a field, and the redemption thereof,* 16—27. *No devoted thing may be redeemed,* 28, 29. *The tithe is holy and may not be changed,* 30—34.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, [a]When a man shall make a singular vow,[1] the persons *shall be* for the LORD by thy estimation.

3 And [b]thy estimation shall be of the male from twenty years old even unto sixty years old, even thy estimation shall be fifty shekels of silver, [c]after the shekel of the sanctuary.

4 And if it *be* a female, then thy estimation shall be [d]thirty shekels.

5 And if *it be* from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels.

6 And if *it be* [e]from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation *shall be* three shekels of silver.

7 And if *it be* [f]from sixty years old and above, if *it be* a male, then thy estimation shall be fifteen shekels, and for the female ten shekels.

8 But if he be [g]poorer than thy estimation, then he shall present himself before the priest, and the priest shall value him; according to his ability that vowed shall the priest value him.

9 ¶ And if *it be* a beast, whereof men bring an offering unto the LORD, all that *any man* giveth of such unto the LORD shall be holy.

10 He [h]shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then it and the exchange thereof shall be holy.

11 And if *it be* any [i]unclean beast,[2] of which they do not offer a sacrifice unto the LORD, then he shall present the beast before the priest;

12 And the priest shall value it, whether it be good or bad: as[3] thou valuest it, *who art* the priest, so shall it be.

13 But if he will at all redeem it, [k]then he shall add a fifth *part* thereof unto thy estimation.[1]

14 ¶ And when a man shall [l]sanctify his house *to be* holy unto the LORD, then the priest shall estimate it, whether it be good or bad: [m]as the priest shall estimate it, so shall it stand.

15 And if he that sanctified it will redeem his house, [n]then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be his.

16 And if a man shall sanctify unto the LORD *some part*[2] [o]of a field of his possession, then thy estimation shall be according to the seed thereof: an [p]homer[3] of barley-seed *shall be valued* at fifty shekels of silver.

17 If he sanctify his field from the year of jubilee, according to thy estimation it shall stand.

18 But if he sanctify his field [q]after the jubilee, then the priest shall reckon unto him the money according to the years that remain, even unto the year of the jubilee, and it shall be abated from thy estimation.

19 And if he that sanctified the field will in any wise redeem it, [r]then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be assured to him.

20 And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more.

21 But the field, [s]when it goeth out in the jubilee, shall be holy unto the LORD, as a field [t]devoted; the possession thereof shall be the [u]priest's.

22 And if *a man* sanctify unto the LORD a field which he hath bought, which *is* not of the fields of [v]his possession;

23 Then the priest shall reckon unto him the worth of [w]thy estimation, *even* unto the year of the jubilee: and he shall give thine estimation in that day, *as* a holy thing unto the LORD.

24 In the year of the jubilee the field shall return unto him of whom it was bought, *even* [x]to him to whom the possession of the land *did belong.*

25 And [y]all thy estimations shall be according to the shekel of the sanctuary:[4] [z]twenty gerahs shall be the shekel.

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CHAP. XXVII.

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[a] Ge. 28. 20-22; Nu. 6. 2; 21. 2; De. 23. 21-23; Ju. 11. 30, 31; 1 Sa. 1. 11.

1 The Israelites, from an extraordinary zeal and love to the worship of God, would sometimes, by a solemn vow, dedicate themselves, or their children, to the immediate service of the Lord in the sanctuary for life; but as the priests and Levites were set apart, by God himself, for that service, and none were allowed to interfere with their work, these persons could only be employed in the lowest and most laborious services; & if too great numbers thus devoted themselves, they would be an encumbrance, rather than an advantage to the sanctuary. The Gibeonites were afterwards employed 'as hewers of wood & drawers of water;' and perhaps some others, who refused to redeem themselves, performed menial services to the priests & Levites. Probably these, as well as the Gibeonites, were called *Nethinim.* or dedicated persons, of whom we shall read hereafter, Jos. 9. 27; 1 Ch. 9. 2. Samuel, who was a Levite, was thus dedicated by his mother; and, not being redeemed, he was employed about the sanctuary from his childhood, long before the age when the Levites entered upon their office. Perhaps some others, who dedicated themselves or their children, were thus employed; yet in general they were allowed, or even ordered, to be redeemed, at the valuation here prescribed, which was equitable and moderate, and was reduced still lower in cases of poverty. Children might not thus devote themselves; but their parents might devote them. The women, if not redeemed, would find employment in spinning, weaving, and making the garments for the priests, or washing for them, and in various other ways; as we may suppose the Gibeonitish women, and the wives of the Nethinim did. —*Scott.*

[b] ver. 14; ch. 5. 15; 6. 6; Nu. 18. 16; 2 Ki. 12. 4. *Marg.*

[c] ver. 25; Ex. 30. 13.

[d] Zec. 11. 12, 13; Mat. 26. 15; 27. 9, 10.

[e] Nu. 3. 40-43; 18. 14, 16.

[f] Ps. 90. 10.

[g] ch. 5. 7; 12 8; 14. 21, 22; Mar. 14. 7; Lu. 21. 1-4; 2 Co. 8. 12.

[h] ver. 15-33; Ja. 1. 8.

[i] De. 23. 18; Mal. 1. 14.

2 This may be taken generally for all unclean beasts which men did vow, except the dog; the price of which might not be brought into the house of the Lord, 'for any vow,' De. 23. 18.

3 Heb. *according to thy estimation O priest,* &c.

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[k] ver. 10, 15, 19; ch. 5. 16; 6. 4, 5; 22. 14.

1 If any particular animal were thus vowed unto the Lord, it was to be accounted holy, & must not be exchanged; but must be sacrificed, provided it were fit for sacrifice; otherwise it was to be valued and sold; but at a dearer rate to him who vowed it than to another person, as a rebuke for his rashness and inconstancy. Some suppose that the money was put into the treasury of the sanctuary, to defray the expenses of the worship there performed; others, that the priests had it for their own use. The difference between this *singular vow* & *ordinary vows,* seems to have been this:—the ordinary vow was made, when in quest of some blessing, or when some special mercy was received; the person who vowed engaged to offer certain sacrifices of burnt-offerings or peace-offerings unto the Lord; and it included nothing else. But a singular vow was the solemn dedication of a man's person, or child, or some part of his property, to the immediate use of the sanctuary, or of the priests; *with special designation,* whether fit for sacrifice, or not.—*Scott.*

[l] ver. 21; ch. 25. 29-31; Nu. 18. 14.

[m] ver. 12.

[n] ver. 13.

2 Though the words, *some part,* are supplemental, they are generally admitted to be necessary, as it was not lawful for a man to alienate in this manner his whole patrimony. Good will to the house of God, he was allowed to express, but he was not to impoverish his family.

[o] Ac. 4. 34-37; 5. 4.

[p] Is. 5. 10; Eze. 45. 11-14; Ho. 3. 2.

3 Or, the land of *an homer,* &c. That is, as much land as required an homer of barley to sow it. The homer was very different from the omer. The latter held about three quarts, the former seventy-five gallons three pints.

[q] ch. 25. 15, 16, 27, 51, 52.

[r] ver. 13.

[s] ch. 25. 10, 28, 31.

[t] ver. 28, 29; De. 13. 17; Jos. 6. 17; Ezr. 10. 8; Eze. 44. 29. *margins.*

[u] Nu. 18. 14; Eze. 44. 29.

[v] ch. 25. 10, 25.

[w] ver. 12, 18.

[x] ver. 20; ch. 25. 28.

[y] ver. 3.

4 A standard shekel, the standard being kept in the sanctuary to try and regulate all the weights of the land. The value of the shekel was fixed before, Ex. 30. 13; and whereas there had been some alterations, it is again fixed in the laws of Ezekiel's visionary temple, Eze. 45. 12, to denote that the gospel should reduce things to their ancient value.

[z] Ex. 30. 13; Nu. 3. 47; 18. 16; Eze. 45. 12.

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26 ¶ Only the firstling[1] of the beasts, which[a] should be the LORD's firstling, no man shall sanctify it:[2] whether *it be* ox or sheep, it *is* the LORD's.

27 And if *it be* of an unclean beast, then he shall redeem *it* according to thine estimation, and shall add a fifth *part* of it thereto: or if it be not redeemed, then it shall be sold according to thy estimation.

28 ¶ Notwithstanding, [b]no devoted thing that a man shall devote unto the LORD, of all that he hath, *both* of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing *is* most holy unto the LORD.

29 None devoted, which shall be devoted of men, shall be redeemed; *but* shall surely be put to death.

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1 Heb. *first born*, &c.
a Ex. 13.2,12,13; 22. 30; Nu. 18. 17; De. 15. 19.
2 That is to say, 'consecrate by a singular vow,' because the firstling was the Lord's already; it would have been a solemn mockery to have pretended so to sanctify it, it being already appointed to be sacrificed, if clean; if unclean, the owner might redeem it with its value in money, adding to it a fifth part. If he refused to redeem it, it was killed, and sold for the benefit of the priests, or the support of the sanctuary. This was probably intended to prevent rash vows and covetous redemptions, as what was once devoted to God ought not to be recalled.
b ver. 21; Ex. 22.20; Nu. 21.2,3; De. 7.1, 2; 13.15,16; 20.16,17; 25. 19; Jos. 6.17-19, 26; 7.1,11-13,25; Ju. 11.30,31; 21.5,11,18; 1Sa. 14.24-28,38-45; 15. 3,18,32,33; Mat. 25.41; Ac. 3.12-14; Ro. 9.3; 1Co. 16.22; Ga. 3. 10, 13.

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c Ge. 14. 20; 28. 22; Nu. 18. 21-24, De. 12. 5, 6; 14. 22, 23; 2 Ch. 31. 5, 6, 12; Ne. 10.37, 38; 12. 44; 13. 5, 12; Mal. 3. 8-10; Mat. 23.23, Lu. 11. 42; 18.12; He. 7.5-9.
d ver. 13.
e Je. 33. 13; Eze. 20. 37; Mic. 7. 14.
1 The Jewish writers say, when a man was to give tithe, he shut the cattle in an inclosure, with a narrow entrance, thro' which only one could pass at a time. At this entrance a man stood with a rod in his hand, the end of which was dipped in vermilion or red ochre, and as the animals passed out, one by one, he counted them and let his rod fall on every tenth, without distinction; and whatever animal had the mark was taken for the tithe, whether it were good or bad. This forbade avarice on the one hand, and covetousness on the other.
f ver. 10.
g ch. 26.46; De. 4.45; John 1. 17.
h Nu. 1. 1; Ga. 4.24, 25; He. 12. 18-25.

30 ¶ And [c]all the tithe of the land, *whether* of the seed of the land, *or* of the fruit of the tree, *is* the LORD's: *it is* holy unto the LORD.

31 And if a man will [d]at all redeem *ought* of his tithes, he shall add thereto the fifth *part* thereof.

32 And concerning the tithe of the herd, or of the flock, *even* of whatsoever [e]passeth under the rod,[1] the tenth shall be holy unto the LORD.

33 He shall not search whether it be good or bad, [f]neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed.

34 These *are* [g]the commandments, which the LORD commanded Moses, for the children of Israel [h]in mount Sinai.

CONCLUDING REMARKS ON THE BOOK OF LEVITICUS.

THE great leading feature of this book is, that it is a repository of the shadows of good things to come, of which the body is in Christ, and perused and studied with this key to unfold its meaning, it is full of instruction and of comfort. The wisdom and grace of God are eminently displayed in it, not merely in the adaptation of the laws and institutions recorded in it to the character and circumstances of the Israelites, but so as to unfold, carry on, and advance his great designs of mercy to a lost world; and through a system of what are called carnal ordinances, sensible in opposition to spiritual, to connect earth with heaven and time with eternity, the blood of bulls and of goats with the precious blood of Christ. It would be an ignorant and presumptuous measuring of the Supreme by our limited notions of what is little or great, were we to suppose it unworthy of Him to record the history of a particular nation, or to appoint to them peculiar institutions, without any view to farther designs to the rest of this world, or to the universe at large, or any bearing on eternity. God could unfold his perfections and advance his glory in the treatment and recorded history of a single individual, or even in the life of an ephemeral insect. Nevertheless, perhaps it were to be expected, that God, who seeth the end from the beginning, and is the one God and Father and Ruler of all, in selecting a particular people to make them the objects of peculiar displays of his character, and to set up among them peculiar ordinances, would do it so as to carry forward the minds of intelligent beings to farther evolutions of his perfections and glory. A beautiful analogy may often be traced in the creation, providence, and word of God, in the views which they exhibit of the divine character, as also in the gradual manner in which these are evolved. From the moment when God said, Let there be light, and there was light, until he pronounced all things very good, and the heavens and the earth declared his glory, the firmament showed his handy-work, and day unto day uttered speech, and night unto night taught knowledge concerning him, even down to this present time, hath he never left himself without a witness in the natural world; so never from the moment that he said the seed of the woman should bruise the head of the serpent, on till the time that the great Redeemer declared, 'It is finished, and bowed his head and gave up the ghost,' did the spirit of prophecy and the language of expressive types cease to utter their 'testimony of Jesus.' As the germ involves the future blossom and fruit, which again contains the seed of the future plant which is to become a great tree, and the fowls of the air shall lodge in its branches, so it is with the evolution of God's gracious designs of mercy and salvation to the human race. Thus hath He taught us in the sacrifices and other types of the patriarchal dispensation; and more fully in that of Moses, in its origin, progress and consummation, especially in this book of Leviticus, to look forward to the redemption of Christ, the end of the law for righteousness. This thought is beautifully expressed in the following passage: 'That the Levitical law had a covert and mysterious signification, is indeed justly allowed by all judicious commentators; the whole service had a spiritual meaning; and its institutions, sacraments, and ceremonies were unquestionably prefigurative of gospel appointments, John xix. 36. Thus its sacrifices and oblations which, if performed in faith and obedience were to conciliate forgiveness of sins, (Ezek. xx. 11; Rom. x. 5; Gal. iii. 12,) have been justly considered significant of the atonement to be made by Christ. The requisite qualities of these sacrifices were emblematical of Christ's immaculate character. The mode also prescribed as necessary in the form of these offerings, and the mystical rites ordained, were allusive institutions calculated to enlighten the apprehensions of the Jews, and to prepare them for the reception of the gospel, Heb. xiii. 11, 12. Thus, likewise, as might have been observed in the account of the preceding book, the ark of the covenant, the whole structure of the tabernacle, the priesthood, and its decorations, were all apposite emblems of correspondent circumstances, appropriate to a scheme of a more perfect description, (Heb. viii. 5; ix. 8, 9.) So also in a less important sense were the outward rites and purgations, enjoined by the Mosaic law, designed to intimate the necessity of inward purity. Thus the whole service, like the vail on the face of Moses, concealed a spiritual radiance under an outward covering; and the internal import bearing a precise and indisputable reference to future circumstances and events is stamped with the indelible proofs of divine contrivance.'—*Grey's Key to the Old Testament*, p. 103-4.

These ceremonial institutions were farther adapted to the dullness, ignorance, and spiritual courage of the Israelites. 'The law was a kind of preparation for good things to come. Its supporting hands, the rites and ceremonies of the temple, were stretched forth to sustain the yet feeble limbs of childhood; but when that which was perfect came, then that which is imperfect was to be done away. As in the investigation of mathematical truth the human mind requires the support of certain figures, so the ancient Israelites, seeing as in a glass darkly, were unable to admit divine truth except through the medium of a regular system of typical observances.'—*Faber's Horæ Mosaicæ*, vol. i. p. 330. These institutions were farther intended to keep the Israelites a separate and distinct people, and many of them expressly opposed to their idolatrous customs and impure habits of the heathen, particularly of the Egyptians, after which the Israelites were so apt to run; all which points out the grace and tender mercy of our God, and the peculiar care with which he guards the safety and purity of his redeemed people, and the sanctity of his spiritual temple, and the living stones of which it is built; and should fill our hearts with lively gratitude, enliven our faith, and teach us to cultivate that holiness without which no man shall see the Lord.

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THE FOURTH BOOK OF MOSES,

CALLED

NUMBERS.

THE title given to this book in our English bible, like those of the other four books of Moses, is borrowed from the Greek translation; the name, however, being, in this instance, rendered into the vernacular tongue. It has obviously been adopted from the circumstance that the book contains the record of two numberings of the people; the one in the second year from their departure out of Egypt, and the other towards the termination of their journeys in the wilderness. The book of Numbers records the formation of the mighty multitude into a regular and admirably arranged camp. It narrates the institution of various legal ceremonies, and the history of Israel's journey from Mount Sinai to the land of Moab. Its statements are frequently quoted and referred to in all the subsequent books of scripture. 'In this book, which comprehends the history of between thirty-eight and thirty-nine years, we have, in one word, a distinct account of the several stages of the Israelites' journey in the wilderness, the various occurrences on the way; their trials, rebellions, punishments, deliverances, conquests, &c., with several laws and ordinances not mentioned in the preceding books, together with a repetition and explanation of some others which had been previously delivered; the whole forming a most interesting history of the justice, mercy, and providence of God.

BEFORE CHRIST, 1490.—JULIAN PERIOD, 3224.—CYCLE OF THE SUN, 27.—DOMINICAL LETTER, D.—CYCLE OF THE MOON, 9.—INDICTION, 6.—CREATION FROM TISRI, OR SEPTEMBER, 2514.

CHAPTER I.

God commandeth Moses to number the people, 1—4. *The princes of the tribes,* 5—16. *The number of every tribe,* 17—46. *The Levites are exempted for the service of the Lord,* 47—54.

AND the LORD spake unto Moses [a]in the wilderness of Sinai, [b]in the tabernacle of the congregation, [c]on the first[1] *day* of the second month, in the second year after they were come out of the land of Egypt, saying,

2 Take ye [d]the sum of all the congregation of [e]the children of Israel, after[f] their families,[2] by the house of their fathers, with the number of *their* names,[3] every male by their polls;

3 From [g]twenty years old and upward, all that are [h]able to go forth to war in Israel: thou and Aaron shall number them [i]by their armies.

4 And with you there shall be a man of every tribe; [k]every one head[4] of the house of his fathers.

5 ¶ And these *are* the names of the men that shall stand with you: Of *the tribe of* Reuben; [l]Elizur the son of Shedeur.

6 Of Simeon; [m]Shelumiel the son of Zurishaddai.

7 Of Judah; [n]Nahshon the son of Amminadab.

8 Of Issachar; [o]Nethaneel the son of Zuar.

9 Of Zebulun; [p]Eliab the son of Helon.

10 Of the children of Joseph: of Ephraim; [q]Elishama the son of Ammihud: of Manasseh; [r]Gamaliel the son of Pedahzur.

11 Of Benjamin; [s]Abidan the son of Gideoni.

12 Of Dan; [t]Ahiezer the son of Ammishaddai.

13 Of Asher; [u]Pagiel the son of Ocran.

14 Of Gad; [v]Eliasaph the son of Deuel.

15 Of Naphtali; [w]Ahira the son of Enan.

16 These *were* [x]the renowned[1] of the congregation, princes of the tribes of their fathers, [y]heads of thousands in Israel.

17 ¶ And Moses and Aaron took these men which are[2] expressed by *their* names:

18 And they assembled all the congregation together on the first *day* of the second month; and they declared [z]their pedigrees after their families, [a]by the house of their fathers, according to the number of the names, from twenty years old and upward, by their polls.[3]

19 [b]As the LORD commanded[4] Moses, so he numbered them in the wilderness of Sinai.

20 ¶ And the children of Reuben, [c]Israel's eldest son, by their generations, after their families, by the house of

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CHAP. I.

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a ch.10.12; Ex.19.1; Le. 27. 34.

b Ex. 25. 22; Le.1.1.

c ch. 9. 1; 10.11; Ex. 40. 17; 1 Ki. 6. 1.

1 We learn from Ex. 40. 17, that the tabernacle was erected on the first day of the first month of the second year; and, comparing this statement with that in the present verse, we discover that all the transactions narrated in the intervening book of Leviticus must have occurred within the space of a single month.

d ch. 26. 2-4. 63, 64; Ex. 30. 12; 38. 26; 2 Sa.24.2,3;1Ch.21.2.

e Ge. 49. 1-3; Ex. 1. 1-5.

f ver. 18, 22, 26,&c.; Ex. 6. 14-19.

2 The several tribes were divided into families, and the families intohouseholds, every separate household having a head or chief, who was called the father of the household; see Jos. 7. 16, &c.

3 It would seem that the name of each individual in the several households was distinctly registered; and from this the accuracy of the census may be inferred.

g ch. 14. 29; 32. 11; Ex. 30. 14.

h De. 3. 18; 2Ch. 17. 13-18; 26. 11-13.

i ch. 33. 1; Ex. 12. 17.

k ver. 16; ch. 17. 3; 25. 4,14; Ex. 18. 25; Jos. 22. 14.

4 The principal persons in each tribe —not the firstborn, as appears from the succeeding record of their names, but those who had most distinguished themselves by their valour and wisdom.

l ch. 2. 10; 7. 30; 10. 18.

m ch. 2. 12; 7. 36; 10. 19.

n ch.2.3; 7.12; 10.14; Ru.4.18-22; Mat.1. 2-5. *Naasson.*

o ch. 2.5; 7.18; 10.15.

p ch.2.7; 7.24; 10.16.

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q ch. 2. 18; 7. 48; 10. 22; 1 Ch. 7. 26, 27.

r ch. 2. 20; 7. 54; 10. 23.

s ch. 2. 22; 7. 60; 10. 24.

t ch. 2. 25; 7. 66; 10. 25.

u ch. 2. 27; 7. 72; 10. 26.

v ch. 7. 42; 10. 20. *Son of Reuel,* ch. 2. 14.

w ch. 2. 29; 7.78; 10. 27.

x ch. 7. 2; 16.2, 26.9; Ju.6.15; 1Ch.27.16-22.

1 Literally, the *called of the congregation,* those who were summoned by name to attend.

y ver. 4; Ex. 18. 21, 25; De. 1. 15; 1 Sa. 22. 7; 23. 23; Mic. 5. 2.

2 Whom God himself marked out by name, to be joined with them. As a people cannot be preserved without order, so neither can that be preserved without governors, and governors will signify nothing if their authority be not reverenced; and nothing can gain them such reverence as a particular designation by God to their office.

z Ezr.2.59; Ne.7.61; He. 7. 3, 6. *margins.*

a ver. 2.

3 In this census no women were reckoned, nor children, nor minors, nor strangers, nor Levites, nor old men.

b ch. 26. 1, 8; 2 Sa. 24. 1-10.

4 The census would serve to manifest the faithfulness of God in thus increasing the seed of Jacob; now that they were about to leave the neighbourhood of Sinai, and to resume their journeys; it would prepare for their regular march and encampments, and it would promote the facility of their being trained for the wars which were before them.

c Ge. 29.32, 49.3,4; 1 Ch. 5. 1.

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their fathers, according to the number of the names, by their polls, every male from twenty[1] years old and upward, all that were able to go forth to war;

21 Those that were numbered of them, *even* of the tribe of Reuben, *were*[d] forty and six thousand and five hundred.

22 ¶ Of the children of [e]Simeon, by their generations,[2] after their families, by the house of their fathers, those that were numbered of them, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;

23 Those that were numbered of them, *even* of the tribe of Simeon, *were*[f] fifty and nine thousand and three hundred.

24 ¶ Of the children of [g]Gad,[3] by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

25 Those that were numbered of them, *even* of the tribe of Gad, *were* forty[h] and five thousand six hundred and fifty.[4]

26 ¶ Of the children of [i]Judah, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

27 Those that were numbered of them, *even* of the tribe of Judah,[5] *were* threescore[k] and fourteen thousand and six hundred.

28 ¶ Of the children of [l]Issachar,[6] by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

29 Those that were numbered of them, *even* of the tribe of Issachar, *were* [m]fifty and four thousand and four hundred.

30 ¶ Of the children of [n]Zebulun, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

31 Those that were numbered of them, *even* of the tribe of Zebulun, *were* [o]fifty and seven thousand and four hundred.

32 ¶ Of the children of [p]Joseph, *namely*, of the children of [1]Ephraim, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

33 Those that were numbered of them, *even* of [q]the tribe of Ephraim, [r]*were* forty thousand and five hundred.

34 ¶ Of the children of Manasseh,[2] by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

35 Those that were numbered of them, *even* of the tribe of Manasseh, *were* [s]thirty and two thousand and two hundred.

36 ¶ Of the children of [t][3]Benjamin, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

37 Those that were numbered of them, *even* of the tribe of Benjamin, *were* [u]thirty and five thousand and four hundred.

38 ¶ Of the children of [v]Dan, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

39 Those that were numbered of them, *even* of the tribe of Dan, *were* [w]threescore and two thousand and seven hundred.

40 ¶ Of the children of [x]Asher, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

41 Those that were numbered of them, *even* of the tribe of Asher, *were* [y]forty and one thousand and five hundred.

42 ¶ Of the children of [z]Naphtali throughout their generations, after

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1 Ever afterwards this was the age at which men were considered fit to go forth to war. Plato, in his Republic, adopts the same age.

d ch. 2. 10, 11; 26. 7.

e Ge. 29.33;34.25-30; 42. 24; 49. 5, 6.

2 The persons begotten by Simeon's immediate children.—*Poole.* It may be remarked, however, that the term generations, as here employed seems to be more comprehensive than that of families, including every family in the tribe, as families comprehended every household, and as household comprehended every person in it.

f ch. 2. 13; 25. 8,9,14; 26. 14.

g Ge. 30. 10, 11; 49. 19.

3 The tribe of Gad marched along with that of Simeon, under the standard of Reuben, and it seems on that account to have been introduced in this order. The other tribes also, are here classed together according to their encampments, and the order of their subsequent march.

h ch. 2. 15; 26. 18.

4 Ainsworth remarks that Gad, the handmaid's son, is the only tribe whose number ends with fifty, the others being by thousands & ending with hundreds, and he considers it an instance of special providence that no broken number was among them all. The probability, however, is that, for convenience, the enumeration was recorded in even numbers, the odd numbers, as is not unusual, being omitted.

i Ge. 29. 35; 49.8-12; 1 Ch. 5. 2.

5 Jacob had given Judah the pre-eminence in his prophetical blessing; and that tribe was to have the precedency in the encampments of Israel: accordingly, God had increased them more than any of their brethren; indeed, to more than double the number of some of the tribes. Ephraim and Manasseh, according to the same prophecy, were numbered as distinct tribes, Ephraim having the superiority as it had been foretold; and Joseph indeed appears 'a fruitful bough,' yet the tribe of Judah was more numerous, by one thousand nine hundred men, than these two tribes united.—*Scott.*

k ch. 2. 3, 4; 26. 22; 2 Sa. 24. 9; 2Ch.17.4-16.

l Ge. 30. 18; 49. 14, 15.

6 There is a plain account why this tribe and Zebulun are mentioned next to Judah; because these two marched under his standard, see ch. 2. 4, 5, 7. It may be observed also, that these two tribes were more numerous than many others, who had more children when they came out of Egypt.—*Patrick.*

m ch. 1. 6; 26. 25.

n Ge. 30. 20; 49. 13.

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o ch. 2. 8; 26. 27.

p Ge.30.24;xxxvii.; xxxix.-xlviii.; 49. 22-26.

1 Jacob, on his death-bed, had foretold the superiority of Ephraim, the younger, to Manasseh, the elder. He guided his hands wittingly, putting his right hand upon Ephraim's head; and, when Joseph would have interfered, desiring to appropriate the greater blessing to the elder, his father refused saying, 'he also shall become a great people, and he also shall be great; but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations,' Ge. 48. 19. We see the fulfilment of this ancient prediction now very distinctly begun. Ephraim is here put before Manasseh, and the tribe of the former outnumbers that of the latter by several thousands. The superiority, as we shall afterwards see, is continued at a future period. Moses, in the blessing wherewith he blessed the children of Israel before his death, says, 'They are the ten thousands of Ephraim, and they are the thousands of Manasseh,' De. 33. 17. Known unto the Lord are all his works even from the beginning. Of all that he hath spoken one jot or one tittle cannot fall to the ground.

q Ge.48.5; De.33.17.

r ch. 2. 19; 26. 37.

2 At present this was the smallest of all the tribes, but, before their entrance into the promised land, they had very greatly increased: the tribe had added more than twenty thousand to its number. In chapter 26, verse 34, we read that those that were numbered of them were fifty and two thousand and seven hundred.

s ch.2.21; 26. 34; Ge. 48. 19, 20.

t Ge.35.10-18; 44.20; 49. 27.

3 At the time when the patriarchs went down to Egypt with their father, Benjamin, it would seem, had more children than any of his brethren: he had ten sons, Ge.46.21. Yet, when this census was taken, his tribe was less numerous than any of the rest, except that of Manasseh. On the other hand, Dan had but one son when they went down, and now his tribe exceeds all others but that of Gad. It was thus that the Lord, who giveth no account of his doings, although all events, even the most minute, are according to infinite wisdom, fulfilled his promise to Abraham of a seed more in number than the stars of heaven.

u ch 2.23; 26.41; Ju. 20.44-46; 2Ch.17.17, 18.

v Ge. 30. 5, 6; 49. 16, 17.

w ch. 2. 26; 26. 43.

x Ge. 30. 12, 13; 49. 20.

y ch. 2. 28; 26. 47.

z Ge. 30. 7, 8; 49. 21.

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their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

43 Those that were numbered of them, *even* of the tribe of Naphtali, *were* [a]fifty and three thousand and four hundred.

44 ¶ These [b]*are* those that were numbered, which Moses and Aaron numbered, and the princes of Israel, *being* twelve men: each one was for the house of his fathers.

45 So were all those that were numbered of the children of Israel, by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in Israel;

46 Even all they that were numbered, were [c]six hundred[1] thousand, and three thousand, and five hundred and fifty.

47 ¶ But [d]the Levites, after the tribe of their fathers, were not numbered among them.

48 For the LORD had spoken unto Moses, saying,

49 Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel:

50 But [e]thou shalt appoint the Levites[2] over [f]the tabernacle of testimony, and over all the vessels thereof, and over all things that *belong* to it: they shall bear the tabernacle, and all the vessels thereof: and they shall minister unto it, and shall [g]encamp round about the tabernacle.

51 And when the tabernacle setteth forward, [h]the Levites shall take it down; and when the tabernacle is to be pitched, the Levites shall set it up: and [i]the stranger that cometh nigh shall be put to death.

52 And the children of Israel shall pitch[k] their tents, every man by his own camp, and every man by his own standard, throughout their hosts.

53 But the Levites [l]shall pitch round about the tabernacle of testimony, that there[m] be no wrath upon the congregation of the children of Israel: and [n]the Levites shall keep the charge of the tabernacle of testimony.

54 And the children of Israel did [o]according to all that the LORD commanded Moses, so did they.

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a ch. 2. 30; 26. 50.
b ver 2-16; ch.26.64.
c ch. 2. 32; 23.10; 26. 51; Ge. 13. 16; Ex. 12.37; 38.26; De.10. 22; 1 Ki. 4. 20; 2Ch. 13. 3; He. 11. 11,12; Re. 7. 4-9.

1 This was precisely the number of males above twenty years of age, as stated in Ex. 38. 26: and if we suppose that the census of which this was the result was distinct from the present, then either, during the seven months which had intervened, there had been no deaths, or the place of any that had died had been supplied by those who, in the meantime, had reached the age of twenty. To what a prodigious multitude must the whole host now have amounted, which, exclusive of women and children, & strangers, and the full tribe of Levi, could muster such a number of fighting men! What an increase from the seventy souls who had gone down to Egypt about 215 years before! But he was faithful that had promised. Some have supposed such an increase altogether incredible; but the calculations of Scheuchzer, and Reyher, & others, have proved that the number is not improbable. Sutcliffe remarks, that sixty-eight males, in six generations, allowing but five sons in each family, will produce 1,062,500 males.

d ch. 2. 33; 3. 4; 26. 57-62; 1 Ch. 6. 21. 6.
e ch. 3.5-10; 4. 15,25. 33; Ex. 32. 26-29; 38. 21; 1 Ch. xxiii.; xxv.; xxvi.; Ezr. 8. 25-30, 33, 34; Ne. 12. 8,22,47; 13.5;10-13, 22.

2 The Levites were by this regulation exempted from war, because they were appointed to another specialservice. It is evident that they had not been included, when the half shekel each was collected from those who were numbered; for intimations had all along been given of the Lord's intention respecting them, which was on this occasion more explicitly declared. The Levites were exempted from the duty of serving in the wars of Canaan, as being, in a peculiar manner, consecrated to the Lord, and having sufficient employment in the duties connected with God's worship. It may be remarked that, imitating this example, the ancient heathen nations were wont to grant similar exemption to their priests, & to all connected with the services of religion.

f ver. 53; ch. 20. 11; Ex.31.18;38.21; Ps. 122. 4.
g ch. 2. 17; 3. 23-38; 10. 21.
h ch.3.5-33; 10.17,21.
i ch. 3. 10, 38; 16. 40; 18.22; Le. 22.10-13; 1Sa. 6.19; 2 Sa. 6.7.
k ch. 2. 2, 34.
l ver. 50.
m ch.8.19; 16.46; 18. 5; Le.10.6; Je.5.31; 23.15; Ac. 20.28-31.
n ch. 3. 7,8; 8. 24, 25; 18. 3-5; 31. 30, 47; 1 Ch. 23. 32; 2Ch. 13. 10.

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o ch. 2. 34; Ex. 40. 16, 32; Mat. 28. 20.

CHAP. II.

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a ver. 3,10; 1. 52;10. 14, 18, 22, 25.

1 The Israelites, it appears, encamped in four great divisions, with the tabernacle in the centre. The form of the camp was quadrangular, containing, according to the most careful calculations, something more than 12 square miles. Under each of the four divisions three tribes were placed under one general standard. Between these four great camps and the tabernacle, were pitched four smaller camps of the priests & Levites, who were in immediate attendance upon it; the camp of Moses and of Aaron and his sons being on the east side of the tabernacle, where the entrance to it was. Judah was placed on the east, and under him he had Issachar and Zebulun. On the south was Reuben, and under him Simeon and Gad. On the west was Ephraim, and under him Manasseh and Benjamin. On the north was Dan, and under him Asher and Naphtali. Every tribe had its particular standard, probably with the name of the tribe embroidered in large letters. See Josephus' Ant. i. xviii. c. 7.

b Is. 11. 10-12; 18. 3; Zec. 9. 16.

2 Heb. *over against*, Jos. 3. 4.

c ch. 1.50,53; Ps. 76. 11; Is.12.6; Eze.43. 7; Phil. 1. 27; Co.2. 19; Re. 4. 2-5.
d Ge. 49. 8-10; Ju.1. 1, 2; 1 Ch. 5. 2.
e ch.1.7; 7.12,17; 10. 14; 26. 19-22; Ru.4. 20; 1Ch. 2.10: Mat. 1. 4; Lu. 3. 32, 33. *Naasson.*
f ch. 1. 27; 26. 22.
g ch.1.8; 7.18,23; 10. 15.
h ch. 1. 29; 26. 25.
i ch.1.9; 7. 24,29; 10. 16.
k ch.1.31; 26. 26, 27.
l ch. 10. 14.

3 The prescribed order of encampment was to regulate the order of march. Judah and the other two tribes attached to his banner marching first, Reuben and those attached to his banner marching next, & so forth, as is afterwards specified.

4 There is nothing to be observed respecting this camp but that the tribe of Reuben had the honour to pitch in the midst of it; and the tribes of Simeon and Gad lay on either side of him under his standard or banner, just as Issachar and Zebulun did on either side of Judah. 'There was,' says Patrick, 'an evident congruity in this, Simeon being his next brother, and Gad the eldest son of Zilpah, the handmaid of their mother Leah, Ge. 30. 10, 11.'

m Ge. 49. 3, 4; 1 Ch. 5. 1.
n ch.1.5; 7.30,35; 10. 18.
o ch. 1. 21; 26. 7.
p ch. 1.6; 7.36,41; 10. 19.
q ch. 1. 23; 26. 14.

CHAPTER II.

The order of the tribes in their tents.

AND the LORD spake unto Moses and unto Aaron, saying,

2 Every man of the children of Israel [a]shall pitch by his own [1]standard, with [b]the ensign of their father's house: far[2] off [c]about the tabernacle of the congregation shall they pitch.

3 ¶ And on the east side, toward the rising of the sun, shall they of [d]the standard of the camp of Judah pitch, throughout their armies: and [e]Nahshon the son of Amminadab *shall be* captain of the children of Judah.

4 And his host, and those that were numbered of them, [f]*were* threescore and fourteen thousand and six hundred.

5 And those that do pitch next unto him *shall be* the tribe of Issachar: [g]and Nathaneel the son of Zuar *shall be* captain of the children of Issachar.

6 And his host, and those that were numbered thereof, *were* [h]fifty and four thousand and four hundred.

7 *Then* the tribe of Zebulun: and [i]Eliab the son of Helon *shall be* captain of the children of Zebulun.

8 And his host, and those that were numbered thereof, *were* [k]fifty and seven thousand and four hundred.

9 All that were numbered in the camp of Judah *were* an hundred thousand, and fourscore thousand, and six thousand and four hundred, throughout their armies: [l]these shall first set forth.[3]

10 ¶ On the south side *shall be* the standard of the camp[4] of [m]Reuben, according to their armies: and the captain of the children of Reuben *shall be* [n]Elizur the son of Shedeur.

11 And his host, and those that were numbered thereof, *were* [o]forty and six thousand and five hundred.

12 And those which pitch by him *shall be* the tribe of Simeon: and the captain of the children of Simeon *shall be* [p]Shelumiel the son of Zurishaddai.

13 And his host, and those that were numbered of them, *were* [q]fifty and nine thousand and three hundred.

14 Then the tribe of Gad: and the

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captain of the sons of Gad *shall be* Eliasaph[r] the son of Reuel.[1]

15 And his host, and those that were numbered of them, *were* [s]forty and five thousand and six hundred and fifty.

16 All that were numbered in the camp of Reuben *were* [t]an hundred thousand, and fifty and one thousand, and four hundred and fifty, throughout their armies: and [u]they shall set forth in the second rank.

17 ¶ Then [v]the tabernacle of the congregation shall set forward, with the camp of the Levites[2] in the midst of the camp: as they encamp, so shall they set forward, every man in his place,[3] by their standards.

18 ¶ On the west side *shall be* the standard of the camp of [w]Ephraim, according to their armies: and the captain of the sons of Ephraim *shall be* Elishama[x] the son of Ammihud.[4]

19 And his host, and those that were numbered of them, *were* [y]forty thousand and five hundred.

20 And by him *shall be* the tribe of Manasseh: and the captain of the children of Manasseh *shall be* [z]Gamaliel the son of Pedahzur.

21 And his host, and those that were numbered of them, *were* [a]thirty and two thousand and two hundred.

22 Then the tribe of Benjamin: and the captain of the sons of Benjamin *shall be* [b]Abidan the son of Gideoni.

23 And his host, and those that were numbered of them, *were* [c]thirty and five thousand and four hundred.

24 All that were numbered of the camp of Ephraim *were* [d]an hundred thousand, and eight thousand and an hundred, throughout their armies: [e]and they shall go forward in the third rank.

25 ¶ The standard of the camp of Dan *shall be* on the north side by their armies: and the captain of the children of Dan *shall be* [f]Ahiezer the son of Ammishaddai.

26 And his host, and those that were numbered of them, *were* [g]threescore and two thousand and seven hundred.

27 And those that encamp by him *shall be* the tribe of Asher: and the captain of the children of Asher *shall be* [h]Pagiel the son of Ocran.

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[r] ch.1.14;7.42,47;10. 20. *Son of Deuel.* 1 *Deuel*, not *Reuel*, seems to be the name of the person here spoken of. He is so called ch. 1. 14; 7. 42; 10. 20. There is little doubt that Deuel is here the proper reading. It is supported by the Arabic and Vulgate versions, and by the authority of many Hebrew MSS.

[s] ch. 1. 25; 26. 18.

[t] ver. 9, 24, 31.

[u] ch. 10. 18.

[v] ver.2; ch. 1. 50-53; 3.38;10.17,21; 1 Co. 14. 40: Co. 2. 5.

2 After the forenamed camps, the tabernacle was to follow, between those two that went before, and the camp of Ephraim and the camp of Dan that came after. They did not therefore march as they lay pitched; for then there was a camp on each side of the tabernacle: whereas when they marched there was none on the sides, but two camps went before it, and two followed it. It is said, 'as they encamp so shall they set forward,' which may refer either to the Levites, the sons of Kohath, or to the two camps forenamed, enjoining that they should march in the same order in which they lay encamped, Judah, e. g. in the midst of Issachar and Zebulun, they being either before and behind, or on either side of him.

3 By this arrangement it could be discovered at once if any had deserted the ranks.

[w] ch.1.32;10.22; Ge. 48. 5, 14-20; De. 33. 17; Ps. 80. 2.

[x] ch. 1. 10; 7. 48, 53; 10. 22; 1 Ch. 7. 26, 27.

4 Scheuchzer, who is quoted at length by Dr Clarke, has a long and ingenious calculation of the extent of the Israelitish camp. He allows one square cubit for each soldier, whilst remaining close to each other in their ranks. He then sets apart a space of 100 cubits by 50, for the tabernacle, then 50 cubits round betweenthe tabernacle and the camp of the Levites. Next the requisite space for the Levites' encampment with 2000 cubits between them & the other tribes. He thus finds the whole space of the camp to be 259,600,000 feet, which, reckoning 21,141,604 square feet to the Roman mile, the camp would contain a little more than 12 of such miles. See the whole calculations at length, with diagrams of the camp on this plan, in Dr Clarke's commentary on this place.

[y] ch. 1. 33; 26. 37.

[z] ch.1.10;7.54,59;10. 23.

[a] ch. 1. 35: 26. 34.

[b] ch.1.11;7.60,65;10. 24.

[c] ch. 1. 37; 26. 41.

[d] ver. 9, 16, 31.

[e] ch. 10. 22.

[f] ch 1.12;7.66,71; 10. 25.

[g] ch. 1. 39; 26. 43.

[h] ch.1.13;7.72,77;10. 26.

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[i] ch. 1. 41; 26. 47.

[k] ch. 1. 15; 7. 78, 83; 10. 27.

[l] ch. 1. 42, 43; 26. 50.

[m] ver. 9, 16, 24.

[n] ch. 10. 25.

1 Here the *standard* comprehends *ensigns*; for there was but one standard for this camp, as there were no more for the other three. Therefore the meaning is, they shall march hindermost under their several colours, as we now speak. Which was ordered for the greater security of the sanctuary; by the two strongest bodies marching before and behind, where there was the greatest danger.—*Patrick.* On the subject of *standards* in general, the reader may consult a learned and interesting note appended to this chapter in the Pictorial Bible. We extract the following observations respecting those of the ancient Hebrews, although the subject is confessedly one about which no indubitable information can be given. The Rabbins leave out of view the ensigns which distinguished the subdivisions of a tribe, and confine their attention to the tribe standards. The view which they most generally entertain is that the standards were flags, bearing figures derived from the comparisons used by Jacob in his prophetic blessing on his sons. Thus they have Judah represented by a lion, &c. The later Jews were of opinion that, with respect to the four grand divisions, the standard of the camp of Judah represented a lion; that of Reuben, a man; that of Joseph, an ox; and that of Dan, an eagle. The Targumists believe that the banners were distinguished by their colours, the colour for each tribe being analogous to that of the precious stone for that tribe, in the breast-plate of the high priest; & that the great standard of each of the four camps combined the three colours of the tribes which composed it. The Cabbalists have an opinion that the bearings of the twelve standards corresponded with the signs of the zodiac, the supposed characters of these signs being represented thereon.

[o] ver.9; ch.1. 46; 11. 21;26.51;Ex. 12.37; 38. 26.

[p] ch. 1. 47-49.

[q] ch.1.54;Ex.39. 42; Ps. 119. 6; Lu. 1.6.

[r] ver.2;ch.10.28; 23. 10, 21; 24. 5, 6.

CHAP. III.

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[a] Ge. 2. 4; 5. 1; 10.1; Ex. 6. 16, 20, 26; Mat. 1. 1.

[b] ch.1.1;Le.25.1; 27. 34.

[c] ch.26.60; Ex.6.23; 28.1;1Ch.6.3; 24. 1.

[d] Ex.28.41;40.13,15; Le. 8. 12, 30.

2 Heb. *whose hand he filled.*

[e] Ex.29. 1-37; Le. 8. 9; He. 7. 28.

[f] ch.26.61;Le.10.1; 1 Ch. 24. 2.

[g] 1 Ch. 24. 1—6.

28 And his host, and those that were numbered of them, *were* [i]forty and one thousand and five hundred.

29 Then the tribe of Naphtali: and the captain of the children of Naphtali *shall be* [k]Ahira the son of Enan.

30 And his host, and those that were numbered of them, *were* [l]fifty and three thousand and four hundred.

31 All they that were numbered in the camp of Dan *were* [m]an hundred thousand, and fifty and seven thousand, and six hundred: [n]they shall go hindmost with their standards.[1]

32 ¶ These *are* those which were numbered of the children of Israel, by the house of their fathers: all those that were numbered of the camps, throughout their hosts, *were* [o]six hundred thousand, and three thousand, and five hundred and fifty.

33 But [p]the Levites were not numbered among the children of Israel; as the LORD commanded Moses.

34 And the children of Israel did [q]according to all that the LORD commanded Moses: [r]so they pitched by their standards, and so they set forward, every one after their families, according to the house of their fathers.

CHAPTER III.

The sons of Aaron, 1—4. *The Levites are given to the priests for the service of the tabernacle*, 5—10; *instead of the first-born*, 11—13. *The Levites are numbered by their families*, 14—20. *The families, number, and charge of the Gershonites*, 21—26: *of the Kohathites*, 27—32; *of the Merarites*, 33—37. *The place and charge of Moses and Aaron*, 38, 39. *The first-born are freed by the Levites*, 40—43. *The overplus are redeemed*, 44—51.

THESE also *are* the [a]generations of Aaron and Moses, in the day *that* the LORD [b]spake with Moses in mount Sinai.

2 And these *are* [c]the names of the sons of Aaron; Nadab the first-born, and Abihu, Eleazar, and Ithamar.

3 These *are* the names of the sons of Aaron, [d]the priests which were anointed, whom[2] [e]he consecrated to minister in the priest's office.

4 And [f]Nadab and Abihu died before the LORD, when they offered strange fire before the LORD, in the wilderness of Sinai, and they had no children: [g]and Eleazar and Ithamar ministered in the priest's office in the sight of Aaron their father.

5 ¶ And the LORD spake unto Moses, saying,

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6 [h]Bring[1] the tribe of Levi near, and present them before Aaron the priest, that they may minister[2] unto him.

7 And they shall [i]keep his charge,[3] and the charge of the whole congregation, before the tabernacle of the congregation, to [k]do the service of the tabernacle.

8 And [l]they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle.

9 And [m]thou shalt give the Levites unto Aaron, and to his sons: they *are* wholly given unto him out of the children of Israel.

10 And thou shalt appoint Aaron and his sons, and [n]they shall wait on their priest's office; [o]and the stranger[4] that cometh nigh shall be put to death.

11 ¶ And the LORD spake unto Moses, saying,

12 And I, behold, [p]I have taken the Levites from among the children of Israel instead of all the first-born[5] that openeth the matrix among the children of Israel: therefore the Levites shall be mine;

13 Because [q]all the first-born *are* mine: *for* [r]on the day that I smote all the first-born in the land of Egypt, I hallowed unto me all the first-born in Israel, both man and beast; mine they shall be: I *am* the LORD.

14 ¶ And the LORD spake unto Moses in the wilderness of Sinai, saying,

15 Number the children of Levi, after the house of their fathers, by their families: [s]every male from a month[6] old and upward shalt thou number them.

16 And Moses numbered them, according to the word[7] of the LORD, as he was commanded.

17 And [t]these were the sons of Levi, by their names; Gershon, and Kohath, and Merari.

18 And these *are* the names of the sons of Gershon, by their families; [u]Libni, and Shimei.

19 And the sons of Kohath, by their families; [v]Amram, and Izhar, Hebron, and Uzziel.

20 And the sons of Merari, by their families; [w]Mahli, and Mushi: these *are* the families of the Levites, according to the house of their fathers.

21 ¶ Of Gershon *was* the family [x]of the Libnites, and the family of the Shimites: these *are* the families of the Gershonites.

22 Those that were numbered of them, according to the number of all the males, from a month old and upward, *even* those that were numbered of them, *were* [y]seven thousand and five hundred.

23 The families of the Gershonites shall pitch [z]behind the tabernacle westward.

24 And the chief of the house of the father of the Gershonites *shall be* Eliasaph the son of Lael.

25 And [a]the charge[1] of the sons of Gershon, in the tabernacle of the congregation, *shall be* [b]the tabernacle, and the tent, the covering thereof, and [c]the hanging for the door of the tabernacle of the congregation,

26 And [d]the hangings of the court, and the curtain for the door of the court, which *is* by the tabernacle, and by the altar round about, and [e]the cords of it, for all the service thereof.

27 ¶ And [f]of Kohath *was* the family of the Amramites, and the family of the Izharites, and the family of the Hebronites, and the family of the Uzzielites: these *are* the families of the Kohathites.

28 In the number of all the males, from a month old and upward, *were* [g]eight thousand and six hundred, [h]keeping the charge of the sanctuary.

29 The families of the sons of Kohath shall pitch[2] [i]on the side of the tabernacle southward.

30 And the chief of the house of the father of the families of the Kohathites *shall be* Elizaphan the son of Uzziel.

31 And their charge[3] *shall be* [k]the ark, and the table, and the candlestick, and [l]the altars, and the vessels of the sanctuary wherewith they minister, and [m]the hanging, and all the service thereof.

32 And [n]Eleazar the son of Aaron the priest *shall be* chief[4] over the chief of the Levites, *and have* the oversight of them that keep the charge of the sanctuary.

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h ch.1.49-53;2.17,33; 8.6-15, 23-26; 16. 9-11; 18. 2-6; Ex. 32. 26-29; De. 33. 8, 9.

1 The word here rendered 'bring near,' is properly a sacrificial word, signifying to present a sacrifice or offering to the Lord. As such the tribe of Levi was entirely given up to the service of the sanctuary to be no longer their own but the Lord's.

2 The Levites were to be the servants of the priests, as the priests were to be the immediate servants of the Lord.

i ch. 3. 32; 8. 26; 31. 30; 1 Ch. 23. 28-32; 26. 26.

3 They were appointed to discharge the duties connected with the service of God, which also would have devolved both on the priests and on the whole congregation.

k ch. 1. 50; 8. 11, 15, 24-26.

l ch. 4. 15, 28, 33; 10. 17, 21; 1 Ch. 26. 20-28; Ezr. 8. 24-30; Is. 52. 11.

m ch. 8. 19; xviii.; Ep. 4. 8, 11.

n ch.18.7; 1Ch.6.49; Eze. 44. 8; Ac. 6. 3, 4; Ro. 12. 7; 1Ti.4. 15, 16.

o ver.38: ch.1.51;16. 35, 40; 18.3; 1 Sa. 6. 19; 2 Sa. 6. 7; 2 Ch. 26. 16-21; He. 8. 4.

4 Any one not a member of the family of Aaron, even though belonging to the tribe of Levi.

p ver. 41; ch. 8. 16; 18. 6.

5 In commemoration of his destroying all the first-born in the land of Egypt, while he spared those of Israel, God had commanded that every first-born male should be set apart to himself, Ex. 13. 12, &c., and now he intimates that it had pleased him to accept of the whole tribe of Levi instead of all the first-born. Even their cattle were to be considered as substituted in the place of the first-born of the cattle of the rest of the tribes.

q ch.8.17; 18.15; Ex. 13. 2,12; 34. 19; Le. 27.26; Lu.2.23; He. 12. 23.

r Ex. 12. 29, 30; 13. 15.

s ver. 22,28,34,39,40, 43; 18. 16; 26. 62.

6 The males in the other tribes were numbered from twenty years old and upwards, the age at which they were considered fit for the duties of war; but the Levites being to be consecrated to God instead of the others, were to be numbered from a month old, this being the age at which the first-born of the other tribes were to be redeemed. Among the rest there must have been first-born of all ages, and it was befitting that their substitutes also should be of all ages.

7 Heb. *mouth.*

t ch. 26. 57, 58; Ge. 46. 11; Ex. 6. 16; 1 Ch. 6. 1, 2, 16-19. *Gershon.* ch. 23. 6-23.

u Ex. 6. 17; 1 Ch. 6. 17, 20.

v Ex.6.18,20; 1Ch.6. 18, 38; 23. 12, 13,18, 19, 20.

w Ex. 6. 19; 1 Ch. 6. 19, 29, 47; 23. 21, 23.

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x ver. 18.

y ch. 4. 38-40.

z ch. 1. 53; 2. 17.

a ver. 7; ch. 4.24-28; 7.7;10.17;1Ch.9.14-33; 23. 32; 26. 21,22; 2 Ch. 31. 2, 11-18; Ezr. 8. 28-30; Mar. 13. 34; Ro. 12. 6-8; Co. 4. 17; 1Ti.1.18.

1 From this and the following chapter, we learn the very severe labour to which the Levites were subjected while the journeyings of the Israelites lasted. There was not less than 14 tons 266 lbs. of metal employed in the tabernacle, Ex. 38. 24; besides an immense weight of skins, hangings, cords, boards, posts, &c. Of course it must have been no easy matter to transport it from place to place. The Gershonites, who were in number 7500, had to carry the tent coverings, vail, hangings of the court, cords, &c. ver. 25,26. The Kohathites, in number 8600, carried the ark, table, candlesticks, altars and instruments of the sanctuary, ver. 31. The Merarites, in number 6200, bore the boards, bars, sockets, and all matters connected with these belonging to the tabernacle, with the pillars of the court, their sockets, pins, and cords, ver. 36, 37.

b Ex. 25. 9; 26. 1-14; 36. 8-19; 40. 19.

c Ex.26.36,37; 36.37, 38; 40. 28.

d Ex. 27.9-16; 38. 9-16.

e Ex. 35. 18.

f ver. 19; 1 Ch. 23. 12; 26. 23.

g ch. 4. 35, 36.

h ver. 7, 31.

2 Their position was between the tabernacle and the standard of Reuben.

i ver. 23; ch. 1. 53.

3 To the Kohathites was assigned the chief place about the tabernacle, and to their care was intrusted the most precious of all the holy things. Of the forty-eight cities given afterwards to the Levites, twenty-three, or nearly one half, were assigned to this same family. It is supposed that God was pleased to honour them with this pre-eminence because Moses and Aaron belonged to them, being the children of Amram, the son of Kohath.

k ch. 4.4-16; Ex. 25. 10-40; 37. 1-24.

l Ex.27.1-8; 30.1-10; 37. 25-29; 38. 1-7.

m Ex. 26. 31-33; 36. 35, 36.

n ch. 4. 16,27; 20. 25-28; 2 Ki.25.18; 1Ch. 9. 14-20; 26. 20-24.

4 Over each of the three great families of the Levites a chief was appointed, but over all these chiefs there is now appointed a ruler, who was to govern them as they governed those under them; and this was Eleazar, who was more than a Levite, being the eldest son of Aaron the high priest. His especial charge was over those that had the sanctuary under their care. In all these arrangements we behold an indication that God is a 'God of order.'

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33 ¶ Of Merari *was* [o]the family of the Mahlites, and the family of the Mushites: these *are* the families of Merari.

34 And those that were numbered of them, according to the number of all the males, from a month old and upward, *were* [p]six thousand and two hundred.

35 And the chief of the house of the father of the families of Merari *was* Zuriel the son of Abihael: [q]*these* shall pitch on the side of the tabernacle northward.

36 And *under*[1] the custody and charge of the sons of Merari *shall be* the[r] boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that serveth thereto,

37 And the pillars of the court round about, and their sockets, and their pins, and their cords.

38 ¶ But those that encamp before the tabernacle [s]toward the east, *even* before the tabernacle of the congregation eastward, *shall be* Moses,[2] and Aaron and his sons, [t]keeping the charge of the sanctuary [u]for the charge of the children of Israel; and the stranger that cometh nigh shall be put to death.

39 All that were numbered of the Levites, which Moses and Aaron numbered at the commandment of the LORD, throughout their families, all the males, from a month old and upward, *were* [v]twenty and two thousand.[3]

40 ¶ And the LORD said unto Moses, Number[w] all the first-born of the males of the children of Israel, from a month old and upward, and take the number of their names.

41 And thou shalt take the Levites for me, (I *am* the LORD,) instead[4] of all the first-born among the children of Israel; and the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel.

42 And Moses numbered, as the LORD commanded him, all the first-born among the children of Israel.

43 And all the first-born[5] males, by the number of names, from a month old and upward, of those that were numbered of them, [x]were twenty and two thousand two hundred and threescore and thirteen.

44 ¶ And the LORD spake unto Moses, saying,

45 Take [y]the Levites instead of all the first-born among the children of Israel, and the cattle of the Levites instead of their cattle, and the Levites shall be mine: I *am* the LORD.

46 And for those that are to be [z]redeemed of the two hundred and threescore and thirteen of the first-born of the children of Israel, [a]which are more than the Levites;

47 Thou shalt even take [b]five shekels apiece by the poll; after [c]the shekel of the sanctuary shalt thou take *them:* (the shekel *is* twenty gerahs:)

48 And thou shalt give the money, wherewith the odd[1] number of them is to be redeemed, unto Aaron, and to his sons.

49 And Moses took the redemption-money of them that were over and above them that were redeemed by the Levites.

50 Of the first-born of the children of Israel took he the money; [d]a thousand three hundred and threescore and five *shekels*, after the shekel of the sanctuary:

51 And Moses [e]gave the money of them that were redeemed unto Aaron, and to his sons, according to the word of the LORD, as the LORD commanded Moses.

CHAPTER IV.

The age and time of the Levites' service, 1—3. *The carriage of the Kohathites, when the priests have taken down the tabernacle,* 4—15. *The charge of Eleazar,* 16. *The office of the priests,* 17—20. *The carriage of the Gershonites,* 21—28. *The carriage of the Merarites,* 29—33. *The number of the Kohathites,* 34—37; *of the Gershonites,* 38—41; *and of the Merarites,* 42—49.

AND the LORD spake unto Moses and unto Aaron, saying,

2 Take the sum[2] of the sons of [a]Kohath from among the sons of Levi, after their families, by the house of their fathers,

3 From [b]thirty years old and upward, even until fifty years old, all that [c]enter into the host, to [d]do the work in the tabernacle of the congregation.

4 ¶ This *shall be* [e]the service of the sons of Kohath, in the tabernacle of the congregation, *about* the most holy things.

5 And [f]when the camp setteth forward, [g]Aaron[3] shall come, and his sons,

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o ver. 20; 1 Ch. 6.19; 23. 21.
p ch. 5. 43, 44.
q ver. 28, 29.
1 Heb. *the office of the charge.*
r ch. 4. 29–33; 7. 8; Ex. 26. 15–29, 32, 37; 27. 9–19; 36. 20–34, 36; 38. 17–20.
s ver. 23, 29, 35; ch. 1. 53; 2. 3.
2 The three divisions of the Levites being stationed on the west, north, and south of the sanctuary, the east or forefront, as most important, was guarded by Moses and the priests who were thus at hand, to exclude all improper persons.
t ch. 18.1-5; 1 Ch. 6. 48, 49.
u ver. 7, 8, 10.
v ch. 4.47, 48; 26. 62; Mat. 7. 14.
3 This total does not agree with the particulars, the Gershonites being 7,500, the Kohathites 8,600, and the Merarites 6,200, which makes a total of 22,300. Several methods of solving this difficulty have been proposed by the learned. Houbigant supposes an error in the enumeration of the Kohathites in ver. 28, the numeral for six being written instead of the numeral for three, before hundred. Dr Kennicot supposes the error to be in ver. 22, where, instead of 7,500, he would read 7,200, the final caph which stands for 500, being so very similar to resh, which stands for 200, he thinks has been mistaken for it.—*Kennicot on the Hebrew Text.* vol. ii. p. 212. Either of these modes will reconcile the difference. Or perhaps, after all, the 300 in question may have been the first-born of the various families, after the departure out of Egypt, who are omitted because being already devoted to God, they could not be exchanged for those of other tribes and substituted in their stead, as other Levites were. It has been well remarked, that a peculiar interposition of providence must be acknowledged in this near coincidence in the numbers of the Levites, and of the first-born of the other tribes.
w ver. 12, 15, 45; Ex. 32. 26-29.
4 The personal substitution of the Levites and their posterity, served only for the first-born *at that particular time, and in this one special instance;* for the previous law respecting the redemption money is repeated in ch. 18, and continued in force thro' all generations till our Saviour's time. See Lu. 2. 23.
5 It is evident that none were numbered but those who had been born after the destruction of the first-born of Egypt. This indeed seems the meaning of the law which referred to the future, and not to the past, Ex. 13. 2. The number seems great, but not improbable.—*Scott.*
x ver. 39.

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y ver. 40.
z ch. 18. 15; Ex. 13. 13.
a ver. 39, 43.
b ch. 18. 16; Le. 27. 6.
c ver. 50; Ex. 30. 13; Le. 27. 25; Eze. 45. 12.
1 It was a singular circumstance, and, as already remarked, indicative of the overruling providence of God, that the number of the males of the Levites, and the number of the first-born males of all the other tribes should have so nearly coincided. It was so ordained, however, that the coincidence should not be exact. Of the latter there were two hundred three score and thirteen more than of the former, and for this odd number the redemption money must be paid according to the law. This money, we may suppose, would be given out of a common fund.
d ver. 46, 47.
e ver. 48; ch. 16. 15; 1 Sa. 12. 3, 4; Ac. 20. 33; 1 Co. 9. 12.

CHAP. IV.

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2 The former census being for the purpose of the substitution, was of all from a month old. This was only of those between thirty and fifty years. At thirty the Levites entered on the full discharge of the duties of their office. In ch. 8. 24, they are ordered to begin their service at the age of twenty-five. Aben Ezra says, 'they were probationers, & might do some service at five and twenty, but not do all; they might wait upon the tabernacle, but not bear the ark.' According to the Gemara Babylonica, they were admitted to learn their duty at twenty-five, and to minister at thirty. In the time of David, when their duties had become much less laborious than during the period of Israel's wandering in the wilderness, the age at which they commenced their labours was twenty, 1 Ch. 23. 24.
a ch. 3. 19, 27.
b ch. 8.24-26; Ge. 41. 46; 1 Ch. 23.3,24-27; 28. 12, 13; Lu. 3.23; 1 Ti. 3. 6.
c 2 Ki. 11.4-12; 2 Ch. 23. 1-11; 2 Co. 10.3, 4; Ep. 6.10-18; 1 Ti. 1. 18.
d ch.3.7,8; 16.9; 1 Ch. 6. 48; 23. 4, 5, 28-32; 1 Ti. 3. 1.
e ver. 24,30; ch.3.30, 31; Mar. 13. 34.
f ch. 2. 16, 17; 10.14.
g ver. 15; ch. 3. 27-32.
3 This law, prohibiting any person except the high priest, on one day of the year, from entering the holy place, must have admitted of an exception while the Israelites were in the wilderness, and that exception we have here laid down. So long as the cloud rested on the tabernacle, the general rule was in force; when it was removed, the priests might enter to prepare the sacred vessels for removal.—*Scott.*

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and they [h]shall take down the covering vail, [i]and cover the ark of testimony with it;

6 And shall put thereon the covering of badgers'[1] skins, and shall spread over *it* [k]a cloth wholly of blue,[2] and shall put in [l]the staves thereof.

7 And upon [m]the table of shewbread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to cover[3] withal: and the continual[4] bread shall be thereon.

8 And they shall spread upon them a[n] cloth of scarlet, and cover the same with a covering of badgers' skins, and shall put in[5] the staves thereof.

9 And they shall take a cloth of blue, and cover [o]the candlestick[6] of the light, and his lamps, and his tongs, and his snuff-dishes, and all the oil-vessels thereof, wherewith they minister unto it.

10 And they shall put it, and all the vessels thereof, [p]within a covering of badgers' skins, and shall put *it* upon a bar.[7]

11 And upon [q]the golden altar they shall spread a cloth of blue, and cover it with a covering of badgers' skins, and shall put to the staves thereof.

12 And they shall take all [r]the instruments of ministry, wherewith they minister in the sanctuary, and put *them* in a cloth of blue, and cover them with a covering of badgers' skins, and shall put *them* on a bar.

13 And they shall take away [s]the ashes[8] from the altar, and spread [t]a purple cloth thereon.

14 And they shall put upon it [u]all the vessels thereof, wherewith they minister about it, *even* the censers, the flesh-hooks, and the shovels, and the basons,[9] all the vessels of the altar: and they shall spread upon it a covering of badgers' skins, and put to the staves of it.

15 And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; [v]after that,[10] the sons of Kohath shall come to bear *it:* but [w]they shall not touch *any* holy thing, lest they die. These[x] *things are* the burden of the sons of Kohath in the tabernacle of the congregation.

16 ¶ And to [y]the office of Eleazar, the son of Aaron the priest, *pertaineth* [z]the oil for the light, and [a]the sweet incense, and [b]the daily meat-offering, and [c]the anointing oil, [d]*and* the oversight of all the tabernacle, and of all that therein *is*, in the sanctuary, and in the vessels thereof.

17 ¶ And the LORD spake unto Moses and unto Aaron, saying,

18 [e]Cut[1] ye not off the tribe of the families of the Kohathites from among the Levites:

19 But thus do unto them, that they may live, and not die, when they approach unto the most holy things: Aaron and his sons shall go in, and appoint them every one to his service, and to his burden.

20 But [f]they shall not go in to see when the holy things are covered,[2] lest they die.

21 ¶ And the LORD spake unto Moses, saying,

22 Take also [g]the sum of the sons of Gershon, throughout the houses of their fathers, by their families:

23 From [h]thirty years old and upward, until fifty years old, shalt thou number them; all that enter in to perform[3] the service,[4] to do the work in the tabernacle of the congregation.

24 This *is* the service of the families of the Gershonites, to serve, and for burdens.[5]

25 And they shall bear [i]the [6]curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the badgers' skins that *is* above upon it, and the hanging for the door of the tabernacle of the congregation,

26 And the hangings of the court, and the hanging for the door of the gate of the court, which *is* by the tabernacle, and by the altar round about, and their cords, and all the instruments of their service, and all that is made for them: so shall they serve.

27 At the[7] appointment[8] of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burdens, and in all their service: and

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h Ex. 26. 31-33; 36. 35; 40.3; Mat.27.51; He. 9. 3; 10. 20.
i Ex. 25. 10-22; 37.1-9; 2 Sa. 6. 2-9.
1 This covering was expressly for the purpose of defending the ark, while it was carried, and was not used when the tabernacle was standing.
k ver.7,8,11-13; Ex. 35. 19; 39. 1, 41.
2 Until this third covering was put upon the holy and mysterious ark, the Levites durst not approach it.
l Ex. 25. 14,15; 1Ki. 8. 7, 8.
m Ex. 25. 23-30; 37. 10-16; Le. 24. 5-8.
3 Or, *pour out.*
4 Which was always on the table, Le. 24. 8. Although in the wilderness, the Israelites might, and doubtless did, procure corn from the adjacent countries, sufficient to prepare the shew-bread, and to present the daily meat-offerings.
n ver. 6, 7, 9, 11-13.
5 That is, dispose them rightly under the covering, that they might be laid upon their shoulders, for the staves were never taken out of the rings, Ex. 25. 15.
o Ex. 25. 31-39; 37. 17-24; Ps. 119. 105; Re. 1. 20; 2. 1.
6 The golden candlestick stood on a base from which the principal stem arose perpendicularly, and on either side of the stem were three curved branches projecting upwards to the same height with the stem itself. The weight of the whole was about 125 pounds.
p ver. 6, 12.
7 Rather a bier or bearer. The word is applicable to any instrument on which things are carried from one place to another.
q Ex. 30.1-10; 37.25-28.
r ch. 3. 8; Ex. 25. 9; 1 Ch. 9. 29; 2 Ch. 4. 11, 16, 19, 22.
s Ex. 27. 3-5; Le. 6. 12, 13.
8 The embers of the sacred fire seem to have been removed in the grate, which was carried apart from the brazen altar; both being covered from view by purple cloths.
t ver. 6-9,11,12; Ex. 39. 1, 41
u Ex. 38. 1-7.
9 Or, *bowls.*
v ch. 8. 9; 10. 21; De. 31. 9; 2Sa.6.3; 1Ch. 15. 2, 15.
10 All the forementioned things belonging to the sanctuary were to be carried by the sons of Kohath; even the ark itself, which they carried so that all the people might see it, went along with them. For the rings being fastened to the bottom of the ark, when the staves were on their shoulders, it appeared on high; 'to represent, saith *R. Bechai*, 'him that is most highly exalted over all.' The priests indeed might carry the ark, being more than Levites, and accordingly we find that upon extraordinary occasions they did, as when they went over Jordan, and when Jericho was besieged. *Patrick.*
w ch. 3.38; 1Sa.6.19, 2 Sa. 6.6,7; 1Ch.13. 9, 10; He. 12.18-29.
x ch. 3. 30, 31.

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y ch. 3. 32.
z Ex. 25.6; 27.20,21; Le. 24. 2.
a Ex.30.34-38.37.29.
b Ex. 29. 39-41.
c Ex. 30. 23-33.
d Ac.20.28; 1Pe.5.2.
e ch. 16. 32; 17. 10; 18. 5; Le. 10. 2; Je. 38. 23.
1 If the Kohathites should have profaned the holy things by looking on them, they would inevitably have perished; and if their fault had proceeded from their not having been duly warned and directed, their blood would have been upon the heads of those whose neglect had been the occasion of their death. Hence the striking terms in which the command is here addressed to Moses and Aaron, 'cut ye not off;' *i.e.* do not, by your neglect, occasion the cutting off.
f ver. 15,19; Ex. 19. 21; 1Sa.6.19; He.10. 19, 20; Re. 11. 19.
2 Literally, 'swallowed up;' intimating the speed with which the holy things were to be put out of sight. Every thing connected with these holy mysteries was designed to impress the people with reverence and awe. The term 'holy things,' here probably signifies the ark. Thus the Jews generally understood it, and it would appear with good reason, as any one may satisfy himself by comparing 1 Ki. 8. 8, with 2 Ch. 5. 9, where that which is called the holy in the former, is called the ark in the latter.
g ch. 3. 18, 21, 24.
h ver. 3.
3 Heb. *to war the warfare*, ver. 3; 2 Co. 6. 7; 10. 3,4; 1 Ti. 1.18; 2Ti. 2.3,4; 4. 7.
4 Or all that enter into the host, as the expression is rendered in the 3d verse. Patrick remarks, it is the same phrase in the Hebrew both here and there, only here more emphatical by doubling the word for host; and therefore may very properly be rendered in this place, 'that enter in to war the warfare.' For the service of the Gershonites was more burdensome than the former, tho' they were fewer in number, ver. 36-40.
5 Or, *carriage.*
i ch. 3. 25, 26; 7. 5-7.
6 The ten fine curtains which were the inward hangings of the tabernacle, see Ex. 26. 1, 2, &c. It seems probable that these were taken down as well as carried by the Gershonites, for nothing is here said of Aaron or his sons making them ready for the carriage.
7 Heb. *mouth*, Lu. 1. 70; 1 Co. 11. 2.
8 The Levites were under the command of the priests. Eleazar exercised this authority in general, as next in succession to Aaron. He in particular was placed over the Kohathites, while Ithamar, his younger brother, commanded the Gershonites and Merarites.

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ye shall appoint[1] unto them in charge all their burdens.

28 This *is* the service of the families of the sons of Gershon in the tabernacle of the congregation: and their charge *shall be* [k]under the hand of Ithamar the son of Aaron the priest.

29 ¶ As for [l]the sons of Merari, thou shalt number them after their families, by the house of their fathers:

30 From thirty years old and upward, even unto fifty years old, shalt thou number them, every one that entereth into the service,[2] to do the work of the tabernacle of the congregation.

31 And this *is* [m]the charge[3] of their burden, according to all their service in the tabernacle of the congregation; the boards of the tabernacle, and the bars thereof, and the pillars thereof, and sockets thereof,

32 And the pillars of the court round about, and their sockets, and their pins, and their cords, with all their instruments, and with all their service: and by name ye shall reckon [n]the instruments of the charge of their burden.

33 This *is* the service of the families of the sons of Merari, according to all their service, in the tabernacle of the congregation, [o]under the hand of Ithamar the son of Aaron the priest.

34 ¶ And Moses and Aaron, and the chief of the congregation, numbered the sons of the Kohathites, after their families, and after the house of their fathers,

35 From [p]thirty years old and upward, even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation:

36 And those that were numbered of them, by their families, were [q]two thousand seven hundred and fifty.[4]

37 These *were* they that were numbered of the families of the Kohathites, all that might do service in the tabernacle of the congregation, which Moses and Aaron did number, according to the commandment of the LORD, by the hand of Moses.

38 ¶ And those that were numbered of the sons of Gershon, throughout their families, and by the house of their fathers,

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1 This was necessary, that they might neither forget nor mistake what they had to do, and that every man might know his own particular duty, and not interfere with that of others.

k ver.33; 1 Co. 12. 5, 6.

l ch. 3. 33-35.

2 Heb. *warfare.* ver. 3, 23; 1Ti.6.12.

m ch. 3. 36, 37; 7. 8, 9.

3 The charge of the burden of the sons of Merari was by far the heaviest of all, the particulars of which are enumerated in ver. 31 and 32; but at the same time it was so ordered in the providence of God, that the proportion of those in this family who were able to do the work in the tabernacle of the congregation was greater than in either of the other families.

n ch.3.8;7.1; Ex. 25. 9; 38. 17; 1 Ch. 9. 29.

o ver. 28; Is. 3. 6.

p ver.3, 23, 30;ch. 8. 24, 26; 1 Ch. 23. 3, 27.

q ch. 3. 28.

4 In ch.3.27, &c. we have an account of the whole number of the Levites; and here of those only who were able to serve the Lord in the sanctuary. Of the whole number 22,300, we find that 8500 were fit for service, ver.47, 48, and thus 13,720 were unfit, being either too old or too young. From this and the preceding chapter, as Dr A. Clarke remarks, we see the very severe labour which the Levites were obliged to perform while the journeyings of the Israelites lasted. When we consider that there were nearly ten tons & fourteen hundred pounds weight of metal employed in the tabernacle besides the immense weight of skins, hangings, cords, boards, and posts, we shall find it was no very easy matter to transport this movable temple from place to place. The Gershonites, who were 7,500 men in the service had to carry the tent, coverings, vail, hangings of the court, &c. &c. ch. 3.25,26. The Kohathites, who were 8,600 men, had to carry the ark, table, candlestick, altars, and instruments of the sanctuary, ch. 3.31. The Merarites, who were 6,200 men, had to carry the boards, bars, pillars, sockets, and all matters connected with these belonging to the tabernacle, with the pillars of the court, their sockets, pins & cords, ch. 3. 35, 37. When attending to the description of the tabernacle and its appurtenances, let us not forget that both it and the temple, of which it was an epitome, were types of the church of God, and representations of the human nature of God's own Son. As God dwelt in the tabernacle, so did his fullness dwell in Christ, & so does he, by his Spirit, dwell in his church.

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r ch. 3. 22.

s ch. 3. 34.

1 The family of Merari, though smaller than any of the other families of the house of Levi, had yet a greater number of effective men, having, out of 6,200 3,200, more than one half of the whole, able for the service of the sanctuary. In this the wisdom and goodness of God's providence were most conspicuous; for the Merarites were charged with the heaviest part of the tabernacle, the boards, bars, sockets, &c. and tho' waggons were afterwards provided for them, yet the loading & unloading of such bulky and ponderous articles, must have required the united strength of many hands, De. 33. 25;1Co.10.13; 12. 8-12; 2 Co. 12. 9, 10.

2 Moses and Aaron were the persons whom the Lord appointed to number the sons of Levi, but they seem to have associated with them in the work 'the chief of the congregation,' that out of every tribe there might be witnesses of their impartiality in numbering and apportioning the labours of their own brethren the Levites.

t ver. 15, 24, 37; Ro. 12.6-8;1Co.12. 4-13.

3 Some have supposed that the expressions, 'service of the ministry,' & 'service of the burden,' refer to different duties, the former pointing to the service done to the priests in the tabernacle while it was standing, the latter to the transporting of its various parts during the journeyings of the people. This view is not improbable; but, at the same time, it is quite possible that the two phrases may be intended to express the same thing.

u ch. 3. 39.

4 Though the sum total of effective Levites was very small compared with that of the other tribes, yet there would be far more than could be employed at one time in this service. But they might carry by turns, and thus ease one another, and do their whole business expeditiously and cheerfully. It is also to be noticed, that besides the service of the sanctuary, they had their own tents to remove, & their families to take care of.--*Scott.*

5 This is frequently repeated, that all might remember that these appointments were not of human but of divine authority. Cobbin remarks that the allotments of duty here described may afford a useful lesson to the various classes of persons employed to do the work of God. Each has his appointed place and service in the church of Christ, and in that place he is both useful and valuable in the accomplishment of the great whole which is to be done.

39 From thirty years old and upward, even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation;

40 Even those that were numbered of them, throughout their families, by the house of their fathers, were [r]two thousand and six hundred and thirty.

41 These *are* they that were numbered of the families of the sons of Gershon, of all that might do service in the tabernacle of the congregation, whom Moses and Aaron did number, according to the commandment of the LORD.

42 ¶ And those that were numbered of the families of the sons of Merari, throughout their families, by the house of their fathers,

43 From thirty years old and upward, even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation;

44 Even those that were numbered of them, after their families, were [s]three thousand and two hundred.[1]

45 These *be* those that were numbered of the families of the sons of Merari, whom Moses and Aaron numbered, according to the word of the LORD by the hand of Moses.

46 All those that were numbered of the Levites, whom Moses and Aaron, and the chief[2] of Israel, numbered, after their families, and after the house of their fathers,

47 From thirty years old and upward, even unto fifty years old, [t]every one that came to do the service of the ministry,[3] and the service of the burden in the tabernacle of the congregation;

48 Even those that were numbered of them, [u]were eight thousand and five hundred and fourscore.[4]

49 According to the commandment of the LORD they were numbered by the hand of Moses, every one according to his service, and according to his burden: thus were they numbered of him, as the LORD commanded[5] Moses.

CHAPTER V.

The unclean to be removed out of the camp, 1—4. *Restitution to be made in cases of trespass,* 5—10. *The trial of jealousy,* 11—31.

AND the LORD spake unto Moses, saying,

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2 Command the children of Israel, that they [a]put out of the camp every leper,[1] [b]and every one that hath an issue, [c]and whosoever is defiled by the dead:

3 Both male and female shall ye put out, [d]without the camp shall ye put them; that they [e]defile not their camps, [f]in the midst whereof I dwell.

4 And the children of Israel did so, and put them out[2] without the camp: as the LORD spake unto Moses, so did the children of Israel.

5 ¶ And the LORD spake unto Moses, saying,

6 Speak unto the children of Israel, When [g]a man or woman shall commit any sin that men commit,[3] to do a trespass against the LORD, and that person be guilty;

7 Then they shall [h]confess their sin which they have done: and he shall recompense his trespass [i]with the principal thereof, and add unto it the fifth *part* thereof, and give *it* unto *him* against whom he hath trespassed.

8 But if the man [k]have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the LORD, *even* to the priest, [l]besides the ram of the atonement, whereby an atonement shall be made for him.

9 ¶ And every offering[4] of all the holy things of the children of Israel, which they bring unto the priest, shall be his.

10 And every man's [m]hallowed things shall be his: whatsoever any man giveth the priest, it shall be his.

11 ¶ And the LORD spake unto Moses, saying,

12 Speak unto the children of Israel, and say unto them, [n]If any man's wife go aside, and commit a trespass against him,

13 And a man [o]lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and *there be* no witness against her, neither she be taken *with the manner;*

14 And [p]the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled; or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled:

15 Then shall the man bring his wife unto the priest, and he shall bring [q]her offering for her, the tenth *part* of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense thereon; for it *is* an offering of jealousy, an offering of memorial, [r]bringing iniquity to remembrance.

16 And the priest[1] shall bring her near, and [s]set her before the LORD.

17 And the priest shall take [t2]holy water in an earthen vessel; and [u]of the dust that is in the floor of the tabernacle the priest shall take, and put *it* into the water.

18 And the priest shall set the woman before the LORD, and [v]uncover the woman's head, [w]and put the offering of memorial in her hands, which *is* the jealousy-offering: and the priest shall have in his hand [x]the bitter water that causeth the curse.

19 And the priest shall [y]charge her by an oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness *with*[3] *another* instead of thy husband, be thou free from this bitter water that causeth the curse:

20 But if thou hast gone aside *to another* instead of thy husband, and if thou be defiled, and some man have lain with thee beside thine husband:

21 Then the priest shall charge the woman with [z]an oath of cursing; and the priest shall say unto the woman, [a]The LORD make thee a curse and an oath among thy people, when the LORD doth make thy thigh to rot,[4] and thy belly to swell:

22 And this water that causeth the curse shall [b]go into thy bowels, to make *thy* belly to swell, and *thy* thigh to rot. And [c]the woman shall say, [d]Amen, amen.[5]

23 And the priest shall [e]write these curses in a book,[6] and he shall [f]blot *them* out with the bitter water:

24 And he shall cause the woman to drink the bitter water that causeth the curse: [g]and the water that causeth the curse shall enter into her, *and become* bitter.

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a ch.41.14;Le.13.46; De.24.8,9; 2Ki.7.3.
1 For this expulsion some have assigned a reason purely physical; because the diseases were contagious; but of this there does not appear to be sufficient evidence. There was unquestionably a spiritual reason. The camp was the habitation of God, and therefore in honour of him who thus condescended to dwell among them by the visible symbols of his presence, nothing impure must be suffered to remain. There was at the same time a typical reason. The camp was an emblem of the church, where nothing that is defiled should enter, & in which nothing that is unholy should be tolerated. It is a remarkable fact, that in almost every country, leprous persons have been excluded from society. In the east this practice prevails, although, except in this case, no attention whatever is paid to the means of preventing the spread of infectious diseases. It seems very obvious that the *spiritual* reason was that on which this law of Moses proceeded. This is expressly stated, and, besides, the command was to exclude not merely every leper, but every one that had an issue, and whosoever was defiled by touching a dead body.
b Le. 15. 2-27.
c ch. 9. 6-10; 19. 11-16; 31.19; Le. 21.1.
d 1Co.5.7-13; 2Co.6. 17; 2Th. 3.6; Tit.3. 10; He. 12. 15, 16; 2 John 10,11; Re. 21. 27.
e ch. 19. 22; Hag. 2. 13, 14.
f Le. 26. 11, 12; De. 23.14; Ps. 68.18; Is. 12.6; 2Co.6.16; Re. 21. 3.
2 It is probable that some place, without the camp, was set apart for the reception of these unclean persons. Both in Europe and in the East, lepers were wont to be treated with great severity; but no command to this effect is to be found in the Mosaic law; and we may believe that by the Jews, tho' strictly excluded from society, they would be humanely treated.
g Le.5.1-4,17; 6.2,3.
3 Or, 'any sin of man;' and, as is obvious from the succeeding verses, refers to a trespass against a neighbour, which, in every case, was a sin against the Lord. It includes fraud or injustice of any kind.
h Le.5.5; 26.40; Jos. 7. 19; Job 33. 27,28; Ps. 32.5; Pr. 28.13; 1 John 1. 8-10.
i Le. 5. 15; 6. 4, 5; Lu. 19. 8.
k Le. 25. 25, 26.
l Le. 6. 6, 7.
4 Or, *heave-offering*, ch. 18. 8, 9, 19; Ex. 29. 28.
m Le.6.17,18,26;7.6-14; 10. 13; 22. 2, 3; De. 18.3,4; Eze.44. 29, 30; 1Co. 9. 7-13.
n ver. 19, 20; Pr. 2. 16, 17.
o Le. 18. 20; 20. 10; Pr. 7. 18, 19; 30.20.
p ver. 30; Pr. 6. 34; Ca. 8. 6; 1Co.10.22.

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q Le. 5. 11; Ho. 3. 2.
r 1 Ki. 17. 18; Eze. 29. 16; He. 10. 3.
1 Before proceeding to the ordeal, say the Rabbins, the priests endeavoured to persuade her to tell the truth. If she confessed her guilt, she was to tear the instrument of her dowry in pieces, and go whither she pleased; for such an adultress, say they, was not put to death, but was only divorced and lost her dowry, without any other punishment. If she denied her guilt, she was brought to the door of the tabernacle, and the ordeal was proceeded with.
s Le. 1. 3; Je. 17. 10; He. 13. 4; Re. 2.22, 23.
t ch. 19. 2-9; Ex. 30. 18.
2 That is, water from the laver, called holy because separated from common to sacred uses. This is the most ancient account of the trial by ordeal which obtained so generally among various nations, and it was calculated to fortify the minds of the Israelitish women in the hour of temptation, and to render them watchful against all occasions of exciting suspicion in the breasts of their husbands. On the other hand, it was calculated to prevent the cruel treatment from husbands which such suspicions might produce, thro' the hardness of their hearts, when the crime could not be proved, nor the rage of jealousy allayed, and it would also lessen the number of hasty divorces.
u Job 2.12 Je.17.13; La. 3. 29; John 8. 6, 8.
v Le. 13.45; 1Co.11. 15; He. 4. 12, 13.
w ver. 15, 25, 26.
x ver. 17, 22,24; De. 29. 18; 1 Sa. 15. 32; Pr.5.4; Ec.7.26; Is. 38.17; Je. 2.19; Re. 10. 9, 10.
y Mat. 26. 63.
3 Or, being *in the power of thy husband.* Heb. *under thy husband*, Ro. 7. 2. *Gr.*
z Jos. 6. 26; 1 Sa. 14. 24; Ne. 10.29; Mat. 26. 74.
a Is.65.15; Je. 29.22.
4 Heb. *fall*, 2Ch. 21. 15; Pr. 10. 7.
b ver. 27; Ps.109.18; Pr. 1. 31; Eze. 3. 3.
c De. 27. 15-26; Job 31. 21, 22,39,40; Ps. 7. 4, 5.
d Ps. 41. 13; 72. 19; 89. 52; John 3. 3,11; 5. 24, 25; 6. 53. *Gr.*
5 That is, 'let it be so;' 'let it be ratified.' This seems to be the first instance in which the word is employed as the form of concluding an imprecation or prayer. It was one of the forms in which an oath was taken, the party who administered it pronouncing the terms of the oath, while the person swearing, appropriated these terms by simply adding, AMEN, AMEN.
e Ex. 17. 14; De. 31. 19; 2 Ch. 34.24; Job 31.35; Je.51.60-64; 1 Co.16.21,22; Re.20. 12.
6 On a scroll or on a tablet.
f Ps.51.1,9; Is.43.25; 44. 22; Ac. 3. 19.
g Zec. 5. 3, 4; Mal. 3. 5.

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25 Then the priest [h]shall take the jealousy-offering out of the woman's hand, and shall [i]wave the offering before the LORD, and offer it upon the altar.

26 And the priest shall take an handful of the offering, *even* [k]the memorial thereof, and burn *it* upon the altar, and afterward shall cause the woman to drink[1] the water.

27 And when he hath made her to drink the water, then it shall come to pass, *that* [l]if she be defiled, and have done trespass against her husband, that the water that causeth the curse shall enter into her, *and become* bitter, and her belly shall swell, and her thigh shall rot: and the woman [m]shall be a curse among her people.

28 And [n]if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed.

29 This *is* [o]the law[2] of jealousies, when[p] a wife goeth aside *to another* instead of her husband, and is defiled;

30 Or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before the LORD, and the priest shall execute upon her all this law.

31 Then shall the man [q]be guiltless from iniquity, and this woman shall bear[r] her iniquity.

CHAPTER VI.

The law of the Nazarite, 1—21. *The form of blessing the people,* 22—27.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, [a]When either man or woman shall separate *themselves* [b]to vow a vow of a Nazarite,[3] to separate *themselves* unto the LORD;

3 He shall separate *himself* [c]from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.

4 All the days of his separation shall he eat nothing that is made of the vine-tree,[4] from the kernels even to the husk.

5 All the days of the vow of his separation there shall no [d]razor come upon his head; until the days be fulfilled, in the which he separateth *himself* unto the LORD, he shall be holy, *and* shall let the locks[1] of the hair of his head grow.

6 All the days that he separateth *himself* unto the LORD [e]he shall come at no dead body.

7 He shall not make himself [f]unclean for his father, or for his mother, for his brother, or for his sister, when they die; because the [2]consecration[3] of his God *is* upon his head.

8 All the days of his separation he *is* holy unto the LORD.

9 And if any man die very suddenly by him, [g]and he hath defiled the head of his consecration; then he shall [h]shave his head in the day of his cleansing, on the seventh day shall he shave it.

10 And [i]on the eighth day he shall bring two turtles, or two young pigeons, to the priest, to the door of the tabernacle of the congregation;

11 And the priest shall [k]offer the one for a sin-offering, and the other for a burnt-offering, and make an atonement for him, for that he sinned by the dead,[4] [l]and shall hallow his head that same day.

12 And he shall consecrate unto the LORD the days of his separation, and shall bring a lamb of the first year for [m]a trespass-offering: [n]but the days that were before shall be[5] lost, because his separation was defiled.

13 ¶ And this *is* the law of the Nazarite: when the days of his separation [o]are fulfilled, he shall be brought unto the door of the tabernacle of the congregation;

14 And he shall offer his [6]offering unto the LORD, [p]one he-lamb of the first year without blemish for a burnt-offering, and [q]one ewe-lamb of the first year without blemish for a sin-offering, and [r]one ram without blemish for peace-offerings,

15 And [s]a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread [t]anointed with oil, and their meat-offering,[7] and their [u]drink-offerings.

16 And the priest shall bring *them* before the LORD, and shall offer his sin-offering, and his burnt-offering:

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h ver. 15, 18.
i Ex. 29. 24.
k Le.2.2;5. 12; 6. 15.
1 She was to drink the bitter water, after the words of the curse had been washed into it, as if thus she should drink the very words of the execration. There is still a strong impression, says the editor of the Pict. Bible, entertained among the inhabitants of Africa and some Asiatic countries, that the full force of a charm, or of a prayer or curse, is obtained by having it written, and by washing the writing off in water, & drinking the draught. One instance from Mungo Park will illustrate the subject. 'At Koolkorro, my landlord brought me his writing board, that I might write him a *sephie* to protect him from wicked men. I wrote the board full from top to bottom, on both sides; and my landlord, to be certain of having the whole force of the charm, washed the writing from the board into a calabash, and having said a few prayers over it, drank this powerful draught; after which, lest a single word should escape, he licked the board until it was quite dry.'
l ver. 20; Pr. 5. 4,11; Ec.7.26; Ro.6. 21; 2 Co.2.16; He. 10. 26-30; 2 Pe. 2. 10.
m De.28.37; Ps.83.9-11; Is.65.15; Je.24.9; 29.18.22; 42.18; Zec. 8. 13.
n ver.19; Mic.7,7-10; 2Co.4.17; 1Pe. 1. 7;
o Le.7.11; 11. 46; 13. 59; 14. 54-57; 15.32, 33.
2 No instance is recorded of this ordeal being had recourse to. We may believe that instances would be but rare; for the very appointment of such a trial would tend greatly to prevent the crime. Its institution declares the abhorrence with which God regards this wickedness.
p ver. 12-15.
q Ps. 37. 6.
r ch.9.13; Le. 20. 10, 17-20. Eze. 18. 4; Ro. 2. 8, 9.

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a ver.5,6. Ex.33. 16; Le.20.26; Pr.18. 1; Ro.1.1; 2 Co. 6. 17; Ga.1. 15; He. 7. 26.
b Le.27.2; 1 Sa. 1. 28; Am.2.11,12; Lu. 1. 15; Ac. 21. 24.
3 From the manner in which this subject is here introduced it is supposed by many that the Nazarite vow must have been previously known to the Israelites, as practised among the Egyptains. It is certain that a similar vow was not uncommon both among the Egyptians & many other heathen nations, but it may be doubted whether it prevailed among them before this time, and whether it was not on the other hand, borrowed by them from the people of Israel.
c Le.10 9; Ju. 13. 14; Pr.31.4,5; Je. 35. 6-8; Lu.7.33,34; 21.34; Ep.5.18; 1Th. 5. 22; 1 Ti. 5. 23.
4 Heb. *vine of the wine.*
d Ju.13.5; 16.17; 1Sa. 1.11; La.4.7,8; 1Co 11. 10-15.

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1 Whatever may have been the origin of the practice, it became common, both among the Egyptians and the Greeks, for persons to consecrate their hair to their deities.
e ch.19.11-16; Le.19. 28; Je. 16. 5,6; Eze. 24.16-18; Mat. 8. 21, 22; Lu.9.59,60; 2Co. 5. 16.
f ch.9.6; Le. 21. 1, 2, 10-12; Eze. 44. 25.
2 Heb. *separation.*
3 Literally, the separation of his God is upon his head, viz. his *hair*, which was the emblem of his consecration. Boothroyd renders it very properly, 'The Nazarite token of his God is upon his head.'
g ch. 19. 14-19.
h ver.18; Ac. 18. 18; 21. 23, 24.
i Le.5.7-10; 14.22,23; 15. 14, 29.
k Le. 5. 8-10; 14. 30, 31.
4 The Nazarites were not allowed to attend the funerals of their nearest relations; by which they were represented as more 'holy to the Lord' than the ordinary priests, and in this particular ranked with the high priests. If by any accident they touched a dead body they were ceremonially unclean, and, in this sense, had sinned by the dead.
l ver. 5.
m Le. 5. 6; 14. 24.
n Eze. 18.24; Mat.3. 15; 24.13; John 8.29-31; Ja.2.10; 2John 8.
5 Heb. *fall.*
o Ac. 21. 26.
6 By these sacrifices and ceremonies, at the expiration of his term, the Nazarite was taught to confess, that his performance of the vow needed atonement and forgiveness, being mixed with sin; to acknowledge that the honour of all which was done well belonged to the Lord; & that, though he was no longer a Nazarite, he was still by duty and choice, the devoted servant of the Lord, & considered communion with a reconciled God as the delight of his soul. The hair was shaven off as a token that the vow was accomplished; and was burnt, not on the altar, as if he could make atonement, but under the peace-offerings, implying the gracious acceptance of such services by a God of peace and love. —*Scott.*
p Le. 1. 10-13; 1 Ch. 15. 26.
q Le. 4. 32.
r Le. 3. 6.
s Le. 2. 4; 8. 2; 9. 4; John 6. 50-59.
t Ex. 29. 2.
7 This, as Patrick remarks, seems to relate to the burnt-offering and peace-offering before mentioned (ver. 14.) which were to have their proper meat-offering & drink-offering; besides the basket of unleavened bread, with the cakes & the wafers. See Le.7.12; Nu.15. 2,3, &c. where these accessory offerings are made to accompany the burnt and peace-offerings.
u ch.15.5,7,10; Is.62. 9; Joel 1. 9,13; 2.14; 1 Co. 10. 31; 11. 26.

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17 And he shall offer the ram *for a*
sacrifice of peace-offerings unto the
LORD, with the basket of unleavened
read: the priest shall offer also his
heat-offering, and his drink-offering.
18 And the Nazarite shall [v]shave
he head of his separation *at* the door
f the tabernacle of the congregation;
nd shall take the hair[1] of the head of
is separation, [w]and put *it* in the fire
which *is* under the sacrifice of the
eace-offerings.
19 And the priest shall take the
odden[x] shoulder of the ram, and one
nleavened cake out of the basket, and
ne unleavened wafer, and shall [y]put
them upon the hands of the Nazarite,
after *the hair of* his separation is shaven:
20 And [z]the priest shall wave them
for a wave-offering before the LORD:
his *is* holy for the priest, [a]with the
wave-breast and heave-shoulder: and
after [b]that the Nazarite may drink wine.
21 This *is* [c]the law[2] of the Nazarite
who hath vowed, *and of* his offering
unto the LORD for his separation, [d]be-
sides *that* that his hand shall get: ac-
cording to the vow which he vowed,
so he must do after the law of his se-
paration.
22 ¶ And the LORD spake unto
Moses, saying,
23 Speak unto Aaron, and unto his
sons, saying, On this wise [e]ye shall
bless the children of Israel, saying unto
them,
24 [f]The LORD bless thee, and [g]keep
thee;
25 The LORD [h]make his face shine
upon thee, and be [i]gracious unto thee;
26 The LORD [k]lift up his counte-
nance upon thee, and [l]give thee peace.
27 And they shall [m]put my name
upon the children of Israel, and [n]I will
bless them.

CHAPTER VII.

The offering of the princes at the dedication of the tabernacle, 1—9. *Their several offerings at the dedication of the altar,* 10—88. *God speaketh to Moses from the mercy-seat,* 89.

AND it came to pass on the day that Moses [a]had fully set up the taber-
nacle, and had [b]anointed it, and sancti-
fied it, and all the instruments thereof,
both the altar, and all the vessels
thereof, and had anointed them, and
sanctified[c] them,

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[v] ver.5,9; Ac. 18.18; 21. 24, 26.
1 It was probably from this custom of the Jewish Nazarites, that the Gentiles learned the practice of consecrating their hair to their gods. *Lucian* represents this as a very common custom, and that he had himself complied with it. At Athens there was a day appointed at one of their feasts, in which the hair of their children was cut off, and sacrificed to Diana; and according to *Hesychius*, before they performed this act, they brought a measure of wine, which they offered to Hercules, and then all who were present drank of it. This circumstance, if not an imitation, is a remarkable coincidence with the drink offering, ver. 17.
[w] Lu. 17. 10; Ep. 1. 6.
[x] Le. 8. 31; 1 Sa. 2. 15.
[y] Ex. 29. 23-27; Le. 7. 30; 8. 27.
[z] ch. 5. 25; Le. 9.21; 10. 15; 23. 11.
[a] ch. 18.18; Le.7.31, 34.
[b] Ps. 16.10,11: Ec.9. 7; Is.25.6; 35.10;53. 10-12; Zec. 9.15,17; 10. 7; Mat. 26. 29; Mar. 14. 25; John 17. 4, 5; 19. 30; 2Ti. 4. 7, 8.
[c] ch. 5. 29
2 Maimonides says that the friends of a Nazarite might contribute to assist him in defraying the expense of his various offerings. 'By this,' says Ainsworth, 'we may see the reason of that which *James* said to *Paul*, though he had no Nazarite's vow upon him; "We have four men who have a vow upon them; them take and sanctify thyself with them, and *be at charges with them*, that they may shave their heads," &c. Ac. 21. 23-16.
[d] Ezr. 2.69; Ga.6.6; He. 13. 16.
[e] Ge. 14. 19, 20; 24. 60; 27.27-29; 28.3,4; 47. 7, 10; 48.20; Le. 9. 22,23; De.33.1; 1 Ch.23.13; Lu.24.50, 51; Ro.1.7; 1Co.1.3; 2 Co.13.14; He.7.1, 7; 11.20,21; 1Pe.1.2; 2Pe.1.2,3; 2John 3.
[f] Ru. 2.4; Ps. 134.3; 1 Co. 14. 16; Ep. 6. 24; Phil. 4. 23; Re. 1. 4, 5.
[g] Ps. 91.11; 121.4-7; Is. 27.3; 42.6; John 17. 11; Phil. 4. 7; 1 Th. 5. 23; 1Pe. 1 5; Jude 24.
[h] Ps. 21.6; 31.16; 67. 1; 80. 1-3, 7, 19; 119. 135; Da. 9. 17
[i] Ge. 43. 29; Ex. 33. 19; Mal. 1. 9; John 1. 17.
[k] Ps.4.6;42.5; 89.15; Ac. 2. 28.
[l] Ps. 29. 11; Is. 26.3, 12; 57.19; Mic. 5. 5; Lu. 2. 14; John 14. 27; 16.33; 20. 21,26; Ac. 10. 36; Ro. 5.1; 15. 13, 33; Ep. 2.14-17; 6.23; Phil.4.7; 2 Th. 3. 16.
[m] Ex. 3. 13-15; 6. 3; 34. 5-7; De.28.10; 2 Ch. 7. 14; Is. 43. 7; Je. 14. 9; Da. 9. 18, 19; Mat. 28. 19.
[n] Ge. 12. 2, 3; 32. 26, 29; 1Ch.4.10; Ps.67. 7; 115. 12; Ep. 1. 3.

CHAP. VII.

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[a] Ex. 40. 17-19.
[b] Ex. 30. 23-30; Le. 8. 10, 11.
[c] Ge.2.3; Ex. 13.2; 1 Ki. 8. 64; Mat. 23. 19.

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[d] ch. 1. 4-16.
1 Heb. *who stood.*
[e] Ex. 35.27; 1Ch.29. 6-8; 2Ch.35.8; Ezr. 2.68,69; Ne.7.70-72.
[f] Ex. 25. 2: 35.5; Ps. 16, 2, 3; Ti. 3. 8.
2 *i. e.* Distribute them among the Levites as they need them, giving most to those who have the heaviest burdens to bear.
[g] ch.3.25,26; 4.24-26.
[h] ch.3.36,37; 4.31-33.
[i] ch. 3. 31; 4. 5 16; 2 Sa. 6. 6,13; 1Ch.15. 3, 13; 23. 26.
[k] De.20.5; 1Ki.8.63; 2Ch. 7. 5, 9; Ezr. 6. 16; Ne. 12. 27; Ps. 30. *title.* John 10. 22.
[l] 1 Co. 14. 33, 48.
3 This made the *dedication* a very long solemnity, which continued twelve days. When these days began it is not easy to determine, but the computation of *Fortunatus Scacchus* seems very reasonable. He supposes that the tabernacle being erected on the first day of the first month of the second year after they came out of Egypt, seven days were spent in the consecration of it, and of the altar, &c. On the eighth day Moses began to consecrate Aaron and his sons, which lasted seven days longer. Then the fifteenth day of that month was the first day of unleavened bread, which God commanded (as we have read, ch. ix.) to be observed in the first month, and lasted till the two & twentieth. The rest of the month, we may well suppose, was spent in giving, receiving, and delivering, the laws mentioned in the Book of Leviticus. After this, on the first day of the second month, he began to number the people, according to the command in the beginning of this book, which may be supposed to have lasted three days. Then on the fourth the Levites were numbered. On the next day, we may suppose, they were offered to God, and given unto the priests; and on the sixth day they were expiated and consecrated, as we read in the next chapter. On the seventh day their several charges were parted among them, (of which we read in ch. iv.) After which the princes, he supposes, began to offer upon the eighth day of the second month, for the dedication of the altar, which lasted till the nineteenth day inclusively; and on the twentieth day of this month they moved, as we read in ch. 10. 11, 12, from Sinai to the wilderness of Paran.—*Patrick.*
[m] ch.2.3; 10.14; Ge. 49.8; Mat. 1.4; Lu. 3. 32. *Nahsson.*
[n] Ex. 25. 29; Exr. 1. 9,10; 8.25; Je.52.19; Da. 5.2; Zec.14.20; Mat. 14. 8, 11.
[o] Ex.30.13; Le.27.3, 25.
[p] Le. 2. 1.
[q] ch. 4.7; Ex. 37.16; 1Ki. 7. 50; 2 Ki.25. 14, 15; 2 Ch. 4. 22; 24. 14.
[r] Ex. 30. 7,8, 34-38; 35. 8.

2 That [d]the princes of Israel, heads of the house of their fathers, (who *were* the princes of the tribes, and[1] were over them that were numbered,) [e]offered.
3 And they brought their offering before the LORD, six covered waggons, and twelve oxen; a waggon for two of the princes, and for each one an ox: and they brought them before the tabernacle.
4 ¶ And the LORD spake unto Moses, saying,
5 [f]Take *it* of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give[2] them unto the Levites, to every man according to his service.
6 And Moses took the waggons and the oxen, and gave them unto the Levites.
7 [g]Two waggons and four oxen he gave unto the sons of Gershon, according to their service:
8 And [h]four waggons and eight oxen he gave unto the sons of Merari, according unto their service, under the hand of Ithamar the son of Aaron the priest.
9 But unto the sons of Kohath he gave none; [i]because the service of the sanctuary belonging unto them *was*, *that* they should bear upon their shoulders.
10 ¶ And the princes offered for [k]dedicating of the altar, in the day that it was anointed, even the princes offered their offering before the altar.
11 And the LORD said unto Moses, [l]They shall offer their offering, each prince on his day,[3] for the dedicating of the altar.
12 ¶ And he that offered his offering the first day was [m]Nahshon the son of Amminadab, of the tribe of Judah.
13 And his offering *was* one silver [n]charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after [o]the shekel of the sanctuary, both of them *were* full of fine flour mingled with oil, for a [p]meat-offering:
14 One [q]spoon of ten *shekels* of gold, full of [r]incense:

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15 [s]One young bullock, one ram, one lamb of the first year, for a burnt-offering:

16 One kid of the goats for [t]a sin-offering:

17 And for a sacrifice of [u]peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Nahshon the son of Amminadab.

18 ¶ On the second day [v]Nethaneel the son of Zuar, prince of Issachar, did offer.

19 He [w]offered *for* his offering one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

20 One spoon of gold of ten *shekels*, full of incense:

21 One young bullock, one ram, one lamb of the first year, for [x]a burnt-offering:

22 One kid of the goats for a sin-offering:

23 And for a sacrifice of [y]peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Nethaneel the son of Zuar.

24 ¶ On the third day [z]Eliab the son of Helon, prince of the children of Zebulun, *did offer.*[1]

25 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

26 One golden spoon[2] of ten *shekels*, full of incense:

27 One [a]young bullock,[3] one ram, one lamb of the first year, for a burnt-offering:

28 One kid of the goats for a sin-offering:

29 And for a sacrifice of peace-offerings,[4] two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Eliab the son of Helon.

30 ¶ On the fourth day[5] [b]Elizur the son of Shedeur, prince of the children of Reuben, *did offer.*

31 His offering *was* one silver charger,[1] of the weight of an hundred and thirty *shekels*, one silver bowl[2] of seventy shekels, after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

32 One golden spoon of ten *shekels*, full of [c]incense:

33 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

34 One kid of the goats for a sin-offering:

35 And for a sacrifice[3] of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Elizur the son of Shedeur.

36 ¶ On the fifth day [d]Shelumiel the son of Zurishaddai, prince of the children of Simeon, *did offer.*

37 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

38 One golden spoon of ten *shekels*, full of incense:

39 One young bullock, one ram, [e]one lamb of the first year, for a burnt-offering:

40 One kid of the goats for a sin-offering:

41 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Shelumiel the son of Zurishaddai.

42 ¶ On the sixth day [f]Eliasaph the son of Deuel, prince of the children of Gad, *offered.*

43 His offering[4] *was* one silver charger, of the weight of an hundred and thirty *shekels*, a silver bowl of seventy shekels, after the shekel of the sanctuary, both of them full of fine flour [g]mingled with oil, for a meat-offering:

44 One golden spoon of ten *shekels*, full of incense:

45 One [h]young bullock, one ram,

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s Le. i.
t Le. 4. 23.
u Le. iii.; 2 Co.5.19-21.
v ch. 1. 8; 2. 5.
w ver. 12-17.
x Ge. 8. 20; Ro. 12. 1; Ep. 5. 2.
y Le.7.11-13; 1Ki. 8. 63; Pr. 7. 14; Co.1. 20.
z ch. 1. 9; 2. 7.

1 The different tribes are represented here as bringing their offerings precisely in the same order in which they encamped about the tabernacle, ch. 2. 10. They all brought an offering equal in kind and quantity to show that they were all equally indebted to God for their support.

2 Kaph, in Syriac Kaphtho, a pan or censer, on which the incense was put. Both the metal of which it was made, and that which it contained, show that it was for the use of the golden altar in the sanctuary. Boothroyd renders 'spoons,' incense-pans, 'silver chargers, platters, and 'bowls,' sprinkling-basins.

a Ps. 1. 8-14; 51. 16; Is. 1. 11; Je. 7. 22; Am. 5. 22.

3 From the numerous sacrifices and from the value of the gifts of gold & of silver offered by each of the princes, it has been conjectured that these were not their own private gifts, but rather the contributions of their several tribes. It is not improbable that others may have added the princes with their contributions.

4 These sacrifices were much more numerous than the burnt-offering or sin offering, and for this reason, perhaps, that both the princes and people had a share of them, on which they feasted before the Lord.

5 We may here remark that all that is narrated in this chapter took place after the completion of all that is recorded in the preceding. Moses had, before this, received divine intimations respecting the offering of the sacrifices and the anointing of the priests. He had numbered the people, arranged the order of their encampments, &c., besides sanctifying and anointing the tabernacle with all the vessels thereof. It is obvious that the offering of the princes was not made till the camp was formed, & the tribes arranged: for the princes present their offering according to the order in which their tribes were arranged in the camp. How noble was the example, which, on this occasion, the princes of Israel set before the people! When we remember the temptations of the rich, and how frequently, alas! they forget the bounteous Giver of all good, we cannot but rejoice in instances such as the present.

b ch. 1. 5; 2. 10.

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1 It appears, by the metal of which this charger and bowl were made, that they were for the use of the altar of burnt-offerings in the outer court, for all the vessels of the sanctuary were of gold. It was probably used for receiving the flesh of the sacrifices upon which the priests feasted, or the fine flour for the meat-offerings.

2 Mizrak, from zarak, to sprinkle, a bowl or basin used in sprinkling the blood of the sacrifice, Ex. 27. 3.

c Ps.66.15; Mal.1.11; Lu. 1. 10; Re. 8. 3.

3 As already remarked, these sacrifices were more numerous than the burnt-offering, because the priests, the princes, and as many of the people as they invited, had a share of them, and feasted with great rejoicing before the Lord. This also seems to have been imitated by the heathen, who dedicated their altars, temples, statues, &c. with much ceremony, and the ancient Greeks with more sumptuous sacrifices. Among the Romans they were dedicated with plays, feasting, and public donations, and at last their feasts became anniversaries, as the feast of dedication also was among the Jews after the time of Antiochus. In this feast there were illuminations as expressive of the public joy.

d ch. 1. 6; 2. 12.
e Ex. 12. 5; John 1. 29; Ac. 8. 32; 1 Pe. 1. 19; Re. 5. 6.
f ch. 1. 14; 2. 14; *Son of Reuel.*

4 It is observable that the offerings of all the princes were alike, each presenting the same amount of silver and gold, and an equal number of sacrifices. This equality in their offerings may have been the result either of agreement among themselves, or of the appointment of God, that there might be no unholy emulation, nor any unseemly boasting in so sacred a transaction. In contributing to the work of God, no motive can be more unbecoming than an ostentatious desire of being thought superior to our brethren. We may also observe that Moses, acting under the inspiration of God's Spirit, thought fit to set down distinctly, and at length, the offerings of the princes of *every* tribe (as he does here and throughout the chapter) though they were the very same, without any difference; that an honourable mention being made of *every one* apart, none might think themselves neglected. But how consoling is it to reflect that, in God's estimation, the widow's mite is as valuable as the rich man's offering.

g Le.2.5;14.10; He. 1. 9; 1 John 2. 27.
h Ps. 40. 6; Is. 53. 4; 2 Co. 5. 21.

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ne lamb of the first year, for a burnt-
ffering:

46 One kid of the goats for a sin-
ffering:

47 And for a sacrifice of peace-offer-
ngs, two oxen, five rams, five he-goats,
ive lambs of the first year. This *was* the
ffering of Eliasaph the son of Deuel.

48 ¶ On the seventh[1] day 'Elishama
he son of Ammihud, prince of the
children of Ephraim, *offered.*

49 His offering[2] *was* one silver
harger, the weight whereof *was* an hun-
lred and thirty *shekels*, one silver bowl
f seventy shekels, after the shekel of the
anctuary, both of them full of fine flour
ingled with oil, for a meat-offering:

50 One golden spoon of ten *shekels*,
ull of incense:

51 One young bullock, one ram, one
amb of the first year, for a burnt-of-
ering:

52 One kid of the goats for a sin-
ffering:[3]

53 And for a sacrifice of peace-of-
erings, two oxen, five rams, five he-
oats, five lambs of the first year. This
as the offering of Elishama the son
f Ammihud.

54 ¶ On the eighth day *offered*,
amaliel[k] the son of Pedahzur, prince
f the children of Manasseh.

55 His offering *was* one silver
harger, of the weight of an hundred
nd thirty *shekels*, one silver bowl of
eventy shekels, after the shekel of the
anctuary, both of them full of fine flour
ingled with oil, for a meat-offering:

56 One golden spoon of ten *shekels*,
ull of incense:

57 One young bullock, one ram, one
amb of the first year, for a burnt-of-
ering:

58 One kid of the goats for a sin-
ffering:

59 And for a sacrifice of peace-of-
erings, two oxen, five rams, five he-
goats, five lambs of the first year. This
was the offering of Gamaliel the son
of Pedahzur.

60 ¶ On the ninth day [l]Abidan the
son of Gideoni, prince[4] of the children
of Benjamin, *offered.*

61 His offering *was* one silver
harger, the weight whereof *was* an hun-
dred and thirty *shekels*, one silver bowl
of seventy shekels, after the shekel of the
sanctuary, both of them full of fine flour
mingled with oil, for a meat-offering:

62 One golden spoon[1] of ten *shekels*,
full of [m]incense:

63 One young bullock, one ram, one
lamb of the first year, for a burnt-of-
fering:

64 One kid of the goats for a sin-
offering:

65 And for a sacrifice of peace-of-
ferings, two oxen, five rams, five he-
goats, five lambs of the first year. This
was the offering of Abidan the son of
Gideoni.

66 ¶ On the tenth day [n]Ahiezer the
son of Ammishaddai, prince[2] of the
children of Dan, *offered.*

67 His offering *was* one silver
charger, the weight whereof *was* an
hundred and thirty *shekels*, one silver
bowl of seventy shekels, after the she-
kel of the sanctuary, both of them full
of fine flour mingled with oil, for a
meat-offering:

68 One golden spoon of ten *shekels*,
full of incense:

69 One young bullock, one ram, one
lamb of the first year, for a burnt-of-
fering:

70 One kid of the goats for a sin-
offering:

71 And for a sacrifice of peace-
offerings, two oxen, five rams, five he-
goats, five lambs of the first year. This
was the offering of Ahiezer the son of
Ammishaddai.

72 ¶ On the eleventh[3] day [o]Pagiel
the son of Ocran, prince of the chil-
dren of Asher, *offered.*

73 His offering *was* one silver
charger, the weight whereof *was* an
hundred and thirty *shekels*, one silver
bowl of seventy shekels, after the she-
kel of the sanctuary, both of them full
of fine flour mingled with oil, for a
meat-offering:

74 One golden spoon of ten *shekels*,
full of incense:

75 One young bullock, one ram, one
lamb of the first year, for a burnt-of-
fering:

76 One kid of the goats for a sin-
offering:[4]

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1 Surprise has been expressed by both Jewish and Christian writers, that this work should have gone on upon the seventh day, which they suppose to have been the sabbath. But there is no proof that this seventh day of offering was a sabbath-day, or if it had, could the people be better employed than in thus consecrating themselves & this service to the Lord? It has already been remarked, that every act in this matter was a religious act, and we can scarcely suppose any day too holy for the performance of such acts as are here recorded.

i ch. 1. 10; 2. 18.

2 It was thought fit to set down distinctly and at length, the offerings of the princes of every tribe, tho' they were the very same, without any difference; that an honourable mention being made of every one apart, none might think themselves in the least neglected.

3 It is observable that, together with all their other offerings, each brought an offering for sin. Henry well remarks that they brought some things to be used immediately, offerings of each sort, burnt-offerings, sin-offerings, and a great many peace-offerings, on part of which they were to feast with their friends; and the meat-offerings that were to be annexed to them. Hereby they signified their thankful acceptance of, & cheerful submission to, all those laws concerning the sacrifices which God had lately by Moses delivered to them. And though it was a time of joy and rejoicing, yet it is observable that still in the midst of their sacrifices we find a *sin-offering*; since in our best services we are conscious to ourselves that there is a mixture of sin, it is fit that there should be even in our most joyful services a mixture of repentance. In all our approaches to God, we must by faith have an eye to Christ as the great sin-offering, and make mention of him.

k ch. 1. 10; 2. 20.

l ch. 1. 11; 2. 22.

4 From the narrative contained in this chapter, Scott remarks, that they whom Providence distinguishes, as princes, nobles, or wealthy persons, should take the lead, and set the example in every good work; with liberal hearts devising liberal things. But a liberal heart should be under the direction of prudence and discretion; and the circumstances of the times, the state of the church and its ministers, and the necessities of those around them, should be considered, that nothing be wasted in useless expense or vain projects.

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1 Some commentators, addicted to the practice of allegorizing & spiritualizing the statements of scripture, have found here, as indeed, according to their principles, they may find everywhere, many hidden meanings which they delight to draw forth and expatiate on. The practice should at all times be carefully guarded against, as manifesting want of due reverence for the sacred authority of scripture, and likely to lead to most pernicious consequences. So long as we follow the intimations of scripture itself in affixing a spiritual or mystical meaning to any passage, we are safe; but, beyond this, we are in most imminent danger of substituting our own foolish fancies in the place of God's communications. Once admit such a principle of interpretation, and no limits can be set to the extravagances which may follow.

m Ps. 141. 2; Is. 66. 20; Da. 9. 27; Ro. 15. 16; Ph. 4. 18; He. 13. 15.

n ch. 1. 12; 2. 25.

2 From the example of these chiefs of Israel, princes and great men, as *Conradus Pellicanus* remarks, should learn to be devoutly religious and to possess the fear and reverence of the Lord God in their breasts; to be strong in faith; far from covetousness; unanimous in their endeavours to do honour to God; to give a good example of faith and good works to others; to seek the profit of their subjects; assist the servants of God; lend their helping hand to the proficiency of true piety; provide the ministers of the church with all things necessary, that religion be not neglected and contemned by their poverty: for the sake of God whom they serve, to do them honour by word and deed, and follow their godly admonitions.

3 Dr Adam Clarke remarks, that the form of expression in the original in this and the 78th verse, has in it something curious, being literally, 'In the day the first and tenth day,' & 'in the day two & tenth day;' but, he adds, to an ancient Hebrew our almost anomalous words eleventh & twelfth, would perhaps appear equally strange. In reckoning after twelve, it is easy to find out the composition of the words thirteen, as three and ten, fourteen, four and ten, and so on; but eleven and twelve bear scarcely any analogy to ten and one, ten and two, which nevertheless they intend.

o ch. 1. 13; 2. 27.

4 It is instructive to observe the solemn fact so frequently recurring, that, with all his offerings, each brought an offering for sin.

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77 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Pagiel the son of Ocran.

78 ¶ On the twelfth day [p] Ahira the son of Enan, prince of the children of Naphtali, *offered.*

79 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

80 One golden spoon of ten *shekels*, full of incense:

81 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

82 One kid of the goats for a sin-offering:

83 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Ahira the son of Enan.

84 ¶ This *was* [q] the dedication[1] of the altar (in the day when it was anointed) by the [r] princes of Israel: twelve chargers of silver, twelve silver bowls, twelve spoons of gold:

85 Each charger of silver *weighing* an hundred and thirty *shekels*, each bowl seventy: all the silver vessels *weighed* [s] two[2] thousand and four hundred *shekels*, [t] after the shekel of the sanctuary.

86 The golden spoons *were* twelve, full of incense, *weighing* ten *shekels* a piece, after the shekel of the sanctuary: all the gold of the spoons *was* an hundred and twenty *shekels.*

87 All the oxen for the burnt-offering *were* twelve bullocks, the rams twelve, the lambs of the first year twelve, with their meat-offering; and the kids of the goats for sin-offering twelve.

88 And all the oxen, for the sacrifice of the peace-offerings, *were* twenty[3] and four bullocks, the rams sixty, the he-goats sixty, the lambs of the first year sixty. This *was* the dedication[4] of the altar, after [u] that it was anointed.

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[p] ch. 1. 15; 2. 29.
[q] ver. 10; 1Ch. 29. 6-8; Ezr. 2.68 69; Ne. 7.70-72; Is. 60. 6-10; He. 13. 10; Re. 21. 14.
1 Meaning here the *time* in which it was dedicated; for each tribe had a whole day for its representative or prince to present the offerings it had provided, consequently the dedication, in which each had his day, must have lasted *twelve* days, the words therefore in this text, refer to the last or *twelfth* day, in which the dedication was completed.
[r] Ju. 5. 9; Ne. 3. 9.
[s] 1 Ch. 22.14; 29. 4,7; Ezr. 8. 25, 26.
2 The whole value of the silver vessels was £273 15*s.* sterling; and of the golden spoons about £199 sterling. Another statement makes the silver vessels amount to £383 1*s.* 8½*d.*, and the twelve golden spoons to £320 14*s.* 10½*d.*; making a total of £703 16*s.* 6½*d.* These were the voluntary gifts of the princes, on this occasion, applied to the use of the tabernacle. It will be observed that in the ancient church of God, in addition to the tithes, &c. which by God's own command had been set apart for the services of religion, and for the maintenance of an order of men dedicated to his service, room was left for the voluntary offerings of the people. These were never superseded. The Divine sanction was given to both methods of upholding his holy service and worship, or rather to a system which embraced them both. However well provided for a church may be, by state endowments, or by the possession of property belonging to itself, this does not absolve the members of that church from the duty of contributing, as the Lord may have prospered them, to the cause of the Redeemer; and ample opportunities of doing so will never cease to be afforded to faithful men, with respect both to the upholding of the worship, and the extension of the spiritual kingdom of Jesus Christ.
[t] ver. 13.
3 In all 240 beasts. From this we may conjecture, that though the place they now occupied was a wilderness in respect of cities, villages, and regular inhabitants yet there must have been pasturage in abundance, otherwise the Israelites could not have furnished these cattle with all the sacrifices necessary for different occasions, & especially for the passover, which must of itself have required an immense number of lambs, when each family of 600,000 males was obliged to provide one, ch. ix.
4 The first employment of it in its holy use
[u] ver. 1, 10, 84.

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[v] ch. 12.8; Ex. 33.9-11.
1 That is, *God.*
[w] ch.1.1; Ex. 25.22; Le. 1. 1; He. 4. 16.
2 It had been promised (Ex. 25. 22.) that there the Lord would commune with him, speaking from above the mercy-seat, where he constantly dwelt, manifesting his presence by the glorious cloud. Jehovah might have communicated his will to his servant simply by suggestion to his mind; but, perhaps, as *Abarbinel* observes, as he had visibly represented to him in the mount the pattern of the tabernacle, &c., so being to write in his law all that God required his people to do, he delivered every thing to him in an audible voice, that he might set down in these Books the very words and phrases which he heard with his ears from the mouth of God, as plainly as if he had described them from some ancient volume.
[x] Ex. 25. 18-21; 1Sa. 4. 4; 1 Ki. 6. 23; Ps. 80. 1; 1 Pe. 1. 12.

CHAP. VIII.

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[a] Ex. 25. 37; 37. 18, 19,23; 40.25; Le.24. 1,2; Ps.119.105,130; Is. 8.20; Mat. 5. 14; John 1.9; 2Pe.1.19; Re. 1. 12, 20; 2. 1; 4. 5.
3 As there were no windows in the sanctuary, the lamps in the golden candlestick were to be kept perpetually burning. The whole seven were to be lighted at once, and from their position, would shine directly on the table of shew-bread, which was over against the candlestick.
[b] Ex. 25. 31-39; 37. 17-24.
[c] Ex. 25.8; 37. 7, 17, 22.
[d] Ex. 25. 9, 40; 1Ch. 28. 11-19; He. 8. 5; 9. 23.
4 The will of God respecting the Levites had already been made known; but the mere circumstance of birth did not entitle the Levites to enter, without consecration, on their duties.
[e] Ex.19,15; 2Co.7.1; Ja. 4. 8.
[f] Le.8.6; 14.7; Is.52. 15; Eze. 36.25; He. 9. 10.
[g] ch.19.9,10,13,18,19; Ps. 51.7; He. 9. 13.
5 The manner in which this was prepared is described ch. 19. 3-6.
6 Heb. *let them cause a razor to pass over*, &c. Le. 14. 8, 9.
[h] ch.19.7,8,10.19; 31. 20; Ge.35.2; Ex.19. 10; Le. 15. 6, 10, 11, 27; 16. 28; Ps. 51.2; Je.4.14; Mat. 23-25, 26; Ja. 4. 8; 1 Pe.3. 21; Re. 7. 14.
[i] Ex. 29.1,3; Le.1.3; 8. 2.
[k] ch. 15.8,9; Le. 2.1.
[l] Le.4.3,14; 16.3; Is. 53.10; Ro.8.3; 2Co. 5. 21.
[m] Ex. 29. 4; 40. 12.
[n] Le. 8. 3.
[o] ch. 3. 45; Ac. 6. 6; 13. 2,3, 1Ti. 4. 14;5. 22.
7 Heb. *wave.*
8 Heb. *wave-offering*, ch. 6. 20; Ex. 29. 24; Le. 7. 30; 8. 27, 29.
9 Heb. *they may be to execute*, &c.
[p] ch.1. 49-53; 3.5-43.
[q] Ex. 29.10; Le.1.4; 8. 14; 16. 21.

89 ¶ And when Moses was gone into the tabernacle of the congregation [v] to speak with Him,[1] then [w] he heard the voice of one speaking unto him from off the mercy-seat[2] that *was* upon the ark of testimony, from between the [x] two cherubims: and He spake unto him.

CHAPTER VIII.

How the lamps are to be lighted, 1—4. *The consecration of the Levites,* 5—22. *The age and time of their service,* 23—26.

AND the LORD spake unto Moses, saying,

2 Speak unto Aaron, and say unto him, When thou [a] lightest the lamps, the seven[3] lamps shall give light over against the candlestick.

3 And Aaron did so: he lighted the lamps thereof over against the candlestick; as the LORD commanded Moses.

4 And [b] this work of the candlestick *was of* beaten gold; unto the shaft thereof, unto the flowers thereof, *was* [c] beaten work: according unto [d] the pattern which the LORD had shewed Moses, so he made the candlestick.

5 ¶ And the LORD spake unto Moses, saying,

6 Take[4] the Levites from among the children of Israel, and [e] cleanse them.

7 And thus shalt thou do unto them, to cleanse them: [f] Sprinkle [g] water of purifying[5] upon them, and let[6] them shave all their flesh, and let them [h] wash their clothes, and *so* make themselves clean.

8 Then let them take [i] a young bullock with [k] his meat-offering, *even* fine flour mingled with oil, and [l] another young bullock shalt thou take for a sin-offering.

9 And [m] thou shalt bring the Levites before the tabernacle of the congregation; and thou [n] shalt gather the whole assembly of the children of Israel together.

10 And thou shalt bring the Levites before the LORD; and [o] the children of Israel shall put their hands upon the Levites:

11 And Aaron shall offer[7] the Levites before the LORD, *for* an [8] offering of the children of Israel, that [9] they may [p] execute the service of the LORD.

12 And the [q] Levites shall lay their

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hands[1] upon the heads of the bullocks; and thou shalt offer [r]the one *for* a sin-offering, and the other *for* a burnt-offering, unto the LORD, to make an atonement[s] for the Levites.

13 And thou shalt set the Levites before Aaron, and before his sons, [t]and offer them *for* an offering[2] unto the LORD.

14 Thus shalt thou [u]separate the Levites from among the children of Israel; [v]and the Levites shall be mine.

15 And after that shall the Levites [w]go in to do the service of the tabernacle of the congregation: and thou shalt cleanse them, [x]and offer them *for* an offering.

16 For they *are* wholly given unto me from among the children of Israel; [y]instead of such as open every womb, *even instead of* the first-born of all the children of Israel, have I taken them unto me.

17 For [z]all the first-born of the children of Israel *are* mine, *both* man and beast: [a]on the day that I smote every first-born in the land of Egypt [b]sanctified them for myself.

18 And I have taken the Levites for [c]all the first-born of the children of Israel.

19 And [c]I have given[3] the Levites *as* a[4] gift to Aaron, and to his sons, from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement[5] for the children of Israel; [d]that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary.

20 And Moses, and Aaron, and all the congregation of the children of Israel, did to the Levites according unto all that the LORD commanded Moses concerning the Levites, so did the children of Israel unto them.

21 And the Levites [e]were purified, and they washed their clothes; and Aaron [f]offered[6] them *as* an offering before the LORD; [g]and Aaron made an atonement for them to cleanse them.

22 And [h]after that went the Levites in to do their service in the tabernacle[7] of the congregation before Aaron, and before his sons: as the LORD had commanded Moses concerning the Levites, so did they unto them.

23 ¶ And the LORD spake unto Moses, saying,

24 This *is it* that *belongeth* unto the Levites: [i]from twenty and five[1] years old and upward they shall go in to wait[2] upon the service of the tabernacle of the congregation:

25 And from the age of fifty years they shall cease[3] waiting upon the service[4] *thereof*, and shall serve no more;

26 But shall minister with their brethren in the tabernacle of the congregation, [k]to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge.

CHAPTER IX.

The passover is commanded again, 1—8. *A second passover allowed for them that were unclean or absent,* 9—14. *The cloud guideth the removings and encampings of the Israelites,* 15—23.

AND the LORD spake[5] unto Moses in the wilderness of Sinai, [a]in the first[6] month of the second year after they were come out of the land of Egypt, saying,

2 Let the children of Israel also [b]keep the passover[7] at [c]his appointed season.

3 In the fourteenth day of this month, at[8] even, ye shall keep it in his appointed season: [d]according to all the rites of it, and according to all the ceremonies[9] thereof, shall ye keep it.

4 And Moses spake unto the children of Israel, that they should keep the passover.

5 And they kept the passover on the fourteenth day of the first month at even in the wilderness of Sinai: [e]according to all that the LORD commanded Moses, so did the children of Israel.

6 ¶ And there were certain men, who were [f]defiled by the dead body of a man, that they could not keep the passover on that day; and [g]they came before Moses and before Aaron on that day.

7 And those men said unto him, We *are* defiled[10] by the dead body of a man: wherefore are we kept back, that [h]we may not offer an offering of the LORD in his appointed season among the children of Israel?

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1 This was just the same act which had been performed upon the Levites themselves, and seems to have had the same signification. The Levites, though substituted in the room of the first-born, yet not being devoted to death, any more than the first-born themselves were, these two sacrifices were substituted for them. They laid their hands upon their heads, that the sins which Israel had put upon them might be transferred to the animals.

r ver. 8; ch. 6.14,16; Le. 5. 7, 9, 10; 8. 14, 18; 9.7; 14.19,20,22; He. 10. 4-10.

s Le. 1.4; 4. 20,35; 8. 34; 16. 6, 11, 16-19; He. 9. 22.

t ver. 11,21: ch.18.6; Ro. 12. 1; 15. 16.

2 The words literally signify, 'wave them for a wave-offering,' and, as this could not be done by taking up each in the hand, as was done with the wave-shoulder, it is supposed that some analogous action was employed. Perhaps Aaron lifted up his hands & waved them, as if presenting a wave-offering, while they, at his command, imitated the same motion, and were thus offered unto the Lord. Paul has been supposed to allude to this in Rom. 12. 1, where he beseeches believers to present their bodies a living sacrifice.

u ch. 6. 2; De. 10. 8; Ro. 1. 1: Ga. 1. 15; He. 7. 26.

v ver.17; ch.3.45;16. 9, 10; 18. 6; Mal. 3. 17.

w ver. 11; ch. 3. 23-37; 4. 3-32; 1 Ch. xxiii. xxv. xxvi.

x ver. 11, 13; ch. 3. 12.

y ch. 3. 12, 45.

z Ex. 13. 2, 12, 13; Lu. 2. 23.

a Ex. 12. 29; Ps. 78. 51; 105. 36; 135. 8; He. 11. 28.

b Ex. 13. 14, 15; 29. 44; Le. 27.14,15,26; Eze.20.12; John 10. 36; 17.19; He.10.29; Ja. 1. 18.

c ch. 3. 6-9; 18.2-6; 1 Ch. 23. 28-32; Eze. 44. 11-14.

3 They were first of all given unto the Lord, and consecrated as an offering to him, and being thus devoted and made his, they were by him given to Aaron and to his sons.

4 Heb. *given.*

5 Not by the offering of sacrifices, but by being offered themselves.

d ch. 1.53; 16.46; 18. 5; 1 Sa. 6. 19; 2 Ch. 26. 16-20.

e ver. 7; ch. 19. 12, 19.

f ver. 11, 13, 15; ch. 12.

6 Or waved them as a wave-offering, see ver. 11, note. Probably only some of the Levites were thus waved in name of the rest. In all, they amounted to two and twenty thousand, ch. 3. 39.

g ver. 12.

h ver.15; 2Ch.30.15-17,27; 31.2; 35.8-15.

7 They went not into the sanctuary, for none but priests might enter into it, but into the court of the priests where the altar of burnt-offering stood.

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i ch. 4. 3,23; 1 Ch. 23. 3, 24-27; 28. 12, 13.

1 At that age they began to attend to the ordinary services of the tabernacle, but they did not bear their heavy burdens, nor assist in its removal till the age of thirty; see ch. 4. 3.

2 Heb. *war the warfare,* &c. 1 Co. 9. 7; 2 Co.10.4; 1 Ti. 1. 18; 6. 12; 2 Ti. 2. 3-5.

3 Heb. *return from the warfare of,* &c. ch. 4. 23; 2 Ti. 4. 7.

4 After fifty they were exempted from laborious service. It is worthy of remark, that with respect to the priests, no law was made concerning the age at which they were to begin to officiate, and they continued their ministrations till death, if capable.

k ch. 1.53; 3.32; 18.4; 31.30; 1 Ch.23.32; 26. 20-29; Eze. 44.8,11.

CHAP. IX.

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5 Or, *had spoken.*

a ch. 1. 1; Ex. 40. 2.

6 What is here recorded had taken place before the numbering of the people mentioned in ch. i. Such historical regressions are not uncommon in the books of Moses. Some propose to place the first fourteen verses at the commencement of the book.

b Ex. 12. 2, 3, &c.

7 As the original command respecting this ordinance was that they should observe it after they had come to the land of Canaan, (Ex. 12. 25.) a special intimation was required that it was God's will that, on this occasion, it should be observed, tho' they were yet in the wilderness.

c ch.28.16; Ex. 12.6, 14; Le.23.5; De.16. 1,2; Jos. 5. 10; 2Ch. 35. 1; Ezr. 6. 19; Mar. 14.12; Lu.22. 7; 1 Co. 5. 7, 8.

8 Heb. *between the two evenings,* Ex. 12. 6. *marg.* He. 9. 26.

d ver. 11,12; Ex.12. 7-11.

9 If there be any difference between 'ceremonies and rites,' I should think this belongs to their eating it in haste, with their loins girt, shoes on their feet, and staves in their hands, Ex. 12. 11. Unto which they were not bound, when they came into the land of Canaan, when they were no longer travellers; but, it is likely, were observed here in the wilderness, when they were in an unsettled condition.—*Patrick.*

e ch. 8.20;29.40; Ge. 6.22; 7.5; Ex.39.32, 42; De.1.3;4.5; Mat. 28. 20; John 15. 14; Ac. 26. 19; He.3.5; 11. 8.

f ch.5.2; 6.6,7; 19.11, 18; John 18. 28.

g ch.15.33; 27.2; Ex. 18. 15,19,26; Le.24. 11.

10 It is probable that the defilement mentioned here, was occasioned by assisting at the burial of some person, a work both of necessity and mercy. This circumstance, however, gave rise to the ordinance in ver. 10-14.

h ver. 2; 2Ch. 30.17-19.

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8 And Moses said unto them, [i]Stand still, and [k]I will hear what the LORD will command concerning you.

9 ¶ And the LORD spake unto Moses, saying,

10 Speak[1] unto the children of Israel, saying, If any man of you, or of your posterity, shall [l]be unclean by reason of a dead body, or *be* in a journey afar off, [m]yet he shall keep the passover unto the LORD.

11 The [n]fourteenth day of the second month at even they shall keep it, *and*[o] eat it with unleavened bread and bitter *herbs*.

12 They [p]shall leave[2] none of it unto the morning, nor [q]break any bone of it: [r]according to all the ordinances of the passover they shall keep it.

13 But the man that *is* clean, and is not in a journey, and [s]forbeareth to keep the passover, even the same soul shall be cut off from his people: because [t]he brought not the offering[3] of the LORD in his appointed season, that man shall [u]bear his sin.

14 And [v]if a stranger shall sojourn among you, and will keep the passover unto the LORD; according to the ordinance of the passover, and according to the manner thereof, so shall he do: ye shall have one ordinance, both for the stranger, and for him that was born in the land.

15 ¶ And [w]on the day that the tabernacle was reared up, [x]the cloud covered the tabernacle, *namely*, the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning.

16 So it was [y]alway: the cloud covered it *by day*, and the appearance of fire by night.

17 And [z]when the cloud[4] was taken up from the tabernacle, then after that the children of Israel journeyed: [a]and in the place where the cloud abode, there the children of Israel pitched their tents.

18 At the commandment of the LORD the children of Israel journeyed, and[b] at the commandment of the LORD they pitched: as long as the cloud abode upon the tabernacle they rested in their tents.

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[i] Ex. 14. 13; 2 Ch. 20. 17.
[k] ch. 27. 5; John 7. 17; 17. 8; 1 Co. 11. 23; He. 3. 5, 6.
1 Jehovah not only vouchsafes an answer applicable to the present case, but enacts a general law, appointing a second celebration of the ordinance, for the sake of those whose ceremonial uncleanness or necessary absence might prevent them from engaging in it at the proper time.
[l] ver. 6, 7.
[m] Mat. 5. 24; 1 Co. 11. 28.
[n] 2 Ch. 30. 2-15.
[o] Ex. 12. 8.
[p] Ex. 12. 10.
2 It was a custom among the heathen, previously to their setting out upon a journey, to offer a sacrifice to their gods, and to eat the whole. If in any instance this happened to be impracticable, it was burnt with fire. Being made to procure a prosperous journey, this sacrifice was called, *propter viam*, and was most probably borrowed from the Jewish passover.
[q] Ex. 12. 46; John 19. 36.
[r] ver. 3; Ex. 12. 43.
[s] ch. 15. 30; 19. 13; Ge. 17. 14; Ex. 12. 15; Le. 17. 4, 10, 14-16; He. 6. 6; 10. 26-29. 12. 25.
[t] ver. 2. 3, 7.
3 The paschal lamb was really an offering or sacrifice. It was slain as a sacrifice & its blood sprinkled, after which it was eaten by the family, in grateful remembrance of the deliverance from Egypt, and the preservation of the first-born. It was an eucharistical sacrifice.
[u] ch. 5. 31; Le. 20. 20; 22. 9; Eze. 23. 49; He. 9. 28.
[v] Ex. 12. 48, 49; Le. 22. 18; 24. 22; Is. 56. 3-7, Ep. 2. 19-22.
[w] Ex. 40. 2. 18.
[x] ch. 14. 14; Ex. 14. 19, 20, 24; 33. 9, 10; 40. 34; Ps. 78. 14, 105. 39; Is. 4. 5; Eze. 10. 3, 4; 1 Co. 10. 1.
[y] Ex. 13. 21, 22; 40. 38; De. 1. 33; Ne. 9. 12, 19.
[z] ch. 10. 11, 33, 34; Ex. 40. 36, 37; Ps. 80. 1, 2.
4 This glorious cloud which, from the time that Israel had passed through the Red sea, had indicated the presence of Jehovah, was that, the movements of which regulated the journeyings of the people. Moses is most minute in his statement of this circumstance, that at the commandment of the Lord they journeyed, and at the commandment of the Lord they pitched. Maimonides assigns a reason for this minuteness. It was the intention of Moses, he says, to confute the conceit of profane people, who imagined the reason of the Israelites staying so long in the wilderness, was because they lost their way. For the Arabians, he says, in his days, still called that wilderness 'the wandering desert.'
[a] Ex. 33. 14, 15; Ps. 32. 8; 73. 24; John 10. 3, 4, 9.
[b] ver. 20; ch. 10. 13; Ex. 17. 9; John 2. 6.

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1 Heb. *prolonged.*
[c] ch. 1. 52, 53; 2. 8.
2 Kept the commandment of the Lord respecting their movements or encampments. Or the word may signify *watch*, and it is probable that some of the Levites were kept to watch the rising of the cloud.
3 Heb. *was.*
4 As the heat of the day is very severe in the desert, the night season is sometimes chosen for the performance of a journey; though it is very likely, that in the case of the Israelites this was seldom resorted to.
5 It was by the divine counsel alone that they were directed in all their peregrinations; & from the words of this verse, we see that, as already remarked, their times of tarrying at different stations were very unequal.
[d] ver. 17; Ex. 40. 36, 37; De. 1. 6, 7; 2. 3, 4; Ps. 77. 20; Pr. 3. 5, 6; Ac. 1. 4.
6 It has been well observed that the case of two or three millions of people, shut up in a dreary wilderness, for almost forty years, as completely as if the highest walls, garrisoned by the most valiant troops, had surrounded them; when compared with their rebellions in other things, & their submission in this respect, most strikingly shows that they were convinced beyond the possibility of a doubt, that resistance would be unavailing.
[e] ver. 19; Ge. 26. 5; Jos. 22. 3; Eze. 44. 8; Zec. 3. 7.

CHAP. X.

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[a] 2 Ki. 12. 13; 2 Ch. 5. 12.
[b] Ex. 25. 18, 31; Ep. 4. 5.
[c] ver. 7; Ps. 81. 3; 89. 15; Is. 1. 13; Ho. 8. 1; Joel 1. 14.
[d] Jer. 4. 5; Joel 2. 15, 16.
7 The number of these trumpets, at first only two, there being as yet but two priests, sons of Aaron, who were to blow them, was afterwards greatly increased. In Solomon's time, we read of 120 priests sounding with trumpets. Josephus describes them as a cubit in length, narrow like a pipe, and ending in the form of a bell.
8 The whole congregation, or rather the chiefs and representatives of the people, belonging to the several tribes.
[e] ch. 1. 4-16; 7. 2; Ex. 18. 21; De. 1. 15.
[f] ver. 6, 7; Is. 58. 1; Joel 2. 1.
9 A broken and quavering sound.
[g] ch. 2. 3-9.
10 Reference is here made to the movements of only two of the great divisions of the camp. The Septuagint supplies the seeming omission. 'When ye blow a third alarm, the camps which lie on the west side shall march; and when ye blow a fourth alarm, the camps which lie on the north side shall march.'
[h] ch. 2. 10-26.

19 And when the cloud[1] tarried long upon the tabernacle many days, then the children of Israel [c]kept the [2]charge of the LORD, and journeyed not.

20 And *so* it was, when the cloud was a few days upon the tabernacle; according to the commandment of the LORD they abode in their tents, and according to the commandment of the LORD they journeyed.

21 And *so* it was, when the cloud abode[3] from even unto the morning, and *that* the cloud was taken up in the morning, then they journeyed: whether *it was* by day or by night[4] that the cloud was taken up, they journeyed.

22 Or *whether it were* two days, or a month,[5] or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel [d]abode in their tents, and journeyed not: but when it was taken up, they journeyed.

23 At the commandment[6] of the LORD they rested in their tents, and at the commandment of the LORD they journeyed: [e]they kept the charge of the LORD, at the commandment of the LORD by the hand of Moses.

CHAPTER X.

The use of the silver trumpets, 1—10. *The Israelites remove from Sinai to Paran,* 11—13. *The order of their march,* 14, 18, 22, 26—28. *Hobab is entreated by Moses not to leave them,* 29—32. *The blessing of Moses at the removing and resting of the ark,* 33—36.

AND the LORD spake unto Moses, saying,

2 Make thee [a]two trumpets of silver; [b]of a whole piece shalt thou make them: that thou mayest use them for [c]the calling of the assembly, and for the journeying of the camps.

3 And when [d]they shall blow[7] with them, all the assembly[8] shall assemble themselves to thee at the door of the tabernacle of the congregation.

4 And if they blow *but* with one *trumpet*, then the princes, *which are* [e]heads of the thousands of Israel, shall gather themselves unto thee.

5 When ye [f]blow an alarm,[9] then [g]the camps that lie on the east parts shall go forward.

6 When ye blow an alarm the second time,[10] then [h]the camps that lie on the south side shall take their journey: they shall blow an alarm for their journeys.

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7 But when the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm.

8 And [k]the sons of Aaron, the priests, shall blow with the trumpets: and they shall be to you for an ordinance[1] for ever throughout your generations.

9 And if ye go to war in your land against the enemy that [l]oppresseth you, then[m] ye shall blow an alarm[2] with the trumpets; and ye shall be [n]remembered before the LORD your God, and ye shall be saved from your enemies.

10 Also[o] in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt-offerings; and over the sacrifices of your peace-offerings; that they may be to you for [p]a memorial before your God: I *am* the LORD your God.

11 ¶ And it came to pass, [q]on the twentieth *day* of the second month, in the second year, that [r]the cloud was taken up from off the tabernacle of the testimony.

12 And the children of Israel [s]took their journeys [t]out of the wilderness of Sinai; and the cloud rested in [u]the wilderness of Paran.

13 And they first [v]took their journey, according to the commandment of the LORD by the hand of Moses.

14 ¶ In [w]the first *place* went the standard of the camp of the children of Judah,[3] according to their armies: and over his host *was* [x]Nahshon the son of Amminadab.

15 And over the host of the tribe of the children of [y]Issachar *was* Nethaneel the son of Zuar.

16 And over the host of the tribe of the children of [z]Zebulun *was* Eliab the son of Helon.

17 And [a]the tabernacle was taken down; and [b]the sons of Gershon and the sons of Merari set forward, bearing the tabernacle.

18 ¶ And the standard of [c]the camp of Reuben set forward, according to their armies: and over his host *was* Elizur[d] the son of Shedeur.

19 And over the host of the tribe of the children of [e]Simeon *was* Shelumiel the son of Zurishaddai.

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f ch. 1. 3, 4.
k ch. 31. 6; Jos. 6. 4-16; 1 Ch. 15. 24; 16. 6; 2 Ch. 13. 12-15.
1 They were to continue constantly in use, and to be employed for many other sacred and important purposes afterwards to be specified.
l Ju. 2. 18; 3. 27; 4. 2; 6. 9, 34; 7. 16-21; 10. 8, 12; 1 Sa. 10. 18; Ps. 106. 42.
m Is. 18. 3; 58. 1; Je. 4. 5, 19, 21; 6. 1, 17; Eze. 7. 14; 33. 3-6; Ho. 5. 8; Am. 3. 6; Zep. 1. 16; 1 Co. 14. 8.
2 Designed not merely to summon the people to battle, but probably also, in the first instance, to prayer and fasting as proper preparatives for such an undertaking.
n Ge. 8. 1; Ps. 106. 4; 136. 23; Lu. 1. 72-74.
o ch. 29. 1; Le. 23. 24; 25. 9, 10; 1 Ch. 15. 28; 16. 42; 2 Ch. 5. 12, 13; 7. 6; 29. 26, 28; Ezr. 3. 10; Ne. 12. 35; Ps. 81. 3; 89. 15; 98. 5, 6; 150. 3; Is. 27. 13; 55. 1-4; Mat. 11. 28; 1 Co. 15. 52; 1 Th. 4. 16, 18; Re. 22. 17.
p Ex. 28. 29; 30. 16; Jos. 4. 7; 1 Co. 11. 24-26.
q ch. 1. 1; 9. 1, 5, 11; Ex. 40. 2.
r ch. 9. 17-23.
s ch. 33. 16; Ex. 13. 20; 40. 36; De. 1. 19.
t ch. 1. 1; 9. 1; 33. 15; Ex. 19. 1, 2.
u ch. 12. 16; 13. 3, 26; Ge. 21. 21; De. 1. 1; 33. 2; 1 Sa. 25. 1; Ha. 3. 3.
v ch. 9. 23.
w ch. 2. 3-9; 26. 19-27; Ge. 49. 8.
3 The following is the order in which this large company marched: JUDAH, Issachar, Zebulun. Gershonites, and Merarites, *bearing the tabernacle.* REUBEN, Simeon, Gad, Kohathites with *the sanctuary.* EPHRAIM, Manasseh, Benjamin. DAN, Asher, Naphtali. Among other things it should be remarked, that, according to well-known rules of military tactics, the advance & rearguards were stronger than the centre. The admirable order & arrangement of the Hebrew camp has already been adverted to. The order observed in the march of this vast host, as the editor of the Pict. Bible remarks, deserves no less attention, and is not exceeded by any of those practices of the Greeks & Romans, in their military tactics, which have obtained a much larger share of admiration. They marched by the sound of trumpet, always in the same order, and quartered themselves always in the same situation about the tabernacle, which was in the centre of the camp. Every division was placed under the command of its own prince, and followed its own standard. . . Nothing could be better contrived than their order of march, to facilitate the movements of so vast a body.
x ch. 1. 7; 7. 12.
y ch. 1. 8; 7. 18.
z ch. 1. 9; 7. 24.
a ch. 1. 51; He. 9. 11; 12. 28; 2 Pe. 1. 14.
b ch. 3. 25, 26, 36, 37; 4. 24-33; 7. 6-8.
c ch. 2. 10-16; 26. 5-18.
d ch. 1. 5; 7. 35.
e ch. 1. 6; 7. 36.

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f ch. 1. 14; 2. 14; *son of Reuel*, ch. 7. 42.
g ch. 2. 17; 3. 27-32; 4. 4-16; 7. 9; 1 Ch. 15. 2, 12-15.
1 That is, *the Gershonites and the Merarites*, ver. 17; ch. 1. 51.
2 When the cloud rested, the two foregoing camps under the standard of Judah and Reuben, rested also, and settled themselves in their tents. Meanwhile, the Gershonites & Merarites, who marched between them, set up the tabernacle that it might be ready to receive the ark, and other holy things, which followed immediately under the care of the Kohathites. When these last arrived at the new camp, they found the tabernacle set up and prepared to receive their precious charge. So admirable was the arrangement and order of their march.
h ch. 2. 18-24; 26. 23-41; Ge. 48. 19; Ps. 80. 1, 2.
i ch. 1. 10; 7. 48.
k ch. 1. 10, 7. 54.
l ch. 1. 11; 7. 60.
m ch. 2. 8-31; 26. 42-51; Ge. 49. 16, 17.
n De. 25. 17, 18; Jos. 6. 9; Is. 52. 12; 58. 8.
o ch. 1. 12; 7. 66.
p ch. 1. 13; 7. 72.
q ch. 1. 15; 7. 78.
3 Heb. *These.*
r ver. 35, 36; ch. 2. 34; 24. 4, 5; Ca. 6. 10; 1 Co. 14. 33, 40; Co. 2. 5.
4 Generally supposed to be the same person as Jethro. Boothroyd conjectures Hobab to have been rather Jethro's son, and grandson to Reuel, who had hitherto remained with his sister and brother-in-law Jethro, as he observes, had, long before this, gone to his own country, Ex. 18. 27, and we have no intimation of his return.
s Ex. 2. 18. *Reuel*, ch. 3. 1; 18. 1, 27.
t Ge. 12. 7; 13. 15; 15. 18; Ac. 7. 5.
u Ju. 1. 16; 4. 11; 1 Sa. 15. 6; Ps. 34. 8; Is. 2. 3; Je. 1. 5; Zec 8. 21-23; Re. 22. 17.
v ch. 23. 19; Ge. 32. 12; Ex. 3. 8; 6. 7, 8; Tit. 1. 2; He. 6. 18.
w Ge. 12. 1; 31. 30; Ru. 1. 15-17; Ps. 45. 10; Lu. 14. 26; 2 Co. 5. 16; He. 11. 8, 13.
x Job 29. 15; Ps. 32. 8; 1 Co. 12. 14-21; Ga. 6. 2.
5 Being immediately under the Divine direction, guided by the pillar of a cloud by day, and the pillar of fire by night, it might at first sight be supposed that the Israelites could have no occasion for Hobab; but the cloud, it may be remarked, directed only their general journeyings, not their particular excursions, of which we cannot doubt but they made many, ch. xiii. xx. xxxi. xxxii. in which a person so well acquainted with the desert as Hobab, must have been of singular service to them, both for the discovering of springs of water, and for the finding of fuel, &c.
y Ju. 1. 16; 1 John 1. 3.
z Ex. 3. 1; 19. 3; 24. 17, 18.
a De. 9. 9; 31. 26; Jos. 4. 7; Ju. 20. 27; 1 Sa. 4. 3; Je. 3. 16; He. 13. 20.

20 And over the host of the tribe of the children of Gad *was* [f]Eliasaph the son of Deuel.

21 And [g]the Kohathites set forward, bearing the sanctuary; and *the*[1] *other* did set up the tabernacle against[2] they came.

22 ¶ And the standard of [h]the camp of the children of Ephraim set forward, according to their armies: and over his host *was* [i]Elishama the son of Ammihud.

23 And over the host of the tribe of the children of Manasseh *was* [k]Gamaliel the son of Pedahzur.

24 And over the host of the tribe of the children of Benjamin *was* [l]Abidan the son of Gideoni.

25 ¶ And the standard of [m]the camp of the children of Dan set forward, *which was* [n]the rere-ward of all the camps throughout their hosts: and over his host *was* [o]Ahiezer the son of Ammishaddai.

26 And over the host of the tribe of the children of Asher *was* [p]Pagiel the son of Ocran.

27 And over the host of the tribe of the children of Naphtali *was* [q]Ahira the son of Enan.

28 Thus[3] *were* the journeyings of the children of Israel, [r]according to their armies, when they set forward.

29 ¶ And Moses said unto [4]Hobab, the son of [s]Raguel the Midianite, Moses' father-in-law, We are journeying unto the place of which [t]the LORD said, I will give it you: [u]come thou with us, and we will do thee good; [v]for the LORD hath spoken good concerning Israel.

30 And he said unto him, I will not go; but I [w]will depart to mine own land, and to my kindred.

31 And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us [x]instead of eyes.[5]

32 And it shall be, if thou go with us, yea, it shall be, that [y]what goodness the LORD shall do unto us, the same will we do unto thee.

33 ¶ And they departed from [z]the mount of the LORD three days' journey: and [a]the ark of the covenant of the

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LORD [b]went before them in the three days' journey, to search out [c]a resting-place for them.

34 And [d]the cloud of the LORD *was* upon them by day, when they went out of the camp.

35 And it came to pass, when the ark set forward, that Moses said, [e]Rise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee.

36 And when it rested, he said, [f]Return, O LORD, unto the many[1] thousands of Israel.

CHAPTER XI.

The burning at Taberah is quenched by Moses' prayer, 1—3. *The people lust for flesh, and loathe manna,* 4—9. *Moses complaineth of his charge,* 10—15. *God divideth his burden among seventy elders,* 16—30. *Quails are given in wrath at Kibroth-hattaavah,* 31—35.

AND [a]*when* the people [2]complained,[3] it[4] displeased the LORD: and the LORD heard *it;* and his anger was kindled: and [b]the fire[5] of the LORD burnt among them, and consumed *them that were* in [c]the uttermost parts of the camp.

2 And the people [d]cried unto Moses; and when Moses [e]prayed unto the LORD, the[f] fire was[6] quenched.

3 And he called the name of the place Taberah:[7] because the fire of the LORD burnt among them.

4 ¶ And [g]the mixed multitude that *was* among them fell[8] a lusting: and the[h] children of Israel also wept[9] again, and said, [i]Who shall give us flesh[10] to eat?

5 We remember [k]the fish[11] which we did eat in Egypt freely; the cucumbers, and the melons,[12] and the leeks, and the onions, and the garlick:

6 But now [l]our soul *is* dried away: *there is* nothing at all, besides this manna, *before* our eyes.

7 And [m]the manna *was* as coriander-seed, and the colour[13] thereof as the colour of [n]bdellium.

8 *And* [o]the people went about, and gathered *it,* and ground *it* in mills, or beat *it* in a mortar, and [p]baked *it* in pans, and made cakes of it: and the taste[7] of it was as the taste of fresh oil.

9 And when [r]the dew fell upon the camp in the night, the manna fell upon it.

10 ¶ Then Moses heard the people [s]weep[1] throughout their families, every man in the door of his tent: and [t]the anger of the LORD was kindled greatly; [u]Moses also was displeased.

11 And Moses said unto the LORD, [v]Wherefore hast thou afflicted thy servant? and [w]wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me?

12 Have I conceived all this people? have I begotten them, that thou shouldest say unto me, [x]Carry them in thy bosom ([y]as a nursing-father beareth the sucking child,) unto [z]the land which thou swarest unto their fathers?

13 [a]Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat.

14 I am [b]not able to bear all this people alone, because *it is* too heavy for me.

15 And if thou deal thus with me, [c]kill me, I pray thee, out of hand, if I have found favour in thy sight; and [d]let me not see my wretchedness.

16 ¶ And the LORD said unto Moses, Gather unto me [e]seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and [f]officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee.

17 And [g]I will come down and [h]talk with thee there: and [i]I will take[2] of the spirit which *is* upon thee, and will put *it* upon them; and [k]they shall bear the burden of the people with thee, that thou bear *it* not thyself alone.

18 And say thou unto the people, [l]Sanctify[3] yourselves against to-morrow, and ye shall eat flesh: (for [m]ye have wept in the ears of the LORD, saying, Who shall give us flesh to eat? for [n]*it was* well with us in Egypt:) therefore the LORD will give you flesh, and ye shall eat.

19 Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days;

20 *But* even a whole[4] month, until it come out at your nostrils, [o]and it be loathsome unto you: because that ye have [p]despised the LORD which *is*

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b Ex.33.14,15; De.1. 33; Jos.3.2-6, 11-17; Je. 31. 8, 9.
c Ps. 95. 11; Is.28.12; 66.1; Je.6. 16; Mat. 11. 28-30; He. 4. 3-11.
d Ex. 13. 21, 22; Ne. 9. 12, 19; Ps.105.39.
e Ps.68.1,2;132.8; Is. 51. 9.
f Ps. 90. 13-17.
1 Heb. *ten thousand thousands.* Ge. 24. 60.

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a ch. 10. 33; 20. 2-5; 21.5; Ex. 15. 23, 24; 16. 2, 3, 7, 9; 17. 2, 3; Le.3.39;1Co.10.10; Jude 16.
2 Or, *were as it were complainers.*
3 Of the cause of this complaint we are not informed. Jerome conjectures that it may have been because of the length of the way.
4 Heb. *it was evil in the ears of the LORD.* Ge. 38. 10; 2 Sa. 11.27, *marg.*; Ja. 5. 4.
b ch.16.35; Le. 10. 2; De. 32. 22; 2 Ki. 1. 12; Job 1. 16; Ps. 78. 21; 106.18; Is. 30. 33; 33.14; Na.1.5; Mar. 9. 43-49; He. 12.29.
5 Lightning, or the burning wind called *samiel,* or perhaps flashes of fire from the burning cloud.
c De. 25. 18.
d ch 21.7; Ps. 78. 34, 35; Je. 37. 3; 42. 2; Ac. 8. 24.
e ch.14.13-20; Ge.18. 23-33; Ex.32.10-14, 31, 32; 34. 9; De. 9. 19,20; Ps.106.23; Is. 37. 4; Je. 15. 1; Am. 7. 2-6; Ja. 5. 16; 1 John 5. 16.
f ch.16.45-48; He. 7. 26; 1 John 2. 1, 2.
6 Heb. *sunk.*
7 That is, *A burning,* De. 9. 22.
g Ex. 12. 38; Le. 24. 10, 11; Ne. 13. 3.
8 Heb. *lusted a lust.*
h 1 Co. 15. 33.
9 Heb. *returned and wept.*
i Ps.78.18-20;106.14; Ro.13.14;1Co.10.6.
10 Food of all kinds, such as they were accustomed to in Egypt.
k Ex.16.3; Ps.17. 14; Phil. 3. 19.
11 An abundant article of food in Egypt, and which, in the very hot season, is still universally resorted to, the inhabitants eating scarcely any thing but fish with pulse and herbs.
12 Hasselquist says, the water-melon is cultivated on the banks of the Nile, in the rich clayey earth which subsides during the inundation. This serves the Egyptians for meat, drink, and physic. It is eaten in abundance during the season, even by the richer sort of people; but the common people scarcely eat anything else, and account this the best time of the year. This fruit likewise serves them for drink, the juice so refreshing these poor creatures that they have much less occasion for water than if they were to live on more substantial food in this burning climate.
l ch. 21. 5; 2 Sa.13.4.
m Ex.16.14, 15, 31; 1 Co. 1. 23, 24; Re. 2. 17.
13 Heb. *eye of it as the eye of.*
n Ge. 2. 12.
o Ex.16. 16-18; John 6. 27, 33-58.
p Ex. 16. 23.
q Ex. 16. 31.
r Ex. 16. 13,14; De. 32. 2; Ps. 78. 23-25; 105. 40.

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s ch. 14. 1, 2; 16. 27; 21. 5; Ps. 106. 25.
1 The excessive longing of the Israelites may be somewhat illustrated by the fact narrated by De Vitriaco, that during the siege of Diametta in 1218, many of the Egyptians, though they had abundance of corn, pined away and died for want of the garlic, onions, fish, birds, fruits and herbs, to which they had been accustomed. We may here remark that the onions of Egypt are of a very superior kind and highly relished. Among the ancients garlic also was very much in request. If ever it was the case, as the Romans supposed, that the Egyptians worshipped their vegetable productions, it is probable that this superstition had not obtained so early as the time of Moses, and that they were then common articles of food, though perhaps not eaten by the priests.
t De. 32. 22; Ps. 78. 21, 59; Is. 5. 25; Je. 17. 4.
u ch.12. 3; 20. 10-13; Ps. 106.32,33, Mar. 3. 5; 10. 14.
v ver. 15; Ex. 17. 4; De. 1. 12; Je. 15.10, 18; 20. 7-9, 14-18; Mal. 3. 14; 2 Co.11. 28.
w Job 10. 2; Ps. 130. 3; 143. 2; La. 3. 22, 23, 39, 40.
x Is. 40. 11; Eze. 34. 23; John 10. 11.
y Is.49.15, 23; Ga. 4. 19; 1 Th. 2. 7.
z Ge.22. 16, 17; 26.3; 50. 24; Ex. 13. 5.
a Mat. 15. 33; Mar. 8. 4. 9. 23.
b Ex.18.18; De. 1.9-12; Ps 89.19; Is.9. 6; Zec. 6. 13; 2 Co. 2. 16.
c 1 Ki. 19. 4; Job 3. 20-22; 6. 8-10; 7. 15; Jon.4.3, 8, 9; Ph. 1. 20-24; James 1. 4.
d Je. 15. 18; 20. 18; Zep. 3. 15.
e Ge. 46. 27; Ex. 4. 29; 24. 1, 9; Eze. 8. 11; Lu. 10. 1, 17.
f De. 1. 15; 16. 18; 31. 28.
g ver. 25; ch. 12. 5; Ge. 11.5; 18.21; Ex. 19. 11,20; 34.5; John 3. 13.
h ch. 12. 8; Ge. 17.3, 22; 18. 20-22, 33.
i ch. 27. 18; 1 Sa. 10. 6, 2 Ki. 2. 9, 15; Ne. 9.20; Is.44. 3; 59. 20, 21; Joel 2. 28; John 7.39; Ro.8.9; 1 Co.2. 12; 12. 4-11; 1 Th.4. 8; 1 Pe. 1. 22; Jude 16.
2 Origen, and after him, Theodoret, in his fanciful manner, takes occasion to compare Moses to a lamp at which seventy others were lighted, without any diminution of his own lustre.
k Ex. 18. 22; Ac. 6. 3, 4.
l Ge. 35. 2; Ex.19.10, 15; Jos. 7. 13.
3 Here the word 'sanctify' seems simply to signify, to prepare and make themselves ready to receive what they desired. The Chaldee thus explains it; and the word is so rendered several times in the book of the prophecies of Jeremiah.
m ver. 1, 4-6; Ex.16. 3-7; Ju. 21. 2.
n ver. 5; ch. 14. 2, 3; Ac. 7. 39.
4 Heb. *month of days.* Ex. 16. 8, 13.
o ch. 21. 5; Ps.78.27-30; Pr. 27. 7.
p 1 Sa.2.30; 2 Sa. 12. 10; Mal. 1.6; Ac.13. 41; 1 Th. 4. 8.

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among you, and have wept before him, saying, Why came we forth out of Egypt?

21 ¶ And Moses said,[1] The people, among whom I *am, are* [g]six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month.

22 Shall [r]the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them?

23 And the LORD said unto Moses, Is[s] the LORD's hand waxed short?[2] [t]thou shalt see now whether my word shall come to pass unto thee or not.

24 ¶ And Moses went out, and told the people the words of the LORD, and gathered[u] the seventy[3] men of the elders of the people, and set them round about the tabernacle.

25 And the LORD [v]came down in a cloud, and spake unto him, and [w]took of the spirit that *was* upon him, and gave *it* unto the seventy elders: and it came to pass, *that,* when the spirit rested upon them, [x]they prophesied, and did not cease.[4]

26 But there remained two *of the* men in the camp, the name of the one *was* Eldad, and the name of the other Medad: and the spirit rested upon them, (and they *were* of them that were written, but [y]went not out unto the tabernacle,) and they prophesied in the camp.

27 And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp.

28 And [z]Joshua the son of Nun, the servant of Moses, *one* of his young men, answered and said, [a]My lord Moses, forbid them.

29 And Moses said unto him, [b]Enviest thou for my sake? [c]Would[5] God that all the LORD's people were prophets, *and* [d]that the LORD would put his Spirit upon them!

30 And Moses gat him into the camp, he and the elders of Israel.

31 ¶ And there went forth [e]a wind from the LORD, [f]and brought quails from the sea, and let *them* fall by the camp, as it were a[6] day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits[1] *high* upon the face of the earth.

32 And the people stood up all that day, and all *that* night, and all the next day, and they gathered the quails: he that gathered least gathered ten [g]homers;[2] and they spread *them* all abroad for themselves round about the camp.

33 And [h]while the flesh *was* yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people; and the LORD [i]smote the people with a very great plague.

34 And he called the name of that place Kibroth-hattaavah:[3] because there they buried the people that lusted.

35 *And* the people [k]journeyed from Kibroth-hattaavah [l]unto Hazeroth; and abode[4] at Hazeroth.

CHAPTER XII.

God rebuketh the sedition of Miriam and Aaron, 1—9. *Miriam's leprosy is healed at the prayer of Moses,* 10—13. *God commandeth her to be shut out of the camp seven days,* 14—16.

AND [a]Miriam and Aaron spake against Moses because of the [5]Ethiopian[6] woman whom he had married: [7][b]for he had married an Ethiopian woman.

2 And they said, [c]Hath the LORD indeed spoken only by Moses? [d]hath he not spoken also by us? And [e]the LORD heard *it.*

3 (Now the man Moses *was* [f]very meek, [g]above all the men which *were* upon the face of the earth.)

4 And [h]the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam, [i]Come out ye three unto the tabernacle of the congregation. And they three came out.

5 And the LORD came down [k]in the pillar of the cloud, and stood *in* the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

6 And he said, Hear now my words: If there be [l]a prophet among you, *I* the LORD will make myself known unto him [m]in a vision, *and* will speak unto him in [n]a dream.

7 My servant [o]Moses *is* not so, who is [p]faithful in all mine house.

8 With him will I speak [q]mouth to mouth, even apparently, and not in [r]dark speeches; and the [s]similitude of

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1 Some have supposed that the words of Moses on this occasion are expressive of admiration and wonder, but they do seem to be indicative rather of temporary distrust, & accordingly the reply of Jehovah in the next verse seems intended to convey a reproof.
g ch. 1. 46; 2. 32; Ge. 12. 2; Ex. 12. 37; 38. 26.
r 2 Ki. 7. 2; Mat. 15. 33; Mar. 6. 37; 8. 4; Lu. 1. 18, 34; John 6. 6, 7.
s Ge. 18. 14; Ps. 78. 41; Is. 1. 2; 59. 1; Mic. 2. 7; Mat. 19. 26; Lu. 1. 37.
2 Is the Lord's power diminished? that power which divided the sea, and sent manna from heaven, and brought water from the rock, &c.
t ch. 23. 19; 2 Ki. 7. 2, 17-19; Je. 44. 28, 29; Eze. 12. 25; 24. 14; Mat. 24. 35.
u ver. 16, 26.
3 Some have supposed that this was the first institution of the sanhedrim to which we have so many references in the later periods of the Jewish history. The appointment, however, seems rather to have been of a temporary kind. We have no traces of the existence of such a body for many centuries after this period, as we certainly would have had, had so important a body existed. Patrick supposes that they were appointed to ease Moses by assisting him, with the same authority that he had, to hinder or to appease such mutinies as now the people were fallen into, and by aiding him in the judging of such causes as had hitherto been reserved to him alone; these seventy persons forming a higher court than any of those constituted by the advice of Jethro.
v ver. 17; ch. 12. 5; Ex. 34. 5; 40. 38; Ps. 99. 7; Lu. 9. 34, 35.
w ver. 17; 2 Ki. 2. 15; Ja. 1. 17.
x 1 Sa. 10. 5, 6, 10; 19. 20-24; Joel 2. 28; Ac. 2. 17, 18; 11. 28; 21. 9-11; 1 Co. 11. 4, 5; 14. 1-3, 32; 2 Pe. 1. 21.
4 Or, 'and added no further.'—*Sept.*
y Ex. 3. 11; 4. 13, 14; 1 Sa. 10. 22; 20. 26; Je. 1. 6; 36. 5.
z Ex. 17. 9.
a Mar. 9. 38, 39; Lu. 9. 49, 50; John 3. 26.
b 1 Co. 3. 3, 21; 13. 4; Phil. 2. 3; Ja. 3. 14, 15, 4. 5; 5. 9; 1 Pe. 2. 1.
c Ac. 26. 29; 1 Co. 14. 5; Phil. 1. 15-18.
5 Would that all the people might possess this spirit of wisdom and praise! A striking indication of the purity of Moses' motives, and his freedom from envy and vain-glory. We are reminded of our Saviour's reply to John, who wished to prevent a man from casting out devils in the name of Jesus, because he did not follow Christ in company with the disciples, Mar. 9. 38, 39.
d Mat. 9. 37, 38; Lu. 10. 2.
e Ex. 10. 13, 19; 15. 10; Ps. 135. 7.
f Ex. 16. 13; Ps. 78. 26-28; 105. 40.
6 Heb. *the way of a day.*

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1 Some suppose that the quails lay one upon another piled up to the height of two cubits. The clause, however, may be rendered, 'at about two cubits from the face of the earth.' They flew so near the ground that they were taken without any difficulty, which is still the case when the birds after a long flight are exhausted with fatigue.
g Ex. 16. 36; Eze. 45. 11.
2 An homer was an ass' load, nearly eight bushels. Ten homers was an immense quantity for every individual, or even for every head of a family, but the whole was evidently intended to illustrate the power of God, and the eagerness with which the people seized upon this provision.—*Scott.*
h Ps. 78. 30, 31; 106. 14, 15.
i ch. 16. 49; 25. 9, De. 28. 27.
3 That is, *the graves of lust,* ch. 33. 16; De. 9. 22; 1 Co. 10. 6.
k ch. 33. 17.
l ch. 12. 16; De. 1. 1.
4 Heb. *they were in,* &c.

CHAP. XII.

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a Mat. 10. 36; 12. 48; John 7. 5; 15. 20; Ga. 4. 16.
5 Or, *Cushite,* Ex. 2. 16, 21.
6 Probably Zipporah, for we have no intimation of her death, nor any reason to believe that Moses had married any other. The name of Cush, or Ethiopia, was given in general to the countries peopled by the descendants of Cush, the son of Ham. It appears, from the succeeding verse, that jealousy of the influence of Moses was the real cause of the complaint.
7 Heb. *taken.*
b Ge. 24. 3, 37; 26. 34, 35; 27. 46; 28. 6-9; 34. 14, 15; 41. 45; Ex. 34. 16; Le. 21. 14.
c ch. 16. 3; Ex. 4. 30; 5. 1; 7. 10; 15. 20, 21; Mic. 6. 4.
d ch. 11. 29; Pr. 13. 10; Ro. 12. 3, 10; Phil. 2. 3, 14; 1 Pe. 5. 5.
e ch. 11. 1, Ge. 29. 33; 2 Sa. 11. 27; Ps. 94. 7-9; Is. 37. 4; Eze. 35. 12, 13.
f Ps. 147. 6; 149. 4; Mat. 5. 5; 11. 29; 21. 5; 2 Co. 10. 1; 1 Th. 2. 7; Ja. 3. 13; 1 Pe. 3. 4.
g ch. 11. 10-15; 20. 10-12, Ps. 106. 32, 33; 2 Co. 11. 5; 12. 11; Ja. 3. 2, 3.
h Ps. 76. 9.
i ch. 16. 16-21.
k ch. 11. 25; Ex. 34. 5; 40. 38; Ps. 99. 7.
l Ge. 20. 7; Ex. 7. 1; Ps. 106. 15; Mat. 23. 31, 34, 37; Lu. 20. 6; Ep. 4. 11; Re. 11. 3, 10.
m Ge. 15. 1; 46. 2; Job 4. 13; 33. 15; Ps. 89. 19; Eze. 1. 1; Da. 8. 2; 10. 8, 16, 17; Lu. 1. 11, 22; Ac. 10. 11, 17; 22. 17, 18.
n Ge. 31. 10, 11; 1 Ki. 3. 5; Je. 23. 28; Da. 7. 1; Mat. 1. 20; 2. 12, 13, 19.
o De. 18. 18; Mat. 11. 9, 11; Ac. 3. 22, 23; 7. 31.
p 1 Co. 4. 2; 1 Ti. 3. 15; He. 3. 2-6.
q ch. 14. 14; Ex. 33. 11; De. 34. 10; 1 Ti. 6. 16.
r Ps. 49. 4; Eze. 17. 2; 20. 49; Mat. 13. 35; John 15. 15; 1 Co. 13. 12.
s Ex. 24. 10, 11; 33. 23; 34. 5-7; De. 4. 15; Is. 40. 18; 46. 5; John 1. 18; 14. 7-10; 15. 24; 2 Co. 3. 18; 4. 4-6; Co. 1. 15; He. 1. 3.

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the LORD shall he behold: wherefore then [t]were ye not afraid to speak against my servant Moses?

9 And [u]the anger of the LORD was kindled against them, and he departed.

10 ¶ And [v]the cloud departed from off the tabernacle; and, [w]behold, Miriam *became* [x]leprous, *white* as snow: and Aaron looked[1] upon Miriam, and, behold, *she was* leprous.

11 And Aaron said unto Moses, Alas! my lord, [y]I beseech thee, [z]lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned.

12 Let her not be [a]as one dead,[2] [b]of whom the flesh is half consumed when he cometh out of his mother's womb.

13 And Moses [c]cried unto the LORD, saying, Heal her now, O God, I beseech thee.

14 ¶ And the LORD said unto Moses, If her father had but [d]spit in her face,[3] should she not be ashamed seven days? Let[e] her be shut out from the camp seven days, and after that let her be received in *again*.

15 And Miriam was [f]shut out from the camp seven days: [g]and the people journeyed[4] not [h]till Miriam was brought in *again*.

16 And [i]afterward the people removed from Hazeroth, and pitched in the [k]wilderness of Paran.[5]

CHAPTER XIII.

The names of the men who were sent to search the land, 1—16. *Their instructions,* 17—20. *Their acts,* 21—25. *Their relation,* 26—33.

AND the LORD spake[6] unto Moses, saying,

2 [a]Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: [b]of every tribe of their fathers shall ye send a man, every one [c]a ruler among them.

3 And Moses, by the commandment of the LORD, sent them [d]from the wilderness of Paran: all those men *were* heads of the children of Israel.

4 And these *were* their names: Of the tribe of Reuben; Shammua the son of Zaccur.

5 Of the tribe of Simeon; Shaphat the son of Hori.

6 Of the tribe of Judah; [e]Caleb the son of Jephunneh.

7 Of the tribe of Issachar; Igal the son of Joseph.

8 Of the tribe of Ephraim; [f]Oshea the son of Nun.

9 Of the tribe of Benjamin; Palti the son of Raphu.

10 Of the tribe of Zebulun; Gaddiel the son of Sodi.

11 Of the tribe of Joseph, *namely*, of the tribe of Manasseh; Gaddi the son of Susi.

12 Of the tribe of Dan; Ammiel the son of Gemalli.

13 Of the tribe of Asher; Sethur the son of Michael.

14 Of the tribe of Naphtali; Nahbi the son of Vophsi.

15 Of the tribe of Gad; Geuel the son of Machi.

16 These *are* the names of the men which Moses sent to spy out the land. And Moses called [g]Oshea the son of Nun, [h]Jehoshua.[1]

17 ¶ And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this *way* [i]southward, and go up into [k]the mountain;

18 And see [l]the land, what it *is*; and the people that dwelleth therein, whether they *be* strong or weak, few or many;

19 And what the land *is* that they dwell in, whether it *be* good or bad; and what cities *they be* that they dwell in, whether in tents, or in strongholds;

20 And what the land *is*, [m]whether it *be* fat or lean, whether there be wood therein, or not: and be ye of [n]good courage, and bring of the fruit of the land. (Now the time *was* the time of [o]the first-ripe grapes.)[2]

21 ¶ So they went[3] up, and searched the land, [p]from the wilderness[4] of Zin unto [q]Rehob,[5] as men come to [r]Hamath.

22 And they ascended by the south, and came unto Hebron, where [s]Ahiman, Sheshai, and Talmai, the children of Anak, *were*. (Now [t]Hebron was built seven years before [u]Zoan in Egypt.)

23 And they came unto the [6]brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a

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t Ex. 34. 30; Lu. 10. 16; 1 Th. 4. 8; 2 Pe. 2. 10; Jude 8.
u ch. 11. 1; Ho. 5. 15.
v Ex. 33. 7-10; Eze. 10. 4, 5, 18, 19; Ho. 9. 12; Mat. 25. 41.
w De. 24. 9.
x Le. 13. 2, 3, &c.; 2 Ki. 5. 27; 15. 5; 2 Ch. 26. 19, 20.
1 It fell to Aaron, as the priest, to examine her and pronounce her unclean.
y Ex. 12. 32; 1 Sa. 2. 30; 12. 19; 15. 24, 25; 1 Ki. 13. 6; Je. 42. 2; Ac. 8. 24; Re. 3. 9.
z 2 Sa. 19. 19; 24. 10; 2 Ch. 16. 9; Ps. 38. 1-5; Pr. 30. 32.
a Ps. 88. 4, 5; Ep. 2. 1-5; Co. 2. 13; 1 Ti. 5. 6.
2 Both naturally, her flesh being in a putrified state, and spiritually, she being cut off from all converse.
b Job 3. 16; Ps. 58. 8; 1 Co. 15. 8.
c ch. 14. 2, 13-20; 16. 41, 46-50; Ex. 32. 10-14; 1 Sa. 12. 23; 15. 11; Mat. 5. 44, 45; Lu. 6. 28; 23. 34; Ac. 7. 60; Ro. 12. 21.
d De. 25. 9; Job 30. 10; Is. 1. 6; Mat. 26. 67; He. 12. 9.
3 Or before her face. The Orientals seldom or never spit as a natural discharge. They avoid it on all occasions, except when they would express extreme indignation or contempt. To spit at or before one is considered as the highest insult; and from the text it appears that, among the Hebrews, for a father to spit in presence of his daughter, so dishonoured her, or rendered her unclean, that she secluded herself for seven days.
e ch. 5. 2, 3; Le. 13. 45, 46; 14. 8; 2 Ch. 26. 20, 21.
f De. 24. 8, 9.
g Ge. 9. 21-23; Ex. 20. 12.
4 We read, in the tenth verse, that the cloud departed from off the tabernacle, and it seems to have entirely disappeared, perhaps to mark the Lord's displeasure. It probably did not re-appear till after Miriam's restoration, and till then the people could not journey, as it was by it that their movements were guided.
h La. 3. 32; Mic. 6. 4; 7. 8, 9; Hab. 3. 2.
i ch. 11. 35; 33. 18.
k ch. 10. 12; 13. 3, 26; Ge. 21. 21; 1 Sa. 25. 1; Hab. 3. 3.
5 The name of the place where they encamped, as we learn from ch. 33. 18; was Rithmah, near Kadesh-Barnea, in the northern part of the desert of Paran, and close by the borders of Canaan. Their next removal might have brought them to the land of promise, but they entered not in because of unbelief.

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6 From De. 1. 19-24. it appears that what follows was done at the special request of the people themselves.
a De. 1. 22-25; Jos. ii.
b ch. 1. 4; 34. 18.
c ch. 11. 16; Ex. 18. 25; De. 1. 15.
d ch. 12. 16; 32. 8; De. 1. 19. 9. 23.
e ver. 30; ch. 14. 6, 24, 30, 38; 26. 65; 34. 19; Jos. 14. 6-15; 15. 13-19; Ju. 1. 10-15; 1 Ch. 4. 15.

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f ver. 16; *Jehoshua.* ch. 11. 28; 27. 18, 22; Ex. 17. 9-13; 24. 13; 32. 17; De. 31. 7, 8, 14, 23; 34. 9; Jos. 1. 1-9, 16. *Joshua.*
g Ho. 1. 1; Ro. 9. 25.
h ver. 8; Mat. 1. 21-23; Ac. 7. 45; He. 4. 8. *Jesus.*
1 He was called by this name presently after they came out of Egypt, (Ex. 17. 9.) when he went out to fight with Amalek. Whom he having overcome, Moses looked upon it as a token that he should save and deliver the people of Israel; and then called him by this name. It imports something more than *Oshea*; for that denotes only a prayer for salvation, but this carries in it a promise of it. Some think the addition of the first letter in the name of Jehoshua, was from the name of Jehovah, implying that the Lord would employ him in leading and conducting his people into the land of promise. In this he was a type of the Saviour of the world, the LORD JESUS, whose name is the same as this. —*Patrick.*
i ver. 21; Ge. 12. 9; 13. 1; Jos. 15. 3, Ju. 1. 15.
k ch. 14. 40; Ge. 14. 10; De. 1. 44; Ju. 1. 9, 19.
l Ex. 3. 8; Eze. 34. 14.
m Ne. 9. 25, 35.
n ver. 30, 31; De. 31. 6-8, 23; Jos. 1. 6, 9; 2. 3, 22, 23; 1 Ch. 22. 11; He. 13. 6.
o ver. 23, 24; Mic. 7. 1.
2 This was in August, in which month the first of the grapes are gathered.
3 It appears from the description which follows, that the spies made a survey of the whole land from south to north.
p ch. 20. 1; 27. 14; 33. 36; 34. 3, 4; De. 32. 51; Jos. 15. 1.
4 The wilderness of Zin, and the wilderness of Sin, were different places; the latter being near Egypt, the former near Kadish-Barnea not far from the borders of Canaan. It appears to be the valley mentioned by Burckhardt, which, under the names of El Ghor and El Araba, forms a continuation of the valley of the Jordan, extending from the lake of Sodom to the eastern branch of the Red sea. It presents to the view the appearance of shifting sands, its surface being broken by innumerable undulations and low hills. It is without vegetation, with the exception of a few Talk, Tamarisk, and Rethem trees.
q Jos. 19. 28.
5 Situated in the north of the land of Canaan, within mount Hermon. It was the capital of a Syrian kingdom.
r 2 Sa. 8. 9; Am. 6. 2.
s Jos. 11. 21, 22; 15. 13, 14; Ju. 1. 10.
t Ge. 13. 18; 23. 2; Jos. 14. 13-15; 21. 13; 2 Sa. 2. 1, 11.
u Ps. 78. 12, 43; Is. 19. 11; 30. 4.
6 Or, *valley*, ver. 24; ch. 32. 9; De. 1. 24.

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staff;[1] and *they brought* of the pomegranates, and of the figs.

24 The place was called the brook[2] Eschol,[3] because of the cluster of grapes which the children of Israel cut down from thence.

25 And they returned from searching of the land after [v]forty days.

26 ¶ And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to [w]Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land.

27 And they told him, and said, We came unto the land whither thou sentest us, and surely [x]it floweth with milk and honey; and this *is* the fruit of it.

28 Nevertheless the people *be* strong[y] that dwell in the land, and the cities *are* walled, *and* very great:[4] and, moreover, we [z]saw the children of Anak there.

29 The [a]Amalekites dwell in the land of the south; and [b]the Hittites, and the Jebusites, and the Amorites, dwell in the mountains; and the Canaanites dwell by the sea, and by the coast of Jordan.

30 And [c]Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.

31 But the men that went up with him said, [d]We be not able to go up against the people; for they *are* stronger than we.

32 And they [e]brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, *is* a [f]land that eateth[5] up the inhabitants thereof; and all the people that we saw in it *are* men[6] of a great stature.

33 And there we saw [g]the giants, the sons of Anak, *which come* of the giants: and [h]we were in our own sight as grasshoppers, and so we were in their sight.

CHAPTER XIV.

The people murmur at the news, 1—5. *Joshua and Caleb labour to pacify them,* 6—10. *God threateneth them,* 11, 12. *Moses intercedeth with God, and obtaineth pardon,* 13—25. *The murmurers are deprived of entering into the land,* 26—35. *The men who raised the evil report concerning the land die by a plague,* 36—39. *The people that would invade the land against the will of God, are smitten,* 40—45.

AND all the congregation [a]lifted up their voice, and cried; and the people wept[1] that night.

2 And all the children of Israel [b]murmured against Moses and against Aaron; and the whole congregation said unto them, [c]Would God that we had died in the land of Egypt! or, would God we had died in this wilderness!

3 And wherefore hath [d]the LORD brought us unto this land, to fall by the sword, that [e]our wives and our children should be a prey? were it not better for us to return into Egypt?

4 And they said one to another, [f]Let us make a captain,[2] and let us return into Egypt.

5 Then Moses and Aaron [g]fell on their faces before all the assembly of the congregation of the children of Israel.

6 ¶ And [h]Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of them that searched the land, rent[i] their clothes.

7 And they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, *is* [k]an exceeding good land.

8 If the LORD [l]delight in us, then he will bring us into this land, and give it us; a land which floweth[3] with milk and honey.

9 [m]Only rebel not ye against the LORD, neither fear ye the people of the land; for they [n]*are* bread for us: their defence[4] is departed from them, and [o]the LORD *is* with us; fear them not.

10 But [p]all the congregation bade stone them with stones. And [q]the glory[5] of the LORD appeared in the tabernacle of the congregation before all the children of Israel.

11 ¶ And the LORD said unto Moses, [r]How long will this people [s]provoke me? and how long will it be ere they [t]believe me, for all the signs which I have shewed among them?

12 I will [u]smite them with the pestilence, and disinherit them, and [v]will make of thee a greater nation and mightier than they.

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1 The vines of Canaan are remarkable for the size of their grapes and clusters. It may not, however, have been the weight of the bunch which rendered it necessary that the spies should carry it on a staff between two. It was an obvious resource to prevent the grapes from being bruised.

2 Or, *valley*, ver. 23.

3 That is, *a cluster of grapes*.

v ch. 14. 33, 34; Ex. 24. 18; 34. 28.

w ch. 20. 1, 16; 32. 8; 33.36; De.1.19;Jos. 14. 6.

x ch. 14. 8; Ex. 3. 8, 17; 13. 5; 33. 3; Le. 20-24; De.1.25; 6.3; 11.9; 26.9,11,15; 27. 3;31.20; Jos.5.6;Je. 11.5; 32.22; Eze.20. 6, 15.

y De. 1. 28; 2. 10,11, 21; 3. 5; 9. 1, 2.

4 The statement of these faithless spies was in the main correct. They had made an extensive and accurate observation of the country, having, as is generally supposed, for this purpose, and to avoid the notice of the inhabitants, divided themselves into parties of two and two. Their design, however, was obviously to impress the Israelites with the idea that the land could not be taken. They admit the land to be most productive. The specimen of the fruits which they had produced, and which perhaps Caleb and Joshua, who alone gave a report in all respects favourable, had brought—was itself a proof of this. But to their unbelieving minds the difficulties were insurmountable, and their report, while in the main correct, is so framed as to impress the people with the same faithless conviction.

z ver. 22,23; Jos. 11. 22; 15. 14; Ju. 1. 20.

a ch. 14. 43; 24. 20; Ge.14.7; Ex. 17. 8-16; Ju. 6.3; 1Sa. 14. 48; 15. 3, &c.; 30. 1; Ps. 83. 7.

b Ge. 15. 19-21; Ex. 3. 8, 17.

c ch. 14. 6-9, 24; Jos. 14. 6, 7; Ps. 27. 1,2; 60.12; 118.10,11; Is. 41. 10-16; Ro. 8. 31; Phil. 4. 13; He. 11. 33.

d ch. 32.9; De. 1.28; Jos. 14.8; He. 3.19.

e ch. 14. 36,37; Mat. 23. 13.

f ver. 28; Eze. 36. 13; Am. 2. 9.

5 This is evidently a proverbial expression, and the precise meaning of it cannot well be ascertained. It is generally understood as intimating that the land was unhealthy. Some of the Rabbins think that, at the time, there was a plague sent by the Lord to weaken the inhabitants of the land, but that the spies, instead of recognising the Divine intention, imputed it to the unwholesomeness of the country.

6 Heb. *men of stature*, 2 Sa. 21. 20. *Heb.* 1 Ch. 20. 6, *Marg.*

g De.1.28; 2.10;3.11; 9. 2; 1 Sa. 17. 4-7; 2 Sa. 21, 20-22; 1 Ch. 11. 23

h 1 Sa. 17. 42; Is. 40, 22.

CHAP. XIV.

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a ch. 11. 1-4; De. 1. 45.

1 The faithlessness and degradation of this generation of the Israelites are manifested on every occasion. They never recovered from the moral effects of their slavery in Egypt. In heart they were slaves even after God had made them free.

b ch. 16. 41; Ex. 15. 24; 16.2,3;17.3; De. 1. 27; Ps. 106. 25; 1 Co. 10. 10; Phil. 2. 14, 15; Jude 16.

c ver.28,29;ch 11.15; 1Ki.19.4; Job 3. 11; 7. 15, 16; Jonah 4. 3, 8.

d Ps. 78. 40; Je. 9.3.

e ver. 31, 32.

f De. 17. 16; 28. 68; Ne. 9.16,17; Lu.17. 32 Ac.7.39; He.10. 38,39; 11.15; 2Pe.2. 21, 22.

2 It appears from Neh. 9. 17, that they went so far in their infatuation and rebellion, as actually to appoint a leader.

g ch. 16. 4,22,45; Ge. 17. 3; Le. 9.24; Jos. 5. 14; 7. 10; 1Ki. 18. 39; 1Ch.21.16; Eze. 9. 8; Da. 10.9; Mat. 26.39. Re.4.10;5.14; 7. 11.

h ver. 24, 30, 38; ch. 13. 6, 8, 30.

i Ge.37.29,34; 44.13; Jos.7.6; Ju.11.35; 2 Sa. 3.31; 2Ki.18.37; Job 1. 20; Joel 2.12. 13; Mat. 26. 65.

k ch.13.27; De.1.25; 6. 10, 11; 8. 7-9.

l De. 10. 15; 2Sa. 15. 25,26;22.20;1Ki.10. 9; Ps. 22. 8; 147. 10, 11; Is. 62. 4; Je. 32. 41; Zep.3.17; Ro.8. 31.

3 This is a proverbial expression, denoting a land exuberantly productive.

m De. 9. 7, 23,24; Is. 1.2; 63. 10; Da. 9. 5, 9; Phil. 1. 27.

n ch.24.8; De.32.42; Ps. 14. 4; 74. 14.

4 Ps. 91. 1; 121.5; Is. 30. 2, 3; 32. 2. Heb. *shadow*, a metaphor highly expressive of protection and support, especially in the sultry climes of the east. The Persians and the Arabs use the same word to express the same thing to this day. One of their most expressive forms of benediction is, 'May the shadow of thy prosperity be extended.' The loftiest and most esteemed title of the Turkish Sultan, says Mr Thornton, is that given to him by the kings of Persia, Zil ullah, Shadow of God.—*Present State of Turkey*, vol. i. p. 112.

o Ge. 48. 21; Ex. 33. 16; De.7.21; 20.1-4; 31.6,8; Jos.1.5; 2Ch. 15. 2; 32.8; Ps.46.1, 2.7; Is.8.9,10;41.10; Mat. 1.23; Ro.8.31.

p Ex.17.4; 1Sa.30.6; Mat. 23. 37; Ac. 7. 52, 59.

q ch. 16. 19, 42; 20.6; Ex. 16. 7, 10; 24. 16, 17; 40. 34; Le. 9 23.

5 The sudden appearance of the glory, probably like the fire on the top of Sinai, intimidated them, and prevented the murderous designs of the infuriated mob.

r ver. 27; Ex. 10. 3; 16. 28; Pr. 1.22; Je. 4. 14; Ho. 8.5; Mat. 17. 17.

s De.9.7,8,22,23; Ps. 95. 8; He. 3. 8, 16.

t De. 1.32; Ps.78.22, 32, 41; 106.24; Mar. 9.19; John 10.38; 12. 37; 15. 24; He.3.18.

u ch. 16. 45-49; 25.9; Ex. 5. 3; 2Sa. 24. 1, 12-15.

v Ex. 32. 10.

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13 ¶ And Moses said unto the LORD, Then[w] the Egyptians shall hear *it*, (for thou broughtest up this people in thy might from among them,)

14 And they will tell *it* to the inhabitants of this land: *for* [x]they have heard that thou, LORD, *art* among this people; that thou, LORD, [y]art seen face to face; and *that* [z]thy cloud standeth[1] over them; and *that* thou goest before them, by day-time in a pillar of a cloud, and in a pillar of fire by night.

15 Now, *if* thou shalt kill *all* this people [a]as one man, then the nations, which have heard the fame of thee, will speak, saying,

16 Because [b]the LORD was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness.

17 And now, I beseech thee, let the power[2] of my LORD be great, according as thou hast spoken, saying,

18 The LORD *is* [c]long-suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing *the guilty;* visiting the iniquity of the fathers upon the children unto the third and fourth *generation.*

19 [d]Pardon, I beseech thee, the iniquity of this people, [e]according unto the greatness of thy mercy, [f]and as thou hast forgiven this people from Egypt even until[3] now.

20 And the LORD said, I have pardoned,[4] according to thy word:

21 But[5] [g]*as* truly *as* I live, [h]all the earth shall be filled with the glory of the LORD.

22 Because all those men [i]which have seen my glory, and my miracles, which I did in Egypt, and in the wilderness, have [k]tempted me now these [l]ten[6] times, and have not hearkened to my voice;

23 Surely[7] [m]they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it:

24 But [n]my servant Caleb, because he had another spirit with him, and hath [o]followed me fully, him will I bring into the land whereunto he went; and his seed shall possess it.

25 (Now[8] [p]the Amalekites and the Canaanites dwelt in the valley.) To-morrow [q]turn you, and get you into the wilderness, by the way of the Red sea.

26 ¶ And the LORD spake unto Moses and unto Aaron, saying,

27 [r]How long *shall I bear with* this evil congregation, which murmur against me? [s]I have heard the murmurings of the children of Israel, which they murmur against me.

28 Say unto them, [t]*As truly as* I live, saith the LORD, [u]as ye have spoken in mine ears, so will I do to you:

29 Your [v]carcases shall fall in this wilderness; and [w]all that were numbered of you, according to your whole number,[1] from twenty years old and upward, which have murmured against me,

30 Doubtless ye shall not come into the land *concerning* which I sware[2] to make you dwell therein, [x]save Caleb the son of Jephunneh, and Joshua the son of Nun.

31 But your [y]little ones, which [z]ye said should be a prey, them will I bring in, and they shall know [a]the land which ye have despised.

32 But *as for* you, [b]your carcases, they shall fall in this wilderness.

33 And your children [c]shall wander[3] in the wilderness [d]forty years, and [e]bear your whoredoms,[4] until your carcases be wasted in the wilderness.

34 [f]After [g]the number of the days in which ye searched the land, *even* forty days, (each day for a year,) [h]shall ye bear your iniquities, *even* [5]forty years; and [i]ye shall know my [6]breach of promise.

35 I the LORD have said, [k]I will surely do it unto all [l]this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die.

36 ¶ And [m]the men which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land,

37 Even those men, that did bring up the evil report upon the land, [n]died by the plague before the LORD.

38 But [o]Joshua the son of Nun, and

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w Ex. 32. 12; De. 9. 26-28; 32. 27; Jos. 7. 8, 9; Ps. 106. 23, Eze. 29. 9, 14.
x Ex. 15. 14; Jos. 2. 9, 10; 5. 1.
y ch. 12. 8; Ge. 32. 30; Ex. 33. 11; De. 5. 4; 34. 10; John 1. 18; 14. 9; 1 Co. 13. 12; 1 John 3. 2.
z ch. 9. 15-21; Ex. 13. 21, 22; 40. 38; Ne. 9. 12, 19; Ps. 78. 14; 105. 39.

1 It would seem that, at times, the cloud spread itself over the people, perhaps to protect them from the sun's scorching rays. Hence probably the expression, 'the shadow of the Lord,' as denoting the divine protection.

a Ju. 6. 16.
b De. 9. 28; 32. 26, 27; Jos. 7. 9.

2 Let the power of my Lord be manifested to be great, viz. by bringing them, as had been long before promised, into the land of Canaan.

c Ex. 34. 6, 7; Ps. 103. 8; 145. 8; Jonah 4. 2; Mic. 7. 18; Na. 1. 2, 3; Ro. 3. 24-26; 5. 21; Ep. 1. 7, 8.
d Ex. 32. 32; 34. 9; 1 Ki. 8. 34; Ps. 51. 1, 2; Eze. 20. 8, 9; Da. 9. 19.
e Is. 55. 7; Tit. 3. 4-7.
f Ex. 32. 10-14; 33. 17; Ps. 78. 38; 106. 7, 8, 45; Jonah 3. 10; 4. 2; Mic. 7. 18; Ja. 5. 15; 1 John 5. 14-16.

3 Or, *hitherto.*

4 *Not that* the transgression of the people was quite forgiven, but that the Lord had been pleased so far to answer the prayer of Moses that he would not kill all the people as one man.

5 Or, but as truly as I live, and that all the earth shall be filled with the glory of the Lord, because, &c.

g De. 32. 40; Is. 49. 18; Jer. 22. 24; Eze. 5. 11; 18. 3; 33. 11, 27; Zep. 2. 9.
h Ps. 72. 19; Hab. 2. 14; Mat. 6. 10.
i ver. 11; De. 1. 31-34; Ps. 95. 9, 10; He. 3. 17.
k Ex. 17. 2; Ps. 95. 9; 106. 14; Mal. 3. 15; Mat. 4. 7; 1 Co. 10. 9; He. 3. 9.
l Ge. 31. 7, 41; Job 19. 3.

6 i. e. many times, a definite being used for an indefinite number.

7 Heb. *if they see.*

m ch. 26. 64; 32. 11; De. 1. 35; Ne. 9. 23; Ps. 95. 11; 106. 26; Eze. 20. 15; He. 3. 18; 4. 3.
n ver. 6-9; ch. 13. 30; 26. 65; De. 1. 36; Jos. 14. 6-14.
o ch. 32. 12; De. 6. 5; Jos. 14. 8, 9; 1 Ch. 29. 9, 18; 2 Ch. 25. 2; Ps. 119. 80, 145; Pr. 23. 26; Ac. 11. 23; Ep. 6. 6; Co. 3. 23.

8 The putting of these words into the form of a parenthesis renders the statement obscure. If we read them simply in connection with those that follow, & with the verb in the present tense, the meaning will be very apparent. 'The Amalekites and Canaanites dwell, (or rather are stationed) in the valley.' Their enemies were lying in wait for them in the valley at the other side of the hill, and therefore they are warned not to go forward, but to turn into the wilderness by the way of the Red sea.

p ch. 13. 29.

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q ver. 4; De. 1. 40; Ps. 81. 11-13; Pr. 1. 31.
r ver. 11; Ex. 16. 28; Mar. 9. 19.
s Ex. 16. 12; 1 Co. 10. 10.
t ver. 21, 23; ch. 26. 64, 65; 32. 11; De. 1. 35; Ps. 90. 8, 9.
u ver. 2.
v ver. 32, 33; 1 Co. 10. 5; He. 3. 17; Jude 5.
w ch. 1. 45.

1 The Levites, who were not numbered from twenty years, but from a month old, are not included in the sentence here pronounced; and accordingly we find Eleazar, who at this time was old enough to officiate as a priest, assisting Joshua in the division of the land, Jos. 14. 1.

2 Heb. *lifted up my hand,* Ge. 14. 22.

x ver. 38; ch. 26. 65; 32. 12; De. 1. 36-38.
y ch. 26. 4, 64; De. 1. 39.
z ver. 3.
a Ge. 25. 34; Ps. 106. 24; Pr. 1. 25, 30; Mat. 22. 5; Ac. 13. 41; He. 12. 16, 17.
b ver. 29.
c ch. 32. 13; Jos. 14. 10, Ps. 107. 4, 40.

3 Or, *feed.* This implies that they should move from place to place in the desert, as the Bedouin Arabs, who have no certain dwelling-place but rove about continually seeking pasture for their cattle.

d ch. 33. 38; De. 1. 3; 2. 14.
e ch. 5. 31; Eze. 23. 35, 45-49.

4 Or rebellions, particularly idolatries. It is generally thought that this doom was denounced on Israel for their sin in worshipping the golden calf &c. as well as for their present transgression; and, on that occasion, the Lord had declared that in the day when he visited he would visit this sin upon them, Ex. 32. 34.

f ch. 13. 25; 2 Ch. 36. 21.
g Ps. 95. 10; Eze. 4. 6; Da. 9. 24; Re. 11. 3.
h ch. 18. 23; Le. 20. 19; Ps. 38. 4; Eze. 14. 10.

5 As the spies were occupied forty days in examining the country, so were they to be forty years in the wilderness, reckoning from the period of their exit from Egypt.

i 1 Ki. 8. 56; Ps. 77. 8; 105. 42; He. 4. 1.

6 Or, *altering of my purpose.* De. 31. 16, 17; 1 Sa. 2. 30; Zec. 11. 10.

Or, my indignation, my wrath. The expression is variously rendered, but the meaning obviously is that as the Lord had promised to bring them into Canaan, on condition of their obedience, now that they had broken their engagements, he was no longer held by his covenant, and was fully determined to show his wrath by his annulling of that covenant which they had broken.

k ch. 23. 19.
l ver. 28, 29; ch. 26. 65; 1 Co. 10. 5, 11; He. 3. 19.
m ch. 13. 31-33.
n ver. 12; ch. 16. 49; 25. 9; Je. 28. 16, 17; 29. 32; 1 Co. 10. 10; He. 3. 17.
o ch. 26. 65; Jos. 14. 6-10.

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Caleb the son of Jephunneh, *which* *were* of the men that went to search the land, lived *still*.

39 And Moses told these sayings unto all the children of Israel: and the people [p]mourned greatly.

40 ¶ And they [q]rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, we *be here*, and will go up unto the place which the LORD hath promised: for we have sinned.[1]

41 And Moses said, Wherefore now do ye [r]transgress the commandment of the LORD? [s]but it shall not prosper.

42 [t]Go not up, for the LORD *is* not among you; that ye be not smitten before your enemies.

43 For [u]the Amalekites and the Canaanites *are* there before you, and ye shall fall by the sword: [v]because ye are turned away from the LORD, therefore the LORD will not be with you.

44 But [w]they presumed[2] to go up unto the hill-top: nevertheless [x]the ark of the covenant of the LORD, and Moses, departed not out of the camp.

45 Then [y]the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, *even* unto [z]Hormah.

CHAPTER XV.

The law of the meat-offering and the drink-offering, 1—13. *The stranger is under the same law*, 14—16, 29. *The law of the first of the dough for an heave-offering*, 17—21. *The sacrifice for sins of ignorance*, 22—29. *The punishment of presumption*, 30, 31. *He that violated the sabbath is stoned*, 32—36. *The law of fringes*, 37—41.

AND the LORD spake[3] unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, [a]When ye be come into the land of your habitations, which I give unto you,

3 And [b]will make an offering by fire unto the LORD, [c]a burnt-offering, or [d]a sacrifice in performing[4] a vow, [e]or in a free-will-offering, or [f]in your solemn feasts, to make [g]a sweet savour unto the LORD, of the herd, or of the flock;

4 Then shall he that offereth his offering unto the LORD bring [h]a meat-offering[5] of a tenth-deal of flour, mingled with [i]the fourth *part* of an hin of oil.

5 And [k]the fourth *part* of an hin of [l]wine for a drink-offering shalt thou prepare with the burnt-offering or sacrifice, for one lamb.

6 Or [m]for a ram, thou shalt prepare *for* a meat-offering two tenth-deals of flour, mingled with the third *part* of an hin of oil.

7 And for a drink-offering thou shalt offer the third *part* of an hin of wine, *for* a sweet savour unto the LORD.

8 And when thou preparest a bullock *for* a burnt-offering, or *for* a sacrifice in performing a vow, or [n]peace-offerings unto the LORD;

9 Then shall he bring with a bullock [o]a meat-offering of three tenth-deals of flour, mingled with half an hin of oil.

10 And thou shalt bring for [p]a drink-offering half an hin of wine, *for* an offering made by fire, of a sweet savour unto the LORD.

11 Thus shall it be done for one bullock, or for one ram, or for a lamb, or a kid.

12 According to the number that ye shall prepare, so shall ye do to every one, according to their number.

13 All that are born of the country shall do these things after this manner,[1] in offering an offering made by fire, of a sweet savour unto the LORD.

14 ¶ And if a stranger sojourn with you, or whosoever *be* among you in your generations, and will offer an offering made by fire, of a sweet savour unto the LORD; as ye do, so he shall do.

15 [q]One[2] ordinance *shall be both* for you of the congregation, and also for the stranger that sojourneth *with you*, [r]an ordinance for ever in your generations: as ye *are*, so shall the stranger be before the LORD.

16 One[3] law, and one manner, shall be for you, and for the stranger that sojourneth with you.

17 ¶ And the LORD spake unto Moses, saying,

18 Speak unto the children of Israel, and say unto them, [s]When ye come into the land whither I bring you;

19 Then it shall be, that, [t]when ye eat of the bread of the land, ye shall offer up an heave-offering unto the LORD.

20 Ye shall offer up [u]a cake[4] of the

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p Ex. 33.4; Pr. 19.3; Mat. 8. 12; He. 12. 17.
q De. 1. 41; Ec. 9. 3; Mat. 7. 21-23; 25. 11, 12; Lu. 13. 25.
1 We are sensible of our sin, and repent of it, and are now ready to do as Caleb and Joshua exhorted us. Or, tho' we have sinned, yet we hope God will make good his promise.
r ver. 35; 2Ch. 24. 20.
s Job 4. 9; Je. 2. 37; 32. 5.
t De. 1. 42; Jos. 7. 8, 12; Ps. 44. 1, 2-11.
u ver. 25; ch. 13. 29; Le. 26. 17; De. 28. 25.
v Ju. 16. 20; 1 Ch. 28. 9; 2 Ch. 15. 2; Is. 63. 10; Ho. 9. 12.
w ch. 16. 30; De. 1. 43.
2 A remarkable instance of presumption & rebelliousness, and, like their former wickedness, springing from the same root, viz. unbelief. Then they believed not God's promise, and therefore in despair rebelled; now they believe not God's threatening, and therefore they presumptuously rebel.
x ch. 10. 33; 1 Sa. 4. 3-11.
y ver. 43; Ex. 17. 16; De. 1. 44; 32. 30; Jos. 7. 5, 11, 12.
z ch. 21. 3; Ju. 1. 17.

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3 We need not suppose that the following commands were given to Moses immediately after the circumstances recorded in the preceding chapter. We are elsewhere told that the people abode in Kadesh many days, and during this period, these orders respecting their sacrifices and offerings, after they should reach the land of Canaan, may have been made known.
a ver. 18; Le. 14. 34; 23. 10; 25. 2; De. 7. 1, 2; 12. 1, 9.
b Ex. 29. 18, 25, 41; Le. 1. 9, 13, 17; 10. 13.
c Le. 1. 1, &c.
d Le. 7. 16; 22. 18-23; De. 12. 11.
4 Heb. *separating*, Le. 27. 2.
e Le. 22. 21, 23; De. 12. 6, 17; 16. 10.
f ch. 28. 16-19, 27; 29. 1, 8, 13, &c.; Le. 23. 8, 12, 36; De. 16. 1-17.
g Ge. 8. 21; Ex. 29-18; Mat. 3. 17; Ep. 5. 2; Phil. 4. 18.
h Ex. 29. 40; Le. 2. 1; 6. 14; 7. 9, 10; 23. 13; Is. 66. 20; Mal. 1. 11; Ro. 15. 16; He. 13. 16.
5 Here is stated the quantity of those meat-offerings & drink-offerings which necessarily attended other offerings; but not the quantity of such as were offered by themselves, ch. xxviii. xxix.; Le. i-vi. The practice of accompanying their sacrifices with a meat-offering & a drink-offering, was imitated by the heathen. Pliny says that without this addition of a meat-offering, no sacrifice was considered complete; and, in the poets we meet with frequent allusions to the custom of pouring out wine upon the victim.
i ch. 28. 5; Ex. 29. 40; Le. 2. 15; 14. 10; 23. 13; Ju. 9. 9; Eze. 46. 14.
k ch. 28. 7, 14.
l Ju. 9. 13; Ps. 116. 13; Ca. 1. 4; Zec. 9. 17; Mat. 26. 28, 29; Phil. 2. 17; 2 Ti. 4. 6.

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m ver. 4; ch. 28. 12-14.
n Le. 3. 1; 7. 11-18.
o ch. 29. 6; Le. 6. 14; 7. 37; 14. 10; 1 Ch. 21. 23; Ne. 10. 33; Eze. 42. 13; 46. 5, 7, 11, 15; Joel 1. 9; 2. 14.
p ver. 5; ch. 6. 15.
1 The sacrifices not only typified Christ, with all fullness of spiritual blessings in him for our use, all which is well pleasing & honourable to the Father; but they likewise shadowed forth the pleasure which a reconciled God takes in the services of his redeemed people, & the delight which they take in communion with him. This is represented in the notion of their feasting together; and therefore all those things were directed to be brought which were of general use in feasts; and in due proportions, according to the kind or number of the sacrifices.—*Scott.*
q ver. 29; ch. 9. 14; Ex. 12. 49; Le. 24. 22; Ga. 3. 28; Ep. 2. 11-22; Co. 3. 11.
2 From the Jewish people being surrounded by idolatrous nations, it was necessary to have but one form of worship; and as that only which was prescribed by the Almighty was genuine, no other could be tolerated. It might also signify that in due time the Gentiles would be fully admitted into the church.
r ch. 10. 8; 18. 8; Ex. 12. 14, 24, 43; 1 Sa. 30. 25.
3 This general command seems to have been given for the merciful purpose of encouraging strangers to become proselytes to the true religion, and to induce the Jews to treat them with kindness. The Jews say that the laws of Moses respecting duties to God, and to one another, belonged to proselytes as much as to Jews, by birth; but that, in those respecting marriage and public offices, they had not an equal privilege. No proselyte, they say, could be elected a member of the sanhedrim or great council at Jerusalem, nor indeed could have any sort of command, either civil or military. Tho' they might marry with the Jews, yet not with the priests; and some marriages, forbidden to the Jews, were permitted to them.
s ver. 2; De. 26. 1.
t Jos. 5. 11, 12.
u ch. 18. 12; Ex. 23. 19; De. 26. 2-10; Ne. 10. 37; Pr. 3. 9, 10; Eze. 44. 30; Mat. 6. 33; Ro. 11. 16; 1 Co. 15. 20; Ja. 1. 18; Re. 14. 4.
4 The oblation before prescribed, seems to have been a general acknowledgment from the people at large; but this was an oblation from everyone that reaped a harvest; who was required, previously to tasting it himself, to offer a portion of dough as a heave-offering to the Lord. This is supposed to have been given to the priests in their cities.

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first of your dough *for* an heave-offering: as *ye* do [v]the heave-offering of the thrashing-floor, so shall ye heave it.

21 Of the first of your dough ye shall give unto the LORD [w]an heave-offering in your generations.

22 ¶ And [x]if ye have erred, and not observed all these commandments which the LORD hath spoken unto Moses,

23 *Even* all that the LORD hath commanded you by the hand of Moses, from the day that the LORD commanded *Moses*, and henceforward among your generations;

24 Then it shall be, [y]if *ought* be committed by ignorance, without the knowledge[1] of the congregation, that all the congregation shall offer [z]one young bullock for a burnt-offering, for a sweet savour unto the LORD, with his meat-offering, and his drink-offering, according to the manner,[2] and [a]one kid of the goats for a sin-offering.

25 And [b]the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven[c] them; for it *is* ignorance: and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin-offering before the LORD, for their ignorance:

26 And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing[3] all the people *were* in ignorance.

27 ¶ And if [d]any soul sin through ignorance, then he shall bring a she-goat of the first year for a sin-offering.

28 And [e]the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the LORD, to make an atonement for him; and it shall be forgiven him.

29 Ye shall have [f]one law for him that sinneth[3] through ignorance, *both for* him that is born among the children of Israel, and for the stranger that sojourneth among them.

30 ¶ But the soul that [g]doeth *ought* presumptuously,[4] (*whether he be* born in the land, or a stranger,) the same reproacheth[h] the LORD; and that soul shall be cut off from among his people.

31 Because he hath [i]despised the word of the LORD, and hath broken his commandment, that soul shall utterly be cut off: [k]his iniquity *shall be* upon him.

32 ¶ And while the children of Israel were in the wilderness, they found a man [l]that gathered sticks upon the sabbath-day.[1]

33 And they that found him gathering sticks [m]brought him unto Moses and Aaron, and unto all the congregation.

34 And they [n]put him in ward, because it was not declared[2] what should be done to him.

35 And the LORD said unto Moses, [o]The man shall be surely put to death: all the congregation shall [p]stone him with stones without the camp.

36 And all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses.

37 ¶ And the LORD spake unto Moses, saying,

38 Speak unto the children of Israel, and bid them that they make them [q]fringes[3] in the borders of their garments, throughout their generations, and that they put upon the fringe of the borders a ribband of blue:

39 And it shall be unto you for a fringe, that ye may look upon it, and [r]remember all the commandments of the LORD, and do them; and that [s]ye seek not after your own heart, and your own eyes, after which ye use to [t]go a whoring

40 That ye may remember and do all my commandments, and [u]be holy unto your God.

41 I *am* the LORD your God, which [v]brought you out of the land of Egypt, to be your God: I *am* the LORD your God.

CHAPTER XVI.

The rebellion of Korah, Dathan, and Abiram, 1—22. Moses separateth the people from the rebels' tents, 23—30. The earth swalloweth up Korah, and a fire consumeth others, 31—35. The censers are reserved to holy use, 36—40. Fourteen thousand and seven hundred are slain by a plague for murmuring against Moses and Aaron, 41—45. Aaron by incense stayeth the plague, 46—50.

NOW [a]Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of

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v Le.2.14; 23. 10, 16, 17.
w ch. 18. 26; Ex. 29. 28.
x Le. 4. 2, 13, 14, 22, 27; 5. 13, 15-17; Ps. 19. 12; Lu. 12. 48.
y Le. 4. 13.
1 Heb. *from the eyes.* This law is different from that in Le. iv. & of course has occasioned considerable difficulty. Some explain that law as relating to sins of commission, this to sins of omission. Some explain the one of inadvertent violations of the moral law, and the other of the transgressions of the ceremonial law. Some think that related to the whole nation, this to any one tribe, or that to the bulk of the nation, this to the rulers and elders. The Jews say that the former referred to such national transgressions as consisted with the maintenance of the prescribed worship in the main; but this, to the case of the nation, when, thro' inattention, or the example of wicked rulers, they had turned aside, and committed idolatry, yet thro' a culpable ignorance, and not in presumption. This view seems to receive some confirmation from the fact, that when Hezekiah restored the true worship of God, after the temple had been shut up, and the daily sacrifice omitted, and many idolatrous rites used there, by the ignorance of the people in the days of his father, the offering which he made was just of the kind here prescribed, though the number of victims was greater than this law enjoined. He offered seven bullocks for a burnt-offering, and seven goats for a sin-offering, 2 Ch. 29. 21, &c.
z Le. 4. 14-21.
2 Or, *ordinance.*
a ch. 28.15; Le.4.23; 2 Ch. 29.21-24; Ezr. 6. 17; 8. 35.
b Le.4. 20, 26; Ro. 3. 25; 1 John 2. 2.
c Lu. 23. 34; Ac. 13. 39.
d Le.4.27, 28; Ac. 3. 17; 17.30; 1 Ti. 1. 13.
e Le. 4. 35.
f ver.15; ch.9.14; Le. 16. 29; 17. 15; Ro.3. 29, 30.
3 Heb. *doeth.*
g ch.9.13; 14. 44; Ge. 17. 14; Ex. 21. 14; Le.20.3,6,10; De.1. 43; 17.12; 29. 19, 20; Ps. 19. 13; Mat. 12. 32; He. 10. 26, 29; 2 Pe. 2. 10.
4 Heb. *with an high hand.* It is of importance to understand what kind of sins is here referred to. Michaelis is of opinion that the expression does not apply to the wilful violation of every Mosaic commandment, but only of the ceremonial as distinguished from the criminal law, to public transgressions committed in defiance of law. Maimonides observes that it imports a sin, not only publicly committed, but with pride & insolence; it proceeding from an express intention of contradicting the law of God. For such daring offenders no sacrifice was appointed.

A.M.2514. B.C.1490

h Ps.69. 9; 74. 18, 22; 79.12; 89.51; Pr. 14. 31; Is. 37. 23, 24.
i Le. 26. 15, 43; 2 Sa. 12. 9; Ps. 119. 126; Pr.13.13; Is. 30. 12; 1 Th. 4.8; He.10.28.
k Le.5.1; Ps.38.4; Is. 53. 6; Eze. 18. 20; 1 Pe. 2. 24.
l Ex.16.23,27, 28; 20. 8-10; 35. 2, 3.
1 This example was evidently intended to illustrate the foregoing law. The man despised the word of the Lord, presumptuously broke his commandment, & on this ground was punished with death. As Aben-Ezra remarks, the man who did work on the Sabbath denied the work of creation; for the Sabbath being a *sign* (as God calls it) that they were the worshippers of him who made all things, the contempt of that was a renouncing of their religion. Presumptuous violation of this law was, in effect, a denying and despising of Jehovah.
m John 8. 3, &c.
n Le. 24. 12.
2 It had been distinctly declared, as in Ex. 31. 14, that the breaker of the Sabbath should be put to death; but it had not been declared in what manner the punishment should be inflicted, and this perhaps may have been the reason of delay. Possibly, however, the doubtful point may have been, under which of the two kinds of sin just mentioned, this man's crime should be classed; whether, in gathering sticks on the Sabbath, he had sinned through ignorance, or with a high hand, presumptuously.
o Ex. 31. 14, 15.
p Le. 24. 14, 23; 1 Ki. 21. 13; Ac.7.58; He. 13. 11. 12.
q De. 22. 12; Mat. 9. 20; 23. 5; Lu. 8. 44.
3 The nature of these fringes is not well ascertained. Those in use among the modern Jews are strings with tassels at the ends, fastened to the four corners of the upper garment. They were designed originally as a badge of distinction to the peculiar people, & the sight of which might constantly remind them of their obligations as the worshippers of Jehovah. At a future period those among them who pretended to greater sanctity than others enlarged these fringes, to such a length that they swept the ground. They became at once the trappings of hypocrisy and the instruments of superstition.
r Ex. 13. 9; De. 6. 6-9; 11. 18-21, 28-32; Pr. 3. 1.
s De.29.19; Job 31. 7; Pr. 28. 26; Ec.11.9; Je. 9. 14; Eze. 6. 9.
t Ex.34.15,16; Ps.73. 27; 106.39; Ho. 2. 2; Ja. 4. 4.
u Le.11.44, 45; 19. 2; Ro. 12. 1; Ep. 1. 4; Co.1.2; 1 Th. 4. 7; 1 Pe. 1. 15, 16.
v Le.22.33; 25.38; Ps. 105.45; Je.31. 31-33; 32. 37-41; Eze. 36. 25-27; 1 Pe. 2. 9,10.
CHAP. VII.
A.M.cir. 2533. B.C. cir. 1471.
a ch. 26. 9, 10; 27. 3; Ex.6.18,21; Jude11.

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Eliab; and On, the son of Peloth, [b]sons of Reuben, took *men*;[1]

2 And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, [c]famous in the congregation, men of renown:

3 And they [d]gathered themselves together against Moses and against Aaron, and said unto them, *Ye*[2] *take* too much[3] upon you, seeing [e]all the congregation *are* holy, every one of them, and [f]the LORD *is* among them: wherefore then lift ye up yourselves above the congregation of the LORD?

4 And when Moses heard *it*, [g]he fell upon his face:

5 And he spake unto Korah, and unto all his company, saying, Even tomorrow [h]the LORD will shew who *are* his, and [i]*who is* holy; and [k]will cause *him* to come near unto him: [l]even *him* whom he hath chosen will he cause to come near unto him.

6 This do: [m]Take you censers, Korah, and all his company;

7 And put fire therein, and put incense in them before the LORD to-morrow: and it shall be, [n]*that* the man whom the LORD doth choose, he *shall be* holy: *ye take* [o]too much upon you, ye sons of Levi.

8 And Moses said unto Korah, Hear, I pray you, ye sons of Levi;

9 *Seemeth it but* [p]a small thing unto you, that the God of Israel hath [q]separated you from the congregation of Israel, to bring you near to himself, to do the service of the tabernacle of the LORD, and to stand before the congregation, to minister unto them?

10 And he hath brought thee near *to him*, and all thy brethren the sons of Levi with thee: [r]and seek ye the priesthood also?

11 For which cause, *both* thou and all thy company *are* gathered together against [s]the LORD: and [t]what *is* Aaron, that ye murmur against him?

12 ¶ And Moses sent to call Dathan and Abiram, the sons of Eliab; [u]which said, We will not come up:

13 *Is it* [v]a small thing that thou hast brought us up [w]out of a land[4] that floweth with milk and honey, [x]to kill us in the wilderness, except [y]thou make thyself altogether a prince over us?

14 Moreover, [z]thou hast not brought us into a land that floweth with milk and honey, or given us inheritance[1] of fields and vineyards: wilt thou put[2] out the eyes of these men? we will not come up.

15 And Moses was [a]very wroth, and said unto the LORD, [b]Respect[3] not thou their offering: [c]I have not [4]taken one ass from them, neither have I hurt one of them.

16 ¶ And Moses said unto Korah, [d]Be thou and all thy company [e]before the LORD, thou, and they, and Aaron, tomorrow:

17 And take every man his [5]censer, and put incense in them, and bring ye before the LORD every man his censer, two hundred and fifty censers; thou also, and Aaron, each *of you* his censer.

18 And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron.

19 And [f]Korah gathered all the congregation against them unto the door of the tabernacle of the congregation: and [g]the glory of the LORD appeared unto all the congregation.

20 And the LORD spake unto Moses and unto Aaron, saying,

21 [h]Separate yourselves from among this congregation, [i]that I may consume them in a moment.

22 And [k]they fell upon their faces, and said, O God, [l]the God of the spirits of all flesh, shall [m]one man sin, and wilt thou be wroth with all the congregation?

23 ¶ And the LORD spake unto Moses, saying,

24 Speak unto the congregation, saying, [n]Get you up from about the tabernacle of Korah, Dathan, and Abiram.

25 And Moses rose up, and went unto Dathan and Abiram; and [o]the elders of Israel followed him.

26 And he spake unto the congregation, saying, [p]Depart,[6] I pray you, from the tents of these wicked men,

A. M. cir. 2533. B. C. cir. 1471.

b Ge. 49. 3,4, 1 Ch. 5. 1, 2.
1 The word *men*, not being in the original, there has been some difference of opinion with regard to the word that should be used as the supplement. According to Dr Adam Clarke, the verse should be translated, 'Now Korah, son of Izhar, son of Kohath, son of Levi, he took even Dathan and Abiram, the sons of Eliab, and On, son of Peleth, son of Reuben, and they rose up.' &c.
c Ge. 6. 4; 1 Ch. 5. 24; 12. 30; Eze. 16. 14; 23. 10.
d ver. 11; ch. 12. 1, 2; 14. 1-4; Ps. 106. 16; Ac. 7. 39, 51.
2 Heb. It is *much for you.*
3 It seems probable that the conspirators intended to assail both the priesthood and the civil authority. Korah headed the conspiracy, and jealousy of Aaron and of his family seems to have rankled in his bosom, and excited him to his wicked and presumptuous attempt. He was the near kinsman of Moses and Aaron, and could not brook his inferiority as only a Levite, while the priesthood was conferred on Aaron and his sons. Dathan & Abiram were sons of Reuben, Jacob's first born, & were probably dissatisfied because the privileges of the first born were not conferred on their tribe.
e Ex. 19. 6; Exr. 9. 2; Is. 1. 11-16; Je. 7. 3-12; Mat. 3. 9, 10; Ro. 2. 28, 29.
f ch. 14. 14; 35. 34; Ex. 29. 45, 46; Ps. 68. 17.
g ver. 45; ch. 14. 5; 20. 6; Jos. 7. 6.
h Mal. 3. 18, 2 Ti. 2. 19.
i ver. 3; Le. 21. 6-8, 12-15; Is. 61. 5, 6; 1 Pe. 2. 5-9; Re. 1. 6; 5. 9, 10.
k Ex. 28. 43; Le. 10. 3; Ps. 65. 4; Eze. 40. 46; 44. 15, 16; Ep. 2. 13; He. 10. 19-22.
l ch. 17. 5; Ex. 28. 1; Le. 8. 2; 1 Sa. 2. 28; Ps. 105. 26; John 15. 16; Ac. 1. 2, 24; 13. 2; 15. 7; 22. 14; 2 Ti. 2. 3, 4.
m ver. 35-40, 46-48; Le. 10. 1; 16. 12, 13; 1 Ki. 18. 21-24.
n ver. 3-5; Ep. 1. 4; 2 Th. 2. 13; 1 Pe. 2. 9.
o ver. 3; 1 Ki. 18. 17, 18; Mat. 21. 23-27.
p ver. 13; Ge. 30. 15; 1 Sa. 18. 23; 2 Sa. 7. 19; Is. 7. 13; Eze. 34. 18; 1 Co. 4. 3.
q ch. 1. 53; 3. 41-45; 8. 14-16; 18. 2-6; De. 10. 8; 2 Ch. 35. 3; Ne. 12. 44; Eze. 44. 10, 11; Ac. 13. 2.
r Pr. 13. 10; Mat. 20. 21, 22; Lu. 22. 24; Ro. 12. 10; Phil. 2. 3; 3 John 9.
s ver. 3; 1 Sa. 8. 7; Lu. 10. 16; John 13. 20; Ro. 13. 2.
t Ex. 16. 7, 8; 17. 2; 1 Co. 3. 5.
u Pr. 29. 9; Is. 3. 5; 1 Pe. 2. 13, 14; Jude 8.
v ver. 9.
w ch. 11. 5; Ex. 1. 11, 22; 2. 23.
4 In allusion to Canaan, they, with excessive baseness and presumption, describe the land of bondage, where they had groaned in servitude, as a land flowing with milk and honey.
x ch. 20. 3, 4; Ex. 16. 3; 17. 3.
y Ex. 2. 14; Ps. 2. 2, 3; Lu. 19. 14; Ac. 7. 25-27, 35.
z ch. 45. 8-10; Ex. 3. 8, 17; Le. 20. 24.
1 They charge Moses as a deceiver, who had deluded them with false promises. They had been brought out of Egypt professedly to occupy the rich land of Canaan, but, instead of entering on their possession, it had now been declared to them that that generation should perish in the wilderness.
2 Heb. *bore out.*
a ch. 12. 3; Ex. 32. 19; Mat. 5. 22; Mar. 3. 5; Ep. 4. 26.
b ver. 6, 7; Ge. 4. 4, 5.
3 More is here intended than is expressed; he seems to pray that their offering may be rejected, and that God may testify his rejection by some visible token.
c 1 Sa. 12. 3, 4; Ac. 20. 33, 34; 1 Co. 9. 15; 2 Co. 1. 12; 7. 2; 12. 14-17; 1 Th. 2. 10.
4 He appeals to God, who knew the falsity of the charges made against him. He had been guilty of no acts of oppression, nor had he even accepted of the smallest gifts from any. He had, in all cases, acted as a just, impartial judge.
d ver. 6, 7.
e 1 Sa. 12. 7; 2 Ti. 2. 14.
5 The former challenge was now again repeated; but Aaron and Korah were directed to appear together on this occasion, as the competitors for the priesthood, between whom the Lord was about to decide. It is certain that the company met in the court of the tabernacle, and not in the sanctuary; and that Aaron in this critical emergency was required to burn incense in the court, though it was not exactly regular; for the sanctuary could not have contained so large a company, without great inconvenience; and the people would not, in that case, have witnessed the event, as they evidently did.—*Scott.*
f ver. 1, 2.
g ver. 42; ch. 12. 5; 14. 10; Ex. 16. 7, 10; Le. 9. 6, 23.
h Ge. 19. 15-22; Je. 51. 6; Ac. 2. 40; 2 Co. 6. 17; Ep. 5. 6, 7; Re. 18. 4.
i ver. 45; ch. 14. 12, 15; Ex. 32. 10; 33. 5; Ps. 73. 19; Is. 37. 36.
k ver. 4, 45; ch. 14. 5.
l ch. 27. 16; Job 12. 10; Ec. 12. 7; Is. 57. 16; Zec. 12. 1; He. 12. 9.
m Ge. 18. 23-25; 2 Sa. 24. 1, 17; 1 Co. 13. 7.
n ver. 21.
o ch. 11. 16, 17, 25, 30.
p ver. 21-24; Ge. 19. 12-14; De. 13. 17; Is. 52. 11; Mat. 10. 14; Ac. 8. 20; 13. 51.
6 The rebels, with all that belonged to them, were as an accursed thing, devoted to utter destruction; the people, therefore, were forbidden to touch any thing belonging to them, that they might enter a solemn protest against their wickedness, acknowledge the justice of their punishment, and express their fear of being involved in it.

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and touch nothing of theirs, lest ye be consumed in all their sins.

27 So they gat up from the tabernacle[1] of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and [q]stood in the door of their tents, and their wives, and their sons, and their little children.

28 And Moses said, [r]Hereby ye shall know that the LORD hath sent me to do all these works; (for *I have* not *done them* [s]of mine own mind;)[2]

29 If these men die the[3] common death of all men, or if they be [t]visited after the visitation of all men, *then* the[u] LORD hath not sent me.

30 But if the LORD make[4] [v]a new thing, and the earth open her mouth, and swallow them up, with all that *appertain* unto them, and [w]they go down quick into the pit; then ye shall understand that these men have provoked the LORD.

31 ¶ And it came to pass, as he had made an end of speaking all these words, that [x]the ground clave[5] asunder that *was* under them:

32 And [y]the earth opened her mouth, and swallowed them up, and their houses, and [z]all the men that *appertained*[6] unto Korah, and all *their* goods.

33 They, and all that *appertained* to them, went down alive [a]into the pit, and the earth closed upon them: and they[b] perished from among the congregation.

34 And all Israel that *were* round about them [c]fled at the cry of them: for they said, [d]Lest the earth swallow us up *also*.

35 And there [e]came out a fire from the LORD, and consumed[7] the [f]two hundred and fifty men that offered incense.

36 ¶ And the LORD spake unto Moses, saying,

37 Speak unto Eleazar the son of Aaron the priest, that he take up [g]the censers out of the burning, and scatter thou the fire yonder; for they are [h]hallowed.[8]

38 The censers of these [i]sinners against their own souls, let them make them broad plates *for* a covering of the altar; for they offered them before the LORD, therefore they are hallowed: and they shall be [k]a sign[1] unto the children of Israel.

39 And Eleazar the priest took the brazen censers, wherewith they that were burnt had offered, and they were made broad *plates for* a covering of the altar;

40 *To be* a memorial unto the children of Israel, [l]that no stranger, which *is* not of the seed of Aaron, [m]come near to offer incense before the LORD, that he be not as Korah, and as his company; as the LORD said to him by the hand of Moses.

41 ¶ But on the morrow [n]all the congregation of the children of Israel murmured[2] against Moses and against Aaron, saying, [o]Ye have killed the people of the LORD.

42 And it came to pass, [p]when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation; and, behold, the cloud[3] covered it, and [q]the glory of the LORD appeared.

43 And Moses and Aaron came before the tabernacle of the congregation.

44 ¶ And the LORD spake unto Moses, saying,

45 [r]Get you up from among this congregation, that I may consume them as in a moment. [s]And they fell upon their faces.

46 ¶ And Moses said unto Aaron, Take a censer,[4] and put fire therein [t]from off the altar, [u]and put on incense, and go quickly unto the congregation, and make [v]an atonement for them: for [w]there is wrath gone out from the LORD; the plague is begun.

47 And Aaron took as Moses commanded, [x]and ran into the midst of the congregation; and, behold, the plague was begun among the people: [y]and he put on incense, and made an atonement for the people.

48 And [z]he stood between[5] the dead and the living; and the plague was stayed.

49 Now they that died in the plague were [a]fourteen thousand and seven hundred, besides them that died about the matter of Korah.

50 And Aaron [b]returned unto Mo-

A. M. cir. 2553. B. C. cir. 1471.

1 Perhaps these three men had erected one spacious tent as a general rendezvous of the party. The Editor of the Pict. Bible supposes that Moses here merely uses the names of the leaders to describe the rebellious party; but that Korah's tent remained in the Kohathite camp, and that he was himself afterward destroyed with those that offered incense.

q 2Ki.9.30,31; Job 9. 4; 40. 10, 11; Pr. 16. 18; 18. 12; Is. 28. 14.
r Ex.4.1-9; 7. 9; De. 18.22; John 5.36;11. 42; 14. 11.
s ch. 24. 13; 1 Ki. 18. 36; Je. 23. 16; Eze. 13. 17; John 5. 30;6. 38.

2 It was not of my own device or contrivance. It was not out of an ambitious desire to be great myself that I took upon me the government, nor was it out of private affection to my brother that I appointed him and his family to the priesthood.

3 Heb. *as every man dieth.*

t Ex.20.5;32.34; Job 35.15;Is.10.3, Je. 5. 9, La. 4. 22.
u 1 Ki.22 28,2Ch.18. 27.

4 Heb. *create a creature.* Is. 45. 7, 12.

v Job 31. 3; Is. 28.21; 43. 19; Je. 31. 22.
w Ps. 55. 15.
x ch.26.10;De. 11. 6; Ps. 106. 17.

5 In this the Lord did indeed make a new thing. The scene of this great event was not a country undermined by subterraneanfires,but the sandy desert of Arabia,where earthquakes are almost unknown.

y ver.30;Ge.4.11;Is. 5. 14; Re. 12. 16.
z ch.26.11;27.3;1Ch. 6.22,37;Ps. lxxxiv. lxxxv. lxxxviii. *titles.*

6 Those that were with Korah. It is certain that the children of Korah, at least that all of them, did not perish on this occasion. Perhaps they had not joined in his rebellion, or had yielded to the exhortation of Moses. We have their genealogy reckoned in 1 Ch. 6.22,&c. Of them came Samuel the prophet.

a Ps.9.15; 55. 23; 69. 15;143.7;Is.14.9,15; Eze. 32. 18. 30.
b Jude 11.
c Is. 33. 3; Zec. 14.5; Rev. 6. 15-17.
d ch. 17. 12, 13.
e ch. 11. 1; 26.10; Le. 10. 2; Ps. 106. 18.

7 By this Jehovah declared that they hadunwarrantably usurped the holy office of the priesthood, and the avenging miracle was rendered more striking by the fact that Moses & Aaron, who, it appears from ver. 18, stood with them, were unhurt.

f ver. 2.
g ver. 7, 18.
h Lev. 27. 28.

8 *Kadashoo*, consecrated, *i. e.* to the service of God; though, in this instance, improperly used. As it is explained in the succeeding verse they were hallowed,because they had been offered before the Lord.

i 1 Ki. 2. 23; Pr.1.18; 20. 2; Hab. 2. 10.
k ver. 40; ch. 17. 10; 26. 10; Eze. 14. 8; 1 Co. 10.11;2 Pe.2. 6.

1 Or a memorial, as it is explained in the 40th verse. The covering of polished brass would be a most conspicuous object, and being associated in the people's minds with the terrible judgment inflicted would prevent any from daring to intrude into the priest's office.

l ch.3.38;18. 4-7; Le. 22.10;2Ch.26.18-20; Jude 11.
m 1 Ki. 13. 1-3; 2Ch. 26. 16-21.
n ver. 1-7; ch. 14. 2; Ps. 106. 13, 23; Is. 26. 11.

2 The infatuation & waywardness of this generation of the Israelites are astonishing. Some have supposed that they imagined Moses and Aaron to have used some secret arts for the destruction of the rebels, and they speak of them as the people of the Lord, as if their death had not been a judgment from God. It is more probable,however, that the ground of their charge was a belief that Moses and Aaron might, by their prayers, have prevented their awful punishment.

o ver. 3; 2 Sa.16.7,8; 1Ki.18.17;Je.37.13, 14;38.4;43.3; Am.7. 10; Mat. 5.11;Ac.5. 28; 21. 28; 2 Co. 6.8.
p ver. 19.

3 The cloud had perhaps been withdrawn while the carcases of the rebels lay before the tabernacle, but now it reappears for the protection & encouragement of God's servants. The Lord is ever near to them that fear him.

q ver. 19; ch. 14. 10; 20. 6; Ex. 16. 7, 10; 24. 16; 40.34,35; Le. 9. 23.
r ver. 21, 26.
s ver. 22; ch. 20. 6; 1 Ch. 21. 16; Mat. 26. 39.

4 Atonement was usually made by the blood of a sacrifice, but on this occasion, there was no time for the offering of a victim. The plague was already raging and spreading with fearful velocity. On ordinary occasions too, incense was to be offered only at the golden altar within the holy place, but on this most urgent occasion, an extraordinary remedy is provided. Aaron is sent into the camp that all may behold his power with God.

t Le.9.24;10.1;16.12, 13;Is.6.6,7;Ro. 5. 9, 10;He.7.25-27;9.25, 26; Re. 8. 3-5.
u Ps.141.2;Mal.1.11.
v Ex.30.7-10;Le.16. 11-16;1 John 2. 1, 2.
w ch. 1. 53; 8. 19; 11. 33;18.5;1Ch. 27. 24; Ps. 106. 29.
x Ma.5.44;Ro.12.21.
y ver.46; De. 33. 10, 11; Is. 53. 10-12.
z ver.18.35;ch.25. 8-11;2 Sa.24.16,17,25; 1Ch.21. 26; 1 Th. 1. 10;1Ti.2. 5, 6; Ja. 5. 16; 1 John 5. 14.

5 What the plague was we are not informed, but from this it seems to have begun at one part of the camp, and to have proceeded regularly onward.

a ver.32-35; ch.25.9; 1Ch. 21.14; He.2.1-3; 10. 28, 29; 12. 25.
b ver. 43;1Ch.21.26 30.

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ses unto the door of the tabernacle of the congregation: and the plague was stayed.

CHAPTER XVII.

Aaron's rod among all the rods of the tribes only flourisheth, 1—9. *It is left for a monument against the rebels,* 10—13.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and take of every one of them a rod, according to the house of *their* fathers, of [a]all their princes, according to the house of their fathers, twelve [b]rods: write thou every man's name upon his rod.

3 And thou shalt write Aaron's name upon the rod of Levi: for one rod *shall be* for [c]the head of the house of their fathers.

4 And thou shalt lay them up in the tabernacle of the congregation, [d]before the testimony,[1] where I will meet with you.

5 And it shall come to pass, *that* the man's rod, [e]whom I shall choose,[2] shall blossom; [f] and [g]I will make to cease from me the murmurings of the children of Israel, whereby [h]they murmur against you.

6 ¶ And Moses spake unto the children of Israel, and every one of their princes gave him a[3] rod apiece, for each prince one, according to their fathers' houses, *even* twelve rods: and the rod of Aaron *was* among their rods.

7 And Moses laid up the rods before the LORD in [i]the tabernacle of witness.

8 And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron, for the house of Levi, was [k]budded, and brought forth buds, and bloomed blossoms, and yielded almonds.[4]

9 And Moses brought out all the rods from before the LORD unto all the children of Israel: and they looked, and took every man his rod.

10 ¶ And the LORD said unto Moses, Bring[l] Aaron's rod again before the testimony, to be kept [m]for a token against the rebels;[5] and thou shalt quite take away their murmurings from me, that they die not.

11 And Moses did *so:* as the LORD commanded him, so did he.

A. M. cir. 2533. B. C. 1471.

CHAP. XVII.

A.M. cir.2533. B.C. cir. 1471.

[a] ch. 1. 5–16; 2.3–30; 10. 14–27.

[b] Ge. 49.10; Ex. 4.2, 17; Ps.110.2; 125.3, Eze.19.14;21.10,13; 37. 16–20; Mic.7.14.

[c] ch. 3.2, 3; 18. 1. 7; Ex. 6. 16, 20.

[d] Ex. 25. 16–22; 29. 42, 43; 30. 6, 36.

1 The rods were to be laid up before the ark of the testimony, so called because in it the testimony, or two tables of stone, were deposited. Laying them there was laying them before the Lord, for there his glory resided. This was within the tabernacle of the congregation, or meeting together; which was so named, not because there the people met together, but because there God met with the people.

[e] ch. 16. 5.

2 God had already given most striking evidence of the fact that he had chosen Aaron to the priesthood; but as the matter was one of great importance, and as the rebellious spirit excited by Korah and his company was not yet altogether repressed, he was pleased, in a most miraculous manner, again to indicate his selection, permitting the representatives of the other tribes to become candidates, as it were, for the honour, while he declared, by an unambiguous token, whom he had chosen for himself.

[f] ver. 8; Is. 5.24; 11. 2; 27. 6; 35.1,2; Ho. 14. 5.

[g] ver. 10; Is. 13. 11; Eze. 16. 41; 23. 27.

[h] ch. 16. 11.

3 Heb. *a rod for one prince, a rod for one prince,* ver. 2.

[i] ch. 18.2; Ex.38.21; Ac. 7. 44.

[k] ver. 5; Ge. 40. 10; 1's.110.2; 132.17,18; Ca.2.3; Is.4.2; Eze. 17. 24; John 15.1–6.

4 It is probable that all the staves on this occasion were made out of the common almond tree, Ec. 12. 5; Je. 1. 11. This extraordinary miracle must have removed any doubt of the divine appointment of Aaron from the minds of the envious chiefs. A sceptre or staff of office, resuming its vegetative life, was considered an absolute impossibility among the ancients; and, as they were accustomed to swear by their sceptres, this circumstance was added to confirm the oath. The miracle was a very striking one. In one part of the rod, it would seem, were buds just swelling out, in another full blown flowers, and in others ripe fruit. It, if possible, enhanced the miracle, that this was not the season of spring, and that three successive crops were found at once on the withered rod.

[l] He. 9. 4.

[m] ch. 16. 38, 40; Ex. 16. 32; De. 31. 19–26.

5 Heb. *children of rebellion,* 1 Sa. 2. 12; 30. 22; Ps. 57.4, Is.1.2; Ho.10.9; Ep. 2. 2, 3; 5. 6.

[n] ch. 26.11; Pr.19.3; He. 19. 5.

1 Moses having declared that the rod was laid up as a witness against them, and that if they murmured any more they deserved to be all cut off; they seem to be convinced of their guilt; and the sense of these two verses is, 'Some of us died before, and now lately more have perished, and we are all in the same danger; surely we shall never have done dying till we be all consumed.'

[o] ch. 1.51–53; 18.4–7.

[p] Ge. 3. 3; 1Sa.6.19–21; 2Sa.6.6–12; 1Ch. 13. 11–13; 15.13; Ps. 130. 3,4; Ac. 5.5,11–14.

[q] ch. 16. 26; 32. 13; De.2.16; Job 34.14, 15; Ps 90.7; Is. xxii.

CHAP. XVIII.

A.M. cir.2533. B.C. cir. 1471.

[a] ch. 17. 3,7,13; He. 4. 15.

[b] ver. 22; ch. 14. 34; Ex. 28.38; Le.22.9; Eze. 3. 18, 19; Ac. 20. 26,27; He.13.17.

2 To counterbalance the high honour conferred on Aaron and his family, and to allay the fears and abate the envy of the people, it is here declared that they were to be answerable for whatever was done about the sanctuary. An increase of honour or of privilege is ever accompanied by an increase of responsibility. The people trembled lest they should die for every error in their approaches to the sanctuary; but now it is announced that God would hold the priests and Levites responsible, and not the people.

[c] ver. 4; Ge. 29. 34.

3 There is here in the original a beautiful Paronomasia. Levi is derived from a word which signifies to join, couple, associate, hence Moses says the Levites shall be joined or associated with the priests, they shall conjointly perform the sacred office, but the priests shall be principal, the Levites their associates or assistants.

[d] ch. 3.6–9; 8. 19, 22.

[e] ch.4.15;16.40;17.7; 1Ch.16. 39,40; 2Ch. 30. 16; Eze. 44. 15.

[f] ch.3.25,31,36; 4.19, 20.

[g] ch. 4. 15.

[h] ch. 1.51; 3.10;1Sa. 6. 19; 2 Sa. 6, 6, 7.

[i] ch. 8. 2; Ex. 27.21; 30.7; Le.24.3, 1Ch. 9. 19, 23, 33; 24. 5; 1 Ti. 1.18; 3.15; 5.21; 6. 20.

[k] ch. 8. 19;16.46; Je. 33. 15; Zec. 10. 3.

4 By their careful watchings & constant admonitions, they were to prevent the people from such profanations of sacred things as might bring down upon them the wrath of the Lord.

[l] Ge. 6. 17; 9. 9; Ex. 14.17;31.6; Is.48.15; 51.12; Eze.34.11,20.

[m] ch. 3. 12, 45.

[n] ch. 3. 9; 8. 16–19.

[o] Le. 16. 2, 12–14; He. 9. 3–6.

[p] ch. 16. 5–7; 1 Sa.2. 28; John 3. 27; Ro. 15. 15, 16; Ep. 3. 8; He. 5. 4.

[q] ver. 4; ch.3.38; 16. 40.

[r] ch. 5. 9; Le. 6. 16, 18,20; 7.6,32–34; 10. 14,15; De. 12. 6,11, 12; 6. 13.

12 And the children of Israel spake unto Moses, saying, [n]Behold, we [1]die, we perish, we all perish.

13 [o]Whosoever cometh [p]any thing near unto the tabernacle of the LORD shall die: shall we be [q]consumed with dying?

CHAPTER XVIII.

The charge of the priests and Levites, 1—7. *The priest's portion,* 8—20. *The Levites' portion,* 21—24. *The heave-offering to the priest out of the Levites' portion,* 25—32.

AND the LORD said unto Aaron, [a]Thou, and thy sons, and thy father's house with thee, shall [b]bear[2] the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood.

2 And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be [c]joined[3] unto thee, and [d]minister unto thee: [e]but thou and thy sons with thee *shall minister* before the tabernacle of witness.

3 And they shall keep thy charge, and the charge of all the tabernacle: [f]only they shall not come nigh the vessels of the sanctuary and the altar, that [g]neither they, nor ye also, die.

4 And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: and [h]a stranger shall not come nigh unto you.

5 And [i]ye shall keep the charge of the sanctuary, and the charge of the altar; that there be [k]no wrath[4] any more upon the children of Israel.

6 And [l]I, behold, [m]I have taken your brethren the Levites from among the children of Israel: to you *they are* [n]given *as* a gift for the LORD, to do the service of the tabernacle of the congregation.

7 Therefore thou and thy sons with thee shall keep your priest's office for every thing of the altar, and [o]within the vail; and ye shall serve: I have given your priest's office *unto you* [p]*as* a service of gift: and [q]the stranger that cometh nigh shall be put to death.

8 ¶ And the LORD spake unto Aaron, Behold, I also have given thee [r]the charge of mine heave-offerings of all the hallowed things of the children of Israel; unto thee have I given them,

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by[s] reason of the anointing,[1] and to thy sons, by an ordinance for ever.

9 This shall be thine[2] of the most holy things, *reserved* from the fire: every oblation of theirs, [t]every meat-offering of theirs, and [u]every sin-offering of theirs, and [v]every trespass-offering of theirs, which they shall render unto me, *shall be* most holy for thee, and for thy sons.[3]

10 In [w]the most holy[4] *place* shalt thou eat it; [x]every male shall eat it: it shall be holy unto thee.

11 And this *is* thine; [y]the heave-offering of their gift, with all the wave-offerings of the children of Israel: I have given them [z]unto thee, and to thy sons and to thy daughters with thee, by a statute for ever; [a]every one that is clean in thy house shall eat of it.

12 All the best[5] of the oil, and all the best of the wine, and of the wheat, the[b] first-fruits of them, which they shall offer unto the LORD, them have I given thee.

13 *And* [c]whatsoever is first ripe in the land, which they shall bring unto the LORD, shall be thine: every one that is clean in thine house shall eat *of* it.

14 Every thing [d]devoted[6] in Israel shall be thine.

15 Every thing that [e]openeth the matrix in all flesh, which they bring unto the LORD, *whether it be* of men or beasts, shall be thine: nevertheless the[f] first-born of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem.[7]

16 And those that are to be redeemed, from a month old shalt thou redeem, [g]according to thine estimation,[8] for the money of five shekels, after the shekel of the sanctuary, [h]which *is* twenty gerahs.

17 But [i]the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they *are* holy: [k]thou shalt sprinkle their blood upon the altar, and shalt burn their fat *for* an offering made by fire, for a sweet savour unto the LORD.

18 And the flesh of them shall be thine, [l]as the wave-breast and as the right shoulder are thine.

19 All [m]the heave-offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons and thy daughters with thee, by a statute for ever: it *is* [n]a covenant of salt[1] for ever before the LORD unto thee, and to thy seed with thee.

20 And the LORD spake unto Aaron, [o]Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I [p]*am* thy part and thine inheritance among the children of Israel.

21 ¶ And, behold, I have given the children of Levi all [q]the tenth in Israel for an inheritance, for their service which they serve, [r]*even* the service of the tabernacle of the congregation.

22 Neither must the children of Israel henceforth [s]come nigh the tabernacle of the congregation, lest they [t]bear sin, and[2] die.

23 But the Levites shall [u]do the service of the tabernacle of the congregation, and they shall bear their iniquity. *It shall be* a statute for ever throughout your generations, that [v]among the children of Israel they have no inheritance.

24 But [w]the tithes of the children of Israel, which they offer *as* an heave-offering unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance.

25 ¶ And the LORD spake unto Moses, saying,

26 Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes, which I have given you from them for your inheritance, [x]then ye shall offer up an heave-offering of it for the LORD, *even* [y]a tenth *part* of the tithe.[3]

27 And *this* your heave-offering shall be reckoned[4] unto you, [z]as though it *were* [a]the corn of the thrashing-floor, and as the fullness of the wine-press.

28 Thus ye also shall offer an heave-offering unto the LORD, of all your tithes which ye receive of the children of Israel; [b]and ye shall give thereof the LORD's heave-offering to Aaron[5] the priest.

A. M. cir. 2533. B. C. cir. 1471.

s Ex.29.21,29; 40. 13, 15; Le.7.35;8.30;21. 10; Is.10.27; He.1.9; 1 John 2. 20, 27.
1 Because thou art consecrated to thy office bythe anointing.
2 Having briefly enumerated the duties, he now adverts to the perquisites of the office of the priests.
t Le. 2. 2,3;10.12,13.
u Le. 4. 22, 27; 6. 25, 26; 10. 17.
v Le. 5. 6; 7, 1;14.13.
3 ver. 9-11. Two kinds of offerings are here mentioned, the one called 'most holy,' which comprehended sacrifices of every sort, of which it was lawful for the priests only to eat; the other called 'holy,' which included the first-fruits, things devoted to God, and what was offered for the redemption of the first-born. of which any of the family of Aaron might eat.
w Ex.29.31,32;Le.6. 16,26;7.6; 10.13, 17; 14. 13.
4 *i. e.* in the part of the tabernacle next to the sanctuary, as it is said in Le. 6. 16. It shall be eaten in the holy place; in the court of the tabernacle of the congregation. It is called most holy as compared with the tents of the priests, in which the other offerings afterwards described might be eaten.
x Le.6.18,29;7. 6; 21. 22.
y ver.8; Ex.29 27,28; Le. 7. 14, 30-34.
z Le. 10. 14; De. 18. 3.
a Le. 22. 2, 3, 11-13.
5 Heb. *fat.*
b ch.15.19-21; Ex.22. 29; 23 19; 34.26; Le. 2.14; 23.17, 20; De. 18.4;26.2; Ne.10.35-37.
c Ex.22.29; Je. 24. 2; Ho.9. 10; Mic. 7. 1.
d Le. 27. 28; Eze.44. 29, *marg.*
6 For a distinct enumeration of all the dues assigned to the priests the reader may consult Ainsworth, who specifies and classes twenty-four different gifts appropriated to them. They had a liberal allowance in lieu of landed inheritance.
e ch. 3. 13; Ex. 13. 2, 12;34.20; Le. 27. 26.
f Ex. 13. 13; 34. 20; Le. 27. 27.
7 *i. e.* thou shalt allow to be redeemed.
g ch.3.47; Le.27.2-7.
8 This does not refer to what goes before, that after a child was a month old, the priest should appoint a day for the payment of the redemption-money. But it rather refers to what follows; for though the price be determined, yet so it is in another case, Le. 27. 3, 4; and, notwithstanding, it is said to be by the estimation of the priest, because he was to take this money, not according to the quality of the person, but as much of a poor man as of a rich, & not more of a rich man than of a poor.—*Patrick.*
h Ex. 30. 13; Le. 27. 25; Eze. 45. 12.
i De. 15. 19-22.
k Le. 3. 2 5.
l Ex.29.26-28; Le.7. 31-34.
m ver.8;ch.15.19-21; 31. 29, 41; Le. 7.14; De.12.6; 2 Ch.31.4-10.
n Le. 2.13;2 Ch. 13. 5.
1 A perpetual covenant, Le. 2. 13; 2 Ch. 13. 5. As salt was added to different kinds of viands, not only to give them a relish, but to preserve them from putrefaction, it became the emblem of incorruptibility and permanence. Among the Asiatics, eating salt together was deemed a bond of perpetual friendship; and as salt was a common article in all their repasts, it may be in reference to this circumstance that a perpetual covenant is termed a *covenant of salt*, because the parties ate together of the sacrifice offered on the occasion, and the whole transaction was considered as a league of endless friendship. It is well known that among the Desert Arabs and other uncivilized people, a covenant thus ratified is rendered, by usage and the feeling of honour, far more inviolable than even those engagements to which they have been solemnly sworn; and to such an extent does this feeling operate, that the unintentional eating with, or what belongs to, a person against whom hostile designs were entertained, is quite sufficient not only to secure him from offensive measures, but to ensure him protection from those who otherwise would have plundered or slain him.
o ver.23,24;ch.26.62; De.10.9; 12. 12; 14. 27, 29; Jos. 14. 3.
p De. 18. 1,2;Jos.13. 14,33;18.7;Ps.16. 5; 73. 26; 142. 5; La.3. 24; Eze. 44. 28; 1 Co.3.21-23; Re. 21. 3.
q ver. 24-26; Le. 27. 30-32; De. 12. 17-19; 14.22-29,2Ch. 31. 5, 6, 12; Ne. 10. 37-39; 12.44; 13. 12; He.7. 5-9.
r ver. 6; ch. 3. 7, 8; 1 Co.9.13,14; Ga.6.6.
s ver.7;ch.1.51;3. 10, 38.
t Le. 20. 20; 22. 9.
2 Heb. *to die.*
u ch. 3. 7.
v ver. 20.
w Mal. 3. 8-10.
x ver. 19.
y Ne. 10. 38.
3 The Levites, receiving tithes of the people, gave a tithe of them to the priests; and some have conjectured that the tenth of this tithe was allotted to the high priest's support, according to the pre-eminence to which he was advanced.
4 Your offering shall be as acceptable to the Lord as those which the tribes present, and your right to what remains as good as that of the people to their corn and wine, after they have paid their tithes, and made their appointed offerings.
z Le. 6. 19-23.
a ver.30; ch. 15. 20; De.15.14;2Ki.6.27; Ho. 9. 1, 2.
b Ge.14.18; He.6. 20; 7. 1-10.
5 Some have supposed that this was designed for the high priest alone as a suitable provision for the state and dignity of his office.

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29 Out of all your gifts[1] ye shall offer every heave-offering of the LORD, of all the [2]best[3] thereof, *even* the hallowed part thereof, out of it.

30 Therefore thou shalt say unto them, When ye have heaved [b]the best thereof from it, then it shall be counted unto the Levites as the increase of the threshing-floor, and as the increase of the wine-press.

31 And ye shall eat it [c]in every place,[4] ye and your households: for it *is* [d]your reward for your service in the tabernacle of the congregation.

32 And ye shall [e]bear no sin by reason of it, when ye have heaved from it the best of it: neither shall ye [f]pollute the holy things of the children of Israel, lest ye die.

CHAPTER XIX.

The water of separation made of the ashes of a red heifer, 1—10. *The law for the use of it in purification of the unclean,* 11—22.

AND the LORD spake unto Moses and unto Aaron, saying,

2 This *is* [a]the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee [b]a red[5] heifer without spot, wherein *is* [c]no blemish, *and* [d]upon which never came yoke.[6]

3 And ye shall give her unto Eleazar[7] the priest, that he may bring her forth [e]without the camp, and *one* shall slay her before his face.

4 And Eleazar the priest shall take of her blood with his finger, and [f]sprinkle of her blood directly[8] before the tabernacle of the congregation seven times.

5 And *one* shall burn the heifer in his sight; [g]her skin, and her flesh, and her blood, with her dung, shall he burn.

6 And the priest shall take [h]cedar-wood, and hyssop, and scarlet, and cast *it* into the midst of the burning of the heifer.

7 Then the priest shall [i]wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even.

8 And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even.

A. M. cir. 2533. B. C. cir. 1471.

1 The Levites were to make an offering to the priests, not only out of their tithes, but out of all their other possessions.
2 Heb. *fat.*
3 'The hallowed part,' that part which was most proper to be selected, as 'hallowed,' or devoted to God, who requires the best of all things to be employed in his immediate service.
b ver. 28; Ge. 43.11; De. 6.5; Pr. 3.9,10; Mal. 1.8; Mat.6.33; 10.37-39; Phil.3.8,9.
c De. 14. 22, 23.
4 When they had taken out the tenth part as sacred to God, they might use the remainder freely as they pleased. They would bear no sin because of it; nor would they be considered as polluting holy things, as they would have been, had they neglected to present their tithes.
d Mat.10.10; Lu.10. 7; 1Co.9.10-14; Ga. 6. 6; 1 Ti. 5. 17, 18.
e ver. 22; Le. 19. 8; 22. 16.
f Le. 22. 2, 15.

CHAP. XIX.

A.M. cir.2533. B.C. cir. 1471.

a ch.31.21; He.9.10.
b ver.6; Le.14.6; Is. 1. 18; Re. 1. 5.
5 It is very generally supposed that the selection of this animal was in opposition to the superstitions of the Egyptians. Among them cows were sacred to Isis. Red hair was abhorred by them, and they were in the habit of sacrificing red bulls to Typhon, the name by which they distinguished the evil demon.
c Ex. 12. 5; Le. 22. 20-25; Lu.1.35; He. 7.26; 1Pe.1.19; 2.22.
d De. 21.3; 1Sa. 6.7; La. 1. 14; John 10. 17, 18; Phil. 2. 6-8.
6 The heathen nations very generally considered an animal which had been employed in labour, as unfit to be presented as a sacrifice.
7 The reason why Eleazar, and not the high priest, was to officiate, probably was that the officiating priest became unclean until the evening.
e ch. 5.2; 15. 36; Le. 4. 12, 21; 13. 45, 46; 16.27; 24.14; He.13. 11-13.
f Le. 4. 6, 17; 16. 14, 19; He. 9.13,14; 12. 24; 1 Pe. 1. 2.
8 The blood was to be sprinkled directly towards the sanctuary, and without this, as the Jews remark, it was in vain. On this point they were so particular, deeming it essential that the priest, when sprinkling the blood, should look stedfastly towards the sanctuary, that, after the temple was built, they took care that the gate Shushan, which was before the porch of the temple, should have lower battlements than the others, in order that the officiating priest might see the porch of the house of God.
g Ex.29.14; Le.4.11, 12,21; Pa. 22.14; Is. 53. 10.
h Le. 14. 4, 6,49; Ps. 51.7; Is.1.18; He.9. 19-23.
i ver. 8, 19; Le. 11. 25,40; 14. 8,9; 15. 5; 16. 26-28.
k ver.18; ch. 9. 13; 2 Co. 5. 21; He. 7.26.
l ver. 17.
m ver. 13, 20, 21; ch. 6.6,12; 31.23,24; Le. 15. 20; Zec. 13. 1; 2 Co. 7. 1.
n ver. 7, 8, 19.
o ch.15.15,16; Ex.12. 49; Ro.3.29,30; Co. 3. 11.
p ver.16; ch.5.2; 9.6, 10; 31.19; Le.11.31; 21. 1,11; Hag. 2.13; Ro. 5.12; 2Co.6.17; Ep. 2. 1; He. 9. 14.
1 Heb. *soul of man.*
q ver.17,18; Ps.51.7; Eze. 36. 25; Ac.15. 9; Re. 7. 14.
r ch. 31. 19; Ex. 19. 11,15; Le.7.17; Ho. 6. 2; 1 Co. 15. 3, 4.
s ch. 15.30; Le.5.3,6, 17; 15.31; He.2.2,3; 10. 29; Re. 21.8; 22. 11, 15.
t ver. 18; ch. 8. 7.
u Le. 7.20; 22.3; Pr. 14. 32; John 8. 24.
v ch. 31. 20; Le. 11. 32; 14. 36.
w ver. 11; ch. 31.19.
2 It is not difficult to discover reasons for these very minute and careful regulations, although it would be perhaps rather hazardous to say which or how many of these reasons actually operated. In the first place, they would tend to lessen the spread of any infectious disease of which the person might have died. To prevent such danger, few things could be more effectual than to make the person who touched a dead body, or even entered the tent or apartment in which it lay, subject to the inconvenience of being declared unclean. It is true that, in ordinary circumstances, few persons die of disorders which render such precautions necessary; but, as Michaelis well remarks, 'that legislator is surest of attaining his object whose prohibitions are extended rather beyond what necessity absolutely requires, and who avoids making too many exceptions.' If he confined the prohibition merely to infectious disorders, the law would be inoperative, as people would then dispute the infectious character of the disease. The laws on this point would also necessarily have the effect of obliging the people to inter their dead speedily. The Hebrew law, by the simple principle of assigning a defiling quality to a dead body, effected many important objects, without detailed legislation, at some of which modern civilization is only beginning to arrive. — See *Pict. Bible.* We may add, that by all these regulations, God did doubtless intend to impress the people with a full conviction of the necessity of inward purity.
x Eze. 37. 11-16.
y Mat.23.27; Lu.11. 44.
3 Heb. *dust,* ver. 9.
4 Heb. *living waters shall be given,* Ge. 26. 19. *marg.*; Ca. 4. 15; John 4. 10,11; 7. 38; Re. 7. 17.
z ver. 9; Ps. 51. 7; Eze.36.25-27; John 15. 2, 3; 17. 17, 19; 1 Co. 1. 30; He. 9.14.
a Ep.5.25-27; Tit.2. 14; 3. 3-5; 1 John 1. 7; 2. 1, 2; Jude 23; Re. 1. 5, 6.

9 And a man that *is* [k]clean shall gather up the ashes of the heifer, and [l]lay *them* up without the camp in a clean place; and it shall be kept for the congregation of the children of Israel for [m]a water of separation: it *is* a purification for sin.

10 And he that gathereth the ashes of the heifer shall [n]wash his clothes, and be unclean until the even: and [o]it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.

11 ¶ He that [p]toucheth the dead body of any man[1] shall be unclean seven days.

12 He shall [q]purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the [r]third day, then the seventh day he shall not be clean.

13 Whosoever toucheth the dead body of any man that is dead, and [s]purifieth not himself, defileth the tabernacle of the LORD; and that soul shall be cut off from Israel: because [t]the water of separation was not sprinkled upon him, he shall be unclean; [u]his uncleanness *is* yet upon him.

14 This *is* the law, when a man dieth in a tent: all that come into the tent, and all that *is* in the tent, shall be unclean seven days.

15 And [v]every open vessel, which hath no covering bound upon it, *is* unclean.

16 And whosoever [w]toucheth[2] one that is slain with a sword in the open fields, or a dead body, or [x]a bone of a man, or [y]a grave, shall be unclean seven days.

17 And for an unclean *person* they shall take of the ashes[3] of the burnt heifer of purification for sin, and running[4] water shall be put thereto in a vessel;

18 And [z]a clean person shall take hyssop, and dip *it* in the water, and sprinkle *it* upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave:

19 And the clean *person* [a]shall sprinkle upon the unclean on the third day,

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and on the seventh day; and on [b]the seventh day he shall purify himself and wash his clothes, and bathe himself in water, and shall be clean at even.

20 But the man that shall be unclean, and [c]shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the LORD: the water of separation[1] hath not been sprinkled upon him; he *is* unclean.

21 And it shall be a perpetual statute unto them, that [d]he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even.

22 And [e]whatsoever the unclean *person* toucheth shall be unclean; and the[f] soul that toucheth *it* shall be unclean until even.

CHAPTER XX.

The children of Israel come to Zin, where Miriam dieth, 1. *They murmur for want of water,* 2—6. *Moses smiting the rock bringeth forth water,* 7—11. *God is displeased with Moses and Aaron at Meribah,* 12, 13. *Moses at Kadesh desireth a passage through Edom, which is denied him,* 14—21. *At mount Hor Aaron resigneth his place to Eleazar, and dieth,* 22—29.

THEN came the children of Israel, *even* the whole congregation, [a]into the desert of Zin, in the first[2] month: and the people abode in [b]Kadesh;[3] and [c]Miriam died there, and was buried there.

2 And there was [d]no water for the congregation: and they [e]gathered themselves together against Moses and against Aaron.

3 And the people chode[4] with Moses, and spake, saying, [f]Would God that we had died [g]when our brethren died before the LORD!

4 And [h]why have ye brought up the congregation of the LORD into this wilderness, [i]that we and our cattle should die there?

5 And wherefore have ye made us to come up out of Egypt, to bring us in unto [k]this evil place? it *is* no place of seed, or of figs, or of vines, or of pomegranates; neither *is* there any water to drink.

6 And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and [l]they fell upon their faces:

A.M.2553. B.C.1451

[b] ver. 12; ch. 31. 19; Ge. 2. 2; Le. 14. 9.
[c] ver. 13; ch. 15. 30; Ge. 17. 14; Mar. 16. 16; Ac. 13. 39-41; Ro. 2. 4, 5; 2 Pe. 3. 14; Re. 22. 11.
1 Literally, 'water of impurity.' Because it cleansed those that were impure it was considered as itself contracting impurity. All the great sacrifices which were offered for sin, though they purified those for whom they were made, became themselves impure. The sins of those that offered them were laid upon them. In all this they were typical of Him who was made sin for us, though he knew no sin, that we might be made the righteousness of God by him. We may remark that a very small portion of the ashes of the heifer seem to have been considered sufficient to render efficacious a large quantity of water. Maimonides has preserved a curious tradition on this point, to the effect that only nine red heifers had been sacrificed from the time of the first delivering of the commands, and that Messiah himself was to offer the tenth.
[d] Le. 11. 25, 40; 16. 26-28; He. 7. 19; 9. 10, 13, 14; 10. 4.
[e] Le. 7. 19; Hag. 2. 13.
[f] Le. 15. 5; Mat. 15. 19, 20; Mar. 7. 21-23.

CHAP. XX.

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[a] ch. 13. 21; 27. 14; 33. 36; De. 32. 51.
2 Of the fortieth year, ver. 23; ch. 33. 38. Moses passes over the transactions of thirty-seven years, because he wrote not as an historian, but as a legislator, and gives us particularly an account of the laws, ordinances, and other occurrences, of the first and last years of their wanderings. By this time all those had died who, at the time of the exodus, were above twenty years of age.
[b] ver. 16; Ps. 29. 8.
3 It is uncertain whether this is the same as Kadesh-Barnea. The determination of this point has much perplexed scripture geographers.
[c] ch. 12. 1, 10, 15; 26. 59; Ex. 2. 4, 7; 15. 20; Mic. 6. 4.
[d] Ex. 15. 23, 24; 17. 1-4.
[e] ch. 11. 1-6; 16. 3, 19, 42; 21. 5; Ex. 16. 2, 7, 12; 1 Co. 10. 10, 11.
4 The withdrawing of their supply of water may have been designed to try the spirit of this generation. Like their fathers they were still inclined to murmur. Their complaint is uttered in nearly the same expressions which their rebellious fathers had so often used.
[f] ch. 14. 1, 2; Ex. 16. 2, 3; Job 3. 10, 11.
[g] ch. 11. 33, 34; 14. 36, 37; 16. 31-35, 49; La. 4. 9.
[h] ch. 11. 5; Ex. 5. 21; 17. 3; Ps. 106. 21; Ac. 7. 35, 39, 40.
[i] ch. 16. 13, 14, 41; Ex. 14. 11, 12; 16. 3.
[k] ch. 16. 14; De. 8. 15; Ne. 9. 21; Je. 2. 6; Eze. 20. 36.
[l] ch. 14. 5; 16. 4, 22, 45; Ex. 17. 4; Jos. 7. 6; 1 Ch. 21. 16; Ps. 109. 3, 4; Mat. 26. 39.

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[m] ch. 12. 5; 14. 10; 16. 19, 42; Ex. 16. 10.
[n] ch. 21. 15-18; Ex. 4. 2, 17; 7. 20; 14. 16; 17. 5, 9.
1 Probably the same rod with which Moses had wro't so many miracles in Egypt and at the Red sea, &c.; and which is emphatically called, 'the rod of God.' In the 9th verse he is said to take it from before the Lord; and it is probable that it had, at God's command, been laid up in the sanctuary for a testimony of his power, love, and tender mercy even to the rebellious.
[o] Ge. 18. 14; Jos. 6. 5, 20; Ps. 33. 9; Mat. 21. 21; Mar. 11. 22-24; Lu. 11. 13; John 4. 10-14; 16. 24; Ac. 1. 14; 2. 1-4; Re. 22. 1, 17.
[p] Ne. 9. 15; Ps. 78. 15, 16; 105. 41; 114. 8; Is. 41. 17, 18; 43. 20; 48. 21.
[q] ch. 17. 10.
[r] De. 9. 24; Ps. 106. 32, 33; Mat. 5. 22; Lu. 9. 54, 55; Ac. 23. 3-5; Ep. 4. 26; Ja. 3. 2.
[s] ch. 11. 22, 23; Ge. 40. 8; 41. 16; Da. 2. 28-30; Ac. 3. 12-16; 14. 9-15; Ro. 15. 17-19; 1 Co. 3. 7.
[t] ver. 8; Le. 10. 1; 1 Sa. 15. 13, 14, 19, 24; 1 Ki. 13. 21-24; 1 Ch. 13. 9, 10; 15. 2, 13; Mat. 28. 20; Ja. 1. 20.
2 For his conduct on this occasion Moses was severely censured by the Lord, and not permitted to enter into the land of promise. In what his error consisted we are not distinctly informed. Clarke enumerates the following as blame-worthy points. 1. He *smote* the rock, though only commanded to speak to it. 2. He did this *twice* which indicated want of attention to the presence of God. 3. As the Psalmist mentions, he spake unadvisedly with his lips, ver. 10. 4. He did not acknowledge God in the miracle about to be wrought, 'must *we* fetch you water, &c.?' Jewish commentators point out many other faults, but these we deem it unnecessary to specify.
[u] Ex. 17. 6; De. 8. 15; Ho. 13. 5; 1 Co. 10. 4.
[v] ch. 11. 21, 22; 2 Ch. 20. 20; Is. 7. 9; Mat. 17. 17, 20; Lu. 1. 20, 45; Ro. 4. 20.
[w] ch. 27. 14; Le. 10. 3; De. 1. 37; 32. 51; Is. 8. 13; 1 Pe. 3. 15.
[x] ver. 24; ch. 11. 15; De. 3. 23-26; 32. 49, 50; 34. 4; Jos. 1. 2; John 1. 17.
[y] De. 33. 8; Ps. 106. 32.
3 That is, *Strife*. Ex. 17. 7; De. 32. 51; *Meribah-Kadesh*.
[z] Is. 5. 16; Eze. 20. 41; 36. 23; 38. 16.
[a] Ju. 11. 16, 17.
[b] Ge. 32. 3, 4; De. 23. 7; Ob. 10-12; Mal. 1. 2.
4 Heb. *found us*. Ex. 18. 8.
[c] Ge. 46. 6; Ac. 7. 15.
[d] Ge. 15. 13; Ex. 12. 40.
[e] ch. 11. 5; 16. 13; Ex. 1. 11-14, 16, 22; 5. 14; Ac. 7. 19.
[f] Ex. 2. 23, 24; 3. 7-9; 6. 5; 14. 10.
[g] Ex. 3. 2-6; 14. 19; 23. 20; 33. 2.
5 Not a created angel, but the angel of the covenant; the angel in whom was the name of the Lord. See Ex. xxiii.
[h] ch. 21. 1, 22-24; De. 2. 1-4, 27, 29.

and [m]the glory of the LORD appeared unto them.

7 ¶ And the LORD spake unto Moses, saying,

8 Take [n]the rod,[1] and gather thou the assembly together, thou and Aaron thy brother, and [o]speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt [p]bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink.

9 And Moses took the rod from [q]before the LORD, as he commanded him.

10 And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, [r]ye rebels; must [s]we fetch you water out of this rock?

11 And Moses lifted up his hand, and with his rod he [t]smote[2] the rock twice; and [u]the water came out abundantly, and the congregation drank, and their beasts *also*.

12 ¶ And the LORD spake unto Moses and Aaron, Because ye [v]believed me not, [w]to sanctify me in the eyes of the children of Israel, therefore [x]ye shall not bring this congregation into the land which I have given them.

13 This *is* [y]the water of [3]Meribah; because the children of Israel strove with the LORD, and [z]he was sanctified in them.

14 ¶ And [a]Moses sent messengers from Kadesh unto the king of Edom, Thus saith [b]thy brother Israel, Thou knowest all the travail that hath[4] befallen us:

15 How [c]our fathers went down into Egypt, and we have [d]dwelt in Egypt a long time; and the Egyptians [e]vexed us and our fathers:

16 And when [f]we cried unto the LORD, he heard our voice, and [g]sent an angel,[5] and hath brought us forth out of Egypt; and, behold, we *are* in Kadesh, a city in the uttermost of thy border.

17 Let us pass, I pray thee, [h]through thy country: we will not pass through the fields, or through the vineyards, neither will we drink *of* the water of the wells: we will go by the king's *high*-way, we will not turn to the right

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GOD'S STRIKING THE ARMY.

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hand nor to the left, until we have passed thy borders.

18 And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword.

19 And the children of Israel said unto him, [i]We will go by the high-way; and if I and my cattle drink of thy water, then I will pay[1] for it: I will only (without *doing* any thing *else*) go through on my feet.

20 And he said, [k]Thou shalt not go through. And Edom came out against him with much people, and with a strong hand.

21 Thus Edom refused[2] to give Israel passage through his border: [l]wherefore Israel turned away from him.

22 ¶ And the children of Israel, *even* the whole congregation, journeyed from Kadesh,[m] and came unto [n]mount Hor.[3]

23 And the LORD spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying,

24 Aaron shall be [o]gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, [p]because ye rebelled against my word[4] at the water of Meribah.

25 [q]Take Aaron and Eleazar his son, and bring them up unto mount Hor;

26 And [r]strip Aaron of his garments,[5] and put them upon Eleazar his son: and Aaron shall be gathered *unto his people*, and shall die there.

27 And Moses did as the LORD commanded: and they went up into mount Hor in the sight of all the congregation.

28 And Moses stripped Aaron of his garments, and [s]put them upon Eleazar his son; and Aaron [t]died[6] there in the top of the mount: and Moses and Eleazar came down from the mount.

29 And when all the congregation saw that Aaron was dead, they [u]mourned for Aaron thirty[7] days, *even* all the house of Israel.

CHAPTER XXI.

Israel with some loss destroy the Canaanites at Hormah, 1—3. *The people murmuring are plagued with fiery serpents,* 4—6. *They repenting are healed by a brazen serpent,* 7—9. *Sundry journeys of the Israelites,* 10—20. *Sihon is overcome,* 21—32; *and Og,* 33—35.

AND *when* [a]king Arad[8] the Canaanite, which dwelt in the south, heard tell that Israel came by [b]the way of the spies,[1] [c]then he fought against Israel, and took *some* of them prisoners.

2 And Israel [d]vowed[2] a vow unto the LORD, and said, If thou wilt indeed deliver this people into my hand, then [e]I will utterly destroy their cities.

3 And the LORD [f]hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities: and he called [g]the name of the place Hormah.[3]

4 ¶ And they journeyed from [h]mount Hor [i]by the way of the Red sea, to [k]compass the land of Edom: and [l]the soul of the people was much discouraged[4] because of the way.

5 And the people [m]spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for *there is* no bread, neither *is there any* water; [n]and our soul loatheth this light[5] bread.

6 And the LORD sent [o]fiery[6] serpents among the people, and they bit the people; and much people of Israel died.

7 ¶ Therefore the people came to Moses, and said, [p]We have sinned; for we have spoken against the LORD, and against thee: [q]pray unto the LORD, that he take away the serpents from us. [r]And Moses prayed for the people.

8 And [s]the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

9 And Moses made [t]a serpent of brass, and put it upon a pole; and it came to pass, that if a serpent had bitten any man, [u]when he beheld the serpent of brass, [v]he lived.

10 ¶ And the children of Israel [w]set forward, and pitched in Oboth.

11 And they journeyed from Oboth, and pitched at Ije-abarim,[7] in the wilderness which *is* before Moab, toward the sun-rising.

12 ¶ From thence they removed, and pitched in [x]the valley of Zared.

13 From thence they removed, and pitched [y]on the other side of Arnon, which *is* in the wilderness that cometh out of the coasts of the Amorites: for

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[i] De. 2. 6, 28.
1 This is a usual practice near the Red sea, where water is very scarce.
[k] ver. 18; Ge. 27.41; 32. 6; Ju. 11. 17, 20; Ps. 120. 7; Eze. 35. 5, 11; Am. 1. 11.
2 Grotius considers this as contrary to the law of nations, and as a just ground of war.
[l] De. 2. 4-8; 23. 7; Ju. 11. 18, 24.
[m] ver. 1, 14, 16; ch. 13. 26; 33. 36, 37; Eze. 47. 19; 48. 28.
[n] ch. 21. 4; 33. 37, 38; 34. 7.
3 This mountain, or at least the one to which tradition assigns the tomb of Aaron, was visited by Burckhardt: from whose account it appears to form a conspicuous object in the chain of the Djebel Shera, or mount Seir, rising abruptly from the valley el Araba, or desert of Zin, about 50 miles north of Akaba or Ezion-geber. The tomb of Aaron, as described by Mr Legh, consists of a small white building, crowned by a cupola; within which is a descent of several steps into a chamber hewn out of the rock, but containing nothing extraordinary. The summit of the mountain is an extremely compact quartzose sand-stone, very heavy, from a great impregnation of iron.
[o] ch. 27. 13; 31. 2; Ge. 15. 15; 25. 8, 17; 35. 29; 49. 29, 33; De. 32. 50; Ju. 2. 10; 2 Ch. 34. 28.
[p] ver. 11, 12.
4 Heb. *mouth*, ch. 4. 27. *marg.*
[q] ch. 33. 38, 39.
[r] Ex. 29. 29, 30; Is. 22. 21, 22; He. 7. 11, 23, 24.
5 Aaron was probably attired in his pontifical robes when, at the command of God, he ascended mount Hor to die. The stripping him of these, and putting them upon his son, was equivalent to the investing of Eleazar with the office of high priest. Immediately thereafter Aaron died, having had the satisfaction of seeing his own son fully constituted his successor.
[s] ch. 27. 16-23; De. 31. 7, 8; 34. 9; 1 Ch. 22. 11, 12, 17; 28. 5-9; Ac. 20. 25-29; 2 Pe. 1. 15.
[t] ch. 33. 38, 39; De. 10. 6; 32. 49, 50; 34. 5; He. 7. 24, 25.
6 He was also buried there, De. 10. 6. It was an ancient custom to bury eminent persons in elevated situations. The great High Priest of our profession did not, like Aaron, at his death resign his priesthood to another. He rose himself to perfect his glorious work, and ever liveth to make intercession for us.
[u] Ge. 50. 10; De. 34. 8; 2 Ch. 35. 24, 25; Ac. 8. 2.
7 The ordinary time for eminent persons.

CHAP. XXI.

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[a] ch. 33. 40; Jos. 12. 14; Ju. 1. 16.
8 Rather, the king of Arad, a Canaanite.

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[b] ch. 13. 21, 22; 14. 45.
1 Not the way by which the spies had gone, who thirty-eight years before had been sent out by Moses. Boothroyd, following the Sept. and Arabic, considers the original word as a proper name, and renders, 'by the way of Atharim.'
[c] De. 2. 32; Jos. 7. 5; 11. 19, 20; Ps. 44. 3, 4.
[d] Ge. 28. 20; Ju. 11. 30; 1 Sa. 1. 11; 2 Sa. 15. 7, 8; Ps. 56. 12, 13; 116. 18; 132. 2.
2 Probably in consequence of some of their number having been captured.
[e] Le. 27. 28, 29; De. 13. 15; Jos. 6. 17. 26; 1 Co. 16. 22.
[f] Ps. 10. 17; 91. 15; 102. 17.
[g] ch. 14. 45; De. 1. 44; 1 Sa. 30. 30.
3 That is, *Utter destruction.*
[h] ch. 20. 22, 23, 27; 33. 41.
[i] ch. 14. 25; De. 1. 40.
[k] ch. 20. 18-21; De. 2. 5-8; Ju. 11. 18.
[l] ch. 32. 7, 9; Ex. 6. 9; Ac. 14. 22; 1 Th. 3. 3, 4.
4 Or, *grieved.* Heb. *shortened.*
[m] ch. 11. 1-6; 14. 1-4; 16. 13, 14, 41; 17. 12; Ex. 14. 11; 15. 24; 16. 2, 3, 7, 8; 17. 2, 3; Ps. 78. 19.
[n] ch. 11. 7-9; Ex. 16. 15, 31; Ps. 78. 24, 25; Pr. 27. 7.
5 A word of utter scorn, expressing their thorough contempt for the manna which God had given them. Nothing can exceed the baseness and presumption here indicated on the part of Israel.
[o] Ge. 3. 14, 15; De. 8. 15; Is. 14. 29; 30. 6; Je. 8. 17; Am. 9. 3, 4; 1 Co. 10. 9.
6 It is uncertain whether these serpents were so called from the circumstance of their fiery appearance, or from the fact that their bites occasioned a burning, excruciating pain. The latter is the more general opinion. To this day serpents & scorpions abound in these regions, the bite of which produces an excessive, burning pain. We read not that at any other time the Israelites were exposed to such attacks. On this occasion, it is probable, the serpents were collected in extraordinary numbers, and at other times, we may believe, the people were shielded from such enemies by the protecting cloud.
[p] Ex. 9. 37, 28; 1 Sa. 12. 19; 15 24, 30; Ps. 78. 34; Mat. 27. 4
[q] Ex. 8. 8, 28; 1 Ki. 13. 6; Je. 37. 3; Ac. 8. 24.
[r] ch. 11. 2; 14. 17-20; Ge. 20. 7; Ex. 32. 11, 30; De. 9. 20, 26-29; 1 Sa. 12. 20-23; Job 42. 10; Ps. 106. 23; Je. 15. 1; Ro. 10. 1.
[s] Ps. 106. 43-45; 145. 8.
[t] 2 Ki. 18. 4; John 3. 14, 15; 12. 32; Ro. 8. 3; 2 Co. 5. 21.
[u] Is. 45. 22; Zec. 12. 10; John 1. 29; He. 12. 2; 1 John 3. 8.
[v] John 6. 40; Ro. 1. 17; 5. 20, 21.
[w] ch. 33. 43-45.
7 Or, *heaps of Abarim.*
[x] De. 2. 13. 14; *the brook Zered.*
[y] ver. 14; ch. 22. 36; De. 2. 24; Ju. 11. 18; Is. 16. 2; Je. 48. 20.

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Arnon *is* the border of Moab, between Moab and the Amorites.

14 Wherefore it is said [z]in the book[1] of the wars of the LORD, What[2] he did in the Red sea, and in the brooks of Arnon,

15 And at the stream[3] of the brooks that goeth down to the dwelling of [a]Ar, and lieth[4] upon the border of Moab.

16 And from thence *they went* to Beer: [b] that *is* the well whereof the LORD spake unto Moses, [c]Gather the people together, and I will give them water.

17 ¶ Then Israel [d]sang this song,[5] Spring[6] up, O well; sing[7] ye unto it:

18 The [e]princes digged the well, the nobles of the people digged it, by *the direction of* [f]the law-giver, with their staves. [g]And from the wilderness *they went* to Mattanah;

19 And from Mattanah to Nahaliel; and from Nahaliel to Bamoth;

20 And from Bamoth *in* the valley, that *is* in the country[8] of Moab, [h]to the top[9] of Pisgah,[10] which looketh toward Jeshimon.[11]

21 ¶ And Israel [i]sent messengers unto Sihon king of the Amorites, saying,

22 Let me pass through thy land: we will not turn into the fields, or into the vineyards; we will not drink *of* the waters of the well; *but* we will go along by the king's *high*-way, until we be past thy borders.

23 And [k]Sihon would not suffer Israel to pass through his border; but Sihon gathered all his people together, and went out against Israel into the wilderness: and he came to [l]Jahaz, and fought against Israel.

24 And [m]Israel smote him with the edge of the sword, and possessed his land[12] from [n]Arnon unto Jabbok, even unto the children of Ammon: for the border of the children of Ammon *was* strong.

25 And Israel took all these cities: and Israel [o]dwelt in all the cities of the Amorites, [p]in Heshbon, and in all the villages[13] thereof.

26 For Heshbon *was* the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon.

27 Wherefore [q]they that speak in proverbs[1] say, Come into Heshbon, let the city of Sihon be built and prepared:

28 For there is [r]a fire gone out of Heshbon, a flame from the city of Sihon: it hath consumed [s]Ar of Moab, *and* the lords of the high places of Arnon.

29 Woe to thee, Moab! thou art undone, [t]O people of Chemosh![2] he hath given his sons that escaped, and his daughters, into captivity, unto Sihon king of the Amorites.

30 We [u]have shot at them: Heshbon[3] is perished even unto [v]Dibon,[4] and we have laid them waste even unto Nophah, which *reacheth* unto Medeba.[5]

31 ¶ Thus [w]Israel dwelt in the land of the Amorites.

32 And Moses sent to spy out [x]Jaazer, and they took the villages thereof, and drove out the Amorites that *were* there.

33 ¶ And [y]they turned, and went up by the way of [z]Bashan:[6] and [a]Og the king of Bashan went out against them, he, and all his people, to the battle at Edrei.

34 And the LORD said unto Moses, [b]Fear him not: [c]for I have [7]delivered him into thy hand, and all his people, and his land; and thou shalt do to him [d]as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.

35 So they [e]smote him, and his sons, and all his people, until there was none left him alive: and they possessed his land.

CHAPTER XXII.

Balak's first message for Balaam is refused, 2—14. *His second message obtaineth him,* 15—21. *An angel would have slain him, if his ass had not saved him,* 22—35. *Balak entertaineth him,* 36—41.

AND [a]the children of Israel set forward, and pitched in the plains of Moab, [b]on this side Jordan *by* [8]Jericho.

2 ¶ And [c]Balak the son of Zippor saw all that Israel had done to the Amorites.

3 And [d]Moab was sore afraid[9] of the people, because they *were* many; and Moab was distressed because of the children of Israel.

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z Jos. 10. 13; 2 Sa. 1. 18.
1 What this book was, can only be a subject of conjecture. It is unnecessary to detail the opinions entertained respecting it.
2 Or, *Vaheb in Suphah.*
3 Probably that now called Beni-Hamed, which, after a course of about eighteen miles west, falls into the Dead sea, about twenty-five miles south of the estuary of the Arnon.
a ver. 28; De. 2. 9, 18; Is. 15. 1.
4 Heb. *leaneth.*
b Ju. 9. 21
c ch. 20. 8, Ex. 17. 6; Is. 12. 3; 41. 17, 18; 43. 20; 49. 10; John 4. 10, 14; 7. 37-39; Re. 21. 6; 22. 1, 17.
d Ex. 15. 1, 2; Ps. 105. 2; 106. 12; Is. 12. 1, 2, 5; Ja. 5. 13.
5 After passing through a most dreary wilderness, in which there was no water, no wonder, says Boothroyd, that they sang and shouted for joy, on the first appearance of such copious sources of it. The Arnon, swelled by a tempest, had diffused its streams to a great extent; and these subsiding in the adjacent soil afforded wells so near the surface of the earth, that the people could dig them with their staves. Are we not by this reminded of the condition of the heavenly pilgrim, when after a season of doubts and darkness, and spiritual disquietude, his soul thirsting after the living God, he is again enabled with joy to draw water from the wells of salvation?
6 Heb. *ascend.*
7 Or, *answer.*
e 2 Ch. 17. 7-9; Ne. 3. 1. 5; 1 Ti. 6. 17, 18.
f De. 5. 31; 33. 4; Is. 33. 22; John 1. 17; Ja. 4. 12.
g ch. 33. 45-47.
8 Heb. *field.* ch. 22. 1; 26. 63; 33. 49, 50; De. 1. 5.
h ch. 23. 14; De. 3. 27; 4. 49; 34. 1.
9 Or, *the hill.*
10 Or where appeareth the top of Pisgah.
11 Or, *the wilderness,* ch. 23. 28.
i ch. 20. 14-19; De. 2. 26, 28; Ju. 11. 19-21.
k De. 2. 30-32; 29. 7, 8.
l Ju. 11. 20; Is. 15. 4; Je. 48. 34.
m ch. 32. 1-4, 33-42; De. 2. 31-37; Jos. 9. 10; 12. 1-3; 13. 8-10; 24. 8; Ju. 11. 21-23; Ne. 9. 22; Ps. 135. 10-12; 136. 19; Am. 2. 9.
12 The kingdom at this time governed by Sihon and Og, was included in the grant made to Abraham: yet the Israelites did not expect at this time to possess it. We find however that the Lord assured them that he would give them the country of Sihon and Og, De. ii. iii. And the obedience of Israel, under the conduct of Moses, shows that neither revenge, ambition, avarice, nor carnal policy, but the command of God, directed them with whom to wage war.—*Scott.*
n ver. 13; Ge. 32. 22; De. 3. 16.
o ver. 31; ch. 32. 33-42; De. 2. 12.
p Ca. 7. 4; Is. 15. 4; 16. 8, 9; Je. 48. 2, 34, 45.
13 Heb. *daughters.* Eze. 16. 46, 49, 53.

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q ver. 14; Is. 14. 4; Ha. 2. 6.
1 Most commentators here understand the Amoritish poets, and consider this and the three succeeding verses a quotation.
r Ju. 9. 20; Is. 10. 16; Je. 48. 45, 46; Am. 1. 4, 7, 10, 12, 14; 2. 2, 5.
s ver. 15; De. 2. 9, 18; Is. 15. 1.
t Ju. 11. 24; 1 Ki. 11. 7, 33; 2 Ki. 23. 13; Je. 48. 7, 13, 46; 1 Co. 8. 4, 5.
2 The name of the god whom the Moabites worshipped.
u Ge. 49. 23; 2 Sa. 11. 24; Ps. 18. 14.
3 Heshbon was situated, according to Eusebius, twenty miles east of Jordan; & Jerome, who places it at the same distance, says it was in his time a very considerable city. It still subsists in ruins under the name of Hesban.
v ch. 32. 34; Jos. 13. 17; Is. 15. 2, 9; Je. 48. 18, 22.
4 Eusebius describes this as a large town on the river Arnon. There is still a ruined town called Diban about three miles north of that river.
5 The ruins of this town, which still retains its ancient name, are described by Burckhardt. It possesses the ruins of an ancient temple apparently of great antiquity.
w ch. 32. 33-42; De. 3. 16, 17; Jos. 12. 1-6; 13. 8-32.
x ch. 32. 1, 35; Is. 16. 8, 9; Je. 48. 32; *Jazer.*
y De. 3. 1-6; 29. 7; Jos. 13. 12.
z De. 32. 14; Ps. 22. 12; 68. 15; Is. 33. 9; Eze. 27. 6; 39. 18; Am. 4. 1.
6 This famous mountain gave name to the whole country of which Og was king. Og was of the remnant of the Rephaim or giants.
a ch. 32. 33; De. 1. 4; 3. 1, 4, 47; 29. 7; Jos. 9. 10; 12. 4; 13. 30.
b ch. 14. 9; De. 3. 2, 11; 20. 3; 31. 6; Jos. 10. 8, 25; Is. 41. 13.
c De. 3. 3; 7. 24; Jos. 8. 7; Ju. 11. 30, 1 Sa. 23. 4; 2 Sa. 5. 19; 1 Ki. 20. 13, 28; 2 Ki. 3. 18.
7 For their greater encouragement he adds his promise, on which he bids them rely, as if they saw it already done. The narrative is given at greater length, De. 3. 1, &c.
d ver. 24, 25.
e De. 3. 3-17; 29. 8; Jos. 12. 4-6; Ps. 135. 11, 12; 136. 17-21; Ro. 8. 37.

CHAP. XXII.

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a ch. 21. 20; 33. 48-50; 36. 13; De. 34. 1, 8.
b ch. 32. 19; 34. 15; De. 1. 5, 3. 8; Jos. 3. 16.
8 Or rather, *against* Jericho. *Sept.* Jericho was on the opposite side of the river.
c ch. 21. 3, 20-35.
d Ex. 15, 15; De. 2. 25; Jos. 2. 10, 11, 24; 9. 24; Ps. 53. 5; Is. 23. 5.
9 Being ignorant of God's command not to disturb them in their possessions, they were afraid lest the Israelites should drive them out of their country, as they had done to their neighbours the Amorites.

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4 And Moab said unto the [e]elders of Midian, [f]Now shall this company lick up all *that are* round about us, as the ox licketh up the grass of the field. And [g]Balak the son of Zippor *was* king of the Moabites at that time.

5 He [h]sent messengers therefore unto Balaam[1] the son of Beor, to [i]Pethor, which *is* by the river of the land of the children of his people,[2] to call him, saying, Behold, there is a people come out from Egypt: behold, [k]they cover the face[3] of the earth, and they abide over against me.

6 Come now therefore, I pray thee, curse[l][4] me this people; for they *are* too mighty for me: peradventure I shall prevail, *that* we may smite them, and *that* I may drive them out of the land: for [m]I wot that he whom thou blessest *is* blessed, and he whom thou cursest is cursed.

7 And the elders of Moab and the elders of Midian departed with the rewards[n] of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak.

8 And he said unto them, Lodge here [o]this night, and I will bring you word again, as the LORD shall speak unto me. And the princes of Moab abode with Balaam.

9 And [p]God came unto Balaam, and said, [q]What men *are* these with thee?

10 And Balaam said unto God, Balak[r] the son of Zippor, king of Moab, hath sent unto me, *saying*,

11 Behold, *there is* a people come out of Egypt, which covereth the face of the earth: come now, curse me them; peradventure I shall be[5] able to overcome them, and drive them out.

12 And God said unto Balaam, [s]Thou shalt not go with them; [t]thou shalt not curse the people: [u]for they *are* blessed.

13 And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land; for [v]the LORD refuseth to give me leave to go with you.

14 And the princes of Moab rose up, and they went unto Balak, and said, Balaam[w] refuseth to come with us.

15 ¶ And Balak sent yet again [x]princes, more, and more honourable than they.

16 And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, Let[1] nothing, I pray thee, hinder thee from coming unto me:

17 For [y]I will promote thee unto very great honour, and I [z]will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people.

18 And Balaam answered and said unto the servants of Balak, [a]If Balak would give me his house full of silver and gold, [b]I cannot go beyond the word[2] of the LORD my God, to do less or more.

19 Now therefore, I pray you, [c]tarry ye also here this night, that I may know what the LORD will say unto me more.

20 And [d]God came unto Balaam at night, and said unto him, [e]If the men come to call thee, rise up, *and* go with them; but [f]yet the word which I shall say unto thee, that shalt thou do.

21 And Balaam [g]rose up in the morning, and saddled his ass, and went with the princes of Moab.

22 ¶ And [h]God's anger was kindled because[3] he went: and [i]the angel[4] of the LORD [k]stood in the way for an adversary against him. (Now he was riding upon his ass, and his two servants *were* with him.)

23 And [l]the ass saw the angel of the LORD standing in the way, and his sword drawn in his hand: and [m]the ass turned aside out of the way, and went into the field; and Balaam smote the ass, to turn her into the way.

24 But the angel of the LORD stood in a path of the vineyards, a wall *being* on this side, and a wall on that side.

25 And when the ass saw the angel of the LORD, she thrust herself unto the wall, and [n]crushed Balaam's foot against the wall; and he smote her again.

26 And the angel of the LORD went further, and stood in a narrow place, [o]where *was* no way to turn either to the right hand or to the left.

27 And when the ass saw the angel of the LORD, she fell down under Ba-

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e ver.7; ch.25.15-18; 31. 8; Jos. 13. 21.
f ch. 24.17; Je.48.38.
g ver. 2; Ju. 11. 25.
h De. 23. 4; Jos. 13. 22; 24. 9; Ne. 13. 2; Mic. 6. 5; 2 Pe.2.15, 16; *son of Bosor;* Jude 11.

1 Some suppose this extraordinary man to have been at one time a worshipper of the true God, and a prophet, but to have apostatised through love of the wages of unrighteousness. Others consider him a soothsayer, whom, nevertheless, God inspired to utter important predictions. They view him as one of those early idolaters who did not entirely renounce the true God, nor altogether cease to worship him. His true character, it is perhaps impossible to ascertain. The reader who may wish to see at large the opinions entertained respecting him, may consult *Horsley, Gleig, Butler, Bryant,* &c.

i ch. 23.7; De. 23. 4.

2 Instead of 'his people,' ver. 12, Heb. MSS. with the Sam. Syr. and Vulg. versions, read 'Ammon,' which fixes Pethor on the Euphrates, in Mesopotamia; this makes the description, which is intended to be particular, clear and distinct; as it stands, it agrees with any place in any country where there is a river.

k Ge. 13.16; Ex.1.7-10; Ps. 105. 24.

3 Heb. *eye.*

l ch.23.7,8; 24.9; Ge. 12. 3; 27.29; De.23. 4; Jos.24.9; 1Sa.17. 43; Ne.13.2; Ps.109. 17, 18.

4 It was a very prevalent opinion in ancient times, and still continues to be so among the semi-barbarous tribes of Africa and Asia, that some men have power, by the help of incantations, to devote others to inevitable destruction. The Romans had officers appointed for the special purpose of devoting their enemies to the infernal deities. Their imprecations, it was believed, had such an extraordinary power, that no man who was loaded with them could avoid being undone. The Jews were wont to employ an awful form of execration.

m 1 Ki.22.6,8,13; Ps. 109. 28; Pr.26.2; Is. 47. 12, 13; Eze. 13. 6; Ac. 8. 9, 10; 16. 16.

n 1 Sa. 9. 7, 8; Is. 56. 11; Eze.13.19; Mic. 3. 11; Ro. 16. 18; 1 Ti.6.9,10; Tit.1.11; 2 Pe.2.15; Jude 11.

o ver. 19, 20; ch. 12. 6; 23. 12; Je. 12. 2; Eze. 33. 31.

p Ge. 20.3; 31.24;41. 25; Da.2.45;4.31,32; Mat. 7. 22; 24. 24; John 11. 51.

q Ge. 3. 9-11; 4.9;16. 8; Ex. 4.2; 2 Ki.20. 14, 15.

r ver. 4-6.

5 Heb. *prevail in fighting against him.*

s ver. 20; Job 33. 15-17; Mat. 27. 19.

t ver.19; ch.23.3,13-15, 19, 23; Mic. 6.5. uch. 23.20; Ge.12.7. De.23.5; 33.29; 144.15;146.3-6; 4.6,7; 11.29; Ep.1.3.

v ver. 14; De. 23. 5.

w ver. 13, 37.

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x ver.7,8; Ac.10.7,8.

1 Heb. *Be not thou letted from,* &c.

y ch. 24. 11; De. 16. 19; Es. 5. 11; 7. 9; Mat. 4. 8, 9; 16. 26.

z ch. 23. 2, 3, 29, 30; Mat. 14. 7.

a ch.24.13; Tit.1.16.

b 1Ki.22.14; 2Ch.18. 13; Da. 5.17; Ac. 8. 20.

2 Balaam's expressions clearly indicate a considerable knowledge & fear of Jehovah. His entertaining of the proposal, however, after God's previous distinct intimation, shows very plainly a great hankering after the 'wages of unrighteousness.' For the sake of the reward he desired to be permitted to curse those whom God had told him he had blessed. He ought to have avoided the temptation with abhorrence. Bishop Butler well observes, 'The state of Balaam's mind was this: He wanted to do what he knew to be very wicked, and contrary to the express command of God: he had inward checks and restraints which he could not entirely get over: he therefore cast about for ways to reconcile this wickedness to his duty. How great a paradox soever this may appear, as it is indeed a contradiction in terms, it is the very account which the scripture gives of him.

c ver. 7, 8; 1Ti. 6. 9, 10; 2 Pe. 2. 3, 15; Jude 11.

d ver. 9.

e 1Sa.8 5-9;12.12-19; Ps.81.12; Eze.14.2-5; 2 Th. 2. 9-12.

f ver. 35; ch. 23. 12, 26; 24.13; Ps. 33.10, 11; 78. 30,31; Is. 37. 29; Ho. 13. 11.

g Pr. 1. 15, 16.

h 2Ki.10.30; Ho.1.4.

3 Because he went with 'a covetous disposition,' Arabic. In ver. 20, Balaam is ordered to go with the men. Why then was God angry with him for doing so? It is answered that Balaam was not to go unless the princes of Balak came and called for him: but that Balaam did not wait for their coming, but arose in the morning and went. This circumstance, united with the additional reading of the Arabic, which is strongly confirmed by 2 Pe. 2. 15, is a solid reason for the anger of the Lord against him.

i ver. 35; Ge. 48. 15, 16; Ex. 3. 2-6; Ho. 12. 4, 5.

4 Many eminent commentators suppose this angel to have been the uncreated, eternal Word, as he is afterwards said to exercise the prerogative of Deity, and says, 'The word which I shall speak unto thee, that thou shalt speak.' This is the opinion of Ainsworth, Gill, &c.

k ver. 32; Ex. 4. 24; La. 2. 4.

l 2Ki. 6.17; 1Ch. 21. 16; Da. 10. 7; Ac. 22. 9; 1 Co. 1. 28,29.

m Je. 8. 7.

n Job 5.13-15; Is.47. 12.

o Is. 26. 11; Ho. 2.6.

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laam: [p]and Balaam's anger was kindled, and he smote the ass with a staff.

28 And the LORD [q]opened the mouth of the ass; and she said unto Balaam, What[r] have I done unto thee, that thou hast smitten me these three times?

29 And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for[s] now would I kill thee.

30 And the ass said[1] unto Balaam, *Am* not I thine ass, upon[2] which thou hast ridden ever[3] since *I was* thine unto this day? was I ever wont to do so unto thee? And he said, Nay.

31 Then the LORD [t]opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he bowed[u] down his head, and fell[4] flat on his face.

32 And the angel of the LORD said unto him, [v]Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand[5] thee, because *thy*[w] way is perverse [x]before me:

33 And the ass saw me, and turned from me these three times: unless she had turned from me, [y]surely now also I had slain thee, and saved her alive.

34 And Balaam said unto the angel of the LORD, [z]I have sinned; for I knew not that thou stoodest in the way against me: now therefore, [a]if it displease[6] thee, I will get me back again.

35 And the angel of the LORD said unto Balaam, [b]Go with the men: but only the word that [c]I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak.

36 ¶ And when Balak heard that Balaam was come, [d]he went out to meet him unto a city of Moab, which *is* in [e]the border of Arnon, which *is* in the utmost coast.

37 And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? wherefore[7] camest thou not unto me? [f]am I not able indeed to promote thee to honour?

38 And Balaam said unto Balak, Lo, I am come unto thee: [g]have I now any power at all to say any thing? [h]the word that God putteth in my mouth, that shall I speak.

39 And Balaam went with Balak, and they came unto [1]Kirjath-huzoth

40 And Balak [i]offered oxen and sheep, and sent to Balaam, and to the princes that *were* with him.

41 And it came to pass on the morrow, that Balak took Balaam, and brought him up into the [k]high places of Baal, that thence he might see the [l]utmost *part* of the people.

CHAPTER XXIII.

Balak's sacrifice, 1—6, 14—27. *Balaam's parable,* 7—13, 18—24.

AND Balaam said unto Balak, [a]Build me here [b]seven altars, and prepare me here [c]seven oxen and seven[2] rams.

2 And Balak did as Balaam had spoken: and Balak and Balaam [d]offered on *every* altar a bullock and a ram.

3 And Balaam said unto Balak, Stand by thy [e]burnt-offering, and I will go; [f]peradventure [3]the LORD will come to meet me: and whatsoever he sheweth me I will tell thee. And he [4]went to an high place.

4 And [g]God met Balaam: and he said unto him, [h]I have prepared seven altars, and I have offered upon *every* altar a bullock and a ram.

5 And the LORD [i]put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak.

6 And he returned unto him, and, lo,[k] he stood by his burnt-sacrifice, he, and all the princes of Moab.

7 ¶ And he [l]took up his parable, and said, Balak the king of Moab hath brought me from [m]Aram, out of the mountains of the east, *saying,* [n]Come, curse me Jacob; and come, defy [o]Israel.

8 [p]How shall I curse, whom God hath not cursed? or how shall I defy, *whom* the LORD hath not defied?

9 For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall [q]dwell alone, and [r]shall not be reckoned among the nations.

10 Who [s]can count the dust of Jacob, and the number of [t]the fourth *part* of Israel? Let me die[5] [u]the death of the righteous, and let my last end be like his!

11 And Balak said unto Balaam, What hast thou done unto me?[v] I took

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p Pr. 14. 15; 27. 3, 4.
q Ex. 4. 11; Lu.1.37; 1 Co. 1. 19; 2 Pe. 2. 16.
r Ro. 8. 22.
s Pr. 12. 10, 16; Ec. 9. 3.
1 The speaking ass, from that time to this, hath been the standing jest of every infidel brother. Maimonides and others have conceived that the matter was transacted in a vision: but it appears rather more probable, from the whole tenor of the narration, that this was no visionary but a real transaction. The words of St Peter show that it is to be understood, as he himself understood it, literally, 2 Pe.2. 14-16. The ass was enabled to utter such and such sounds, probably as parrots do, without understanding them: and say what you will of the construction of the ass's mouth, of the formation of the tongue & jaws being unfit for speaking, yet an adequate cause is assigned for this wonderful effect, for it is said expressly, that 'The Lord opened the mouth of the ass:' and no one who believes in a God can doubt of his power of doing this & much more. —*Bp. Newton.*
2 Heb *who hast ridden upon me.*
3 Or, *ever since thou* wast, *unto,* &c. 1 Co. 1. 27, 28.
t ch.24.4; *marg.* ver. 16; Ge. 21. 19; 2 Ki. 6. 17-20; 1Ch.21.16; Lu.24.16,31; Ac.26. 18.
u Ex. 34. 8; Ps.9.20; John 18. 6.
4 Or, *bowed himself.*
v ver. 28; De. 25. 4; Ps.36.6; 147.9; Jon. 4. 11.
5 Heb. *be an adversary unto thee,* ver. 22.
w De. 23. 4; Pr.28.6; Mic.6.5; Ac. 13. 10; 2 Pe. 2. 14, 15.
x ver. 20, 22, 35; Ex. 3. 2-6.
y ch.14.37; 16. 33-35; 1 Ki. 13. 24-28.
z Ex. 9. 27; 10.16,17; 1Sa.15.24;24.17; 26. 21; Job 34.31,32; Ps. 78.34; Mat. 27. 4, 5.
a ver. 12.
6 Heb. *be evil in thine eyes,* ch.11.1; 1Ch.21.7; Pr.24.18; *margins.*
b ver. 20; Ps. 81. 12; Is.37.26-29; 2Th. 2. 9-12.
c ver. 20, 21.
d Ge.14.17; 18. 2; 46. 29; Ex.18.7; 1Sa.13. 10; Ac. 28. 15.
e ch. 21. 13, 14; De.2. 24;3.8; Ju.11.18; Is. 16. 2; Je. 48. 20.
7 Balak could not conceal his surprise that Balaam, when such a prospect of honour & emolument opened to him, had not come at the first call. Balaam's answer indicated his readiness to concur in the projects of Balak, and he makes a merit of having come to him through so much opposition, & artfully heightens the value of his services by the restraint under which they were given.
f ver. 16, 17; ch. 24. 11; Mat. 4. 8, 9; Lu. 4. 6.
g ver. 18; Ps. 33. 10; 76.10; Pr.19. 21; Is. 44. 25; 46. 10; 47. 12.
h ch.23.16,26; 24. 13; 1 Ki. 22.14; 2Ch.18. 13.

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1 Or, *a city of streets.*
i ch. 23 2, 14,30; Ge. 31. 54; Pr. 1. 16.
k ch. 25. 2, 3; De.12. 2; 2Ch.11.15; Je. 48. 35.
l ch. 23. 13.

CHAP. XXIII.

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a ver.29; Eze.33. 31; Jude 11.
b Ex.20.24; 27.1, &c. 1 Sa. 15. 22; 2Ki.18. 22; Ps.1.8,9; Pr. 15. 8; Is. 1. 11-15; Mat. 23. 14.
c ch. 29. 32; 1 Ch.15. 26; 2 Ch. 29.21; Job 42. 8; Eze. 45. 23.
2 The ancient heathen entertained the notion that odd numbers were acceptable to the gods, particularly the number seven. Whatever may have been the origin of this belief, it obtained, and indeed still does obtain very extensively. Perhaps it may have taken its origin from the fact that the seventh day was set apart by God as more holy than the rest. Balaam may have chosen to erect so many altars, because this was considered a number of perfection, or because he hoped that by surpassing Israel in the number of their altars, he might gain over Jehovah to the side of Moab.
d ver. 14, 30.
e Ge.8.20; 22. 2, 7, 8, 13; Ex. 18. 12; Le. i.
f ver. 15. ch. 22. 8, 9, 31-35; 24. 1.
3 The Lord had before met Balaam in anger, & greatly terrified him: but, having offered such costly sacrifices, he now hoped that he would countenance his design: yet conscious guilt induced him to add 'peradventure.' Probably Balaam used incantations in his retirement to obtain a favourable meeting from the Lord. Formal converts very frequently interweave their superstitious philosophical or carnal notions, with the truths, ordinances, and precepts of God.—*Scott.*
4 Or, *went solitary.*
g ver. 16; ch. 22. 9, 20.
h ver. 1; Is. 58. 3, 4; Mat. 20. 12; Lu.18. 12; John 16.2; Ro.3. 27; Ep. 2. 9.
i ver. 16; ch. 22. 35; De.18.18; Pr. 16. 1, 9; Is. 51. 16; 59. 21; Je. 1. 9; Lu. 12. 12; John 11. 51.
k ver. 3.
l ver. 18; ch. 58.3,15, 23; Job27.1; 29.1; Ps. 78.12; Eze.17. 2; 20. 49; Mic. 2.4, Hab.2. 6; Mat. 13. 35; Mar. 12. 12.
m ch.22.5; Ge.10. 22; 28. 2, 7; De. 23. 4.
n ch. 22. 6, 11, 17.
o 1 Sa.17.10,25,26,36, 45; 2 Sa.21.21; 23.9.
p ver.20,23; Is.44.25; 47. 12, 13.
q Ex. 19. 5, 6; 33. 16; De. 33. 28; Es.3.8; 2 Co.6.17; Tit.2. 14; 1 Pe. 2. 9.
r De.32.8; Ezr. 9. 2; Je.46. 28; Am. 9. 9; Ro. 15. 8-10; Ep. 2. 12-14.
s Ge.13.16; 22. 17; 28. 14.
t ch. 2. 9, 16, 24, 31.
5 Heb. *my soul,* or, *my life.*
u Ps. 37. 37; 116. 15; Is. 57. 1, 2; Lu.2.29, 30; 1 Co.3.21,22; 15. 53-57; Ph.1.21-23; 2 Ti.4.6-8; 2Pe.1.13-15; Re. 14. 13.
v ver. 7, 8; ch. 24.10; Ps. 109. 17-20.

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thee to curse mine enemies, and, behold, thou hast blessed *them* altogether.

12 And he answered and said, [w]Must I not take heed to speak that which the LORD hath put in my mouth?

13 And Balak said unto him, Come, I pray thee, with me [x]unto [1]another place, from whence thou mayest see them: thou shalt see but the [y]utmost part of them, and shalt not see them all; and [z]curse me them from thence.

14 ¶ And he brought him into the field of Zophim, to the top of Pisgah,[2] and [a]built seven altars, and offered a bullock and a ram on *every* altar.

15 And he said unto Balak, Stand here by thy burnt-offering, [b]while I meet *the LORD* yonder.

16 And the LORD met Balaam, and put[c] a word in his mouth, and said, Go again unto Balak, and say thus.

17 And when he came to him, behold, he stood by his burnt-offering, and the princes of Moab with him. And Balak said unto him, [d]What hath the LORD spoken?

18 And he took up his parable, and said, [e]Rise up, Balak, and hear; hearken unto me, thou son of Zippor:

19 God [f]*is* not a man,[3] that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do *it?* or hath he spoken, and shall he not make it good?

20 Behold, I have received *commandment* to bless: and [g]he hath blessed; and [h]I cannot reverse it.

21 He [i]hath not beheld[4] iniquity in Jacob, neither hath he seen perverseness in Israel: [k]the LORD his God *is* with him, and [l]the shout of a King *is* among them.

22 [m]God brought them out of Egypt: he hath as it were [n]the strength of an unicorn.

23 Surely *there is* [o]no enchantment against[5] Jacob, neither *is there* any divination against Israel: [p]according to this time it shall be said of Jacob and of Israel, [q]What hath God wrought!

24 Behold, the people shall rise up as[r] a great lion, and lift up himself as a young lion: [s]he shall not lie down until he eat *of* the prey, and drink the blood of the slain.

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w ver. 20, 26; ch. 22. 38; 24.13: Pr.26.25; Ro. 16. 18; Tit. 1. 16.
x 1 Ki.20.23,28; Mic. 6. 5.
1 He obviously had the absurd and superstitious notion, that the result depended, in some measure, on the place whence Balaam had viewed the Israelites. Perhaps he supposed that the sight of so vast a multitude had overawed him, and would therefore have him to view them part by part, hoping that thus he might be more successful. How degrading to the human mind are the superstitions of idolatry! How wretched the slavery under which its victims groan!
y ch. 22. 41.
z Jos. 24. 9; Ps. 109. 17; Ja. 3. 9, 10.
2 Or, *the hill*, ch. 21. 20; De. 3. 27, *marg.*; 4. 49; 34. 1, *marg.*
a ver. 1, 29; Is. 1. 10, 11; 46.6; Ho. 12. 11.
b ver. 3; ch. 22. 8.
c ver. 5; ch. 22. 35; 24. 1.
d ver. 26; 1 Sa. 3. 17.
e Ju. 3. 20.
f 1 Sa. 15. 29; Ps. 89. 35; Ha. 2. 3; Mal.3. 6; Lu. 21. 33; Ro. 11. 29; Tit. 1. 2; He. 6. 18; Ja. 1. 17.
3 He here intimates to Balak the impossibility of inducing Jehovah to alter his purpose, by change of place or by having recourse to any incantation, or to any other method of supplication.
g ch.22.12; Ge. 12.2; 22. 17.
h ch. 22. 18,38; John 10. 27-29; Ro. 8. 38, 39; 1 Pe. 1. 5.
i Je. 50.20; Ho.14.2-4; Mic.7.18-20; Ro. 4.7,8; 6.14;8.1;2Co. 5. 19.
4 Frequently they had been iniquitous and most perverse: but at this time there was no such national guilt upon them as to induce God to give them up. Probably the chief allusion is to idolatry, and hence Balaam afterwards advises to endeavour to beguile the people into this sin, as the only means of inducing God to forsake them.
k Ex.13.21;29.45,46; 33. 14-16; 34. 9; Ju. 6.13;2Ch.13.12; Ps. 23.4; 46. 7,11; Is. 8. 10;12.6;41.10; Eze. 48. 35; Mat. 1. 23; 2 Co. 6. 16.
l Ps. 47. 5-7; 89. 18; 97. 1; Is. 33.22; Lu. 19. 37, 38; 2 Co. 2. 14.
m ch. 22.5; Ex.9.16; 14. 18; 20. 2; Ps. 68. 35.
n Job 39. 10, 11; Ps. 22. 21.
o ch. 22. 6; 24. 1; Ge. 3. 15; Mat. 16. 18; Lu. 10. 18, 19; Ro. 16. 20; Re. 12. 9.
5 Or, *in*.
p Ps. 44. 1-3; 136,13-20; Is. 63. 9-12; Da. 9. 15; Mic. 6. 4,5; 7. 15.
q Ps.31.19; 64.9;126. 2, 3; Is. 41. 4; John 11. 47; Ac. 4. 16; 5. 12,14; 10. 38; 15. 12; Ga. 1.23,24; 1Th.1. 8, 9.
r ch.24.8,9; Ge.49.9; De.33.20;Ps.17.12; Pr. 30. 30; Is. 31. 4; Am. 3. 8; Re. 5. 5.
s ch. 24. 17; Ge. 49. 27; Da. 2. 44; Mic. 5. 8, 9; Zec. 10. 4, 5; 12. 6; Re. 19. 11-21.

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t Ps. 2. 1-3.
u ver. 12; ch. 22. 18, 38; 24. 12, 13; 1 Ki. 22. 14; 2 Ch. 18. 13; Ac.4. 19, 20; 5. 29.
v ver. 13.
w ver.19, 20; Job 23. 13; Pr.19.21; 21.30; Is. 14. 27; 46. 10,11; Mal. 3.6; Ro.11.29.
x ch. 21. 20.
1 We should be inclined to place somewhere about this place a conversation between Balak and Balaam which is omitted here, but has been preserved by the prophet Micah, ch. 6.5-8; in which the sixth and seventh verses are to be read as questions put by the king of Moab, & the eighth as the response of Balaam. From this, and indeed from all the history, we may infer that his religion was that of the patriarchs, and that he saw and despised the vanity of the idolatrous systems around him. We see, however, that his conduct was not in conformity with the comparative purity of his belief.—*Pict. Bible.*
y ver. 1, 2.

CHAP. XXIV.

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a ch.22.13; 23.20,31. 16; 1Sa. 24.20; 26.2, 25; Re. 2. 14.
b ch. 23. 3, 15.
2 Heb. *to the meeting of*, ch. 23. 23.
3 Having, on former occasions, been constrained to return with responses the very opposite of his own wishes, he deemed it now to no purpose to repeat them.
c ver. 5; ch. 2. 2, &c. 23. 9,10; Ca. 6. 4,10.
d ch. 11. 25-29; 1 Sa. 10. 10; 19. 20, 23; 2 Ch. 15.1; Mat.7.22; 10. 4, 8; Lu. 10. 20; John 11. 49-51.
e ch. 23. 7.
4 Heb. *who had his eyes shut*, but now opened, ver. 4. 16; ch. 22. 31.
f ch. 12.6; Ge. 15.12; Ps. 89.19; Da. 8.26, 27; Ac. 10.10,19;22. 17; 2 Co. 12. 1-4.
g ch.22.31; Eze.1.28; Da. 8. 17, 18; 10.15, 16; Re. 1. 10, 17.
h Ge. 2. 8-10; 13. 10; Ca.4.12-15;6.11; Is. 58.11;Je.31.12;Joel 3. 18.
i Ps. 1. 3; Je. 17. 8.
5 Supposed to be a tree distinguished at once by the beauty of its foliage and the fragrance of its wood. By the various figures here accumulated, Balaam describes the present and the future prosperity of the Israelites.
k Ps. 104. 16; Is. 41. 19; 55. 13.
l Ps. 92. 12, 13; Eze. 31. 3, 4; 47. 12.
m Ps. 68. 26; Pr. 5. 16-18; Is. 48. 1.
6 In allusion probably to the method employed for raising water in various parts of the East, similar to our method of raising sand from a river by means of a machine furnished with descending and ascending buckets. Water is a common emblem representing the choicest blessings.
n Ps. 93. 3, 4; Je. 51. 13; Re. 17. 1, 15.
o Ezra 4. 20; Ps. 2. 6-10; 18.43; John 1. 49; Phil. 2. 10, 11; Re. 19. 16.
p 1 Sa. 15. 8, 32, 33.
q 2 Sa. 5. 12; 1 Ki. 4. 21; 1Ch.14.2;Is.2.2; 9. 7; Da. 2. 44; Re. 11. 15.
r ch. 21. 5; 23 22.

25 ¶ And Balak said unto Balaam, [t]Neither curse them at all, nor bless them at all.

26 But Balaam answered and said unto Balak, Told not I thee, saying, [u]All that the LORD speaketh, that I must do?

27 ¶ And Balak said unto Balaam, [v]Come, I pray thee, I will bring thee into another place; [w]peradventure it will please God that thou mayest curse me them from thence.

28 And Balak brought Balaam unto the top of Peor, that looketh toward [x]Jeshimon.

29 And Balaam said[1] unto Balak, [y]Build me here seven altars, and prepare me here seven bullocks and seven rams.

30 And Balak did as Balaam had said, and offered a bullock and a ram on *every* altar.

CHAPTER XXIV.

Balaam, leaving divinations, prophesieth the happiness of Israel, 1—9. *Balak in anger dismisseth him,* 10—14. *He prophesieth of the Star of Jacob, and the destruction of some nations,* 15—25.

AND when Balaam [a]saw that it pleased the LORD to bless Israel, he went not, as [b]at other times, [2]to seek for enchantments,[3] but he set his face toward the wilderness.

2 And Balaam lifted up his eyes, and he saw Israel [c]abiding *in his tents* according to their tribes; and [d]the Spirit of God came upon him.

3 And [e]he took up his parable, and said, Balaam the son of Beor hath said, and the man whose[4] eyes are open hath said:

4 He hath said, which heard the words of God, which [f]saw the vision of the Almighty, [g]falling *into a trance*, but having his eyes open:

5 How goodly are thy tents, O Jacob! *and* thy tabernacles, O Israel!

6 As the valleys are they spread forth, [h]as gardens by the river's side, [i]as the trees of lign-aloes[5] [k]which the LORD hath planted, *and* [l]as cedar-trees beside the waters.

7 He shall [m]pour the water out of his buckets,[6] and his seed *shall be* in [n]many waters; and [o]his king shall be higher than [p]Agag, and [q]his kingdom shall be exalted.

8 [r]God brought him forth out of

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Egypt; he hath as it were the strength of an unicorn: he [s]shall eat up the nations his enemies, and shall [t]break their bones, and [u]pierce *them* through with his arrows.

9 He [v]couched, he lay down as a lion, and as a great lion:[1] [w]who shall stir him up? [x]blessed *is* he that blesseth thee, and cursed *is* he that curseth thee.

10 ¶ And Balak's anger was kindled against Balaam, and he [y]smote his hands together: and Balak said unto Balaam, [z]I called thee to curse mine enemies, and, behold, thou hast altogether blessed *them* these three times.

11 Therefore now flee thou to thy place: [a]I thought to promote thee unto great honour; but, lo, [b]the LORD hath kept thee back from honour.

12 And Balaam said unto Balak, Spake[c] I not also to thy messengers, which thou sentest unto me, saying,

13 If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the LORD, to do *either* good or bad of mine own mind; *but* what the LORD saith, that will I speak?

14 And now, behold, I go unto my people: come *therefore, and* [d]I will advertise thee what this people shall do to thy people in [e]the latter days.

15 ¶ And [f]he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said;

16 He hath said, [g]which heard the words of God, and knew the knowledge of the Most High, *which* saw the vision of the Almighty, falling *into a trance*, but having his eyes open:

17 [h]I shall see him, but not now; I shall behold him, but not nigh: there shall come [i]a Star[2] out of Jacob, and a[k] Sceptre shall rise out of Israel, and shall smite[3] the corners of [l]Moab, and destroy [m]all the children of Sheth.

18 And [n]Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly.

19 Out [o]of Jacob shall come he that shall have dominion, and [p]shall destroy him that remaineth of the city.

20 And when he looked on Amalek, he took up his parable, and said, Amalek *was* the[1] first of the nations, but [q]his latter end *shall*[2] *be* that he perish for ever.

21 And he looked on [r]the Kenites, and took up his parable, and said, Strong is thy dwelling-place, and thou puttest thy nest in a rock;

22 Nevertheless, the[3] Kenite shall be wasted, until[4] [s]Asshur shall carry thee away captive.

23 And he took up his parable, and said, Alas! who shall live [t]when God doeth this?

24 And ships *shall come* from the coast of [u]Chittim, and shall afflict Asshur, [v]and shall afflict Eber, [w]and he also shall perish for ever.

25 And Balaam rose up, and went [x]and returned to his place; and Balak also went his way.

CHAPTER XXV.

Israel at Shittim commit whoredom and idolatry, 1—5. *Phinehas killeth Zimri and Cozbi,* 6—9. *God therefore giveth him an everlasting priesthood,* 10—15. *The Midianites are to be vexed,* 16—18.

AND Israel abode in [a]Shittim,[5] and [b]the people began to commit[6] whoredom with the daughters of Moab.

2 And [c]they called the people unto the sacrifices of their gods: and the people did eat, and [d]bowed down to their gods.

3 And Israel [e]joined himself unto Baal-peor: and [f]the anger of the LORD was kindled against Israel.

4 And the LORD said unto Moses, Take [g]all the heads of the people, [h]and hang them up before the LORD against the sun, [i]that the fierce anger[7] of the LORD may be turned away from Israel.

5 And Moses said unto the [k]judges of Israel, [l]Slay ye every one his men that were joined unto Baal-peor.

6 ¶ And, behold, one of the children of Israel came, and brought unto his brethren [m]a Midianitish woman, [n]in the sight of Moses,[8] and in the sight of all the congregation of the children of Israel, who *were* [o]weeping *before* the door of the tabernacle of the congregation.

7 And when [p]Phinehas, the son of Eleazar, the son of Aaron the priest, saw *it*, he rose up from among the congregation, and took [q]a javelin in his hand;

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s ch.14.9;23. 24; De. 7. 1.
t Ps.2.9;Is.38.13;Je. 1. 17; Da. 6. 24.
u De. 32. 23, 42; Ps. 21. 12.
v Ge.49.9;Job 38. 39, 40.
1 These oracles, delivered by Balaam, are evident prophecies of the victories which the Israelites should gain over their enemies, and of their firm possession of the promised land. They may also refer to the great victories to be obtained by the Lord Jesus Christ, that Lion of the tribe of Judah, over sin, death, and Satan, the grand enemies of the human race; and to that most numerous posterity of spiritual children which should be begotten by the preaching of the gospel.—*Clarke.*
w ch. 23. 24; Job 41. 10; Ps. 2. 12.
x Ge.12.3;27.29; Ps. 122.6;Mat.25.40,45; Ac. 9. 5.
y Job 27. 23; Eze.21. 14, 17; 22. 13.
z ch. 22. 6, 11, 17; 23. 11; De. 23. 4, 5;Jos. 24. 9, 10; Ne. 13. 2.
a ch. 22. 17, 37.
b Mat. 19. 28-30; Ac. 8. 20; Phil. 3. 8; He. 11.24-26; 1 Pe. 5. 2, 3; 2 John 8.
c ch. 22. 18, 28.
d ver.17; ch.31.7-18; Mic. 6. 5; Re. 2. 10.
e Ge.49. 1; Is. 24. 22; Je.48.47;49.39; Da. 2.28;10.14; Ho. 3. 5; Ac. 2. 17; 2 Ti. 3. 1.
f ver.3,4; ch.23.7,18; Job27.1; Mat.13.35.
g ver.4;2Sa.23.1,2; 1 Co. 8. 1; 13. 2.
h Job 19. 25-27; Zec. 12. 10; Ju. 11.14,15; Re. 1. 7.
i Mat. 2. 2-9; Lu. 1. 78;2Pe.1.19; Re.22. 16.
2 The Targum of Onkelos paraphrases this passage in the following manner: 'I shall see him, but not now: I shall behold him, but he is not near. When a king shall arise from the house of Jacob, and the Messiah be anointed from the house of Israel, he shall slay the princes of Moab & rule over all the children of men.' Rabbi Moses Ben Maimon gives the following paraphrase. 'I shall see him but not now. This is David. I shall behold him but not nigh. This is King Messiah. A Star shall come out of Jacob. This is David. And a Sceptre shall rise out of Israel. This is Messiah. And shall smite the corners of Moab. This is David. And shall destroy all the children of Seth. This is King Messiah, of whom it is said, He shall have dominion from sea to sea.'
k Ge.49.10; Ps. 45. 6; 78. 70-72; 110. 2; Is. 9.7; Lu.1.32,33; He. 1. 8.
3 Or, *smite through the princes of Moab.* 1 Sa. 14. 38, *marg.*; Zec. 10. 4.
l 2 Sa. 8. 2; 2 Ki. 3.5, 26,27; 1Ch.18. 2; Je. 48. 45.
m Ge.4.25,26; 5.3-29, *Seth*; Ps. 72. 8-11; Re. 11. 15.
n Ge. 27.29, 40; 2 Sa. 8. 14; Ps. lx. *title*; ver. 8-12; Is. 34. 5; 63. 1; Am. 9. 12.
o Ge. 49.10; Ps. 2. 1-12; 72. 10, 11; Is. 11. 10; Mic.5. 2, 4; Mat. 28. 18; 1 Co. 15. 25; Ep. 1. 20-22; Ph. 2. 10,11, He.1. 8; 1 Pe. 3. 22; Re. 19. 16.
p Ps. 21. 7-10; Mat. 25.46; Lu. 19.12-27.

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1 Or, *the first of the nations that warred against Israel.* Ex. 17. 8.
q Ju. 6. 3; 1Sa.14.48; 15.3-8; 27.8, 9; 30.1, 17; 1 Ch. 4.43; Es.3. 1; 7. 9, 10; 9. 14.
2 Or, shall be *even to destruction.*
r Ge. 15. 19.
3 Heb. *Kain.*
4 Or, *how long* shall it be ere *Asshur carry thee away captive?*
s Ge.10.11; Ezr. 4. 2; Ps. 83. 8; Hos.14.3.
t ch.23.23; 2 Ki. 5. 1.
u Ge. 10. 4; Is. 23. 1; Da. 7. 19, 20; 8.5-8, 21; 10. 20; 11. 30.
v Ge.10.21-25;14.13; Da.9.26,27; Mat.24. 15;Lu.20.24; 23.29-31; John 11. 48.
w Da. 2. 35, 45; 7.23-26;11. 45; Re. 18. 2-24.
x ver. 11; ch. 31. 8; Jos. 13. 22.

CHAP. XXV.

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a ch.33.49; Jos. 2. 1; 3. 1; Mic. 6. 5.
5 This was Israel's last station in the wilderness. It was from this place that Joshua sent the spies to Jericho, & here were transacted all the events recorded to the end of Deuteronomy.
b ch.31.15, 16; Ec. 7. 26; 1 Co. 10. 8.
6 That the snare into which the people here fell was laid by the advice of Balaam, we are distinctly informed ch. 31.16. Since he durst not himself curse them, he hoped, by leading them into sin, to make them forfeit the blessing.
c Ex. 34. 15, 16; 1 Ki. 11. 1-8; 1 Co. 10. 20, 27,28; 2Co. 6. 16, 17; Re. 2. 14.
d Ex.20.5;23.24; Jos. 23.7.16; 1 Ki. 19.18.
e ver. 5; De. 4. 3, 4; Ps.106.28,29; Ho.9. 10.
f Jos.22.17; Ju. 2. 14, 20; Ps.50.11; Je.17. 4.
g ver. 14. 15, 18; Ex. 18. 25; Jos. 2 . 2.
h De. 13. 6-9, 13, 15; 21. 23; 2 Sa. 21. 6, 9; Es. 7. 9, 10.
i ver. 11; Jos.7.25,26; Ps.85.3,4; Jon. 3. 9.
7 According to our translation they were the heads or princes of the people that were to be slain, i. e. doubtless those of them who had been guilty. But the Jerusalem Targum, the Samaritan copy, and most of the ancient translations, make the 'them' in this verse refer to the people who had been joined to Baal-peor. Boothroyd, adding the Samaritan clause to the text, renders it, 'Take all the heads of the people and let them slay those men who have worn the badges of Baal-peor.'
k Ex. 18. 21, 25, 26.
l Ex.22.20; 32.27,28; De.17.3-5; 1 Ki. 18. 40.
m ver.14,15; ch.22.4; 31. 2, 9-16.
n ch. 15. 30, 31; De. 29. 19-21; Je. 3.3;8. 12; 36. 23; 42.15-18; 43. 4-7; 44. 16, 17; 2 Pe. 2. 13-15; Jude 13.
8 This audacious man showed contempt of the authority of Moses, & also of God, whose servant Moses was.
o Ju. 2. 4; Ezr.9.1-4; 10. 6-9; Is. 22. 12; Eze. 9. 4-6, Joel 2. 17.
p Ex.6.25;Jos.22.30, 31; Ju. 20. 28.
q 1 Sa. 18. 10, 11; 19. 9.

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8 And he went after the man of Israel into the tent, and [r]thrust[1] both of them through, the man of Israel, and the woman through her belly. [s]So the plague was stayed from the children of Israel.

9 And those that died in the plague were [t]twenty and four thousand.

10 ¶ And the LORD spake unto Moses, saying,

11 Phinehas, the son of Eleazar, the son of Aaron the priest, hath [u]turned my wrath away from the children of Israel, while he was zealous for[2] my sake among them, [v]that I consumed not the children of Israel in my jealousy.

12 Wherefore say, Behold, [w]I give unto him my covenant of peace:

13 And he shall have it, and [x]his seed after him, *even* the covenant of an [y]everlasting priesthood;[3] because he was [z]zealous for his God, and made an atonement[a] for the children of Israel.

14 Now the name of the Israelite that was slain, *even* that was slain with the Midianitish woman, *was* Zimri, the son of Salu,[b] a prince of a chief[4] house among [c]the Simeonites.

15 And the name of the Midianitish woman that was slain *was* Cosbi, the daughter of [d]Zur; he *was* head over a people, *and* of a chief house in Midian.

16 ¶ And the LORD spake unto Moses, saying,

17 [e]Vex the Midianites, and smite them:

18 For they [f]vex you with their wiles, wherewith they have [g]beguiled you in the matter of Peor, and in the matter of Cosbi, the daughter of a prince of Midian, their sister, which was slain in the day of the plague for Peor's sake.

CHAPTER XXVI.

The sum of all Israel is taken in the plains of Moab, 1—51. *The law of dividing among them the inheritance of the land,* 52—56. *The families and number of the Levites,* 57—62. *None were left of them who were numbered at Sinai, but Caleb and Joshua,* 63—65.

AND it came to pass [a]after the plague, that the LORD spake unto Moses, and unto Eleazar the son of Aaron the priest, saying,

2 [b]Take the sum[5] of all the congregation of the children of Israel, from twenty years old and upward, throughout their fathers' house, all that are able to go to war in Israel.

3 And Moses and Eleazar the priest spake with them in [c]the plains of Moab, by Jordan *near* Jericho, saying,

4 *Take*[1] *the sum of the people,* from twenty years old and upward; as the LORD [d]commanded Moses and the children of Israel, which went forth out of the land of Egypt.

5 ¶ Reuben, [e]the eldest son of Israel: [f]the children of Reuben; Hanoch, *of whom cometh* the family of the Hanochites: of Pallu, the family of the Palluites:

6 Of Hesron, the family of the Hesronites: of Carmi, the family of the Carmites.

7 These *are* the families of the Reubenites: and they that were numbered of them were [g]forty and three thousand and seven hundred and thirty.

8 And the sons of Pallu; Eliab.

9 And the sons of Eliab; Nemuel, and Dathan, and Abiram. This *is that* Dathan and Abiram *which were* [h]famous in the congregation, who strove against Moses and against Aaron in the company of Korah, when they strove against the LORD:

10 And [i]the earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men: and [k]they became a sign.

11 Notwithstanding [l]the children of Korah died not.

12 ¶ The sons of Simeon, after their families: of [m]Nemuel, the family of the Nemuelites: of Jamin, the family of the Jaminites: of [n]Jachin, the family of the Jachinites:

13 Of [o]Zerah, the family of the Zarhites: of Shaul, the family of the Shaulites.

14 These *are* the families of the Simeonites,[2] [p]twenty and two thousand and two hundred.

15 ¶ The children of Gad, after their families: of [q]Zephon, the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites:

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r ver. 5, 11. Ps. 106. 29-31.
1 It was under the authority of Moses and of God himself that Eleazar, acting as a magistrate, put these infamous offenders to death. Their crime was of the most aggravated kind—an outrage against all authority, and implied the most daring wickedness, inasmuch as the people were, at this very time, perishing both by the sword of justice and by the destroying plague.
s ch. 16. 46-48; 2 Sa. 24. 25; 1 Ch. 21. 22.
t ver. 4, 5; ch. 16. 49, 50; De. 4. 3, 4; 1 Co. 10. 8.
u Jos. 7. 25, 26; 2 Sa. 21. 14.
2 Heb. *with my zeal,* 2 Co. 11. 2.
v Ex. 20. 5; 34. 14; De. 4. 24; 29. 20; 32. 16, 21; Jos. 24. 19; 1 Ki. 14. 22; Ps. 78. 58; Eze. 16. 38; Na. 1. 2; Zep. 1. 18; 3. 8; 1 Co. 10. 22.
w Ne. 13. 29; Mal. 2. 4, 5.
x 1 Sa. 2. 30; 1 Ki. 2. 27; 1 Ch. 6. 4-15, 50-53.
y Ex. 40. 15; Is. 61. 6; Je. 33. 17, 22; He. 7. 11, 17, 18; 1 Pe. 2. 5, 9; Re. 1. 6.
3 Phinehas was the eldest son of Eleazar, the eldest son of Aaron; but there was no express law limiting the high priesthood to the eldest son, till this promise was made. It continued in the family of Phinehas till about the days of Eli, who was descended from Ithamar; on what account that branch was substituted is not known. It soon, however, returned into that of Phinehas, where it continued till the time of Herod the Great, if not till that dispensation came to an end.
z 1 Ki. 19. 10, 14; Ps. 106. 31; 119. 139; John 2. 17; Ac. 22. 3-5; Ro. 10. 2-4.
a Ex. 32. 30; Jos. 7. 12; 2 Sa. 21. 3; He. 2. 17; 1 John 2. 2.
b ver. 4, 5; 2 Ch. 19. 7.
4 Heb. *house of a father.*
c ch. 1. 23; 26. 14.
d ch. 31. 8; Jos. 13. 21.
e ch. 31. 2; Re. 18. 6.
f ch. 31. 15, 16; Ge. 26. 10; Ex. 32. 21, 35; Re. 2. 14.
g Ge. 3. 13; 2 Co. 11. 3; 2 Pe. 2. 14, 15, 18.

CHAP. XXVI.

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a ch. 25. 9.
b ch. 1. 2, 3; Ex. 30. 12; 38. 25, 26.
5 The plague having swept away the last of that devoted generation, to whom the Lord had sworn in his wrath that they should not enter into the rest of Canaan, another census of the tribes, after the lapse of thirty-eight years, is ordered to be made, preparatory to their entering the promised land. The distinction of families was thus clearly made, and the proportion of land necessary for each tribe ascertained; for though the land was divided by lot, the lot seems only to have determined the relative situation of the inheritance, not its extent, ver. 54, 56.

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c ver. 63. ch. 22. 1; 31. 12; 33. 48; 35. 1; De. 4. 46-49; 34. 1, 6, 8.
1 They had been twice numbered before this; once before the building of the tabernacle, in the first year after they came out of Egypt, when they paid every man half a shekel towards it; again, when they were to be encamped in the second month of the second year; and now, all those men who had been then numbered (thirty-eight years ago) being dead, as appears from ver. 64 of this chapter, God commands them to be numbered a third time; partly that he might demonstrate his faithfulness to his word in multiplying them vastly, notwithstanding all their provocations, (for their number was within eighteen hundred & twenty, as many as they were at their last muster) and partly that the land they were now going to possess, might be the more easily divided among the tribes.
d ch. 1. 1; 1 Ch. 21. 1.
e Ge. 29. 32; 49. 2, 3; 1 Ch. 5. 1.
f Ge. 46. 9; Ex. 6. 14; 1 Ch. 5. 3.
g *Decreased* 2770. ch. 1. 21; 2. 11.
h ch. 16. 1, 2; Ps. 106. 17; Jude 11.
i ch. 16. 31-35; 27. 3; Ps. 106. 17, 18.
k ch. 16. 38; 1 Sa. 2. 34; Je. 29. 22; Eze. 14. 8; 1 Co. 10. 6; 2 Pe. 2. 6; Jude 7.
l Ex. 6. 24; 1 Ch. 6. 22-28; Ps. xlii. xliv. xlv. &c. *Titles.*
m Ge. 46. 10; Ex. 6. 15. *Jemuel.*
n 1 Ch. 4. 24. *Jarib.*
o Ge. 46. 10. *Zohar.*
2 The remarkable difference of the rate of increase and decrease in the several tribes, might give occasion for much curious investigation. The most striking points are the astonishing increase in Manasseh, and the still more astonishing decrease in Simeon. The former, from being numerically the lowest of the tribes at the former census, is at this become the sixth; and the latter, from being the third, has become the lowest of all, having lost not very much less than two-thirds of its former numbers. For the increase of Manasseh it is difficult to discover any other cause than the Lord's blessing upon the house of Joseph; but as to the decrease in Simeon, it is not without reason conceived that this tribe sustained the principal loss in the matter of Baal-peor. We know that Zimri, one of the ringleaders, was a chief of this tribe, and nothing is more probable than that a large number of its members should have been induced to follow the example of so influential a person.—*Pict. Bible.*
p *Decreased* 37,100. ch. 1. 22, 23; 2. 12, 13.
q Ge. 46. 16. *Ziphion, Haggai, Shuni, Ezbon, Eri, Arodi, Areli.*

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16 Of Ozni, the family of the Oznites: of Eri, the family of the Erites:
17 Of Arod, the family of the Arodites: of Areli, the family of the Arelites.
18 These *are* the families of the children of Gad, according to those that were numbered of them, [r] forty thousand and five hundred.
19 ¶ The sons of Judah *were* [s] Er and Onan: and Er and Onan died in the land of Canaan.
20 And the sons of Judah, after their families, were; of [t] Shelah, the family of the Shelanites: of [u] Pharez, the family of the Pharzites: of [v] Zerah, the family of the Zarhites.
21 And the sons of Pharez were; of Hezron, the family of the Hezronites: of Hamul, the family of the Hamulites.
22 These *are* the families of Judah,[1] according to those that were numbered of them, [w] threescore and sixteen thousand and five hundred.
23 ¶ *Of* [x] the sons of Issachar, after their families: *of* Tola, the family of the Tolaites: of Pua, the family of the Punites:
24 Of Jashub, the family of the Jashubites: of Shimron, the family of the Shimronites.
25 These *are* the families of Issachar, according to those that were numbered of them, [y] threescore and four thousand and three hundred.
26 ¶ *Of* [z] the sons of Zebulun, after their families: of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites.
27 These *are* the families of the Zebulunites,[2] according to those that were numbered of them, [a] threescore thousand and five hundred.
28 ¶ The [b] sons of Joseph, after their families, *were* Manasseh and Ephraim.
29 Of the sons of Manasseh:[3] of Machir,[c] the family of the Machirites; and Machir begat Gilead: of Gilead *come* the family of the Gileadites.[4]
30 These *are* the sons of Gilead: *of* Jeezer,[5] the family of the Jeezerites: of Helek, the family of the Helekites:
31 And *of* Asriel,[6] the family of the Asrielites: and *of* Shechem, the family of the Shechemites:
32 And *of* Shemida, the family of the Shemidaites: and *of* Hepher, the family of the Hepherites.
33 And [d] Zelophehad the son of Hepher had no sons, but daughters: and the names of the daughters of Zelophehad *were* Mahlah, and Noah, Hoglah, Milcah, and Tirzah.
34 These *are* the families of Manasseh, and those that were numbered of them, [e] fifty and two thousand and seven hundred.
35 ¶ These *are* the sons of Ephraim, after their families: of Shuthelah, the family of the Shuthalhites: of Becher,[f] the family of the Bachrites: of Tahan, the family of the Tahanites.
36 And these *are* the sons of Shuthelah: of Eran, the family of the Eranites.
37 These *are* the families of the sons of Ephraim, according to those that were numbered of them, [g] thirty and two thousand and five hundred. These *are* the sons of Joseph, after their families.
38 ¶ The [h] sons of Benjamin, after their families: of Bela, the family of the Belaites: of Ashbel, the family of the Ashbelites: of [i] Ahiram, the family of the Ahiramites:
39 Of [k] Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites.
40 And the sons of Bela were [l] Ard and Naaman: *of Ard*, the family of the Ardites: *and* of Naaman, the family of the Naamites.
41 These *are* the sons of Benjamin, after their families: and they that were numbered of them *were* [m] forty and five thousand and six hundred.
42 ¶ These *are* the sons of Dan, after their families: of [n] Shuham, the family of the Shuhamites. These *are* the families of Dan, after their families.
43 All the families of the Shuhamites, according to those that were numbered of them, *were* [o] [1] threescore and four thousand and four hundred.
44 ¶ *Of* [p] the children of Asher, after their families: of Jimna, the family of the Jimnites: of Jesui, the family

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[r] *Decreased* 5150. ch. 1. 24,25; 2.14,15.
[s] Ge. 38. 1-10; 46.12; 1 Ch. 2. 3.
[t] Ge. 38. 5, 11, 14, 26; 1 Ch. 4. 21.
[u] Ge. 38. 27-29; 46. 12; Ru. 4. 18-22; 1 Ch. 2.3,&c.; Ne.11. 4, 6. *Perez*, Mat. 1. 3; Lu.3.33. *Pharez*.
[v] Ge. 38. 30; 46. 12. *Zarad*, 1 Ch. 2. 4; Ne. 11. 24.

1 Before this, this tribe was very numerous above all the others; and now this new generation, which had sprung up instead of the former, who, with the exception of Caleb, were all destroyed, exceeded them by two thousand men. So faithful was God to his promise, that this should be a most powerful tribe; see Nu. 1. 27.—*Patrick*.

[w] *Increased* 1900. ch. 1. 26, 27; 2. 3, 4.
[x] Ge. 46. 13. *Tola, Phuvah, Job*.
[y] *Increased* 9900. ch. 1. 28, 29; 2. 5, 6.
[z] Ge. 46. 14.

2 This tribe was greatly increased, and indeed the whole camp of Judah was very much augmented, while that of Reuben was diminished. It has been observed that notwithstanding the amazing increase in some, and decrease in other, tribes, the same sort of proportion is preserved in the east, west, north, and south divisions, as before; so as to keep the division of Judah, which was always in the front or van, the largest; and the division of Dan, which was always in the rear, the next number. But it is worthy of remark, that as they were now, properly speaking, to commence their grand military operations, so their front, or advanced division, is increased from 186,400 to 201,300; and their rear from 157,600 to 163,200. The first division is strengthened 14,900 men, and the last division 5,600 men. The reasons for this are sufficiently obvious.

[a] *Increased* 3100. ch. 1. 30, 31; 2. 7, 8.
[b] Ge. 41. 51, 52; 46. 20; 48. 5, 13-20.

3 Comparing the statement in ver. 34, of the number of this tribe, with that in ch. 1. 35, we find that it had increased by upwards of twenty thousand; a striking fulfilment of Jacob's prophecy respecting the children of Joseph, Ge. 49. 22.

[c] ch. 32. 39, 40; 36. 1; De. 3.15; Jos. 17.1; Ju. 5. 14; 1Ch.7.14-19.

4 These do not seem to have been a distinct family from the Machirites. Machir had no son but Gilead, and either they were at first called Machirites and afterwards Gileadites, or the two appellations were used indifferently.

5 Called *Abiezer*, Jos. 17. 2; Ju. 6. 11-24, 34; 8. 2.

6 This and all the rest that follow, are mentioned as the sons of Gilead; for each of whose children there was a lot in the land of Canaan, Jos. 17, 2.

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[d] ch. 27. 1; 36. 10-12.
[e] *Increased* 20,500. ch. 1. 34, 35; 2. 20, 21.
[f] 1 Ch. 7. 20, 21, *Bered. Tahath. Eladah. Tahath.*
[g] *Decreased* 8000. ch. 1. 32, 33; 2. 18, 19.
[h] 1 Ch. 7. 6-12.
[i] 1 Ch. 8. 21. *Ahiah*.
[k] Ge. 46. 21. *Ehi. Muppim and Huppim*.
[l] 1 Ch. 8. 3. *Addar*.
[m] *Increased* 10,200. ch. 1.36,37; 2.22,23.
[n] Ge. 46. 23. *Hushim*.
[o] *Increased* 1700. ch. 1.38,39; 2.25,26.

1 This was a vast number to spring from one man, considering that Benjamin, who had ten sons, wanted nearly twenty thousand of this number. We may here give, at one view, the results of a comparison between the census at mount Sinai and the present. The total number was nearly the same. They were now one thousand eight hundred and twenty fewer than they were then; but seven of the tribes had increased in number. Judah had increased one thousand nine hundred. Issachar, nine thousand nine hundred. Zebulun, three thousand one hundred. Manasseh, twenty thousand five hundred. Benjamin ten thousand two hundred. Dan, one thousand seven hundred. Asher, eleven thousand nine hundred. The other five, however, had decreased. Reuben had decreased two thousand seven hundred and seventy. Simeon, thirty-seven thousand one hundred. Gad, five thousand one hundred and fifty. Ephraim, eight thousand; and Naphtali, eight thousand. From this comparison, Henry remarks, 1. That all the three tribes that were encamped under the standard of Judah, who was the ancestor of Christ, were increased, for his church shall be edified and multiplied. 2. That some of the tribes had increased so much as that of Manasseh, which in the former account was the smallest of all the tribes, only thirty-two thousand two hundred; while here it is one of the most considerable; and his brother Ephraim, which then was numerous, is here one of the least. Jacob had crossed hands upon their heads, and had preferred Ephraim before Manasseh, which perhaps the Ephraimites had prided themselves too much in, and had trampled upon their brethren the Manassites; but when the Lord saw that Manasseh was despised, he thus multiplied him exceedingly, for it is his glory to help the weakest, and raise up them that are cast down.

[p] Ge.46.17. *Jimnah, Ishuah, Isui*. 1 Ch. 7.30. *Imnah. Iuah. Ishuai*.

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the Jesuites: of Beriah, the family
the Beriites.
45 Of the sons of Beriah: of Heber,
e family of the Heberites: of Mal-
iel, the family of the Malchielites.
46 And the name of the daughter
Asher *was* [q]Sarah.
47 These *are* the families of the
ns of Asher, according to those that
ere numbered of them, *who were*
ty[r] and three thousand and four
ndred.
48 ¶ *Of*[s] the sons of Naphtali, after
eir families: of Jahzeel, the family of
e Jahzeelites: of Guni, the family of
e Gunites:
49 Of Jezer, the family of the Jeze-
es: of [t]Shillem, the family of the
illemites.
50 These *are* the families of Naph-
i, according to their families: and
ey that were numbered of them *were*
ty[u] and five thousand and four hun-
ed.
51 These *were* the numbered of the
ildren of Israel, [v]six[1] hundred thou-
nd, and a thousand seven hundred
d thirty.
52 ¶ And the LORD spake unto Mo-
, saying,
53 Unto [w]these the land shall be
ided for an inheritance, according
the number of names.
54 To [x]many thou shalt give[2] the
re inheritance, and to few thou shalt
e[3] the less inheritance: to every one
ll his inheritance be given accord-
to those that were numbered of
.
5 Notwithstanding the land shall
livided [y]by lot:[4] according to the
es of the tribes of their fathers
shall inherit.
6 According to the lot shall the
ession thereof be divided between
y[5] and few.
7 ¶ And [z]these *are* they that were
bered of the Levites,[6] after their
lies: [a]of Gershon, the family of the
honites: of Kohath, the family of
Kohathites: of Merari, the family
e Merarites.
These *are* the families of the Le-
the family of the Libnites, the
y of the Hebronites, the family
of the Mahlites, the family of the
Mushites, the family of the Korathites.
And Kohath begat Amram.
59 And the name of Amram's wife
was [b]Jochebed, the daughter of Levi,
whom *her mother* bare to Levi in
Egypt: and she bare unto Amram
Aaron and Moses, and Miriam their
sister.
60 And [c]unto Aaron was born Na-
dab and Abihu, Eleazar and Ithamar.
61 And [d]Nadab and Abihu died,
when they offered strange fire before
the LORD.
62 And [e]those that were numbered
of them were twenty and three thou-
sand, all males, from a month old and
upward: for [f]they were not numbered
among the children of Israel, [g]because
there was no inheritance given them
among the children of Israel.
63 ¶ These [h]*are* they that were num-
bered by Moses and Eleazar the priest,
who numbered the children of Israel
in the plains of Moab, by Jordan *near*
Jericho.
64 But among these [i]there was not
a man[1] of them whom Moses and
Aaron the priest numbered, when they
numbered the children of Israel in the
wilderness of Sinai:
65 For the LORD had said of them,
They[k] shall surely die in the wilder-
ness. And there was not left a [2]man
of them, [l]save Caleb the son of Je-
phunneh, and Joshua the son of Nun.

CHAPTER XXVII.

The daughters of Zelophehad sue for an inheritance, 1—5. *The law of inheritances,* 6—11. *Moses, being told of his death, sueth for a successor,* 12—17. *Joshua is appointed to succeed him,* 18—23.

THEN came the daughters of [a]Zelo-
phehad, the son of Hepher, the son
of Gilead, the son of Machir, the son
of Manasseh, of the families of Ma-
nasseh the son of Joseph: and these
are the names of his daughters; Mah-
lah, Noah, and Hoglah, and Milcah,
and Tirzah.
2 And [b]they stood before Moses,
and before Eleazar the priest, and be-
fore the princes[3] and all the congrega-
tion, *by* the door of the tabernacle of
the congregation, saying,
3 Our father [c]died in the wilderness,
and he was not [d]in the company of

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q Ge. 46. 17. *Serah.*
r *Increased* 11,900. ch. 1.40,41; 2.27,28.
s Ge. 46. 24.
t 1 Ch.7.13. *Shallum.*
u *Decreased* 8000. ch.1.42,43; 2. 29,30.
v *Sum total decreased* 1820. ch. 1. 46; 2. 32; Job 12.20-23.
1 This, as already observed, was but eighteen hundred and twenty less than at the former census. So great was the faithfulness of the Lord to his word, that when he had destroyed all the former generation, he had multiplied their posterity so fast, in that space of time, as to make them almost equal to those that preceded them.
w Jos.11.23;14.1;Ps. 105. 44.
x ch. 33. 54.
2 Heb. *multiply his inheritance.*
3 Heb. *diminish his inheritance.*
y ver. 56; ch. 53. 54; 34.13; Jos. 14. 2; 17. 14; 18.6,10,11; 19. 1, 10,17, 24, 32, 40; Pr. 16. 33; 18. 18; Ac.1. 26.
4 This division of the land by lot evidently respected only the quarter or situation which each tribe was to possess, not the quantity or extent of land which was to be proportioned to the numbers of each tribe according to the register now formed. It was determined by lot which of the tribes was to inherit in the south, which in the north, &c. but in that quarter where the lot fell a larger or smaller portion was assigned according to the goodness of the soil and the numbers of the tribe that was to possess it. The decrease of any tribe in the wilderness thus became the decrease of its political importance and affluence in all succeeding ages. This equal division of property was under God the great bulwark and strength of the Hebrew commonwealth, for property is the natural foundation of power, and the natural foundation of every government is laid in the distribution of the lands belonging to its members. This division was such as enabled each individual to live, if not in affluence, at least in comfortable circumstances.
5 Every tribe having its land assigned them by the lot, it was then divided among the several families, in the same manner (as these words seem to signify) and then every household had their share allotted them, according to the number of persons that were in each.
z Ge. 46. 11; Ex. 6. 16-19; 1 Ch.6. 1, &c.
6 It was proper that an account should be taken of this tribe also, that it might be seen how God had blessed them, as well as the rest of the tribes of Israel, with a numerous issue, though he had cut off, in the space of thirty-eight years, all the former generation, from twenty years old and upward.
a ch. iii.; iv.

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b Ex. 2. 1, 2; 6. 20.
c ch. 3. 2.
d ch.3.4; Le. 10. 1, 2; 1 Ch. 24. 1, 2.
e *Increased* 1000 ch. 3. 39; 4. 47, 48.
f ch. 1. 49.
g ch. 18. 20-24; 35. 2-8; De. 10. 9; 14. 27-29; 18.1,2; Jos.13.14, 33; 14. 3.
h ver. 3.
i ch.i.ii.; De.2.14,15.
1 This shows that the census was not a mere counting of heads, but a regular registration of names and families, for else this fact could not well have been ascertained. It also forms one circumstance to account for the diminished population, it being ordained that all the males above twenty at the first enumeration, should die before the second. This could not have happened according to the ordinary rules of mortality. . . . It has been stated as an objection to the account in the text, that Caleb and Joshua were not the only persons numbered in Sinai, who entered Canaan, as Eleazar & Phinehas are mentioned (Jos. 14. 1; 22. 13.) among those who did so. The answer is easy: the Levites were not included in the general enumeration at Sinai, but were numbered distinctly and on a different principle (from a month old, not from twenty years old.) Neither had they any share in the transaction which brought the sentence of death on the mass of the people. This tribe did not, like the others, send a spy into Canaan, nor does it appear that it concurred in the general murmuring which the report of the spies occasioned.—*Pict. Bible.*
k ch.14.28,29; De.32. 49, 50; Ps. 90. 3-7; 1 Co.10.5, 6; He.3.17, 18; Jude 5.
2 Upon exact inquiry, it was found that not one man remained of those concerning whom the Lord had 'sworn in his wrath that they should not enter into his rest.' Thus his word was magnified, & an intimation was given of a speedy entrance into Canaan.
l ch. 14. 36.

CHAP. XXVII.

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a ch. 26. 33; 36. 1-12; Jos. 17. 3-6; 1 Ch.7. 15.
b ch.15.33,34; Ex.18. 13.14,19-26; De. 17. 8-10.
3 They presented themselves before the highest court of judicature, consisting of Moses, the high priest, & the heads of the congregation. It would seem that this court was held close by the tabernacle, and also, perhaps, that Moses might the more readily consult the Lord in any difficult case. It is said that in after times the Sanhedrim used to follow the Tabernacle, always holding their judicial meetings in the place where the tabernacle rested. It is good to acknowledge the Lord in all our ways.
c ch. 14. 35; 26.64,65.
d ch. 16. 1-3, 19, 32-35, 49; 26. 9, 10.

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them that gathered themselves together against the LORD in the company of Korah; but [e]died in his own sin,[1] and had no sons.

4 Why [f]should the name[2] of our father be done[3] away from among his family, because he hath no son? [g]Give unto us *therefore* a possession among the brethren of our father.

5 And [h]Moses brought their cause before the LORD.[4]

6 ¶ And the LORD spake unto Moses, saying,

7 The daughters of Zelophehad speak right: [i]thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them.

8 And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter.

9 And if he have no daughter, then ye shall give his inheritance unto his brethren.

10 And if he have no brethren, then ye shall give his inheritance unto his father's brethren.

11 And if his father have no brethren, then ye shall give his inheritance unto his [k]kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel [l]a statute of judgment; as the LORD commanded Moses.

12 ¶ And the LORD said unto Moses, Get thee[5] up into this [m]mount Abarim,[6] and see the land which I have given unto the children of Israel.

13 And when thou hast seen it, thou[n] also shalt be gathered unto thy people, [o]as Aaron thy brother was gathered.

14 For [p]ye rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes: that *is* the water of [q]Meribah in Kadesh, in the wilderness of Zin.

15 ¶ And Moses spake[7] unto the LORD, saying,

16 Let the LORD, [r]the God of the spirits of all flesh, [s]set a man over the congregation,

A. M. cir. 2533. B. C. cir. 1471.

[e] Eze. 18. 4; Ro. 5. 12, 21; 6. 23.

1 They plead that their father had not been guilty of any such sin as should imply the forfeiture of the inheritance of his children. He had died in his own sin, sharing probably the common fate of that generation, which, for unbelief, perished in the wilderness. But he had been engaged in no rebellion. His sin was such as was common to all—not such as entailed punishment on his descendants.

[f] Ps.109.13; Pr.13.9.

2 This was very commendable in these young women, it showed great faith in God's promise to bring them to Canaan, and great respect to their father, in desiring to have his name continued.

3 Heb. *diminished.*

[g] Jos. 17. 4.

[h] Ex. 18. 15-19; 25. 22; Le.24.12,13; Pr. 3. 5, 6.

4 As no law had been given concerning females inheriting, in defect of male issue, Moses consulted the Lord about it; and he not only allowed the justice of the claim made by the daughters of Zelophehad, but also gave 'a statute of judgment,' by which the magistrates might determine such causes, both in the division of Canaan, and in after ages. It is generally supposed, that brothers and relations in the line of the *father* are exclusively meant; as one great object was to preserve the genealogies distinct.

[i] ch. 36. 2; Ps. 68. 5; Je. 49. 11; Ga.3.28.

[k] Le. 25. 25,49; Ru. 4. 3-6; Je. 32. 8.

[l] ch.35.29; 1Sa.30.25.

5 Either these words were spoken after all that follows here, and in the book of Deuteronomy, or they were repeated again, when he had repeated his laws, and inforced them by many excellent discourses, and taught them that famous song, De. xxxii. where, in the conclusion of it, (ver. 49) it is said, that very day he bade him go up this mount Abarim.—*Patrick.*

[m] ch. 33. 47, 48; De. 3. 27; 32. 49; 34.1-4.

6 This is the general name of a ridge of mountains to the east of the Jordan. Nebo was one particular mountain of the ridge, and Pisgah the highest top of it.

[n] ch.31.2; Ge.25.8,17.

[o] ch.20.24-28; 33.38; De. 10. 6; 32. 50.

[p] ch. 20. 8-13; De.1. 37; 32.51,52; Ps.106. 32, 33.

[q] ch. 20.1,13,24; Ex. 17. 7.

7 It appears that he did not speak these words immediately after God commanded him to ascend this mount to die, but first desired to be permitted to cross the Jordan, De. 3. 24, &c.

[r] ch. 16.22; He.12.9.

[s] De. 31. 14; 1Sa. 12. 13; 1Ki. 5.5; Je. 23. 4, 5; Eze. 34. 11-16, 23; 37.24; Mat. 9.38; John 10. 11; Ac.20. 28; 1 Pe. 5. 2-4.

[t] De.31.2; 1Sa.8.20; 18.13; 2Sa.5.2; 1Ki. 3.7; 2Ch.1.10; John 10. 3, 4.

[u] 1 Ki. 22. 17; 2 Ch. 18. 16; Eze. 34. 5; Zec.10.2; 13.7; Mat. 9. 36; 10. 6; 15. 24; Mar. 6. 34.

1 From De. 3.23-28, we find, that Moses on this occasion, earnestly requested to enter Canaan; but that his prayer was not granted. His chief concern, however, was about the congregation, that they might not be left without a magistrate to rule and judge them, or a commander to lead them against their enemies, lest they should be 'as sheep without a shepherd.'

[v] ch. 11. 28; 13. 8,16; Ex. 17.9; De. 3.28; 31. 7, 8, 23; 34. 9.

[w] ch. 11. 17; Ge. 41. 38; Ju.3.10; 11.29; 1 Sa. 16. 13, 14, 18; John 3. 34; Ac. 6.3; 1 Co. 12. 4-11.

[x] ver. 23; De. 34. 9; Ac.6.6; 8.15-19; 13. 3; 19.6; 1Ti. 4.14; 5. 22; He. 6. 2.

[y] De.31.7; Lu.9.1-5; 10. 2-11; Ac. 20.28-31; Co. 4.17; 1Ti.3. 21; 6. 13-17; 2Ti. 4. 1-6.

[z] ch. 11. 17, 29; 1 Sa. 10. 6,9; 2Ki. 2. 9,10, 15; 1 Ch. 29. 23, 25.

[a] Jos. 1. 16-18.

[b] Jos. 9. 14; Ju. 1. 1; 20. 18, 23, 26-28; 1 Sa. 23.9; 28.6; 30.7.

[c] Ex. 28.30; Le.8.8; De. 33.8; 1Sa. 28.6; Ezr. 2.63; Ne.7.65.

[d] ver.17; 1Sa.22.10-5.

[e] ver. 19; De. 3. 28; 31. 7, 8.

CHAP. XXVIII. A.M. cir.2553. B.C. cir. 1451.

2 Most appropriately were these commands given after Moses had appointed his successor, who was so soon to lead them in to possess the land of promise, inasmuch as on their careful observance of these ordinances, and their other religious duties, was to depend their permanent possession of that land. The commands which are here repeated had been given before, but it is probable that the ceremonial observances had received many interruptions during the sojourn in the wilderness; and, besides, a new generation had sprung up who were but children when the commands were first promulgated. Some explanations are also added respecting the sacrifices to be offered at particular times. It is enjoined that they be offered in their due season, and they are divided into daily, weekly, monthly, and annual.

[a] Le. 3. 11; 21. 6, 8; Mal. 1. 7, 12.

[b] ch. 15. 3,7,24; Ex. 29.18; Le.1.9,13,17; 2 Co. 2.15; Ep. 5.2; Phil. 4. 18.

4 Heb. *savour of my rest,* Ge. 8. 21; Eze. 16. 19; 20. 41. *marg.*

[c] ch. 9. 2,3,7,13; Ex. 23. 15; Ps. 81. 3.

[d] Ex. 29. 38, 39; Le. 6.19; Eze.46.13-15; John 1. 29; 1 Pe. 1. 19, 20; Re. 13. 8.

5 Heb. *in a day,* Da. 8.13; 11.31; 12. 11.

[e] 1Ki. 18.29,36; Ezr. 9.4,5; Ps.141.2; Da. 9. 21.

5 Heb. *between the two evenings,* ch. 9.3; Ex.12.6. *marg.*

[f] ch. 15. 4, 5; Ex. 29. 38-42; Le. 2. 1.

17 Which may [t]go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not [u]as sheep which have no shepherd.[1]

18 ¶ And the LORD said unto Moses, [v]Take thee Joshua the son of Nun, [w]a man in whom *is* the Spirit, and [x]lay thine hand upon him;

19 And set him before Eleazar the priest, and before all the congregation; and [y]give him a charge in their sight.

20 And thou shalt [z]put *some* of thine honour upon him, that all the congregation of the children of Israel [a]may be obedient.

21 And [b]he shall stand before Eleazar the priest, who shall ask *counsel* for him after the judgment of [c]Urim before the LORD: [d]at his word shall they go out, and at his word they shall come in, *both* he, and all the children of Israel with him, even all the congregation.

22 And Moses did as the LORD commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation.

23 And he laid his hands upon him, and [e]gave him a charge; as the LORD commanded by the hand of Moses.

CHAPTER XXVIII.

The Lord's offerings are to be observed, 1, 2. *The continual burnt-offering,* 3—8. *The offering on the sabbath,* 9, 10; *on the new-moons,* 11—15; *at the passover* 16—25; *in the day of first-fruits,* 26—31.

AND the LORD spake unto Moses, saying,

2 Command[2] the children of Israel, and say unto them, My offering, *and* [a]my bread for my sacrifices made by fire, [b]*for* a sweet[3] savour unto me, shall ye observe to offer unto me [c]in their due season.

3 ¶ And thou shalt say unto them, This *is* the offering made by fire which ye shall offer unto the LORD; [d]two lambs of the first year without spot, day by day,[4] *for* a continual burnt-offering.

4 The one lamb shalt thou offer in the morning, [e]and the other lamb shalt thou offer at even;[5]

5 And [f]a tenth *part* of an ephah of

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flour for a meat-offering, mingled with the fourth *part* of an hin of beaten oil.

6 *It is* [g] a continual burnt-offering, which [h] was ordained in mount Sinai[1] for a sweet savour, a sacrifice made by fire unto the LORD.

7 And the drink-offering[2] thereof *shall be* the fourth *part* of an hin for the one lamb: in the holy *place* shalt thou cause the strong wine [i] to be poured unto the LORD *for* a drink-offering.

8 And the other lamb shalt thou offer at even: as the meat-offering of the morning, and as the drink-offering thereof, thou shalt offer *it,* a sacrifice made by fire, of a sweet savour unto the LORD.

9 ¶ And on the [k] sabbath-day two lambs of the first year without spot, and two tenth-deals of flour *for* a meat-offering, mingled with oil, and the drink-offering thereof.

10 *This is* [l] the burnt-offering of every sabbath, besides [m] the continual burnt-offering, and his drink-offering.

11 ¶ And [n] in the beginnings[3] of your months ye shall offer a burnt-offering unto the LORD; [o] two young bullocks and one ram, seven lambs of the first year without spot:

12 And [p] three tenth-deals of flour *for* a meat-offering, mingled with oil, for one bullock; and two tenth-deals of flour *for* a meat-offering, mingled with oil, for one ram;

13 And a several tenth-deal of flour mingled with oil *for* a meat-offering unto one lamb, [q] *for* a burnt-offering of a sweet savour, a sacrifice made by fire unto the LORD.

14 And their drink-offerings shall be half an hin of wine unto a bullock, and the third *part* of an hin unto a ram, and a fourth *part* of an hin unto a lamb: this *is* the burnt-offering of every month throughout the months of the year.

15 And [r] one kid of the goats for a sin-offering unto the LORD shall be offered, [s] besides the continual burnt-offering, and his drink-offering.

16 ¶ And in [t] the fourteenth day of the first month *is* the passover of the LORD.

A. M. cir. 2553. B. C. cir. 1451.

[g] Ex. 29.42; Le.6.9; 2Ch. 2.4; 31.3; Ezr. 3.4; Ps.1.8; Eze.46. 14; Am. 5. 25.
[h] Ex.24.18-29.38-42; 31. 18.
1 At Sinai Moses received both this law and all the others respecting the service of God. This reference seems to indicate that he is now speaking to those who, at the first institution of these ordinances, were so young that they gave less heed to them, or had now forgotten them.
2 So it was ordained also in mount Sinai, as appears from Ex. 29. 40. And in this very book there is a general rule given to this new generation, that this should be the least quantity of wine, which should be offered with a burnt-offering or a peace-offering: see ch. 15. 5. Which was a thing so constantly practised, that the heathen never sacrificed, but they poured wine upon the flesh as it flamed upon the altar.—*Patrick.*
[i] ver. 14,31; ch.15.5, 7,10; Ex. 29.40; 30. 9; Le. 23. 13; Is. 57. 6, Joel 1. 9, 13; 2. 14; Phil. 2. 17. *Gr.*
[k] Ex. 20. 8-11; Ps. 92. 1-4: Is. 56. 13; Eze. 20. 12; Re. 1. 10.
[l] Eze. 46. 4, 5.
[m] ver. 23; ch. 29. 6, 11, 16, 19, 22, 25, 31, 34, 38, 39.
[n] ch. 10. 10; 1Sa. 20. 5; 2Ki.4.23; 1Ch.23. 31; 2Ch. 2.4; Ezr.3. 5; Ne. 10.33; Ps. 40. 6-8; 81.3; Is.1.13,14; 66. 23; Eze. 45. 17, 18; 46.1,6; Ho.2.11; Am. 8. 5; Ga. 4. 10; Co. 2. 6, 16.
3 It has, with much probability, been conjectured that this solemn sacrifice was ordained for the purpose of preventing one species of idolatry common among the ancient heathen nations, who worshipped the new moon with great rejoicings. It may also have been intended to lead the people more exactly to observe the time of the new moon, which, as Jennings remarks, 'was a matter of considerable importance, not only to prevent confusion in their chronology, since they reckoned by lunar months, but likewise because the true time of observing all their great festivals depended upon it.' They seem to have regulated the beginnings of their months, or the time of the new moon, by actual observation, as they appear to have possessed no knowledge of astronomical calculations till the period of the great captivity, when they acquired this art from the Chaldeans.
[o] ver. 19; He. 10.10-14.
[p] ch. 15. 4-12; 29.10; Eze. 46. 5-7.
[q] ver. 2.
[r] ver. 22; ch. 15. 24; Le.4.23; 16.15; Ro. 8. 3; 2 Co. 5. 21.
[s] ver. 3, 10.
[t] ch. 9. 3-5; Ex. 12. 2-11, 43-49; Le. 23. 5-8; De 16.1-8; Eze. 45. 21-24; Mat. 26. 2, 17; Lu. 22. 7, 8, Ac. 12. 3, 4; 1 Co. 5. 7, 8.
[u] Ex.12.15-17; 13.6; Le. 23. 6.
[v] Ex. 12. 16; Le. 23. 7, 8.
[w] Eze. 45. 21-25.
[x] ch.29.8; Le. 22.20; De.15.21; 1Pe.1.19.
[y] ver. 15.
[z] ver. 3, 10.
[a] Ex. 12. 16; 13. 6; Le. 23. 8.
[b] ver. 18,26; ch.29. 1, 12,35; Le.23.3,8,21, 25, 35, 36.
[c] Ex. 23. 16; 34. 22; Le. 23. 10, 15-21; De.16.9-11; Ac.2.1, &c.; 1Co.15.20; Ja. 1. 18.
1 That is, the seven weeks which they were to number from the morrow after the sabbath, Le. 23. 15; i. e. after the first day of unleavened bread. Then they offered another sort of first-fruits, viz. of the barley harvest, which began at the passover, when they were to bring a sheaf of their first-fruits unto the priest, Le. 23. 10; the presenting of which was an introduction to harvest, and procured them liberty to begin to put in the sickle.
[d] ver. 11, 19; Le. 23. 18, 19
[e] ver.15,22; ch.15.24; 2 Co.5.21; Ga.3.13; 1 Pe. 2. 24; 3. 18.
2 It is observable that there is not so much as one peace-offering ordered in all this chapter, which was a sort of sacrifice that was most for the benefit of those that brought them to the altar; but all burnt-offerings, (except a few sin-offerings) which were wholly for the honour of God, and acknowledgment of his sovereign dominion over them, and of the duty they owed him. And as the sin-offerings were shadows of that great sacrifice of God's own Son, which was one day to be offered for the sins of men, out of his own infinite love to them; so the whole burnt-offerings (which were always of the most perfect creatures, the finest flour, the choicest fruits of the earth, & the best liquor) were shadows of that excellent degree of piety, which the Son of God intended to bring into the world, which would move men, out of love to God, to give themselves wholly up to him, and devote all they had, even their own lives, to his service.—*Patrick.*
[f] Mal. 1. 13, 14.
3 'God, out of his great wisdom,' says Calmet, 'appointed several festivals among the Jews for many reasons: 1. To perpetuate the memory of those great events, and the wonders he had wrought for the people. 2. To keep them faithful to their religion, by appropriate ceremonies. 3. To procure them lawful pleasures, and necessary rest. 4. To instruct them in the law, as it was always read in their religious assemblies. 5. To consolidate their social union, by renewing the acquaintance of their tribes and families; for on these occasions they met at Jerusalem.

17 And in [u] the fifteenth day of this month *is* the feast: seven days shall unleavened bread be eaten.

18 In [v] the first day *shall be* an holy convocation: ye shall do no manner of servile work *therein.*

19 But ye shall offer a sacrifice made by fire, *for* a burnt-offering unto the LORD; [w] two young bullocks, and one ram, and seven lambs of the first year: [x] they shall be unto you without blemish.

20 And their meat-offering *shall be of* flour mingled with oil: three tenth-deals shall ye offer for a bullock, and two tenth-deals for a ram;

21 A several tenth-deal shalt thou offer for every lamb throughout the seven lambs:

22 And [y] one goat *for* a sin-offering, to make an atonement for you.

23 Ye shall offer these [z] besides the burnt-offering in the morning, which *is* for a continual burnt-offering.

24 After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the LORD: it shall be offered besides the continual burnt-offering, and his drink-offering.

25 And [a] on the seventh day ye shall have an holy convocation; [b] ye shall do no servile work.

26 ¶ Also [c] in the day of the first-fruits, when ye bring a new meat-offering unto the LORD, after your weeks[1] *be out,* ye shall have an holy convocation; ye shall do no servile work:

27 But ye shall offer the burnt-offering for a sweet savour unto the LORD; [d] two young bullocks, one ram, seven lambs of the first year;

28 And their meat-offering of flour mingled with oil, three tenth-deals unto one bullock, two tenth deals unto one ram,

29 A several tenth-deal unto one lamb, throughout the seven lambs;

30 *And* [e] one kid of the goats, to make an atonement[2] for you.

31 Ye shall offer *them* besides the continual burnt-offering, and his meat-offering, (they shall be unto you without blemish,) and their drink-offerings.[3]

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CHAPTER XXIX.

The offering at the feast of trumpets, 1—6; *on the day of afflicting their souls,* 7—11; *and on the eight days of the feast of tabernacles,* 12—40.

AND in the [a]seventh month, on the first *day* of the month, ye shall have an holy convocation; ye shall do no servile work: it is a day of [b]blowing[1] the trumpets unto you.

2 And ye shall offer a burnt-offering for a sweet savour unto the LORD; one[c] young bullock, one ram, *and* seven lambs of the first year, without blemish:

3 And their meat-offering *shall be of* flour mingled with oil, three tenth-deals for a bullock, *and* two tenth-deals for a ram,

4 And one tenth-deal for one lamb, throughout the seven lambs;

5 And [d]one kid of the goats *for* a sin-offering, to make an atonement for you:

6 Besides [e]the burnt-offering of the month, and his meat-offering, and [f]the daily burnt-offering, and his meat-offering, and their drink-offerings, [g]according unto their manner, for a sweet savour, a sacrifice made by fire unto the LORD.

7 ¶ And ye shall have [h]on the tenth *day* of this seventh month an holy convocation; and ye shall [i]afflict[2] your souls: ye shall not do any work *therein:*

8 But ye shall offer a burnt-offering unto the LORD, *for* a sweet savour: one young bullock, one ram, *and* seven lambs of the first year; they shall be unto you [k]without blemish.

9 And their [l]meat-offering *shall be of* flour mingled with oil, three tenth-deals to a bullock, *and* two tenth-deals to one ram,

10 A several tenth-deal for one lamb, throughout the seven lambs;

11 One kid of the goats *for* a sin-offering, [m]besides the sin-offering of atonement, and [n]the continual burnt-offering, and the meat-offering of it, and their drink-offerings.

12 ¶ And on [o]the fifteenth[3] day of the seventh month ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto the LORD seven days.

13 And ye shall offer a burnt-offering, a sacrifice made by fire, of a sweet savour unto the LORD; [p]thirteen young bullocks, two rams, *and* fourteen lambs of the first year; they shall be without blemish:

14 And their meat-offering *shall be of* flour mingled with oil, three tenth-deals unto every bullock of the thirteen bullocks, two tenth-deals to each ram of the two rams,

15 And a several tenth-deal to each lamb of the fourteen lambs;

16 And [q]one kid of the goats *for* a sin-offering, besides the continual burnt-offering, his meat-offering, and his drink-offering.

17 ¶ And on the second day *ye shall offer* [r]twelve young bullocks, two rams, fourteen lambs of the first year, without spot:

18 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, [s]after the manner;

19 And one kid of the goats *for* [t]a sin-offering,[1] besides the continual burnt-offering, and the meat-offering thereof, and their drink-offerings.

20 ¶ And on the third day eleven bullocks, two rams, fourteen lambs of the first year, without blemish:

21 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner;

22 And one goat *for* a sin offering, besides the continual burnt-offering, and his meat-offering, and his [u]drink-offering.

23 ¶ And on the fourth day ten bullocks, two rams, *and* fourteen lambs of the first year, without blemish:

24 Their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner;

25 And one kid of the goats *for* a sin-offering, besides the [v]continual burnt-offering, his meat-offering, and his drink-offering.

26 ¶ And on the fifth day nine bullocks, two rams, *and* fourteen lambs of the first year, without spot:

A. M. cir. 2553. B. C. cir. 1451.

CHAP. XXIX.
A.M.cir.2553. B.C. cir. 1451.

a Le. 23. 24,25; Ezr. 3. 6; Ne. 7. 73.
b ch. 10. 1-10; 1 Ch. 15. 28; Ps. 81.3; 89. 15; Is. 27.13; Zec.9. 14; Mar. 16. 15, 16; Ro.10.14-18; 15.16-19.
1 This was one of the new moon days, celebrated with more than ordinary solemnity, on account, probably, of its commencing the new year; for the first day of the seventh month of the sacred year was the new year's day of the more ancient civil year. It is the only one of the new moon days on which servile work is interdicted. It is called 'the feast of trumpets;' and we are to understand that the trumpet blowing was greater on this day than on any other of the solemn festivals. Many conjectural reasons are given for this. Most of the Jews imagine that it was designed to commemorate the substitution of the ram in the place of Isaac. The most general opinion is that it was to commemorate the creation of the world 'when the morning stars sang together, and all the sons of God shouted for joy.' See *Pict. Bible.*
c ver.8,36; ch. 28. 19, 27; He. 10. 10-14.
d ch. 28. 15, 22, 30.
e ch. 28. 11-15.
f ch. 28. 3-8; Ex. 29. 38-42; Le. 6. 9.
g ver.18.21; ch.9.14; 15. 24.
h Le.16. 29-31; 23.27.
i Le.16.29; Ezr.8.21; Ps. 35. 13; 120. 5, 6; Is. 22. 12; 58. 3-5; Zec.7.3; 12.10; Mat. 5. 4; Lu.13.3,5; Ac. 27. 9; Ro. 6.6; 1Co. 9.27; 2Co.7.9-11; Ja. 4. 8-10.
2 Humble yourselves. At Aleppo this expiation fast is observed by the Jews with the greatest strictness. It is a fast of twenty-four hours, and sick persons and others who are exempted on other occasions will hardly accept of a dispensation on this day.
k ver.2,13; ch.28.19.
l ch. 15, 3-12.
m Le.16.3,5,9; Is.53. 10; Da.9. 24-26; He. 7. 27; 9. 25-28.
n ver. 6; ch. 28. 3-8.
o Ex. 23. 16; 34. 22; Le. 23. 34-43; De. 16. 13, 14; Ne. 8. 14, 18; Eze. 45.25; Zec. 14.16-19; John 1.14; He. 11. 9-13.
3 This was the feast of *tabernacles* or of *booths,* the festival of gratitude for the fruitage and vintage. During the seven days of this feast, the people left their houses and dwelt in booths, formed of green branches. This was done in commemoration of the sojourning in tents in the wilderness, and in the warm region of Palestine, and the dry weather there in October, answered extremely well. In imitation of this the Gentiles had their feast of tents, during the time of vintage; they brought out tables, furnished with all kinds of fruit into the open air, and sat in arbours made of vine branches and ivy.
p ver.2,8; ch.28.11,19, 27; Ezr.3. 4; He.10. 12-14.
q ch. 15.
r ver.13, 20, &c. Ps. 40.6,1,8,9; 51.16, 17; 69.31; Is.1.11; Je.7. 22, 23; Ho. 6.6; Ro. 12. 1; He. 8. 13; 9.2-14.
s ver. 6; ch. 15.4-12; 28. 7, 14.
t ver. 11, 22,25; Am. 8. 14.
1 During the seven days of the feast they were to present unto the Lord offerings made by fire. Observe here, says Henry, 1. Their days of rejoicing were to be days of sacrifices. A disposition to be cheerful does us no harm, nor is any bad symptom, when it is so far from unfitting us for, that it encourages and enlarges our hearts in, the duties of God's immediate service. 2. All the days of their dwelling in booths, they must offer sacrifices; while we are here in a tabernacle state, it is our interest as well as our duty constantly to keep up communion with God. 3. The sacrifices for each of the seven days, though differing in nothing but the number of bullocks, are severally appointed, which yet is no vain repetition; for God would thus teach them to be very exact in these observances, and to keep an eye of faith fixed upon the institution in every day's work. 4. The number of the bullocks (which were the most costly part of the sacrifice) decreased every day. Such was the will of the Law-maker, and that is reason enough for the law. It was on the last day of the feast, after all these sacrifices had been offered, that our Lord Jesus stood, & cried to those who still thirsted after righteousness, (being sensible of the insufficiency of these sacrifices to justify them) to come unto him & drink, John 7.37. 5. The meat-offerings & drink-offerings attended all their sacrifices, according to their number, after the manner. We must not think that doing much in religion will be accepted if we do not do it well, and after the manner that God has appointed. 6. Every day there must be a sin-offering presented, as we observed in other feasts. Our burnt-offerings of praise cannot be accepted of God, unless we have an interest in the great sacrifice of propitiation which Christ offered for us. 7. Even when all these sacrifices were offered, yet the continual burnt-offering must not be omitted either morning or evening, but each day they must be offered, first in the morning and last in the evening. No extraordinary services should jostle out our stated devotions.
u Ps. 16. 4; Joel 1. 9. 13; 2. 14.
v ver. 11; John 8. 31; Ac. 13. 43; Ro. 2.7; Ga.2.5; 6.9; 2 Th.3. 13; He.3.14; 10. 39; 13. 15.

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27 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner;

28 And one goat *for* a sin-offering, besides[1] the continual burnt-offering, and his meat-offering, and his drink-offering.

29 ¶ And on the sixth day eight bullocks, two rams, *and* fourteen lambs of the first year, without blemish:

30 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner;

31 And one goat *for* a sin-offering, besides the continual burnt-offering, his meat-offering, and his drink-offering.

32 ¶ And on the seventh day seven bullocks, two rams, *and* fourteen lambs of the first year, without blemish:

33 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner;

34 And one goat *for* a sin-offering, besides the continual burnt-offering, his meat-offering, and his drink-offering.

35 ¶ On the [v]eighth day ye shall have a solemn assembly; ye shall do no servile work *therein:*

36 But ye shall offer a burnt-offering, a sacrifice made by fire, of a sweet savour unto the LORD: one bullock, one ram, seven lambs of the first year, without blemish:

37 Their meat-offering, and their drink-offerings, for the bullock, for the ram, and for the lambs, *shall be* according to their number, after the manner;

38 And one goat *for* a sin-offering, besides the continual burnt-offering, and his meat-offering, and his drink-offering.[2]

39 These *things* ye shall[3] do[4] unto the LORD in your [w]set feasts, [x]besides your vows, and your free-will-offerings, for your burnt-offerings, and for your meat-offerings, and for your drink-offerings, and for your peace-offerings.

40 And [y]Moses told the children of Israel according to all that the LORD commanded Moses.

A. M. cir. 2553. B. C. cir. 1451.

1 It will be observed that these were never to be omitted, not even on the great day of atonement, ver. 11. Referring to the statement in that verse, it may not be out of place here to remark, that the modern Jews have not this sacrifice of atonement, and yet conscious of the need of some expiation, but believing not in Him who hath finished transgression and made an end of sin, they are put to the most wretched shifts to devise something to supply its place. One is the killing of a cock by the men, and of a hen by the women, on the eve of this day, saying, 'Let this be an exchange for me; let it come in my stead; let it be my expiation; let it die, but let me and all Israel live happily!' This practice was remarked by the members of the late Jewish deputation sent by the General Assembly of the Church of Scotland. It has now been observed for many years.

v Le. 23. 36; John 7. 37-39; Re. 7. 9-17.

From this and the preceding chapter, it appears that the Jewish sacrificial service required annually, 15 goats, 21 kids, 72 rams, 132 bullocks, and 1101 lambs, to be supplied at the public expense; besides an immense number of voluntary, vow, and trespass-offerings, at the expense of individuals. According to the report of the priests, on one occasion, to Cestius, the Roman governor, the number of lambs slain at the temple, for the passover, in one year, amounted to 255,600.

3 Or, *offer.*

4 The laws are here given again, probably, like the recapitulation in Deuteronomy, to remind the new generation about to enter Canaan, of the obligations laid upon their fathers, and which were to continue in force under the approaching alteration in their condition of life. Of all the sacrifices enjoined in the law, the Jews, who have now abode 'many days without a king, and without a prince, and without a sacrifice,' (Ho. 3. 4,) offer none. Instead of sacrifices, they have certain observances, with appropriate prayers and readings of scripture; and on a day when there should be a sacrifice, they read in their synagogues the passage of scripture enjoining that sacrifice, under the impression that, in their present depressed circumstances, the public reading of the injunction will be accepted in place of compliance with it.—*Pict. Bible.*

w Le. 23. 2; 1 Ch. 23. 31; 2 Ch. 31. 3; Ezr. 3. 5; Ne. 10. 33; Is. 1. 14.

x ch. 6. 21; Le. 7. 11, &c.; 22. 21-23; 23. 38; De. 12. 6; 1 Co. 10. 31.

y Ex. 40. 16; De. 4. 5; Mat. 28. 20; Ac. 20. 27; 1 Co. 15. 3; He. 3. 2, 5.

CHAPTER XXX.

A. M. cir. 2553. B. C. cir. 1451.

Vows are not to be broken, 1, 2. *The exceptions of a maid's vow,* 3—5; *of a wife's,* 6—8; *of a widow's, or of her that is divorced,* 9—16.

AND Moses spake unto [a]the heads of the tribes concerning the children of Israel, saying, This *is* the thing which the LORD hath commanded.

2 If a man [b]vow a vow unto the LORD, or [c]swear an oath [d]to bind his soul with a bond; he shall not [1]break his word, [e]he shall do according to all that proceedeth out of his mouth.

3 If a woman also vow a vow unto the LORD, and bind *herself* by a bond, *being* in her father's house in her youth;[2]

4 And her father hear her vow, and her [f]bond wherewith she hath bound her soul, and her father shall hold his peace at her; then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand.

5 But if [g]her father disallow her in the day that he heareth; not any of her vows, or of her bonds wherewith she hath bound her soul, shall stand; and the LORD shall forgive her, because her father disallowed her.

6 ¶ And if she had at all an husband when she[3] vowed, or uttered ought out of her lips, wherewith she bound her soul;

7 And her husband heard *it,* and held his peace at her in the day that he heard *it;* then her vows shall stand, and her bonds wherewith she bound her soul shall stand.

8 But if [h]her husband disallowed her on the day that he heard *it;* then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect; and the LORD shall forgive her.

9 ¶ But every vow of [i]a [4]widow, and of her that is divorced, wherewith they have bound their souls, shall stand against her.

10 And if she vowed in her hus-

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ch. 1. 4-16; 7. 2; 34. 17-28; Ex. 18. 25; De. 1. 13-17.

b ch. 21. 2; Ge. 28. 20-22; Le. 27. 2, &c.; De. 23. 21, 22; Ju. 11. 11, 30, 31, 35, 39; Ps. 56. 12; 76. 11; 119. 106, Pr. 20. 25.

c Ex. 20. 7; Le. 5. 4; Mat. 5. 33, 34; 14. 7; Ac. 23. 12; 2 Co. 1. 23; 11. 9-11.

d ver. 3, 4, 10; Mat. 23. 16, 18. *Gr.*; Ac. 23. 12, 14, 21.

1 Heb. *profane,* Ps. 55. 20. *marg.*

e Job 22. 27; Ps. 22. 25; 50. 14; 66. 13, 14; 116. 14, 18; Ec. 5. 4, 5; Na. 1. 15.

2 The consent of the father was absolutely required to render a vow binding, she being, while a part of his family, under his power, and not her own. It has been supposed by some that if she survived her father, the vow at his death revived, she being then at her own disposal; but it is clear that the disapproval of the father wholly disannulled the vow, which therefore became as though it had never been, and could not recover a force which it never had. The same, as Patrick remarks, is to be said of a guardian, who was supposed to be in the place of a father, when he died and left his children to his care. And this power was fit to be reserved to parents not only lest women, in their imprudent years, should unite themselves by vowing more than their fortunes could bear; but also lest the paternal estate should be burdened by such vows, or the necessary affairs of the family hindered. This power flowed from natural reason, no one that is subject to another having any right to dispose of those things which are under that power to which he is subject.

f ver. 2.

g Ho. 6. 6; Mat. 15. 4-6; Mar. 7. 10-13; Ep. 6. 1.

3 Heb. *her vows* were *upon her,* Ps. 56. 12.

h Ge. 3. 16; 1 Co. 7. 4; Ep. 5. 22-24.

i Lu. 2. 37; Ro. 7. 2.

4 The vows made by a widow or a divorced woman, even if she had returned to live in her father's house, could not be disannulled by him. The vows made by a married woman were obligatory upon her when she became a widow, or was divorced, if her husband had disallowed of them, but not if he had disannulled them. These vows, from the words 'to afflict her soul,' would seem to have had often a respect to seasons of fasting and abstinence, and if the husband at first seemed to allow his wife's vow, but afterwards hindered her from performing it, the guilt became his, and he might expect to bear the punishment of it.

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band's house, or bound her soul by a bond with an oath;

11 And her husband heard *it*, and held his peace at her, *and* disallowed her not; then all her vows shall stand, and every bond wherewith she bound her soul shall stand.

12 But if her husband hath utterly made them void on the day he heard *them; then* whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them void; and the LORD shall forgive her.

13 Every vow, [k]and every binding oath [l]to afflict the soul, her husband may establish it, or her husband may make it void.[1]

14 But if her husband altogether hold his peace at her from day to day; then he establisheth all her vows, or all her bonds, which *are* upon her; he confirmeth them, because he held his peace at her, in the day that he heard *them*.

15 But if he shall any ways make them void after that he hath heard *them;* then [m]he shall bear her iniquity.

16 These [n]*are* the statutes[2] which the LORD commanded Moses, between a man and his wife, between the father and his daughter, *being yet* in her youth in her father's house

CHAPTER XXXI.

The Midianites are spoiled, and Balaam slain, 1—12. *Moses is wroth with the officers for saving the women alive,* 13—18. *How the soldiers, with their captives and spoil, are to be purified,* 19—24. *The proportion whereby the prey is to be divided,* 25—47. *The voluntary oblation of the officers unto the treasury of the Lord,* 48—54.

AND the LORD spake unto Moses, saying,

2 [a]Avenge the children of Israel of the[b] Midianites: afterward shalt thou be [c]gathered unto thy people.

3 And Moses spake unto the people, saying, [d]Arm some of yourselves unto the war, and let them go against the Midianites,[3] and [e]avenge[4] the LORD of Midian.

4 Of[5] every tribe [f]a thousand, throughout all the tribes of Israel, shall ye send to the war.

5 So there were delivered, out of the thousands of Israel, a thousand of

A. M. cir. 2553. B. C. cir. 1451.

k 1 Co. 11. 3, 9; 1 Pe. 3. 1-6.
l ch. 29. 7; Le. 16. 29; 23. 27, 32; Ezr. 8. 21; Ps. 35. 13; Is. 58. 5; 1 Co. 7. 5.
1 Maimonides has a discourse to show that this is most reasonable, in which he observes that as the law prohibited some meats, so pious people sometimes vowed to forbear such as were not prohibited; that by this means they might have contentment with a little, & give a check to an immoderate appetite. Whence the saying among the doctors, that 'vows are the hedge of separation;' i. e. a great guard to a holy life. But since, through the vehemence of their affections & passions, women are prone to act unadvisedly, if vows were wholly in their power, great inconveniences, dissentions and confusions might arise in families, whilst this sort of meat is lawful to the husband, but not to the wife, this to the daughter, but not to the mother; therefore this authority was given to the governors of families, in all things to order them. as they saw would be for their profit or detriment.—*Patrick.*
m ver. 5, 8, 12; Le. 5. 1.
n ch. 5. 29, 30; Le. 11. 46, 47; 13. 59; 14. 54-57; 15. 32, 33.
2 It is not improbable that the occasion of these statutes may have been some actually occurring case, the exigence of which demanded interference.

CHAP. XXXI.
A. M. cir. 2553. B. C. cir. 1451.
a ver. 3; ch. 25. 17, 18; De. 32. 35; Ju. 16. 24, 28-30; Ps. 94. 1-3; Is. 1. 24; Na 1. 2; Lu. 21. 22; Ro. 12. 19; 13. 4; 1 Th. 4. 6; He. 10. 30; Re. 6. 10; 18. 20; 19. 2.
b ch. 25. 6, 14-18; Ge. 25. 1-4; Ex. 2. 16.
c ch. 27. 13; Ge. 15. 15; 25. 8, 17; Ju. 2. 10; Ac. 13. 36.
d Ex. 17. 9-13.
3 In this transaction the Israelites were to be simply the executioners of a judicial sentence. The Midianites, at the instigation of Balaam, and by the prostitution of their women, had seduced the men of Israel into a crime for which twenty-four thousand of them had been slain; and for the punishment of this most fatal and abominable wickedness, the nation was to be visited with awful retribution at the hands of Israel. It seemed not meet to the Judge of all the earth that Israel should have been punished while their seducers escaped.
e ch. 25. 11, 13; Ex. 17. 16; Le. 26. 25; Ju. 5. 2, 23; 2 Ki. 9. 7; 10. 30; Je. 46. 10; 50. 28.
4 The Lord had said, Avenge the children of Israel; Moses, whose concern was for God's glory, says, Avenge the Lord.
5 Heb. *A thousand of a tribe, a thousand of a tribe.*
f Le. 26. 8; Ju. 7. 2; 1 Sa. 14. 6.
g ch. 25. 7-13.
h ch. 14. 44; 32. 20-22; Ex. 25. 9; Jos. 6. 4-6; 13-15; 1 Sa. 4. 4, 5, 17; 14. 18; 23. 9; 2 Sa. 11. 11.
1 It is not agreed what these holy instruments were which Eleazar carried with him. Some suppose that the urim & thummim are meant, but it appears that the Lord was to be consulted by these only in the holy place. Others conjecture that the ark and its appurtenances are referred to, and it is certain that in after times the ark was sometimes carried into the field of battle, but then the ark is never spoken of as 'the holy instruments.' It is far more probable that the trumpets only are meant; and that the clause should be read, 'the holy instruments, *even* the trumpets, to blow in his hand.'
i ch. 10. 8, 9; 2 Ch. 13. 12-15.
k De. 20. 13, 14, Ju. 21. 11; 1 Sa. 27. 9; 1 Ki. 11. 15, 16.
l ch. 22. 4; Jos. 13. 21.
m ch. 25. 15, 18.
n ch. 22. 10; 24. 25; Jos. 13. 22; Ps. 9. 16; 10. 2; 1 Ti. 6. 9, 10; 2 Pe. 2. 15; Ju. 11; Re. 2. 14; 19. 20.
2 Such was the end of him that had taught Balak to cast a stumbling-block before the children of Israel. We read that he had returned to his place, and it is not improbable that having heard of the success of his wicked advice, he had returned again to claim the wages of unrighteousness.
o ver. 15, 16; De. 20. 14; 2 Ch. 28. 5, 8-10.
p Jos. 6. 24; 1 Sa. 30. 1; 1 Ki. 9. 16; Is. 1. 7; Re. 18. 8.
q Jos. 8. 2.
r ch. 22. 1.
s Ge. 14. 17; 1 Sa. 15. 12; 30. 21.
t ver. 12, 21-24; ch. 5. 2; 19. 11.
u ch. 12. 3; Ex. 32. 19, 22; Le. 10. 16; 1 Sa. 15. 13, 14; 1 Ki. 20. 42; 2 Ki. 13. 19; Ep. 4. 26.
3 Heb. *host of war.*
De. 2. 34; 20. 16-18; Jos. 6. 21; 8. 25; 10. 40; 11. 14; 1 Sa. 15. 3; Ps. 137. 8, 9; Je. 48. 10; Eze. 9. 6.
4 The sword of war should, as far as possible, spare women and children, as incapable of resistance; but this was not so properly a war as the execution of justice upon a nation, and for a crime in which women had been the principal actors. As the Israelites acted by the special appointment of God on this occasion, there is no room left for the presumptuous cavils of men of corrupt minds; at the same time, their conduct cannot warrantably be pled as an example to be imitated, till such time as a nation shall arise placed in similar circumstances, having the same special warrant to go upon.
w ch. 25. 1-3; Pr. 23. 27; Ec. 7. 26; 2 Pe. 2. 15; Re. 2. 14.
x ch. 25. 18; De. 4. 3; Jos. 22. 17.
y ch. 25. 9.
z Ju. 21. 11, 12.
5 Heb. *a male.*

every tribe, twelve thousand armed for war.

6 And Moses sent them to the war, a thousand of *every* tribe, them and Phinehas[g] the son of Eleazar the priest, to the war, with [h]the holy[1] instruments, and the trumpets [i]to blow in his hand.

7 And they warred against the Midianites, as the LORD commanded Moses; and they [k]slew all the males.

8 And they slew [l]the kings of Midian, besides the rest of them that were slain; *namely*, Evi, and Rekem, and [m]Zur, and Hur, and Reba, five kings of Midian: [n]Balaam[2] also, the son of Beor, they slew with the sword.

9 And the children of Israel took *all* [o]the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods.

10 And they [p]burnt all their cities wherein they dwelt, and all their goodly castles, with fire.

11 And they [q]took all the spoil, and all the prey, *both* of men and of beasts.

12 And they brought the captives, and the prey, and the spoil, unto Moses, and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at [r]the plains of Moab, which *are* by Jordan *near* Jericho.

13 ¶ And Moses, and Eleazar the priest, and all the princes of the congregation, [s]went forth to meet them [t]without the camp.

14 And Moses was [u]wroth with the officers of the host, *with* the captains over thousands, and captains over hundreds, which came from the battle.[3]

15 And Moses said unto them, [v]Have ye saved all the women[4] alive?

16 Behold, [w]these caused the children of Israel, through the counsel of Balaam, to commit trespass against the LORD [x]in the matter of Peor, [y]and there was a plague among the congregation of the LORD.

17 Now therefore [z]kill every male among the little ones, and kill every woman that hath known man by lying with him.[5]

18 But all the women children that

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have not known a man, by lying with him, [a]keep alive for yourselves.

19 And do ye [b]abide without the camp seven days: whosoever hath killed any person, and whosoever hath touched any slain, purify *both* yourselves and your captives on the third day, and on the seventh day.

20 And purify all *your* [c]raiment, and all that[1] is made of skins, and all work of goats' *hair*, and all things made of wood.

21 ¶ And Eleazar the priest said unto the men of war which went to the battle, [d]This *is* the ordinance of the law which the LORD commanded Moses;

22 Only the gold, and the silver, the brass, the iron, the tin, and the lead,

23 Every thing that may [e]abide the fire,[2] ye shall make *it* go through the fire, and it shall be clean; nevertheless it[f] shall be purified with the water of separation: and all that abideth not the fire, [g]ye shall make go through the water.

24 And [h]ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp.

25 ¶ And the LORD spake unto Moses, saying,

26 Take the sum of the prey that[3] was taken, *both* of man and of beast, thou, and Eleazar the priest, and the chief fathers of the congregation;

27 And divide[4] the prey into [i]two parts, between them that took the war upon them, who went out to battle, and between all the congregation;

28 And [k]levy a tribute unto the LORD of the men of war which went out to battle: [l]one soul of five hundred, *both* of the persons, and of the beeves, and of the asses, and of the sheep.

29 Take *it* of their half, and give *it* unto Eleazar the priest, *for* [m]an heave-offering of the LORD.

30 And of the children of Israel's half, thou shalt take one portion of fifty, of the persons, of the beeves, of the asses, and of the flocks,[5] of all manner of beasts, [n]and give them unto the Levites, which [o]keep the charge of the tabernacle of the LORD.

A. M. cir. 2553. B. C. cir. 1451.

a Le. 25. 44; De. 20. 14; 21. 10-14; 2 Ch. 28. 8-10; Is. 14. 2.
b ch. 5. 2; 19. 11, &c.; 1 Ch. 22. 8.
c ch. 19. 14-16, 22; Ge. 35. 2; Ex. 19. 10.
1 Heb. *instrument*, or, *vessel of skins*.
d ch. 30. 16.
e Is. 43. 2; Zec. 13. 9; Mal. 3. 2, 3; Mat. 3. 11; 1 Co. 3. 13; 1 Pe. 1. 7; 4. 12; Re. 3. 18.
2 The people themselves who had been employed in the destruction of the Midianites, were considered unclean and must be purified; for the taking away of the life of man, in any circumstances, was considered as implying defilement—an idea prevalent also among the ancient heathen, as numerous instances from the poets testify; and the spoil too which had belonged to idolaters was unclean. All must be purified, each in the manner prescribed, that which could abide the fire, by fire, and that which could not, by being washed in water and sprinkled with the water of separation.
f ch. 8. 7; 19. 9, 17.
g Le. 11. 32; 15. 17; Ep. 5. 26; Tit. 3. 5, 6; 1 Pe. 3. 21.
h ch. 19. 19; Le. 11. 25; 14. 9; 15. 13.
3 Heb. *of the captivity*.
4 By this division, although all the people were made sharers, yet by far the greater proportion fell to those who had been actually engaged in the warfare. The spoil, including all the goods and money of the enemy, was shared by them exclusively, and of the captives and prey, each of them would receive about fifty times as much as each of those who remained at home. The same amount was shared among the twelve thousand, as among all the rest, who were nearly six hundred thousand in number. This division was made by the special direction of God; but, altho' on this occasion, all the people shared, probably because all were really soldiers, tho' not actually engaged in this affair, it appears that in future times only the actual army divided the prey. But the division of the property taken among the soldiers was equal, whether they had been in battle or merely guarded the encampment and baggage, 1 Sa. 30. 20-25. This rule respecting the equal division of spoil between soldiers actually engaged, and the rest of the army, was in use among the Romans.
i Jos. 22. 8; 1 Sa. 30. 24, 25; Ps. 68. 12.
k Ge. 14. 20; Jos. 6. 19, 24; 2 Sa. 8. 11, 12; 1 Ch. 18. 11; 26. 26, 27; Pr. 3. 9, 10; Is. 18. 7; 23. 18; 60. 9; Mat. 22. 21.
l ver. 30, 47.
m ch. 18. 26; Ex. 29. 27; De. 12. 12, 19.
5 Or, *goats*.
n ver. 28; ch. 18. 24-28.
o ch. 3. 7, 8, 25, &c.; 18. 1-5, 23; 1 Ch. 9. 27-29; 23. 32; 26. 20-27; Ac. 20. 28; 1 Co. 4. 2, Co. 4. 17; He. 13. 17.
1 The female children, when contrasted with the men, women, and male children, who were slain, suggests an awful idea of the terrible vengeance which God took upon the enemies of him and his people! Amalek, who first warred with Israel, was long spared; but Midian, who first tempted them to idolatry, was speedily, and most tremendously punished. The females who were spared were to be retained as servants, and treated, of course, according to the law given for the regulation of servitude. Some of them might become wives of the Israelites, after such preparation as the law prescribed, De. 21. 16, &c. The reason, probably, why the younger females were spared was, that they were less tainted with idolatry and crime. The editor of the Pict. Bible remarks, that, if we estimate the women who had seduced the Israelites to sin, by that of the men slain for that sin, and also by the proportion of young females who were spared, we shall conclude that most of those whom Moses sentenced to perish were actually guilty in the affair of Baal-peor; and it is therefore easier to understand the grounds of their destruction, than why the male children were involved in the same fate. Here also, however, we are to understand that the word 'children,' comprehends all under 20 years of age, the majority of whom would, therefore, be old enough to be imbued with the abominable principles & practice of the Midianites.
2 Destined, no doubt, to be employed in the Lord's service, under the Levites, permission being perhaps granted to redeem them.
p ver. 29-31; ch. 18. 8, 19; Mat. 10. 10; 1 Co. 9. 10-14; Ga. 6. 6; 1 Ti. 5. 17; He. 7. 4-6, 9-12.
3 It appears that in after times the kings were wont to appropriate the spoil, or a large portion of it, to themselves; and that this was a common practice among the chiefs of other nations, is well known to every one at all acquainted with classical antiquity. But we have no intimation of the least portion reserved by Moses for himself or family. These shared the common lot of the Levites. The disinterestedness of the leader of Israel, and his strict obedience to the Lord's commands, are conspicuous on every occasion. We have had opportunity of remarking this in many instances.
q ch. 18. 21-24; De. 12. 17-19; Lu. 10. 1-8; 1 Th. 5. 12, 13.
r ver. 30; Ps. 134. 1; Is. 56. 10, 11.

31 And Moses and Eleazar the priest did as the LORD commanded Moses.

32 And the booty, *being* the rest of the prey which the men of war had caught, was six hundred thousand, and seventy thousand, and five thousand sheep,

33 And threescore and twelve thousand beeves,

34 And threescore and one thousand asses,

35 And thirty and two thousand persons in all, of women[1] that had not known man by lying with him.

36 And the half, *which was* the portion of them that went out to war, was in number three hundred thousand, and seven and thirty thousand and five hundred sheep:

37 And the LORD's tribute of the sheep was six hundred and threescore and fifteen.

38 And the beeves *were* thirty and six thousand, of which the LORD's tribute *was* threescore and twelve.

39 And the asses *were* thirty thousand and five hundred, of which the LORD's tribute *was* threescore and one.

40 And the persons *were* sixteen thousand, of which the LORD's [2]tribute *was* thirty and two persons.

41 And Moses gave the tribute, *which was* the LORD's heave-offering, unto [p]Eleazar the priest; as the LORD commanded Moses.

42 And of the children of Israel's half, which Moses divided[3] from the men that warred,

43 (Now the half *that pertained unto* the congregation was three hundred thousand, and thirty thousand, *and* seven thousand and five hundred sheep,

44 And thirty and six thousand beeves,

45 And thirty thousand asses and five hundred,

46 And sixteen thousand persons,)

47 Even of the children of Israel's half, Moses took one portion of fifty, *both* of man and of beast, and gave them unto [q]the Levites, which [r]kept the charge of the tabernacle of the LORD; as the LORD commanded Moses.

48 ¶ And the officers which *were* over thousands of the host, the captains

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of thousands, and captains of hundreds, came near unto Moses:

49 And they said unto Moses, Thy servants have taken the sum of the men of war which *are* under our charge,[1] and there [s]lacketh[2] not one man of us.

50 We have therefore brought [t]an oblation for the LORD, what every man hath gotten,[3] of jewels of gold, chains, and bracelets, rings, ear-rings, and tablets, to make [u]an atonement for our souls before the LORD.

51 And [v]Moses and Eleazar the priest took the gold of them, *even* all wrought jewels.

52 And all the gold of the offering[4] that they offered up to the LORD, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred and fifty shekels.

53 (*For* [w]the men of war had taken spoil, every man for himself.)

54 And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it into the tabernacle of the congregation, *for* [x]a memorial for the children of Israel before the LORD.

CHAPTER XXXII.

The Reubenites and Gadites sue for their inheritance on the east side of Jordan, 1—5. *Moses reproveth them,* 6—15. *They offer him conditions to his content,* 16—32. *Moses assigneth them the land,* 33—38. *They conquer it,* 39—42.

NOW [a]the children of Reuben, and the children of Gad, had a very great multitude of cattle: and when they saw the land of [b]Jazer,[5] and the land of Gilead, that, behold, [c]the place *was* a place for cattle;

2 The children of Gad, and the children of Reuben, came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying,

3 [d]Ataroth, and Dibon, and Jazer, and [e]Nimrah, and [f]Heshbon, and Elealeh, and [g]Shebam, and Nebo, and Beon,[h]

4 *Even* [i]the country which the LORD smote before the congregation of Israel, *is* a land for cattle, and thy servants have cattle:

5 Wherefore, said they, [k]if we have found grace in thy sight, let this land be given unto thy servants for a possession, *and* [l]bring us not over Jordan.

6 ¶ And Moses said unto the children of Gad, and to the children of Reuben, Shall your brethren go to war, and [m]shall ye sit here?[1]

7 And [n]wherefore discourage[2] ye the heart of the children of Israel from going over into the land which the LORD hath given them?

8 Thus did your fathers, [o]when I sent them from Kadesh-barnea to see the land.

9 For when they went up into [p]the valley of Eshcol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which the LORD had given them.

10 And [q]the LORD's anger was kindled the same time, and he sware, saying,

11 Surely none of the men that came up out of Egypt, [r]from twenty years old and upward, shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob, because they have not wholly[3] followed me;

12 Save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun: [s]for they have wholly followed the LORD.

13 And the LORD's anger was kindled against Israel, and he made them [t]wander in the wilderness forty years, [u]until all the generation that had done evil in the sight of the LORD was consumed.

14 And, behold, ye are risen up in your fathers' stead, [v]an increase of sinful[4] men, [w]to augment yet the fierce anger of the LORD toward Israel.

15 For [x]if ye turn away from after him, [y]he will yet again leave them in the wilderness; and [z]ye shall destroy all this people.

16 ¶ And they came near unto him, and said, [a]We will build sheep-folds here for our cattle, and cities for our little ones;

17 But [b]we ourselves[5] will go ready armed before the children of Israel, until we have brought them unto their place: and our little ones shall dwell in the fenced cities, because of the inhabitants of the land.

A.M.2553 B.C.1451.

1 Heb. *hand.*
s 1 Sa. 30. 18, 19; Ps. 72. 14; John 18. 9.
2 The success of this detachment had been very extraordinary, so small a company defeating such multitudes, and taking so large a spoil; but far more extraordinary was the fact that in the enterprise not one individual had been slain. The Midianites, no doubt, would make resistance; but the hand of God was conspicuous in that their resistance was altogether without effect. No wonder that gratitude constrained the captains to present a voluntary offering to the Lord.
t Ps. 107. 15, 21, 22; 116. 12, 17.
3 Heb. *found.* Penetrated with gratitude for the singular success that had attended them, the officers of the army now offer to Jehovah the golden jewels they had found among the spoil, amounting to 16,750 shekels, equal to £87,869 16*s.* 5*d.* of our money; an example that has been widely imitated among the nations of antiquity. The Greeks, before distributing the spoils, dedicated a part of them to the gods, by whose assistance they supposed they had attained them, and the soldiers, out of their portions, frequently did the same. For the fulfilment of this purpose, they adopted various methods; sometimes they collected the spoil into a heap, and set it on fire; at other times they consecrated them as offerings in their temples. See Paxton's Illustrations, &c. vol. ii. p. 604.
u Ex. 30. 12, 15, 16, Le. 17. 11.
v ch. 7. 2-6.
4 Heb. *heave-offering.*
w De. 20. 14.
x ch. 16. 40; Ex. 30. 16; Jos. 4. 7; Ps. 18. 49; 103. 1, 2; 115. 1; 145. 7; Zec. 6. 14; Lu. 22. 19; Ac. 10. 4.

CHAP. XXXII.

A.M.2553. B.C.1451

a ch. 2. 10-15; 26. 5-7, 15-18; Ge. 29. 32; 30. 10, 11.
b ver. 3; ch. 21. 32; *Jaazer.* Jos. 13. 25; 2 Sa. 24. 5; Is. 16. 8, 9.
5 This name seems to have been applied to the whole region between the Arnon and the Jabbock; and the Jazer mentioned in the third verse appears to have been one of the chief cities of that country.
c ver. 26; Ge. 13. 10, 11; Je. 1. 19; Mic. 7. 14; 1 John 2. 16.
d ver. 1, 34-38; Jos. 13. 17; Is. 15. 2-4; Je. 48. 22, 23.
e ver. 36. *Beth-nimrah.* Is. 15. 6; *Nimrim.*
f ch. 21. 25, 26, 28; Ju. 11. 26; Ne. 9. 22; Is. 15. 4; 16. 8, 9; Je. 48. 2, 34, 45.
g ver. 38. *Shibmah.* Jos. 13. 19; Is. 16. 8; Je. 48. 32. *Sibmah.*
h ver. 38. *Baal-meon.*
i De. 2. 24-35.
k Ge. 19. 19; Ru. 2. 10; 1 Sa. 20. 3; 2 Sa. 14. 22; Es. 5. 2; Je. 31. 2.

A.M.2553 B.C.1451.

l De. 1. 37; 3. 25, 26; Jos. 7. 7.
m 2 Sa. 11. 11; 1 Co. 13. 5; Phil. 2. 4.
1 It was certainly very natural for Moses to suspect that sloth and unbelief suggested the petition of these tribes, and under this suspicion his remonstrance was most proper.
n ver. 9; ch. 21. 4; De. 1. 28.
2 Heb. *break.* Ac. 21. 13.
o ch. 13. 2-20; 14. 2; De. 1. 22, 23; Jos. 14. 6, 7.
p ch. 13. 23-33; 14. 1-10; De. 1. 24-28.
q ch. 14. 11, 23; De. 1. 34-40; Ps. 95. 11; Eze. 20. 15; He. 3. 8-19.
r ch. 14. 29; 26. 2, 64, 65; De. 2. 14, 15.
3 Heb. *fulfilled after me.*
s ch. 14. 24, 30; 26. 65; De. 1. 36; Jos. 14. 8, 9.
t ch. 14. 33-35; De. 2. 14; Ps. 78. 33.
u ch. 26. 64; De. 2. 15.
v Ge. 5. 3; 8. 21; Ne. 9. 24-26; Job 14. 4; Is. 1. 4; 57. 4; Eze. 20. 21; Mat. 23. 31-33; Lu. 11. 48; Ac. 7. 51, 52.
4 It must be acknowledged that the proposal of Reuben and Gad was calculated at first sight to awaken the suspicions of their leader. Whatever their real motives were it was most natural to attribute their proposal to selfishness and cowardice and want of faith. Moses accordingly reproves them sharply. He reminds them of the heavy punishment inflicted on their fathers for disobedience and want of faith. The carcases of that whole generation had fallen in the wilderness. Now a like punishment might be awaiting them; nay, their withdrawing might be the means of discouraging all the other tribes, and therefore of involving all in the consequences of God's wrath, if after having been brought to the very borders of Canaan, they should hesitate about going in to possess it. The result, however, was satisfactory, whether Moses misinterpreted their motives or not. If he did, they could not take offence, for his view was a most natural one; and, on the other hand, if he did not, this was an instance of the good effect of faithful dealing, and Moses, by showing them their sin and pointing out their danger, brought them to their duty without murmuring.
w De. 1. 34, 35; Ezr. 9 13, 14; 10. 10.
x Le. 26. 14-18; De. 28. 15, &c.; 30. 17-19; Jos. 22. 16-18; 2 Ch. 7. 19-22; 15. 2.
y Nu. 14. 30-35.
z Je. 38. 23; Mat. 18. 7; Ro. 14. 15, 20, 21; 1 Co. 8. 11, 12.
a ver. 34-42; Ge. 33. 17.
b ver. 29-32; De. 3. 18-20; Jos. 4. 12, 13.
5 Not all of them, as the sequel shows, but only a certain number, the rest being left to defend their families, &c.

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18 We [c]will not return unto our houses, until the children of Israel have inherited every man his inheritance:

19 For [d]we will not inherit with them on yonder side Jordan, or forward; [e]because our inheritance is fallen to us [f]on this side Jordan eastward.

20 ¶ And [g]Moses said unto them, If ye will do this thing, if ye will go armed before the LORD to war,

21 And will go all of you armed over Jordan before the LORD, until he hath driven out his enemies from before[1] him,

22 And the [h]land be subdued before the LORD; then afterward ye shall return, and [i]be guiltless before the LORD, and before Israel; and [k]this land shall be your possession before the LORD.

23 But [l]if ye will not do so, behold, ye have sinned against the LORD: and [m]be sure your sin will find you out.[2]

24 Build you cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth.

25 And the children of Gad, and the children of Reuben, spake unto Moses, saying, Thy servants will do as my lord commandeth.[3]

26 Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead;

27 But thy servants will pass over, every man [n]armed for war, before the LORD to battle, [o]as my lord saith.

28 So concerning them Moses commanded Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel:

29 And Moses said unto them, [p]If the children of Gad, and the children of Reuben, will pass with you over Jordan, every man armed to battle, before the LORD, and the land shall be subdued before you; then ye shall give them the land of Gilead for a possession:

30 But if they will not pass over with you armed, [q]they shall have possessions among you in the land of Canaan.

31 And the children of Gad, and the children of Reuben, answered, saying, As the LORD hath said unto thy servants, so will we do.

32 We will pass over armed before the LORD into the land of Canaan, that the possession[1] of our inheritance on this side Jordan *may be* ours.

33 And [r]Moses gave unto them, *even* to the children of Gad, and to the children of Reuben, and unto [s]half the tribe of Manasseh the son of Joseph, [t]the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, with the cities thereof in the coasts, *even* the cities of the country round about.

34 ¶ And the children of Gad [2]built [u]Dibon, and Ataroth, and [v]Aroer,[3]

35 And Atroth, Shophan, and [w]Jaazer, and Jogbehah,

36 And [x]Beth-nimrah, and Beth-haran,[4] [y]fenced cities; and folds for sheep.

37 And the children of Reuben built [z]Heshbon,[5] and Elealeh, and Kirjathaim,[6]

38 And Nebo, and Baal-meon,[7] (their names being changed,)[8] and Shibmah: and gave[9] [a]other names unto the cities which they builded.

39 And the children of [b]Machir the son of Manasseh went to Gilead, and took it, and dispossessed the Amorite which *was* in it.

40 And Moses [c]gave Gilead unto Machir the son of Manasseh; and he dwelt therein.

41 And [d]Jair the son of Manasseh went and took the small towns thereof, and called them [e]Havoth-jair.

42 And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.

CHAPTER XXXIII.

Two and forty journeys of the Israelites, 1—49. *The Canaanites are to be destroyed,* 50—56.

THESE *are* the journeys of the children of Israel, which went forth out of the land of Egypt [a]with their armies, [b]under the hand of Moses and Aaron.

2 And Moses wrote their goings out according to their [c]journeys, by the commandment of the LORD: and these *are* their journeys according to their goings out.

3 And [d]they departed from Rameses

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[c] Jos. 22. 4, 5.
[d] Ge. 13. 10-12; 14. 12; 2 Ki. 10. 32, 33; 15.29; 1Ch.5. 25,26; Pr. 20. 21.
[e] Jos. 12. 1-6; 13. 8.
[f] ver. 32; ch. 34. 15; Jos. 1. 14, 15.
[g] De.3.18-20; Jos.1. 13-15; 4. 12, 13; 22. 2-4.
1 Before the ark, the symbol of the Lord's presence. It appears from ch. ii. that these two tribes encamped before the sanctuary, and, when the camp removed, they marched before it, (ch. x.) It is probable that the ark of the covenant was carried about with them in their wars with the Canaanites; and if so, from their fixed order of march, these two tribes would 'go before the Lord.'
[h] Jos.10.30,42;11.23; 18. 1; Ps.44.1-4; 78. 55.
[i] Jos.2.19; 2Sa.3.28.
[k] De. 3. 12-17; Jos. 13. 8, 29-32; 22. 9.
[l] Le. 26.14,&c.; De. 28. 15, &c.
[m] Ge.4.7; 44.16; Ps. 140. 11; Pr. 13. 21; Is. 3. 11; 59. 1, 2, 12; Ro. 2. 9; 1 Co. 4. 5.
2 The Greek and Arab translators render, 'And ye shall know your sin when evils befall you.' If the persons concerned prevaricated, and so imposed upon men; or, if they afterwards refused to fulfil their engagements, God would most certainly detect and expose their wickedness, and inflict condign punishment on them for it. Sin pursues the criminal as the hound does the hunted animal, and will at length overtake, seize on, and destroy him.
3 They unanimously agree to the provisos and conditions of the grant, and do, as it were, give bond for performance by a solemn promise. Their brethren had all contributed their assistance to the conquest of this country, which they desired for a possession, and therefore they owned themselves obliged, in justice, to help them in the conquest of that which was to be their possession. Having received kindness, we ought to return it, tho' it was not so conditional when we received it. We may suppose that this promise was understood on both sides, so as not to oblige all that were numbered of these tribes to go over armed, but those only that were fittest for the expedition, while it was necessary that some should be left to till the ground and guard the country; and accordingly we find that about forty thousand of the two tribes and a half went over armed, Jos. 4. 13; whereas their whole number was about a hundred thousand.—*Henry.*
[n] ver. 17; 2Co. 10. 4, 5; Ep. 6.10-18; 2Ti. 4. 7, 8.
[o] ch. 11. 28; 12. 11; 36. 2.
[p] ver. 20-23.
[q] Jos. 22. 19.

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1 These tribes, according to their desire, obtained their possession, but it entailed upon them many inconveniences. It was a situation far distant from the sanctuary; it interrupted their intercourse with their brethren; it was very much exposed to their enemies, and they seem to have been dispossessed sooner than the other tribes.
[r] ver.1; De.3.12-17; 29.8; Jos.12.6; 13.8, &c.; 22. 4.
[s] ch. 34. 14; 1 Ch. 5. 18; 12. 31; 26. 32.
[t] ch. 21. 23-35; De. 2. 30-33; 3. 1-8; Ps. 135. 10, 11; 136. 18-21.
2 Rather rebuilt or fortified. The mention of these cities occurs before as in the possession of the former inhabitants of the land.
[u] ver.3; ch.21.30;33. 45, 46.
[v] De. 2. 36; Is. 17.2.
3 In De. 2. 36, this city is described as situated 'by the brink of the river Arnon,' and here, on the edge of the northern precipice, above the valley of the Mod-jeb, (Arnon), Burckhardt found the ruins of a city now called Araayr, which is exactly the same name, allowing for the difference in spelling the Hebrew and Arabic letters.
[w] ver. 1, 3. *Jazer.*
[x] ver. 3. *Nimrah.*
4 It is stated by Eusebius and Jerome, that this place was rebuilt by Herod the great, and called Livias, in honour of Livia, wife of Augustus.
[y] ver. 24.
[z] ver.3; ch.21.27; Is. 15. 4.
5 The capital city of the Amorites. After the captivity, the Moabites regained this city, and hence in their prophecies against Moab, it is frequently mentioned both by Isaiah and Jeremiah. In the time of Jerome, Heshbon was a city of considerable extent, about thirty-five miles east of Jerusalem. A small town of the same name still occupies the ancient site.
6 Burckhardt imagines that the site of this town may be found at the ruins of El Teym, nearly two miles west of Madeba.
7 Said to be nine miles from Heshbon, and to stand at the foot of mount Abarim.
8 The reason of the change is supposed to have been that these cities were named after the false deities of their former inhabitants.
9 Heb. *they called by names the names of the cities.*
[a] Ge. 26. 18; Ex. 23. 13; Jos.23.7; Ps.16. 4; Is. 46. 1.
[b] ch. 26.29; Ge.1.23; Jos. 17. 1.
[c] De. 3. 13-15; Jos. 13. 29, 31.
[d] 1 Ch. 2. 21-28.
[e] Ju. 10.4; 1Ki.4.13.

CHAP. XXXIII.
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[a] Ex. 12. 37, 51; 13. 18.
[b] Jos. 24. 5; 1 Sa. 12. 8; Ps.77.20; Mi.6.4.
[c] ch.9.17-23;10.6 13; De. 1. 2; 10. 11.
[d] Ge. 47. 11; Ex. 1 11; 12. 37.

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in[e] the first month, on the fifteenth day of the first month: on the morrow after the passover the children of Israel went out [f]with an high hand in the sight of all the Egyptians.

4 (For the Egyptians [g]buried all *their* first-born, which the LORD had smitten among them: [h]upon their gods also the LORD executed judgments.)

5 And the children of Israel [i]removed from Rameses,[1] and pitched in Succoth.

6 And [k]they departed from Succoth, and pitched in Etham,[2] which *is* in the edge of the wilderness.

7 And [l]they removed from Etham, and turned again into Pi-hahiroth, which *is* before Baal-zephon: and they pitched before Migdol.

8 And [m]they departed from before Pi-hahiroth, and passed through the midst of the sea into the wilderness,[3] and went three days' journey in the wilderness of Etham, and pitched in Marah.

9 And [n]they removed from Marah, and came unto Elim: and in Elim *were* twelve fountains of water, and threescore and ten palm-trees; and they pitched there.

10 And they removed from [o]Elim, and encamped by the Red sea.

11 And they removed from the Red sea, and encamped in the wilderness of Sin.

12 And they took their journey out of the wilderness of Sin, and encamped in Dophkah.

13 And they departed from Dophkah, and encamped in Alush.

14 And they removed from Alush, and encamped at [p]Rephidim, where was no water for the people to drink.

15 And [q]they departed from Rephidim, and pitched in the wilderness of Sinai.[4]

16 And [r]they removed from the desert of Sinai, and pitched at Kibroth-hattaavah.[5]

17 And [s]they departed from Kibroth-hattaavah, and encamped at Hazeroth.

18 And [t]they departed from Hazeroth, and pitched in Rithmah.

19 And they departed from Rithmah, and pitched at Rimmon-parez.

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e Ex. 12. 2; 13. 4.
f Ex. 14. 8; Ps. 105. 38; Is. 52. 12; Mi. 2. 13.
g Ex. 12. 29, 30; Ps. 105. 36.
h Ex. 12. 12; 18. 11; Is. 19. 1; Zep. 2. 11; Re. 12. 7, 8.
i Ex. 12. 37.
1 Rameses appears to have been the capital of the land of Goshen, and the rendezvous of the children of Israel. Jerome places it in the extremity of Egypt, in the Arsinoitic name.
k Ex. 13. 20.
2 Etham was evidently situated towards the north point of the Red sea. Calmet supposes it to be the same as Buthus, or Butham, mentioned by Herodotus, who places it in Arabia, on the frontier of Egypt.
l ver. 8; Ex. 14. 2, 9.
m Ex. 14, 22, &c.; 15. 22-26.
3 Dr Shaw, who visited the desert, gives us the following description: Over against Jibbel At-tackah, at ten miles distance, is the desert, as it is called, of Shur, where the Israelites landed, after they had passed through the interjacent gulf of the Red sea. In travelling from Shur towards mount Sinai, we come into the desert, as it is still called, of Marah, where the Israelites met with those *bitter waters*, or *waters of Marah*, Ex. 15. 23. And as this circumstance did not happen till after they had wandered three days in the wilderness, we may probably fix it at Corondel, where there is still a small rill of water, which, unless it be diluted by the dews and rains, still continues to be brackish. . . . There is nothing further remarkable, till we see the Israelites encamped at Elim upon the northern skirts of the desert of Sin, two leagues from Tor, and near thirty from Corondel. I saw no more than nine of the twelve wells that are mentioned by Moses, the other three being filled up by those drifts of sand which are common in Arabia. Yet this loss is amply made up by the great increase of the palm trees, the seventy having propagated themselves into more than two thousand. Under the shade of these trees is the (*Hammane Mousa,*) bath of Moses, which the inhabitants of Tor have in extraordinary esteem and veneration; acquainting us that it was here that Moses himself and his particular household were encamped.
n Ex. 15. 27.
o Ex. 16. 1; 17. 1.
p Ex. 17. 1-8.
q Ex. 19. 1, 2.
4 This was the most remarkable of all their stations. Here the Mosaic economy was fully revealed. They remained 11 months and 20 days.
r ch. 10. 11-13, 33; De. 1. 6.
5 That is, *the graves of lust*, ch. 11. 4, 34.
s ch. 11. 35.
t ch 12. 16.

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u De. 1. 1. *Laban.*
1 Instead of making any further remarks in detail, on such of the places mentioned in this enumeration, as are known, we give the following summary of the route of the Israelites abridged from an excellent article in Mansford's Scrip. Gazetteer. On the route to Etham, at the head of the Red sea, most accounts are agreed; from thence they passed down the western side of the Hieropolitan branch to Migdol, at the opening of the valley of Hiroth or Pihahiroth, where they passed through the dividedwaters. They then continued their route along the coast, encamping at Mara, now Howara & Elim, now Wady Gharendel, and thence in an oblique direction to Rephidim, south of Horeb, see Ex. xvii.; from Rephidim they march westward to Sinai, & from it almost direct north through the desert of Paran to Kadesh-barnea, on the borders of Canaan, see ch. xiii. xiv.; here they were ordered to turn back, and 'get them into the wilderness by the way of the Red sea.' This brought them through the same desert of Paran in a southerly direction, along the foot of the mountains forming the western side of the desert of Zin, to Eziongeber at the top of the Elanitic branch of the Red sea. From this they ascended the desert of Zin, now the valley El Araba, and El Ghor, to mount Hor, ch. 20. 22-29; here the Edomites refusing them a passage, they returned by Eziongeber, now Akaba, and encompassed mount Seir, now Djebel Hesma, and Djebel Sherar, passing along the east side of the range and through the borders of Midian, to the Jordan opposite Jericho.
v De. 10. 6. *Mosera.*
w 1 Ch. 1. 42.
x De. 10. 7. *Gudgodah.*
y De. 10. 7. *Jotbath.*
z ch. 14. 25; De. 2. 8; 1 Ki. 9. 26; 22. 48. *Ezion-geber*, 2 Ch. 20. 36.
a ch. 13. 21; 20. 1; 27. 14; De. 32. 51.
b ch. 20. 22, 23; 21. 4.
c ch. 20. 24-28; De. 10. 6; 32. 50.
2 When Moses and Aaron went in with their first message to Pharaoh, the latter was just 83 years old, Ex. 7. 7; and from this we may gather that a long time was not occupied in working all the miracles in Egypt, before they succeeded in bringing the people out; for now, 40 years after, he was but 123 years old. The record in this chapter may remind us that our removals here are but from one wilderness to another, and should excite us to long for the heavenly Canaan.
d ch. 21. 1-3.
e ch. 21. 4.

20 And they departed from Rimmon-parez, and pitched in Libnah.

21 And they removed from [u]Libnah, and pitched at Rissah.

22 And they journeyed from Rissah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they removed[1] from mount Shapher, and encamped in Haradah.

25 And they removed from Haradah, and pitched in Makheloth.

26 And they removed from Makheloth, and encamped at Tahath.

27 And they departed from Tahath, and pitched at Tarah.

28 And they removed from Tarah, and pitched in Mithcah.

29 And they went from Mithcah, and pitched in Hashmonah.

30 And they departed from Hashmonah, and encamped at [v]Moseroth.

31 And they departed from Moseroth, and pitched in [w]Bene-jaakan.

32 And they removed from Bene-jaakan, and encamped at [x]Hor-hagidgad.

33 And they went from Hor-hagidgad, and pitched in [y]Jotbathah.

34 And they removed from Jotbathah, and encamped at Ebronah.

35 And they departed from Ebronah, and encamped at [z]Ezion-gaber.

36 And they removed from Eziongaber, and pitched in [a]the wilderness of Zin, which *is* Kadesh.

37 And they removed from [b]Kadesh, and pitched in mount Hor, in the edge of the land of Edom.

38 And [c]Aaron the priest went up into mount Hor, at the commandment of the LORD, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first *day* of the fifth month.

39 And Aaron[2] *was* an hundred and twenty and three years old when he died in mount Hor.

40 And [d]king Arad the Canaanite, which dwelt in the south in the land of Canaan, heard of the coming of the children of Israel.

41 And [e]they departed from mount Hor, and pitched in Zalmonah.

42 And they departed from Zalmonah, and pitched in Punon.

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43 And they departed from Punon, and [f]pitched in Oboth.

44 And they departed from Oboth, and pitched in Ije-abarim,[1] in the border of Moab.

45 And they departed from Iim, and pitched in Dibon-gad.

46 And they removed from [g]Dibon-gad, and encamped in [h]Almon-diblathaim.

47 And they removed from Almon-diblathaim, and pitched in [i]the mountains of Abarim, before Nebo.

48 And they departed from the mountains of Abarim, and pitched [k]in the plains of Moab, by Jordan *near* Jericho.

49 And they pitched by Jordan, from Beth-jesimoth[2] *even* unto [3]Abel-shittim,[4] in the plains of Moab.

50 ¶ And the LORD spake unto Moses [m]in the plains of Moab, by Jordan *near* Jericho, saying,

51 Speak unto the children of Israel, and say unto them, [n]When ye are passed over Jordan into the land of Canaan;

52 Then [o]ye shall drive[5] out all the inhabitants of the land from before you, and destroy all their pictures,[6] and destroy all their molten images, and quite pluck down all their high[7] places.

53 And ye shall dispossess the *inhabitants of* the land, and dwell therein: for[p] I have given you the land to possess it.

54 And [q]ye shall divide the land by lot for an inheritance among your families; *and* to the more ye shall[8] give the more inheritance, and to the fewer ye shall give[9] the less inheritance: every man's *inheritance* shall be [r]in the place where his lot falleth; according to the tribes of your fathers ye shall inherit.

55 But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them *shall*[s] *be* pricks[10] in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell.

56 Moreover, it shall come to pass, *that*[t] I shall do unto you, as I thought to do unto them.[11]

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f ch. 21. 10.
1 Or, *heaps of Abarim*, ch. 21. 11.
g ch. 32. 34; Is. 15. 2; Je. 48. 18.
h Je. 48. 22. *Beth-diblathaim*, Eze. 6. 14, *Diblath*.
i ch. 21. 20; De. 32. 49; 34. 1.
k ch. 22. 1.
l Jos. 13. 20; Eze. 25. 9.
2 Called by Eusebius, Bethsimath, east of Jordan, and about ten miles south of Jericho.
3 Or, *the plains of Shittim*, ch. 25. 1-9; Ex. 25. 5, 10, 23; Jos. 2. 1.
4 This place, according to Josephus, who calls it Abela, was sixty furlongs east of Jordan. The word Abel, here prefixed to the name Shittim, signifies 'mourning,' and was added, perhaps, because of that lamentation which was made there by some for the grievous sin there committed in the matter of Baal-Peor; and by others because of the awful punishment inflicted.
m ver. 48, 49.
n De. 7. 1; 9. 1; Jos. 3. 17.
o Ex. 23. 24, 31-33; 34. 12-17; De. 7. 2-5, 25, 26; 12. 2, 3, 30, 31; 20. 16-18; Jos. 11. 12; 23. 7; Ju. 2. 2.
5 This repeated command rendered it the indispensable duty of the Israelites to extirpate the Canaanites as fast as they could subduethem, neither yielding to cowardice, sloth, or self-indulgence, nor setting up their own notions of clemency, in opposition to the sentence of the righteous Judge, whose sentence they were commissioned to execute.
6 The word here translated 'pictures,' is by some rendered 'obelisks.' Boothroyd renders it 'sculptured stones.' Every kind of sculptured figure, applied to idolatrous uses, is probably intended.
7 They were to cut down the groves in the high places, and to demolish the altars erected in them. The most ancient idolaters were wont to choose the tops of mountainsfor their worship. Israel is commanded to destroy every vestige of their worship, to showGod's hatred of idolatry, and to remove what might have proved enticements to apostacy.
p De. 32. 8; Ps. 24. 1, 2; 115. 16; Je. 27. 5, 6; Da. 4. 17, 25, 32; Mat. 20. 15.
q ch. 26. 53-56.
8 Heb. *multiply his inheritance*, ch. 26. 54.
9 Heb. *diminish his inheritance*.
r Jos. 15. 1-12; 16. 1, &c.; 17. 1, &c.; 18. 11, &c.; 19. 1-48.
s De. 7. 4, 16, Jos. 23. 13; Ju. 1. 21-33; 2. 3; Ps. 106. 34-36; Eze. 28. 24.
10 A proverbial expression intimating that they would suffer severely by associating with the Canaanites.
t Le. 18. 28; 20. 23; De. 28. 63; 29. 28; Jos. 23. 15, 16; 2 Ch. 36. 17-20; Eze. 33. 24-29; Lu. 21. 23, 24.
11 Most strikingly was this threatening fulfilled.

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CHAP. XXXIV.
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a ch. 33. 51, 53; Ge. 12. 6, 7; 13. 15-17; 15. 16-21; 17. 8; De. 1. 7, 8; Ps. 78. 55; 105. 11; Eze. 47. 14; Ac. 17. 26.
b Ps. 16. 5, 6; Je. 3. 19; Ac. 26. 18; Ep. 1. 14, 18; 1 Pe. 1. 3, 4.
1 Having given the order for the extermination of the Canaanites, it was most necessary to define with accuracy the boundaries of the land, and this accordingly is here done by Moses, and that too, according to the dictation of God, for the Jewish leader was not permitted to enter the country which he describes with the fidelity of an eye-witness, his sight of it being limited to a distant view from mount Nebo. The whole of the country described by Moses was not possessed by the Israelites till a long time after the death of their lawgiver; but, on the other hand, they were enabled, in after times to possess themselves of much more extensive territories.
c Ex. 23. 31; Jos. 15. 1-12; Eze. 47. 19.
2 The extent of the whole land was about 210 miles in length, and 100 in breadth. The extended territories are described as follows. On the south the boundary line ran, with some irregularities, from the end of the Dead sea; along Idumea and Arabia Petrea, as far as the river of Egypt. The pastures of Arabia Petrea, particularly the desert, remained free, for it was not possible to fix any limits in those regions. In the time of David the whole of Idumea, as far as the bay of Elana, submitted to the Hebrews. On the west, from the river of Egypt to the city of Ptolemais, or rather, as far as Achzib, the boundary was the Mediterranean. The northern boundary extended, with many deviations, from Aphica to the east, touched in Coelosyria, upon the kingdom of Hamath, and enclosed the city of Baalgad. On the east, the Euphrates was the boundary assigned, but it cannot be accurately determined.
d Ge. 14. 3; Jos. 3. 16, 15. 2; Eze. 47. 8, 18.
e Jos. 15. 3; Ju. 1. 36.
f ver 3; ch. 13. 21; 20. 1; 33. 36, 37.
g ch. 13. 26; 32. 8.
h Jos. 15. 3, 4.
i Ge. 15. 18; Jos. 15. 4, 47; 1 Ki. 8. 65; Is. 27. 12.
k ver. 6, 7.
l Jos. 1. 4; 9. 1; 15. 12, 47; 23. 4; Eze. 47. 10, 15, 20.
m ver. 3, 6, 9, 10.
n ch. 13. 21; Jos. 13. 5, 6; 2 Sa. 8. 9; 2 Ki. 14. 25; Je. 39. 5; Eze. 47. 15-20.
o Eze. 47. 17.
p 2 Ki. 23. 33; 25. 6; Je. 39. 5, 6; 52. 10, 26, 27.
3 Heb. *shoulder*.
q De. 3. 17; Jos. 11. 2. *Chinneroth*, ch. 19. 35; Lu. 5. 1. *Genesaret*, John 6. 1. *Sea of Tiberias*.
r ver. 3; Ge. 13. 10; 14. 3; 19. 24-26.
s Jos. 14. 1, 2.

CHAPTER XXXIV.

The borders of the land, 1—15. *The names of the men which shall divide the land*, 16—29.

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, and say unto them, When ye come into the land of Canaan, ([a]this *is* the land that shall fall unto you for [b]an inheritance,[1] *even* the land of Canaan, with the coasts thereof,)

3 Then your [c]south quarter shall be from the wilderness of Zin, along by the coast of Edom, and your south border[2] shall be the utmost coast of the [d]salt sea eastward.

4 And your border shall turn from the south to the ascent of [e]Akrabbim, and pass on to [f]Zin: and the going forth thereof shall be from the south to [g]Kadesh-barnea, and shall go on to [h]Hazar-addar, and pass on to Azmon.

5 And the border shall fetch a compass from Azmon unto [i]the river of Egypt, and the goings out of it shall be at [k]the sea.

6 And *as for* the western border, ye shall even have [l]the great sea for a border: this shall be your west border.

7 And this shall be your [m]north border: from the great sea ye shall point out for you mount Hor.

8 From mount Hor ye shall point out *your border* unto [n]the entrance of Hamath; and the goings forth of the border shall be to Zedad.

9 And the border shall go on to Ziphron, and the goings out of it shall be at Hazar-enan: this shall be your north border.

10 And ye shall point out your east border from [o]Hazar-enan to Shepham.

11 And the coast shall go down from Shepham to [p]Riblah, on the east side of Ain; and the border shall descend, and shall reach unto the [3]side of [q]the sea of Chinnereth eastward.

12 And the border shall go down to Jordan, and the goings out of it shall be at [r]the salt sea: this shall be your land, with the coasts thereof round about.

13 And Moses commanded the children of Israel, saying, [s]This *is* the land which ye shall inherit by lot,

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which the LORD commanded[1] to give unto the nine tribes, and to the half-tribe.

14 For [t]the tribe of the children of Reuben, according to the house of their fathers, and the tribe of the children of Gad, according to the house of their fathers, have received *their inheritance*, and half the tribe of Manasseh have received their inheritance:

15 The two tribes and the half-tribe have received their inheritance[2] [u]on this side Jordan *near* Jericho eastward, toward the sun-rising.

16 ¶ And the LORD spake unto Moses, saying,

17 These *are* the names of the men which shall divide the land unto you; Eleazar[v] the priest, and [w]Joshua the son of Nun.

18 And ye shall take one [x]prince of every tribe, to divide the land by inheritance.

19 And the names of the men *are* these: Of the tribe[3] of Judah, [y]Caleb the son of Jephunneh.

20 And of the tribe of the children of Simeon, Shemuel the son of Ammihud.

21 Of the tribe of Benjamin, Elidad the son of Chislon.

22 And the prince of the tribe of the children of Dan, Bukki the son of Jogli.

23 The prince of the children of Joseph, for the tribe of the children of Manasseh, Hanniel the son of Ephod.

24 And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiphtan.

25 And the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach.

26 And the prince of the tribe of the children of Issachar, Paltiel the son of Azzan.

27 And the prince of the tribe of the children of Asher, Ahihud the son of Shelomi.

28 And the prince of the tribe of the children of Naphtali, Pedahel the son of Ammihud.

29 [z]These *are they* whom the LORD commanded to divide the inheritance unto the children of Israel in the land of Canaan.

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1 He repeats it so often that they might know what people they were to dispossess, and with whom they were to make friendship; and not to extend their desires beyond the bounds of God's gracious grant to them. By which they were placed in a very fertile and pleasant country, bounded, as appears from the foregoing description, on the south by great mountains which sheltered them from the burning air of the deserts of Arabia; on the west by the midland sea, which sent to them refreshing breezes; and on the north by mount Libanus, which kept off the colder blasts from that quarter; and on the east, the delightful plains of Jordan, abounding with palm trees, especially about Jericho, which, by their rich juice and refreshing fruit, yielded them a great revenue.—*Patrick.*

t ch. 32. 33; De. 3. 12-17; Jos. 13. 8-12; 14. 2, 3.

2 These two tribes and a half inherited the dominions of Sihon and Og, two vanquished kings of the Amorites, which extended from the river Arnon to mount Hermon.

u ch. 32. 32.

v Jos. 14. 1; 19. 51.

w ch. 13. 8, 16.

x ch. 1. 4-6.

3 'I have nothing,' says Patrick, 'to observe upon this and the following verses, to the end of the chapter, but that the tribes are not mentioned in such order as they were at their first numbering, (ch. 1. 5, 6, &c.) or at their second, (ch. 26. 5, &c.); yet great exactness, and a particular direction of God may be noted in their placing here, for they are set down according to their situation which they had afterwards in the land of Canaan; as if Moses foresaw who should be next neighbours one to another. For Judah having his inheritance given him first, (Jos. xv.) Simeon, who is here next mentioned, was so near him in the land of Canaan, that he had a portion given him out of the lot of Judah, which proved too large for that tribe, Jos. 19. 9; Ju. 1. 3, 17. Then Benjamin, who here follows, in the third place, was so near to Judah, that they never separated when the ten tribes were rent from them. Dan was not far from Judah; and the children of Joseph also were their neighbours. And the rest of the tribes, Zebulun, Issachar, Asher, Naphtali, are set down here, just in the order wherein their lots fell to them in Canaan, Jos. 19. 10, 17, &c. An evidence that Moses was guided by a Divine Spirit in all his writings.'

y ch. 13. 30; 14. 6, 24, 30, 38; 26. 65.

z Jos. 19. 51.

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CHAP. XXXV.

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a ch. 22. 1; 26. 63; 31. 12; 33. 50; 36. 13; De. 34. 1, 8.

b Le. 25. 32, 33; Jos. 14. 3, 4; 21. 2; Eze. 45. 1-8; 48. 8, 22; 1 Co. 9. 10-14.

1 This arrangement was for the benefit at once of the Levites, and of the people at large.

c Jos. 21. 11; 2 Ch. 11. 14; Eze. 45. 2.

2 There is an apparent difficulty connected with this verse, compared with the statement in the succeeding. Boothroyd says, 'the common rendering of both verses is quite consistent, as will appear if the city be supposed to be a thousand cubits square, and the measurement from each corner one thousand cubits, the whole contents of the city and suburbs will be a square of three thousand cubits. But the most natural interpretation seems to be, that in the whole there were three thousand cubits round the city, one thousand for suburbs properly so called, & two thousand more for their pasture, &c., called properly the fields of the suburbs.' This is the explanation given by Maimonides, and seems quite satisfactory, 'the first thousand cubits,' says he, 'are the suburbs, and the two thousand which they measured without the suburbs, were for fields & vineyards.'

d ver. 13, 14; De. 4. 41-43; Jos. 20. 2, 7, 8; 21. 3, 13, 21, 27, 32, 38; Ps. 9. 9; 62. 7, 8; 142. 4, 5; Is. 4. 6; Mat. 11. 28; He. 6. 18.

3 The cities of refuge among the Israelites were widely different from the *asyla* among the Greeks and Romans, as also from the privileged altars among the Roman Catholics. Those among the Hebrews were for the protection of such only as had slain a person involuntarily. They were necessary, because the old patriarchal law still remained in force, viz. that the nearest akin had a right to avenge the death of his relation by slaying the murderer; for the original law enacted, that whosoever shed man's blood, by man should his blood be shed; and none was judged so proper to execute this law, as the man who was nearest akin to the deceased. As many rash executions of this law might take place, it was deemed necessary to qualify its claims, and prevent injustice; and the cities of refuge were judged proper for this purpose.—*Clarke.*

4 Heb. *above them ye shall give.*

e Jos. 21. 3-42; 1 Ch. 6. 54-81.

f Ge. 49. 7; Ex. 32. 28, 29; De. 33. 8-11; Jos. 21. 3.

g ch. 26. 54; 33. 54; Ex. 16. 18; 2 Co. 8. 13, 14.

5 Heb. *they inherit.*

h ch. 34. 2; Le. 14. 34; 25. 2; De. 12. 9; 19. 1, 2.

CHAPTER XXXV

Eight and forty cities for the Levites with their suburbs, and measure thereof, 1—5. *Six of them are to be cities of refuge,* 6—8. *The laws of murder,* 9—30. *No satisfaction to be taken for murder,* 31—34.

AND the LORD spake unto Moses [a]in the plains of Moab, by Jordan *near* Jericho, saying,

2 Command [b]the children of Israel, that they give unto the Levites, of the inheritance of their possession, cities to dwell in; and ye shall give *also* unto the Levites suburbs for the cities[1] round about them.

3 And the cities shall they have to dwell in; [c]and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts.

4 And the suburbs of the cities, which ye shall give unto the Levites, *shall reach* from the wall of the city and outward a thousand[2] cubits round about.

5 And ye shall measure from without the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits; and the city *shall be* in the midst: this shall be to them the suburbs of the cities.

6 And among the cities which ye shall give unto the Levites *there shall be* [d]six cities for refuge,[3] which ye shall appoint for the manslayer, that he may flee thither: and to[4] them ye shall add forty and two cities.

7 *So* all the cities which ye shall give to the Levites *shall be* [e]forty and eight cities: them *shall ye give* with their suburbs.

8 And the cities which ye shall give *shall be* [f]of the possession of the children of Israel: [g]from *them that have* many ye shall give many; but from *them that have* few ye shall give few: every one shall give of his cities unto the Levites according to his inheritance which he[5] inheriteth.

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, [h]When ye be come over Jordan into the land of Canaan,

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11 Then [i]ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person at[1] unawares.

12 And they shall be unto you cities for refuge [k]from the avenger;[2] that the manslayer die not, [l]until he stand before the congregation in judgment.

13 And of these cities which ye shall give, six cities shall ye have for refuge.[3]

14 Ye shall give [m]three cities on this side Jordan, and three cities shall ye give in the land of Canaan, *which* shall be cities of refuge.

15 These six cities shall be a refuge, *both*[n] for the children of Israel, and for the stranger, and for the sojourner among them; that every one that killeth any person unawares may flee thither.

16 And [o]if he smite him with an instrument of iron, so that he die, he *is* a murderer: [p]the murderer shall surely be put to death.

17 And if he smite him [q]with throwing[4] a stone, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death.

18 Or *if* he smite him with an hand-weapon of wood, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death.

19 The [r]revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him.

20 But [s]if he thrust him of hatred, or hurl at him [t]by laying of wait, that he die;

21 Or in enmity smite him with his hand, that he die: he that smote *him* shall surely be put to death: *for* he *is* a murderer: the revenger of blood shall slay the murderer when he meeteth him.

22 But if he thrust him suddenly without[u] enmity, or have cast upon him any thing without laying of wait;

23 Or with any stone wherewith a man may die, seeing *him* not, and cast *it* upon him, that he die, and *was* not his enemy, neither sought his harm;

24 Then [v]the congregation shall judge between the slayer and the revenger of blood, according to these judgments:

25 And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and he shall [w]abide in it unto the death of the high priest,[1] which was [x]anointed with the holy oil.

26 But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled;

27 And the revenger of blood find him without the borders[2] of the city of his refuge, and the revenger of blood kill the slayer; he[3] shall not be guilty of blood:

28 Because [y]he should have remained in the city of his refuge until the death of the high priest: but [z]after the death of the high priest the slayer shall return into the land of his possession.

29 So these *things* shall be for [a]a statute of judgment unto you, throughout your generations, in all your dwellings.

30 Whoso killeth any person, the murderer shall be put to death by [b]the mouth of witnesses: but one witness shall not testify against any person *to cause him* to die.

31 Moreover [c]ye shall take no satisfaction[4] for the life of a murderer, which *is* guilty[5] of death; but he shall be surely put to death.

32 And ye shall take [d]no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest.

33 So ye shall not pollute the land wherein ye *are;* for blood [e]it defileth the land: and the[6] land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.

34 [f]Defile not therefore the land which ye shall inhabit, wherein [g]I dwell: for I the LORD [h]dwell among the children of Israel.

CHAPTER XXXVI.

The inconvenience of the inheritance of daughters, 1—4; *is remedied by marrying in their own tribes,* 5, 6; *lest the inheritance should be removed from the tribe,* 7—9. *The daughters of Zelophehad marry their father's brothers' sons,* 10—13.

AND the chief fathers of the families of the children of [a]Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph,

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i ver. 6; Jos. 20. 2.
1 Heb. *by error,* ver. 22, 23; Ex. 21. 13; De.4.42; 19.4,5.
k ver. 19. 25-27; De. 19. 6; Jos. 20. 3-6,9; 2 Sa. 14. 7.
2 It is obvious that Moses is here legislating for the regulation of existing usages. The avenger, or *goel,* which also signifies redeemer, was the nearest of kin to the person killed, and was authorized to execute vengeance upon the slayer; and the design of the institution of cities of refuge clearly was to save the slayer from the effects of the avenger's fury until the case should be investigated. Much light is thrown upon this subject by a knowledge of the practices still prevalent among the Bedouin Arabs, which show very distinctly the evils which the cities of refuge were designed to prevent. Among them the right of revenge is not limited to the one avenger, nor is the actual offender alone liable to the punishment, but the right of revenge descends through several generations, and the liability to vengeance in like manner descends, so long as the matter remains unsettled. Their customs, moreover, make no distinction between murder & manslaughter, it is life for life, blood for blood, in whatever manner the life may have been taken, or the blood shed.
l ver. 24; De. 19. 11, 12; Jos. 20. 4-6.
3 These cities were conveniently situated so as to be accessible to the various districts of the land, and we learn that the best provision was made for the manslayer's easy and safe flying thither. The roads that led to them were kept in good repair; and that he might not miss the way, posts were erected, where several roads happened to meet, bearing the inscription, 'city of refuge.' Do not these cities of refuge remind us of the salvation of the gospel of our blessed Lord, the only refuge provided for perishing sinners to flee to 'from the wrath to come?' To them there seems to be allusion in Heb. 6. 17, 18.
m De. 4. 41-43; 19.8-10; Jos. 20. 7-9.
n ch.15.16; Ex.12.49; Ro. 3. 29; Ga.3. 28.
o ver. 22-24; De.19. 11-13.
p ver. 30-33; Ge. 9. 5, 6; Ex. 21. 12-14; Le. 24. 17.
q Ex. 21. 18.
4 Heb. *a stone of the hand.*
r ver. 12, 21, 24, 27; De.19.6,12; Jos.20. 3, 5.
s Ge.4.5,8; 2Sa.3,27; 13. 22, 28,29; 20. 10; 1Ki.2.5,6,32,33; Pr. 26.24; 28. 17; Lu.4. 29.
t 1 Sa. 18. 10, 11, 25; 19.9-12;20.1;23.7-9; 24. 11; Ps. 10. 7-10; 11.2; 35.7.8; 57.4-6; Pr. 1.18,19; Mar.6. 19, 24-26; Ac. 20. 3; 23. 21.
u ver. 11; Ex.21.13; De. 19. 5; Jos. 20. 3, 5.
v ver. 12.

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w ver. 28; Jos. 20.6; Ro. 3. 24-26; Ep.2. 16-18; He.4. 14-16; 7.25-28; 9.12-15;10. 19-22.
1 Maimonides views this in the light of a 'prudent charity to the man-slayer, and to the relations of him that was slain, since by this means the man-slayer was kept out of the sight of the avenger of blood, who might have been tempted some time or other to fall upon him, if he had come in his way; but by long absence his anger might be mitigated, at least by the death of the high priest, the most excellent of all persons, and most dear to any one in the nation, which made the public grief, when he died, so great, that men forgot their private resentments.
x Ex. 29.7; Le.8.12; 21. 10.
2 The manslayer, after being received into the city of refuge, could only be punished, if found guilty, by the authority of the magistrate; but if he ventured to leave the city, and the avenger met him and slew him, he was supposed to merit his doom by thus neglecting the appointment of God for his preservation, and the avenger could not be punished.
3 Heb. *no blood* shall be *to him,* Ex. 22. 2; De. 19. 6, 10.
y John 15. 4-6; Ac. 11.23; 27. 31; He.3. 14; 6. 4-8; 10. 26-30, 39.
z He. 9. 11,12,15-17.
a ch. 27. 1.
b De. 17. 6, 7; 19.15; Mat. 18.16; John 8. 17, 18; 2 Co. 13. 1; 1 Ti. 5.19; He. 10.28; Re. 11. 3.
c Ge. 9. 5, 6; Ex. 21. 14; De. 19. 11-13; 2 Sa.12.13; 1Ki.2.28-34; Ps. 51. 14, 16.
4 Or, 'atonement,' which is here equivalent to *ransom.* The law strictly forbids this unworthy traffic, which was probably in use before the days of Moses. Among the Arabians compensation is admitted, and is very common—having indeed been sanctioned by their lawgiver, but God requires that in every case the murderer shall be punished with death. The design of the cities of refuge was to afford shelter only to the unintentional slayer, but the murderer could be dragged forth to punishment from the very horns of the altar.
5 Heb. *faulty to die.*
d Ac. 4.12; Ga.2.21; 3. 10-13,22; Re.5.9.
e Le. 18. 25; De. 21. 1-8, 23; 2 Ki. 23. 26; 24.4; Ps. 106.38; Is. 26.21; Eze.22.24-27; Ho.4.2,3; Mic.4.11; Mat. 23. 35; Lu.11. 50, 51.
6 Heb. *there can be no expiation for the land.*
f ch. 5. 3; Le. 20. 24-26.
g Ps. 135. 21; Is. 57. 15; Ho. 9. 3; 2Co.6. 16, 17; Re. 21. 3,27.
h ch. 5. 3; Ex. 25. 8; 29. 45, 46; 1Ki.6.13; Ps. 132. 14; Is.8.18.

CHAP. XXXVI.

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a ch. 26. 29-33; 27.1; Jos. 17. 2, 3; 1Ch.7. 14-16.

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came near, and spake before Moses, and before the princes, the chief fathers, of the children of Israel;

2 And they said, [b]The LORD commanded my lord to give the land for an inheritance by lot to the children of Israel: and my lord was commanded by the LORD [c]to give the inheritance of Zelophehad our brother unto his daughters.

3 And if they be married to any of the sons of the *other* tribes of the children of Israel, then shall their inheritance be taken[1] from the inheritance of our fathers, and shall be put to the inheritance of the tribe whereunto[2] they are received: so shall it be taken from the lot of our inheritance.

4 And when [d]the jubilee[3] of the children of Israel shall be, then shall their inheritance be put into the inheritance of the tribe whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

5 ¶ And Moses commanded the children of Israel, according to the word of the LORD, saying, The tribe of the sons of Joseph [e]hath said well.

6 This *is* the thing which the LORD doth command concerning the daughters of Zelophehad, saying, Let them marry[4] to whom they think best; [f]only to the family[5] of the tribe of their father shall they marry:

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[b] ch.26.55,56;27.1-7; 33.54; Jos. 13.6; 14. 1, 2.
[c] ch.27.7;Jos.17.3-6; Job 42. 15.
1 It must have descended to their children, who were of another tribe by the father's side, which alone was considered in this case, and not the mother's.
2 Heb. *unto whom they shall be.*
[d] Le. 25. 10-18, 23; Is. 61. 2; Lu. 4. 18, 19.
3 The jubilee, tho' ordained for preserving estates in the families to which they originally pertained, will not, in this case, help us.
[e] ch. 27. 7; De. 5.28.
4 Heb. *be wives.*
[f] ver. 12; Ge. 24. 57, 58.
5 This law extended only to heiresses, for many of their great men and priests married wives of other tribes and countries; and other women, who had brethren to inherit, were free to marry into any other tribe, though it seems they generally confined themselves to their own. If their brethren died after they were married into another tribe, they could not inherit, but the estate went to the male heir. The design of this law was, to keep the tribes distinct, and hereby to fulfil the prophecies, particularly those respecting the Messiah. As this law affected only heiresses, there are numerous instances of women marrying out of their own tribes. And by reason of such marriages, as Ainsworth remarks, 'there might be kindred between Elizabeth the mother of John the Baptist, who was of the daughters of Aaron, and Mary the Virgin, the mother of our Lord, who was of the lineage of David, and tribe of Judah.'

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1 Heb. *cleave to,* ver. 9; 1 Ki. 21. 3.
[g] 1 Ch. 23. 22.
2 This law is here made general, although the Talmudists are of opinion that it was designed only for that generation, and that after the first division of the land by Joshua, even heiresses might marry into any tribe. The restriction in the case of heiresses was recognised by the Attic laws, which, as Grotius remarks, were plainly borrowed from the law of Moses. They ordained that an heiress should not marry out of her kindred, but dispose of herself & her estate to one of the nearest of kin to her. Plato made the same provision, suggesting that if there was a want of near kindred, it should descend to her father's brother, or the children of the grandfather, some of whom he ordains should marry her.
[h] Ex. 39. 42, 43; Le. 24. 23; 2 Ch. 30. 12; Mat. 28. 20.
[i] ch. 27. 1.
3 Heb. to some that were *of the families.*
4 By this example, and the law of inheritances in the Holy Land, the people of God, says Ainsworth, 'are taught to hold fast their inheritance in his promises, and their right in Christ, which they hold by faith; that as the father hath made them meet to be partakers of the inheritance among the saints in light, Col. 1. 12, so they may keep the faith and grace they have received to the end.'
[k] Le. 7. 37,38; 11.46; 13. 59; 14.54-57; 15. 32, 33; 27. 34.
5 By 'commandments,' understand the precepts respecting the worship of God, ch. 28. 29, 30; and by 'judgments,' the civil laws, on inheritances, &c.
[l] ch.26.3; 33.50;35.1.

7 So shall not the inheritance of the children of Israel remove from tribe to tribe; for every one of the children of Israel shall keep[1] himself to the inheritance of the tribe of his fathers.

8 And [g]every[2] daughter, that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers.

9 Neither shall the inheritance remove from *one* tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance.

10 ¶ Even [h]as the LORD commanded Moses, so did the daughters of Zelophehad:

11 For [i]Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their father's brothers' sons.

12 *And* they were married into[3] the families of the sons of Manasseh the son of Joseph; and their inheritance remained[4] in the tribe of the family of their father.

13 These *are* [k]the [5]commandments and the judgments which the LORD commanded, by the hand of Moses, unto the children of Israel [l]in the plains of Moab, by Jordan *near* Jericho.

CONCLUDING REMARKS ON THE BOOK OF NUMBERS.

THIS book is at once most interesting and most instructive. Presenting us with the history of the Israelites during the greater part of their sojourning and wandering in the wilderness, it developes the method of the providence of that God, who is 'the same yesterday, to-day, and for ever.' It declares in the most striking manner, at once his justice and his mercy. It delineates his character as 'angry with the wicked,' and determined 'by no means to clear the guilty,' while at the same time, it proclaims Him to be 'the Lord, the Lord God, merciful and gracious,' ready to forgive the penitent, and to restore them to favour. In almost every transaction which it narrates, His holiness and justice appear in closest union with His benevolence and mercy; He is seen to be at once 'a just God and a Saviour.'

The whole book may be divided into four parts or sections. The first contains the census of the Israelites, &c., and extends to the end of the fourth chapter. The second section records the institution of various ceremonial observances; narrates the consecration of the Levites, the setting up, and dedication of the tabernacle, and may be viewed as describing the full establishment of the Mosaic system. It extends to the end of the tenth chapter. Surely when studying this portion, while we admire the goodness of God to his ancient church, our gratitude will ascend to Him who has favoured us with the substance of which these were but the shadow, and has placed us under 'that better covenant, established on better promises,' of which Jesus is the mediator. The third section comprises the history of Israel's journey from Sinai to the land of Moab, and extends to the end of the twenty-first chapter. This section is peculiarly interesting, and is full of warnings to the Christian, while sojourning in the wilderness of this present evil world. Let the interesting notice of the brazen serpent, with which we are furnished in ch. xxi. remind us of the method by which we are to become personally interested in the peculiar benefits of the gospel, and to be saved from sin and death. There could have been little doubt, even although the fact had not been expressly stated, that under a system, distinguished as one of types and shadowy ordinances, a method of cure so strange, and, in itself, so obviously inadequate, must have been designed to include some hidden meaning, or to convey to the people some important moral instruction. It was obviously fitted to lead them to exercise faith in God's word and promise, and also to yield obedience, even where the reason of the command could not be apprehended. The ancient Jews acknowledged that it contained a mystery. The author of the book of Wisdom, whose work, though not inspired, is nevertheless useful as testifying the opinions of the Jews in his own times, presents us with a comment, which is worthy of observation. See Wisd. xvi. 5—7. What the Jews of old could but obscurely hint at, and what their children cannot now in any measure understand, because the vail is on their hearts, the teacher sent from God has disclosed to us. Jesus himself has indicated a resemblance which it becomes us humbly to endeavour to trace. He has divulged the mystery, 'For as Moses,' says he, 'lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life?' John iii. 14, 15. Have we felt our need of this Saviour? And when, like the wounded Israelites, ready to perish, have we turned the eye of faith to him who says, 'Look unto me and be ye saved?' The fourth and last section contains a narrative of the transactions which took place in the plains of Moab. The vain attempts of Israel's enemies to effect their ruin by means of the enchantments of Balaam, remind us of the security of God's church and of every believer, under the protection of him 'who slumbereth not nor sleeps.' Christ hath said of the church in general, that 'the gates of hell shall not prevail against it;' and of all believers, 'that none shall be able to pluck them out of his hands.' Let us, however, be warned by the fact, that what Balaam could not do by his enchantments, he succeeded in effecting through the seductions of the women of Moab. When the people rebelled and disobeyed Jehovah, their protection was gone. 'Let him that thinketh he standeth, take heed lest he fall.' We have a subtile enemy to contend with. We are safe only when we 'commit the keeping of our souls to God in well-doing, as unto a faithful Creator.'

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THE FIFTH BOOK OF MOSES,

CALLED

DEUTERONOMY.

THIS book is named Deuteronomy from two Greek words signifying the second law, or a repetition of the law, and is the name given it in the Septuagint. It is called by some Misnah Torah, which denotes the same thing. Others call it Sepher takechoth, or Book of Reprehensions, from the reproofs contained in it. The Hebrews themselves call it, from the opening words of the book, Elleh Hadabarim. Deuteronomy is indeed a very appropriate name. 'It contains indeed a compendious recapitulation of the law, enlarged with many explanatory additions, and enforced by the strongest and most pathetic exhortations to obedience: as well for the more forcible impression on the Israelites in general, as in particular for the benefit of those who being born in the wilderness, were not present at the first promulgation of the law. It is a kind of manual of divine wisdom; a commentary on the decalogue; and contains such laws as concerned the people in general, as to their civil, military, and religious government, omitting for the most part what related to the priests and Levites. It was delivered by Moses a little time previous to his death; to the people whom he had long governed and instructed; and bequeathed with his other writings to the charge of the Levites, as the most valuable testimony of his regard, in the fortieth year after the departure from Egypt, A. M. 2552.'—*Gray's Key.* The book contains a period of two months, the last of the life of Moses. He was aware of his approaching end, and addresses the people with the pathos and solemnity of a dying parent, ruler, and instructor. It is repeatedly quoted by our Lord, and in both Testaments, as the work of Moses, and divinely inspired. Besides, the prophecies contained in it, some of them fulfilled during a course of more than 3000 years, and some yet to be accomplished, demonstrate its divine original. It is a portion of holy scripture alike important and interesting.

BEFORE CHRIST, 1451.—JULIAN PERIOD, 3263.—CYCLE OF THE SUN, 10.—DOMINICAL LETTER, B.—CYCLE OF THE MOON, 10.—INDICTION, 15.—CREATION FROM TISRI, OR SEPTEMBER, 2553.

CHAPTER I.

Moses' speech in the end of the fortieth year, briefly rehearsing the story 1—5 *of God's promise*, 6—12; *of giving them officers*, 13—21; *of sending the spies to search the land*, 22—33; *of God's anger for their incredulity*, 34—40; *and disobedience*, 41—46.

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CHAP. I.
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1 The words or communications which Moses conveyed through means of the chief persons to all the children of Israel.
a Nu. 32. 5, 19, 32; 34. 15; 35.14; Jos.9. 1, 10; 22. 4, 7.
2 Or, *Zuph.*
3 Or, as in the margin, 'Zuph,' probably the name of a place, as there is no word in the original for 'sea.' See Nu. 21. 14.
b ch. 33.2; Ge.21.21; Nu.10.12; 12.16; 13. 3,26; 1Sa.25.1; Hab. 3. 3.
c Nu. 11. 35; 33. 17, 18.
4 This seems to have been introduced to remind the Israelites that their own misconduct alone had occasioned their tedious wanderings; otherwise they might long before have been settled in peaceable possession of Canaan, as in eleven days they might have marched from Horeb to the borders of the land.
d ver. 44; ch. 2. 4, 8; Nu. 20. 17-21.
e ch. 2.14; 9. 23; Nu. 13. 26; 32.8; Jos.14. 6.
f Nu. 20. 1; 33. 38.
g ch.2.26-37; 3.1-11; Nu. 21. 21-35; Jos. 12. 2-6; 13. 10-12; Ne. 9. 22; Ps. 135. 11; 136. 19, 20.
h ch. 4. 8; 17. 18, 19; 31. 9; 32. 46.
i ch. 5. 2; Ex.3.1; 17. 6.
k Ex. 19.1,2; Nu.10. 11-13.
5 They came to Sinai the third month after their departure from Egypt, Ex. 19. 1, 2; and left it the 20th of the second month of the second year, so it appears they had continued there nearly a whole year.
l Ge. 15. 16-21; Ex. 23.31; Nu. 34.3-12; Jos. 24. 15; Am. 2. 9.
6 Heb. *all his neighbours.*
m ch. 11. 11; Jos.10. 40; 11. 16, 17.

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n ch. 11. 24; Jos.1.4; 2 Sa. 8. 3; 1 Ch. 5.9; 18. 3.
1 Heb. *given.*
o Ge. 12.7; 13. 14.15; 15.16; 17.7,8; 26.3,4; 28. 13.
p Ex. 18. 18; Nu.11. 11-14, 17.
q ch.10.22; 28.62; Ge. 15. 5; 22. 17; 28. 14; Ex. 12. 37; 32. 13; Nu. 1. 46; 1 Ch. 27. 23; Ne. 9. 23.
2 Some have supposed that this is an oriental hyperbole, or exaggerated figure, to express their multitude. But we must keep in mind that the language of scripture speaks to men's common apprehension, and as things present themselves to common observation. In this way the figure was not an exaggeration, but the reverse. At the last account that had been taken of them they were 600,000, independently of women & children. The stars visible to the naked eye are only about 3000.
r 2 Sa. 24.3; 1 Ch.21. 3; Ps. 115. 14.
3 In rather more than two hundred years, the people had multiplied to much more than ten thousand times the number of which they had consisted! The promises of God did not limit their future increase, nor did the faith and prayer of Moses; for a large definite is taken for an indefinite number. Under Pharaoh the increase of Israel excited jealousy & cruelty, Ex.1.9,10; but Moses delighted in it.
s Ge.49.25; Nu.6.27; 22. 12.
t ver. 9; Ex. 18. 13-16; Nu. 11. 11-15; 1 Ki. 3.8,9; Ps. 89.19; 2 Co. 2. 16; 3. 5.
3 Heb. *Give.*
u Ex. 18.21; Nu. 11. 16,17; Ac. 1. 21-23; 6. 2-6.
v ch. 16. 18; Ex. 18. 25, 26.
4 Heb. *gave*, Ep. 4. 11.
w Nu. 31. 14; 1 Sa. 8. 12; 17. 18; 22. 7.

THESE *be* the words[1] which Moses spake unto all Israel *a*on this side Jordan in the wilderness, in the plain over against the[2] Red *sea*,[3] between Paran,*b* and Tophel, and Laban, and Hazeroth, and Dizahab.

2 (*There are* eleven days'[4] *journey* from Horeb, *d*by the way of mount Seir, *e*unto Kadesh-barnea.)

3 And it came to pass *f*in the fortieth year, in the eleventh month, on the first *day* of the month, *that* Moses spake unto the children of Israel, according unto all that the LORD had given him in commandment unto them;

4 After *g*he had slain Sihon the king of the Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt at Astaroth in Edrei.

5 On this side Jordan, in the land of Moab, began Moses *h*to declare this law, saying,

6 ¶ The LORD our God spake unto us *i*in Horeb, saying, *k*Ye have dwelt long enough[5] in this mount:

7 Turn you, and take your journey, and go to *l*the mount of the Amorites, and unto[6] all *the places* nigh thereunto, in*m* the plain, in the hills, and in the vale, and in the south, and by the sea-side, to the land of the Canaanites, and unto Lebanon, unto *n*the great river, the river Euphrates.

8 Behold, I have set[1] the land before you: go in and possess the land *o*which the LORD sware unto your fathers, Abraham, Isaac, and Jacob, to give unto them, and to their seed after them.

9 ¶ And I spake unto you at that time, saying, *p*I am not able to bear you myself alone:

10 The LORD *q*your God hath multiplied you, and, behold, ye *are* this day as the stars of heaven[2] for multitude.

11 (The LORD God of your fathers *r*make you a thousand times[3] so many more as ye *are*, *s*and bless you, as he hath promised you!)

12 How can I myself alone *t*bear your cumbrance, and your burden, and your strife?

13 [4]Take ye *u*wise men, and understanding, and known among your tribes, and I will make them rulers over you.

14 And ye answered me, and said, The thing which thou hast spoken *is* good *for us* to do.

15 So *v*I took the chief of your tribes, wise men, and known, and made[4] them heads over you, *w*captains

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over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes.[1]

16 And I [z]charged your judges at that time, saying, [y]Hear *the causes* between your brethren, and judge righteously between *every* man and his brother, and [z]the stranger *that is* with him.

17 Ye [a]shall not respect[2] persons in judgment, *but* [b]ye shall hear the small as well as the great; [c]ye shall not be afraid of the face of man; for the[d] judgment *is* God's: and [e]the cause that is too hard for you, bring *it* unto me, and I will hear it.

18 And I [f]commanded you at that time all the things which ye should do.

19 ¶ And when we departed from Horeb, we went [g]through all that great and terrible wilderness,[3] which ye saw by the way of the mountain of the Amorites, as the LORD our God commanded us; and [h]we came to Kadesh-barnea.

20 And I said unto you, Ye are come unto [i]the mountain of the Amorites, which the LORD our God doth give unto us.

21 Behold, the LORD thy God hath set the land before thee: go up *and* possess *it*, as the LORD God of thy fathers hath said unto thee; [k]fear not, neither be discouraged.

22 ¶ And ye came near unto me every one of you, and said, [l]We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come.

23 And the saying pleased me well;[4] and I took twelve men of you, one of a tribe:

24 And [m]they turned, and went up into the mountain, and came unto the valley of Eshcol,[5] and searched it out.

25 And they took of the fruit of the land in their hands, and brought *it* down unto us, and brought us word again, and said, *It is* a good land which the LORD our God doth give us.

26 Notwithstanding [n]ye would not go up, but rebelled against the commandment of the LORD your God:

27 And ye murmured in your tents, and said, Because [o]the LORD hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us.

28 Whither shall we go up? our brethren have discouraged[1] our heart, saying, [p]The people *is* greater and taller than we; the cities *are* great, and walled up to heaven:[2] and, moreover, [q]we have seen the sons of the Anakims there.

29 Then I said unto you, [r]Dread not, neither be afraid of them.

30 The LORD your God, which goeth before you, [s]he shall fight for you, [t]according to all that he did for you in Egypt before your eyes;

31 And [u]in the wilderness, where thou hast seen how that the LORD thy God [v]bare thee,[3] as a man doth bear his son, in all the way that ye went, until ye came into this place.

32 Yet in this thing [w]ye did not believe the LORD your God,

33 Who went [x]in the way before you, to search you out a place to pitch your tents *in*, [y]in fire by night, to show you by what way ye should go, and in a cloud by day.

34 ¶ And the LORD heard the voice of your words, and was wroth, [z]and sware, saying,

35 Surely there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers,

36 Save [a]Caleb the son of Jephunneh; he shall see it; and to him will I give the land that he hath trodden upon, and to his children, because he hath wholly[4] followed the LORD.

37 Also [b]the LORD was angry with me[5] for your sakes, saying, Thou also shalt not go in thither.

38 *But* [c]Joshua the son of Nun, [d]which standeth before thee, he shall go in thither: [e]encourage him; for he shall cause Israel to inherit it.

39 Moreover [f]your little ones, which ye said should be a prey, and your children, [g]which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it.

40 But *as for* you, [h]turn you, and

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1 What a curious and well regulated community was that of the Israelites! See its order and arrangement: 1. GOD, the King & Supreme Judge; 2. Moses, God's prime minister; 3. The *priests*, consulting him by Urim and Thummim; 4. The *chiefs* or princes of the twelve tribes; 5. *Chiliarchs*, or captains over thousands; 6. *Centurions*, or captains over hundreds; 7. *Tribunes*, or captains over fifty men; 8. *Decurions*, or captains over ten men; and, 9. *Officers*, persons who might be employed by the different chiefs in executing particular commands. All these held their authority from God, and yet were subject and accountable to each other.—*Clarke.*

x ch. 27. 11; 31. 14; Nu. 27. 19; 1Th. 2. 11; 1 Ti. 5. 21; 6.17.
y ch. 16. 19; Ex. 23. 2, 3, 7, 8; Le. 19. 15; 2 Sa. 23.3; 2 Ch. 19. 6-10; Ps. 58. 1; John 7. 24.
z ch. 10. 18, 19; 24. 14; Ex. 22. 21; 23. 9; Le. 24. 22.
a ch. 10. 17; 1 Sa. 16. 7; 2 Sa. 14. 14; Pr. 24. 23; Lu. 20. 21; Ac. 10. 34, 35; Ro. 2. 11; Ep. 6. 9; Co. 3. 25; Ja. 2. 3, 9; 1 Pe. 1. 17.
2 Heb. *acknowledge faces.*
b Ex. 23. 3, 6, 7; 1 Sa. 12 3, 4; Job 22. 6-9; 29. 11-17; 31. 13-16; Ps. 82. 3, 4; Pr. 22. 22, 23; Je. 5. 28, 29; Am. 5. 11, 12; Mic. 2. 1-3; 3. 1-4; 7. 3, 4; Ja. 2. 2-4, 6.
c 1 Ki. 21. 8-14; Job 31. 34; Pr. 29. 25; Mat. 22. 16; Mar. 12. 14; 1 Th. 2. 4.
d 2 Ch. 19. 6.
e ch. 17. 8-10; Ex. 18. 18, 26.
f ch. 4. 5, 40; 12. 28, 32; Mat. 28. 20; Ac. 20. 20, 27.
g ch. 8. 15; 32. 10; Nu. 10. 12; Je. 2. 6.
3 It is impossible to look around on the ghastly and almost unearthly desolation of this 'great and terrible wilderness' without feeling that their (the Israelites') trials were far greater than we had ever before imagined. — *Kinnear's, Cairo, Petra and Damascus*, 1840, p. 67.
h ver. 2; Nu. 13. 26.
i ver. 7, 8.
k ch. 20. 1; Nu. 13. 30; 14. 8, 9; Jos. 1. 9; Ps. 27. 1-3; 46. 1, 7, 11; Is. 41. 10; 43. 1, 2; Lu. 12. 32; He. 13. 6.
l Nu. 13. 1-20.
4 It appears that Moses, mistaking the intention of the people in sending spies to search out the land, approved of it, and though it is said in Num. 13. 12. that the Lord directed the sending of them, yet he was only giving them up to their own counsels and was greatly displeased with their unbelief.
m Nu. 13. 21-27; Jos. 2. 1, 2.
5 So called from 'the cluster of grapes which the children of Israel cut down from thence,' Nu. 13. 24. Eshcol is still noted for the superiority of its grapes.
n Nu. 14. 1-4; Ps. 106. 24, 25; Is. 63. 10; Ac. 7. 51.

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o ch. 9. 28; Ex. 16. 3, 8; Nu. 14. 3; 21. 5; Mat. 25. 24; Lu. 19. 21.
1 Heb. *melted*, ch. 20. 8; *marg.* Ex. 15. 15; Jos. 2. 9; 11. 24; *marg.* 14. 8; Is. 13. 7; Ez. 21. 7.
p ch. 9. 1; Nu. 13. 28-33.
2 That is, with very high walls, which could not be easily scaled. High walls around houses, &c. in these parts of Arabia, are still deemed a sufficient defence against the Arabs, who scarcely ever attempt any thing in the way of plunder except on horseback. The monastery on Mount Sinai is surrounded with very high walls without any *gate*; in the upper part of the wall, thirty-two feet from the ground, there is a sort of window or opening from which a basket, sometimes a rope with a loop at the end, (see Kinnear's Cairo, Petra and Damascus, 1840, p. 78.) is suspended by a pulley, by which both persons and goods are received into and sent from the place.
q ch 9. 2; Jos. 11. 22; 15. 14; Ju. 1. 10, 20; 2 Sa. 21. 16-22.
r ver. 21.
s ch. 20. 1-4; Ex. 14. 14-25; Jos. 10. 42; 1 Sa. 17. 45, 46; 2 Ch. 14. 11, 12; 32. 8; Ne. 4. 20; Ps. 46. 11; Is. 8. 9, 10; Ro. 8. 31.
t Ex. vii.-xv.; Ps. 78. 11-13; 43-51; 105. 27-36.
u Ex. xvi. xvii.; Ne. 9. 12-23; Ps. 78. 14-28; 105. 39-41.
v ch. 32. 11, 12; Ex. 19. 4; Nu. 11. 11, 12, 14; Is. 46. 3, 4; 63. 9; Ho. 11. 3, 4; Ac. 13. 18. *marg.*
3 Moses, in bitterness of spirit when greatly tried, had hastily spoken, as if *he* had been required to *bear* Israel as a man does his son, Nu. 11. 11-15; but he here tacitly retracted it, and allowed that the Lord himself had thus borne or carried them.
w 2 Ch. 20. 20; Ps. 78. 22; 106. 24; Is. 7. 9; He. 3. 12, 18, 19; Jude 5.
x Ex. 13. 21; Nu. 10. 33; Ps. 77. 20; Eze. 20. 6.
y Ex. 13. 21, 22; 14. 19, 20, 24; 40. 34-38; Nu. 9. 15-22; 10. 11, 12; 14. 14; Ne. 9. 12; Ps. 78. 14; 105. 39; Is. 4. 5, 6; Zec. 2. 5.
z ch. 2. 14, 15; Nu. 14. 22-30; 32. 8-13; Ps. 95. 11; Eze. 20. 15; He. 3. 8-11.
a Nu. 13. 6, 30; 26. 65; 32. 12; 34. 19; Jos. 14. 6-14; Ju. 1. 12-15.
4 Heb. *fulfilled* to go *after*, Nu. 14. 24.
b ch. 3. 26; 4. 21; 34. 4; Nu. 20. 12; 27. 14; Ps. 106. 32, 33.
5 This he mentioned, not to excuse himself, but to humble them, and remind them that they heard the words of a dying man.
c Nu. 13. 8, 16; 14. 30, 38; 26. 65.
d Ex. 17. 9-14; 24. 13; 33. 11; 1 Sa. 16. 22; Pr. 22. 29.
e ch. 3. 28; 31. 7, 8, 14, 23; Nu. 27. 18-23; Jos. 1. 1, 6-9.
f Nu. 14. 3, 31.
g Is. 7. 15, 16; Jon. 4. 11; Ro. 9. 11; Ep. 2. 3.
h Nu. 14. 25.

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ike your journey into the wilderness, y the way of the Red sea.

41 Then ye answered and said unto e, [i]We have sinned against the ORD, we will go up and fight, accordg to all that the LORD our God comanded us. And when ye had girded n every man his weapons of war, ye ere ready to go up into the hill.

42 And the LORD said unto me, ay unto them, [k]Go not up, neither ght; [l]for I *am* not among you; lest e be smitten before your enemies.

43 So I spake unto you, and ye ould not hear, [m]but rebelled against ne commandment of the LORD, and ent[1] presumptuously up into the hill.

44 And the Amorites, which dwelt that mountain, came out against ou, and [n]chased you, as bees[2] do, and estroyed you in Seir, *even* [o]unto Horah.

45 And [p]ye returned, and wept bere the LORD; but the LORD would ot hearken to your voice, nor give ar unto you.

46 So ye abode [q]in Kadesh many ays, according unto the days that ye ode *there*.

CHAPTER II.

The story is continued, that they were not to meddle with the mites, 1—8; nor with the Moabites, 9—15; nor with the monites, 16—23; but Sihon the Amorite was given up to be ued by them, 24—37.

THEN [a]we turned, and took our journey into the wilderness, by the y of the Red sea, as the LORD spake to me; and [b]we compassed mount ir many days.

2 And the LORD spake unto me, ring,

3 Ye have compassed this mouni [c]long enough:[3] turn you northrd.

4 And command thou the people, ing, [d]Ye *are* to pass through the st of your brethren[4] the children of u, which dwell in Seir, and [e]they ll be afraid of you: [f]take ye good d unto yourselves therefore.

5 Meddle not with them; for I will give you of their land, no,[5] not so h as a foot breadth; [g]because I given mount Seir unto Esau *for* ssession.

6 Ye shall [h]buy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink.

7 For the LORD thy God hath [i]blessed thee in all the works of thy hand: [k]he knoweth thy walking through this great wilderness: [l]these forty years the LORD thy God *hath been* with thee; thou hast lacked nothing.

8 And [m]when we passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain from [n]Elath, and from Ezion-gaber,[1] we turned and passed by the way of the wilderness of Moab.

9 And the LORD said unto me, Distress[2] not the Moabites, neither contend with them in battle: for I will not give thee of their land *for* a possession; because I have given [o]Ar[3] unto [p]the children of Lot *for* a possession.

10 The [q]Emims dwelt therein in times past, a people great, and many, and tall, as the Anakims;

11 Which also were accounted giants, [r]as the Anakims; but the Moabites call them Emims.

12 The [s]Horims also dwelt in Seir beforetime; but the children of Esau succeeded[4] them, when they had destroyed them from before them, and dwelt in their stead,[5] [t]as Israel did unto the land of his possession, which the LORD gave unto them.[6]

13 Now rise up, *said I*, and get you over the brook[7] [u]Zered: and we went over the brook Zered.

14 And the space in which we came from [v]Kadesh-barnea, until we were come over the brook Zered, *was* thirty and eight years; [w]until all the generation of the men of war were wasted out from among the host, as the LORD sware unto them.

15 For indeed [x]the hand of the LORD[8] was against them, to destroy them from among the host, until they were consumed.

16 ¶ So it came to pass, when all the men of war were consumed and dead from among the people,

17 That the LORD spake unto me, saying,

18 Thou art to [y]pass over through Ar, the coast of Moab, this day.

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i Nu. 14. 39, 40; 22. 34; Pr. 19. 3.
k Nu. 14. 41, 42.
l Le. 26. 17; Jos. 7. 8-13; 1 Sa. 4. 2, 10; Is. 30. 17; 59. 1, 2; Ho. 9. 12.
m Is. 63. 10; Ac. 7. 51; Ro. 8. 7, 8.
1 Heb. *ye were presumptuous and went up*, Nu. 14. 44.
n ch. 28. 25; 32. 30; Ps. 118. 12; Is. 7. 18.
2 Although the power of these courageous insects is too well known to render any persons willing to expose themselves to the effects of their resentment, strong demonstrations of that power are so rare in this country as to render this comparison apparently undignified. But it is not really so. The ancient writers always speak of the bee as a very formidable adversary. Aristotle and Pliny, in particular, dwell on its courageous character, & the great power of its sting, by which the largest animals, even horses, have been destroyed. The latter writer mentions that, in some districts of Crete, they were so troublesome as to expel the inhabitants.
o Nu. 14. 45: 21. 3.
p Ps. 78. 34; He. 12. 17.
q Nu. 14. 25, 34; 20. 1, 22; Ju. 11. 16, 17.

CHAP. II.

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a ch. 1. 40; Nu. 14. 25.
b ch. 1. 2; Nu. 21. 4; Ju. 11. 18.
c ver. 7, 14; ch. 1. 6.
3 Here again an almost total silence is observed, concerning more than thirty-seven years of the time which the Israelites passed in the wilderness, Nu. 20. 1. We may, however, suppose, that Moses, Aaron, and the priests and Levites, were diligently employed in instructing the people, and that many, even 'of them whose carcases fell in the wilderness,' were thus prepared for heaven; while the survivors were humbled & proved, in order to their entrance into the promised land. In the meantime the Canaanites, elated with their first success, & perceiving their dreaded invaders entangled in the wilderness, grew more insolent and daring in their wickedness, and ripened apace for destruction.
d ch. 23. 7; Nu. 20. 14-21; Ob. 10-13.
4 The Edomites refused the Israelites a passage thro' the heart of their country, tho' they allowed them to pass by its confines, and sold them provisions. Moses calls them brethren, though they did not recognize the Israelites in that relation.
e Ex. 15. 15; Nu. 22. 3, 4; 24. 14-18.
f Mat. 5. 16; Lu. 12. 15; Ep. 5. 15; Phil. 2. 15; Co. 4. 5.
5 Heb. *even to the treading of the sole of the foot*, Ac. 7. 5.
g ch. 32. 8; Ge. 36. 8; Jos. 24. 4; 2 Ch. 20. 10-12; Je. 27. 5; Da 4. 25, 32; Ac. 17. 26.
h ver. 28, 29; Nu. 20. 19; Mat. 7. 12; Ro. 12. 17; 2 Th. 3. 7, 8.

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i Ge. 12. 2; 24. 35; 26. 12; 30. 27; 39. 5.
k Job 23. 10; Ps. 1. 6; 31. 7; John 10. 27.
l ch. 8. 2-4; 29. 5; Ne. 9. 21; Lu. 22. 35.
m Nu. 20. 20, 21; Ju. 11. 18.
n 1 Ki. 9. 26. *Eloth.* 2 Ki. 14. 22; 16. 6.
1 Signifies, 'back bone of a man,' from a ledge of rocks at the mouth of the harbour, at the head of the eastern or Elanitic gulf of the Red sea. Its situation was near the present Arab town El-Akaba.
2 Or, *Use no hostility against Moab*, Nu. 22. 4; Ju. 11. 17; 2 Ch. 20. 10.
o ver. 5; Nu. 21. 15, 28.
3 Ar, situated south of the Arnon, was called by the Greek writers Areopolis, and thought by them to be so named from the inhabitants being worshippers of Mars. Jerome relates that during his infancy it was destroyed by an earthquake. Buckhardt supposes the ruins of a small castle called Mehatab el Hadj to be the site of this ancient city.
p ver. 19; Ge. 19. 36, 37; Ps. 83. 8.
q ver. 11; Ge. 14. 5.
r ch. 1. 28; 9. 2; Nu. 13. 22, 28.
s ver. 22; Ge. 14. 6; 36. 20-30; 1 Ch. 1. 38-42.
4 Heb. *inherited them*, Ge. 36. 31-43; 1 Ch. 1. 43-54.
5 Heb. *room.*
t ver. 32-37; ch. 3. 1-11; Nu. 21. 21, &c.
6 All the nations here mentioned appear to have been the posterity of Ham, who lay under the prophetical curse of Noah, which was thus executed upon this part of them by the Moabites and Edomites. Some have argued, from the concluding words of this verse, that this book was not written by Moses, but by somebody else, after they had got possession of the land of Canaan. But it is manifest, this may relate to what they had done already in dispossessing Sihon, king of the Amorites, and Og, king of Bashan, of their country; which, it is expressly said, Moses had given for a possession to the tribe of Reuben and Gad, and the half tribe of Manasseh; and that by God's direction, Nu. 32. 33; 34. 14, 15; and in this Book, ch. 29. 8. — See *Patrick*.
7 Or, *valley*, Nu. 13. 23, *marg.*
u Nu. 21. 12. *Zared.*
v ch. 1. 2, 19, 46; Nu. 13. 26.
w ch. 1. 34, 35; Nu. 14. 20-35; 26. 64, 65; 32. 11; Ps. 78. 33; 90. 3, 9; 106. 26; Eze. 20. 15; 1 Co. 10. 5; He. 3. 8-19; Jude 5.
x Ju. 2. 15; 1 Sa. 5. 6, 9, 11; 7. 13; Ps. 32. 4; 90. 7-9; Is. 66. 14.
8 Some of them, it is likely, died a natural death; but many of them might, in the course of nature, have lived longer, if God had not several ways cut them off before their time, as the Psalmist says, 'the wicked live not half their days.'
y Nu. 21. 15, 23; Is. 15. 1.

19 And when thou comest nigh over against the children of Ammon, distress them not, nor meddle with them: for I will not give thee of the land of the children of Ammon *any* possession; because I have given it *unto* the children of Lot *for* a possession.

20 That also was accounted a land of giants: giants dwelt therein in old time; and the Ammonites call them Zamzummims;

21 A people great, and many, and tall, as the Anakims; but the LORD destroyed them before them; and they succeeded them, and dwelt in their stead:

22 As he did to the children of Esau, which dwelt in Seir, when he destroyed the Horims from before them; and they succeeded them, and dwelt in their stead even unto this day:

23 And the Avims which dwelt in Hazerim, even unto Azzah, the Caphtorims, which came forth out of Caphtor, destroyed them, and dwelt in their stead.)

24 Rise ye up, take your journey, and pass over the river Arnon: behold, I have given into thy hand Sihon the Amorite, king of Heshbon, and his land: begin to possess *it*, and contend with him in battle.

25 This day will I begin to put the dread of thee and the fear of thee upon the nations that *are* under the whole heaven, who shall hear report of thee, and shall tremble, and be in pain because of thee.

26 ¶ And I sent messengers out of the wilderness of Kedemoth unto Sihon king of Heshbon with words of peace, saying,

27 Let me pass through thy land: I will go along by the high way, I will neither turn unto the right hand nor to the left.

28 Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink: only I will pass through on my feet;

29 (As the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me;) until I shall pass over Jordan into the land which the LORD our God giveth us.

30 But Sihon king of Heshbon would not let us pass by him: for the LORD thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as *appeareth* this day.

31 And the LORD said unto me, Behold, I have begun to give Sihon and his land before thee: begin to possess, that thou mayest inherit his land.

32 Then Sihon came out against us, he and all his people, to fight at Jahaz.

33 And the LORD our God delivered him before us; and we smote him, and his sons, and all his people.

34 And we took all his cities at that time, and utterly destroyed the men, and the women, and the little ones, of every city, we left none to remain:

35 Only the cattle we took for a prey unto ourselves, and the spoil of the cities which we took.

36 From Aroer, which *is* by the brink of the river Arnon, and *from* the city that *is* by the river, even unto Gilead, there was not one city too strong for us: the LORD our God delivered all unto us:

37 Only unto the land of the children of Ammon thou camest not, *nor unto* any place of the river Jabbok, nor unto the cities in the mountains, nor unto whatsoever the LORD our God forbade us.

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19 And *when* thou comest nigh over against the children of Ammon, [z]distress them not, nor meddle with them: for I will not give thee of the land of the children of Ammon *any* possession, because I have given it unto the children of Lot *for* a possession.

20 (That also was accounted a land of giants: giants[1] dwelt therein in old time; and the Ammonites call them Zamzummims;[a]

21 A people [b]great, and many, and tall, as the Anakims; [c]but the LORD destroyed them before them, and they succeeded them, and dwelt in their stead:

22 As he did to the children of Esau[d] which dwelt in Seir, when he destroyed [e]the Horims from before them; and they succeeded them, and dwelt in their stead, even unto this day:

23 And [f]the Avims which dwelt in Hazerim, *even* unto [g]Azzah, [h]the Caphtorims, which came forth out of Caphtor, destroyed them, and dwelt in their stead.)[2]

24 ¶ Rise ye up, take your journey, and pass over [i]the river Arnon: [k]behold, I have given into thine hand Sihon the Amorite, king of Heshbon, and his land; [3]begin to possess *it*, and contend with him in battle.

25 This day will I begin [l]to put the dread of thee,[4] and the fear of thee, upon the nations *that are* under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee.

26 ¶ And I sent messengers out of the wilderness of [m]Kedemoth unto Sihon king of Heshbon, [n]with words of peace, saying,

27 Let [o]me pass through thy land: I will go along by the high-way, I will neither turn unto the right hand nor to the left.

28 Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink; [p]only I will pass through on my feet,

29 (As [q]the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me,) until I shall pass over Jordan, [r]into the land which the LORD our God giveth us.

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z ver. 5, 9; Ge. 19. 38; Ju. 11. 13-27; 2 Ch. 20. 10.

1 These races of people called *giants*, probably were a fierce and warlike people, living by plunder and violence, as the Arabs do to this day. The word rendered *giants*, ver. 11, is Rephaim, and in allprobabilitythese Emim, Anakim, and Rephaim were the same race, or different tribes of the same people. There were doubtless some of them of gigantic stature, and the fears of the Israelites would magnify into giants the whole race.

a Ge. 14. 5. *Zuzims.*
b ver. 10, 11; ch. 1. 28; 3. 11.
c ver. 22; Ju. 11. 24; Je. 27. 7, 8. Hab. 1. 10, 11.
d Ge. 36. 8.
e ver. 12; Ge. 14. 6; 36. 20-30; 1 Ch. 1. 38, &c.
f Jos. 13. 3. *Avites.*
g 1 Ki. 4. 24; Je. 25. 20; Zep. 2. 4; Zec. 9. 5. *Gaza.*
h Ge. 10. 14; Je. 47. 4; Am. 9. 7; Ac. 17. 26.

2 These fragments of ancient history were introduced to encourage the Israelites. If the Lord destroyed these gigantic people before the posterity of Lot and of Esau; what cause had the posterity of Abraham, Isaac and Jacob, his chosen servants and friends, to fear the Anakims or Canaanites? especially as Israel acted by commission from God, and had his promise as their security of success, and the pledge of it in his presence, and the wonders He had already wrought for them; and as they were the only nation of worshippers of the LORD, in the ordinances of his institution, which could be found on earth. —*Scott.*

i ver. 36; Nu. 21. 13-15; Ju. 11. 18-21.
k Jos. 6. 16; 2 Ch. 26. 23; Ezr. 1. 2; Je. 27. 5; Eze. 29. 20; Da. 2. 38; 4. 17.

3 Heb. *begin, possess.*

l ch. 11. 25; 28. 10; Ex. 23. 27; Jos. 2. 9-12; 9. 24; 2 Ki. 7. 6, 7; Ps. 105. 38; Je. 33. 9; Re. 3. 9.

4 The Israelites had hitherto possessed neither land nor cities, but had been supported by miraculous supplies, manna from heaven, and water from the rock. They are now to take possession of a fruitful country, and no longer to be wanderers in the desert. They had so long been forgotten in the desert, that the dread of them from the mighty works of the Lord had passed away; and God intimates that he would impress this dread on the heart of all the nations to whom the fame of them should come. See Jos. 2. 8-11; 9. 24.

m Jos. 13. 18; 21. 37.
n ch. 20. 10, 11; Es. 9. 30; Mat. 10. 12-15; Lu.10.5,6,10-12.
o ver. 6; Nu. 21. 22, 23; Ju. 11. 19.
p Nu. 20. 19.
q ch. 23. 3, 4; Nu. 20.18; Ju. 11.17, 18.
r ch. 4. 1, 21, 40; 5, 16; 9. 6; 25. 15; Ex. 20.12; Jos. 1 11-15.

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1 The secret purposes of God can neither be the rule nor motive of man's conduct. Though God revealed his purposes to the Israelites, Sihon knew nothing of them; and when he *would* not let Israel pass through, he was actuated by his own proud and presumptuous spirit; and the message sent to him does not originate this spirit, but only makes it manifest, and renders the justice of his punishment apparent.

s Ex. 4. 21; Nu. 21. 23; Jos. 11. 19, 20; Ju. 11. 20; Ro. 9. 17-23.

2 'God gave him over to his own inflexible humour, which was set upon violent courses; from which God did not divert him, because he intended to destroy him. As it is a *sin*, this cannot be ascribed unto God, but as it is a *punishment*, might justly be inflicted by him upon Sihon for his former sins.'—*Patrick.*

t Is. 48. 4.
u ver. 24; ch. 1. 8.
v Nu. 21. 23-30; Ju. 11. 20-23; Ne. 9. 22; Ps. 120. 7; 135. 11; 136. 19.
w ch. 3. 2, 3; Ge. 14. 20; Jos. 21. 44; Ju. 1. 4; 7. 2.
x ch.29. 7,8; Jos. 10. 30-42.
y ch. 7. 2, 26; 20. 16-18; Le. 27. 28, 29; Nu. 21. 2, 3; Jos. 7. 11; 8. 21, 26; 9. 24; 11. 14; 1 Sa. 15. 3, 8, 9.

3 Heb. *every city of men, and women, and little ones.*

z ch. 20. 14; Nu. 31. 9-11; Jos. 8. 27.
a ch. 3. 12; 4. 48; Jos. 13. 9; Is. 17. 2; Je. 48. 19.
b Jos. 1. 5; Ps. 44. 3; Is. 41. 15, 16; Ro. 8. 31.
c ver. 5, 9, 19; ch. 3. 16; Ju. 11. 15.
d Ge.32. 22; Nu. 21. 24; Jos. 12. 2.

4 A brook or mountain torrent, sometimes called in scripture,as in this place, a river. It has its rise in.the mountains of Gilead, on the east of Jordan,above Rabbath-Ammon. Passing that city on the north, it runs in a north westerly direction, passing also the city of Ramoth-Gilead, & finally loses itself in the Jordan, about eight miles below the sea of Galilee.

CHAP. III

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a ch. 1. 4; 4. 47; 29. 7; 31. 4; Nu. 21. 33-35; Jos. 9. 10; 12. 4. 13. 30; 1 Ki. 4. 19; Ne. 9. 22; Ps 135. 10, 11; 136. 20.

5 The metropolis of the kingdom of Bashan on the east of Jordan, which was taken by Moses and given to the half tribe of Manasseh, Nu. 21. 33. Though several times destroyed, this city continued to be a place of some importance, even after the commencement of the Christian era. It was at one period a bishop's see, but was subsequently completely ruined.

b ver. 11; ch. 20. 3; Nu. 14. 9; 2 Ch. 20. 17; Is. 41. 10; 43. 5; Ac. 18. 9; 27. 24; Re. 2. 10.
c ch. 2. 24-37; Nu. 21. 23-25.
d ch. 2. 33, 34; Nu. 21.35; Jos.13. 12,30.

30 But Sihon king of Heshbon would not[1] let us pass by him: for [t]the LORD thy God hardened[2] his spirit, and made his heart [t]obstinate, that he might deliver him into thy hand, as *appeareth* this day.

31 And the LORD said unto me, Behold, I have begun to [u]give Sihon and his land before thee: begin to possess, that thou mayest inherit his land.

32 Then [v]Sihon came out against us, he and all his people, to fight at Jahaz.

33 And [w]the LORD our God delivered him before us, and [x]we smote him, and his sons, and all his people.

34 And we took all his cities at that time, and [y]utterly destroyed the[3] men, and the women, and the little ones, of every city; we left none to remain:

35 Only [z]the cattle we took for a prey unto ourselves, and the spoil of the cities which we took.

36 From [a]Aroer, which *is* by the brink of the river of Arnon, and *from* the city that *is* by the river, even unto Gilead, there was [b]not one city too strong for us: the LORD our God delivered all unto us.

37 Only [c]unto the land of the children of Ammon thou camest not, *nor* unto any place of the river [d4]Jabbok, nor unto the cities in the mountains, nor unto whatsoever the LORD our God forbade us.

CHAPTER III.

The story of the conquest of Og king of Bashan, 1—10. *The size of his bed,* 11. *The distribution of the conquered lands to the two tribes and half,* 12—22. *Moses' prayer to enter into the land,* 23—25. *He is permitted to see it,* 26—29.

THEN we turned, and went up the way to Bashan: and [a]Og the king of Bashan came out against us, he and all his people, to battle at Edrei.[5]

2 And the LORD said unto me, [b]Fear him not: for I will deliver him, and all his people, and his land, into thy hand; and thou shalt do unto him [c]as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.

3 So [d]the LORD our God delivered into our hands Og also, the king of Bashan, and all his people: and we smote him, until none was left to him remaining.

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4 And we took [e]all his cities at that time; there was not a city which we took not from them, threescore cities, all[f] the region of Argob, the kingdom of Og in Bashan.

5 All these cities *were* [g]fenced with high walls, gates, and bars, besides unwalled towns a great many.

6 And [h]we utterly destroyed them, as[i] we did unto Sihon king of Heshbon, utterly destroying the men, women, and children, of every city.

7 But [k]all the cattle, and the spoil of the cities, we took for a prey to ourselves.

8 And we took at that time, out of the hand of the two kings of the Amorites, [l]the land that *was* on this side Jordan, from the river of Arnon unto mount Hermon;[1]

9 (*Which* [m]Hermon the Sidonians call Sirion, and the Amorites call it Shenir;)[n]

10 All [o]the cities of the plain, and all Gilead, and all Bashan, unto Salchah and [p]Edrei, cities of the kingdom of Og in Bashan.

11 For only Og king of Bashan remained of the remnant of giants; behold, his bedstead[2] *was* a bedstead of iron: *is* it not in [q]Rabbath of the children of Ammon? [r]nine cubits *was* the length thereof, and four cubits the breadth of it, after the cubit of a man.

12 And this land, *which* we possessed at that time, [s]from Aroer, which *is* by the river Arnon, and half mount Gilead, and the cities thereof, gave I unto the Reubenites, and to the Gadites.

13 And [t]the rest of Gilead, and all Bashan, *being* the kingdom of Og, gave I unto the half-tribe of Manasseh; all the region of Argob, with all Bashan, which was called the land of giants.

14 [u]Jair the son of Manasseh took all the country of [v]Argob, unto the coasts of [w]Geshuri and Maachathi, and called them after his own name, [x]Bashan-havoth-jair, unto this day.

15 And I gave Gilead unto [y]Machir.

16 And unto [z]the Reubenites, and unto the Gadites, I gave from Gilead even unto the river Arnon, half the valley, and the border, even unto the [a]river Jabbok, *which is* the border of the children of Ammon;

17 The plain also, and Jordan, and the coast *thereof*, from [b]Chinnereth even unto [c]the sea of the plain, *even* the salt sea, under [1]Ashdoth-pisgah eastward.

18 ¶ And [d]I commanded you at that time, saying, The LORD your God hath given you this land to possess it: ye shall pass over armed before your brethren the children of Israel, all *that are* meet[2] for the war.

19 But your wives, and your little ones, and your cattle, (*for* I know that ye have much cattle,) shall abide in your cities which I have given you,

20 Until the LORD have given rest unto your brethren,[3] as well as unto you, and *until* they also possess the land which the LORD your God hath given them beyond Jordan: and *then* shall ye [e]return every man unto his possession, which I have given you.

21 ¶ And [f]I commanded[4] Joshua at that time, saying, Thine eyes have seen all that the LORD your God hath done unto these two kings: [g]so shall the LORD do unto all the kingdoms whither thou passest.

22 Ye shall not fear them: [h]for the LORD your God he shall fight for you.

23 ¶ And [i]I besought the LORD at that time, saying,

24 O Lord GOD, thou hast begun to shew thy servant [k]thy greatness, and thy mighty hand: for [l]what god *is there* in heaven or in earth that can do according to thy works, and according to thy might?

25 I pray thee, let me go over and see [m]the good land[5] that *is* beyond Jordan, that goodly mountain, and Lebanon.

26 But [n]the LORD was wroth with me for your sakes, and would not hear me: and the LORD said unto me, [o]Let it suffice thee; speak no more unto me of this matter.

27 Get thee [p]up into the top of Pisgah,[6] and [q]lift up thine eyes westward, and northward, and southward, and eastward, and behold *it* with thine eyes: for thou shalt not go over this Jordan.

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e Nu. 32. 33-42; Jos. 12. 4; 13. 30, 31.
f 1 Ki. 4. 13.
g ch. 1. 28; Nu. 13. 28; He. 11. 30.
h ch. 2. 34; 20. 16-18; Le. 27. 28, 29; Nu. 21. 2; Jos. 11. 14.
i ver. 2; ch. 2. 34.
k ch. 2. 35; Jos. 8. 27; 11. 11-14.
l Nu. 32. 33-42; Jos. 12. 2-6; 13. 9-12.
1 Mount Hermon is obviously here mentioned as the northern boundary of Palestine, and still more distinctly in Joshua, 11. 1. It would therefore seem to be a name not of any mountain or range of mountains distinct from Lebanon, but to be applied in a particular designation to that part of the Anti-Libanus which forms the northernmostfrontier of the country, and also the eastern frontier of the northernmost portion of the country. The map will render this intelligible. It is there seen that the range of Anti-Libanus, in descending (so to express it) from the north to the border of Palestine, divides into two branches, one of which inclines off to the Mediterranean, while the other descends southward for about 40 miles. It seems to be the whole of the southward prolongation of the nearer part (not the whole) of the westward, to which the name of mount Hermon was applied.
m ch. 4. 48; Ps. 29. 6; 89. 12; 133. 3; Ca. 4. 8.
n 1 Ch. 5. 23; Eze. 27. 5. *Senir.*
o ch. 4. 49.
p Nu. 21. 33; Jos. 12. 4; 13. 12, 31.
2 An oriental bedstead, says the writer in the Pict. Bible, 'is not like any in use among ourselves. It consists of a platform raised on posts and beams two orthree feet above the ground. The platform for supporting the bedding is not of sacking, but of wood, or whatever else may be the general material of this heavy contrivance; and it is boarded up at the sides, head, and foot, to retain the bedding, as in a trough. Such bedsteadsaregenerally of wood; butwhere the palm tree is common, its strong leaf stems are applied to this among many other purposes.' Either the Ammonites seized on the bedstead of Og, or they bought it from the Israelites, and carrying it to Rabbath, it was there preserved as a monument of his stature, or of Israel's victory.
q 2 Sa. 12. 26; Je. 49. 2; Eze. 21. 20; Am. 1. 14. *Rabbak.*
r 1 Sa. 17. 4; Am. 2. 9.
s ch. 2. 36; 4. 48; Nu. 32. 33-38; Jos. 12. 2-6; 13. 9-12, 14-28; 2 Ki. 10. 33.
t Nu. 32. 30-42; Jos. 13. 29-32; 1 Ch. 5. 23-26.
u 1 Ch. 2. 21-23.
v ver. 4.
w Jos. 13. 13; 2 Sa. 3. 3; 10. 6; 13. 37.
x Nu. 32. 41.
y Ge. 1. 23; Nu. 26. 29; 32. 40; Jos. 17. 1, 3; 22. 7.
z Nu. 32. 33-38; 2 Sa. 24. 5.

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a ch. 2. 37; Ge. 32. 22; Nu. 21. 24; Jos. 12. 2.
b Nu. 34. 11; Jos. 12. 3.
c ch. 4. 49; Ge. 13. 10; 14. 3; 19. 28, 29; Nu. 34. 12; Jos. 3, 16; 12. 3; 15. 2, 5; 18. 19.
1 Or, *the springs of Pisgah*, or, *the hill*, Nu. 23. 14.
d Nu. 32. 20-24; Jos. 1. 12-15; 4. 12, 13; 22. 1-9.
2 Heb. *sons of power.*
3 Moses repeats the condition of the grant. That they should send a strong detachment over Jordan to lead the van to the conquest of Canaan, who should not return to their families at least, nor to settle, till they had seen their brethren in full possession of their respective allotments, as themselves were now in of theirs. They must hereby be taught not to 'look at their own things only, but at the things of others,' Phil. 2. 4. It ill becomes an Israelite to be selfish; and to prefer any private interest before the public good.—*Henry.*
e Jos. 22. 4, 8.
f Nu. 27. 18-23.
4 The command seems to be, that Joshua should not fear the kingdoms whither he should pass. God's commands are introduced to sinners under his covenant with promises and testimonies of his favour & love, and obedience to them is the 'obedience of faith.' Moses puts the command on this ground, 'for the Lord your God he shall fight for you.' The people of God need fear no dangers. If 'God be for them, who can be against them?'
g Jos. 10. 25; 1 Sa. 17. 36, 37; Ps. 9. 10; 2 Co. 1. 10; 12. 10; Ep. 3. 20; 2 Ti. 4. 17, 18.
h ch. 1. 30; 20. 4; Ex. 14. 14; Nu. 21. 34; Jos. 10. 42; 2 Ch. 13. 12; 20. 17, 29; Ps. 44. 3.
i 2 Co. 12. 8.
k ch. 11. 2; Ne. 9. 32; Ps. 106. 2; 145. 3, 6; Je. 32. 18-21.
l Ex. 15. 11; 2 Sa. 7. 22; Ps. 35. 10; 71. 19; 86. 8; 89. 6, 8; Is. 40. 18, 25; Je. 10. 6; Da. 3. 29.
m ch. 4. 21, 22; 11. 11, 12; Ex. 3. 8; Nu. 32. 5; Eze. 20. 6.
5 Moses was very desirous to see the fulfilment of God's promise in the actual possession of the promised land. Tho' his prayers had more than once been heard for Israel, they were in this case refused for himself, as a warning and example. But he saw the land afar off in faith, and entered at last the Canaan above. In this he was a type of Christ, who drank the bitter cup, but through the cross entered on his glory.
n ch. 1. 37; 31. 2; 32. 51, 52; 34. 4; Nu. 20. 7-12; 27. 12-14; Ps. 106. 32, 33; Is. 53. 5, 6; Mat. 26. 39.
o 1 Ch. 17. 4, 12, 13; 22. 7-9; 28. 2-4; Mat. 20. 22; 2 Co. 12. 8, 9.
p ch. 34. 1-4; Nu. 27. 12.
6 Or, the *hill*, ver. 17. The most elevated point of the mountain ridge on the east of Jordan, called Abarim.
q Ge. 13. 14, 15.

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28 But [r]charge Joshua, and encourage him, and strengthen him: [s]for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see.

29 So we abode in the [t]valley over against Beth-peor.

CHAPTER IV.

An exhortation to obedience, 1—40. *Moses appointeth the three cities of refuge on the east side of Jordan,* 41—49.

NOW therefore hearken, O Israel, unto[a] the statutes, and unto the judgments, which I teach you, for to do *them,* [b]that ye may live, and go in and possess the land which the LORD God of your fathers giveth you.

2 Ye shall not [c]add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments[1] of the LORD your God which I command you.

3 Your eyes have seen [d]what the LORD did because of Baal-peor: for all the men that followed Baal-peor, the LORD thy God hath destroyed them from among you.

4 But ye that did [e]cleave unto the LORD your God *are* alive every one of you this day.[2]

5 Behold, [f]I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it.

6 Keep therefore, and do *them;* for this[g] *is* your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, [h]Surely this great nation *is* a wise and understanding people.

7 For [i]what nation *is there so* great, who[k] *hath* God *so* nigh unto them, as the LORD our God *is* in all *things that* we call upon him *for?*

8 And what nation *is there so* great, that hath [l]statutes and judgments *so* righteous as all this law, which I set before you this day?[3]

9 Only take heed to thyself, and keep[m] thy soul diligently, lest thou forget the things which thine eyes have seen, and [n]lest they depart from thy heart all the days of thy life; but teach[o] them thy sons, and thy sons' sons:

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r ch. 1.38; 31.3,7,23; Nu. 27. 18-23; 1Ch. 22. 6-11,16; 28.9,10, 20; 1 Ti. 6. 13, 14; 2 Ti. 2. 1-3; 4. 1-6.
s Jos. 1. 2; 3. 7-17; John 1.17; Ac.7.45; He. 4. 8. *Jesus.*
t ch.4.3,46;34.6; Nu. 25. 3; 33. 48, 49.

CHAP. IV.

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a ver.8,45; ch.5.1;6. 1,2; 8.1;11.1,32; Le. 19. 37; 20. 8; 22. 31; Ps. 105.45; Eze.11. 20; 36. 27; 37. 24; Mat.28.20; Lu.1.6; John 15. 14.
b Le. 18. 5; Eze. 20. 11, 21; Ro. 10. 5.
c ch. 12.32; Jos. 1.7; Pr. 30.6; Mat. 5.18, 43; 15.2-9; Mar.7.1-13; Ga.3.15; Re.22. 18, 19.
1 In this chapter the practical lessons deducible from the foregoing recapitulation of their history, are here enforced upon the Israelites; and the rule by which they are to be guided is the revealed will of God, to which nothing is to be added, as binding upon the consciences of men, and from which nothing is to be taken away.
d Nu. 25. 1-9; 31.16; Jos. 22. 17; Ps.106. 28, 29; Ho. 9. 10.
e ch.10.20; 13.4; Jos. 22.5; 23.8; Ru.1.14-17; Ps. 63. 8; 143.6-11; Is.26.20; Eze.9. 4; John 6.67-69; Ac. 11.23; Ro.12.9; Re. 14. 4; 20. 4.
2 See Num. xxv. It appears from this appeal, that the pestilence, as well as the sword of the magistrate, singled out the guilty persons and spared the rest, Ps. 91. 6-8. The legislator, in order to deter the Jews from idolatry, alludes to this fact, but he notices no circumstance but one, which, tho' in the original narrative not stated, was infinitely the most important to advert to on this occasion, but which no persons, but spectators of the fact, & perfectly acquainted with every individual concerned in it, could possibly feel the truth of.'—*Graves on the Pentateuch.*
f ver. 1; Mat. 28.20; Ac. 20. 27; 1Co. Fl. 23: 15.3; 1Th.4.1,2; He. 3. 5.
g Job 28. 28; Ps. 19. 7; 111. 10; 119. 98-100; Pr. 1. 7; 14. 8; Je. 8. 9; 2 Ti. 3. 15; Ja. 3. 13.
h 1 Ki. 4. 34; 10. 6-9; Da. 1. 20; 4.9; 5.11-16; Zec. 8. 20-23; Mal. 3. 12.
i Nu.23.9,21; 2 Sa.7. 23; Is. 43. 4.
k ch. 5. 26; Ps. 46.1; 73. 28; 145. 18; 148. 14; Is.55.6; Ep.2.12-22; Ja. 4. 8.
l ch. 10.12,13; Ps.19. 7-11; 119.86,96,127, 128; 147.19,20; Ro.7. 12-14; 2Ti.3.16,17.
3 Even the heathen were forced to acknowledge the peculiar excellency of the Jewish laws, and to tremble at the majesty of the God of Israel; and how many great nations have acknowledged the wisdom of the Jewish laws, both judicial and moral.
m ver. 15, 23; Pr. 3. 1,3; 4. 20-23; Lu. 8. 18; He.2.3; Ja.1.22.
n Jos. 1. 18; Ps. 119. 11; Pr.3.1-3,21; 4.4; 7.1; He.2.1; Re.3.3.
o ch.6.7; 11.19; 29.29; 31.19; Ge.18.19; Ex. 13. 8,9,14-16; Jos. 4. 6,7,21; Ps. 34.11-16; 71. 18; 78.3-8; Pr.1. 8; 4. 1-13; 23.26; Is. 38. 19; Ep. 6. 4.

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p ch.5.2; Ex.19.9,16; 20.18; He. 12.18,25.
q ch.5.29; Ex.20.20; 1Sa.12.24; Lu.1.50; Re. 19. 5.
r ch.5.23; Ex. 19.16-18; 20. 18, 19.
1 Heb. *heart.* That is, the fire and smoke filled the atmosphere to a great height.
s ch. 5. 4, 22.
t ver. 15; Nu. 12. 8; Is. 40. 18; Co. 1.15.
2 They are carefully reminded of this, to guard them against their fatal and headlong tendency to fall into idolatry or image-worship.
3 Heb. *save a voice.*
u ver. 33,36; Ex. 20. 22; 1Ki.19.12,13; Is. 40.3,6; Mat. 3. 3,17; 17.5; John 12.28-30; 2 Pe. 1. 17, 18.
v ch. 5. 1-21; Ex. 19. 5; 24. 17, 18; He. 9. 19, 20.
w ch.10.4; Ex.34.28.
4 The ten commandments were the foundation of the national covenant made with Israel, as well as of the covenant of works, though not exactly in the same manner; and, when written in the heart, they form the evidence, that the covenant of grace by faith in Jesus Christ, is ratified with us.
x ch. 9. 9-11; 10.1-5; Ex.24.12; 31.18; 34. 28; 2Co.3.7; He.9.4.
y Ex. xxi. xxii. xxiii.; Ps. 105. 44, 45.
z ver. 9, 23; Jos. 23. 11; 1Ch.28.9,10; Pr. 4. 23, 27; Je. 17. 21; Mal. 2. 15.
a ver. 12; 2Co.4.4-6; He. 1. 3.
b ch.5.9; Ex. 20.4,5; Ps.106.19,20; Ro.1. 22-24.
c ver. 23; Is. 40. 18; John 4. 24; Ac. 17. 29; 1 Ti. 1. 17.
5 Let any one carefully examine the multiplied and varied expressions of these verses, (15-18); and then let him form his judgment, and bring in his verdict, respecting the use of images, in religious worship, in the church of Rome, and elsewhere, Ex. 20. 4. —*Scott*
d ch. 17. 3; 2Ki.23.4, 5, 11; Job 31. 26, 27; Je. 8. 2; Eze. 8. 16; Am. 5. 25, 26.
e Ge. 2.1; 2Ki.17.16; 21.3; Je.19.13; Zep. 1.5; Ac.7.42; Ro.1. 25.
6 The expression, *driven* to worship them, is peculiar, intimating the strong tendency of men to idolatry, and the strong temptations of Satan to impel them to it; and especially to the worship of the heavenly bodies. They are therefore reminded that God is the maker and disposer of them all.
f Ge.1.16-18; Jos.10. 12, 13; Ne. 9. 6; Ps. 74. 16, 17; 136. 7-9; 148. 3-5; Je. 31. 35; 33. 25; Mat. 5. 45.
7 Or, *imparted.*
g 1 Ki.8.51; Je.11.4.
8 A strong, but just expression, to describe the hard bondage of Egypt. Patrick says, 'it is a phrase used by Solomon, 1Ki. 8.51, and by Jeremiah, ch. 11. 4; to express the most cruel servitude; wherein God suffered them to be tried, as metals are in a furnace of iron red hot,' that they might hence become more pure and more worthy servants of God.

10 *Specially* [p]the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to [q]fear me all the days that they shall live upon the earth, and *that* they may teach their children.

11 And ye came near, and [r]stood under the mountain; and the mountain burned with fire unto the midst[1] of heaven, with darkness, clouds, and thick darkness.

12 And [s]the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw [t]no similitude;[2] only[3] [u]*ye heard* a voice.

13 And [v]he declared unto you his covenant, which he commanded you to perform, *even* [w]ten [4]commandments; and [x]he wrote them upon two tables of stone.

14 ¶ And the LORD commanded me [y]at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.

15 [z]Take ye therefore good heed unto yourselves, (for ye saw no manner [a]of similitude on the day *that* the LORD spake unto you in Horeb out of the midst of the fire,)

16 Lest ye [b]corrupt *yourselves,* and make you a graven image, the similitude of any figure, [c]the likeness of male or female;

17 The likeness of any beast that *is* on the earth, the likeness of any winged fowl that flieth in the air;

18 The likeness of any thing that creepeth on the ground, the likeness of any fish that *is* in the waters beneath the earth:[5]

19 And lest thou lift up thine eyes unto heaven, and [d]when thou seest the sun, and the moon, and the stars, *even* all [e]the host of heaven, shouldest be driven[6] to worship them, and serve them, [f]which the LORD thy God hath divided[7] unto all nations under the whole heaven.

20 But the LORD hath taken you, and brought you forth out of [g]the iron furnace,[8] *even* out of Egypt, to be unto

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[p] the day [h] nim a people of inheritance, as *ye are* he Lord this day.

Lord said 21 Furthermore, [i] the LORD was ople toge angry with me for your sakes, and near my sware that I should not go over Jor- o fear a dan, and that I should not go in unto all live that good land which the LORD thy y may a God giveth thee *for* an inheritance;

22 But [k] I must die[1] in this land, I near, must not go over Jordan: but ye and the shall go over, and possess that good nto the land.

ess, ch 23 Take [l] heed unto yourselves, [m] lest spake ye forget the covenant of the LORD your God, which he made with you, e fire and [n] make you a graven image, *or* the ds, he likeness of any *thing*, which the LORD heard thy God hath forbidden thee.

l unto 24 For the LORD thy [o] God *is* a con- mmand suming fire, *even* [p] a jealous God.

mmand 25 ¶ When thou shalt [q] beget chil- two dren, and children's children, and ye shall have remained long in the land, mmit and shall [r] corrupt *yourselves*, and make a graven image, *or* the likeness of any *thing*, and shall [s] do evil in the sight of the LORD thy God, to provoke him to anger;

26 I [t] call heaven and earth to wit- ness against you this day, that [u] ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong *your* days upon it, but shall utterly be de- stroyed.

27 And the LORD shall [v] scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you.

28 And there [w] ye shall serve gods, the work of men's hands, wood and stone, which [x] neither see, nor hear, nor eat, nor smell.[2]

29 But [y] if from thence thou shalt seek the LORD thy God, thou shalt find *him*, if thou seek him [z] with all thy heart, and with all thy soul.

30 When thou art in tribulation, and [a] all these things are[3] come upon thee, *even* [b] in the latter days, [c] if thou turn to the LORD thy God, and shalt be [d] obedient unto his voice;

31 (For [e] the LORD thy God *is* a merciful God;) he will not forsake thee, neither destroy thee, nor [f] forget

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[h] ch. 9. 26, 29; 32. 9; Ex. 19. 5, 6; Ps. 28. 9; 33. 12; 135. 4; Is. 63. 17, 18; Ep. 1. 18; Tit. 2.14; 1 Pe. 2.9.
[i] ch. 1. 37; 3. 26; 31. 2; Nu. 20. 12; Ps. 106. 32, 33.
[k] 1 Ki. 13. 21, 22; Am. 3. 2; He. 12. 6-10; 2 Pe. 1. 13-15.
1 Moses considers this a great evil, and notices it as a warning to them.
[l] ver.9; ch.27.9; Jos. 23. 11; Mat. 24. 4; Lu. 12. 15; 21. 8; He. 3. 12.
[m] ch. 6. 12; 29. 25; 31. 20; Jos. 23. 16; 1 Ch. 16. 15; Is. 24. 5; Je. 31. 32; Eze. 16. 59.
[n] ver.16; Ex. 20.4,5.
[o] ch. 9. 3; 32. 22; Ex. 24. 17; Ps. 21. 9; Is. 30. 33; 33. 14; Je. 21. 12-14; Na. 1. 6; Zep.1.18; He.12.29
[p] ch. 6. 15; 29. 20; 32. 16, 21; Ex. 20. 5; 34. 14; Ps. 78. 58; Is. 42. 8; Na. 1. 2; 1 Cor. 10. 22.
[q] ch. 31. 16-18; Ju. 2. 8-15.
[r] ver. 16; ch. 31. 29; Ex. 32. 7; Ho. 9. 9.
[s] 2 Ki. 17. 17-19; 21. 2, 14-16; 2 Ch. 36. 12-16.
[t] ch. 30. 18, 19; 31. 28; 32. 1; Is. 1. 2; Je. 2. 12; 6. 19, 22. 29; Eze. 36. 4; Mic. 1. 2; 6. 2.
[u] ch. 29. 28; Le. 18. 28; 26. 31-35; Jos. 23. 16; Is. 6. 11; 24. 1-3; Je. 44. 22; Eze. 33. 28; Lu. 21. 24.
[v] ch. 28. 62-64; Ne. 1. 8; Eze. 12. 15; 32. 26.
[w] ch. 28. 36, 64; 1 Sa. 26. 19; Je. 16. 13; Eze. 20. 32, 39; Ac. 7. 42.
[x] Ps. 115. 4-7; 135. 15; Is. 44. 9; 45. 20; 46. 7; Je. 10. 3, 9.
2 Many expressions in this prophecy evidently refer to times much later than even the Babylonish captivity. The Jews could not then with any propriety be said to have 'utterly perished' out of the promised land, as they returned to it at the end of seventy years; but their present state, in which they have been 'scattered among the nations' for almost eighteen hundred years, without any access to their own land, and without any regular government, answers the language of the prediction with great exactness. They do not at present worship images; but they are grossly ignorant of the true God, 'for he that honoureth not the Son, honoureth not the Father that sent him, (John 5. 20-23; 8. 54-59.)
[y] ch. 30. 10; Le. 26. 39-42; 2 Ch. 15. 4, 15; Ne. 1. 9; Is. 55. 6, 7; Je. 29. 12-14.
[z] ch. 30. 2; 1 Ki. 8. 47, 48; 2 Ki. 10. 31; 23. 3; 2 Ch. 15. 12; 31. 21; Ps. 119. 2, 10, 58, 145; Je. 3.10.
[a] 1 Ki. 8. 46-53; 2 Ch. 6. 36-39; Da.9. 11-19.
3 Heb. *have found thee*, ch. 31. 17; Ex. 18. 8. *Marg.*
[b] ch. 31. 29; Ge. 49. 1; Nu. 24. 20; Je. 23. 20; Da. 10. 14; Ho. 3. 5; He. 1. 2.
[c] ch. 30. 10; La. 3. 40; Ho. 14. 2, 3; Joel 2. 12, 13; Ac. 3. 19, 26. 20.
[d] Is. 1. 19; Je. 7. 23; Zec. 6. 15; He. 5. 9.
[e] Ex. 34. 6, 7; Nu. 14. 18; 2 Ch. 30. 9; Ne. 1. 5; 9. 31; Ps. 86. 5, 15; 116.5; 145. 8. 9; Jonah 4. 2; Mic. 7. 18.
[f] Le. 26. 42, 45; Ps. 105. 8; 111. 5, 9; Je. 14. 21; Lu. 1. 72.

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1 God hath fulfilled his threatenings, & He will as certainly fulfil his promises, & Israel shall yet be restored. It is declared, in Jos. 23. 15, that God will fulfil his threatenings as he did his promises; so we may believe He will do the reverse, for He is faithful.
[g] Job 8. 8; Ps. 44. 1; Joel 1. 2.
[h] ch. 30. 4; Mat. 24. 31; Mar. 13. 27.
[i] ch. 5. 24-26; 9. 10; Ex. 20. 18, 19; 24. 11; 33. 20; Ju. 6. 22.
2 Never from the creation of the world till that time, a period of two thousand five hundred years, had any such things been heard of, as the wonders which God wrought for the Israelites; and though impostors might often have given forth pretended divine oracles, never had it been known that they were given forth from the midst of a terrible fire in the sight & hearing of multitudes.
[k] Ex.1.9; 3.10,17-20.
[l] ch. 7. 19; 29. 3; Ex. 9. 20, 21; 10. 7.
3 That is, by such commands, judgments, and interpositions, as were a trial of the character and temper of Pharaoh on the one hand, and of the Israelites on the other.
[m] Ex. 7. 3; Ps. 78. 12, 43-53.
[n] ch. 5. 15; 6. 21; 7. 8, 9; Ex. 6. 6; 13. 3; 1 Pe. 5. 6.
[o] ch. 26. 8; 34. 12; Ex. 12. 30-33.
[p] 1 Sa. 17. 45-47; 1 Ki. 18. 36, 37; 2 Ki. 19. 19; Ps. 58. 11; 83. 18.
[q] ch. 32. 39; Ex. 15. 11; 1 Sa. 2. 2; Is. 44. 6, 8; 45. 5, 18, 22; Mar. 12. 29, 32; 1 John 5. 20, 21.
[r] ver. 33; Ex. 19. 9, 19; 20. 18-22; 24.16; Ne. 9. 13; He. 12. 18, 25.
[s] ch. 7. 7-9; 9. 5; 10. 15; Ps. 105. 6-10; Is. 41. 8, 9; Je. 31. 1; Mal. 1. 2; Lu. 1. 72, 73; Ro. 9. 5.
[t] 2 Ch. 16. 9; Ps. 32. 8; 34. 15.
[u] ver. 34; Ps. cxiv.; 136. 10-15; Is. 51. 9-11; 63. 11, 12.
[v] ch. 7. 1; 9. 1-5; 11. 23; Ex. 23. 27, 28; Jos.3.10; Ps.44.2,3.
[w] ch. 2. 31-37; 3. 1-16; 8. 18.
[x] ch. 32. 29; 1 Ch. 28. 9; Is. 1. 3; 5.12; Ho. 7. 2.
[y] ver. 35; Jos. 2. 11; 1 Ch. 29. 11; 2 Ch. 20. 6; Ps. 115. 3; 135. 6; Da. 4. 35.
4 Never since the creation of the world, not only to the time of Moses, but down to this present time, three thousand years later, has there been such a wonderful deliverance as that a multitude of slaves, under the leadership of two unarmed and powerless men, should be brought forth from the dominion of a powerful monarch, most determined to retain them in bondage. It was manifestly the power of God —and so it was intended to teach that Jehovah was God and none else.
[z] ver. 1, 6; ch. 28. 1-14; Le. 22. 31; 26. 1-13; Je. 11.4; John 14. 15, 21-24.
[a] ch. 5. 16; 6. 3, 18; 12. 25, 28; 22. 7; Ep. 6. 3; 1 Ti. 4. 8.
[b] Nu. 35. 14, 15; Jos. 20. 2-9.

the covenant of thy fathers, which he sware unto them.[1]

32 For [g] ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and *ask* [h] from the one side of heaven unto the other, whether there hath been *any such thing* as this great thing *is*, or hath been heard like it?

33 Did *ever* people [i] hear the voice of God speaking out of the midst of the fire,[2] as thou hast heard, and live?

34 Or hath God assayed to go *and* [k] take him a nation from the midst of *another* nation, by [l] temptations,[3] [m] by signs, and by wonders, and by war, and [n] by a mighty hand, and by a stretched-out arm, [o] and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes?

35 Unto thee it was shewed, that thou mightest [p] know that the LORD he *is* God; *there* [q] *is* none else beside him.

36 Out [r] of heaven he made thee to hear his voice, that he might instruct thee; and upon earth he shewed thee his great fire; and thou heardest his words out of the midst of the fire.

37 And [s] because he loved thy fathers, therefore he chose their seed after them, and brought thee out [t] in his sight [u] with his mighty power out of Egypt;

38 To [v] drive out nations from before thee, greater and mightier than thou *art*, to bring thee in, to give thee their land *for* an inheritance, [w] as *it is* this day.

39 Know therefore this day, [z] and consider *it* in thine heart, that [y] the LORD he *is* God in heaven above, and upon the earth beneath: *there is* none else.[4]

40 Thou shalt [z] keep therefore his statutes, and his commandments, which I command thee this day, that [a] it may go well with thee, and with thy children after thee, and that thou mayest prolong *thy* days upon the earth, which the LORD thy God giveth thee, for ever.

41 ¶ Then Moses [b] severed three

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cities[1] on this side Jordan, toward the sun-rising;

42 That [c]the slayer might flee thither, which should kill his neighbour unawares, and hated him not in times past; and that, fleeing unto one of these cities, he might live:

43 *Namely,* [d]Bezer in the wilderness, in the plain country of the Reubenites; and [e]Ramoth in Gilead of the Gadites; and [f]Golan in Bashan of the Manassites.

44 ¶ And this [g]*is* the law which Moses set before the children of Israel:[2]

45 These [h]*are* the testimonies, and the[i] statutes, and the judgments, which Moses spake unto the children of Israel, after they came forth out of Egypt;

46 On [k]this side Jordan, in the valley [l]over against Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom [m]Moses and the children of Israel smote, after they were come forth out of Egypt:

47 And they possessed his land, and the[n] land of Og king of Bashan, two kings of the Amorites, which *were* on this side Jordan, toward the sun-rising;

48 From [o]Aroer, which *is* by the bank of the river Arnon, even unto mount [p]Sion, which *is* Hermon,

49 And all the plain on this side Jordan eastward, even unto the sea of the plain, [q]under the springs of Pisgah.

CHAPTER V.

A commemoration of the covenant in Horeb, 1—5. *The ten commandments,* 6—21. *At the people's request Moses receiveth the law from God,* 22—33.

AND Moses called [a]all Israel, and said unto them, [b]Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep,[3] and do them.

2 The LORD [c]our God made a covenant with us in Horeb.

3 The LORD [d]made not this covenant[4] with our fathers, but with us, *even* us, who *are* all of us here alive this day.

4 The [e]LORD talked with you face to face in the mount, out of the midst of the fire,

5 (I [f]stood between the LORD and you at that time, to shew you the word of the LORD; for ye were afraid by reason of the fire, and went not up into the mount,) saying,

6 ¶ [g]I *am* the LORD thy God, which [h]brought thee out of the land of Egypt, from the house of bondage.[1]

7 Thou [i]shalt have none other gods before me.

8 Thou shalt not make thee *any* [k]graven image, *or* any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the waters beneath the earth:

9 Thou [l]shalt not bow down thyself unto them, nor serve them: for I the LORD thy God *am* [m]a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me,

10 And [n]showing mercy unto thousands[2] of them that [o]love me, and keep my commandments.

11 Thou [p]shalt not take the name of the LORD thy God in vain: for the LORD will not hold *him* guiltless that taketh his name in vain.

12 [q]Keep the sabbath-day to sanctify it, as the LORD thy God hath commanded thee.[3]

13 [r]Six days thou shalt labour, and do all thy work;

14 But the seventh day *is* [s]the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor [t]thy stranger that *is* within thy gates; that [u]thy man-servant and thy maid-servant may rest[4] as well as thou.

15 And [v]remember that thou wast a servant in the land of Egypt, and *that* [w]the LORD thy God brought thee out thence, [x]through a mighty hand, and by a stretched-out arm: therefore the LORD thy God commanded thee to keep the sabbath-day.

16 ¶ [y]Honour thy father and thy mother, as the LORD thy God hath commanded thee; that [z]thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.

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1 This appointment was probablymade between the conclusion of the preceding discourse, and the beginning of that which follows.
c ch. 19.1-10; Nu.35. 6, 11, 12, 15-28; He. 6. 18.
d Jos. 20. 8.
e Jos. 21. 38; 1 Ki. 4. 13; 22. 3, 4; 1 Ch. 6. 80.
f Jos. 21. 27; 1 Ch. 6. 71.
g ch. 1. 5; 17. 18, 19; 27. 3,8,26; 33.4; Le. 27. 34; Nu. 36. 13; Mal. 4. 4; John 1. 17.
2 This is evidently an introduction to the discourse of the subsequent chapters. Moses having practically improved some particulars in the history of Israel, proceeded to repeat and enforce the laws which he had before delivered, with additions and explanations, beginningwith the ten commandments.
h ch. 6.17,20; 1Ki.2. 3; Ps. 119. 2, 14, 22, 24, 111.
i vér. 1.
k ver. 47; ch. 1. 5; Nu. 32. 19.
l ch. 3. 29.
m ch.1.4; 2.30-36; 3. 8; Nu. 21. 21-32.
n ch. 3. 1-14; 29. 7,8; Nu. 21. 33-35.
o ch. 2.36; 3.12; Jos. 13. 24, &c.
p ch. 3. 9; Ps. 133.3.
q ch. 3.17; 34.1; Jos. 13. 20.

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a ch. 1. 1; 29. 2, 10.
b ch. 4. 1.
3 Heb. *keep to do them,* Mat. 23. 3.
c ch. 4. 23; Ex. 19. 5, 6; 24. 8; He. 8.6-13; 9. 19-23.
d ch. 29. 10-15; Ge. 17. 7, 21; Ps. 105. 8-10; Je.32.38-40; Ga. 3. 17-21; He. 8. 8.
4 The Sinai covenant was different from that made with Abraham, Isaac, and Jacob; for that was personal, and related mainly to spiritual blessings; this was national, and especially stated the terms on which the possession of the promised land, and other privileges, would be continued to Israel, (Ge. 17. 1-8; Ex. 19.5; Ga. 3.15-18). But this language may also mean, that the covenant made at Horeb, was as obligatory on the generation whom Moses then addressed,as on those who were immediately present, when the law was delivered, and the covenant ratified. For they were a collective body, incorporated by charter, the obligations and advantages of which descended to the successors of those to whom it was first conceded. Someindeedwhom Moses addressed had been present at the giving of the law, though under age; but most of them were then unborn, or children; yet the covenant made with their fathers included them likewise.—*Scott.*
e ver.24-26; ch.4.33, 36; 34. 10; Ex. 19.9, 19;20.22;33.11; Nu. 12. 8.
f ver.27; Ge. 18. 22; Ex.19.16; 20.18-21; Nu. 16. 48; Ps.106. 23; Je.30.21;Zec.3. 1-5; Ga.3.19; He.9. 24; 12. 18-24.

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g ch. 6. 4; Ex. 20. 2; Le. 26. 1, 2.
h Ps. 81. 5-10.
1 Heb. *servants.*
i Ex.20.3; Mat.4.10; John 5.23; 1John 5. 21.
k ch. 4. 16.
l Ex. 20. 4-6.
m Ex. 34. 7, 14.
n Is. 1. 16-19; Je.32. 18; Da. 9.4; Mat.7. 21-27; Ga. 5. 6; 1 John 1. 7.
2 The mercy of God is held out as a motive to obey the law of God, though the law itself holds out no mercy to the transgressor. In the preface God speaks to them as their Redeemer, and it is only in this view that a sinner can yield it obedience. The mercy of God is here promised to thousands; not only of individuals, or to great multitudes to the third and fourth generation, but to successive generations to the end of time. The Lord's dealings with the posterity of Abraham, who believed his word, loved him,&kepthiscommandments, illustrate this promise.
o ch. 6.5,6; 10. 12,13; John 14. 15, 21-23; 15.14; Ro. 8.28; Ja. 1. 25; 1 John 5. 2,3.
p ch. 6.13; Ex. 20.7; Le. 19. 12; Je. 4. 2; Mat. 5.33,34; Ja. 5. 12.
q Ex. 20.8-11; Is.56. 6; 58. 13.
3 The words 'As the Lord thy God hath commanded,' here introduced in recording the giving of the law from mount Sinai, seem to imply an appointment of the sabbath previous to that transaction.—*Scott.*
r Ex. 23. 12; 35.2, 3; Eze. 20.12; Lu. 13. 14-16; 23. 56.
s Ge. 2.2; Ex. 16.29, 30; He. 4. 4.
t Ne. 13. 15-21.
u Le. 25. 44, 46; Ne. 5. 5.
4 This is not a different reason from that originally assigned in Ex. 20. 11; but an additional one. for observing the sabbath. The original reason, a commemoration of the creation, remains always valid; but that here specified is a farther one, viz., that as they had been bondmen in Egypt, and grievouslyoppressed, and their observance of the day of rest grievously interfered with, they should piously allow their servants, and even heathen slaves, to rest from labour, and teach them the worship of Jehovah. In addition to these, Christians have other great motives, such as their completed redemption, in the resurrection of their Lord, for observing the sabbath, and the resurrection of their Lord being the pledge of their own, the foundation of their 'lively hope' of the rest remaining for the people of God.
v ch. 15.15; 16.12;24. 18-22;Is.51.1,2;Ep. 2. 11, 12.
w ver. 6; Ps. 116.16; Is.63.9; Lu.1.74,75; Tit. 2. 14.
x ch. 4. 34-37.
y Ex. 20. 12; Le.19. 3; Mat. 15. 4-6; Co. 3. 20.
z ch.4.40; 27.16; Ep. 6. 2, 3.

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17 Thou [a]shalt not kill.

18 Neither [b]shalt thou commit adultery.

19 Neither [c]shalt thou steal.

20 Neither [d]shalt thou bear false witness against thy neighbour.

21 Neither [e]shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his man-servant, or his maid-servant, his ox, or his ass, or any *thing* that *is* thy neighbour's.

22 ¶ These [f]words the LORD spake unto all your assembly in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more:[1] and [g]he wrote them in two tables of stone, and delivered them unto me.

23 And it came to pass, [h]when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, *even* all the heads of your tribes, and your elders;

24 And ye said,[2] Behold, the LORD our God hath showed us his glory, and his greatness, and [i]we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and [k]he liveth.

25 Now therefore why should we die? for [l]this great fire will consume us. If we hear[3] the voice of the LORD our God any more, then we shall die.

26 For [m]who *is there of* [n]all flesh that hath heard the voice of the [o]living God speaking out of the midst of the fire, as we *have*, and lived?

27 Go thou near, and [p]hear all that the LORD our God shall say; and speak thou unto us all that the LORD our God shall speak unto thee, and we will hear *it*, and do *it*.

28 And the LORD heard the voice of your words, when ye spake unto me; and the LORD said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: [q]they have well said all that they have spoken.[4]

29 [r]Oh that there were such an heart in them, that they would fear me, and [s]keep all my commandments always, [t]that it might be well with them, and with their children for ever!

30 Go say to them, Get you into your tents again.

31 But as for thee, stand thou here by me, and [u]I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do *them* in the land which I give them to possess it.

32 Ye shall [v]observe to do therefore as the LORD your God hath commanded you: [w]ye shall not turn aside to the right hand or to the left.

33 Ye shall [x]walk in all the ways which the LORD your God hath commanded you, that ye may live, and *that it may be* [y]well with you, and *that* ye may prolong *your* days in the land which ye shall possess.

CHAPTER VI.

The end of the law is obedience, 1, 2. *An exhortation thereto,* 3—19. *What they are required to teach their children concerning it,* 20—25.

NOW these *are* [a]the commandments, the statutes, and the judgments,[1] which the LORD your God commanded to teach you, that ye might do *them* in the land whither ye go[2] to possess it:

2 That thou mightest [b]fear the LORD thy God, to keep all his statutes and his commandments, which I command thee; thou, [c]and thy son, and thy son's son, all the days of thy life, and that [d]thy days may be prolonged.

3 ¶ Hear therefore, O Israel, [e]and observe to do *it;* that it may be well with thee, and [f]that ye may increase mightily, as the LORD God of thy fathers hath promised thee, [g]in the land that floweth with milk and honey.

4 Hear, O Israel; [h]The LORD our God *is* one LORD:[3]

5 And [i]thou shalt love the LORD thy God [k]with all thine heart, and with all thy soul, and with all thy might.[4]

6 And these words, which I command thee this day, [l]shall be in thine heart;[5]

7 And thou [m]shalt teach[6] them diligently[7] unto thy children, and [n]shalt talk of them when thou sittest in thine house, and when thou walkest by the

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a Ex. 20. 13; Mat. 5. 21, 22.
b Ex. 20. 14; Lu. 18. 20; Ja. 2. 10, 11.
c Ex. 20. 15; Ro. 13. 9; Ep. 4. 28.
d ch. 19. 16-21; Ex. 20. 16; 23. 1; 1 Ki. 21. 13; Pr. 6. 19; 19. 5, 9.
e Ex. 20. 17; 1 Ki. 21. 1-4; Mic. 2. 2; Ha. 2. 9; Lu. 12. 15; Ro. 7. 7, 8; 1 Ti. 6. 9, 10; He. 13. 5.
f ver. 4; ch. 4. 12-15, 36; Ex. 19. 18, 19.
1 These words here intimate plainly that man had no right to add to this law or to diminish ought from it, by their superinduced traditions; and its being ingraved on tables of stone, and the solemnities accompanying its announcement, ought to deter men from any such presumptuous interference with it.
g ch. 4. 13; Ex. 24. 12; 31. 18.
h Ex. 20. 18, 19; He. 12. 18-21.
2 Several particulars are added in verses 22-27, which illustrate the greatness of the consternation excited among the people by the giving of the law from mount Sinai.
i ver. 4, 5.
k ch. 4. 33; Ge. 32. 30; Ex. 33. 20; Ju. 13. 22.
l ch. 18. 16; 33. 2; 2 Co. 3. 7-9; Ga. 3. 10, 21, 22; He. 12. 29.
3 Heb. *add to hear.*
m ch. 4. 33.
n Ge. 6. 12; Is. 40. 6; Ro. 3. 20.
o Jos. 3 10; Ps. 42. 2; 84. 2; Je. 10. 10; Da. 6. 26; Mat. 26. 63; Ac. 14. 15; 2 Co. 6. 16; 1 Th. 1. 9.
p Ex. 20. 19; He. 12. 19.
q ch. 18. 17; Nu. 27. 7; 36. 5.
4 When the people were impressed with the terror of immediate destruction from the voice of God speaking from mount Sinai, and were conscious that they could not thus approach him, but desired a mediator by whom he might speak to them; & when they promised to hear and obey that mediator; they spake well, and had they properly understood their own request, and been permanently disposed according to it, all would have proceeded and terminated happily. But the Lord, in very affecting and emphatical language, suggests that it was not so, for he saw that tho' they were alarmed, they were neither duly humbled nor prepared to receive in faith the promised Mediator whom Moses typified, nor disposed to walk in the ways of holy obedience.—*Scott.* The approbation by Jehovah of their request for a Mediator to speak with them, is very remarkable, and is referred to in the promise of the 'Prophet like unto' Moses, whom God was to raise up unto them. See ch. 18. 16.
r ch. 32. 29, 30; Ps. 81. 13-15; Is. 48. 18; Je. 44. 4; Mat. 23. 37; Lu. 19. 42; 2 Co. 5. 20; 6. 1; He. 12. 25.
s ch. 11. 1; Ps. 106. 3; 119. 1-5; Lu. 11. 28; John 15. 14; Re. 22. 14.
t ver. 16; ch. 4. 40; 5. 3, 18; 12. 25, 28; 19. 13; 22. 7; Ru. 3. 1; Ps. 19. 11; Is. 3. 10; Je. 22. 14, 15; Ep. 6. 3; Ja. 1. 25.

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u ver. 1; ch. 4. 1, 5, 45; 6. 1; 11. 1; 12. 1; Eze. 20. 11; Mal. 4. 4; Ga. 3. 19.
v ch. 6. 3, 25; 8. 1; 11. 32; 24. 8; 2 Ki. 21. 8; Eze. 37. 24.
w ch. 4. 1, 2; 12. 32; 28. 14; Jos. 1. 7; 23. 6; Ps. 125. 5; Pr. 4. 27; 2 Pe. 2. 21.
x Ps. 119. 6; Je. 7. 23; Lu. 1. 6; Ro. 2. 7.
y ver. 29; 1 Ti. 4. 8.

CHAP. VI.

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a ch. 4. 1, 5, 14, 45; 5. 31; 12. 1; Le. 27. 34; Nu. 36. 13.
1 The 'commandments' probably denote the *moral* law, the 'statutes' the *ceremonial* law, and the 'judgments' the *judicial* law.
2 Heb. *pass over.*
b ch. 4. 10; 10. 12, 20; 13. 4; Ge. 22. 12; Ex. 20. 20; Job 28. 28; Ps. 111. 10; 128. 1; Pr. 16. 6; Ec. 12. 13; Lu. 12. 5; 1 Pe. 1. 17.
c ver. 7; Ge. 18. 19; Ps. 78. 4-8.
d ch. 4. 40; 5. 16, 33; 22. 7; Pr. 3. 1, 2, 16; 1 Pe. 3. 10, 11.
e ch. 4. 6; 5. 32.
f Ge. 12. 2; 13. 16; 15. 5; 22. 17; 26. 4; 28. 14; Ex. 1. 7; Ac. 7. 17.
g Ex. 3. 8.
h ch. 4. 35, 36; 5. 6; 1 Ki. 18. 21; 1 Ch. 29. 10; Is. 42. 8; 44. 6, 8; 45. 5, 6; Je. 10. 10, 11; Mar. 12. 29, 32; John 17. 3; 1 Cor. 8. 4-6; 1 Ti. 2. 5.
3 Or, JEHOVAH our GOD is ONE JEHOVAH. Many commentators, ancient and modern, believe that in this sublime declaration there is an intimation of the Trinity in Unity. Even the Jews admit there is something peculiar and remarkable in it.
i ch. 10. 12; 11. 13; 30. 6; Mat. 22. 37; Mar. 12. 30, 33; Lu. 10. 27; 1 John 5. 3.
k ch. 4. 29; 2 Ki. 23. 25; Mat. 10. 37; John 14. 20, 21; 2 Cor. 5. 14, 15.
4 The preceding verse contains the great foundation of our belief—this the great principle and motive of all duty. It is at once our duty and our condemnation as sinners. Falling short of it we *sin.* It is, however, our standard of duty, and understood & felt in its spiritual demand, it is 'our schoolmaster to bring us to Christ.'
l ch. 11. 18; 32. 46; Ps. 37. 31; 40. 8; 119. 11, 98; Pr. 2. 10; 3. 1-3; 7. 3; Is. 51. 7; Je. 31. 33; Lu. 2. 51; 8. 15; 2 Cor. 3. 3; Col. 3. 16; 2 John 2.
5 That is, Let these words be treasured up in thy memory, rooted in thy judgment, and reigning in thy affections; that they may become habitually and solely the subjects of thy converse and meditation.
m ver. 2; ch. 4. 9, 10; 11. 19; Ge. 18. 19; Ex. 12. 26, 27; 13. 14, 15; Ps. 78. 4-6; Ep. 6. 4.
6 Heb. *whet* or *sharpen.*
7 The expression, the constant and persevering repetition of the action till the object be accomplished, as one repeats stroke after stroke till the instrument be sharpened,
n Ru. 2. 4, 12; 4. 11; Ps. 37. 30; 40. 9, 10; 119. 46; 129. 8; Pr. 6. 22; 10. 21; 15. 2, 7; Mal. 3. 16; Mat. 12. 35; Lu. 6. 45; Ep. 4. 29; Col. 4. 6; 1 Pe. 3. 15.

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way, and when thou liest down, and when thou risest up.

8 And [o]thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

9 And thou shalt [p]write them upon the posts of thy house, and on thy gates.[1]

10 And it shall be, when the LORD thy God shall have brought thee into the[q] land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee [r]great and goodly cities, which thou buildedst not;

11 And houses full of all good *things*, which thou filledst not; and wells digged, which thou diggedst not; vineyards and olive-trees, which thou plantedst not; [s]when thou shalt have eaten, and be full;[2]

12 *Then* beware lest thou forget the LORD, which brought thee forth out of the land of Egypt, from the house of bondage.[3]

13 Thou shalt [t]fear the LORD thy God, and serve him, and [u]shalt swear by his name.[4]

14 Ye shall [v]not go after other gods, of[w] the gods of the people which *are* round about you;

15 (For the LORD thy God [x]*is* a jealous God among you;) [y]lest the anger of the LORD thy God be kindled against thee, and [z]destroy thee from off the face of the earth.

16 ¶ Ye shall not [a]tempt the LORD your God, as ye [b]tempted *him* in Massah.

17 Ye shall [c]diligently keep the commandments of the LORD your God, and his testimonies, and his statutes, which he hath commanded thee.

18 And thou [d]shalt do *that which is* right and good in the sight of the LORD; [e]that it may be well with thee, and that thou mayest go in and possess the good land which the LORD sware unto thy fathers,

19 To [f]cast out all thine enemies from before thee, as the LORD hath spoken.

20 ¶ *And* [g]when thy son asketh thee in[5] time to come, saying, What *mean* the testimonies, and the statutes, and the judgments, which the LORD our God hath commanded you?

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o ch. 11.18; Ex.13.9, 16; Nu.15.38,39; Pr. 6.21;7.3; Mat. 23.5; He. 2. 1.
p ch.11.20; Ex.12.7; Job 19. 23-25; Is. 30. 8; 57. 8; Ha. 2. 2.
1 These directions in ver. 7-9, show not only the duty and necessity of knowing, understanding, and carefully treasuring in our own hearts the law of God, but of most diligently and perseveringly teaching them to others, and constantly in every proper way 'holding forth the word of life' in our walk and conversation; the phrase, 'thou shalt teach them diligently,' signifies to do it by reiterated attempts, as one in whetting an instrument. Some of these directions here given have been supposed to be figurative, but some of them were intended doubtless to be literal. The Jews followed them not only literally but also superstitiously, and used these passages of scripture written on pieces of parchment as amulets and charms, which they tied to their arms or foreheads. The Mahomedans paint passages of the Koran on the doors and ceilings of their houses to this day. We have seen passages of scripture thus piously painted on the log-built houses of the inhabitants of German Switzerland. But this method of proclaiming scripture truth is now superseded.
q Ge.13.15-17;15.18; 26. 3; 28. 13.
r Jos. 24. 13; Ne. 9. 25; Ps.78.55;105.44.
s ch. 7. 12-18; 32. 15; Ju. 3.7; Pr. 30. 8, 9. Je.2. 31, 32; Eze.16. 10-20; Mat.19.23,24.
2 This indicates a truth frequently intimated in scripture, that through the corruption of the heart temporal prosperity is dangerous to our religious character, and constantly demands our vigilant regard lest it lead to neglect of God.
3 Heb. *bondmen, or servants.*
t ver. 2; ch. 5.29; 10. 12, 20; 13. 4; Mat.4. 10; Lu. 4. 8.
u Le.19.12; Jos.2.12; Ps. 15. 4; Is. 45. 23; 65. 16; Jer. 4.2; 5.7; 12. 16.
4 This justifies an appeal to Jehovah on solemn and important occasions.
v ch. 8.19;11.28; Ex. 34. 14-16; Je 25.6; 1 John 5. 21.
w ch. 13. 7.
x ch. 4. 24; Ex. 20.5; 1 Co. 10. 22.
y ch. 7.4; 11.17; Nu. 32. 10-15; Ps. 90. 7, 11.
z Ge. 7.4; Ex. 32.12; 1 Ki.13.34; Am.9.8.
a Mat.4.7; Lu.4. 12.
b Ex.17.2,7; Nu.20. 3,4,13,21.4,5; Ps.95. 8,9; 1Co.10.9; He.3. 8, 9.
c ver.1, 2; ch. 11, 13, 22; Ex. 15. 26; Ps. 119.4; 1 Cor. 15.58; Tit.3.8; He. 6. 11; 2 Pe. 1. 5-10; 3. 14.
d ch. 8.11; 12. 25, 28; 13.18; Ps. 19. 11; Is. 3. 10; Eze. 18. 5, 19, 21, 27; 33.14, 16, 19; Ho.14.9; John 8.29; Ro. 12. 2.
e ch. 4. 40; 5. 29, 33.
f Ex. 23. 28-30; Nu. 33. 52, 53; Ju.2.1-3; 3. 1-4.
g ver. 7; Ex. 12. 26, 13.14. Jo. 4. 6, 7, 21-24; Pr. 22. 6.
5 Heb. *to-morrow.*

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h ch.5.6,15;15.15;26. 5-9; Ex.20.2; Ne.9. 9,10; Ps. 136. 10-12; Is.51.1; Je.32.20,21; Ro.6. 17, 18; Ep. 2. 11, 12.
i ch. 4. 34; Ex. vii.; viii.; ix.; x.; xi.; xii.; xiv.; Ps. 135. 9.
1 Heb. *evil.*
k ch. 1. 30; 3.21; 4.3; 7. 19; Ps. 58. 10, 11; 91. 8.
l ver. 10,18; ch. 1. 8, 35; Ex. 13. 5.
m ch.10.13; Job35.7, 8; Pr.9. 12; Is.3.10; Je.32.39; Mat.6.33; Ro. 6. 21, 22.
n ch.4.1,4,8.3; Ps.41. 2; 66. 9; Ro. 10. 5.
o ch.24.13; Le. 18.5; Ps.106.30,31; 119.6; Pr.12.28; Eze.20.11. Lu.10.28,29; Ro.10. 3,5,6; Ga..3.12; Ja.2. 10.
2 If the Israelites attended on the typical ceremonies and sacrifices in a penitent & believing manner, and showed that they were 'without guile' in this respect, by a conscientious regard to all the other parts of the divine law, they would be accepted through the promised Redeemer, as if their obedience had been complete, though in itself it would be imperfect. On the other hand, by habitually neglecting any part of the law, their obedience in other respects would be rendered useless, and their partiality would evince their hypocrisy.—*Scott.*

CHAP. VII.

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a ch. 4.38; 6.1,1,10,9, 23; 9.4; 11.29; 31.20; Ex.6.8; 15.17; Nu. 14.31; Ps.44.2,3; 78. 55.
b Ge. 15. 18-21; Ex. 23. 23, 28; 33. 2.
3 These nations differ in name and number from those mentioned in Gen. 15. 18-21. In a long course of years many revolutions would take place, but this was the posterity of the same people, inhabiting the same land, and had now filled up the measure of their iniquities.
c ch.4.38;9. 1-3;20.1.
d ver. 23,24; ch. 3.3; 23.14; Ge.14.20; Jos. 10.24, 25, 30, 32, 42; 21. 44; Ju. 1. 4.
e ch.20.16,17; Le.27. 28, 29; Nu. 33. 52; Jos.6.17-25; 8.24; 9. 24; 10.28, 40; 11. 11, 12.
f ch.20.10,11; Ex.23. 32,33; 34.12-16. Jos. 2.14; 9. 18-21; Ju.1. 24; 2. 2; 2 Sa. 21. 2.
g Ge. 6. 2, 3; Ex.34. 15,16; Jos.23. 12,13; Ju.3.6,7; 1 Ki.11.2; Ezr. 9. 1, 2; Ne. 13. 23-27; 2 Co. 6. 14-17.
4 The reason of the command to destroy these nations is here given, viz. that they were rebels against God, and would seduce the Israelites to the same crimes, and then they would receive the same punishment in the judgments of God.
h ch. 6.15; 32.16, 17; Ex. 20. 5; Ju. 2. 11, 20; 3. 7, 8; 10. 6, 7.
i ch. 12. 2, 3; Ex. 23. 24; 34. 13, 2 Ki. 23. 6-14.
5 Heb. *statues*, or *pillars*, ch. 16. 22; Le. 26. 1.
k Ju. 6. 25, 26.
l ver. 25; ch. 9. 21; Ex. 32. 20.
m ch.26.19; 28.9; Ex. 19.5,6; Ps. 50.5; Je. 2.3; Am.3.2; 1 Co.6. 19,20; Tit.2.14; 1 Pe. 2. 5, 9.

21 Then thou shalt say unto thy son, [h]We were Pharaoh's bond-men in Egypt, and the LORD brought us out of Egypt with a mighty hand:

22 And the LORD [i]shewed signs and wonders, great and sore,[1] upon Egypt, upon Pharaoh, and upon all his household, [k]before our eyes:

23 And he brought us out from thence, that he might bring us in, [l]to give us the land which he sware unto our fathers.

24 And the LORD commanded us to do all these statutes, to fear the LORD our God, [m]for our good always, that [n]he might preserve us alive, as *it is* at this day.

25 And [o]it shall be our righteousness,[2] if we observe to do all these commandments before the LORD our God, as he hath commanded us.

CHAPTER VII.

All communion with the seven nations of Canaan is forbidden for fear of idolatry, 1—5; *for the holiness of the people,* 6—8; *for the nature of God in his mercy and justice,* 9—16; *for the assurednes of victory which God will give over them,* 17—24. *Images must be wholly destroyed,* 25, 26.

WHEN [a]the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, [b]the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations[3] [c]greater and mightier than thou;

2 And when the LORD thy God shall [d]deliver them before thee, thou shalt smite them, *and* [e]utterly destroy them; thou shalt [f]make no covenant with them, nor shew mercy unto them:

3 Neither shalt thou [g]make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

4 For they will turn away thy son from following me,[4] that they may serve other gods;[h] so will the anger of the LORD be kindled against you, and destroy thee suddenly.

5 But thus shall ye deal with them; ye shall [i]destroy their altars, and break down their images,[5] [k]and cut down their groves, and [l]burn their graven images with fire.

6 For thou *art* [m]an holy people unto

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ıe LORD thy God: the LORD thy God
ath chosen thee [n]to be a special peo-
le unto himself, above all people that
re upon the face of the earth.

7 The LORD [o]did not set his love
pon you, nor choose you, because ye
ere more in number than any people;
or [p]ye *were* the fewest of all people;)

8 But [q]because the LORD loved you,[1]
ıd because he would keep [r]the oath
hich he had sworn unto your fathers,
ath [s]the LORD brought you out with
mighty hand, and redeemed you out
f the house of bond-men, from the hand
f Pharaoh king of Egypt.

9 Know therefore that the LORD
ıy God, he *is* God, the [t]faithful God,
hich[u] keepeth covenant and mercy
ith them that love him, and keep
is commandments, to [v]a thousand
enerations;

10 And [w]repayeth them that hate
im to their face, to destroy them: he
ill not be [x]slack to him that [y]hateth
im, he will repay him to his face.[2]

11 Thou shalt therefore [z]keep the
ommandments, and the statutes, and
ıe judgments, which I command thee
ıis day, to do them.

12 ¶ Wherefore it shall come to pass,
[a]ye hearken to these judgments,
d keep, and do them, that [b]the LORD
y God shall keep unto thee the cove-
nt and the mercy which he sware
to thy fathers.

13 And [c]he will love thee, and bless
ee, and multiply thee; [d]he will also
ess the fruit of thy womb, and the
it of thy land, thy corn, and thy
ıe, and thine oil, the increase of thy
ıe, and the flocks of thy sheep, in
land which he sware unto thy fa-
rs to give thee.

14 Thou shalt be [e]blessed above all
ple:[4] there shall not be [f]male or
ıale barren among you, or among
ır cattle.

15 And the LORD will take away
ı thee all sickness, and [g]will put
e of the evil diseases of Egypt,[5]
ch thou knowest, upon thee; but
lay them upon all *them* that hate

16 And thou shalt [h]consume all the
ple which the LORD thy God shall

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n Mal. 3.17, *marg.*; Tit. 2. 14.
o Ps.115.1; Ro.9.11-15, 18, 21; 11. 6; 1 John 3. 1; 4. 10.
p ch. 10. 22; Is. 51.2; Mat. 7. 14; Lu. 12. 32; Ro. 9. 27-29.
q ch. 4. 37; 9.4,5; 10. 15; 1Sa.12.22; 2 Sa. 22. 20; Ps. 44.3; Is. 43.4; Je. 31.3; Zep. 3. 17; Mat. 11. 26; Ep.2.4,5; 2Th.2.13, 14; Tit.3.3-7; 1John 4. 19

1 Here is distinctly declared the doctrine of free grace. God loves a people for his own name's sake, and in respect to his covenant.

r Ge. 22. 16-18; Ex. 32.13; Ps. 105.8-10, 42; Lu. 1. 55,72,73; He. 6. 13-18.
s ch. 4. 20, 34; Ex. 13. 3, 14.
t Ex. 34.6,7; Ps.119. 75; 146. 6; Is. 49. 7; La. 3. 23; 1Co. 1.9; 10. 13; 2 Co. 1. 18. 1 Th. 5. 24; 2Th. 3.3; 2Ti. 2. 13; Tit. 1.2. He. 6.18; 10.23, 11. 11; 1 John 1. 9.
u ch. 5. 10; Ge.17.7; Ex. 20. 6; Ne. 1. 5; Da. 9.4; Ro.8.28; 1 Co. 8. 3; Ja. 1. 12.
v 1 Ch. 16. 15.
w ch. 5.9; 32.41; Ps. 21.8,9; Pr.11.31; Is. 59. 18; Na. 1.2; Ro. 12. 19.
x 2 Pe. 3. 9, 10.
y Ex. 20.5; John 15. 23, 24.

2 Those that hate God cannot hurt him, but certainly ruin themselves. He will repay them to their face, in defiance of all their impotent malice. His arrows are said to be 'made ready against the face of them,' Ps. 21. 12. Or, he will bring those judgments upon them which shall appear to themselves to be the just punishment of their idolatry. Compare Job 21.19. 'He rewardeth him and he shall know it.' Tho' vengeance seem to be slack, yet it is not slack. The wicked and the sinner shall be recompensed in the earth, Pr. 11. 21.—*Henry.*

z ch. 4.1; 5.32; John 14. 15.

3 Heb. *because.*

a ch. 28. 1; Le. 26.3.
b ver.9; Ps.105.8-10; Mic. 7.20; Lu. 1.72. 73.
c ver.7; ch.28.4; Ex. 23. 25; Ps. 1.3; 11.7; 144. 12-15; John 14. 21; 15. 10; 16. 27.
d ch. 28. 3-5, 11, 15-18; Job 42. 12; Pr. 10.22; Mal. 3.10,11; Mat. 6. 33.
e ch. 33. 29; Ps. 115. 15; 147. 19, 20.

4 These promises have respect to the national covenant. For though godliness is profitable even for the life that now is, yet individually it did not uniformly secure temporal advantages to them, but nationally, always.

f ch. 28. 4,11; Le.26. 9; Ps. 127. 3.
g ch.28.27,60; Ex.9. 14;15.26; Ps.105.36, 37.

5 They are here, as a nation, promised exemption from those terrible diseases with which God frequently scourges guilty nations, and which declare that verily there is a God that judgeth in the earth. By the 'diseases of Egypt,' are probably meant the plague and the leprosy which are diseases of Egypt to this day.

h ver. 2.

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i ch. 13. 8; 19. 13,21; 25. 12; Je. 21. 7.
k ch. 12. 30, 31; Ex. 23.33;34.12-16; Nu. 33.55; Jos.23.12-16; Ju.2.3,12; 3.6; 8.27; Ps. 106.36; 1Co.15. 33.
l ch.8.17; 15.9;18.21; Is.14.13;47.8;49.21; Je. 13.22; Lu. 9.47.
m Nu.13.32; Jos.17. 16-18.
n ch. 1.29; 3.6; 31.6; Ps.27.1,2;46.1,2;Is. 41. 10-14.
o Ex. vii.-xiv.; Ju. 6.13; Ps. 77. 11; 78. 11, 42-51; 105. 5,26-36; 135. 8-10; 136. 10-15; Is. 51. 9, 10; 63. 11-15.
p ch. 4. 34; 11. 2-4; Ne. 9. 10,11; Je.32. 20, 21; Eze. 20. 6-9.

1 See note, ch. 4.34.

q Ex. 23. 28-30; Jos. 24. 12.
r Nu. 11.20; 14.9,14, 42; 16.3; 23.21; Jos. 3. 10; 2 Ch. 32. 8; Ps.46.5,7,11; Is.8.9, 10; Zec. 2. 10, 11; 1 Co. 14. 25.
s ch. 10. 17; 26. 8; 1 Sa. 4. 8 Ne. 1.5; 4. 14;9.32; Zec.12.2-5.

2 Heb. *pluck off.*

t Ex. 23. 29, 30; Jos. 15. 63.

3 This is actually the case in the present thinly peopled condition of Palestine, and of other countries of western Asia, which once teemed with inhabitants, towns, and cultivation, but thro' which wild animals, injurious to man or to vegetation, now roam almost unmolested. — *Pict. Bible.* The Israelites had been repeatedly commanded to attempt the immediate and entire extirpation of the devoted nations; as far as sloth, cowardice, or unbelief induced them to spare them, they sinned; and to punish this and their other sins, as well as to prove them, the Lord was pleased to permit a considerable remnant of these nations to remain among them, Ju. 2.1-5; 3.1-4. His conduct was the result of a settled plan; but this plan being secret from them, was not their rule, duty, or motive.

u ver. 2.

4 Heb. *before thy face*, ch. 9. 3.

v ch. 2. 15; 8. 20; Is. 13.6; Je.17.18; Joel 1. 15; 2 Th. 1. 9.
w Jos. 10. 24, 25, 42; 12. 1, &c.
x ch. 9.14; 25.19; 29. 20; Ex.17.14; Ps.9. 5; Pr.10.7; Je.10.11; Zep. 1. 4.
y ch. 11.25; Jos. 1.5; 10.8; 23.9; Ro.8.37; 1 Co. 15. 57.
z ver.5; ch.12.3; Ex. 32.20; 1Ch.14.12; Is. 30. 22.
a Jos. 7. 1, 21.
b Ju.8.24-27; Zep.1. 3; 1 Ti. 6. 9, 10.
c ch.17.1; 23.18; Re. 17. 5.
d ch. 13. 17; Le. 27. 28, 29; Jos. 6.17-24; 7. 1, &c., 11-26; Ha. 2. 9-11; Zec. 5. 4.

5 By this name were their idols called. Notwithstanding the repeated prohibitions and severe denunciations of this practice, they constantly followed it; and even when idolatry was not practised publicly, they kept idols secretly, Is. 2. 6-8.

e Is.2 20;30.22; Eze. 11.18; Ho.14.8; Ro. 2. 22.

CHAP VIII.

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a ch. 4. 1; 5.32,33; 6. 1-3; Ps. 119. 4-6; 1 Th. 4. 1, 2.

deliver thee;[i] thine eye shall have no pity upon them; neither shalt thou serve their gods; [k]for that *will be* a snare unto thee.

17 If [l]thou shalt say in thine heart, [m]These nations *are* more than I, how can I dispossess them?

18 Thou [n]shalt not be afraid of them; *but* shalt well [o]remember what the LORD thy God did unto Pharaoh, and unto all Egypt:

19 The [p]great temptations[1] which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched-out arm, whereby the LORD thy God brought thee out; so shall the LORD thy God do unto all the people of whom thou art afraid.

20 Moreover, the LORD thy God will send the [q]hornet among them, until they that are left, and hide themselves from thee, be destroyed.

21 Thou shalt not be affrighted at them: for [r]the LORD thy God *is* among you, [s]a mighty God and terrible.

22 And the LORD thy God will[2] put out those nations before thee by little and little: [t]thou mayest not consume them at once, lest the beasts of the field increase[3] upon thee.

23 But [u]the LORD thy God shall deliver them unto[4] thee, and [v]shall destroy them with a mighty destruction, until they be destroyed.

24 And [w]he shall deliver their kings into thine hand, and thou shalt destroy [x]their name from under heaven: [y]there shall no man be able to stand before thee, until thou have destroyed them.

25 The [z]graven images of their gods shall ye burn with fire: [a]thou shalt not desire the silver or gold *that is* on them, nor take *it* unto thee, lest thou be [b]snared therein: for it *is* [c]an abomination to the LORD thy God.

26 Neither [d]shalt thou bring an abomination[5] into thine house, lest thou be a cursed thing like it: [e]*but* thou shalt utterly detest it, and thou shalt utterly abhor it; for it *is* a cursed thing.

CHAPTER VIII.

An exhortation to obedience in regard of God's mercy and goodness in his dealings with Israel.

ALL the commandments which I command thee this day shall [a]ye ob-

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serve to do, that ye may live, and multiply, and go in and possess the land which the LORD sware unto your fathers.

2 And thou shalt [b]remember all the way which the LORD thy God [c]led thee these forty years in the wilderness, [d]to humble thee, *and* to [e]prove thee, [f]to know what *was* in thine heart, whether thou wouldest keep his commandments, or no.

3 And he humbled thee, and suffered thee to hunger, and [g]fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth[h] not live by bread only, but by every *word* that proceeded out of the mouth of the LORD[1] doth man live.

4 Thy [i]raiment waxed not[2] old upon thee, neither did thy foot swell, these forty years.

5 Thou shalt also [k]consider in thine heart, that, [l]as a man chasteneth his son, *so* the LORD thy God chasteneth thee.

6 Therefore thou shalt keep the commandments of the LORD thy God, to [m]walk in his ways, and to fear him.

7 For the LORD thy God bringeth thee into a good land;[3] [n]a land of brooks of water, of fountains, and depths that spring out of valleys and hills;

8 A land of [o]wheat, and [p]barley, and [q]vines, and fig-trees, and pomegranates; a land of oil-olive,[4] and honey;

9 A land wherein thou shalt eat bread without scarceness, thou shalt not lack any *thing* in it; a land [r]whose stones *are* iron, and out of whose hills thou mayest dig brass.[4]

10 When [s]thou hast eaten and art full, then thou shalt bless the LORD thy God for the good land which he hath given thee.

11 [t]Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day;

12 Lest [u]*when* thou hast eaten and art full, [v]and hast built goodly houses, and dwelt *therein;*

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[b] ch. 7.18; Ps. 77.11; 106.7; Ep.2.11,12; 2 Pe. 1.12, 13; 3. 1, 2.
[c] ch. 1.33; 2:7; 29. 5; Ps.136.16; Am.2.10.
[d] 2 Ch.32. 25,26; 33. 12,19,23; Job42.5,6; Is. 2.17, Lu. 18. 14; Ja.4.6,10; 1 Pe. 5.5, 6.
[e] ver.16; ch.13.3; Ge. 22.1; Ex.15.25; 16.4; 2Co.32.31; Ps.81.7; Pr.17.3; Mal.3.2,3; Ja. 1. 3; 1 Pe. 1. 7.
[f] Je. 17.9,10; John 2. 25; Re. 2. 23.
[g] Ex. 16. 2, 3, 12-35; Ps.78.23-25; 105.40; 1 Co. 10. 3.
[h] Ps. 37. 3; 104. 28. Mat. 4. 4; Lu. 4. 4; 12. 29, 30; He. 13.5, 6.
1 That is to say, that God was not confined to ordinary methods for the sustenance of man, but can support him in any way that he pleases to appoint and declare.
[i] ch. 29.5; Ne. 9. 21; Mat. 6. 25-30.
2 The Israelites doubtless brought out of Egypt more raiment than what they had upon them; they might manufacture the fleeces of their flocks in the wilderness; and they might be favoured in providence with other supplies; yet when we consider their immense numbers, their situation and long continuance in the wilderness, and the strong expressions here made use of, there seems no reason to question the constant and most extraordinary miraculous interposition of God in this respect as well as in others.
[k] ch.4. 9, 23; Is.1. 3; Exe. 12. 3; 18.28.
[l] 2 Sam. 7. 14; Job 5. 17,18; Ps. 89.32; 94. 12; Pr.3.12; 1 Co.11. 32; He.12.5-11; Re. 3. 19.
[m] ch.5.33; Ex.18.20; 2Ch.6.31; Ps.128.1; Lu. 1. 6.
3 The description given of this 'good land' is such as entitles it to that epithet in the eyes even of Europeans, but still more so in the opinion of orientals, and of the Israelites after wandering forty years in the parched desert. The country even still, after its ages of threatened and fulfilled desolation, gives striking indication of its great fertility, a fertility almost unequalled by any other country.
[n] ch. 6.10, 11; 11.10-12; Ex.3.8; Ne.9.24, 25; Ps.65.9-13; Exe. 20. 6.
[o] ch.32.14; 2 Sa. 4.6; 1 Ki.5.11; Ps.81.16; 147. 14; Exe. 27.17.
[p] 2 Ch.2.10-15; John 6. 9, 13.
[q] Is. 7. 23; Je. 5. 17; Ho.2.8,22; Mic.4.4; He. 3. 17.
4 Heb. *olive tree of oil.*
[r] ch.33.25; Jos.22.8; 1 Co.22.14, Job28.2.
4 The word brass should properly be rendered copper, brass not being an original metal, & therefore is not dug out of the earth as brass.
[s] ch.6.11,12; Ps.103. 2; Mat. 14.19; John 6.23; Ro.14. 6, 1 Th. 5. 18. 1 Ti. 4. 4, 5.
[t] Ps.106.21; Pr.1.32; 30.9; Eze.16.10-15. Ho. 2. 8, 9.
[u] ch. 28. 47; 31. 20; 32. 15; Ho. 13. 5, 6.
[v] Ec. 2. 4; Je. 22. 14, 15; Eze.11.3; Am.5. 11; Hag.1.4; Lu.17. 28.

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[w] Ge.13.1-5; Job1.3; Ps.39.6; Lu. 12.14-21.
[x] ch.17. 20; 2Ch. 26. 16; 32.25; Je. 2.31; 1 Co. 4. 7, 8.
[y] ver. 11.
[z] ch.1.19; Ps.136.16; Is. 63. 13; Je. 2. 6.
[a] Nu.21.6; Ho. 13.5.
[b] Ex.17.6; Nu.20.11; Ps. 78. 15; 105. 41; 114.8; Is.35.7; 1 Co. 10. 4.
[c] ver. 3; Ex. 16. 15.
[d] ver. 2.
[e] Je.24.5,6; Ro.8.28; 2Co.4.17; He.12.10, 11; Ja.1.12; 1 Pe.1.7.
[f] ch. 7. 17.
[g] ch.9.4; Is. 10.8-14; Da. 4. 30; Ho.12.8; Ha.1.16; 2 Co. 4. 7.
[h] Ps.127. 1, 2; 144.1; Pr.10. 22; Ho. 2. 8.
[i] ch. 7. 8, 12.
[k] ch. 4.26; 28. 58-68; 29. 25-28; 30. 18, 19; Jos. 23. 13; 1 Sa.12. 25; Da.9.2; Am.3.2; Zep. 1.18; 3. 6; Lu. 12. 47, 48; 13. 3, 5.
1 This threatening, which was afterwards dreadfully fulfilled, suggests the answer to a very common infidel objection, that the cruelties inflicted on the Canaanites were unworthy of God, and could not have his authority, viz. that they were not to gratify the passions of the Israelites, but the just judgments of God on their signal wickedness, and that the Israelites would be, and actually have been, subjected to the same judgments when they practised the same crimes against God.

CHAP. IX.

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[a] ch. 3.18; 11. 31; 27. 2; Jos. 1. 11; 3.6, 14, 16; 4. 5, 19.
2 This is generally supposed to be a new discourse which Moses delivered at some distance of time after the former, and like it introduced with a reference to some part of their past history; 'This day' means now the time is at hand.
[b] ch.4.38; 7.1; 11.23.
[c] ch.1.28; Nu. 13.22, 28, 32, 33.
3 This is a strong but not unusual hyperbole, of which we have already had some instances & shall have more. The fact, however, is interesting, that at this early time, as well as now, it was customary to surround towns with very high walls. Few towns of the least consequence in western Asia are without walls, which, whatever be their character in other respects, are sure to be lofty. As the use of artillery is still but little known, where a town has a wall too high to be easily scaled, and too thick to be easily battered down, the inhabitants look upon the place as impregnable.—*Pict. Bible.*
[d] ch. 2. 11, 12, 21.
[e] ch.7. 24; Ex.9. 11; Job 11. 10; Da. 8.4; 11. 16; Na. 1. 6.
[f] ver. 6; Mat. 15. 10; Mar. 7. 14; Ep. 5. 17.
[g] ch.1.30; 20.4; 31.3; Jos.3.14; Mic. 2.13; Re. 19. 11-16.
[h] ch. 4. 24; Is. 27. 4; 30. 27, 30, 33; 33. 14; Na.1.5,6; 2 Th.1.8; Heb. 12. 29.
[i] ch. 7. 1,2, 16, 23,24; Ex.23. 29-31; Is.41. 10-16; Ro. 8. 31.

13 And *when* [w]thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied;

14 Then [x]thine heart be lifted up, [y]and thou forget the LORD thy God, which brought thee forth out of the land of Egypt, from the house of bondage;

15 Who [z]led thee through that great and terrible wilderness, *wherein were* [a]fiery serpents, and scorpions, and drought, where *there was* no water; [b]who brought thee forth water out of the rock of flint;

16 Who [c]fed thee in the wilderness with manna, which thy fathers knew not; that [d]he might humble thee, and that he might prove thee, [e]to do thee good at thy latter end;

17 And [f]thou say in thine heart, [g]My power, and the might of *mine* hand, hath gotten me this wealth.

18 But thou shalt remember the LORD thy God: for *it is* [h]he that giveth thee power to get wealth, [i]that he may establish his covenant which he sware unto thy fathers, as *it is* this day.

19 And it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, [k]I testify against you this day, that ye shall surely perish.

20 As the nations which the LORD destroyeth before your face, so shall ye perish;[1] because ye would not be obedient unto the voice of the LORD your God.

CHAPTER IX.

Moses dissuadeth them from the opinion of their own righteousness, 1—6; *by rehearsing their several rebellions,* 7—29.

HEAR, O Israel: Thou *art* to [a]pass over Jordan this day,[2] to go in to possess [b]nations greater and mightier than thyself, [c]cities great, and fenced up to heaven;[3]

2 A people [d]great and tall, the children of the Anakims, whom thou knowest, and *of whom* thou hast heard *say,* [e]Who can stand before the children of Anak?

3 [f]Understand therefore this day, that the LORD thy God *is* he which [g]goeth over before thee; *as* [h]a consuming fire [i]he shall destroy them,

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and he shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as the LORD hath said unto thee.

4 [k]Speak not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying, For my righteousness the LORD hath brought me in to possess this land; but [l]for the wickedness of these nations the LORD doth drive them out from before thee.

5 Not for thy righteousness, or for the uprightness of thine heart, dost thou go in to possess their land; but for the wickedness of these nations the LORD thy God doth drive them out from before thee, and [m]that he may perform the word which the LORD sware unto thy fathers, Abraham, Isaac, and Jacob.[1]

6 [n]Understand therefore, that the LORD thy God giveth thee not this good land to possess it for thy righteousness; for thou *art* [o]a stiff-necked people.

7 ¶ [p]Remember, *and* forget not, how thou provokedst the LORD thy God to wrath in the wilderness; [q]from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the LORD.

8 Also [r]in Horeb[2] ye provoked the LORD to wrath, so that the LORD was angry with you, to have destroyed you.

9 When [s]I was gone up into the mount, to receive the tables of stone, *even* [t]the tables of the covenant which the LORD made with you, [u]then I abode in the mount forty days and forty nights; [v]I neither did eat bread nor drink water:

10 And the LORD delivered unto me two tables of stone, [w]written with the finger of God: and on them *was written* according to [x]all the words which the LORD spake with you in the mount, out of the midst of the fire, in the day of the assembly.

11 And it came to pass, at the end of forty days and forty nights, *that* the LORD gave me the two tables of stone, *even* [y]the tables of the covenant.

12 And the LORD said unto me, [z]Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have [a]corrupted *themselves;* they [b]are quickly turned aside out of the way which I commanded them; they have made them a molten image.[1]

13 Furthermore the LORD spake unto me, saying, [c]I have seen this people, and, behold, it is a [d]stiff-necked people.

14 [e]Let me alone, that I may destroy them,[2] and [f]blot out their name from under heaven; [g]and I will make of thee a nation mightier and greater than they.

15 So [h]I turned, and came down from the mount, and [i]the mount burned with fire; and the two tables of the covenant *were* in my two hands.

16 And [k]I looked, and, behold, ye had sinned against the LORD your God, *and* had made you a molten calf: ye had turned aside quickly out of the way which the LORD had commanded you.

17 And I took the two tables, and cast them out of my two hands, and brake them before your eyes.

18 And [l]I fell down before the LORD, as at the first, forty days and forty nights: I did neither eat bread nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the LORD, to provoke him to anger.

19 (For [m]I was afraid of the anger and hot displeasure wherewith the LORD was wroth against you to destroy you.) [n]But the LORD hearkened unto me at that time also.

20 And the LORD was [o]very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time.

21 And [p]I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, *and* ground *it* very small, *even* until it was as small as dust: and I cast the dust thereof into the brook that descended out of the mount.

22 And at [q]Taberah, and at [r]Massah, and at [s]Kibroth-hattaavah,[3] ye provoked the LORD to wrath.

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k ver. 5; ch. 7. 7,8; 8. 17; Eze. 36. 22, 32; Ro. 11. 6,20; 1Co.4. 7; Ep.2.4,5; 2 Ti. 1. 9; Tit. 3. 3-5.
l ch. 12. 31; 18. 12; Ge. 15. 16; Le. 18. 24, 25.
m Ge.12.7; 13.15;15. 7; 17. 8; 26.4; 28.13; Ex.32.13; Eze. 20. 14; Mic. 6. 20; Lu. 1. 54, 55; Ac. 3. 25; 13. 32,33; Ro.11.28; 15. 8.
1 It was of great moment, which makes him repeat it again, that they should understand the true causes why God expelled these nations, and gave their land to the Israelites; which were these two: First, the wickedness of the Canaanites, for which they deserved to be rooted out. Secondly, God's gracious promises to the pious ancestors of the Israelites, with whom He made a covenant and confirmed it with an oath, to plant them there, in the room of the former inhabitants. — *Patrick.*
n ver. 3, 4; Eze. 20. 44.
o ver. 13; ch. 10. 16; 31. 27; Ex.32.9; 33. 3; 34. 9; 2 Ch. 30. 8; 36. 13; Ps. 78. 8; Is. 48. 3, 4; Eze. 2. 4; Zec. 7. 11,12; Ac.7. 51; Ro. 5. 20, 21.
p ch.8.2; Eze. 16.61-63; 20. 43; 36. 31,32; 1Co.15.9; Ep. 2.11; 1 Ti. 1. 13-15.
q ch. 32. 5,6; Ex. 14. 11; 16. 2; 17. 2; Nu. 11.4; 14.1,&c.;16.1, &c.; 20. 2-5; 21. 5; 25. 2; Ne. 9. 16-18; Ps. 78. 8,&c.; 95.8-11.
r Ex.32.1-6; Ps.106. 19-22.
2 In the sixth, seventh, & eighth verses, the circumstances are repeated, and dwelt upon, which are fitted to show that they were not put in possession of the promised land for any righteousness of their own. The utmost care is taken to eradicate this opinion from their minds. They are reminded that so far from being signally righteous, they were remarkably perverse and obstinate. God himself complains of it, Ex. 32. 9; 33. 3-5. Moses acknowledges it in praying for them, ch. 34. 9. To impress this truth more deeply upon them, repeated instances of their disobedience and provocation are recalled; their unvarying spirit of rebellion is declared; and even in Horeb, where they had newly received the law, and had a visible appearance of God, in great glory, upon mount Sinai, and had entered into covenant with God, they still rebelled against him to such an extent, that He thought to have destroyed them, as we learn from Ex. 32. 7, 8, &c.
t ver. 15; Ex. 31.18; 34. 28; Je. 31.31,32; Ga. 4. 24.
u Ex. 24.18; 34.28; 1 Ki. 19. 8; Mat. 4. 2.
v ver. 18; 1 Ki. 13. 8, 9; 2 Ki. 6. 22.
w ch. 10. 4; Mat. 12. 28; Lu. 11.20; 2Co. 3. 3; He. 8. 10.
x ch.4.10-15; 5.6-21; 18.16; Ex.19.18; 20. 1-18.
y ver. 9; Nu. 10. 33; He. 9. 4.

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z Ex. 32. 7, 8.
a ch. 4.16; 31. 29;32. 5; Ge.6.11,12; Jude 10.
b ver. 16; Ju. 2. 17; Ga. 1. 6.
1 This was the crowning point of their iniquity. It was a crime so heinous, that it is constantly brought up before them. Of all others it was the most senseless and unjustifiable. It betrayed the deepest stupidity, and the blackest ingratitude. It was committed under the most aggravating circumstances. 'It was done in the very place where the law was given, by which they were expressly forbidden to worship God by images; and while the mountain was yet burning before their eyes, & Moses was gone up to fetch them the law in writing; they turned aside quickly, ver.16.' All this strikingly displayed their obstinate & perverse rebellion against God, and showed unanswerably that God had manifested his grace, not for any good in them, or for any righteousness they had done, but for his mercy's sake.
c Ge.11.5;18.21;Ex. 32. 9; Ps. 1.7; Je.7. 11; 13.27; Ho. 6.10; Mal. 3. 5.
d ver. 6; 2 Ki. 17. 14.
e Ex. 32. 10-13; Is. 62.6,7; Je.14.11; 15. 1; Lu. 11. 7-10; 18. 1-8.
2 God was very angry with them for their sin. Let them not think that God overlooked what they did amiss, & gave them Canaan for what was good among them. No, God had determined to destroy them, ver. 8. He could easily have done it, and had been no loser by it; he even desired Moses to let him alone that He might do it. By this it appeared how heinous their sin was, for God is never angry with any above what there is cause for, as men often are. Moses himself, tho' a friend and favourite, trembled at the revelation of God's wrath from heaven against their ungodliness and unrighteousness, ver. 19.—*Henry.*
f ch. 29. 20; Ex. 32. 32, 33; Ps. 9.5; 109. 13; Pr. 10. 7; Re. 3. 5.
g Nu. 14. 11, 12.
h Ex. 32. 14, 15.
i ch. 4.11; 5.23; Ex. 9.33; 19. 18; He.12. 18
k Ex. 32. 19; Ac. 7. 40, 41.
l ver. 9; Ex. 34. 28; 2 Sa. 12. 16.
m ver. 8; Ex. 32. 10, 11; Nu. 1. 2-7.
n ch. 10. 10; Ex.32. 14; 33. 17; Ps. 99. 6; 106. 23; Am. 7. 2, 3, 5, 6; Ja. 5. 16, 17.
o Ex. 32. 2-5, 21, 35; He. 7. 26-28.
p Ex. 32.20; Is.2.18-21; 30.22; 31.7; Ho. 8. 11.
q Nu. 11. 1-5.
r Ex. 17. 7.
s Nu. 11. 4, 34.
3 Taberah signifies burning, Massah, temptation, Kibroth-hattaavah, graves of lusters, names expressive of their sin and punishment.

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23 Likewise [t]when the LORD sent you from Kadesh-barnea,[1] saying, Go up and possess the land which I have given you; then [u]ye rebelled against the commandment of the LORD your God, and [v]ye believed him not, nor hearkened to his voice.

24 Ye have been [w]rebellious against the LORD from the day that I knew you.

25 Thus [x]I fell down[2] before the LORD forty days and forty nights, as I fell down *at the first;* because the LORD had said he would destroy you.

26 I [y]prayed therefore unto the LORD, and said, O Lord GOD, destroy not thy people, and thine inheritance, which[z] thou hast redeemed through thy greatness, [a]which thou hast brought forth out of Egypt with a mighty hand.

27 [b]Remember thy servants, Abraham, Isaac, and Jacob; [c]look not unto the stubbornness of this people, nor to their wickedness, nor to their sin;

28 Lest the land whence thou broughtest us out say, [d]Because the LORD was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness.

29 Yet [e]they *are* thy people, and thine inheritance, [f]which thou broughtest out by thy mighty power, and by thy stretched-out arm.

CHAPTER X.

God's mercy in restoring the two tables, 1—5; *in continuing the priesthood,* 6, 7; *in separating the tribe of Levi,* 8, 9; *in hearkening unto Moses' suit for the people,* 10, 11. *An exhortation to obedience,* 12—22.

AT that time the LORD said unto me, [a]Hew thee[3] two tables of stone like unto the first, and come up unto me into the mount, and [b]make thee an ark of wood.

2 And I will write on the tables the words that were in the first tables which thou brakest, and [c]thou shalt put them in the ark.

3 And [d]I made an ark[4] *of* shittim-wood, and [e]hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand.

4 And [f]he wrote on the tables, according to the first writing, [g]the ten commandments,[1] [h]which the LORD spake unto you in the mount, [i]out of the midst of the fire, [k]in the day of the assembly: and the LORD gave them unto me.

5 And [l]I turned myself, and came down from the mount, and [m]put the tables in the ark which I had made; and [n]there they be, as the LORD commanded me.

6 ¶ And the children of Israel [o]took their journey from Beeroth of the children of Jaakan to [p]Mosera: [q]there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead.

7 From thence they journeyed unto Gudgodah; and from Gudgodah to Jotbath, a land of rivers of waters.[2]

8 ¶ At that time[3] [r]the LORD separated the tribe of Levi, to [s]bear the ark of the covenant of the LORD, [t]to stand before the LORD to minister unto him, and [u]to bless in his name, unto this day.

9 Wherefore [v]Levi hath no part nor inheritance with his brethren; the LORD *is* his inheritance, according as the LORD thy God promised him.

10 ¶ And [w]I stayed in the mount, according to the first[4] time, forty days and forty nights; and [x]the LORD hearkened unto me at that time also, *and* the LORD would not destroy thee.

11 And the LORD said unto me, [y]Arise, take[5] *thy* journey before the people, that they may go in and possess the land which I sware unto their fathers to give unto them.

12 ¶ And now, Israel, [z]what doth the LORD thy God require of thee, but [a]to fear the LORD thy God, [b]to walk in all his ways, and [c]to love him, and to serve the LORD thy God [d]with all thy heart, and with all thy soul,

13 To keep the commandments of the LORD, and his statutes, which I command thee this day [e]for thy good?

14 Behold, [f]the heaven, and the heaven of heavens, *is* the LORD's thy God, [g]the earth *also,* with all that therein *is.*

15 Only the LORD [h]had a delight in thy fathers to love them, and he chose

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t ch. 1, 19, &c.; Nu. 13. 1-3.
1 Here they had shown their unbelief and rebellion, and had then been destroyed but for the mercy of God.
u Nu. 14. 1-4, 10-41; Is. 63. 10.
v ch. 1. 32, 33; Ps. 78. 22; 106. 24, 25; He. 3. 18, 19; 4. 2.
w ver. 6, 7; ch. 31. 27; Ac. 7. 51.
x ver. 16.
2 Moses fasted and prayed in intercession for the people full forty days and forty nights; some supposed he did so twice before God declared his mercy to them. He pled God's covenant with their fathers.—In this he was a type of Christ. He prays that the gracious promises of God to their pious forefathers, would move him to overlook the high provocations of their posterity; which he aggravates in several words, the more to humble them, and to magnify God's mercy in granting them a pardon.
y Ex. 32. 11-13; 34. 9; Nu. 14. 13-19; Ps. 99. 6; 106. 23; Je. 14. 21.
z ver. 29; ch. 32. 9; Ps. 74. 1, 2; Is. 63. 19.
a ch. 7. 8; 13. 5; 15. 15; 21. 8; 26. 7, 8; Ex. 15. 13; 2 Sa. 7. 23; Ne. 1. 10; Ps. 77. 15; 107. 2; Is. 44. 23; Mi. 6. 4; Ti. 2. 14; He. 9. 12; Re. 5. 9.
b Ex. 3. 6, 16; 6. 3-8; 13. 5; 32. 13; Je. 14. 21.
c Ex. 32. 31, 32; 1 Sa. 25. 25; Is. 43. 24, 25; Je. 50. 20; Mic. 7. 19.
d ch. 32. 26, 27; Ex. 32. 12; Nu. 14. 15, 16; Jos. 7. 7-9; Ps. 115. 1, 2; Is. 43. 25; 48. 9-11; Je. 14. 7-9; Eze. 20. 8, 9, 14; Da. 9. 18, 19.
e ver. 26; ch. 4. 20; 1 Ki. 8. 51; Ne. 1. 10; Ps. 95. 7; 100. 3; Is. 63. 19.
f ver. 26; ch. 4. 34.

CHAP. X.

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a ver. 4; Ex. 34. 1, 2, 4.
3 God himself made the former tables, but he commands Moses to make these; 'which,' says Patrick, 'signifies some abatement of his favour.
b ver. 3; Ex. 25. 10-15.
c ver. 5; Ex. 25. 16-22; 40. 20; 1 Ki. 8. 9; He. 9. 4.
d Ex. 37. 1-9.
4 It is evident that the ark of the covenant, and not a temporary ark, was here intended; for the two tables of the law continued in it, at the time when Moses delivered this discourse. Probably before he ascended the mount the second time, he gave express orders to Bezaleel to get the ark ready against he came down; & having directed and *ordered* the making of it, he speaks as if he had made it, thus Solomon is said to have builded the temple, which he caused to be builded by the hands of others. Some, however, think, that Moses prepared the ark himself as made of shittim-wood, and carried it up with the tables into the mount, and that Bezaleel afterwards covered it with gold.
e ver. 1. Ex. 34. 4.
f ch. 9. 10; Ex. 34. 28.
g ch. 4. 13.

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1 Heb. *words.*
h ch. 5. 4-21; Ex. 20. 1-17.
i ch. 4. 11-15; 5. 22-26; Ex. 19. 16; He. 12. 18, 19.
k ch. 9. 10; 18. 16; Ex. 19. 17.
l ch. 9. 15; Ex. 32. 15.
m ver. 2; Ex. 25. 16; 40. 20.
n Jos. 4. 9; 1 Ki. 8. 8, 9.
o Nu. 10. 6, 12, 13; 33. 1, 2.
p Nu. 33. 30-33; *Moseroth. Hor-hagidgad. Jotbathah.*
q Nu. 20. 23-28; 33. 38.
2 It is supposed by many that the verses from the 6th to the 9th inclusive, are an interpolation. We cannot, in so short space, enter on the merits of this critical question. The opinion that it is an interpolation, may be seen stated and supported in Kennicot's Remarks, quoted by Clarke, in the Pict. Bible, &c. On the 6th and 7th verses Scott says, 'These verses so break in upon the connection of Moses's discourse, and give such an account of the names of places, that they perplex commentators. But several of the places mentioned seem to have had more names than one; (*Marg.* Nu. 33. 30-39;) & some particulars, which for want of information we cannot reconcile with other accounts, might be perfectly intelligible to the Israelites. It is evident that Moses did not much regard exactness of method in this discourse; yet perhaps, by some means, a transposition has taken place, for these verses would come in more regularly after the eleventh verse.'
3 Not long after Moses came down from the Mount the second time.
r Ex. 29. 1, &c.; Le. 8. 9; Nu. 1. 47-53; iii., iv.; viii.; 16. 9, 10; xviii.; John 15. 16; Ac. 13. 2; Ro. 1. 1; 2 Cor. 6. 17; Ga. 1. 15.
s Nu. 3. 31; 4. 15; 1 Ki. 8. 3, 4, 6; 1 Ch. 15. 12-15, 26; 23. 26; 2 Ch. 5. 4, 5.
t ch. 18. 5; 2 Ch. 29. 11; Ps. 134. 2; 135. 2; Je. 15. 19; Eze. 44. 11, 15.
u ch. 21. 5; Nu. 6. 23-26; 2 Ch. 30. 27.
v ch. 18. 1, 2; Nu. 18. 20-24; 26. 62; Jos. 14. 3; Eze. 44. 28.
w ch. 9. 18, 25; Ex. 24. 18; 34. 28.
4 Or, *former days.*
x ch. 3. 23-27; 9. 19; Mat. 27. 42.
y Ex. 32. 34; 33. 1.
5 Heb. *go in journey.*
z Je. 7. 22, 23; Mic. 6. 8; Mat. 11. 29, 30; 1 John 5. 3.
a ch. 6. 13; Ps. 128. 1; Je. 32. 39, 40; Ac. 9. 31; 1 Pe. 1. 17.
b ch. 5. 33; Jos. 22. 5; 1 s. 81. 13; Eze. 11. 20; Tit. 2. 11, 12; 1 Pe. 1. 15, 16.
c ch. 6. 5; 11. 13; Mat. 22. 37; Mar. 12. 29-33; Lu. 10. 27; 11. 42; Ro. 8. 28; 1 John 2. 15; 4. 19, 20; 5. 2, 5.
d ch. 4. 29.
e ch. 6. 24; Pr. 9. 12; Je. 32. 39; Ja. 1. 25.
f 1 Ki. 8. 27; 2 Ch. 6. 18; Ne. 9. 6; Ps. 115. 16; 148. 4; Is. 66. 1.
g Ge. 14. 19; Ex. 9. 29; Ps. 24. 1; Je. 27. 5, 6; 1 Cor. 10. 26, 28.
h ch. 4. 37; 7. 7, 8; Nu. 14. 8; Ro. 9. 13-23.

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heir seed after them, *even* you above
ll people, as *it is* this day.

16 [a]Circumcise therefore the fore-
kin of your heart,[1] and be no more
tiff-necked.[k]

17 For the LORD your God *is* [l]God
f gods, and [m]Lord of lords, [n]a great
od, a mighty, and a terrible, which
egardeth[o] not persons, nor taketh re-
vard.

18 He [p]doth execute the judgment
of the fatherless and widow, and [q]loveth
he stranger, in giving him food and
aiment.

19 [r]Love ye therefore the stranger:
or ye were strangers in the land of
Egypt.

20 Thou shalt [s]fear the LORD thy
God; him shalt thou serve, and to him
shalt thou [t]cleave, and [u]swear by his
name.

21 He *is* [v]thy praise, and he *is* thy
God, [w]that hath done for thee these
great and terrible things which thine
eyes have seen.

22 Thy fathers went down into
Egypt [x]with threescore and ten per-
sons; and now the LORD thy God hath
made thee [y]as the stars of heaven for
multitude.

CHAPTER XI.

An exhortation to obedience, 1; *by their own experience of God's great works,* 2—7; *by promise of God's great blessings,* 8—15; *and by threatenings,* 16, 17. *A careful study is required in God's words.* 18—25. *The blessing and curse is set before them,* 26—32.

THEREFORE [a]thou shalt love the LORD thy God, and [b]keep his charge, and [c]his statutes, and his judgments, and his commandments, alway.

2 And [d]know you[2] this day: for *I speak* not with your children which have not known, and which have not seen [e]the chastisement of the LORD your God, [f]his greatness, [g]his mighty hand, and his stretched-out arm,

3 And [h]his miracles, and his acts, which he did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his land;

4 And what he did unto the army of Egypt, unto their horses, and to their chariots: [i]how he made the water of the Red sea to overflow them as they pursued after you, and *how* the LORD hath destroyed them unto this day;

5 And [k]what he did unto you in the wilderness, until ye came into this place;

6 And what [l]he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben: how the earth opened her mouth, and swallowed them up, and their households, and their tents, and all the substance[1] that *was* in[2] their possession, in the midst of all Israel.

7 But [m]your eyes have seen all the great acts of the LORD which he did.

8 [n]Therefore shall ye keep all the commandments which I command you this day, [o]that ye may be strong, and go in and possess the land whither ye go to possess it;

9 And that ye may [p]prolong *your* days in the land which the LORD [q]sware unto your fathers to give unto them, and to their seed, [r]a land that floweth with milk and honey.

10 ¶ For the land, whither thou goest in to possess it, *is* not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and [s]wateredst *it* with thy foot,[4] as a garden of herbs:

11 But [t]the land, whither ye go to possess it, *is* a land of hills and valleys, *and* drinketh water of the rain of heaven;

12 A land which the LORD thy God careth[5] for: [u]the eyes of the LORD thy God *are* always upon it, from the beginning of the year, even unto the end of the year.[6]

13 ¶ And it shall come to pass, if ye shall hearken [v]diligently unto my commandments, which I command you this day, [w]to love the LORD your God, and to serve him with all your heart, and with all your soul;

14 That [x]I will give *you* the rain of your land in his due season, the first rain, and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

15 And [y]I will send[7] grass in thy fields for thy cattle, that thou mayest [z]eat, and be full.

16 [a]Take heed to yourselves, that [b]your heart be not deceived, and ye turn aside, and serve other gods, and worship them;

17 And *then* [c]the LORD's wrath be

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i ch. 30.6; Le. 26.41; Je. 4.4,14; Ro.2.28, 29; Co. 2. 11.
1 This figurative language most plainly teaches the Israelites the necessity of the inward spiritual change and pure and holy character, the mortification of the carnal affections of the heart, of which outward circumcision was the sign, and without which it was of no avail. So that Moses taught them the very same doctrine on this point as did Paul, Ro. 2. 25–29, that circumcision is that of the heart in the spirit, and not in the letter. God addresses his commands even to corrupt and fallen creatures, as the means of leading them to seek pardon and sanctification through the blood of atonement.
k ch. 9. 6, 13; 31. 27; Ja. 4. 6, 7.
l Jos. 22.22; 1 Ch. 16. 25,26; Ps.136.2; Da. 2. 47; 11. 36.
m Ps. 136. 3; Re.17. 14; 19. 16.
n ch. 7. 21; Ne. 1. 5; 4. 14; 9. 32; Job 37. 22,23; Ps. 99. 3; Je. 20. 11.
o 2 Ch. 19. 7; Job 34. 19; Mar. 12.14; Ac. 10.34; Ro.2.11; Ga. 2. 6; Ep. 6. 9; Co.3. 25; 1 Pe. 1. 17.
p Ps. 68. 5; 103. 6; 146. 9; Is. 1. 17; Je. 49. 11; Ho. 14. 3.
q Ps. 145. 9; Mat. 5. 45; Ac. 14. 17.
r Ex. 22. 21; Le. 19. 33,34; Lu. 6. 35; 10. 28–37; 17. 18; Ga. 6. 10; Ja. 2. 15, 16; 1 John 3. 17, 18.
s ch.6.13; 13.4; Mat. 4. 10; Lu. 4. 8.
t ch. 4.4; 11.22; 13.4; Jos.23.8; Ac.11.22; Ro. 12. 9.
u ch. 6. 13; Ps. 63. 11.
v Ex. 15.2; Ps. 22.3; Is.12.2-6; 60.19; Je. 17.14; Lu.2.32; Re. 21. 23.
w ch. 4. 32-35; 1 Sa. 12.24; 2Sa.7.23; Ps 106. 22; Is.64.3; Je 32. 20, 21.
x Ge. 46. 27; Ex. 1.5 Ac. 7. 14.
y ch.1.10; 28.62; Ge 15. 5; Nu. 26.51,62; Ne.9.23; He.11.12.

CHAP. XI.

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a ch 5. 5; 10. 12; 30. 16-20; Ps 116. 1.
b Le. 8. 35; Zec.3.7.
c ch. 4. 1, 5, 40; 6. 1; Ps. 105. 45; Lu. 1. 74, 75.
d ch.8.1.); 29.10; Pr 22. 19; Ac. 26. 22.
2 This striking appeal to the Israelites, as having known and been eye-witnesses of the facts related, and they were not spoken to the descendants of those who were supposed to have witnessed them, could not have been made by an impostor, but by one conscious of truth; by one who knew that they had actually witnessed the several miracles recounted, from the time they had quitted Egypt till the awful visitation that befel those who rebelled against God.
e ch. 8. 2-5.
f ch. 5. 24; 9. 26.
g ch. 7. 19.
h ch. 4. 34; 7. 19; Ps. 78.12,13; 105.27,&c. 135. 9; Je. 32. 20, 21.
i Ex. 14. 27,28; 15. 4, 9, 10,19; Ps. 106.11; He. 11. 29
k Ps. 77. 20; 78. 14, &c.; 105.39-41; 106. 12, &c.

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l Nu. 16. 1,31-33; 26. 9, 10; 27. 3, Ps. 106. 17.
1 Or, *living substance which followed them.*
2 Heb. *at their feet.*
m ch. 5. 3; 7. 19; Ps. 106. 2; 145. 4-6, 12; 150. 2.
n ch. 8. 10,11; 10. 12-15; 26. 16-19; 28.47; Ps. 116. 12-16.
o ch.31.23; Jos.1.6,7; Ps. 138.3; Is.40. 31; Da. 10. 19; 2 Co.12. 9,10; Ep.3.16; 6.10; Phil.4.13; Co.1 11.
p ch. 4. 40; 5.16; 6.2; Ps. 34. 12, &c.; Pr. 3. 2,16; 9. 11; 10. 27.
q ch. 6. 18; 9. 5.
r Ex. 3. 8; Eze.20.6.
s Zec. 14. 18.
4 There is certainly no intention here to compare the two countries as to fertility. Egypt being, perhaps, without exception, the most fertile country in the world; but there is an interesting comparison as to the process of irrigation. Of Canaan it is said that it is watered, without human labour, by the rain of heaven; which rarely, or almost never, falls in Egypt, where the fertility of the country depends upon the Nile and its annual inundation, which is made available for the purposes of irrigation in the fullest extent, only by means of the numerous canals and trenches, which require every year to be cleaned out, & the dykes carefully repaired. The 'foot,' may be figuratively used for labour, in which case they are assured they shall be saved the labour of Egypt in watering the ground. There is doubtless, however, a particular reference to the custom in Egypt and other eastern countries, of watering the gardens and fields by machines for raising the water, either from the river or from cisterns, and which were turned by men ascending revolving steps in the manner of the tread mill, and which is very severe labour, to which the Israelish slaves would of course be put —See *Pict. Bible*
t ch.8.7-9; Ge.27.28, Ps.65.12,13; 104.10 13; Is. 28. 1; Je.2.7, He. 6. 7.
5 Heb. *seeketh.*
u 1 Ki. 9.3; Ezr. 5.5, Ps.33.18; 34.15; Je. 24. 6.
6 That it is to say, that it was rendered fertile by the special blessing of God's providence. When this was withdrawn, it has become fruitless, as many other lands.
v ver. 8,22; ch. 6.17; Ps. 119. 4.
w ch. 4.29; 6.5,6; 10. 12.
x ch. 28.12; Le.26.4; Job 5. 10,11; 37. 11-13; Ps. 65.9-13; Je. 14. 22; Eze. 34. 26; Joel 2.22,23; Ja.5.7.
y 1 Ki. 18. 5; Ps.104. 14; Je. 14.5; Joel 1. 18; 2. 22.
7 Heb. *give.*
z ch. 6.11; 8.10; Joel 2.19; Hag.1.6; Mal. 3. 10, 11.
a ch. 4. 9,23; Lu. 21. 8,34,36; He. 2. 1; 3. 12; 4. 1; 12. 15.
b ch.13.3; 29.18; Job 31. 27; Is.44.20; Ja. 1. 28; 1 John 5. 21; Re.12.9; 13.14; 20.4.
c ch. 6. 15, 30.17, 18.

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kindled against you, and he [d]shut up the heaven, that there be no rain, and that the land yield not her fruit, and *lest* [e]ye perish quickly from off the good land which the LORD giveth [1]you.

18 ¶ Therefore shall [f]ye lay up these my words in your heart, and in your soul, and bind them for [g]a sign upon your hand, that they may be as frontlets between your eyes.

19 And [h]ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.

20 And thou shalt write them upon the door-posts of thine house, and upon thy gates:

21 That [i]your days may be multiplied, and the days of your children, in the land which the LORD sware unto your fathers to give them, [k]as the days of heaven upon the earth.[2]

22 ¶ For [l]if ye shall diligently keep all these commandments which I command you, to do them, [m]to love the LORD your God, to walk in all his ways, and [n]to cleave unto him;

23 Then will the LORD [o]drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves.

24 [p]Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea, shall your coast be.

25 There shall [q]no man be able to stand before you: *for* the LORD your God shall lay the fear of you, and the dread of you, upon all the land that ye shall tread upon, [r]as he hath said unto you.

26 ¶ Behold, [s]I set before you this day a blessing and a curse;

27 [t]A blessing, if ye obey the commandments of the LORD your God, which I command you this day:

28 And [u]a curse,[3] if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.

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d ch. 28. 23, 24; 1Ki. 8. 35; 17. 1; 2 Ch. 6. 26; 7. 13; Je.14.1-6; Am. 4. 7; Hag. 1. 9-11.
e ch. 4. 26; 8. 19, 20; Jos. 23. 13-16.
1 The Israelites are here reminded that the fertility of their land, and their continuance in it, depended on the favour of God, and that if, by their wickedness, they should provoke his displeasure, its fertility should cease, and they should perish from the land. How exactly has this threatening been fulfilled!
f ch.6.6-9; 32.46; Ex. 13. 9,16; Ps. 119.11; Pr.3.1; 6.20-23; 7.2, 3; Co. 3.16, He.2.1; 2 Pe. 1. 12; 3. 1, 2.
g Mat. 23. 5.
h ch. 4. 9, 10; Ps. 34. 11; 78.5,6, Pr.2.1; 4. 1, &c.; Is. 38. 19.
i ch. 4. 40; 5. 16; 6.2; Pr. 3. 2, 16; 4.10; 9. 11.
k Ps. 72. 5; 89. 28, 29; Is. 65. 20; Re. 20. 6.
2 'The earth,' or, 'land.' 'The expression, "as the days of heaven upon the earth," denotes exceedingly long & prosperous lives to individuals, and the continuance of the nation in Canaan to the end of the world, which, doubtless, would have been the consequence of hearty, unreserved obedience.'—*Scott.*
l ver. 13; ch. 6. 17.
m ver. 13; Mat. 22. 37; 2Ti. 4. 8; 1John 5. 2, 3.
n ch. 10. 20; 30. 20; Ge. 2.24; Ac.11.23; 2 Co. 11. 2, 3.
o ch. 4. 38; 7. 1,2,22, 23; 9. 5; Ex. 23. 27-30; 34. 11.
p Ge. 15. 18-21; Ex. 23.31; Jos.1.3,4; 14. 9; 1Ki.4.21,24; 2Ch. 9. 26.
q ch. 2.25; 7.24; Jos. 1. 5; 2. 9; 5. 1.
r Ex. 23. 27.
s ch. 30.15-20; Ga.3. 10, 13, 14.
t ch. 28.1-14; Le.26. 3-13; Ps.19.11; Is.1. 19;3.10; Mat.5.3-12; 25. 31, &c.; Lu. 11. 28; John 13. 17; 14. 21-23; Ro. 2. 7; Ja. 1. 25; Re. 22. 14.
u ch. 28. 15, &c.; 29. 19-28; Le.26.14, &c. Is. 1. 20; 3.11; Mat. 25.41; Ro.2.8,9; Ga. 3. 10.
3 This significant ceremony is afterwards more explicitly commanded, and the blessing and curse enlarged on; and likewise the observance of it recorded, ch. 27. 12-27; Jos. 8. 30-35. Gilgal was on the west side of Jordan, not far from the place where Israel passed that river; and the Canaanites dwelt over against Gilgal, near the plain of Moreh, Ge. 12. 6; so that the blessing and the curse were to be pronounced nigh to the place, where Abraham the blessed had formerly resided. This appointment of it at this time was a pledge of Israel's passing over Jordan. In this world we believe, and in part experience, that the righteous are blessed and the wicked are accursed; but beyond the grave the reality and extent of the blessing, and of the curse, will be more perfectly apprehended.—*Scott.*

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v ch. 27. 12-26; Jos. 8. 30-35.
w Jos. 5. 9; Ju. 7. 1.
x ch.9.1; Jos.1.11; 3. 13-17.
y ch. 5, 32,33; 12. 32; Ps.119.6; Mat.7.21-27; 28. 20; Lu. 1. 6; John 15. 14; 1Th.4. 1, 2.
1 The great frequency with which this injunction is repeated, is a melancholy proof how prone they were to forget all the goodness of God, in bringing them to the promised land, and to transgress his holy laws.

CHAP. XII.

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a ch.4.1,2,5,45;6.1,3.
b ver. 19; ch. 4.10; 1 Ki.8.40; Job7.1; Ps. 104. 33; 146. 2.
c ch. 7. 5, 25,26; Ex. 23.24; 34.12-17; Nu. 33. 51, 52; Ju. 2. 2.
2 Or, *inherit.*
d Nu. 22.41; 2Ki.16. 4; 17. 10, 11; 23. 13; Je. 3. 6; Eze. 20.28, 29; Ho. 4. 13.
3 Heb. *break down.*
e 2 Ki. 18. 4; 23.14; 2 Ch. 14.3; 19.3; 34.3; Je. 17. 2; Mic. 5. 14.
4 God is a 'jealous God.' He will not permit the worship and glory to be given to any other, which is due to Him alone. He commanded the Israelites to destroy all the monuments and instruments of idolatry, that they might sink into oblivion, and be no longer incitements to the practice of it. Men anciently worshipped in groves, or shady places, the true God. But they were afterwards, especially among the Canaanites, perverted to idolatrous purposes, and the abominations attending them. and the Israelites are commanded to burn them with fire.
f Ex. 23.13; Ps.16.4; Ho. 2.17; Zec.13.2; Re. 13. 1.
g ver. 30, 31; ch. 16. 21,22; 20.18; Le.20. 23.
h ver. 11; ch. 16. 2; Jos.9.27; 18.1; 1Ki. 8.16,20; 14.21; 1Ch. 22.1; 2Ch. 7.12; Ps. 78. 68; 87. 2,3; John 4. 20-22; He. 12.22; Re. 14. 1.
5 Hitherto they had been commanded to bring their sacrifices to the door of the tabernacle. But it is here intimated, that when they entered and took possession of the promised land, God would choose out for them a particular place where they should worship God together in purity and harmony, through the appointed ordinances, which were typical of the Redeemer, that there God would 'put his NAME,' the one living & true God, a just God and yet a Saviour. Shiloh was the place which God at first did choose, and afterwards he chose Jerusalem as the place to record his name.
i Ex.15.2;25.22; Nu. 7. 89; 1Ki. 8.27; Ps. 132.13,14; Is.66.1,2; Ac. 7. 48-50; Ep.2. 20-22; Co. 2. 9.
k Le.17.3-9; Eze.20. 40.
l ver.17; ch.14.22,23; 15.19, 20; 26. 2; Le. 27.32,33; Nu.18.15-17; Mal.3.8,10; Lu. 11. 42; 18. 12.
m ver.18; ch. 14.23; 15. 20; Is. 23. 18.

29 And it shall come to pass, when the LORD thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt [v]put the blessing upon mount Gerizim, and the curse upon mount Ebal.

30 *Are* they not on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the champaign over against [w]Gilgal, beside the plains of Moreh?

31 For [x]ye shall pass over Jordan, to go in to possess the land which the LORD your God giveth you, and ye shall possess it, and dwell therein.

32 And [y]ye shall observe to do all the statutes and judgments which I set before you this day.[1]

CHAPTER XII.

Monuments of idolatry are to be destroyed, 1—3. *The place of God's service is to be kept,* 4—14. *Blood is forbidden,* 15, 23. *Holy things must be eaten in the holy place,* 17, 20, 26. *The Levite is not to be forsaken,* 19. *Idolatrous practices are not to be inquired after,* 29—32.

THESE *are* [a]the statutes and judgments which ye shall observe to do in the land which the LORD God of thy fathers giveth thee to possess it, [b]all the days that ye live upon the earth.

2 Ye shall [c]utterly destroy all the places wherein the nations which ye shall possess[2] served their gods, [d]upon the high mountains, and upon the hills, and under every green tree.

3 And ye shall overthrow[3] their altars, and break their pillars, [e]and burn their groves[4] with fire; and ye shall hew down the graven images of their gods, [f]and destroy the names of them out of that place.

4 ¶ Ye [g]shall not do so unto the LORD your God.

5 But [h]unto the place[5] which the LORD your God shall choose out of all your tribes to put his name there, *even* unto his [i]habitation shall ye seek, and thither thou shalt come:

6 And thither ye shall bring [k]your burnt-offerings, and your sacrifices, and your [l]tithes, and heave-offerings of your hand, and your vows, and your free-will-offerings, and the firstlings of your herds and of your flocks:

7 And there [m]ye shall eat before the

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LORD your God; and [n]ye shall rejoice
n all that ye put your hand unto, ye
nd your households, wherein the LORD
hy God hath blessed thee.

8 Ye shall not do after all *the things*
hat we do here this day, [o]every man
hatsoever *is* right in his own eyes.[1]

9 For ye are not as yet come to the
est[p] and to the inheritance which the
ORD your God giveth you.

10 But *when* [q]ye go over Jordan,
nd dwell in the land which the LORD
our God giveth you to inherit, and
hen he giveth you rest from all your
nemies round about, so that [r]ye dwell
n safety;

11 Then there shall be [s]a place
which the LORD your God shall choose
o cause his name to dwell there:
hither shall ye bring all that I com-
nand you; your burnt-offerings, and
our sacrifices, your tithes, and the
eave-offering of your hand, and all
our[2] choice vows which ye vow unto
he LORD.

12 And [t]ye shall rejoice before the
LORD your God, ye, and your sons,
nd your daughters, and your men-
ervants, and your maid-servants, and
he[u] Levite that *is* within your gates;
forasmuch[v] as he hath no part nor
inheritance with you.

13 [w]Take heed to thyself that thou
offer not thy burnt-offerings in every
place that thou seest:

14 But [x]in the place which the LORD
shall choose[3] in one of thy tribes, there
thou shalt offer thy burnt-offerings,
and there thou shalt do all that I com-
mand thee.

15 ¶ Notwithstanding [y]thou mayest
kill and eat flesh in all thy gates, what-
soever thy soul lusteth after, according
to the blessing of the LORD thy God
which he hath given thee: [z]the unclean[4]
and the clean may eat thereof, as of
the roe-buck,[5] and as of the hart.

16 Only [a]ye shall not eat the blood;
ye shall pour it upon the earth as
water.

17 ¶ Thou mayest not eat within
thy gates [b]the tithe of thy corn, or of
thy wine, or of thy oil, or the firstlings
of thy herds, or of thy flock, nor any
of thy vows which thou vowest, nor
thy free-will-offerings, or heave-offer-
ing of thine hand:

18 But [c]thou must eat them before
the LORD thy God in the place which
the LORD thy God shall choose, thou,
and thy son, and thy daughter, and thy
man-servant, and thy maid-servant,
and the Levite that *is* within thy gates:
and thou shalt [d]rejoice before the LORD
thy God in all that thou puttest thine
hands unto.

19 [e]Take heed to thyself that thou
forsake not the Levite[1] as[2] long as thou
livest upon the earth.

20 ¶ When the LORD thy God shall
enlarge thy border, [f]as he hath pro-
mised thee, and thou shalt say, [g]I will
eat flesh, (because thy soul longeth to
eat flesh,) thou mayest eat flesh, what-
soever thy soul lusteth after.

21 If the place which the LORD thy
God hath chosen [h]to put his name
there be too far from thee, then thou
shalt kill of thy herd, and of thy flock,
which the LORD hath given thee, as I
have commanded thee, and thou shalt
eat in thy gates whatsoever thy soul
lusteth after.

22 Even [i]as the roe-buck and the
hart is eaten, so thou shalt eat them;
the unclean and the clean shall eat *of*
them alike.

23 Only be sure[3] that thou eat not
the blood: for [k]the blood *is* the life;
and thou mayest not eat the life with
the flesh.

24 Thou shalt not eat it; [l]thou shalt
pour it upon the earth as water.

25 Thou shalt not eat it;[4] [m]that it
may go well with thee, and with thy
children after thee, [n]when thou shalt
do *that which is* right in the sight of
the LORD.

26 Only thy [o]holy things which
thou hast, and [p]thy vows, thou shalt
take, and go unto the place which the
LORD shall choose.

27 And thou shalt offer [q]thy burnt-
offerings, the flesh and the blood, upon
the altar of the LORD thy God: [r]and
the blood of thy sacrifices shall be
poured out upon the altar of the LORD
thy God, and thou shalt eat the flesh.

28 [s]Observe and hear all these words
which I command thee, [t]that it may

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[n] ver. 12, 18; ch. 16. 11-15; 26. 11; 27. 7; Le. 23. 40; Ps. 128. 1, 2; Mal. 2. 13; Ac. 2. 46; Ph. 4. 4.
[o] Nu. 15. 39; Ju. 17. 6; 21. 25; Pr. 21. 2; Am. 5. 25; Ac. 7. 42.
1 From their unsettled condition, and the want of many things necessary to the ceremonial worship of God in the wilderness, many things would be omitted which the law required.
[p] ch. 25. 19; 1 Ki. 8. 56; 1 Ch. 23. 25; Mic. 2. 10; He. 4. 8, 9; 1 Pe. 1. 3, 4.
[q] ch. 3. 27; 4. 22; 9. 1; 11. 31; Jos. 3. 17; 4. 1, 12.
[r] ch. 33. 12, 28; Le. 25. 18, 19; 1 Sa. 7. 12; 1 Ki. 4. 25; Ps. 4. 8; Pr. 1. 33; Je. 23. 6; 32. 37; 33. 11; Eze. 28. 26; 34. 25, 28; 38. 8.
[s] ver. 5; ch. 14. 23; 15. 20; 16. 2, &c.; 17. 8; 18. 6; 23. 16; 26. 2; 31. 11; Jos. 18. 1; 1 Ki. 8. 13, 29; Je. 7. 12; John 4. 20-23.
2 Heb. *the choice of your vows.*
[t] ver. 7; ch. 14. 26, 27; 1 Ki. 8. 66; 2 Ch. 29. 36; 30. 21-26; Ne. 8. 10-12; Ps. 100. 1, 2; 147. 1; 1 John 1. 3, 4.
[u] ver. 19; ch. 14. 27; 16. 11, 14; 18. 6; 26. 12.
[v] ch. 10. 9; 18. 1, 2; Nu. 18. 20, 23, 24, 26; Jos. 13. 14, 33; 14. 4.
[w] ver. 6; Le. 17. 3, 4; 1 Ki. 12. 28-32; 15. 34; 2 Ch. 15. 17.
[x] ver. 5, 11; Ps. 5. 7; 9. 11; 2 Cor. 5. 19; He. 10. 19-22; 13. 15.
3 It is curious that the place is not yet indicated. Various reasons have been assigned for this by the Jewish writers. The most probable is, (tho' as God hath not revealed it, it is of no great consequence to ascertain it,) that it was not expressly pointed out as yet, lest every tribe should so earnestly desire to have the place within its own lot, that disputes and contentions might arise about it.
[y] ver. 21, 22; Le. 17. 3-5.
[z] ch. 14. 5; 15. 22, 23.
4 The legally unclean might not eat of the sacrifices, but of common food at their ordinary tables, they might eat as well as others.
5 This light and elegant creature, which is the 'roe' in the Song of Solomon, and the gazelle of the Arabians, is very common in northern Africa and western Asia. The gazelle is about two feet in height, the hair on the back is of a delicate fawn colour, passing into a brown band along the sides, which is suddenly interrupted by the white of the under surface of the body. The horns, which are variegated by twelve or fourteen rings, stand diverged like the horns of an antique lyre. Its beautiful form, and large beaming eye, are favourite objects of comparison in oriental poetry & compliment.—*Pict. Bible.*
[a] Ge. 9. 4; Le. 7. 26, 27; 17. 10-13; Ac. 15. 29; 1 Ti. 4. 4.
[b] ver. 6, 11; 14. 22, 29; 26. 12, 14; Le. 27. 30-32; Nu. 18. 21, &c.

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[c] ver. 12, 19; ch. 15. 20.
[d] ver. 7; Ps. 32. 11; 68. 3; Pr. 3. 17; Is. 12. 3; Ac. 2. 46; 16. 34; Ga. 5. 22; Ph. 3. 1-3.
[e] ch. 14. 27-29; 2 Ch. 11. 13, 14; 31. 4-21; Ne. 10. 34-39; 1 Cor. 9. 10-14.
1 The Levite here spoken of, probably is intended to denote those of the Levites that were dispersed in the country to instruct the people. As they had no part, or portion, or inheritance assigned them, as God himself was said to be their portion, as their services in assisting at the worship of God, and teaching the people his law, were of the highest value and importance: justice, gratitude, benevolence, and wisdom alike enforced the duty of kindness to them. *As long as they lived* they would need the benefits of religion.
2 Heb. *all thy days;* ver. 1.
[f] ch. 11. 24; 19. 8; Ge. 15. 18-21; 28. 14; Ex. 23. 31; 34. 24.
[g] ver. 15; Ge. 31. 30; Nu. 11. 4, 20, 34; 2 Sa. 13. 39; 23. 15; Ps. 63. 1; 84. 2; 107. 9; 119. 20, 40, 174; 2 Cor. 9. 14; Ph. 1. 8; 2. 26.
[h] ver. 5, 11; ch. 14. 23, 24; 16. 6, 11; 26. 2; Ex. 20. 24; 1 Ki. 14. 21; 2 Ch. 12. 13; Ezr. 6. 12.
[i] ver. 15.
3 Heb. *strong.*
[k] Ge. 9. 4; Le. 3. 16, 17; 17. 11, 14; Mat. 20. 28; Re. 5. 9.
[l] ver. 16; ch. 15. 23.
4 The eating of blood is here repeatedly prohibited; when not offered, before the Lord in sacrifice, they must pour it out upon the earth as water. The reason given is, that it was the life, and therefore an acknowledgment that it belongs to him who gives life, and as an atonement, belonged to him to whom life is forfeited. We are much disposed to adopt the opinion of Bishop Patrick, that this eating of blood was to prevent their mingling in the superstitious and idolatries of the heathen, who imagined that their demons delighted in blood, & that then they revealed secret things to those who thus feasted them. This seems to be the reason specially in view here. It explains, moreover, the prohibition in Ac. 15. 20, to abstain from pollutions of idols, and from blood. Eating of blood, as a sacrifice to their idols, was very common among certain Asiatic nations, and especially the Phœnicians, who bordered on the Israelites.
[m] ver. 28; ch. 4. 40; 5. 16; Ps. 112. 2; Is. 3. 10; 48. 18, 19; Eze. 33. 25.
[n] ch. 6. 18; 13. 18; Ex. 15. 26; 1 Ki. 11. 38.
[o] ver. 6, 11, 18; Nu. 5. 9, 10; 18. 19.
[p] Ge. 28. 20; Le. 22. 18; 1 Sa. 1. 21-24; Ps. 66. 13-15.
[q] Le. 1. 5, 9, 13.
[r] Le. 4. 30; 17. 11.
[s] ch. 24. 8; Ex. 34. 11; Le. 19. 37; 2 Ch. 7. 17; Ne. 1. 5; Ps. 105. 45; Eze. 37, 24; John 15. 3, 10, 14.
[t] ver. 25.

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go well with thee, and with thy children after thee for ever, when thou doest *that which is* good and right in the sight of the LORD thy God.

29 ¶ When the LORD thy God shall cut[u] off the nations from before thee, whither thou goest to possess them, and thou succeedest[1] them, and dwellest in their land;

30 Take heed to thyself [v]that thou be not snared by following[2] them, after that they be destroyed from before thee; and that thou enquire not after their gods, saying, [w]How did these nations serve their gods? even so will I do likewise.

31 Thou [x]shalt not do so unto the LORD thy God: for every abomination to[3] the LORD which he hateth have they done unto their gods; for [y]even their sons and their daughters they have burnt in the fire to their gods.

32 What thing soever I command you, observe to do it: [z]thou shalt not add thereto, nor diminish from it.

CHAPTER XIII.

Enticers to idolatry, 1—5; *how near soever unto thee,* 6—8; *are to be stoned to death,* 9—11. *Idolatrous cities must be utterly destroyed,* 12—18.

IF there arise among you [a]a prophet, or [b]a dreamer of dreams, and giveth thee a sign or a wonder,

2 And [c]the sign or the wonder[4] come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them;

3 Thou shalt [d]not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth[e] you,[5] to know whether [f]ye love the LORD your God with all your heart, and with all your soul.

4 Ye shall [g]walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, [h]and cleave unto him.

5 And that [i]prophet, or that dreamer of dreams, shall be put to death;[6] because he hath spoken to[7] [k]turn *you* away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in: so shalt thou [l]put the evil away from the midst of thee.

6 ¶ If [m]thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, [n]which *is* as thine own soul, [o]entice thee secretly, saying, Let us go and serve other gods, [p]which thou hast not known, thou, nor thy fathers;

7 *Namely,* of the gods of the people which *are* round about you, nigh unto thee, or far off from thee, from the *one* end of the earth even unto the *other* end of the earth;

8 Thou shalt not [q]consent unto him, nor hearken unto him; neither [r]shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him:

9 But [s]thou shalt surely kill him; [t]thine hand shall be first upon him to put him to death, and afterwards the hand of all the people.

10 And thou shalt [u]stone him with stones, that he die; because he hath sought to thrust thee away from the LORD thy God, [v]which brought thee out of the land of Egypt, from the house of bondage.[1]

11 And [w]all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you.[2]

12 ¶ If thou [x]shalt hear *say* in one of thy cities, which the LORD thy God hath given thee to dwell there, saying,

13 *Certain* men, the[3] [y]children of Belial, [z]are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known;

14 Then shalt thou [a]enquire, and make search, and ask diligently: and, behold, *if it be* truth, *and* the thing certain, *that* such abomination is wrought among you;

15 Thou shalt surely smite the inhabitants of that city with the edge of the sword, [b]destroying it utterly, and all that *is* therein, and the cattle thereof, with the edge of the sword.

16 And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for the LORD thy God: and it

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u ch. 9. 3; 19. 1; Ex. 23.23; Jos.23.4; Ps. 78. 55.
1 Heb. *inheritest, or, possessest them.*
v ch.7.16; Ex.23.31-33; Le.18.3; Nu.33. 52;Ju.2.2,3; Ps.106. 34-38; Eze. 20. 28.
2 Heb. *after them.*
w Je. 10. 2; Eze. 20. 32; Ro. 12. 2; Ep. 4. 17; 1 Pe. 4. 3, 4.
x ch. 18. 9; Le. 18.3, 26-30;2Ki.17.15-17; 21. 2; 2Ch.33.2; 36. 14.
3 Heb. *of the.*
y Le.18.21; 20.2; Je. 7. 31; 32. 35; Eze. 20.31; 23.37; Mic.6. 7.
z ch. 4.2; 13. 18; Jos. 1. 7; Pr. 30. 6; Mat. 28. 20; Re.22.18,19.

CHAP. XIII.

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a 1Ki.13.18; Is.9.15; Je.6.13; 23.11; Eze. 13.2,3,23; Zec.13.4; Mat. 7. 15; 24. 11; Lu. 6. 26; 2Pe. 2.1; 1 John 4. 1.
b Je. 23. 25-28; 27.9; 29. 8, 24, *marg.*; Zec. 10. 2.
c ch. 18.22; Ex.7.22; 1 Ki. 13. 3; Mat. 7. 22, 23; 24. 24; 2 Co. 11. 13-15; 2Th. 2. 9-11; Re. 13. 13, 14.
4 Should any one pretend to the gift of prophecy, or to have had a divine revelation conveyed to him, and should give what he pretended to be a true sign from heaven, perhaps to predict from his knowledge of nature, an eclipse, or in any other way to deceive them into idolatry, they were not to hearken to him. They had already seen stupendous miracles wrought, to show that Jehovah alone is God, and any thing to the contrary they must at once reject as imposture. God cannot contradict himself.
d Is. 8.20; Ac.17.11; Ep.4.14; 1John 4.1.
e ch. 8. 2; Ps. 66. 10; 81. 7; 1 Co. 11. 19; 1 John 2. 19; 4. 4.
5 God permits such impostors to arise to try the faith of his followers, and to put their religious experience to the test; for he who experimentally knows God, cannot be drawn away after idols. He who has no experimental knowledge of God, may believe anything. Experience of the truths contained in the word of God, can alone preserve any man from deism, or a false religion. They who have not this are a prey to the pretended prophet, or the dreamer of dreams.—*Clarke.*
f ch. 6. 5; 2 Co. 8. 8.
g ch..6.13; 2Ki.23.3; 2Ch.34.31; Mic.6.8; Lu. 1. 6; Co.1.10; 1 Th. 4. 1, 2.
h ch.10.20;30.20; Ro. 6. 13; 1 Co. 6. 17.
i ch. 18. 20; 1 Ki. 18. 40; Is.9.14,15;28.17, 18; Je. 14.15; 28.15-17; 29. 21, 22; Zec. 13. 3; Re. 19. 20.
6 Idolatry was so great a crime, so dishonouring to God, so hurtful to men, and destructive to society, so subversive of the true religion, proved on such incontestible evidence, that he who should seduce men to the practice of it, was to be put to death without mercy, or regard to persons.
7 Heb. *revolt against.*
k ver. 10; ch.7.4; Je. 1.6; Ac.13.8; 2Ti.4. 4. 5.

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l ch. 17. 7; 19. 19; 22. 21, 24; 24. 7; 1 Co. 5. 13; He. 12. 14, 15.
m ch. 17. 2, 3; 28. 54; Pr. 18. 24; Mic.7.5-7; Mat. 12. 48-50; 2 Co. 5. 16.
n 1 Sa. 18.1,3; 20.17; 2 Sa. 1. 26.
o Job 31. 27; Ga.2.4; Ep. 4. 14; Co.2.4; 2 Pe. 2. 1; 1 John 2. 26, 27; Re. 12.9; 13. 14; 20. 3.
p ch. 32.16-18; Ju.2. 13; 5. 8; 10. 6; 1 Ki. 11. 5-7; 2Ki. 17. 30, 31.
q Ex. 20. 3; Pr.1.10; Ga. 1. 8, 9; 1John 5. 21.
r ch.7.16;19.13; Eze. 5. 11; 9. 5, 6.
s ch. 17.2-7; Mat.10. 37; Lu. 14. 26.
t ch. 17. 7; John 8.7; Ac. 7. 58.
u ch.21.21; Le.20.2, 27;24.14-16,23; Nu. 15. 35,36; Jos. 7. 25; 2 Ch. 24. 21.
v Ex. 20. 2.
1 Heb. *bondmen.*
w ch. 17. 13; 19. 20; Pr. 19. 25; 21. 11; 1 Ti. 5. 20.
2 By this law, every Israelite was bound in conscience to inform against, to prosecute, and to assist at the execution of any one, even the nearest relation or friend, who attempted to persuade him to idolatry. Yet it is observable that parents and husbands are not expressly mentioned in the list of those who were to be thus accused; perhaps out of deference to the divine appointment of authority and subordination in families. This singular institution would powerfully operate to produce an abhorrence of idolatry, and to render every one afraid of harbouring a thought in his heart, which he could not disclose to his nearest relation without risking his life. Israel was under a peculiar covenant, of which idolatry was the grand forfeiture: and this could not be prevented from becoming a national sin, unless individuals, and even cities, that were guilty of it, were punished by public authority. They were in a special manner under the government of God as a nation, and this crime was, as it were, high treason. They were also a single nation surrounded by idolaters, & prone to idolatry themselves in a surprising degree. These reasons for punishing this crime by death do not now exist; and there is no command or precedent in the New Testament, to use the sword for matters merely of conscience towards God.—*Scott.*
x Jos.22.11, &c.; Ju. 20. 1, &c.
3 Or, *naughty men.*
y Ju. 19. 22; 20.13; 1 Sa. 2. 12; 10.27; 25. 17,25; 2 Sa.16.7; 20. 1;23.6;1Ki.21.10,13; 2 Ch. 13. 7; John 8. 44;2Co.6.15; 1John 3. 10.
z ch. 4. 19; 2 Ki 17. 21;1John2.19;Jude 19.
a ch.17.4;19.18; Nu. 35. 30; Is. 11. 3, 4; John7.24;1Ti.5.19.
b ch. 2. 34; 7. 2, 16; Ex. 23. 24; Le. 27. 28; Jos. 6. 17-21,24; Ju.20.48; Re.17.16; 18. 18-24; 19. 2, 3.

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shall be [c]an heap for ever; it shall not be built again.

17 And there shall [d]cleave nought of the cursed[1] thing to thine hand: that [e]the LORD may turn from the fierceness of his anger, and shew thee mercy, and have compassion upon thee, and multiply thee, [f]as he hath sworn unto thy fathers;

18 When thou shalt hearken to the voice of the LORD thy God, [g]to keep all his commandments which I command thee this day, to do *that which is* right in the eyes of the LORD thy God.

CHAPTER XIV.

God's children are not to disfigure themselves in mourning, 1, 2. *What may, and what may not be eaten*, 3; *of beasts*, 4—8; *of fishes*, 9, 10; *of fowls*, 11—20. *That which dieth of itself must not be eaten*, 21. *Tithes of divine service*, 22. *Tithes and firstlings of cattle to be eaten before the Lord*, 23—27. *The third year's tithe of alms and charity*, 28, 29.

YE *are* [a]the children of the LORD your God.[2] [b]Ye shall not cut yourselves, nor make any baldness between your eyes for the dead.[3]

2 For [c]thou *art* an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that *are* upon the earth.

3 ¶ Thou shalt not [d]eat any abominable thing.

4 These *are* [e]the beasts which ye shall eat: the ox, the sheep, and the goat,

5 The hart, and the roe-buck, and the fallow-deer,[4] and the wild goat,[5] and the pygarg,[6] and the wild ox,[7] and the chamois.[8]

6 And every beast that [f]parteth the hoof, and cleaveth the cleft into two claws, *and* cheweth the cud among the beasts, that ye shall eat.

7 Nevertheless these [g]ye shall not eat of them that chew the cud, or of them that divide the cloven hoof, *as* the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof; *therefore* they *are* unclean unto you.

8 And [h]the swine, because it divideth the hoof, yet cheweth not the cud, it *is* unclean unto you: ye shall not eat of their flesh, nor [i]touch their dead carcase.

9 ¶ These [k]ye shall eat of all that *are* in the waters: all that have fins and scales shall ye eat:

10 And whatsoever hath not fins and scales ye may not eat; it *is* unclean unto you.

11 ¶ *Of* all clean birds ye shall eat.

12 But [l]these *are they* of which ye shall not eat: the eagle, and the ossifrage, and the ospray,

13 And the glede,[1] and the kite, and the vulture after his kind,

14 And every raven after his kind,

15 And the owl, and the nighthawk, and the cuckoo, and the hawk after his kind,

16 The little owl, and the great owl, and the swan,

17 And the pelican, and the gier-eagle, and the cormorant,

18 And the stork, and the heron after her kind, and the lapwing, and the bat.

19 And [m]every creeping thing that flieth *is* unclean unto you: they shall not be eaten.

20 *But of* all clean fowls ye may eat.

21 ¶ Ye shall not eat *of* [n]any thing that dieth of itself: thou shalt give it unto [o]the stranger[2] that *is* in thy gates, that he may eat it; or thou mayest sell it unto an alien: for thou *art* [p]an holy people unto the LORD thy God. [q]Thou shalt not seethe a kid[3] in his mother's milk.

22 Thou shalt [r]truly tithe all the increase of thy seed, that the field bringeth forth year by year.

23 And thou shalt [s]eat before the LORD thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the LORD thy God always.

24 And if the way be too long for thee, so that thou art not able to carry it; *or* [t]if the place be too far from thee, [u]which the LORD thy God shall choose to set his name there, when the LORD thy God hath blessed thee:

25 Then shalt thou turn *it* into money, and bind up the money in thine hand, and shalt go unto the place which the LORD thy God shall choose:

26 And thou shalt [v]bestow that

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c Nu. 21. 2, 3; Jos. 6. 26; 8. 28; Is. 17. 1; 25. 2; Je. 49. 2; Mic. 1. 6.
d ch. 7. 26; Jos. 6. 18.
1 Or, *devoted*. Le. 27. 28, 29; 1 Co. 16. 22.
e Jos. 7. 26; 22. 20.
f Ge. 22. 16, 17; 26. 4, 24; 28. 14.
g ch. 12. 25, 28, 32; Mat. 6. 33; 7. 21, 24.

CHAP. XIV.

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a Ge. 6. 2, 4; Ex. 4. 22, 23; Ps. 82. 6, 7; Je. 3. 19; Ho. 1. 10; John 1. 12; 11. 52; Ro. 8. 16; 9. 8, 26; 2 Co. 6. 18; Ga. 3. 26; He. 2. 10; 1 John 3. 1, 2, 10; 5. 2.
2 As the peculiar children of Jehovah, they were not to follow any of the practices that distinguished the heathen.
b Le. 19. 27, 28; 21. 5; Je. 16. 6; 41. 5; 47. 5; 1 Th. 4. 13.
3 The practice of cutting their flesh with lancets, or among the women tearing it with their nails, in token of mourning for the dead, was very prevalent among many ancient nations, both in the east and west, and is forbidden as alike savage and superstitious. The practice of shaving the head and throwing the hair into the fire, as an offering to the dead, was alike prevalent, & is for the same reasons forbidden.
c ver. 21; ch. 7. 6; 26. 18, 19; 28. 9; Ex. 19. 5, 6; Le. 11. 45; 19. 2; 20 26; Is. 6. 13; 62. 12; Eze. 21. 2; Dan. 8. 24; 12. 7; Ti. 2. 14; 1 Pe. 2. 9.
d Le. 11. 43; 20. 25; Is. 65. 4; Eze. 4. 14; Ac. 10. 13, 14; Ro. 14. 14; Ti. 1. 15.
e Le. 11. 2-8.
4 The animal well known in the parks and pleasure grounds of this country.
5 Or ibex, remarkable for its sweeping pair of horns, and an additional coat of long shaggy hair, which forms its winter suit. Like the goat, of which it is a species, it frequents the highest ridges of the mountainous regions throughout Europe and Asia, especially in the western parts of the latter.
6 Called in the margin *Bison*, Heb. *Dishon*. There seems much uncertainty as to what animal is here meant. It seems to be a species of antelope.
7 The antelope, gazella of Linnæus. It is a native of north Africa. It is a most beautiful animal, its hair being white, spotted with yellow & red. The horns are long & slender.
8 The animal here called the chamois is in all probability the Camelo Pardalis, or giraffe; a singular and very beautiful animal. Several specimens have lately been exhibited in this country. It has a neck of extraordinary length and stands very high on its forelegs, to enable it to crop the twigs of trees.
f Ps. 1. 1, 2; Pr. 18. 1; 2 Co. 6. 17.
g Mat. 7. 22, 23, 26; 2 Ti. 3. 5; Ti. 1. 16; 2 Pe. 2. 18-22.
h Is. 65. 4; 66. 3, 17; Lu. 15. 15, 16; 2 Pe. 2. 22.
i Le. 11. 26, 27.
k Le. 11. 9-12.

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l Le. 11. 13-19.
1 Rsah. As the name contains an allusion to the extraordinarily keen and piercing sight of the vulture, we shall, perhaps, not be greatly mistaken in supposing that a species of that remarkable family was meant. It was perhaps the Neophuon percnopterros, or Pharaoh's chicken, one of the smallest of the vultures, and very common in all the warmer portions of the old world. It resembles the turkey buzzard of North and South America in its habit of assembling in large flocks, to perform the necessary and important office of clearing away the filth & offal which would necessarily decompose and render the air putrid and pernicious. Its plumage is white, excepting the quill fenthers, which are black; the naked skin of the neck and face is a livid yellow. The Egyptians attributed to their sense of the useful services of this bird the undue veneration in which they held it. —*Pict. Bible.*
m Le. 11. 20-23; Ph. 3. 19.
n Le. 17. 15; 22. 8; Eze. 4. 14; Ac. 15. 20.
o Ex. 12. 43-45; Le. 19. 33, 34.
2 This permission to give that which dieth of itself to the stranger sojourning among them, or to sell it to the alien passing through their land, clearly proves, that the prohibition to eat that which dieth of itself was *ceremonial*. It would not have been lawful in them to be accessary to what was immoral in others. It has been well observed, that as the blood was not separated from these animals, so this allowance likewise proves that the restriction from eating blood is not of *moral* obligation.
p ver. 2; Da. 8. 24; 12. 7; 1 Pe. 1. 16.
q Ex. 23. 19; 34. 26; Ro. 12. 2.
3 This prohibition is repeated for the third time. Various explanations have been given of it; among others, that milk here is used for butter, & that the object of it was to force the Israelites to the use of oil, and the consequent cultivation of the olive for purposes of cookery, that they might not return to the nomade or wandering shepherd life, but cultivate their own land. The explanation already given, Ex. 34. 26, that the juice so obtained was sprinkled as an idolatrous offering, is the true one. All these ceremonial injunctions had a moral and spiritual end.
r ch. 26. 12-15; Le. 27. 30-33; Nu. 18. 21; Ne. 10. 37.
s ch. 12. 5-7, 17, 18; 15. 19, 20.
t ch. 11. 24; 12. 21. Ex. 23. 31.
u ch. 12. 5.
v Ezr. 7. 15-17, 22; Mat. 21. 12; Mar. 11. 15; John 2. 14-16.

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money for whatsoever [w]thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth:[1] and [x]thou shalt eat there before the LORD thy God, and thou shalt rejoice, thou, and thine household,

27 And [y]the Levite that *is* within thy gates; thou shalt not forsake him: for [z]he hath no part nor inheritance with thee.

28 ¶ At [a]the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay *it* up within thy gates:

29 And the Levite, (because he hath no part nor inheritance with thee,) and the[b] stranger, and the fatherless, and the widow, which *are* within thy gates, shall come, and shall eat and be satisfied; [c]that the LORD thy God may bless thee in all the work of thine hand which thou doest.[2]

CHAPTER XV.

The seventh year a year of release for the poor, 1—6. *It must be no hindrance to lending or giving,* 7—11. *An Hebrew servant,* 12—15, *except he will not depart, must in the seventh year go forth free and well furnished,* 16—18. *All firstling males of the cattle are to be sanctified unto the Lord,* 19—23.

AT the end of *every* [a]seven years thou shalt make a release.

2 And this *is* the manner of the release: Every creditor[3] that lendeth *ought* unto his neighbour shall release *it;* he shall not [b]exact *it*[4] of his neighbour, or of his brother; because it is called the LORD's release.

3 Of [c]a foreigner thou mayest exact *it again:* but *that* which is thine with thy brother thine hand shall release;[5]

4 Save[6] when there shall be no poor[7] among you; for the LORD shall [d]greatly bless thee in the land which the LORD thy God giveth thee *for* an inheritance to possess it:

5 [e]Only if thou carefully hearken unto the voice of the LORD thy God, to observe to do all these commandments which I command thee this day.

6 For the LORD thy God blesseth thee, as he promised thee:[8] and [f]thou shalt lend unto many nations, but thou shalt not borrow: and [g]thou shalt reign over many nations, but they shall not reign over thee.

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w ch. 12. 15, 20, 21; Ps. 106. 14; 1 Cor. 6, 12, 13; 10. 6.
1 Heb. *asketh of thee.*
x ch. 12.7, 12, 18; 26. 11.
y ver.29;ch.12.12,19; Ga. 6. 6; 1 Ti. 5. 17.
z ver.29; ch. 18. 1,2; Nu. 18. 20.
a ver. 22; ch. 26. 12-15; Am.4. 4.
b ch.16.11,14; 24. 19-21; 26. 12, 13; Ex. 22. 22; Le. 19. 34; Job31.16-21; Lu.14. 12-14; He. 13.2; Ja. 1. 27.
c ch. 15.10; Ps. 41.1; Pr. 3. 9, 10; 11. 24; 19. 17; Is. 58. 7-12; Mal.3.10,11; Lu. 6. 35; 11. 41; 2 Cor. 9. 6-11.
2 They were required to bring a second tithe from the produce of the land, which with that appropriated to the maintenance of the Levites, formed a fifth part. They were to bring this second tithe to Jerusalem, two years together, & religiously to feast upon it, and the third year they were to spend it charitably and hospitably. This law was well fitted to promote cheerfulness, kindness, and charity.

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a ch. 31.10; Ex. 21. 2; 23. 10, 11; Le. 25. 2-4; Is. 61. 1-3; Je. 34. 8-18; Lu. 4. 18, 19.
3 Heb. *master of the lending of his hand.*
b Ne. 5. 7-11; Is. 58. 3; Am. 8. 4-6; Mat. 6. 12, 14, 15; 18. 25-35; Lu. 6. 34-38; 7. 42; Ja. 2. 13.
4 The debtor was still bound in conscience to pay, though the creditor was forbidden to exact it of him if he were poor & unable to pay. The law was intended to protect poverty from oppression, but not to encourage fraud.
c ch. 23. 20; Eze. 46. 16, 17; Mat. 17. 25, 26; John 8. 35; 1 Cor. 6. 6, 7; Ga. 6. 10.
5 They were to be kind to the stranger, and neither treat him with cruelty nor injustice, yet a superior claim upon their generosity lay with their brethren.
6 Or, *To the end that there be.*
7 Either that if they kept their national covenant, God would so bless them, that there should be no poor among them, or as in the margin, to the end there be no poor among them; that the necessitous being amply provided for, poverty might not appear. We cannot but admire the very merciful nature of the provisions of the Mosaic law.
d ch. 14. 29; 28. 8, 11; Pr. 11. 24, 25; 14. 21; 28. 27; Is. 58. 10, 11.
e ch. 4. 9; 11. 13-15; 28. 1-15; Le. 26. 3-14; Jos. 1. 7; Ps. 19. 11; Is. 1. 19, 20; Ph. 1. 27.
8 God had many ways blessed them already, and He promises to reward their obedience with greater blessings.
f ch. 28. 12, 44; Ps. 37. 21, 26; 112. 5; Pr. 22. 7; Lu. 6. 35.
g ch. 28. 13; 1 Ki. 4. 21, 24; 2 Ch. 9. 26; Ezr. 4. 20; Ne. 9. 27.

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h ver. 9; Pr. 21. 13; Mat. 18. 30; Ja. 2. 15, 16; 1 John 3. 16, 17.
i Ps. 37. 21; 112. 5-9; 145. 16; Pr. 11. 24, 25; 19. 17, 22. 9; 28. 8, 27; Ec. 11. 1, 2,6; Mat. 5. 42; Lu. 6. 34-36; 2 Cor. 8. 7-9; 9. 5-13.
k Pr.4. 23; Je.17.10; Mat. 15.19; Mar. 7. 21, 22; Ro.7.8,9; Ja. 4. 5.
1 Heb. *word with thine heart of Belial.*
l ch.28.54-56; Pr.23. 6; 24.9; 28.22; Mat. 20. 15; Ja. 5.9; 1Pe. 4. 9.
m ch. 24. 15; Ex. 3. 7; 22. 23; Job 34.28; Ps. 9. 12; Pr.21.13; Ja. 5. 4.
n Mat. 25.41, 42; Ja. 4.17; 1 John3.15-17.
o Mat. 25. 40; Ac. 20. 35; Ro. 12. 8; 2 Cor. 9. 7; 1 Ti. 6. 18, 19; 1 Pe. 4. 11.
2 The righteous and merciful demands of the divine law excite the dormant enmity of man's wicked heart, and prove an occasion of increasing his guilt, Ro. 7. 7-14; for the same law condemns every rising thought of sin. The Israelites were therefore exhorted to beware, lest this equitable statute should awaken their covetousness, and lest they should evade it, by refusing to lend the poor in their distress, or by only lending them in a niggardly and grudging manner. The caution may be considered as, in this respect, a divinely inspired comment on the law of 'loving our neighbour as ourselves.'
p ver. 4; ch. 14. 29; Ps. 41. 1; Pr. 11. 24, 25; Is. 32. 8; 58. 10; 2 Cor. 9. 8-11; Ph. 4. 18, 19; He. 13. 16.
q Pr. 22. 2; Mat. 26. 11; Mar. 14.7; John 12. 8.
3 It is evident that Moses never expected, as human nature is now constituted, that there should be no poor in the land. Yet it has been remarked, that he does not seem to have contemplated mendicancy, or regular vagrant begging, as a profession, there not being even a noun descriptive of it in the Hebrew; and in the New Testament, beggars are described as persons disabled from working.
r ver. 8; Mat. 5. 42; Lu.12.33; Ac. 2.45; 4.32-35; 11. 28-30; 2 Cor.8.2-9; 1John 3. 16-18.
s ver. 1; Ex. 21. 2-6; Le. 25.39-41; Je.34. 14; John8.35,36.
t Ge.31.42; Ex.3.21; Le. 25.42-44; Pr. 3. 27,28; Je.22.13; Mal. 3.5; Col.4.1.
u Ne.8.10; Pr.10.22; 1 Cor.16.2.
v ch. 5.14, 15; 16. 12; Ex.20.2; Mat. 6.14, 15; 18. 32,33; Ep. 1. 7; 2. 12; 4.32; 5. 1,2; Tit. 2.14; 1 John 3. 16; 4. 9-11.
4 These provisions are beautifully characteristic of the divine law of loving of our neighbour. They were unknown among the heathen. The consideration that they were bondmen in Egypt, was well fitted to soften their hearts.
w Ex.21.5,6; Ps. 40. 6-8.
x Le.25.39-42; 1 Sa. 1.22.

7 ¶ If there be among you a poor man of one of thy brethren within any of thy gates, in thy land which the LORD thy God giveth thee, [h]thou shalt not harden thine heart, nor shut thine hand from thy poor brother;

8 But [i]thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, *in that* which he wanteth.

9 Beware [k]that there be not a thought[1] in thy wicked heart, saying, The seventh year, the year of release, is at hand; and [l]thine eye be evil against thy poor brother, and thou givest him nought, and [m]he cry unto the LORD against thee, and it be [n]sin unto thee.

10 Thou shalt surely give him, and [o]thine heart shall not be grieved[2] when thou givest unto him: [p]because that for this thing the LORD thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto.

11 For [q]the poor shall never cease out of the land:[3] therefore I command thee, saying, [r]Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

12 ¶ *And* [s]if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years, then in the seventh year thou shalt let him go free from thee.

13 And when thou sendest him out free from thee, [t]thou shalt not let him go away empty:

14 Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy wine-press; *of that* wherewith [u]the LORD thy God hath blessed thee thou shalt give unto him.

15 And [v]thou shalt remember that thou wast a bond-man in the land of Egypt, and the LORD thy God redeemed thee: therefore I command thee this thing to-day.[4]

16 And it shall be, [w]if he say unto thee, I will not go away from thee; (because he loveth thee and thine house, because he is well with thee;)

17 Then thou shalt take an awl, and thrust *it* through his ear unto the door, and he shall be thy servant: [x]for

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ever: and also unto thy maid-servant thou shalt do likewise.[1]

18 It shall not seem hard unto thee when thou sendest him away free from thee; for he hath been worth [y]a double hired servant *to thee*, in serving thee six years: and the LORD thy God shall bless thee in all that thou doest.

19 ¶ All [z]the firstling males that come of thy herd, and of thy flock, thou shalt sanctify unto the LORD thy God: [a]thou shalt do no work with the firstling of thy bullock, nor shear the firstling of thy sheep:

20 Thou [b]shalt eat *it* before the LORD thy God year by year, in the place which the LORD shall choose, thou and thy household.

21 And [c]if there be *any* blemish therein, *as if it be* lame, or blind, *or have* any ill blemish, thou shalt not sacrifice it unto the LORD thy God:

22 Thou shalt eat it within thy gates; [d]the unclean and the clean *person shall eat it* alike, as the roe-buck, and as the hart.

23 Only [e]thou shalt not eat the blood thereof, thou shalt pour it upon the ground as water.

CHAPTER XVI.

The feast of the passover, 1—8; *of weeks,* 9—12; *of tabernacles,* —15. *Every male must offer, as he is able, at these three feasts,* , 17. *Of judges and justice,* 18—20. *Groves and images are bidden,* 21, 22.

OBSERVE [a]the month of Abib, and keep the passover unto the LORD thy God: [b]for in the month of Abib the LORD thy God brought thee forth out of Egypt by night.[2]

2 Thou shalt therefore [c]sacrifice the passover unto the LORD thy God, of the flock and the herd, [d]in the place which the LORD shall choose to place his name there.

3 Thou shalt eat [e]no leavened bread with it: seven days shalt thou eat unleavened bread therewith, *even* [f]the bread of affliction; (for [g]thou camest forth out of the land of Egypt in haste;) that thou [h]mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

4 And [i]there shall be no leavened bread[3] seen with thee in all thy coasts seven days; [k]neither shall there *any thing* of the flesh, which thou sacrificedst the first day at even, remain all night until the morning.

5 Thou mayest not sacrifice[1] the passover within any of thy gates, which the LORD thy God giveth thee:

6 But at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the passover [l]at even, at the going down of the sun, at the season that thou camest forth out of Egypt.

7 And thou shalt [m]roast and eat *it* [n]in the place which the LORD thy God shall choose; and thou shalt turn in the morning,[2] and go unto thy tents.

8 [o]Six days thou shalt eat unleavened bread, and on the seventh day *shall be* a solemn[3] assembly to the LORD thy God; thou shalt do no work *therein.*

9 ¶ [p]Seven weeks shalt thou number unto thee: begin to number the seven weeks from *such time as* thou beginnest *to put* the sickle to the corn.

10 And thou shalt keep the feast of weeks[4] unto the LORD thy God [q]with a[5] tribute of a free-will-offering of thine hand, which thou shalt give *unto the LORD thy God,* [r]according as the LORD thy God hath blessed thee:

11 And [s]thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that *is* within thy gates, and the stranger, and the fatherless, and the widow, that *are* among you, in the place which the LORD thy God hath chosen to place his name there.

12 And [t]thou shall remember that thou wast a bond-man in Egypt: and thou shalt observe and do these statutes.

13 ¶ Thou shalt observe [u]the feast of tabernacles seven days, after that thou hast gathered in thy corn[6] and thy wine.

14 And [v]thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite, the stranger, and the fatherless, and the widow, that *are* within thy gates.

15 [w]Seven days shalt thou keep a solemn feast unto the LORD thy God

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1 This form of procedure was gone through under the cognizance of the magistrate, Ex.21. 5, 6. Whatever was the meaning or origin of this practice, it was one common in the east, and is very frequently alluded to by ancient heathen writers. Some such regulations were of great importance both to the slave, to show that there was, on the one hand, no claim to detain him beyond the period of release, if he did not desire it; and on the other, no pretence for turning him off when old or enfeebled, or unable to provide for himself. It appears from the passage, that female servants were purchased for labour only, as well as males, & that they were under the same regulation.

y Is. 16. 14; 21. 16; Lu. 17. 7, 8.

z Ex. 13.2,12; 34.19; Le.27.26; Nu.3.13; Ro.8.29; He.12.23.

a ch. 12. 5-7,17; 14. 23; 16. 11, 14; Nu. 18. 15.

b ch. 12. 5-7.

c ch.17.1; Le. 22.20-24.

d ch. 12. 21, 22.

e ch. 12.16; Le. 7.26; 1Sa. 14.32; Eze. 33. 25.

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a Ex. 12. 2,&c.; Le. 23. 5; Nu.9.2-5; 28. 16.

b Ex. 12. 29-42; 13. 4; 23. 15; 34. 18.

2 The Israelites did not actually set out from Egypt in the night, but early in the morning, after having spent the night in preparing & eating the passover, and kept themselves in readiness while the first-born of Egypt were destroyed, to make way for their release. They passed the Red sea by night, so that it might justly be said that 'God brought them forth out of Egypt by night.'

c Ex. 12. 5-7; Nu. 28. 19; 2 Ch. 35. 7; Mat. 26. 2,17; Mar. 14. 12; Lu. 22. 8,15; 1 Co. 5. 7.

d ch. 12. 5, 11, 14,18.

e Ex. 12.15,19,20,39; 13. 3-7; 34. 18; Le. 23. 6; Nu. 9.11; 28. 17; 1 Co. 5. 8.

f 1Ki. 22.27; Ps.102. 9; 127. 2; Zec. 12. 10; 2 Co. 7. 10, 11; 1 Th. 1. 6.

g Ex. 12. 32, 33, 39.

h Ex. 12. 14, 26, 27; 13. 7-9; Ps. 111. 4; Lu. 22. 19; 1Co.11. 24-26.

i Ex. 12.15; 13.7; 34. 25.

3 The use of unleavened bread was required to be general thro' the land, by which they, who were confined at home, testified their concurrence with those who 'ate the passover' at the tabernacle; but that was appointed to be slain and eaten only in the place where the tabernacle was situated. Thither the males were required to come, both at the passover and the two other great feasts, unless unavoidably prevented; and the women, though not commanded, frequently attended them.

k Ex. 12. 10.

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1 Or, *kill*, ver. 2; ch. 12. 5, 6.

l Ex. 12. 6; Nu. 9. 3, 11; Mat. 26.20; He. 1. 2, 3; 9. 26; 1Pe.1. 19, 20.

m Ex. 12. 8, 9; 2 Ch. 35. 13; Ps.22. 14,15.

n ver. 2, 6; 2 Ki. 23. 23; John 2.13; 11.55.

2 Some suppose that in cases of urgent necessity, those who celebrated the passover might return home the next morning after eating it. Others suppose the phrase 'in the morning,' to mean, the next morning after the conclusion of the feasts; the celebration of which employed the day on which the passover was eaten, six intervening days, and the last day of the solemn assembly; in all eight days, from the fourteenth to the twenty-first day inclusive.

o Ex. 12. 15,16; 13.7, 8; Le. 23. 6-8; Nu. 28. 17-19.

3 Heb. *restraint*, Le. 23.36; 2Ch.7.9; Ne.8.18; Joel 1.14. *Margins.*

p ver. 10, 16; Ex.23. 16; 34.22; Le.23.15, 16; Nu. 28. 26-30; 2 Ch. 8. 13; Ac.2.1; 1 Co. 16. 8.

4 This was one of the three great annual festivals of the Jews, and thus called on account of its being seven weeks, or, according to the Hebrew phrase, a week of weeks, from the first day of the passover festival. It is also 'the feast of harvest,' (Ex. 23. 16.) that is, of the wheat harvest, the first-fruits of which were offered on this occasion, whence it is also called, 'the day of the first-fruits,' (Nu.28.26.) This offering consisted of 'two loaves of fine flower baked with leaven,' to which were added the animal sacrifices specified in Lev. 23. 18, 19. The primary object of the festival was undoubtedly to thank God for the blessings of the season. In De. 26. 5-11, is given the beautiful form of thanksgiving which was appointed to be used on this occasion. It was one of the festivals at which all the adult males resorted to Jerusalem; and the vastness and mingled character of the concourse, in the later years of the Hebrew polity, is alluded to in Acts 1. 2; 20. 16.

q Nu. 31. 28, 37; Pr. 3. 9, 10.

5 Or, *sufficiency*, ver. 16; Le.5.7; 12. 8; 25. 26. *Margins.*

r ver. 17; Pr. 10.22; Joel 2.14; Hag. 2.15-19; Mal. 3. 10, 11; 1 Co. 16. 2; 2Co.8.10, 12; 9. 5-11.

s ver. 14; ch.12.7,12, 18; Is.64.5; 65.10-14; Ha. 3.18; Ro. 5. 11; 2Co. 1.24; Phil.4.4.

t ch.5.15; 15.15; Ro. 6. 17, 18; Ep. 2.1-3, 11.

u ch. 31. 10; Ex. 23. 16; 34.22; Le.23.34-36; Nu. 29. 12, &c. 2Ch. 5. 3; 7.8-10; 8. 13; Ezr. 3. 4; Ne.8. 14-18; Zec. 14. 16-18; John 7. 2.

6 Heb. *floor and thy wine-press.*

v ch. 12. 12; 26. 11; Ne. 8. 9-12; Ec.9.7; Is. 12. 1-6; 25. 6-8; 30.29; 35.10; 1Th.5. 16.

w Le. 23.36-42; Nu. 29. 12-38.

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in the place which the LORD shall choose; [x]because the LORD thy God shall bless thee in all thine increase, and in all the works of thine hands; therefore thou shalt surely rejoice.

16 ¶ [y]Three times in a year shall all thy males appear before the LORD thy God, in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and [z]they shall not appear before the LORD empty.

17 Every man *shall give* as[1] he [a]is able, according to the blessing of the LORD thy God which he hath given thee.[2]

18 ¶ [b]Judges and officers shalt thou make thee in all thy gates, which the LORD thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment.

19 Thou shalt not [c]wrest judgment; thou shalt not [d]respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words[3] of the righteous.[4]

20 That[5] which is [e]altogether just shalt thou follow, that thou mayest live,[f] and inherit the land which the LORD thy God giveth thee.

21 ¶ Thou shalt not [g]plant thee a grove of any trees near unto the altar of the LORD thy God, which thou shalt make thee.

22 Neither shalt thou set thee [h]up *any* image,[6] [i]which the LORD thy God hateth.

CHAPTER XVII.

The things sacrificed must be sound, 1. *Idolaters must be slain,* 2—7. *Hard controversies are to be determined by the priests and judges,* 8—11. *The contemner of that determination must die,* 12, 13. *The election,* 14, 15; *and duty of a king,* 16—20.

THOU [a]shalt not sacrifice unto the LORD thy God *any* bullock or sheep[7] wherein is blemish, *or* [b]any evil-favouredness: [c]for that *is* an abomination unto the LORD thy God.

2 ¶ If there be found among you, within any of thy gates which the LORD thy God giveth thee, [d]man or woman, that hath wrought wickedness in the sight of the LORD thy God, [e]in transgressing his covenant,

3 And hath gone and served other gods, and worshipped them, either [f]the sun, or moon, or any of the host of heaven, [g]which I have not commanded;[1]

4 And it be told thee, and thou hast heard *of it*, and [h]enquired diligently, and, behold, *it be* true, *and* the thing certain *that* such abomination is wrought in Israel;

5 Then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates,[2] *even* that man or that woman, and shalt [i]stone them with stones, till they die.

6 At [k]the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; *but* at the mouth of one witness he shall not be put to death.

7 The [l]hands of the witnesses[3] shall be first upon him to put him to death, and afterward the hands of all the people: [m]so thou shalt put the evil away from among you.

8 ¶ If there [n]arise a matter too hard for thee in judgment, [o]between blood and blood, between plea and plea, and between stroke and stroke, *being* matters of controversy, within thy gates; then shalt thou arise, and [p]get thee up into the place which the LORD thy God shall choose:

9 And thou shalt come unto [q]the priests the Levites, and unto the [4]judge that shall be in those days, and enquire; and [r]they shall shew thee the sentence of judgment.

10 And [s]thou shalt do according to the sentence which they of that place which the LORD shall choose shall shew thee; and thou shalt observe to do according to all that they inform thee:

11 According to [t]the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall shew thee, [u]*to* the right hand, nor *to* the left.

12 And the man that [v]will do presumptuously, and[5] will not hearken unto [w]the priest that standeth to minister there before the LORD thy God, or unto the judge, even that man shall

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x ver. 10; ch. 7. 13; 28. 8-12; 30. 16.
y Ex.23.14-17;34.22, 23; 1 Ki. 9. 25.
z Ex. 23.15; 34.20; 1 Ch. 29. 3-9, 14-17; Ps.96.8; Pr. 3.9,10; Is. 23. 18; 60. 6-9; Hag.1.9; Mat.2.11; Mar. 12. 3.
1 Heb. *according to the gift of his hand.*
a ver. 10; Le. 27. 8; Ezr. 2. 63; Mar.12. 41-44; 2Co. 8. 12; 9. 6, 7.
2 In the 16th and 17th verses, the laws concerning the three solemn feasts are summed up. The general commands concerning them are, 1. That all the males must then make their personal appearance before God, that by their frequent meeting to worship God, at the same place and by the same rule, they might be kept faithful and constant to that holy religion which was established among them. 2. That none must appear before God empty, but every man must bring some offering or other, in token of a dependence upon God, and gratitude to him. And God was not unreasonable in his demands, let every man but give as he was able, and no more was expected. The same is still the rule of charity, 1Co. 16. 2.
b ch. 1. 16; 17. 9, 12; 19. 17,18; 21.2; Ex. 18.25,26; 21.6; 1Ch. 23.4; 26.29; 2Ch.19. 5-7; Ps. 82. 2,3; Ro. 13. 1-6.
c ch.24.17;27.19; Ex. 23. 2,6-8; Le.19. 15; 1 Sa. 8. 3; 12.3; Job 31. 21,22; Pr. 17.23; Ec. 7. 7; Is. 1.17,23; 33.15; Je.5.28; Eze. 22.12; Mic.7.3; Hab. 1.4; Zep. 3.3-5; Ac. 16. 37; 23. 3.
d ch. 1. 16,17; 10.17; Ex. 23. 7, 8; Pr. 24. 28; Ac. 10. 34.
3 Or, *matters.*
4 Besides the judges of the principal court held near the tabernacle, to whom appeal might be made in difficult cases, there were inferior judges appointed in all parts of the land to administer justice in the gates, or public places of every city or considerable town, to insure the administration of justice in the most expeditious, and in the cheapest form.
5 Heb. *Justice, justice.*
e ch. 25. 13-16; Mic. 6. 8; Phil. 4. 8.
f ch. 4.1; Eze.18.5,9; Ro. 10. 5.
g Ex. 34. 13; Ju.3.7; 1Ki. 14. 15; 16.33; 2 Ki.17.16; 21.3;2Ch 33. 3.
h Ex. 20.4; Le.26.1.
6 Or, *statue,* or *pillar.*
i ch. 12. 31; Je. 44.4; Zec.8.17; Re.2.6,15.

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a ch.15.21; Ex.12.5; Le.22.20-25; Mal.1. 8, 13,14; He. 9.14; 1 Pe. 1. 19.
7 Or, *goat.*
b Ge. 41. 3, 4, 19.
c ch. 23. 18; 24.4; 25. 16; Pr. 6. 16; 11. 1; 15. 8; 20. 10.
d ver.5, ch.13. 6; 29. 18.
e ch. 4. 23; 29.25; 31. 20; Le. 26. 15, 25; Jos. 7. 11,15; 23.16; Ju.2.20; 2Ki.18.12; Je. 31. 32; Eze. 16. 38; Ho.6.7;8.1; He. 8. 9, 10.
f ch. 4.19; 2Ki. 21.3; Job 31. 26, 27; Je.8. 2; Eze. 8. 16.

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g Je.7. 22, 23, 31; 19. 5; 32. 35.
1 Even the unauthorized worship of the creatures is here subject to the sentence of this law, and still more when practised against God's express commands, and at the suggestion of the devil and their own evil hearts.
h ch.13.12-14; 19.18; Pr. 25. 2; John 7. 51.
2 The gates were the places of judgment. The expression, 'within any of thy gates,' ver. 2, means, 'in any of their cities,' or perhaps within the compass of their authority, any inhabitants of their land. In this sense the commission to execute this sentence did not extend to all idolators wherever found. Those within their gates, under their authority, who were guilty of this crime, broke the national covenant, did dishonour not only to the God of heaven and earth, but to the covenant God & King of Israel, and had it been permitted, it was a forfeiture of the national covenant and all its blessings.
i ch. 13. 10,11; 21.21; 22. 21,24; Le. 24.14, 16; Jos. 7. 25.
k ch. 19. 15; Nu. 35. 30; Mat.18.16; John 8.17,18; 2Co.13.1; 1 Ti. 5. 19; He. 10. 28.
l ch. 13. 9; Ac. 7. 58.
3 Here are two securities against false accusations in this crime. 1. Such an accusation must not be sustained before a judge, when made on the testimony of one witness, where human life is involved, of which God, in his word, is very careful. 2. Where the witnesses must be the executioners, they will be more careful not to incur thus the guilt of direct murder, than perhaps to be guilty of it by false accusation.
m ver. 12; ch. 13. 5; 19. 19; 24. 7; Ju. 20. 13; 1 Co. 5. 13.
n ch.1.17; Ex.18.26; 1Ki. 3. 16-28; 2 Ch. 19. 8-10.
o ch.19. 4,10,11; Ex. 21. 13, 14, 20, 22, 22. 2; Nu. 35. 11, &c.
p ch. 12. 5; Ps. 122. 5.
q Je. 18. 18; Hag. 2. 11; Mal. 2. 7.
4 In difficult and perplexing cases, involving matters of conscience, it seems they were to appeal to the supreme judge, whoever he might be, aided by the advice probably of the priests and Levites, whose business it was to study the divine laws.
r ch. 19. 17-21; Eze. 44. 24.
s Mat. 23. 2, 3.
t Jos. 1.7; Mal.2.8,9; Ro.13.1-6; Tit.3.1; 1Pe. 2. 13-15, 2 Pe. 2. 10, Jude 8.
u ver.20; ch.5.32; 28. 14; Jos. 1. 7; 23.6; 2 Sa. 14. 19; Pr. 4. 27.
v ch. 13.5,11; Nu.15. 30, Ezr.10.8; Ps.19. 13; Ho.4.4; Mat.10. 14; He. 10. 26-29
5 Heb. *not to hearken.*
w ch. 10. 8; 18. 5, 7; Lu.10.16; John 12. 48; 20. 23; 1 Th. 4. 2, 8.

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e:[1] and [z]thou shalt put away the evil om Israel.

13 And all the people [y]shall hear, id fear, and do no more [z]presumptuusly.

14 ¶ When [a]thou art come unto the nd which the LORD thy God giveth ıee, and shalt possess it, and shalt well therein, and shalt say, [b]I will t a king over me, like as all the naons that *are* about me:

15 Thou shalt in any wise set *him* ing over thee[2] [c]whom the LORD thy od shall choose; *one* [d]from among ıy brethren shalt thou set king over ıee: thou mayest not set a stranger ver thee, which *is* not thy brother.

16 But he shall not [e]multiply horses) himself, nor [f]cause the people to eturn to Egypt, to the end that he ıould multiply horses: forasmuch as ıe LORD hath said unto you, [g]Ye shall enceforth return no more that way.

17 Neither [h]shall he multiply wives) himself, that his heart turn not way; [i]neither shall he greatly mulply to himself silver and gold.

18 And it shall be, when he sitteth pon the throne of his kingdom, [k]that e shall write him a copy of this law ı a book, [l]out of *that which is* before ıe priests the Levites:

19 And [m]it shall be with him, and e shall read therein all the days of s life; that he may learn to fear the ORD his God, to keep all the words this law, and these statutes, to do em:

20 That [n]his heart be not lifted up ove his brethren, and that [o]he turn t aside from the commandment, *to* e[p] right hand or *to* the left: to the d that he may prolong *his* days in kingdom, he, and his children, in e midst of Israel.

CHAPTER XVIII.

he Lord is the priests' and Levites' inheritance, 1, 2. *The 's due,* 3—5. *The Levite's portion,* 6—8. *The abominations nations are to be avoided,* 9—14. *Christ the Prophet is to ard,* 15—19. *The presumptuous prophet is to die,* 20—22.

HE priests the Levites, *and* all the tribe of Levi, [a]shall have no part inheritance with Israel: [b]they shall the offerings of the LORD made by , and his inheritance.

2 Therefore shall they have no inheritance among their brethren; [c]the LORD *is* their inheritance, as he hath said unto them.

3 ¶ And this shall be the priest's due from the people, from them that [d]offer a sacrifice, whether *it be* ox or sheep; and they shall give unto the priest the shoulder, and the two cheeks, and the maw.

4 The [e]first-fruit *also* of thy corn, of thy wine, and of thine oil, and the first of [f]the fleece of thy sheep, shalt thou give him.

5 For the LORD thy God hath [g]chosen him out of all thy tribes, to stand to minister in the name of the LORD, him and his sons for ever.

6 ¶ And if a Levite [h]come from any of thy gates out of all Israel, where he sojourned, and [i]come with all the desire of his mind [k]unto the place which the LORD shall choose;

7 Then he shall minister in the name of the LORD his God, [l]as all his brethren the Levites *do,* which stand there before the LORD.

8 They shall have [m]like portions to eat, besides[1] that which cometh of the sale of his patrimony.[2]

9 ¶ When thou art come into the land which the LORD thy God giveth thee, [n]thou shalt not learn to do after the abominations of those nations.

10 There shall not be found among you *any one* that [o]maketh his son or his daughter to pass through the fire, *or* [p]that useth divination, *or* an observer of times, or an enchanter, or a witch,[3]

11 Or a charmer, or a consulter with familiar spirits, or a wizard, [q]or a necromancer.

12 For all that do these things *are* an abomination unto the LORD: and because [r]of these abominations the LORD thy God doth drive them out from before thee.

13 Thou [s]shalt be perfect[4] with the LORD thy God.

14 For these nations, which thou shalt possess,[5] hearkened unto observers of times, and unto diviners: but as for thee, the LORD thy God [t]hath not suffered thee so *to do.*

15 ¶ The LORD thy God will [u]raise

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1 In every state there must be some final award from which there lies no appeal, and that must be submitted to, even though in some cases it should be unjust; but this gives no countenance to the monstrous claim, which some have made, of being *absolute interpreters of doctrines and precepts, in matters of conscience,* to which all ought to submit, however evidently, their decisions contradict the word of God. In this case it suffices to say, 'we must obey' and believe 'God rather than man;' as Peter replied, to the successors of those very persons to whom this authority was originally given, and on whom it had at that time devolved; Ac. 4.13-22; 5. 29-31.—*Scott.*

x ver. 7; ch. 13. 5; Pr.21.11; 1Ti. 5.20.
y ch. 13. 11.
z Nu. 15. 30, 31.
a ch.7.1; 12.9,10; 18. 9; 26,1,9; Le. 14.34; Jos. 1. 13.
b 1Sa.8.5-7,19,20;12. 19.

2 They were not to *choose* a stranger who should seduce them to idolatry. But this does not mean that they were not to *obey* a stranger, under whose authority they were in providence placed. See Je. 27.2-17; 29. 4-7. God did not command or advise them to choose a king; on the contrary, they sinned when they asked one. Yet He laid down rules for regulating them and him. In prescribing laws, therefore, to regulate slavery, divorce, or polygamy, God does not sanction this practice. Their lawfulness must be tried by ordinary scripture principles.

c 1 Sa.9.15,16; 10.24; 16.12,13; 2 Sa.5.2; 1 Ch.12.23; 22.10; 28. 5; Ps.2.2,6.
d Je. 30.21; Mat. 22. 17.
e 1 Sa.8.11; 2 Sa.8.4; 1 Ki. 1. 5; 4. 26; 10. 26-28; 2Ch.9.25; Ps. 20.7; Is.36.8,9.
f Is.31.1-3; Je.42.14; Eze. 17. 15.
g ch. 28. 68; Ex. 13. 17; 14. 13; Nu. 14.3, 4; Je. 42.15,16; Ho. 11.5.
h Ge. 2.24; 2 Sa.3.2-5; 1 Ki. 11. 1-4; Ne. 13. 26; Mal. 2. 15; Mat. 19. 5.
i 1 Ki. 10. 21; Ps. 62. 10; Pr. 30.8,9; Mat. 6. 19, 20; 13. 22; 19. 23, 24; Lu. 12. 15; 1 Ti. 6. 9, 17.
k 2 Ki. 11. 12.
l ch.31.9,25,26; 2 Ki. 22. 8; 2 Ch. 34. 15.
m ch. 6. 6-9; 11. 18; Jos.1.8; Ps.1.2;119. 97-100; John 5. 39; 2 Ti.3.15-17.
n ch.8. 2,13,14; 2 Ki. 14. 10; 2 Ch. 25. 19; 26. 16; 32. 25,26; 33. 12,19,23; 34. 27; Ps. 13b.1,2; Is.2.12; Da. 5. 20-23; Hab. 2. 4; 2Cor.12.7; 1Pe.5.5.
o ch.4.2; 5.32; 12. 25, 28, 32; 1 Ki. 15. 5.
p ver. 11; 1 Sa.13.13, 14; 15. 23; 1 Ki. 11. 12,13,34,36; 2Ki.10. 30; Ps. 19. 11; 132. 12; Pr. 27. 24; Ec.8. 13.

CHAP. XVIII.

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a ch.10.9,12.19; Nu. 18.20; 26.62; Jos.13. 33,18.7; 1 Pe 5.2-4.
b Nu.18.8,9; Jos.13. 14; 1 Cor.9. 13.

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c Ge. 15. 1; Ps. 16.5; 73.24-26; 84.11; 119. 57; Is. 61. 6; La. 3. 24; 1 Pe. 2.5,9; Re. 1. 5, 6.
d ch.12.27; Le. 7.30-34.
e ch.26.2,10; Ex. 22. 29; 23.19; Le. 23.10, 17; Nu. 18. 12-24; 2 Ch. 31.4-10; Ne.12. 44-47.
f Job 21. 20.
g ch. 10. 8; Ex. 28.1, &c.; Nu.3.10; 16.5, 9,10, 17.5-9; 25.13.
h Nu. 35. 2, 3.
i Ps. 26.8; 27.4; 63.1, 2. 84.10; 1 Ti.3.1; 1 Pe. 5. 2.
k ch. 12. 5, 16. 2.
l 2 Ch. 31. 2-4.
m Le. 7. 8, 9.14; Ne. 12. 44, 47; Lu. 10.7; 1 Cor. 9. 7-14; 1 Ti. 5. 17, 18.

1 Heb. *his sale by the fathers.*

2 The Levites officiated by courses, but if any one, out of love to the service of God, choose to assist the priests at the sanctuary, he was to have some addition to his maintennnce, over and above what was due to him in the city to which hebelonged.

n ch.12.29,30; Le.18. 26, 27, 30.
o ch.12.31; Le.18.21; 20.2-5; 2Ki.16.3,17. 17; 21.6; 2 Ch.28. 3; Ps.106.37,38; Je.19. 4-6; 32.35.
p Ex. 22.18; Le. 19. 26, 31; 20. 26, 27; 1 Sa.28.3,7,9; 1Ch.10. 13; 2 Ch. 33.6; Is. 8. 19,20; 47.13; Ac.19. 19; Ga. 5. 20.

3 These prohibitions relate to every species of idolatry and superstition, which had for their object to seek information, guidance, or protection from any but God himself, in the use of his word, & in following the leadings of his providence. They all implied a denial of his perfections and government, — a worshipping of the creature, rather than the Creator; and were, by whomsoever practised, an abomination to the Lord, and were the causes of the destruction of the Canaanites, and would be of themselves, if they followed them.

q 1 Sa. 28. 11-14.
r ch. 9. 4; Le. 18. 24, 27
s Ge.6.9; 17.1; Job1. 1,8; Ps. 37.37, Mat. 5. 48; Ph. 3. 12, 15; Re. 3. 2.

4 Or, *upright* or *sincere.*

5 Or, *inherit.*

t ver. 10; Ps. 147.19, 20; Ac. 14. 16.

6 This is a prediction of Christ, the great antitype of Moses. He was like unto Moses in a great variety of ways. The parallel is too extensive to be drawn here: Moses was a type of Christ in the manner of his birth under a tyrant, who sought his life in its preservation, in his contempt of worldly honours, in his rejection by his brethren, in his delivering his people, in his meekness and patience, in his being a prophet, lawgiver, king & priest, in his mighty works, in dividing the sea, feeding the people; in his communion with God, and in many other ways, but above all in his mediation and intercession.—See *Scott* and *Clarke's Commentaries.*

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up unto thee [u]a Prophet from the midst of thee, of thy brethren, [v]like unto me;[1] [w]unto him ye shall hearken;

16 According to all that thou desiredst of the LORD thy God in Horeb, in[x] the day of the assembly, saying, Let[y] me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.

17 And the LORD said unto me, They[z] have well *spoken that* which they have spoken.

18 I will [a]raise them up a Prophet from among their brethren, [b]like unto thee, and [c]will put my words in his mouth; and [d]he shall speak unto them all that I shall command him.

19 And it shall come to pass, *that* whosoever[e] will not hearken unto my words, which he shall speak in my name, I will require *it* of him.

20 But [f]the prophet which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak [g]in the name of other gods, even that prophet shall die.

21 ¶ And if thou say in thine heart, How[h] shall we know the word which the LORD hath not spoken?

22 When a prophet [i]speaketh in the name of the LORD, [k]if the thing follow not, nor come to pass, that *is* the thing which the LORD hath not spoken, *but* the prophet hath spoken it [l]presumptuously: thou shalt not be afraid of him.

CHAPTER XIX.

The cities of refuge, 1—3. *The privilege thereof for the manslayer,* 4—13. *The land-mark is not to be removed,* 14. *Two witnesses at the least to prove a fact,* 15. *The punishment of a false witness,* 16—21.

WHEN the LORD thy God [a]hath cut off the nations, whose land the LORD thy God giveth thee, and thou succeedest[2] them, and dwellest in their cities, and in their houses;

2 Thou shalt [b]separate three cities for thee in the midst of thy land, which the LORD thy God giveth thee to possess it.

3 Thou shalt [c]prepare thee a way, and divide the coast of thy land, which the LORD thy God giveth thee to inherit, into three[3] parts, that every slayer may flee thither.

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u ver.18,19; John 1. 45; Ac. 3. 22, 23; 7. 37.
v ch.5.5; 34. 10; Lu. 24.19; 1 Ti.2.5; He. 3. 2-6.
1 This promise following so close upon the preceding prohibition, seems evidently to imply, that instead of such false diviners and guides, God should give them an infallible guide who should instruct them in all that it was necessary to know, for present duty & peace, and future safety; to him they were to hearken, and him they were to obey. And He was to be a mediator between God and them, such as they had desired in Horeb, without knowing all that was implied in their own prayer, and which was agreeable to the mind and will of God.
w Mat. 17. 5; Lu. 9. 35;10.16; John6.29; He.1.2;2.1-3;1John 3. 23.
x ch. 9. 10.
y ch.5. 24-28; Ex.20. 19; He. 12. 19.
z ch. 5. 28.
a ver. 15.
b ch.5.5;33.5;Ex.40. 26-29;Nu.12.6-8,13; Ps.2.6;110.4, Is.9.6, 7; Zec.6.13; Lu.24. 19;Ga.3.19,20; 1Ti. 2.5; He.3.5,6; 7.22; 12. 24, 25.
c Is.1.4; 51.16; John 17. 8.
d John 4.25;8.28;12. 49, 50; 15. 15.
e Mar. 16. 16; Ac. 3. 23;He.3.7;10.26;12. 25, 26.
f ch. 13. 5; Je. 14.14, 15;23. 13-15, 31; 27. 15; Eze. 13. 6; Mat. 7. 15; 2 Pe. 2. 1, 2.
g ch. 13.1,2; 1Ki.18. 19, 27, 40; Je. 2. 8; Zec.13.3; Re. 19.20;
h 1Th.5.24; 1John4. 1-3; Re. 2. 2.
i Je. 28.1-14.
k ch.13.2; 2 Ki.20.1; Jonah 3.4;4.2; Zec. 1. 5, 6.
l ver.20;Je.28.15-17.

CHAP. XIX.

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a ch.6.10;7.1,2;12.1; 17. 14.
2 Heb. *inheritest*, or, *possessest*, ch.12. 29. *marg.*
b ch.4.41-43; Ex.21. 13; Nu. 35. 10-15; Jos.20.2-7; He.6.18.
c Is. 35. 8; 57. 14; 62. 10; He. 12. 13.
3 The appointment of cities of refuge we have had in Exod.21.13; Num. 35. 10, &c.; and in Deut. 4. 41-43. Three cities had been already appointed on the east of Jordan, and now they are ordered, when settled in the other part, to appoint three more. They are ordered to 'prepare a way' to these cities, and the Jews say that this refers to the keeping the way to them in good order, broad & level, free of all hindrances of any kind. Once every year the magistrates of every city were obliged to inspect the roads, to see that they were in good condition & to order whatever repairs were necessary. The cities were to be placed at equal distances, the country being divided into three equal parts, and along the roads, or where two ways met, proper posts were to be set up, with the word, Miklat, miklat, Refuge, refuge, engraven on them in large letters.

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d ch.4.42; Nu.35.15-24.
1 Heb. *from yesterday the third day*, ver.6; Ge. 31 2;Jos.3.4;1Ch.11.2; Is. 30. 33. *Margins.*
2 Heb. *Iron.* 2 Ki. 6. 5-7.
3 Heb. *wood.*
4 Heb. *findeth.*
e Nu. 35. 25; Pr. 27. 12; Is. 32. 2.
f Nu.35.12;Jos.20.5; 2 Sa. 14. 7.
5 Heb. *smite him in life.*
g ch.21.22; Je.26.15, 16.
6 Heb. *from yesterday the third day*, ver. 4.
h ch.11.24,25; 12.20; Ge. 15.18-21; 28.14; Ex. 23. 31; 1 Ki. 4. 21; Ezr.4. 20.
i ch.11. 22-25; 12.32.
7 Three cities more are to be added, if their territories were enlarged, which they should be if they kept the commandments of God. They did not, and this promise they confess was not fulfilled. 'Yet the *holy blessed* God, say they, *did not command* it in vain, for *in the days of Messiah* the Prince, three other cities shall be added to these six; they expect it to be fulfilled in the letter, but we know that in Christ it has its spiritual accomplishment, for the borders of the gospel Israel are enlarged, according to the promise, & in Christ, the Lord, our righteousness, refuge is provided for those that by faith fly unto him.' —*Henry.*
k ver. 13; ch. 21. 8; 1 Ki.2.31;.2Ki.21.16; 24.4; Ps.94. 21; Pr. 6.17; Is.59.7; Je.7.6, 7; Joel 3.19; John 1. 14; Mat. 27. 4, 5.
l ch.27.24; Ex.21.12-14; Nu.35.16-21; Pr. 28. 17.
8 Heb. *in life.*
m 1 Ki. 2. 5, 6,28-34.
n ch.7.16;13.8;25.12; Eze. 16. 5.
9 It is here declared that these cities of refuge are typical of Christ, and the ready access to him by faith; but they can be no protection to the wilful murderer, for he must be dragged thence & delivered over to the magistrates, & justice executed against him. Sanctuary, so long practised, and even still to a certain extent continued, in the Romish Church, to criminals, is contrary to the principles of justice, and an encouragement to crime. This may be alluded to, says Henry, to show that in Jesus Christ there is no refuge for presumptuous sinners, that 'go on still in their trespasses.' If we thus 'sin wilfully,' sin, and go on in it, 'there remaineth no sacrifice,' He. x. 26. Those that flee to Christ from their sins, shall be safe in him, but not those that expect to be sheltered by him in their sins. Salvation itself cannot save such, divine justice will fetch them even from the city of refuge, the protection of which they are not entitled to.
o ch. 21. 9; Ge. 9. 6; Le. 24. 17, 21; Nu. 35.33,34; 2 Sa. 21.1, 14.
p ch.27.17; Job 24.2; Pr.22.28;23.10; Ho. 5. 10.

4 ¶ And this *is* the case of [4]the slayer which shall flee thither, that he may live: whoso killeth his neighbour [1]ignorantly, whom he hated not [1]in time past;

5 As when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the head[2] slippeth from the helve,[3] and lighteth[4] upon his neighbour, that he die; [e]he shall flee unto one of those cities, and live:

6 Lest [f]the avenger of the blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and slay[5] him; whereas he *was* [g]not worthy of death, inasmuch as he hated him not in[6] time past.

7 Wherefore I command thee, saying, Thou shalt separate three cities for thee.

8 And if the LORD thy God [h]enlarge thy coast, as he hath sworn unto thy fathers, and give thee all the land which he promised to give unto thy fathers;

9 [i]If thou shalt keep all these commandments to do them, which I command thee this day, to love the LORD thy God, and to walk ever in his ways; then shalt thou add three cities more[7] for thee, besides these three:

10 That [k]innocent blood be not shed in thy land, which the LORD thy God giveth thee *for* an inheritance, and so blood be upon thee.

11 ¶ But [l]if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him mortally[8] that he die, and fleeth into one of these cities;

12 Then the elders of his city shall send and [m]fetch him thence, and deliver him into the hand of the avenger of blood, that he may die.

13 [n]Thine eye shall not pity [9]him: but [o]thou shalt put away *the guilt of* innocent blood from Israel, that it may go well with thee.

14 ¶ Thou [p]shalt not remove thy neighbour's land-mark, which they of old time have set in thine inheritance, which thou shalt inherit in the land

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at the LORD thy God giveth thee to possess it.[1]

15 ¶ One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: [q]at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

16 ¶ If [r]a false witness rise up against any man, to testify against him that[2] *which is* wrong;

17 Then both the men, between whom the controversy *is*, shall stand before the LORD, [s]before the priests and the judges which shall be in those days:

18 And the judges shall make [t]diligent inquisition: and, behold, *if* the witness *be* a false witness, *and* hath testified falsely against his brother;

19 Then [u]shall ye do unto him as he had thought to have done unto his brother: [v]so shalt thou put the evil away from among you.[3]

20 And those which remain shall hear,[w] and fear, and shall henceforth commit no more any such evil among you.

21 And [x]thine eye shall not pity; but [y]life *shall go* for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

CHAPTER XX.

The priest's exhortation to encourage the people to battle, 1—4. *The officers' proclamation who are to be dismissed from the war,* 5—9. *How to use the cities that accept or refuse the proclamation of peace,* 10—15. *What cities must be devoted,* 16—18. *Trees for man's meat must not be destroyed in the siege,* 19, 20.

WHEN thou [a]goest out to battle against thine enemies, and seest horses[b][4] and chariots, *and* a people more than thou, be not afraid of them: [c]the LORD thy God *is* with thee, which brought thee up out of the land of Egypt.

2 And it shall be, when ye are come nigh unto the battle, that [d]the priest shall approach and speak unto the people,

3 And shall say unto them, Hear, O Israel; Ye approach this day unto battle against your enemies: [e]let not your hearts faint; fear[5] not, and do not tremble,[6] neither [f]be ye terrified because of them:

For the LORD your God *is* he that goeth with you, [g]to fight for you against your enemies, to save you.

5 ¶ And the [h]officers shall speak unto the people, saying, What man *is there* that hath built a new house, and hath not [i]dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it.

6 And what man *is he* that hath planted a vineyard, and hath not *yet* eaten[1] of it? let him *also* go and return unto his house, [k]lest he die in the battle, and another man eat of it.

7 And what man *is there* that hath [l]betrothed a wife, and hath not taken her? let him go and return unto his house, [m]lest he die in battle, and another man take her.

8 And the officers shall speak further unto the people, and they shall say, What man *is there that is* [n]fearful and faint-hearted? let him go and return unto his house, [o]lest his brethren's heart faint[2] as well as his heart.[3]

9 And it shall be, when the officers have made an end of speaking unto the people, that they shall make captains of the armies to[4] lead the people.

10 ¶ When thou comest nigh unto a city to fight against it, [p]then proclaim peace unto it.

11 And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, *that* all the people *that is* found therein shall be [q]tributaries unto thee, and they shall serve thee.[5]

12 And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it:

13 And when the LORD thy God hath delivered it into thine hands, [r]thou shalt smite every male thereof with the edge of the sword:

14 But [s]the women, and the little ones, and the cattle, and all that is in the city, *even* all the spoil thereof, shalt thou take[6] unto thyself; and thou shalt eat the spoil of thine enemies, which the LORD thy God hath given thee.

15 Thus shalt thou do unto all the cities *which are* very far off from thee, which *are* not of the cities of these nations.

16 But [t]of the cities of these people,

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1 As land-marks constituted the customary method of distinguishing landed property in those days, and do so even to the present day in the East, great care was taken of them by ancient nations. Removing them would be a crime similar to forging, altering, destroying, or concealing the title-deeds of estates at this day; and it would occasion atrocious injustice, & make way for disputes and lawsuits.

q ch.17.6; Nu.35.30; 1Ki. 21. 10,13; Mat. 18. 16; 26. 60, 61; John 8. 17; 2 Co.13. 1; 1Ti. 5.19; He.10. 28; Re. 11. 3-7.

r Ex.23.1-7; 1Ki.21. 10-13: Ps.27.12; 35. 11; Mar. 14. 55-59; Ac. 6. 13.

2 Or, *falling away.*

s ch.17.9; 21.5; Mal. 2. 7; Mat. 23. 2, 3.

t ch.13.14; 17.4; 2Ch. 19. 6, 7; Job 29. 16.

u Pr. 19. 5, 9; Je.14. 15; Da. 6. 24.

v ch.13.5; 17.7; 19.20; 21. 20, 21; 22. 21, 24; 24. 7.

3 One witness was not enough to sustain an accusation of any crime, and if a witness is found false, he is, without pity, to suffer the punishment he tried to bring upon another. This would have a great effect in protecting the life, character, and property of the Israelites, and preventing malicious accusations.

w ch. 13. 11; 17.7,13; Pr. 21.,11; Ro.13.3, 4; 1 Ti. 5. 20.

x ver. 13.

y Ex. 21. 23-25; Le. 24. 17-21; Mat.5.38, 39.

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a ch. 3. 21. 22; 7. 1.

b Jos. 10.5-8; 11.4-6, 9; Ju.4.3-9; 2Ch.14. 11; 20. 12; Ps. 20.7; 33. 16, 17; Is. 31. 1; 37. 24, 25.

4 The Israelites themselves were forbidden the use of horses in battle, that they might depend on God alone; and they are warned not to be afraid of them when brought against them, but to remember the mighty works of the Lord, and to rely on his aid. The priests are enjoined to encourage them to trust in Jehovah, and to remind them how He had already fought for them. It is supposed that one of the most considerable of the priests always accompanied them in the war, who the Jews say, was anointed for the purpose, and called the *anointed* of the war, and might be thus a type of Christ.

c ch. 2. 7; Ge. 26. 3; Jos. 1.5,9; Ju. 6.12; 2Ch. 32.7,8; Ps. 46. 7,11; 118.6; Is.7.14; 8. 9,10; 43. 2; Ro. 8. 31.

d Nu. 10. 8, 9; 31. 6; Ju. 20. 27, 28; 1 Sa. 14. 18; 30. 7,8; 2Ch. 13. 12.

e Ps. 27.1-3; Is. 35.3, 4; 41.10-14; Mat.10. 16, 28, 31; Ep. 6. 11-18; 1 Th. 5. 14; He. 12. 12, 13; Re. 2.10.

5 Heb. *be tender.*

6 Heb. *make haste,* Is. 28. 16.

f Ps. 3. 6; Is.8.12,13; Mat. 8. 26; Mar.16. 6,18; Ac.18.9,10; 27. 24; 1 Ti. 6. 12: He. 13. 6.

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g ch. 1. 30; 3. 22; 11. 25; 32.30; Ex.14.14; Jos.10.42; 23.10; Ps. 144. 1, 2; Ro. 8. 37.

h ch.1.15,16.18; Nu. 31.14,48; 1Sa.17.18.

i Ne.12.27; Ps.xxx. *Title.*

1 Heb. *made it common,* Le. 19. 23-25; Je. 31. 5.

k Is.65.22; Zep.1.13.

l ch. 22. 23-25; 24. 5; Mat. 1. 18.

m ch. 28. 30; Lu. 14. 18-20; 2 Ti. 2. 4.

n ch. 1. 28; 23.9; Ju. 7.3; Lu. 9. 62; Ac. 15. 37, 38; Re. 3.16; 21. 8.

o Nu. 13. 31-33; 14. 1-3; 32.9; 1Co.15.33.

2 Heb. *melt,* ch.1.28, *marg.*; Ex. 15. 15.

3 These regulations contained in the verses from the 5th to the 8th, inclusive, are very singular. They indicate a remarkable degree of tenderness on the one hand, and of wisdom on the other; tenderness, to all the allowable affections of human nature, intimating too that God could protect them without the necessity of their violation; and wisdom, inasmuch as men in such circumstances would not have their hearts in the war, but would enter on it with reluctance, have their minds and affections elsewhere, and be more ready to fail in the hour of need; and their slackness or cowardice would be ruinous to others. God would also teach them solely to depend upon himself; & while they should use all proper means, he could save them by many or by few. He taught them this lesson very remarkably in the case of Gideon & his army, who defeated the vast host of the Midianites without themselves striking a blow, see Judges vii. In the 5th verse, allusion is made to the custom among the Israelites, of entering their houses by a cheerful feast with their friends, and solemnly placing it under the protection of God.

4 Heb. to be *in the head of the people.*

p 2 Sa. 20. 18-20; Is. 57. 19; Zec. 9. 10; Lu. 10. 5, 6; Ac.10. 36; 2 Co.5.18-21; 6. 1; Ep. 2. 17.

q Le. 25. 42-44; Jos. 9.22,23,27; 11.19,20; 16.10; Ju. 1. 28, 30-35; 1 Ki.9.21,22; Ps. 120. 7; Lu. 19. 14.

5 From the 10th to the 18th verse, it has been well remarked, we have the regular war law; that is, the law applicable to all ordinary wars, as distinguished from those with the seven devoted nations, who were to be treated under the special law which we find in verses 16-18. In other words, we have first the general law, & then the exceptions.

r Nu. 31. 7, 17, 18; 1 Ki. 11. 15, 16; Ps.2. 6-12; 21. 8,9; 110.1; Lu. 19. 27; 2 Th. 1. 7-9.

s Nu. 31. 9,12, 18, 35. &c.; Jos.8.2; 11.14; 2 Ch. 14. 13-15; 20. 25; Ps. 68.12; Ro.8. 37.

6 Heb. *spoil.*

t ch. 7. 2, 3, 16; Nu. 21. 2; Jos. 6. 17, 21; 9. 24, 27; 10. 28, 40; 11. 11, 12, 14.

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which the LORD thy God doth give thee *for* an inheritance, thou shalt save alive nothing that breatheth:

17 But [u]thou shalt utterly destroy them;[1] *namely*, [v]the Hittites, and the Amorites, the Canaanites, and Perizzites, the Hivites, and the Jebusites, as the LORD thy God hath commanded thee:

18 That they [w]teach you not to do after all their abominations, which they have done unto their gods; so should ye sin against the LORD your God.

19 ¶ When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an axe against them: for thou mayest eat of them, and [x]thou shalt not cut them down, (for[2] the [y]tree of the field *is* man's *life*,) to[3] employ *them* in the siege:

20 Only the trees which thou knowest that they *be* not trees for meat, thou shalt destroy and cut them down; and [z] thou shalt build bulwarks against the city that maketh war with thee, until it be[4] subdued.

CHAPTER XXI.

The expiation of an uncertain murder, 1—9. *The usage of a captive taken to wife*, 10—14. *The first-born is not to be disinherited upon private affection*, 15—17. *A stubborn son is to be stoned to death*, 18—21. *The malefactor must not hang all night on a tree*, 22, 23.

IF *one* be [a]found slain in the land which the LORD thy God giveth thee to possess it,[5] lying in the field, *and* it be not known who hath slain him;

2 Then [b]thy elders and thy judges shall come forth, and they shall measure unto the cities which *are* round about him that is slain:

3 And it shall be, *that* the city *which is* next unto the slain man, even the elders of that city shall take [c]an heifer, which hath not been wrought with, *and* which hath not drawn in the yoke;

4 And the elders of that city shall bring down the heifer unto a rough valley, which is neither eared nor sown, and [d]shall strike off the heifer's neck there in the valley:

5 And the priests, the sons of Levi, shall come near; [e](for them the LORD thy God hath chosen to minister unto him, and to bless in the name of the

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[u] Is. 34. 5, 6; Je. 48. 10, 1, 35-40; Eze. 38.21-23; Re.19.18.
1 'We must suppose,' says Scott, on verses 10-18, 'in the cases here intended, that the Israelites had some warrantable cause of levying war; which covetousness, ambition, and the thirst of dominion could not be. When, therefore, they had been injured or assaulted by any foreign nation, they were required to proceed in the manner here prescribed; for the Lord purposed by these means to enlarge their dominions, whilst they continued obedient. There were doubtless wise reasons why they were not only *allowed*, but *commanded*, to put to death all the males who were capable of resistance. The lives and property of all men are the Lord's, forfeited to his justice, to be disposed of at his pleasure and for his glory. These regulations, however, are not the rule of our conduct, which must be directed by the general *law of love;* and that prohibits unnecessary bloodshed & plunder, in war as well as in peace. One reason of this severity (justly merited) might be, to shadow forth the fatal consequences of persisting in rebellion and enmity against God, and in contempt of the proposal of peace and reconciliation set before men in the gospel.'
[v] ch. 7. 1.
[w] ch. 7.4,5; 12.30,31; Ex. 23. 33; Jos. 23. 13; Ju. 2.3; Ps. 106. 33-40; 1Co. 15. 33; 2 Co.6.17; Ep.5.11; 2 Th. 3.14; 1Ti.6.5; 2 Ti. 2. 17, 18; Re.18. 3-5.
[x] Mat. 3.10; 7.15-20; 21. 19; Lu. 13. 7-9, John 15. 2-8.
2 Or, *for, O man, the tree of the field* is *to be employed in the siege.*
[y] ch. 24. 6.
3 Heb. *to go from before thee.*
[z] ch.1.28; 2Ch.26.15; Ec. 9. 14; Is. 37.33; Je. 6. 6; 33. 4; Eze. 17. 17.
4 Heb. *come down.*

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[a] Ps. 5. 6; 9. 12; Pr. 28.17; Is.26.21; Ac. 28. 4.
5 This follows very properly after the law he had delivered about making war; because then the bodies of dead men were most frequently found; about which the wisest lawgivers took the greatest care that inquisition should be made how and by whom they were slain. This appears by Plato, who, in his ninth book, De Legibus, hath a law something like to this, though far short of the solemnity that is here required to be used.—*Patrick.*
[b] ch. 16. 18, 19; Ro. 13. 3, 4.
[c] Nu.19.2; Je.31.18; Mat.11.28-30; Phil. 2. 8.
[d] 1 Pe.2.21-24; 3.18.
[e] ch. 10.8; 18.5; Nu. 6. 22-27; 1 Ch. 23. 13.

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[f] ch.17.8-12; Mal.2.7.
1 Heb. *mouth.*
[g] Job 9.30; Ps.19.12; 26. 6; 51. 2,7,14; 73. 13; Je.2.22; Mat.27. 24, 25; He. 9. 10.
[h] Nu. 5. 19-28; 2 Sa. 16. 8; Job 21. 21-23, 37-40; Ps. 7. 3, 4.
[i] Nu. 35. 33; 2 Sa. 3. 28; 2Ki.24.4; Je.26. 15; Eze. 22.3,24,25; Jonah 1.14; Mat.23. 35; 1 Th. 2. 15, 16.
2 Heb. *in the midst.*
3 This law was enacted to increase the horror of murder, and to promote the detection of the criminal, by a public and solemn transaction, under the management of the magistrates of the nearest city, associated with the priests; by putting numbers upon inquiry; by calling upon every one to clear himself; and by warning all men not to conceal the criminal. The 'heifer, which had not drawn in the yoke,' represented the murderer, the son of Belial, who refused to bear the yoke of God's law: and the 'rough valley' might denote the worthlessness of the criminal's character, or the disagreeableness of the transaction. 'Striking off the neck of the heifer,' not by the priests but by the elders, expressed the desert of the criminal, & their readiness thus to punish him if they could detect him. 'Washing their hands' was an external sign of the protestation of innocence and ignorance concerning the murder, which they were required to make, Mat. 27. 24, 25; the prayer, which the *priests* are supposed to have added, strongly declared that murder contaminates, and leaves guilt upon, everyland & every person, that does not endeavour by all proper means to bring the criminal to condign punishment, Nu. 35. 31-34; and the whole shadowed forth the atonement and intercession of Christ, thro' which iniquity is pardoned by a merciful God to his redeemed people.—*Scott.*
[k] ch. 19. 12. 13.
[l] ch. 13. 18; 2 Ki. 10. 30, 31.
[m] ch. 20. 10-16.
[n] Ge. 6. 2; 12. 14,15; 29.18-20; 34.3,8; Ju. 14. 2,3; Pr.6.25; 31. 10, 30.
[o] Nu. 31. 18.
[p] 1Co.11.6; Ep 4.22.
4 Or, *suffer to grow.* Heb. *make*, or, *dress.*
[q] Ps. 45. 10, 11; Lu. 14. 26, 27.
[r] Ex. 21. 7-11.
5 If, after treating her as his wife, and she lost his favour, and he would not continue her as his wife, he was not permitted to keep her as a slave, or to sell her, but must give her liberty, and make provision for her.
[s] ch.22.19,24,29; Ge. 34. 2; Ju. 19. 24.
[t] Ge. 29. 30, 31, 33; 1 Sa. 1. 4, 5.
[u] 1 Ch. 26. 10; 2 Ch. 11. 19-22; 21. 3; Ro. 8.29; Phil. 4.8; He. 12. 16, 17.
[v] Ge. 25. 5,6,32,34; 1 Ch. 5. 1, 2.
6 Heb. *that is found with him.*

LORD;) and [f]by their word[1] shall every controversy and every stroke be *tried*.

6 And all the elders of that city, *that are* next unto the slain *man*, shall [g]wash their hands over the heifer that is beheaded in the valley:

7 And they shall answer and say, [h]Our hands have not shed this blood, neither have our eyes seen *it*.

8 Be merciful, O LORD, unto thy people Israel, whom thou hast redeemed, and [i]lay not innocent blood unto[2] thy people of Israel's charge. And the blood shall be forgiven [3]them.

9 So [k]shalt thou put away the *guilt of* innocent blood from among you, [l]when thou shalt do *that which is* right in the sight of the LORD.

10 ¶ When [m]thou goest forth to war against thine enemies, and the LORD thy God hath delivered them into thine hands, and thou hast taken them captive,

11 And seest among the captives a beautiful woman, and hast [n]a desire unto her, [o]that thou wouldest have her to thy wife;

12 Then thou shalt bring her home to thine house, and [p]she shall shave her head, and pare[4] her nails;

13 And she shall put the raiment of her captivity from off her, and shall remain in thine house, and [q]bewail her father and her mother a full month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife.

14 And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but [r]thou shalt not sell her at all for money, thou shalt not make merchandize of her,[5] [s]because thou hast humbled her.

15 ¶ If a man have [t]two wives, one beloved, and another hated, and they have born him children, *both* the beloved and the hated; and *if* the first-born son be her's that was hated:

16 Then it shall be, [u]when he maketh his sons to inherit *that* which he hath, *that* he may not make the son of the beloved first-born before the son of the hated, *which is indeed* the first-born:

17 But he shall acknowledge the son of the hated *for* the first-born, [v]by giving him a double portion of all [6]that

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he hath: for he *is* [w]the beginning of his strength; the right of the first-born *is* his.

18 ¶ If a man have [x]a stubborn and rebellious son, which will not [y]obey the voice of his father, or the voice of his mother, and *that*, [z]when they have chastened him, [a]will not hearken unto them;

19 Then shall his father and his mother lay hold on him, [b]and bring him out unto the elders of his city, and unto the gate of his place:

20 And they shall say unto the elders of his city, This our son *is* stubborn and rebellious, he will not obey our voice; [c]*he is* a glutton and a drunkard.

21 And [d]all the men of his city shall stone him with stones, that he die: [e]so shalt thou put evil away from among you; and all Israel shall hear, and fear.

22 ¶ And if a man have committed [f]sin worthy of death, and he be to be put to death, and [g]thou hang him on a tree;

23 His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for [h]he that is hanged *is* accursed[1] of God;)[2] that [i]thy land be not defiled, which the LORD thy God giveth thee *for* an inheritance.

CHAPTER XXII.

Of humanity toward brethren, 1—4. *The sex is to be distinguished by apparel*, 5. *The dam is not to be taken with her young ones*, 6, 7. *Every house must have battlements*, 8. *Confusion is to be avoided*, 9—11. *Fringes upon the vesture*, 12. *The punishment of him that slandereth his wife*, 13—21. *Of adultery*, 22—24; *of rape*, 25—27, *and of fornication*, 28, 29. *Incest*, 30.

THOU [a]shalt not see thy brother's ox or his sheep go astray, and [b]hide thyself from them; thou shalt in any case bring them again unto thy brother.

2 And if thy brother *be* not nigh unto thee, or if thou know him not; then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and [c]thou shalt restore it to him again.[3]

3 In like manner shalt thou do with his ass, and so shalt thou do with his raiment; and with all lost thing of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself.

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w Ge. 49. 3; Ps. 105. 36.
x Pr.28.24;30.11,17; Is. 1. 2.
y ch. 27. 16; Ex. 20. 12;21.15,17; Le.19. 3;21.9, Pr. 15.5; 20. 20; Eze. 22. 7.
z ch. 8. 5; 2 Sa. 7.14; Pr. 13.24; 19. 18;22. 15; 23. 13, 14; 29.17; He. 12. 9-11.
a Is.1. 5; Je. 5.3; 31. 18; Ex. 24.13; Am. 4, 11, 12.
b ver.2; ch.16.18;25. 7; Zec. 13, 3.
c Pr. 19. 26; 20.1;28. 20, 21, 29-35
d ch. 13. 10, 11; 17.5; Le.24.16; Nu.15.35.
e ch. 13. 5; 19. 19,20; 22. 21, 24.
f ch.19.6;22.26; 1Sa. 26. 16; Mat. 26. 66; Ac.23.29; 25. 11,25, 26. 31.
g Jos.8.29; 10.26,27; 2Sa.4.12;21.6,9; Lu. 23.33; John19.31-38.
h 2Co.5.21; Ga.3. 13.
1 Heb. *the curse of God*, ch. 7. 26; Nu. 25. 4; Jos.7. 12; Ro. 9. 3; 1 Co. 16. 22.
2 The Jews did not put criminals to death either by strangulation or crucifixion; the latter, by which our Lord suffered, was a Roman punishment. But they frequently suspended the bodies after they were dead, in detestation of their crimes, and for a public example; but did not permit the bodies to hang all night: because those so executed were accounted accursed, and their thus hanging would defile the land. In this there was, doubtless, a typical allusion to the Lord Jesus Christ, Ga. 3.10-14.
i Le. 18. 25; Nu. 35. 34.

CHAP. XXII.

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a Ex. 23. 4; Eze.34. 4,16; Mat. 10. 6; 15. 24;18.12,13; Lu.15. 4-6; Ja.5.19,20; 1Pe. 2. 25.
b ver. 3,4: Le. 20.4: Pr.24.11; 28.27; Is. 8.17;58.7; Lu.10.31, 32.
c Matt. 7.12; 1 Th.4. 6.
3 He was not merely to give notice to the owner where he saw them, but take care himself to bring them back, that they might not go farther astray, and perhaps be quite lost before the owner could have notice of them. This, & many that follow, are precepts of humanity, and care of each other's welfare, without which society could not be preserved. The owner was to pay the charges of keeping the beast, from the time it was brought to the house of him who found it. But if nobody could prove a right in the beasts that were lost, they became his who found them and he might lawfully keep them; for no other owner appearing they were his that was in present possession of them. In some places the law was to give them in such case to the poor. The kindness that was commanded to be shown in reference to an enemy, Ex. 23. 4, &c. is here required to be much more done for a neighbour, though he was not an Israelite, for the law is consonant to natural equity.—*Henry.*

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d Ex. 23. 5; Mat. 5. 44; Lu.10.29-37; Ro. 15.1; 2Co.12.15; Ga. 6.1,2; 1Th.5.14; He. 12. 12, 13.
1 By our Saviour's interpretation of the word neighbour, we are to understand the word brother, in the sense of any human being.
e 1 Co. 11. 4-15.
f ch. 18. 12.
2 The prohibition no doubt was intended to exclude the customs of the heathen worshippers, who shamefully violated it for the worst of purposes; yet it is of 'moral tendency, and of generalobligation; as it is added, 'for all that do so are an abomination unto the Lord,' which is never annexed to a 'merely ceremonial institution. The practice prohibited is not only indecent and of bad appearance, but has in all ages been made subservient to lewdness, & to obtain opportunities of perpetrating the grossest crimes; to prevent which it is of great importance that the distinction of the sexes should be visibly marked in their garments, without variation. . . . The spirit of the commandment also requires the distinction of the appearance, deportment and occupation of the sexes.—*Scott.*
g Ge. 8. 17; 32. 11; Le.22.28; Pr.12.10; Ho. 10. 14.
h ch. 4. 40.
i Ex.21. 28-36; 22.6; Ro. 14. 13; 1Co. 10. 32; Ph.1.10; 1Th. 5. 22.
3 The houses of Eastern nations, have generally flat roofs. They are usually made of reeds or twigs of trees, and the like, formed into a compact mass, covered with earth or clay, smoothed and hardened for resisting the rain. The people are in the habit of resorting to the roof to enjoy the cool breeze, to converse and even to sleep. A parapet, therefore, becomes indispensably necessary. As all eastern houses have such parapet of mud or brick, on the outside toward the street, both for safety and privacy, the writer of the notes to the Pict. Bible supposes that privacy is the chief object, as the side of the roof overlooking the inner court, round which the house is generally built, is usually less guarded, and that this command to the Israelites respected it also. Frequent allusion is made to these flat roofs, not only in the scriptures but in some ancient heathen writers.
k 2 Sa.11.2; Is. 22.1; Je. 19. 13; Mat. 10. 27; Mar.2.4; Ac.10. 9.
l Eze.3.18,20;33.2-9; Mat. 18.6,7; Ac.20. 26, 27.
m Le.19.19; Mat. 6. 24;9. 16; Ro. 11.6; 2 Co.1.12;6.14-16;11. 3; Ja. 1. 6-8; 3. 10.
4 Heb. *fullness.*
n Nu.15.38,39; Mat. 23. 5.
5 Heb. *wings.*
o Ge. 29. 23, 31; Ju. 15.1,2; Ep. 5. 28,29.
p ver.19; Ex. 20.16; 23. 1; Pr. 18. 8, 21.

4 ¶ Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them; [d]thou shalt surely help him to lift *them* up again.[1]

5 ¶ The [e]woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so *are* [f]abomination[2] unto the LORD thy God.

6 ¶ If a bird's nest chance to be before thee in the way in any tree, or on the ground, *whether they be* young ones or eggs, and the dam sitting upon the young, or upon the eggs, [g]thou shalt not take the dam with the young;

7 *But* thou shalt in any wise let the dam go, and take the young to thee: [h]that it may be well with thee, and *that* thou mayest prolong *thy* days.

8 ¶ When thou buildest a new house, [i]then thou shalt make a [3]battlement for [k]thy roof, that [l]thou bring not blood upon thine house, if any man fall from thence.

9 ¶ Thou [m]shalt not sow thy vineyard with divers seeds; lest the [4]fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled.

10 ¶ Thou shalt not plow with an ox and an ass together.

11 ¶ Thou shalt not wear a garment of divers sorts, *as* of woollen and linen together.

12 ¶ Thou shalt make thee [n]fringes upon the four quarters[5] of thy vesture, wherewith thou coverest *thyself*.

13 ¶ If any man take a wife, and [o]go in unto her, and hate her,

14 And give [p]occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid:

15 Then shall the father of the damsel, and her mother, take and bring forth *the tokens of* the damsel's virginity unto the elders of the city in the gate:

16 And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her;

17 And, lo, he hath given occasions of speech *against her*, saying, I found

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not thy daughter a maid; and yet these *are the tokens of* my daughter's virginity. And they shall spread the cloth before the elders of the city.

18 And the elders of that city shall take that man and chastise him;

19 And they shall amerce him in an hundred *shekels* of silver, and give *them* unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel;[1] and she shall be his wife;[2] [g]he may not put her away all his days.

20 But if this thing be true, *and the tokens of* virginity be not found for the damsel:

21 Then they shall bring out the damsel[3] to the door of her father's house, and the men of her city shall stone[r] her with stones that she die: because [s]she hath wrought folly in Israel, to play the whore in her father's house: [t]so shalt thou put evil away from among you.

22 ¶ If [u]a man be found lying with a woman married to an husband, then they shall both of them die, *both* the man that lay with the woman, and the woman: so shalt thou put away evil from Israel.

23 ¶ If a damsel *that is* a virgin be betrothed[v] unto an husband, and a man find her in the city, and lie with her;

24 Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, *being* in the city;[4] and the man, because he hath humbled his neighbour's [w]wife: so[x] thou shalt put away evil from among you.

25 ¶ But if a man find a betrothed damsel in the field, and the man force[5] her, and lie with her: then the man only that lay with her shall die:

26 But unto the damsel thou shalt do nothing; *there is* in the damsel [y]no sin *worthy* of death: for as when a man riseth against his neighbour, and slayeth him, even so *is* this matter:

27 For he found her in the field, *and* the betrothed damsel [z]cried, *and there was* none to save her.

28 ¶ If a man find [a]a damsel *that is* a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found;

29 Then the man that lay with her shall give unto the damsel's father fifty *shekels* of silver, and she shall be his wife; [b]because he hath humbled her, he may not put her away all his days.

30 ¶ A [c]man shall not take his father's wife, nor [d]discover his father's skirt.[1]

CHAPTER XXIII.

Who may or may not enter into the congregation, 1—8. *Every wicked thing to be avoided in the host,* 9—14. *Of the fugitive servant,* 15, 16. *Of filthiness,* 17. *Of abominable sacrifices,* 18. *Of usury,* 19, 20. *Of vows,* 21—23. *Of trespasses,* 24, 25.

HE that is [a]wounded in the stones, or hath his privy member cut off, [b]shall not enter into the congregation of the LORD.

2 A [c]bastard shall not enter into the congregation of the LORD; even to his tenth generation shall he not enter into the congregation of the LORD.

3 ¶ An [d]Ammonite or Moabite shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD for ever:

4 [e]Because they met you not with bread and with water in the way, when ye came forth out of Egypt; and [f]because they hired against thee Balaam the son of Beor, of Pethor of Mesopotamia, to curse thee.

5 Nevertheless [g]the LORD thy God would not hearken unto Balaam; but the LORD thy God turned the curse into a blessing unto thee, [h]because the LORD thy God loved thee.

6 Thou shalt [i]not seek their peace nor their prosperity[2] all thy days for ever.

7 ¶ Thou shalt not abhor an Edomite; for [k]he *is* thy brother: thou shalt not abhor an Egyptian; [l]because thou wast a stranger in his land.

8 The children that are begotten of them shall [m]enter into the congregation of the LORD in their [n]third generation.

9 ¶ When the host goeth forth against thine enemies, then [o]keep thee from every wicked thing.

10 ¶ If there be among you any man [p]that is not clean, by reason of uncleanness that chanceth him by night,

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1 Laid the most infamous crime to the charge of an innocent virgin, & that out of hatred to her, and love to his money. For if he would have put her away according to the law of divorce, no man could have hindered him, as Maimonides observes; but then he must have paid her fifty shekels, which they take to be the dowry of virgins, mentioned Ex. 22. 16, 17. To keep which to himself, & to be rid of her, he brought this scandalous action against her, for which he was thus justly punished.—*Patrick.*

2 Besides the two former punishments in his body and his purse, he was deprived of the common benefit which all men had who did not like their wives, which was to sue out a divorce. Here Maimonides calls upon his readers to admire the wise ordination of God, which appears in his judgments as well as in his works. For, because this man took away his wife's reputation, therefore God ordered him to be rendered vile, by being whipped; & because he basely contrived to save her dowry of fifty shekels, he ordered to be amerced as much more; & because he indulged his lust, and sought nothing but his pleasure, therefore he was bound to keep her as long as she lived.—*See Patrick.*

3 This law(v.13-21), like many others, was intended to prevent wickedness by the fear of detection and punishment. The dread of a future discovery, productive of such tremendous consequences, could not fail to increase the natural barriers of chastity, and counteract the effects of sinful passions and strong temptations, among the young women of Israel. And it would also prevent a hard-hearted husband from robbing his injured wife of her reputation, when his affections were transferred to another object.—*Scott.*

4 Not to cry for help was an evidence of consent in the crime, and being found in the city, a place of company and diversion, when she should have kept under the protection of her father's house, was an evidence against her.

5 Or, *take stronghold of her.* 2 Sa. 13. 14.

q ver. 29; ch. 24.1-4; Mat. 19. 8, 9.
r ver. 22,24; ch. 13.10; 17.5; 21. 21; Le. 24. 16,23; Nu. 15.35, 36.
s Ge. 34.7; Le. 21.9; 2 Sa. 13. 13.
t ch. 13.5; 17.7; 19.19.
u Le. 20. 10; Nu. 5. 22-27; Eze. 23. 45-47; John 8. 4,5; He. 13. 4.
v ch. 20.7; Mat. 1.18, 19.
w Ge. 29.21; Mat. 1. 20, 24.
x ver. 21, 24; ch. 13. 5; 1 Cor. 5. 2, 13.
y ch. 21. 22.
z 1 Cor. 13. 7.
a Ex. 22. 16, 17.

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b ver. 19,24; ch. 21. 14.
c ch. 27.20; Le. 18.8; 20. 11; 1 Co. 5. 1.
d Ru. 3.9; Eze. 16.8.

1 'The violation of chastity being so great a wickedness, & in females especially of such fatal consequences, how cautious should they (should all) be what company they keep, what places they frequent, to what language they listen, what books they read, and into what situations they venture! Indeed both men and women should seriously and daily meditate on God's abhorrence of unchastity; on the certain detection and punishment of the wicked in a future state, and the fatal effects which will probably follow in this world; that their minds may be fortified against temptation, by a dread of sin & of its consequences. How carefully should parents keep out of the sight and way of their children, whatever can pollute their imaginations or inflame their passions! and how should all join in execrating those wretches, who wantonly bring ruin upon their fellow-creatures for the sake of gratifying a mean sensual inclination! Nor is the cruelty of those wretches much less to be abhorred, who rob the innocent of their reputation by infamous slanders, from malice or any other base passion. We should never forget the peculiar atrociousness of adultery in every form, and the punishment which awaits those who are guilty of it. We may also recollect, that all *deception* in contracting marriage is both very wicked, and a source of future misery; that the nearer we stand related to God, the more inexcusable are our crimes, 'folly in Israel' being worse than elsewhere.—*Scott* on ver. 22-30.

CHAP. XXIII.

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a Le. 21. 17-21; 22. 22-24; Ga. 3. 28.
b ver. 2,3,8; Ne. 13. 1-3; Is. 56. 3,4; La. 1. 10.
c Is. 57. 3; Zec. 9. 6; John 8.41; He.12.8.
d Ru.4.6,13-22; Ne. 4. 3, 7; 13. 1, 23.
e ch. 2. 28,29; Ge.14. 17, 18; 1 Sa.25.11; 1 Ki. 18. 4; Is. 63. 9; Zec.2.8; Mat.25.45; Ac. 9. 4.
f Nu. 22. 5,7,17; Ne. 13. 2.
g Nu.22.35; 23.5-12, 16-26; 24. 9; Mic.6. 5; Ro. 8.31; 2 Co.4. 17.
h ch. 7. 7,8; 33.3; Ps. 73.1; Je. 31.3; Eze. 16.8; Mal.1.2; Ro.9. 13; 11. 28; Ep.2.4,5.
i 2Sa.8.2; 12.31; Ezr. 9. 12; Ne. 13.23-25.

2 Heb. *good.*

k Ge. 25. 24-26, 30; Nu. 20. 14; Ob. 10-12; Mal. 1. 2.
l ch.10.19; Ge.45.17, 18; 46.7; 47.6,12,27; Ex.22.21; 23.9; Le. 19. 34; Ps. 105. 23; Ac. 7. 10-18.
m ver.1; Ro.3.29,30; Ep. 2. 12, 13.
n ver.2,3; Ex.20.5,6.
o Jos. 7. 11-13; Ju. 20.26; 2Ch.19.4, 20. 3-13,31.20,21; 32.1-22; Lu.3.14; Re.19. 11-14.
p Le. 15.16; Nu.5.2, 3, 1 Co. 5. 11-13.

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then shall he go abroad out of the camp; he shall not come within the camp:

11 But it shall be, [q] when evening cometh[1] on, he shall [r] wash *himself* with water; and when the sun is down, he shall come into the camp *again*.

12 ¶ Thou shalt have a place also without the camp, whither thou shalt go forth abroad:

13 And thou shalt have a paddle upon thy weapon; and it shall be when thou wilt[2] ease thyself abroad, thou shalt dig therewith, and shalt turn back and [s] cover that which cometh from thee:

14 For the LORD thy God [t] walketh in the midst of thy camp,[3] to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy, that he see no unclean[4] thing in thee, and turn away from thee.

15 ¶ Thou [u] shalt not deliver unto his master the servant which is escaped from his master unto thee:

16 He [v] shall dwell with thee, *even* among you, in that place which he shall choose in one of thy gates, where it liketh[5] him best: [w] thou shalt not oppress him.[6]

17 ¶ There [x] shall be no whore[7] of the daughters of Israel, nor a [y] sodomite of the sons of Israel.

18 ¶ Thou shalt not bring the [z] hire of a whore, or the price [a] of a dog, into the house of the LORD thy God [b] for any vow; for even both these *are* abomination[8] unto the LORD thy God.

19 ¶ Thou shalt not [c] lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury.

20 Unto [d] a stranger thou mayest lend upon usury, but unto thy brother thou shalt not lend upon usury; [e] that the LORD thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it.

21 ¶ [f] When thou shalt vow a vow unto the LORD thy God, thou shalt not slack to pay it: for the LORD thy God will surely require it of thee; and it would be sin in thee.

22 But if thou shalt forbear to vow, it shall be no sin in thee.

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q Le.11.25;15.17-23.
1 Heb. *turneth toward.*
r Le.14.9;15.5,11,13; 22. 6; Ps. 51. 2, 7; Eze. 36. 25; Mat. 3. 11; Lu. 11. 38, 39; Ep.5.26,27; He.9.9, 10; 10.22; 1Pe.3.21; Re. 1. 5.
2 Heb. *sittest down.*
s Eze. 24. 6-8.
t Ge.17.1; Le.26.12; 2 Co. 6. 16.
3 This great attention to outward decency was not only becoming in itself, but was intended to remind them of the purity becoming those with whom was the ark of God.
4 Heb. *nakedness of any thing.*
u 1 Sa.30.15; Ob.14; Philem. 10-19.
v Is. 16. 3, 4; Lu. 15. 15-24; Tit. 3. 2, 3.
5 Heb. *is good for him.*
w Ex. 22. 21; 23. 9; Je. 7. 6; Zec. 7. 10; Mal. 3. 5; Ja. 2. 6.
6 This law must have related to a slave who had fled from cruelty, injustice and oppression, especially from any of the neighbouring nations. They were to afford him a safe asylum. It, of course, does not mean that they were to shelter slaves who had been guilty of any crime, or without just cause deserted their master's service.
x ch.22.21,29; Le.19. 29.
7 Or, *sodomites*, Ro. 1. 26.
y Ge. 19.5; Ju.19.22; 1Ki.14.24;15.12;22. 46; 2Ki.23.7, Ro.1. 27; 1Co. 6.9; 1Ti.1. 10.
z Ex. 16. 33.
a Ps. 22. 16; Pr. 26. 11;Is.56.10,11; Mat. 7.6; Phil. 3. 2; 2Pe. 2. 22; Re. 22. 15.
b ver.21; ch.12.6; Le. 7. 16; Ps. 5. 4-6; Is. 61.8; Ha.1.13; Mal. 1. 14.
8 Such vile crimes, and the perpetrators of them, are to be discouraged and extirpated by the civil magistrate to the uttermost. They were not to be acknowledged by public authority, far less encouraged. If such wretches were to attempt to sanctify their conduct, or to atone for their enormities, by dedicating a part of their infamous gains to religious purposes, their offerings were to be respected as an abomination. 'If *the price of a dog*,' says Scott, 'be understood literally, not only the meanness of the animals, but their greediness, and resemblance of *shamelessly* lewd persons, must be considered as the reason of the restriction, and the extraordinary association. Many, however, understand it of the hire of unnatural crimes; yet figurative language seems hardly admissable in statutes.'
c Ex. 22. 25; Le. 25. 35-37; Ne.5.1-7; Ps. 15.5; Eze.18.7,8,13, 16-18; 22. 12; Lu.6. 34, 35.
d ch.14.21; 15.3; Le. 19. 33, 34.
e ch.15.10; Pr.19.17; Is. 1.19; Lu. 14. 14; 1 Co. 15. 58.
f ver. 18; Ge. 28. 20; 35.1-3; Le.27.2,&c. Nu. 30. 2, &c.; Ps. 56. 12; 66.13,14, 76. 11; 116. 18; Jonah 1. 16; 2.9; Na. 1.15.

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g Ju. 11. 30,31, 35; 1 Sa. 1.11; Pr. 20.25; Ec.5.4,5.
h 1 Sa. 14. 24; Je. 44. 25-27; Mar.6.22,28; Ac.23.12,21.
i Ro.12.13; 1Cor.10. 26; He.13.5.
1 The principle implied in this and the succeeding verse is, that it was lawful to take so much as would satisfy their present necessity, or even what would yield present pleasure, but were not to carry any away. So our Saviour interpreted Mat.12.1.
k Mat.12.1,2; Mar.2. 23; Lu.6.1,2.

CHAP. XXIV.

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a ch. 21. 15; 22. 13; Ex.21.10.
2 Heb. *matter of nakedness.*
b ver.3; Je.3.8; Mat. 5. 31; 19. 7-9; Mar. 10.4-12.
3 Heb. *cutting off.* Is.50.1.
c ch.22.19,29; Mal.2. 16; Mat. 1. 19; Lu. 16.18; 1Cor.7.11,12.
4 This is to be understood as part of the judicial law, and to be carried into effect under the eye of the civil magistrate. The moral law of the seventh commandment, and all that is implied in it, as illustrated and enforced by our Lord, still remained the same. And the permission of separation on the terms here specified was not a relaxation of the moral law, but an accommodation of the judicial to the existing habits and circumstances of the people of Israel, with the benevolent intention of preventing cruelty to those wives who might be discovered to have some bodily defect, disease, or ceremonial defilement. But to prevent rash and capricious divorces, the husband in such a case must have a regularly prepared and authenticated legal instrument; and the parties can never come together again. Our Lord tells us the reason of this permission of the judicial law: 'because of the hardness of their hearts —but from the beginning it was not so.' In the moral law as interpreted by him, it is expressly prohibited.
d Le. 21.7,14; 22.13; Nu. 30. 9; Eze. 44. 22; Mat. 5.32; Mar. 10.11; 1 Cor.7.15.
e Je. 3. 1.
f Le. 18. 24-28; Jos. 22. 17, 18.
g ch. 20. 7; Ge. 2.24; Mat. 19. 4-6; Mar. 10. 6-9; 1 Cor. 7.10-15; Ep.5.28,29; Tit. 2.4,5.
5 Heb. *not any thing shall pass upon him.*
h Pr.5. 18; Ec.9.9; 1 Co. 7. 29.
i Ex.22.26,27; Re.18. 22.
6 In these countries the people ground their corn by handmills, used in every family; and as they were in constant use, to take them away would have deprived them of necessary food. It is therefore mercifully prohibited; and the principle is of universal application.
k ch. 20. 19; Ge. 44. 30; Lu. 12. 15.
l Ex. 21.16; Eze. 27. 13; 1 Ti. 1. 10; Re. 18. 13.

23 [g] That which is gone out of thy lips thou shalt keep and perform; *even* a free-will-offering, according as thou [h] hast vowed unto the LORD thy God, which thou hast promised with thy mouth.

24 ¶ When thou comest into thy neighbour's vineyard, then [i] thou mayest eat grapes thy fill at thine own pleasure; but thou shalt not put *any* in thy vessel.[1]

25 When thou comest into the standing corn of thy neighbour, [k] then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn.

CHAPTER XXIV.

The law of divorce, 1—4. *A new married man is exempt from war,* 5. *Of pledges,* 6, 10. *Of manstealers,* 7. *Of leprosy,* 8—13. *The hire is to be given,* 14—16. *Of justice,* 17, 18. *Of charity,* 19—22.

WHEN a man [a] hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness[2] in her; then [b] let him write her a bill of divorcement,[3] and give *it* in her hand, [c] and send her out of his [4] house.

2 And when she is departed out of his house, [d] she may go and be another man's *wife*.

3 And *if* the latter husband hate her, and write her a bill of divorcement, and giveth *it* in her hand, and sendeth her out of his house; or if the latter husband die, which took her *to be* his wife;

4 [e] Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that *is* abomination before the LORD: and [f] thou shalt not cause the land to sin, which the LORD thy God giveth thee *for* an inheritance.

5 ¶ When a [g] man hath taken a new wife, he shall not go out to war, neither[5] shall he be charged with any business; *but* he shall be free at home one year, and shall [h] cheer up his wife which he hath taken.

6 ¶ No man [i] shall take the nether or the upper millstone to pledge[6]: for he taketh *a man's* [k] life to pledge.

7 ¶ If a man be [l] found stealing any of his brethren of the children of Israel, and maketh merchandise of him,

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or selleth him; [m]then that thief shall die: [n]and thou shalt put evil away from among you.[1]

8 ¶ Take heed in [o]the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, *so* ye shall observe to do.

9 [p]Remember what the LORD thy God did unto [q]Miriam[2] by the way, after that ye were come forth out of Egypt.

10 ¶ When [r]thou dost lend[3] thy brother any thing, thou shalt not go into his house[4] to fetch his pledge.

11 Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee.

12 And [s]if the man *be* poor, thou shalt not sleep with his pledge:

13 In any case thou shalt [t]deliver him the pledge again when [u]the sun goeth down, that he may sleep in his own raiment, and bless thee: and it shall[v] be righteousness unto thee before the LORD thy God.

14 ¶ Thou shalt not [w]oppress an hired servant *that is* poor and needy, *whether he be* of thy brethren, or of thy strangers that *are* in thy land within thy gates:

15 At [x]his day thou shalt give *him* his hire, neither shall the sun go down upon it; for he *is* poor, and setteth[5] his heart upon it: [y]lest he cry against thee unto the LORD, and it be sin unto thee.

16 ¶ The [z]father shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.

17 ¶ Thou shalt not [a]pervert the judgment of the stranger, *nor* of the fatherless, [b]nor take a widow's raiment to pledge:

18 But [c]thou shalt remember that thou wast a bond-man in Egypt, and the LORD thy God redeemed thee thence: therefore I command thee to do this thing.

19 ¶ When [d]thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: [e]it shall be for the stranger, for the fatherless, and for the widow; that the LORD thy God [f]may bless thee in all the work of thine hands.

20 When thou beatest thine olive-tree, thou shalt not go[1] over the boughs again: it shall be for the stranger, for the fatherless, and for the widow.

21 When thou [g]gatherest the grapes of thy vineyard, thou shalt not glean *it* afterward:[2] it shall be for the stranger, for the fatherless, and for the widow.

22 And [h]thou shalt remember that thou wast a bond-man in the land of Egypt: therefore I command thee to do this thing.

CHAPTER XXV.

Stripes must not exceed forty, 1—3. *The ox is not to be muzzled*, 4. *Of raising up seed unto a deceased brother*, 5—10. *Of the immodest woman*, 11, 12. *Of unjust weights and measures*, 13—16. *The memory of Amalek is to be blotted out*, 17—19.

IF there be a [a]controversy between men, and they come unto judgment, that *the judges* may judge them; then they shall justify the righteous, and condemn the wicked.

2 And it shall be, if the wicked man *be* [b]worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number.

3 Forty stripes he may give him, *and* [c]not exceed: lest, *if* he should exceed, and beat him above these with many stripes, then thy brother should seem [d]vile unto thee.[3]

4 ¶ Thou shalt not [e]muzzle the ox when he treadeth[4] out *the corn.*[5]

5 ¶ If [f]brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's[6] brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her.[7]

6 And it shall be, *that* [g]the firstborn which she beareth shall succeed in the name of his brother *which is* dead, [h]that his name be not put out of Israel.

7 And if the man like not to take his brother's[8] wife, then let his brother's wife [i]go up to the gate unto the

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m Ex. 21.16; 22.1-4.
n ch. 19. 19.
1 It is no longer the crime and disgrace of Great Britain, that 'if one staid at home and stole a horse or sheep, he was put to death, but if he took a voyage to Africa, he might steal or purchase of those who do steal hundreds of men and women, and not only escape with impunity but grow great 'like a prince,' this horrid traffic having been prohibited.
o Le.xiii; xiv; Mat. 7.4; Mar. 1.44; Lu.5. 14: 17. 14.
p Lu.17.32; 1 Co.10. 6, 11.
q Nu.5.2;12.10-15; 2 Ki. 7.3; 2 Co.26.20, 21.
2 The leprosy of Miriam was inflicted by the Lord, and she humbled herself under the rebuke.
r ch. 15. 8.
3 Heb. *lend the loan of any thing to thy brother.*
4 'As if the legislator said, Intrude not into his abode, if he is not willing to expose to the stranger's eye the humiliating circumstances of want & nakedness, which attend his destitute state; or perhaps, there is some little monument of his better days, which he reserves to console his misery, which he would not wish the person of whom he implores aid to see, lest he should demand that in pledge, and either, if denied, refuse relief, or by tearing away this almost sacred relic, to which his heart clings, to embitter his distress. No, says the law, the hovel of the poor must be sacred as an holy asylum; the eye of scorn, and the foot of pride must not dare to intrude; even the agent of mercy must not enter abruptly & unbid, without consulting the feelings of its wretched inhabitant.'—*Graves on the Pentateuch.*
s ver. 17; Job 22. 6; 24. 3, 9.
t Ex.22.26; Job 24.7, 8;29.11-13;31.16-20; Eze.18.7, 12,16; 33. 15, Am. 2.8; 2 Ti.1. 16-18.
u ver. 15; Ep. 4. 26.
v ch.6.25;15.9,10; Ps. 106.31;112.9; Is.58. 8; Da.4. 27; Ja.1.27; 2. 13-17.
w Le. 25. 40-43; Job 24. 10, 11; 31. 13-15; Pr. 14. 31; 22. 16; Eze. 22.7; Am. 2.7; 4. 1; 8. 4; Mal. 3. 5; Lu. 10. 7.
x Le.19.13; Pr. 3.27, 28; Je. 22. 13; Mat. 20. 8; Mar. 10. 19.
5 Heb. *lifteth his soul unto it*, Ps.24. 4; 25. 1; 86. 4.
y ch.15.9; Ex. 22.23, 24; Job 31. 38; 34.28; 35.9; Pr. 22. 22, 23; 23. 10, 11; Is. 5. 7; Ja. 5. 4.
z 2 Ki. 14. 5, 6; 2 Ch. 25. 4; Je. 31. 29, 30; Eze. 18. 20.
a ch. 16. 19; 27. 19; Ex. 22. 21, 22; 23.2, 6,9; 1Sa.12.3,4; Job 22.8,9;29. 11-17; Ps. 82.1-5; 94.3-6,20,21; Pr.22.22; 31. 5; Ec. 5.8; Is.1.23;3.15; 33. 15; Je. 5. 28; 22. 3; Eze.22.7,29; Am.5. 7-12; Mic.2.1,2; 7.3; Zec.7. 10; Mal. 3.5; Lu. 3. 14; Ja. 2. 6.
b Ex. 22. 26.
c ver.22;ch.5. 15; 15. 15; 16. 12.
d Le. 19.9, 10;23.22; Ru. 2. 16.

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e ver.20.21;ch.14.29; 26. 13.
f ch.15.10;Job 31.16-22;42.12; Ps.41.1-3; 112.9; Pr. 11. 24,25; 14.21;19.17; Is. 32.8; 58.7-11; Lu.6.35,38; 14.13,14; 2Co.9.6,8; 1 John 3. 17-19.
1 Heb. *bough* it *after thee.*
g ver.19; Le.19.9,10.
2 Heb. *after thee.*
h ver.18; ch.5.14,15; 7.8; Is.51.1; 2 Co.8. 8,9; Ep. 5. 1, 2; 1 John 4. 10, 11.

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a ch.16.18-20;17.8,9; 19. 17-19; Ex. 23. 6, 7;2Sa.23.3; 2Ch.19. 6-10; Job29.7-17; Ps. 58. 1, 2; 82. 2-4; Pr. 17. 15; 31. 8,9; Is.1. 17,23;5.23; 11.4; 32. 1,2; Je. 21. 12; Eze. 44. 24; Mic. 3. 1, 2; Hab.1.4,13; Mal. 3. 18; Mat. 3. 10.
b Mat. 10. 17; 27.26; Lu.12.47; Ac. 5.40; 16.22-24; 1Pe.2. 20, 24.
c 2 Co. 11. 24, 25.
d Job 18. 3; Lu. 15. 30; 18.9-12; Ja.2.2,3.
3 Many crimes had been mentioned for which no punishment was specified. In all these cases it is supposed, that scourging was used at the discretion of the magistrate, & according to the degree and aggravations of the crime. This punishment was inflicted in open court, under the inspection of the judge, & without respect to the rank of the criminal. But lest the malefactor should seem vile, as a slave or a beast, the number of forty stripes must not be exceeded; & lest they should miscount, the Jewish magistrates always confined themselves to thirty-nine, which St Paul repeatedly endured, 2 Co. 11. 24. Punishment is administered in the East in the same way to this day, the bastinado being inflicted in the presence of the judge.
e Pr.12.10; 1 Co.9 9, 10; 1 Ti. 5. 17, 18.
4 Heb. *threseth.* Is.28.27; Ho. 10.11.
5 The custom of treading out the corn, separating the grain from the straw, by disposing it round a circle beaten hard, and driving animals over it, is still prevalent in the East; we have witnessed it in the south of Europe.
f Mat. 22. 24; Mar. 12. 19; Lu. 20. 28.
6 Or, *next kinsman.* Ge. 38. 8; Ru. 1.12, 13; 3. 9; 4. 5.
7 The custom here regulated had long prevailed, Ge. 38. 8, 14-16; and was probably introduced to preserve some remembrance of those who died childless. It seems to have been adopted into the Mosaic law, mainly to keep the inheritance separate, as allotted to each family, & to preserve the genealogies distinct until the coming of Christ; as well as to provide for the destitute widow, when the estate devolved on the next heir.
g Ge. 38. 9, 10.
h ch.9.14;29.20; Ru. 4. 10; Ps. 9. 5; 109. 13.
8 Or, *next kinsman's wife.*
i ch. 21. 19; Ru.4.1-7.

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elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother.

8 Then the elders of his city shall call him, and speak unto him: and *if* he stand *to it*, and say, I like not to take her;

9 Then shall his brother's wife come unto him in the presence of the elders, and [k]loose his shoe from off his foot, and [l]spit in his face, and shall answer and say, [m]So shall it be done unto that man that will not build up his brother's house.

10 And his name shall be called in Israel, The house of him that hath his shoe loosed.[1]

11 ¶ When men strive together one with another, and the wife of the one draweth near for [n]to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets;

12 Then thou shalt cut off her hand, thine[o] eye shall not pity *her*.

13 ¶ Thou shalt not have [p]in thy bag divers weights,[2] a great and a small.

14 Thou shalt not have in thine house divers[3] measures, a great and a small.

15 *But* thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: [q]that thy days may be lengthened in the land which the LORD thy God giveth thee.

16 For all that do such things, *and* all[r] that do unrighteously, *are* an abomination unto the LORD thy God.

17 ¶ Remember [s]what Amalek did unto thee by the way, when ye were come forth out of Egypt;

18 How he met thee by the way, and smote the hindmost of thee, *even* all *that were* feeble behind thee, when thou *wast* faint and weary; and [t]he feared not God.

19 Therefore it shall be, [u]when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee *for* an inheritance to possess it, *that* [v]thou shalt blot out[4] the remembrance of Amalek from under heaven; thou shalt not forget *it*.

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k Ru. 4. 7, 8; Is. 20. 2; Mar. 1. 7; John 1. 27.
l Nu. 12. 14; Job 30. 10; Is. 1. 6; Mat. 26. 67, 27. 30; Mar. 10. 34.
m Ge. 38. 8–10; Ru. 4. 10, 11; 1 Sa. 2. 30.
1 If a married man died without issue, his brother, or near kinsman, was required to marry the widow; and the eldest son of this marriage inherited the estate of the deceased, and thus preserved his name in the genealogies. If any one refused to comply with this custom, being averse from the person or character of the widow, he must be publicly disgraced. By pulling off the shoe he was rendered like the slaves, who generally went barefoot; and the widow even spit in, or *before*, his face, in contempt of the man who had thus disgraced her, and shown such disrespect to the memory of the deceased. It is not agreed among commentators, whether married men were concerned in this law or not; and it is not material to us, as it had reference to a particular case which no longer exists, & our duty is not in the least affected by the determination, Ru. 4. 1-10; Mat. 22. 23-33.—*Scott.*
n Ro. 3. 8; 1 Ti. 2. 9.
o ch. 19. 13, 21.
p Le. 19. 35, 36; Pr. 16. 11; 20. 10; Eze. 45. 10, 11; Am. 8. 5; Mic. 6. 11, 12.
2 In the margin, 'a stone and a stone,' indicating that stones, the due weight of which was properly ascertained, were the weights then most commonly in use. The phrase, 'a stone weight,' indicates the same to have been, and indeed it still is, used, among ourselves. It is obvious that as stones vary greatly in their weight in proportion to their size, deception was easy in this way. The dealer having a stone of different weights, one light to sell with, and another heavier to buy with, even when the apparent size was the same, could not be so easily detected. They were forbidden therefore to have such weights in their houses; and it is called like the greatest crimes, an abomination to the Lord.
3 Heb. *an ephah and an ephah.*
q ch. 4. 40; 5. 16, 33; 6. 18; 11. 9; 17. 20; Ex. 20. 12; Ps. 34. 12; Ep. 6. 3; 1 Pe. 3. 10.
r ch. 18. 12; 22. 5; Pr. 11. 1; 20. 23; Am. 8. 5-7; 1 Co. 6. 9-11; 1 Th. 4. 6; Re. 21. 27.
s Ex. 17. 8; Nu. 24. 20; 25. 17, 18.
t Ne. 5. 9, 15; Ps. 36. 1; Pr. 16. 6; Ro. 3. 18.
u Jos. 23. 1.
v ch. 9. 14; Ex. 17. 14, 16; Ju. 6. 3; 7. 12, 22–25; 1 Sa. 14. 48; 15. 27. 8; 30. 1–17; 1 Ch. 4. 43; Es. 3. 1; 7. 10; 9. 7-10; Ps. 83. 7-17.
4 Saul was commanded to put this judgment against Amalek into execution, 1 Sa. 15. 1-3; and tho' deferred for ages, it was not forgotten.

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CHAP. XXVI.

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a ch. 5. 31; 6. 1, 10; 7. 1; 12. 1, 9; 17. 14; 18. 9; Nu. 15. 2, 18.
b ch. 16. 10; 18. 4; Ex. 23. 16, 19; 34. 26; Le. 2. 12, 14; Nu. 18. 12, 13; 2 Ki. 4. 42; 2 Ch. 31. 5; Ne. 10. 35-37; 12. 44; 13. 31; Pr. 3. 9, 10; Je. 2. 3; Eze. 20. 40; 44. 30; 48. 14; Ro. 8. 23; 11. 16; 16. 5; 1 Co. 15. 20, 23; 16. 2; Ja. 1. 18; Re. 14. 4.
c ch. 12. 5, 6; Jos. 18. 1; 2 Ch. 6. 6.
d ch. 19. 17; He. 7. 26; 10. 21; 13. 15; 1 Pe. 2. 5.
e Ge. 17. 8; 26. 3; Ps. 105. 9, 10; Lu. 1. 72, 73; He. 6. 16-18.
f Mat. 5. 23, 24; 23. 19; He. 13. 10-12.
1 All the people, when settled in Canaan, were required to present annually some part of its several kinds of fruits, and the first ripe of each, of which the priests had the use, after it had been solemnly offered to God, with a thankful acknowledgment of his faithfulness, and after it had been placed before the altar. The quantity was not prescribed, ch. 15. 13-15; for it was a free-will-offering, to the denial of their own appetite, which would especially crave the first ripe fruit, Mic. 7. 1. Every production would not be ripe at the same time, and some could not be preserved till the rest were ready. It is therefore generally thought that these first-fruits were presented at the feast of Pentecost, by those who went up together to worship; but we must suppose, that the best & choicest and such as could be preserved, were thus presented, and the rest, as occasion required, were offered to the priests in their several cities, or as others think, carried to the sanctuary at some other time.—*Scott.*
g Ge. 24. 4; 25. 20; 28. 5; 31. 20, 24; Ho. 12. 12.
h Ge. 27. 41; 31. 40; 43. 1, 2; 45. 7, 11; Is. 51. 1, 2.
2 Jacob is called a 'Syrian,' because he lived many years in Padan-Aram, or Mesopotamia, which was one division of Syria. His mother also was a Syrian by birth. He went forth from his father's house alone, & was afterwards in many dangers and distresses, out of which the Lord delivered him.
i Ge. 46. 1-7; Ps. 105. 23, 24; Ac. 7. 15.
k Ge. 46. 27; Ex. 1. 5.
l ch. 10. 22; Ge. 47. 27; Ex. 1. 7, 12.
m ch. 4. 20; Ex. 1. 11, 14, 16, 22; 5. 9, 19, 23.
n Ex. 2. 23-25; 3. 9; 6. 5; Ps. 1. 15; 103. 1, 2; 116. 1-4; Je. 33. 3; Ep. 3. 20, 21.
o Ex. 4. 31; 1 Sa. 9. 16; 2 Sa. 16. 12; Ps. 102. 19, 20; 119. 132.
p ch. 4. 34; 5. 15; Ex. 12. 37, 41, 51; 13. 3; 14. 16, &c.; Ps. 78. 12, 13; 105. 27-38; 106. 7-10; Is. 63. 12.
q Jos. 23. 14; 1 Sa. 7. 12; Ps. 105. 44; 107. 7, 8; Ac. 26. 22.
r Ex. 3. 8; Eze. 20. 6, 15.
s ver. 2; ch. 16. 17; 1 Ch. 29. 14; Ro. 12. 1; 1 Pe. 4. 10, 11.
t ver. 4; ch. 18. 4; Ex. 22. 29; Nu. 18. 11-13.

CHAPTER XXVI.

The confession of him that offereth the basket of first-fruits, 1—11. *The prayer of him that giveth his third year's tithes,* 12—15. *The covenant between God and the people,* 16—19.

AND it shall be, [a]when thou *art* come in unto the land which the LORD thy God giveth thee *for* an inheritance, and possessest it, and dwellest therein,

2 That [b]thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the LORD thy God giveth thee, and shalt put *it* in a basket, and shalt [c]go unto the place which the LORD thy God shall choose to place his name there.

3 And thou shalt go unto [d]the priest that shall be in those days, and say unto him, I profess this day unto the LORD thy God, that I am come unto the country [e]which the LORD sware unto our fathers for to give us.

4 And the priest shall take the basket out of thine hand, and set it down [f]before the altar of the LORD thy God.[1]

5 And thou shalt speak and say before the LORD thy God, [g]A Syrian [h]ready to perish[2] *was* my father; and [i]he went down into Egypt, and sojourned there with [k]a few, and [l]became there a nation, great, mighty, and populous:

6 And [m]the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage:

7 And when [n]we cried unto the LORD God of our fathers, the LORD heard our voice, and [o]looked on our affliction, and our labour, and our oppression:

8 And [p]the LORD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders:

9 And [q]he hath brought us into this place, and hath given us this land, *even* [r]a land that floweth with milk and honey:

10 And now, behold, [s]I have brought the first-fruits of the land which thou, O LORD, hast given me. [t]And thou

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shalt set it before the LORD thy God, and[u] worship before the LORD thy God.

11 And thou shalt [v]rejoice in every good *thing*[1] which the LORD thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that *is* among you.

12 ¶ When thou hast made an end of tithing all the tithes of thine increase[w] the third year, *which is* the year of tithing, and [x]hast given *it* unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled;

13 Then thou shalt say before the LORD thy God, I have brought away the hallowed things out of *mine* house, and also have given them unto the Levite,[y] and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: [z]I have not transgressed thy commandments, neither have I [a]forgotten *them*.

14 I have not [b]eaten thereof in my mourning, neither have I taken away *ought* thereof for *any* unclean *use*, nor given *ought* thereof for [c]the dead: *but* I have hearkened to the voice of the LORD my God, *and* have done according to all that thou hast commanded me:

15 [d]Look down from thy holy habitation, from heaven, and [e]bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey.[2]

16 ¶ [f]This day the LORD thy God hath commanded thee to do these statutes and judgments: thou shalt therefore [g]keep and do them with all thine heart, and with all thy soul.

17 Thou hast [h]avouched the LORD this day to be thy God, [i]and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to [k]hearken unto his voice:

18 And [l]the LORD had avouched thee this day to be his peculiar people, as he hath promised thee, and that *thou* shouldest keep all his commandments;

19 And to make thee [m]high above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be an holy people unto the LORD thy God, as he hath spoken.[1]

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u ch. 6.10-13; Ps.22. 27,29; 86.9; 95.6; Is. 66. 23; Re. 22. 9.
v ch. 12. 7,12, 18; 16. 11; 28. 47; Ps. 63.3-5; 100.1,2; Is.65.14; Zec. 9.17; Ac. 2. 46, 47; Ph. 4. 4; 1 Ti.6. 17, 18.
1 The Israelites were taught thus to acknowledge the goodness and faithfulness of God in bestowing upon them so many mercies, raising them out of circumstances originally so mean and distressing, to abundance and comfort. They were to profess their obligations to God, & to use their blessings in a cheerful and liberal spirit.
w ch. 14. 22-28.
x ch.12.17-19; 16.14; Pr. 14.21; Ph. 4.18, 19.
y ver. 12; ch. 14. 29; 24.19-21; Job 31.16-20.
z Ps. 18.21-24; 26. 1-3; Ac. 24. 16; 2 Co. 1.12; 11. 31; 1 Th.2. 10; 1 John 3. 17-22.
a Ps.119. 93,139.141, 153, 176; Pr. 3. 1.
b ch.16.11; Le.7.20; 21. 1, 11; Ho. 9. 4; Mal. 2. 13.
c Ps.cvi.; 24.17.
d ver. 7; 1 Ki. 8. 27, 43; Ps.102.19,20; Is. 57.15; 63.15; 66.1,2; Zec. 2.13; Mat.6.9; Ac. 7. 49.
e Ps. 27.9; 51. 18; 90. 17; 115.12-15; 137.5, 6; Je.31.23.
2 This related to the second tithe before considered, (ch.14. 22-29.) 'Two years together they paid the Levites' tithe, and the festival tithe; but in the third year, they paid the Levites' tithe, and the poor man's tithe; that is, what was wont in other years to be spent in feasting, was wholly spent every third year upon the poor.'(Mede, quoted by Patrick.) Once in three years, this solemn protestation was required from every proprietor of land in Canaan, probably in the presence of the priests at the tabernacle. They all declared, that the whole of this second tithe had been employed to those purposes for which it was appropriated, & that no part had been used by them in mourning, or at funerals, which rendered them unclean; or in any superstitious ceremony, in imitation of the idolators around them. As the matter lay very much between God and their conscience, this protestation was the more suitable, and would tend both to remind them of their duty, & render them afraid of neglecting it, (ch. 12. 5-7; 18. 6-8.)—*Scott.*
f ch. 4. 1-6; 6.1;11.1; 12.1,32; Mat. 28.20.
g ch. 6. 5,17; 8.2; 13. 3, 4; John 14. 15, 21-24; 1 John 5. 2, 3.
h ch.5.2,3; Ex. 15.2; 24.7; Is. 12. 2; 44.5; Zec.13.9; Ac.27.23; Ro.6.13; 1 Co.6.19, 20.
i ch.10. 12,18; 13.4,5; 30.16; Jos. 22. 5; 1 Ki. 2. 3, 4.
k ch. 13. 18; 15. 5.
l ch. 7.6; 14. 2; 28. 9; Ex.19.5,6,Je.31.32-34; Eze. 36. 25-27; Ti. 2. 14.
m ch.4.7,8; 28.1; Ps. 148.14; Is.62.12; 66. 20, 21; Je. 13.11; 33. 9; Eze. 16. 12-14; Zep.3.19; 1 Pe. 2.5; Re. 1. 5, 6.

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1 Every Israelite seems here addressed, as having personally acceded to the national covenant to obey and serve God; & Jehovah engages to be their God and peculiarly to bless them. This is descriptive of the covenant relation of God and his redeemed people.

CHAP. XXVII.

The people are commanded to write the law upon stones, 1—4; and to build an altar of whole stones, 5—10. The tribes divided on Gerizim and Ebal, 11—13. The curses to be pronounced on mount Ebal, 14—26.

AND Moses, with the elders of Israel, commanded the people, saying, [a]Keep all the commandments which I command you this day.

2 And it shall be, [b]on the day when ye shall pass over Jordan [c]unto the land which the LORD thy God giveth thee, that thou shalt set thee up [d]great stones, and plaster them with plaster.

3 And [e]thou shalt write upon them all the words of this law,[2] when thou art passed over; that thou mayest go in unto the land which the LORD thy God giveth thee, [f]a land that floweth with milk and honey; as the LORD God of thy fathers hath promised thee.

4 Therefore it shall be, when ye be gone over Jordan, *that* ye shall set up these stones, which I command you this day, [g]in mount Ebal,[3] and thou shalt plaster them with plaster.

5 And [h]there shalt thou build an altar unto the LORD thy God, an altar of stones: [i]thou shalt not lift up *any* iron *tool* upon them.

6 Thou shalt build the altar of the LORD thy God of whole stones; and thou shalt offer [k]burnt-offerings thereon unto the LORD thy God:

7 And thou shalt offer [l]peace-offerings, and shalt eat there, and [m]rejoice before the LORD thy God.

8 And [n]thou shalt write upon the stones all the words of this law [o]very plainly.

9 ¶ And Moses, and the priests the Levites, spake unto all Israel, saying, Take heed, and hearken, O Israel; [p]this day thou art become the people of the LORD thy God.

10 Thou [q]shalt therefore obey the voice of the LORD thy God, and do his commandments and his statutes, which I command thee this day.

11 ¶ And Moses charged the people the same day, saying,

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a ch.4.1-3; 11.32; 26. 16; Lu.11.28; John 15. 14; 1 Th. 4. 1, 2; Ja. 2. 10.
b ch. 6. 1; 9.1; 11. 31; Jos.1.11; 4.1,5.
c ver. 3; ch. 26. 1.
d Eze. 11. 19; 36.26.
e Jos.8.32; Je.31.31-33; 2 Co. 3. 2,3; He. 8. 6-10; 10. 16.
2 Some expositors think, that the whole book of Deuteronomy was written on these plastered stones, and that they were twelve in number, according to the tribes of Israel. Others restrict the writing to the preceptive part of it, others to the ten commandments only; while many are of opinion that the latter part of this chapter alone was meant. Josephus was of opinion, that the blessings and the curses themselves, formed the subject of this inscription. Joshua seems to favour this idea when he says, (ch. 8. 39.) 'He read all the words of the law, the blessings and curses.' Scott says, 'Indeed as the stones were placed upon mount Ebal, whence the *curses* were denounced, it is probable that these were added; but we may conclude, that at least the ten commandments, & the great outlines of the whole law, were likewise inscribed in the most legible manner.'
f ch. 6.3; 26. 9; Le. 20.24; Nu.13.27;14. 8; Jos.5.6; Je. 11.5; 32. 22.
g ch. 11. 29, 30.
3 Ebal and Gerizim are two closely adjoining mountains, separated by a narrow valley, about a furlong in breadth, in which stands the town of Naplous, the ancient Shechem. This beautiful valley, covered with olive woods and corn fields, has mount Gerizim on the south, and mount Ebal on the north. The two mountains are said to be nearly equal in height, neither of them exceeding seven or eight hundred feet above the level of the valley, tho' more above the level of the sea.
h Ex.24.4; Jos. 8.30, 31; 1 Ki. 18. 31, 32.
i Ex. 20. 25.
k Le. i.; Ep. 5. 2.
l Le. iii.; 7. 11-17; Ac. 10. 36; Ro. 5. 1, 10; Ep.2.16,17; Col. 1. 20; He. 13. 20,21.
m ch.12. 7,12; 16. 11, 14; 26. 11; 2 Ch. 30. 23-27; Ne. 8.10; Ps. 100. 1,2; Is.12.3; 61. 3,10; Ha.3.18; Ph 3. 3; 4. 4.
n ver. 3.
o Ha. 2. 2; John 16. 25; 2 Co. 3. 12.
p ch. 26.16,17; Ro. 6. 17, 18,22; 1 Co. 6. 9-11; Ep. 5. 8,9; 1 Pe. 2. 10, 11.
q ch. 10. 12,13; 11. 1, 7,8; Le.19.2; Mic.4. 5; 6.8; Mat.5.48; Ep. 4. 17-24; 1 Pe. 1.14-16; 4. 1-3.

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12 These shall stand[1] upon [r]mount Gerizim to bless the people, when ye are come over Jordan; [s]Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin.

13 And these shall stand upon mount[t] Ebal to[2] curse; [u]Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

14 ¶ And [v]the Levites shall speak, and say unto all the men of Israel with a loud voice,

15 [w]Cursed *be* the man that [x]maketh any graven or molten image, [y]an abomination unto the LORD, the work of the hands of the craftsman, [z]and putteth *it* in *a* secret *place*.[2] [a]And all the people shall answer and say, Amen.

16 Cursed *be* [b]he that setteth light by his father or his mother: and all the people shall say, Amen.

17 Cursed [c]*be* he that removeth his neighbour's land-mark: and all the people shall say, Amen.

18 Cursed *be* [d]he that maketh the blind to wander out of the way: and all the people shall say, Amen.

19 Cursed *be* he that [e]perverteth the judgment of the stranger, fatherless, and widow: and all the people shall say, Amen.

20 Cursed *be* [f]he that lieth with his father's wife; because he uncovereth his father's skirt: and all the people shall say, Amen.

21 Cursed *be* [g]he that lieth with any manner of beast: and all the people shall say, Amen.

22 Cursed *be* [h]he that lieth with his sister, the daughter of his father, or the daughter of his mother: and all the people shall say, Amen.

23 Cursed *be* [i]he that lieth with his mother-in-law: and all the people shall say, Amen.

24 Cursed [k]*be* he that smiteth his neighbour secretly: and all the people shall say, Amen.

25 Cursed *be* he that [l]taketh reward to slay an innocent person: and all the people shall say, Amen.

26 [m]Cursed *be* he that [n]confirmeth not *all* the words of this law to do them: and all the people shall say, Amen.

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1 No doubt the blessings, as well as the curses, were audibly pronounced and ratified in a general manner, by the tribes appointed for that purpose; so that by this solemnity, all Israel deliberately consented to the national covenant; declared that they expected the blessings stipulated to them, only in a way of obedience; and confessed that, individually and nationally, they should merit, and should expect, to be accursed of God, if they were disobedient to his commandments. It does not appear that the tribes who occupied the sides of the one mount, were to pronounce the blessings, and those who occupied the sides of the other, the curses, but they alternately added their solemn Amen to them, when uttered by the Levites, in testimony of their assent.

r ch. 11. 26-29; Jos. 8. 33, 34; Ju. 9. 7.
s Ge.29.33-35; 30.18, 24; 35. 18.
t ver. 4.
2 Heb. *for a cursing.*
u Ge. 29.32; 30.6-13, 20; 49. 3, 4.
v ch. 33. 9, 10; Jos.8. 33; Ne.8.7,8; Mal.2. 7-9.
w ch.28.16-19; Ge.9. 25, 1 Sa. 26. 19; Je. 11. 3.
x ch. 4. 16-23; 5. 8; Ex. 20.4,23; 32.1-4; 34.17; Le.19.4; 26.1; Is. 44. 9, 10, 17.
y ch. 29. 17; 1 Ki. 11. 5-7; 2Ki.23.13; 2Ch. 33.3; Is.44.19; Eze. 7. 20; Da. 11. 31; Mat. 24. 15; Re.17. 4, 5.
z Ge. 31. 19, 34; Ps. 44. 20,21; Eze. 8. 7-12; 14. 4.

2 The curses here denounced were specially intended in every case, as a restraint from secret wickedness. Several of the crimes specified, if provedagainst any one, exposed him to capital punishment; as idolatry, incest, murder, and others. But though he might escape detection from men, he could not escape the judgment of God.

a Nu. 5. 22; Je.11.5; 28.6; Mat.6.13; 1Co. 14. 16.
b ch. 21. 18-21; Ex. 20.12; 21.17; Le.19. 3; Pr.30.11-17; Eze. 22. 7; Mat. 15. 4-6.
c ch.19.14; Pr.22.28; 23. 10, 11.
d Le. 19. 14; Job 29. 15; Pr.26.10; Is.56. 10; Mat. 15.14; Re. 2. 14.
e ch. 10. 18; 24. 17; Ex. 22. 21-24; 23.2, 8,9; Ps. 82. 2-4; Pr. 17.23; 31.5; Mic.3.9; Mal. 3. 5.
f ch.22.30; Ge.35.22; 49.4; Le.18.8; 20.11; 2Sa. 16.22; 1 Ch.5.1; Ez. 22. 10; Am.2.7; 1 Co. 5. 1.
g Ex. 22. 19; Le.18. 23; 20. 15.
h Le. 18. 9; 20. 17; 2 Sa. 13. 1,8-14; Eze. 22. 11.
i Le.18.17; 20.14.
k ch. 19. 11; Ex. 20. 13; 21.12,14; Le.24. 17; Nu. 35.31; 2Sa. 3. 27; 11. 15-17; 12. 9-12; 13.28; 20.9,10
l ch.10.17,16,19; Ex. 23.7,8; Ps.15.5; Eze. 22.12,13; Mic. 3.10, 11; 7. 2, 3; Mat. 26. 15; 27. 3, 4; Ac. 1. 18.
m ch. 5. 15; Ps. 119. 21; Mat.25.41; 1Co. 16. 22.
n Je. 11. 3; Eze. 18. 24; Ro.3.19,20; Ga. 3. 10.

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CHAP. XXVIII.

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a ch. 11.13; 15.5; 27. 1; Ex.15.26; Le.26. 3; Ps.106.3; 111.10; Is.1.19; 3.10; 55.2,3; Je. 11. 4; 12. 16; 17. 24; Lu. 11. 28.
b Ps. 119. 6,128; Lu. 1.6; John 15.14; Ga. 3. 10; Ja. 2. 10, 11.
c ch.26.19; Ps.91.14; 148. 14; Lu. 9. 48; Ro. 2. 7.
d ver. 15, 45; Zec.1. 6; 1 Ti. 4. 8.

1 This chapter so much resembles the 26th chapter of Leviticus, addressed 40 years before to the forefathers of this generation, that it seems only a repetition of it; containing at the same time an enlarged explanation of the blessing and the curse in the preceding chapter. It contains some very striking prophecies, which have been wonderfully fulfilled, and are every day fulfilling before our eyes in the condition of the Jews.

e Ps. 107. 36,37; 128. 1-3; 144. 12-15; Is. 65.21-23; Zec.8.3-5.
f Ge.26.12,39.5; Am. 9. 13,14; Hag. 2.19; Mal. 3. 10, 11.
g ver. 11; ch. 7. 13; Ge. 22. 17; 49. 25; Le.26.9; Ps.107.38; 127.3; 128.3; Pr.10. 22; 13. 22; 20. 7.
h ch.26.2; Ex.23.25,
2 Or, *dough*, or, *kneading-troughs.*
i ch. 31.2; Nu.27.17; 2Sa.3.25; 2Ch.1.10; Ps. 121. 8.
k ver. 25; ch. 32. 30; Le. 26. 7, 8; 2Sa.22. 38-41; Ps. 89. 23.
l Jos. 8. 22; 10.10,11, 42; 1 Sa.7.3,4,10,11; 2Ch.14.2-6,9-15; 19. 4; 20. 22-25; 31. 20, 21; 32. 21, 22.
m Le. 25. 21; Ps.42. 8; 44. 4; 133. 3.
n Le. 26. 4, 5, 10; Ps. 144. 13; Pr. 3. 9, 10; Hag. 2. 19; Mal. 3. 10, 11.
3 Or, *barns*, 2 Ki. 6. 27; Mat. 6.26; 13. 30; Lu. 12.18,24,25.
o ch. 15. 10.
p ch.7.6; 26.18,19; 29. 13; Ge.17.7; Ex.19. 5,6; Is. 1. 26; 62.12; Tit. 2.14; 1Pe. 2.9-11.
q ch.7.8; 13.17; 29.12; Je. 11. 5, He. 6. 13-18.

4 From the 3d to the 14th verses, inclusive, in a variety of forms, every kind of prosperity & happiness are promised to the Israelites if they kept the covenant of their God. God engages thus to bless them in every thing in the productions of the field, the increase of their cattle and flocks, in all their relations, personal & social, public and private, domestic and outward, spiritually and temporally. So long as they fulfilled the terms of this covenant as a people, their whole history testifies that they thus prospered, & even as individuals, had the manifest blessing of God.

r Nu. 6. 27; 2 Ch. 7. 14; Is. 63. 19; Da.9. 18, 19.
s ch.4.6-8; 11.25; Ex. 12. 33; 14.25; Jos.5. 1; 1Sa. 18. 12-15,28, 29; Je.33.9; Re.3.9.
t ver.4; ch.30.9; Le. 26. 9.
5 Or, *for good.*
6 Heb. *belly*, Job 19. 17; Ps. 132. 11. *margine.*
u ch.11.14; Le.26.4; Job 38.22; Ps. 65.9-13; 135.7; Joel 2.23, 24.
v ch. 14. 29; 15. 10.

CHAPTER XXVIII.

The blessings for obedience, 1—14. *The curses for disobedience,* 15—68.

AND it shall come to pass, [a]if thou shalt hearken diligently unto the voice of the LORD thy God, to observe *and* [b]to do all his commandments which I command thee this day, that the LORD thy God [c]will set thee on high above all nations of the earth.

2 And all these blessings shall [d]come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God.[1]

3 Blessed [e]*shalt* thou *be* in the city, and blessed *shalt* thou *be* [f]in the field.

4 Blessed *shall be* the [g]fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

5 Blessed *shall be* [h]thy basket and thy store.[2]

6 Blessed *shalt* thou [i]*be* when thou comest in, and blessed *shalt* thou *be* when thou goest out.

7 The LORD [k]shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and [l]flee before thee seven ways.

8 The LORD shall [m]command the blessing upon thee [n]in thy[3] store-houses, and in all that thou [o]settest thine hand unto; and he shall bless thee in the land which the LORD thy God giveth thee.

9 The LORD shall [p]establish thee an holy people unto himself, [q]as he hath sworn unto thee, if thou shalt keep the commandments of the LORD thy God, and walk in his ways.[4]

10 And all people of the earth shall see that thou art [r]called by the name of the LORD; [s]and they shall be afraid of thee.

11 And the LORD shall make thee [t]plenteous in goods,[5] in the fruit of thy body,[6] and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD sware unto thy fathers to give thee.

12 The LORD shall [u]open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and [v]to bless all the work of thine

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hand: and thou shalt [w]lend unto many nations, and thou shalt not borrow.

13 And the LORD shall make thee the[x] head, and not the tail;[1] and thou shalt be above only, and thou shalt not be beneath; [y]if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do *them;*

14 And [z]thou shalt not go aside from any of the words which I command thee this day, *to* the right hand or *to* the left, to go after other gods to serve them.

15 ¶ But it shall come to pass, [a]if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes, which I command thee this day, that all[b] these curses shall come upon thee, and overtake thee.[2]

16 Cursed *shalt* thou *be* [c]in the city, and cursed *shalt* thou *be* [d]in the field.

17 Cursed *shall be* [e]thy basket and thy store.

18 Cursed *shall be* [f]the fruit of thy body, and [g]the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.

19 Cursed *shalt* thou *be* [h]when thou comest in, and cursed *shalt* thou *be* when thou goest out.

20 The LORD shall [i]send upon thee cursing, [k]vexation, and rebuke, in all that thou settest thine hand unto for[3] to do, [l]until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me.

21 The LORD shall make [m]the pestilence cleave unto thee, until he have consumed thee from off the land whither thou goest to possess it.

22 The LORD shall smite thee with a[n] consumption,[4] and with a fever, and with an inflammation, and with an extreme burning, and with the sword,[5] and with [o]blasting, and with mildew; and they shall pursue thee until thou perish.

23 And [p]thy heaven[6] that *is* over thy head shall be brass, and the earth that *is* under thee *shall be* iron.

24 The LORD shall [q]make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed.[1]

25 The LORD shall [r]cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them; and [s]shalt be removed[2] into all the kingdoms of the earth.[3]

26 And [t]thy carcase shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray *them* away.

27 The LORD will smite thee [u]with the botch of Egypt, and with the [v]emerods, and with [w]the scab, and with the itch, whereof thou canst not be healed.

28 The LORD shall smite thee [x]with madness, and blindness,[4] and astonishment of heart:

29 And thou shalt [y]grope at noonday, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and [z]thou shalt be only oppressed and spoiled evermore,[5] and no man shall save *thee.*

30 [a]Thou shalt betroth a wife, and another man shall lie with her: thou [b]shalt build an house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not gather[6] the grapes thereof.

31 Thine [c]ox *shall be* slain before thine eyes, and thou shalt not eat thereof: thine ass *shall be* violently taken away from before thy face, and shall not be restored[7] to thee: thy sheep *shall be* given unto thine enemies, and thou shalt have none to rescue *them.*

32 Thy [d]sons and thy daughters *shall be* given unto another people,[8] and thine eyes shall look, and [e]fail *with longing* for them all the day long: and *there shall be* no might in thine hand.

33 The [f]fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up; and [g]thou shalt be only oppressed and crushed alway:

34 So that thou shalt be [h]mad, for the sight of thine eyes which thou shalt see.

35 The LORD shall smite thee in the

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w ver. 44; ch. 15. 6; Pr. 22. 7.
x Nu.24.18,19; Is. 9. 14, 15.
1 This is an expression very common in the East even to the present day; denoting the two extremes in rank and dignity, and is here a prediction of their superiority over other nations, —remarkably fulfilled in the time of David and Solomon.
y ver.1; ch.4.6-9; Ph. 1. 27.
z ch. 5.32; 11. 26-28; Jos. 23.6; 2 Ki.22.2; Pr. 4. 26, 27.
a Le.26.14; La.2.17; Da. 9.11-13; Mal.2. 2; Ro. 2. 8, 9.
b ver.2; ch.27.15-26; 29.20; Is.3.11; Ga.3. 10.
2 All the terrible curses which were denounced against the Israelites when disobedient, have indeed uniformly 'overtaken them,' in every situation, and in every country, from that day to this; as it must be evident to all those who are in the least acquainted with their history,—that is to say, predictions uttered upwards of three thousand years ago, have been demonstratively fulfilled, testifying, that they were dictated by the inspiration of the Holy Ghost.
c ver.3; Pr. 3.33; Is. 24.6-12; 43.28; Je.9. 11; 26. 6; 44.22; La. 1.1; 2. 11-22; 4.1-13; Mal. 4. 6.
d ver.55; Ge.3.17,18, 4. 11, 12; 5. 29; 8.21, 22; 1 Ki. 17. 1,5, 12; Je.14.2-5,18; La. 5. 10; Joel 1. 4,8-18; 2. 3; Am. 4.6-9; Hag. 1.9-11; 2.16,17; Mal. 3. 9-12.
e ver. 5; Ps. 69. 22; Pr. 1. 32; Hag. 1.6; Zec.5.3,4; Mal.2.2; Lu. 16.25.
f ver.4; ch.5.9; Job 18. 16-19; Ps.109.9-15; La. 2. 11, 12,20; Ho. 9.11-14; Mal.2. 3; Lu. 23. 29, 30.
g ver. 16; Le. 26. 19, 20, 26; Hab. 3. 17.
h ver. 6; Ju. 5. 6,7; 2 Ch. 15. 5.
i Ps.7.11; Mal.2.2.
k Ps. 80.4-16; Is. 30. 17;51.20;66.15; Zec. 14.12,13; John 3.36; 1 Th. 2. 16.
3 Heb. *which thou wouldest do.*
l ch. 4.26; Le. 26.31-33, 38; Jos. 23. 16.
m Ex.5.3; Le.26.25; Nu.14.12; 16.46-49; 25.9; 2 Sa.24.15; Je. 15. 2; 16. 4; 21. 6, 7; 24. 10; Am. 4. 10; Mat. 24. 7.
n Le. 26. 16; 2 Ch. 6. 28; Je. 14. 12.
4 It would be very difficult to ascertain the precise diseases referred to in this passage. We are not to understand by consumption, the same disease as is known by that name among us, but some consuming or wasting disease. The disease designated by that name among us, is said to be unknown in the East.
5 Or, *drought.*
o 1 Ki.8.37; Am.4.9; Hag. 2. 17.
p Le. 26.19; 1 Ki.17. 1; 18. 2; Je. 14. 1-6; Am. 4. 7.
6 That is, 'the heaven' over the land of Israel, while other regions were watered by the rains and the dews of heaven. In short, there would be a special judgment upon them in this respect.
q ver. 12; Ge. 19.24; Job 18. 15; Is. 5.24; Am. 4. 11.

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1 The drought should be so extreme, that instead of the fertilising showers, and fruitful soil, there should only be clouds of dust and barren sand, destructive of vegetation, and ultimately of the population itself. That fruitful land is now turned to barrenness and desolation.
r ver.7; ch.32.30; Le. 26. 17, 36, 37; Is. 30. 17.
s Je.15.2-9; 24.9; 29. 18; 34. 17; Eze. 23. 46; Lu. 21. 24.
2 Heb. *for a removing.*
3 This prediction was in some degree verified when the Assyrians carried away the ten tribes, and by the Babylonish captivity and its consequences; but it has been receiving a more singular accomplishment for almost eighteen hundred years, in the dispersion of the Jews all over the earth, subsequent to the destruction of Jerusalem by the Romans.
t 1 Sa. 17. 44-46; Ps. 79.1-3; Is. 34.3; Je. 7.33; 8.1; 16.4; 19.7; 34. 20; Eze. 39. 17-20.
u ver.35; Ex.9.9; 15. 26.
v 1 Sa. 5. 6, 9, 12; Ps. 78.66.
w Le. 13.2-8; 21. 20; Is. 3. 17.
x 1 Sa. 16.14; Ps. 60. 3; Is. 6.9, 10; 19. 11-17; 42. 19; Je. 4. 9; Eze.4.17; Lu.21.25, 26; Ac.13.41; 2 Th. 2. 9-11.
4 In the siege of Jerusalem by the Chaldeans, and especially by the Romans, their madness was so great, as to show it was judicial.
y Job 5.14; 12.25; Ps. 69. 23, 24; Is. 59. 10; La. 5.17; Zep. 1.17; Ro.11.7-10,25; 2Co. 4. 3, 4.
z Ju.3.14; 4. 2,3; 6.1-6; 10.8; 13.1; 1Sa.13. 5-7,19-22; Ne. 9.26-28,37; Ps.106.40-42; La.5.8; Lu.21.24.
5 This has been verified in all ages & countries. 'One oppression followed upon another, and such rapines were committed in several places upon them, as only made way for new ones, even when the supreme powers endeavoured to hinder them.'
a ch. 20.6, 7; Job 31. 10; Je. 8. 10; Ho. 4. 2.
b Job 31.8; Is.5.9,10; 65. 21,22; Je. 12.13; La. 5. 2; Am. 5. 11; Mic. 6. 15; Zep. 1. 13.
6 Heb. *profane*, or, *use it as common meat*, ch. 20. 6; *marg.*
c Ju.6.4; Job 1.14,15.
7 Heb. *return.*
d ver.18, 41; Nu.21. 29; 2Ch.29.9; Ne.5. 2-5; Je.15.7-9; 16.2-4; Eze. 24. 25; Joel 3.6; Am. 5.27; Mic. 4. 10.
e ver. 65; Job 11.20; 17. 5; Ps. 69. 3; 119. 82,123; Is.38.14; La. 2.11; 4.17; 5.17.
8 This curious prophecy was also fulfilled. It is matter of history, that their children were forcibly taken from them in Spain and Portugal, and baptized, to be educated in the popish religion.
f ver.30; Is. 1.7; Je. 5.17, 8.16.
g ver.29; Je.4.17.
h ver. 28; Is. 33. 14; Je. 23.15,16; Re.16. 10, 11.

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knees, and in the legs, with [i]a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.

36 The LORD shall [k]bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and [l]there shalt thou serve other gods,[1] wood and stone.

37 And thou shalt [m]become an astonishment, a proverb, and a by-word,[2] among all nations whither the LORD shall lead thee.

38 Thou [n]shalt carry much seed out into the field, and shalt gather *but* little in: [o]for the locust shall consume it.

39 Thou shalt plant vineyards, and dress *them*, but shalt neither drink *of* nor gather the wine, nor gather *the grapes:* [p]for the worms shall eat them.

40 Thou shalt have olive-trees throughout all thy coasts, but thou shalt not [q]anoint *thyself* with the oil: for thine olive shall cast *his fruit.*

41 Thou shalt beget sons and daughters, but thou[3] shalt not enjoy them: [r]for they shall go into captivity.

42 All [s]thy trees, and fruit of thy land, shall the locust consume.[4]

43 The stranger that *is* within thee shall[t] get up above thee very high, and thou shalt come down very low.

44 He shall [u]lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail.

45 Moreover, [v]all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed;[5] [w]because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee.

46 And they shall be upon thee for a sign, and for a wonder, and upon thy seed for ever.

47 Because thou [y]servedst not the LORD thy God with joyfulness, and with gladness of heart, for the abundance of all *things;*

48 Therefore shalt thou [z]serve thine enemies, which the LORD shall send against thee, [a]in hunger, and in thirst, and in nakedness, and in want of all *things:* and he shall put [b]a yoke of iron upon thy neck, until he have destroyed thee.[1]

49 The LORD shall bring [c]a nation against thee from far, from the end of the earth, *as swift* [d]as the eagle flieth; [e]a nation whose tongue thou shalt not understand;[2]

50 A nation of[3] [f]fierce countenance, which [g]shall not regard the person of the old, nor show favour to the young:

51 And he shall eat [h]the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: [i]which *also* shall not leave thee *either* corn, wine, or oil, *or* the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.

52 And he shall [k]besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land; and he shall besiege thee in all thy gates, throughout all thy land, which the LORD thy God hath given thee.[4]

53 And thou shalt eat [l]the fruit of thine own body,[5] the flesh of thy sons and of thy daughters, which the LORD thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee:

54 *So that* the man *that is* tender among you, and very delicate, [m]his eye shall be evil toward his brother, and toward [n]the wife of his bosom, and toward the remnant of [o]his children which he shall leave:

55 So that he will not give to any of them of the flesh of his children whom he shall eat; because he hath nothing left him in the [p]siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates.

56 The tender and [q]delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, [r]her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter,[6]

57 And toward her young[7] one that [s]cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all *things* secretly in the

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[i] ver. 27; Job 2. 6, 7; Is. 1. 6; 3. 17, 24.
[k] 2 Ki.17.4-6; 24.12-15; 25. 6, 7; 2 Ch.33. 11; 36.6,20; Is.39.7; Je. 22. 11, 12, 24-27; 24. 8-10; 39. 5-7; 52. 8-11; La.4.20; Eze. 12. 12, 13.
[l] ver. 64; ch. 4. 28; Je. 16. 13; Eze. 20. 32, 33, 39.
1 The former part of this verse received its fulfilment when Zedekiah was carried to Babylon; the latter, in the fact that the Jews, in popish countries, were often compelled to conceal their own religion, and conform to the worship of saints and images.
[m] ver. 28; ch. 29.22-28; 1Ki.9.7,8; 2Ch.7. 20; Ps.44.13,14; Je. 24.9; 25.9; Joel 2.17, *marg.*; Zec. 8. 13.
2 Every one has heard such proverbs, and they are common among Christians, Mahomedans, & Pagans. Tho' a prophetic description, their enemies are not thereby justified in the use of such proverbs to their insult & reproach. God may correct his own people with severe judgments, but the nation or persons that oppress them he 'will judge.'
[n] Is. 5.10; Mic. 6.15; Hag. 1. 6.
[o] Ex. 10.14,15; Joel 2. 3, 25; Am. 4.9; 7. 1, 2.
[p] Joel 1. 4-7; 2. 2-4; Jonah 4. 7.
[q] Ps. 23. 5; 104. 15; Mic. 6. 15.
3 Heb. *they shall not be thine.*
[r] ver. 32; La. 1. 5.
[s] ver. 38, 39; Am. 7. 1, 2.
4 Or, *possess.*
[t] Ju. 2.3,14,15; 4.2,3; 10.7-10; 14.4; 15.11, 12; 1 Sa. 13. 3-7, 19-23; 2Ki.17.20,23; 24. 14-16; John 18. 31; 19. 15.
[u] ver. 12,13; La.1.5.
[v] ver.5; ch.29.20,21; Le.26.28; Pr.13.21; Is. 1. 20; 65. 14, 15; Je. 24. 9, 10; La. 2. 15-17; Eze.7.15; 14. 21.
5 They, in the madness and fury of their sufferings, destroyed each other. After the destruction of Jerusalem by Titus, some of the worst of the Jews took refuge in the castle of Massada, where, being closely besieged by the Romans, they, at the persuasion of Eleazar, their leader, first murdered their wives and children; then ten men were chosen by lot to slay the rest; this being done, one of the ten was chosen in like manner to kill the other nine; which having done, he set fire to the place, and then stabbed himself. There were nine hundred and sixty who perished in this miserable manner; and only two women and five boys escaped, by hiding themselves in the aqueducts under ground.—*Newton.*
[w] ch. 11. 27, 28; Ps. 119. 21; Je. 7.22-25.
[x] ver.37,59;ch.29.20, 28; Is.8.18; Je.19.8; 25. 18; Eze. 14. 8; 23. 32, 33; 36. 20.
[y] ch. 12. 7-12; 16. 11; 32. 13-15; Ne. 9.35; 1 Ti. 6. 17-19.
[z] 2 Ch. 12. 8; Ne. 9. 35-37; Je.5.19; 17.4.
[a] Je. 44. 17,18,22,27; La. 5. 2-6; Eze. 4. 16, 17.
[b] Is.47.6; Je.27.12,13; 28.13,14; Mat.11.29.

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1 The miseries and persecutions which the Jews have endured, and which in some measure they still endure, without apparent prospect of redress, are unparalleled in the history of mankind both for their weight, their number, and their duration, yet after all their oppressions & massacres with which they have been wasted, and the long continued dispersion by which they have been scattered, they still remain a distinct and very numerous people, Nu. 23. 9; Je.30.10,11. These events, compared with the favour of God in ancient times manifested towards them, and with the predictions concerning them, should not only excite our astonishment, but turn unto us for a testimony; and should serve, instead of successive miracles, to assure us of the truth of the scriptures. Indeed, successive miracles would soon become familiar, but this testimony endureth. And when they turn fully to the Lord, they shall be still more 'a sign and a wonder' to all nations.
[c] Nu. 24.24; Is.5.26-30; Je. 5 15-17; Da. 9. 26; Hab. 1. 6, 7; Lu. 1 . 43, 44.
[d] Je. 5. 13; 48.40; 49. 22; La. 4. 19; Eze. 17. 3, 12; Ho. 8. 1; Mat. 24. 28.
[e] Je. 5. 15; Eze. 3.6; 1 Co. 14. 21.
2 Heb. *hear.*
3 Heb. *strong of face,* Pr. 7. 13, Ec. 8. 1. *margins.*
[f] Da. 7. 7; 8. 23.
[g] 2 Ch. 36. 17; Is.47. 6; Ho. 13. 16; Lu. 19. 44; 21. 23, 24.
[h] ver.33; Is.1.7,12.8.
[i] Le.26.26; Je.15.13; 17. 3; Eze. 12. 19; Hab. 3. 16, 17.
[k] Le. 26.25; 2Ki.17. 5,6; 18.13; 24.10,11; 25. 1-4; Je. 21. 4-7; 37.8; 39.1-3; 52.4-7; Eze. 4. 1-8; Da. 9. 26; Zec. 12. 2; 14. 2; Mat. 22. 7; 24.15,16; Lu. 19.43,44; 21.20-24.
4 The description of the nation that was to come upon them from afar, in verses 49-52, is generally understood to be applicable to the Romans, whose standard was the eagle.
[l] ver. 18, 55, 57; Le. 26. 29; 2Ki. 6. 28,29; Je. 19.9; La.2.20; 4. 10; Eze. 5. 10; Mat. 24. 19.
5 Heb. *belly.*
[m] ch. 15. 9; Pr.23.6; 28. 22; Mat. 20. 15.
[n] ch. 13. 6; 2Sa.12.3; Mic. 7. 5.
[o] Ps. 103. 13; Is. 49. 15; Mat.7.9-11; Lu. 11. 11-13.
[p] Je.5.10; 34.2; 52.6.
[q] Is. 3. 16; La.4.3-6.
[r] ver. 54.
6 The revolting picture drawn in these remarkable verses was actually realized at various periods of their history. It was realized in the siege of Samaria, 2 Ki. 5. 28, 29; see Samuel 2. 20; 4.10; and similar things are related by Josephus in his books of the Jewish wars. Nothing could more strongly show the dreadful extremity to which famine had reduced them.
7 Heb. *after-birth.*
[s] Ge. 49. 10.

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siege and straitness, wherewith thine enemy shall distress thee in thy gates.

58 [t]If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear[u] this glorious and fearful name, THE LORD THY GOD;

59 Then the LORD will make [v]thy plagues wonderful, and the plagues of thy seed, *even* great plagues, and of long continuance, and sore sicknesses, and of long continuance.

60 Moreover, he will bring upon thee [w]all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee:

61 Also every sickness, and every plague,[1] which *is* not written in the book of this law, them will the LORD bring[2] upon thee, until thou be destroyed.

62 And ye shall be left [x]few in number, whereas ye were [y]as the stars of heaven for multitude; because thou wouldest not obey the voice of the LORD thy God.

63 And it shall come to pass, *that*, as the LORD [z]rejoiced over you to do you good, and to multiply you; so the LORD will [a]rejoice over you[3] to destroy you, and to bring you to nought: and ye shall be [b]plucked from off the land whither thou goest to possess it.

64 And the LORD shall [c]scatter thee among all people, from the one end of the earth even unto the other; and there[d] thou shalt serve other gods, which neither thou nor thy fathers have known, *even* wood and stone.

65 And among these nations [e]shalt thou find no ease, neither shall the sole of thy foot have rest: but [f]the LORD shall give thee there a trembling heart, and [g]failing of eyes, and sorrow of mind:

66 And thy life shall hang in doubt before thee; [h]and thou shalt fear day and night, and shalt have none assurance of thy life:[4]

67 In [i]the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.

68 And the LORD shall [k]bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and [l]there ye shall be sold unto your enemies for bond-men and bond-women, and no man shall buy[1] *you*.

CHAPTER XXIX.

Moses exhorteth the people to obedience by the memory of the works they had seen, 2—9. *All are presented before the Lord to enter into his covenant,* 10—17. *The great wrath on him that flattereth himself in his wickedness,* 18—28. *Secret things belong unto God,* 29.

THESE *are* [a]the words of the covenant which the LORD commanded Moses to make with the children of Israel in the land of Moab, [b]besides the covenant which he made with them in Horeb.

2 ¶ And Moses called unto all Israel, and said unto them, [c]Ye have seen all that the LORD did before your eyes in the land of Egypt, unto Pharaoh, and unto all his servants, and unto all his land;

3 The great [d]temptations which thine eyes have seen, the signs, and those great miracles;

4 Yet the LORD hath not [e]given you an heart to perceive, and eyes to see, and ears to hear, unto this day.[2]

5 And I have led you forty years in the wilderness: [f]your clothes are not waxen old upon you, [g]and thy shoe is not waxen old upon thy foot.

6 Ye have not [h]eaten bread, [i]neither have ye drunk wine[3] or strong drink; that ye might know that I *am* the LORD your God.

7 And when ye came unto this place, [k]Sihon the king of Heshbon, and Og the king of Bashan, came out against us unto battle, and we smote them:

8 And we took their land, and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half-tribe of Manasseh.

9 [l]Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do.

10 ¶ Ye [m]stand this day all of you before the LORD your God; your captains of your tribes, your elders, and

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t ver. 15; Le. 26. 14, 15; Je. 7. 9, 10, 26-28.
u ch. 6. 13; Ex.3.14, 15; 6. 3; 34. 5-7; Ps. 83.18; Is.42.8; Je.5. 12; Mat.10. 28; He. 10. 30,31; 12. 28, 29.
v ver.46;ch.29.20-28; 31.17,18; 32.22,26; 1 Ki.9.7-9;16.3,4;La. 1.9, 12; 4. 12; Da. 9. 12;Ho.3.4; Mar.13. 19.
w ch.7.15; Ex. 15.26.
1 After this tremendous catalogue of curses, lest there should be any possible temporal misery, which had not been mentioned, the whole is comprised in one general denunciation; that every species and every degree of misery should come upon them, if they still continued disobedient.
2 Heb. *cause to ascend.*
x ch.4. 27; Le.26.22; 2Ki.13.7;24.14; Ne. 7.4; Is.1.9; 24.6;Je. 42.2;52.28-30; Mar. 13. 20; Ro. 9. 27-29.
y ch.10.22; Ne.9.23; Ro. 9. 27.
z ch.30.9;Is.62.5;Je. 32. 41; Mic. 7. 18; Zep.3.17; Lu. 15.6-10, 23, 24, 32.
a Pr. 1. 26; Is. 1. 24; Eze. 5. 13; 33. 11.
3 The miseries of his creatures are not in themselves pleasing to the Lord; but he is pleased with that display of his justice, truth & wisdom, which became him as the Judge of all the earth. 'Adrian. . . . after a strange desolation before mentioned, prohibited by a public decree, ratified with the senate's consent, any Jew to come within sight of Judea. — *Patrick.* The Jews have been expelled from Judea, and there are fewer of them in that land than almost any other.
b ch.7.22. *Marg*; Je. 12.14,15; 18.7; 24.6; 31.28,40; 42.10; Da. 7. 8.
c ch.4.27, 28; Le. 26. 33;Ne.1.8;Je.16.13; Lu. 21. 24.
d ver. 36; Je. 16. 13.
e Ge. 8. 9; Is. 57. 21; Eze.5.12-17; 20. 32-35; Am. 9. 4, 9, 10.
f Le.26.36; Is.51.17; Eze. 12. 18, 19; Ho. 11. 10, 11; Hab. 3. 16; Lu. 21. 26.
g Le.26.16;Is. 65.14. La.3.65; Mat. 24.8; Ro. 11. 10.
h ver. 67; La. 1. 13; He.10.27; Re. 6.15-17.
4 The history of many European nations affords powerful evidence of the fulfilment of these predictions even to the minutest particular; & such, as makes it difficult to understand how scepticism itself can resist the proof it affords of the divine inspiration of the scriptures, except on the ground pointed out in themselves, 'the god of this world hath blinded the minds of them who believe not.' Bishop Newton may well say, 'What stronger proofs can we desire of the divine legation of Moses? How these instances may affect others, I know not, but for myself I must acknowledge, they not only convince, but amaze and astonish me beyond expression.'
i ver. 34; Job 7. 3, 4; Re. 9. 6.

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k ch.17.16; Je. 43.7; 44.13; Ho.8.13; 9.3.
l Ex. 20.2; Ne. 5. 8; Es. 7. 4; Joel 3.3-7; Lu. 21. 24.
1 This prophecy like the others, was fulfilled to the very letter. After the destruction of Jerusalem by Titus, and the desolation made by Adrian, multitudes of Jews were carried away into Egypt, and elsewhere, & sold for slaves to work in the mines, till they became so vile that no one would buy them at any price. 'Let us all,' says Henry, 'from hence learn to stand in awe & not to sin. I have heard of a wicked man, who, upon reading the threatenings of this chapter, was so enraged that he tore the leaf out of his bible, as Jehoiakim cut Jeremiah's roll. But to what purpose is it to deface a copy while the original stands upon record in the divine counsels, by which it is unalterably determined, that the wages of sin is death?'

CHAP. XXIX.

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a ver. 12,21, 25; Le. 26. 44,45; 2Ki.23.3; Je. 11. 2, 6; 34. 18; Ac. 3. 25.
b ch. 4.10-13,23; 5.2, 3;Ex.19.3-5;24.2-8; Je. 31. 32; He. 8. 9.
c Ex. 19. 4; Jos.24.5, 6;Ps. 78.43-51; 105. 27-36.
d ch.4.32-35;7.18,19; Ne. 9. 9-11.
e ch.2.30; Pr. 20.12; Is. 6. 9, 10; 63. 17; Eze.36.26, Mat.13. 11-15;John 8.43;12. 38-40; Ac. 28.26,27; Ro.11.7-10; 2 Co.3. 15;Ep.4.18; 2 Th.2. 10-12;2Ti.2. 25; Ja. 1. 13-17.
2 Moses here reminds the Israelites, that they themselves had been eye-witnesses of God's majesty, & of the various miracles He had wrought for them. But yet laments that their hearts were hardened and their understandings spiritually blinded, that they did not perceive them. The bulk of the people remained insensible to the real design and tendency of all that the Lord had spoken and done among them; and multitudes had provoked him to give them up to their own hearts' lusts, & their consciences were stupified & their hearts hardened through the deceitfulness of sin.
f ch. 8. 4; Ne. 9. 21; Mat. 6. 31, 32.
g Jos. 9. 5, 13; Mat. 10. 10.
h ch.8.3; Ex. 16. 12, 35; Ne. 9.15; Ps.78. 24, 25.
i Nu. 16. 14; 20. 8; 1 Co. 10. 4; Ep. 5. 18.
3 That is, God had miraculously fed them with manna, and refreshed them with water from the flinty rock.
k ch.2. 24-37; 3.1-17; Nu.21.21-35; 32.33-42; Ps. 135. 10-12; 136. 17-22.
l ver.1;ch.4.6;Jos.1. 7;1Ki.2.3;Ps.25.10; 103.17,18;Is. 56.1,2, 4-7; Je. 1.5; Lu.11. 28; He. 13. 20, 21.
m ch.4.10; 31. 12,13; 2 Ch. 23. 16; 34.29-32;Ne.8.2; 9.1,2,38; 10.28; Joel 2. 16,17; Re. 6. 15; 20. 12.

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your officers, *with* all the men of Israel,

11 Your little ones, your wives, and thy [n]stranger that *is* in thy camp, from the [o]hewer of thy wood unto the drawer of thy water;[1]

12 That [p]thou shouldest enter[2] into covenant with the LORD thy God, and into[q] his oath, which the LORD thy God maketh with thee this day;

13 That he may [r]establish thee today for a people unto himself, and *that* he[s] may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob.

14 Neither with you only [t]do I make this covenant and this oath;

15 But with *him* that standeth here with us this day before the LORD our God, and [u]also with *him* that *is* not here with us this day:

16 (For ye know how we have dwelt in the land of Egypt, and how we came [v]through the nations which ye passed by;

17 And ye have seen their abominations, and their idols,[3] wood and stone, silver and gold, which *were* among them:)

18 Lest there [w]should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the LORD our God, to go *and* serve the gods of these nations; [x]lest there should be among you a root that beareth gall[4] and wormwood;

19 And it come to pass, when he heareth the words of [y]this curse, [z]that he bless himself in his heart,[5] saying, I shall have peace, [a]though I walk in the imagination[6] of mine heart, [b]to add drunkenness[7] to thirst:[8]

20 The LORD [c]will not spare him; but then the anger of the LORD and his[d] jealousy shall [e]smoke against that man, and [f]all the curses that are written in this book shall lie upon him, and the LORD shall [g]blot out his name from under heaven.

21 And the LORD shall [h]separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that are[9] written in this book of the law:

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n ch.5.14; Ex.12.38, 48,49; Nu. 11. 4.
o Jos. 9.21-27; Ga.3. 28; Col. 3. 11.
1 The national covenant made with Israel, was in some things a shadow of the covenant of grace; as it also represented the outward dispensation of the gospel. This covenant is confirmed with true believers 'for the good of them and their children after them,' and in their families, the profession of Christianity is principally continued. Thus they enjoy permanent religious advantages, which are seldom withdrawn, unless they renounce the religion of their forefathers, or evince a total disregard of it.—*Scott.*
p ch.5.2,3; Ex. 19.5, 6; Jos. 24. 25; 2 Ki. 11.17,2Ch.15.12-15.
2 Heb. *pass.*
q ver.14; 2 Ch.15.12-15; Ne. 10. 28, 29.
r ch.7.6;26.18,19;28. 9.
s Ge. 17. 7; Ex. 6. 7; Je.31.33; 32.38; He. 11. 16.
t Je. 31.31-34; He.8. 7-12.
u ch. 5. 3; Je. 32. 39; 50.5; Ac.2.39; 1 Co. 7. 14.
v ch. 2.4,9,19,24; 3.1, 2.
3 Heb. *dungy gods.*
w ch. 11.16,17; 13. 1-15; 17.2-7; He.3.12.
x Je. 9.15; Ho. 10.4; Am. 6.12; Ac.8.23; He. 12. 15.
4 Or, *a poisonful herb.* Heb. *rosh.*
y ver. 12; Ge. 2. 17.
z ch.17.2; Nu.15.30; Ps.10.4-6,11; 49.18; 94.6,7; Pr.29.1; Je. 5. 12,13; 7. 3-11; 28. 15-17; 44. 16, 17, 27; Eze.13.16,22; Ep.5. 6.
5 Secretly imagine that none of those curses shall come upon him, but on the contrary he shall enjoy unmingled happiness.
a Nu.15.30;Ec.11.9; Ro.1.21; 2 Co.10.5; Ep. 4. 17.
6 Or, *stubbornness.* Je.3.17;7.24. *Margins.*
b Job 15.16; 34.7; Is. 30.1;56.12; Ep.4.19.
7 Heb. *the drunken to the thirsty.*
8 The ancient versions all differ from one another in the rendering of this phrase. It seems, however, a figurative expression to denote the eagerness with which wicked men gratify their depraved inclinations; that they rush to iniquity as eagerly as the drunkard to the gratification of his base appetite. Such is the effect of a departure from the Lord, in stupifying the conscience, and removing all restraint. But on such persons God threatens in the next verse, his most tremendous indignation.
c Ps.78.50; Pr. 6.34; Is. 27.11; Je. 13.14; Eze. 5.11; 7. 4,9; 8. 18; 9.10; 24. 14; Ro. 8.32; 11.21; 2 Pe. 2. 4, 5.
d Ex.20.5; 34.14; Ps. 78.58; 79. 5; Ca.8.6; Eze.8.3,5; 23.25;36. 5; Na. 1. 2; Zep. 1. 18; 1 Co. 10. 22.
e Ps. 18.8; 74. 1; He. 12. 29.
f ch.27.15-26; 28.15-68.
g ch.9.14;25.19; Ex. 32. 32,33; Ps. 69.28; Re. 3. 5.
h Jos.vii.; Eze.13.9; Mal. 3. 18; Mat. 24. 51; 25. 32, 41, 46.
9 Heb. is *written.*

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1 Heb. *wherewith the LORD hath made it sick.*
i Job 18. 15; Is.34.9; Lu.17.29;Re.19.20.
k Ju.9.45;Ps.107.34; Je.17.6; Eze.47.11; Zep.2.9; Lu. 14.34, 35.
l Ge. 14. 2; 19. 24,25; Je. 20. 16; Ho. 11.8, 9; Am. 4. 11.
m 1 Ki. 9. 8, 9; 2 Ch. 7.21.22; Je.22.8; La. 2. 15-17; 4. 12; Eze. 14.23; Ro.2.5.
2 The ancient fertility of the Holy Land cannot be justly called in question. Multitudes of travellers bear witness to its present desolations, and barrenness, and scanty population. So that this prediction, like the others, (ch.xxviii.) has been fulfilled; but the most remarkable circumstance is, that it has been so striking, as to make those who behold it conclude, that it was plainly the result of divine judgments.
n Is.47.6; Je. 40.2,3; 50. 7.
o 1 Ki. 19. 10-14; Is. 24. 1-6; Je. 22.9; 31. 32; He.8.9.
p Ju. 2. 12,13; 5. 8; 2 Ki.17.7-18; 2Ch.36. 12-17; Je. 19. 3-13, 44.2-6.
q ch.28.64.
3 Or, who *had not given to them* any portion.
4 Heb. *divided.*
r ver.20,21;ch.27.15, &c.; 28.15,&c.; Le. 26.14,&c.;Da.9.11-14.
s ch.28.25,36,64;1 Ki. 14.15; 2 Ki.17,18,23; 2 Ch.7. 20; Ps.52.5; Pr. 2. 22; Je. 42.10; Lu. 21. 23, 24.
t ch.6. 24; 8.18; Ezr. 9. 7; Da. 9. 7.
5 Some suppose that this clause had been added by Ezra or some scribe, after having witnessed the desolation of the Babylonish captivity. But supposing the words spoken by a modern Jew, how forcible and true a declaration of the actual fulfilment of the prediction—who could deny it?
u Job 11. 6, 7; 28. 28; Ps. 25. 14; Pr. 3.32; Je. 23.18; Da. 2.18, 19, 27-30; 4. 9; Am. 3. 7; Mat. 13. 35, John 15. 15, 21. 22; Ac. 1.7; Ro. 11. 33, 34; 16. 25, 26; 1 Co. 2. 16.
v Ps.78.2-7; Is.8.20; Mat.11.27-30;13.11; John 20.31; Ro. 16. 25; 2 Ti. 1. 5.
w ch. 6. 7; 30. 2.
6 They are here cautioned that the proper use which they should make of these predictions and threatenings, was not to set themselves to pry into the times & seasons of their accomplishment; that they were given for a different purpose, viz. to induce them to obey all the words of this law, to receive with reverence and faith all the truths of revelation, and to obey all its precepts.

22 So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which[1] the LORD hath laid upon it;

23 *And that* the whole land thereof *is* [i]brimstone, and [k]salt, *and* burning, *that* it is not sown, nor beareth, nor any grass groweth therein, [l]like the overthrow of Sodom and Gomorrah, Admah and Zeboim, which the LORD overthrew in his anger, and in his wrath:

24 Even all nations shall say, Wherefore[m] hath the LORD done thus unto this land? what *meaneth* the heat of this great anger?[2]

25 Then men shall say, [n]Because [o]they have forsaken the covenant of the LORD God of their fathers which he made with them, when he brought them forth out of the land of Egypt:

26 For [p]they went and served other gods, and worshipped them, [q]gods whom they knew not, and *whom*[3] he had not given[4] unto them:

27 And the anger of the LORD was kindled against this land, to bring upon it [r]all the curses that are written in this book:

28 And the LORD [s]rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, [t]as *it is* this day.[5]

29 The [u]secret *things belong* unto the LORD our God; but those *things which are* [v]revealed *belong* unto us [w]and to our children for ever, that *we* may do all the words of this law.[6]

CHAPTER XXX.

Great mercies promised unto the penitent, 1—10. *The commandment is of obvious interpretation,* 11—14. *Death and life are set before the people,* 15—20.

AND [a]it shall come to pass, when all these things are come upon thee, [b]the blessing and the curse, which I have set before thee, and [c]thou shalt call *them* to mind among all the nations [d]whither the LORD thy God hath driven thee,

2 And shalt [e]return unto the LORD thy God, and shalt obey his voice, ac-

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a ch.4.30; Le. 26.40-46.
b ver. 15, 19; ch. 11. 26-28; xxvii.; xxviii.; 29. 18-23; Le. xxvi.
c 1 Ki.8.47,48; Is.46. 8; Eze.18.28; Lu.15. 17.
d Ge. 4. 14; Je. 8. 3.
e ch. 4. 28-31; Ne. 1. 9; Is. 55.6, 7; La. 3. 32,40; Ho. 3. 5; 6. 1, 2; 14.1-3; Joel 2.12, 13; Zec.12.10; 2 Co. 3. 16.

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cording to all that I command thee this day, thou and thy children, [f]with all thine heart, and with all thy soul;

3 That [g]then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return, and gather[h] thee from all the nations whither the LORD thy God hath scattered thee.

4 If *any* of thine be driven out [i]unto the utmost *parts* of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee.

5 And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.

6 And the LORD thy God [k]will circumcise thine heart,[1] and the heart of thy seed, [l]to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.

7 And the LORD thy God will [m]put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.[2]

8 And [n]thou shalt return, and obey the voice of the LORD, and do all his commandments, which I command thee this day.

9 And the LORD thy God will [o]make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the LORD will again [p]rejoice over thee for good, as he rejoiced over thy fathers;

10 If thou shalt [q]hearken unto the voice of the LORD thy God, to keep his commandments and his statutes, *which are* written in this book of the law, *and* if thou [r]turn unto the LORD thy God with all thine heart, and with all thy soul.[3]

11 ¶ For this commandment, which I command thee this day, [s]it *is* not hidden from thee, neither *is* it far off:

12 It *is* [t]not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?

13 Neither *is* it beyond the sea, that thou shouldest say, [u]Who shall [v]go over the sea for us, and bring it unto us, that we may hear it, and do it?

14 But the word *is* [w]very nigh unto thee, [x]in thy mouth, and in thy [1]heart, that thou mayest do it.

15 ¶ See, [y]I have set before thee this day life and good, and death and evil;

16 In that I command thee this day [z]to love the LORD thy God, to walk in his ways, and to keep his commandments, and his statutes, and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it.

17 But [a]if thine [b]heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them;

18 I [c]denounce unto you this day, that ye shall surely perish, *and that* ye shall not prolong *your* days upon the land whither thou passest over Jordan to go to possess it.

19 [d]I call heaven and earth to record this day against you, [e]*that* I have set before you life and death, blessing and cursing: therefore [f]choose life, [g]that both thou and thy seed may live;

20 That thou mayest [h]love the LORD thy God, *and* that thou mayest obey his voice, and that thou mayest [i]cleave unto him; (for he *is* [k]thy life, and the length of thy days;) that [l]thou mayest dwell in the land[2] which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

CHAPTER XXXI.

Moses encourageth the people, 1—6. *He encourageth Joshua,* 7, 8. *He delivereth the law unto the priests to read it in the seventh year to the people,* 9—13. *God giveth a charge to Joshua,* 14—18; *and a song to testify against the people,* 19—23. *Moses delivereth the book of the law to the Levites to keep,* 24—27. *He maketh a protestation to the elders,* 28—30.

AND Moses went and spake these words unto all Israel.

2 And he said unto them, [a]I *am* an hundred and twenty years old this day; [b]I can no more go out and come in: also the LORD hath said unto me, [c]Thou shalt not go over this Jordan.

3 The LORD [d]thy God, he will go over before thee, *and* he will destroy these nations from before thee, and thou shalt possess them: [e]*and* Joshua,

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[f] ch.6.5;13.3;1Ch.29.9,17;Ps. 41. 12; 119. 80;Je.3.10;4.14; 29. 13; Ep. 6. 24.
[g] Ps.106. 45-47; 126. 1-3; Is.56. 8; Je. 31. 10;La.3.22; Ro. 11. 23, 26, 31.
[h] Ezr.1.1-4; Ps.147. 2;Je.32.37; Eze. 34. 12,13; 36.24; Zec. 8. 7, 8.
[i] ch.28.64; Is. 11. 11-16; Eze. 39. 25-29; Zep. 3. 19, 20.
[k] ch.10.16, Je.4.4; 9. 26;32.39;Eze.11.19, 20;36.26,27; John 3. 3-7; Ro 2.28, 29; 11. 26; 2Co.5.17; Co. 2. 11.

1 The predictions of this chapter point to better days, and refer to events doubtless yet to be accomplished, when God will visit and redeem his dispersed people, and bring them to their own land. But it seems clearly intimated that he will first renew them by the power of his Holy Spirit. See Eze.36. 25-38.

[l] ch. 6. 5; Ex. 20. 6; Mat. 22. 37; Ro. 8. 28;1Co.8.3;Ja.1.12; 2.5;1John4.7,16-19; 5. 3, 4.
[m] Nu.24.14; Ps.137. 7-9;Is.10.12; 14.1,2; Je.25. 12-16, 29; 50. 33, 34; 51. 24-26, 34-37;La.3.64-66; 4.21, 22; Eze. 25,3,6,8,12, 15; Am. 1. 3, 6,9.11, 13; Zec. 12. 3.

2 It is a striking fact that though God corrects his rebellious people by the hand of their enemies, these enemies are always visited with his displeasure; because though He corrects in justice and mercy, they persecute in all the hatred and malignity of human nature.

[n] ver.2; Pr.16. 1; Is. 1.25,26;Je.31.33;32. 39,40; Eze.11.19,20; 36.27;37.24; Ro. 11. 26,27; Ep.2.16; Ph. 2. 13.
[o] ch. 28. 4,11-14; Le. 26. 4-6, 9. 10.
[p] ch. 28. 63; Is. 62. 5; 65.19; Je.32. 41; 33. 9; Zep.3.17; Lu.15. 6-10, 32; John 15. 11.
[q] ver. 2, 8.
[r] Ne.1.9; Eze.18.21; 33. 11, 14, 19; Ac. 3. 19; 26. 20.

3 We must return to our allegiance to God as our Lord and Ruler, our dependence upon him as our Father and Benefactor, our devotedness to him as our highest end, and our communion with him as our God in covenant. We must return to God from all that which stands in opposition to him, or competition with him. In this return to God, we must be upright—with the heart and soul, & universal—with all the heart and all the soul. It is evidenced by a constant obedience to the holy will of God. If thou shalt 'obey his voice,' ver. 2, 'thou and thy children;' for it is not enough that we do our duty ourselves, but we must train up and engage our children to do it.—*Henry.*

[s] Ps.147.19,20; Is.45. 19;Ro.16.25,26;Co. 1. 26, 27.
[t] Pr.30.4; John 3.13; Ro. 10. 6, 7.
[u] Ac.10. 22,33; 16. 9; Ro. 10. 14, 15.
[v] Pr. 2. 1-5; 3. 13-18; 8.11;16.16; Mat. 12. 42;John 6.27; Ac.8. 27, &c.

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[w] Eze.2.5;33.33;Lu. 10.11,12; John 5.46; Ac.13.25, 38-41; 28. 23-28; He. 2. 1-3.
[x] Je.12.2;Eze.33.31; Mat.7.21; Ro.10.8-10.

1 What Moses here spake of the commandment, St Paul applied to the method of a sinner's justification, by faith in Jesus Christ, Ro.10.5-11. For the covenant, proposed to Israel in the form of commandments, did not consist of the moral law alone, obedience to which especially constitutes 'the righteousness of works;' but of the ceremonial law also, in which Christ was typified, 'as the end of the law for righteousness to every one that believeth:' & though a large portion of the Israelites mistook the nature of these instructions, (as multitudes of professed Christians utterly misunderstand the sacraments of the New Testament,) yet in the legal ordinances, their dispensation of the gospel was principally contained. There never was, since the fall of man, more than one way to heaven; which is marked out in both Testaments, though not with equal clearness and precision. Moses therefore assuredly meant to include that way of acceptance, which the apostle more explicitly described; and St Paul's words implied the same conscientious obedience, of which Moses more fully treated.—*Scott.*

[y] ch.30.19; 40.26; 28. 1, &c.; 32. 47; Mar. 16. 16; John 3. 16; Ga. 3. 13, 14; 5. 6; 1 John 3. 23; 5. 11, 12.
[z] ver.6; 1 Co. 7. 19; 1 John 5. 2, 3.
[a] ch. 29. 18-28; 1 Sa. 12. 25; John 3. 19-21.
[b] ch.17.17; 1Ki.11.2; Pr.1.32;14.14; 2 Ti. 4.4; He.3.12; 12.25.
[c] ch. 8. 19, 20, 31.29; Jos. 23.15,16; Is.63. 17, 18.
[d] ch.4.26;31.28;32.1; Is.1.2; Je.22. 29, 30; 1 Ti. 5. 21.
[e] ver. 15; ch. 11. 26.
[f] Jos. 24. 15-22; Ps. 119. 30,111, 173; Pr. 1. 29; 8. 36; Is. 56.4; Luke 10. 42.
[g] Je.32.39; Ac. 2.39.
[h] ver.6.16; ch. 10.12; 11. 22.
[i] ch. 4. 4; 10. 20; Jos. 23.8; Ac.11.23; Ro. 12. 9.
[k] Ps 27.1;36.9; 66. 9; John11.25, 26; 14.6; 17.3; Ac.17. 25; Ga. 2.20; Co. 3. 3, 4; Re. 21. 6; 22. 1, 17.
[l] ch.4.40; 5. 16; 11. 9; 12. 10.

2 Though the exhortations in this passage are addressed to the Israelites as a nation, yet they are equally applicable to individuals, and are enforced by motives & sanctions of eternal recompense.

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[a] ch. 34. 7; Ex. 7. 7; Jos.14.10,11; Ps.90. 10; Ac. 7. 23.
[b] ch.34.7; Nu. 27.17; 2 Sa.21.17; 1Ki.3.7.
[c] ch.3.26,27; 4.21,22; 32.48-52; Nu.20.12; 27.13,14; Ac. 20. 25; 2 Pe. 1. 13, 14.
[d] ch.9. 3; Ge. 48. 21; Ps. 146. 3-6.
[e] ver.7,8,14,23; ch.3. 28; 34. 9; Nu.27.21; Jos.1.2,3.7,14; Ac. 7.45; He.4.8, *Jesus.*

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e shall go over before thee, as the LORD hath said.

4 And [f]the LORD shall do unto them s he did to Sihon and to Og, kings of he Amorites, and unto the land of hem, whom he destroyed.

5 And the LORD shall give them up efore your face, that ye may do unto hem [g]according unto all the commandments which I have commanded ou.

6 [h]Be strong, and of a good courage, ear[i] not, nor be afraid of them: for he LORD thy God, he *it is* that doth o with thee; [k]he will not fail thee, or forsake thee.[1]

7 ¶ And Moses called unto Joshua, nd said unto him in the sight of all srael, [l]Be strong, and of a good courage: [m]for thou must go with this eople unto the land which the LORD ath sworn unto their fathers to give hem; and thou shalt cause them to nherit it.

8 And the LORD, [n]he *it is* that doth o before thee; [o]he will be with thee, he will not fail thee, neither forsake hee: fear not, neither be dismayed.

9 ¶ And [p]Moses wrote this law,[2] and elivered[q] it unto [r]the priests the sons of Levi, [s]which bare the ark of the ovenant of the LORD, and unto all the lders of Israel.

10 And Moses commanded them, saying, [t]At the end of *every* seven years, in the solemnity of the year of release, in the feast of tabernacles,

11 When all Israel is come [u]to appear before the LORD thy God, [v]in the place which he shall choose, [w]thou shalt read this law before all Israel in their hearing.

12 [x]Gather the people together, men,[y] and women, and children, and thy stranger that *is* within thy gates, that[z] they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law;

13 And *that* [a]their children, which have not known *any thing*, may hear, and learn to fear the LORD your God, as long as ye live in the land whither ye go over Jordan to possess it.[3]

14 ¶ And the LORD said unto Moses, Behold, thy days approach [b]that thou must die: call Joshua, and present yourselves in the tabernacle of the congregation, that [c]I may give him a charge. And Moses and Joshua went, and [d]presented themselves in the tabernacle of the congregation.

15 And the LORD [e]appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud stood over the door of the tabernacle.

16 ¶ And the LORD said unto Moses, Behold, [f]thou shalt sleep[1] with thy fathers; and this people will rise up, [g]and go a whoring after the gods of the strangers of the land whither they go *to be* among them, and will [h]forsake me, and [i]break my covenant which I have made with them.

17 Then [k]my anger shall be kindled against them in that day, and [l]I will forsake them, and I will [m]hide my face from them, and they shall be devoured, and many evils and troubles shall befall[2] them; so that they will say in that day, [n]Are not these evils come upon us, because our God *is* not among us?

18 And [o]I will surely hide my face in that day, for all the evils which they shall have wrought, in that they are turned unto other gods.[3]

19 ¶ Now therefore write ye [p]this song for you, [q]and teach it the children of Israel: [r]put it in their mouths, that this song[4] may be [s]a witness for me against the children of Israel.

20 For [t]when I shall have brought them into the land which I sware unto their fathers, [u]that floweth with milk and honey, and they shall [v]have eaten, and filled themselves, and [w]waxen fat; [x]then will they turn unto other gods, and serve them, and provoke me, and break my covenant.

21 And it shall come to pass, when many evils and troubles are befallen them, that [y]this song shall testify against[5] them as a witness; for it shall not be forgotten out of the mouths of their seed: for [z]I know their imagination which they go[6] about, even [7]now, before I have brought them into the land which I sware.

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f ch. 2. 33; 3. 3-11, 21; 7. 2, 16; Ex. 23. 28-31; Nu. 21. 24-35.
g ch. 7. 23-25; 20. 16, 17; Ex. 23. 32, 33; 34. 12-16; Nu. 33. 52-56.
h ver. 7, 23; Jos. 1. 6, 7, 9, 10. 25; 1 Ch. 22. 13; 28. 10, 20; 2 Ch. 32. 7; Ps. 27. 14; Hag. 2. 4; Zec. 8. 13; 1 Co. 16. 13; Ep. 6. 10; 2 Ti. 2. 1.
i ch. 20. 1, 3; Nu. 14. 9; Ps. 27. 1; Is. 41. 10-51. 12; Lu. 12. 32; Re. 21. 8.
k ch. 4. 31; Jos. 1. 5; 1 Ch. 28. 20; Is. 41. 13-17; He. 13. 5.
1 This promise, which here is general, in the next verse but one is particularly made to Joshua. . .and it is applied bythe apostle toallfaithful Christians, to encourage their hope of being conducted through all difficulties & dangers, unto their heavenly inheritance.—*Patrick.*
l ver. 6; Da. 10. 19.
m ver. 3; ch. 1. 38; 3. 28; John 1. 17.
n ch. 9. 3; Ex. 13. 21, 22; 33. 14.
o ver. 6; Jos. 1. 5, 9; Is. 8. 9, 10; 43. 1, 2; Ro. 8. 31.
p ver. 22-24; Nu. 33. 2; Da. 9. 13; Mal. 4. 4; Mar. 10. 4, 5; 12. 19; Lu. 20. 28; John 1. 17, 45; 5. 46.
2 Some understand this of the book of Deuteronomy alone; but it is far more reasonable to conclude, that the whole law was delivered to the priests and elders, a copy, perhaps, to the principal person in each tribe, besides, one to be deposited by the side of the ark. It may be supposed, that afterwards many more copies would be taken; tho' they would not be greatly multiplied in that infancy, as it were, of writing. The ordinary Levites of the family of Kohath, generally carried the ark when the priests had covered it; but on great occasions, the priests who were of the family of Kohath performed this service.
q ver. 24-26; ch. 17, 18.
r Ho. 4. 6; Mal. 2. 7.
s Nu. 4. 15; Jos. 3. 14-17; 6. 12; 1 Ki. 8. 3; 1 Ch. 15. 2, 12-15.
t ch. 15. 1, 2; Le. 23. 34-43.
u ch. 16. 16, 17; Ex. 23, 16, 17; 34. 24; Ps. 84. 7.
v ch. 12. 5.
w Jos. 8. 34, 35; 2 Ki. 23. 2; Ne. 8. 1-8, 13, 18; 9. 3; Lu. 4. 16, 17; Ac. 13. 15; 15. 21.
x ch. 4. 10.
y ch. 6. 6, 7; Ezra 10. 1; Ps. 19. 7-11; John 5. 39; 2 Ti. 3. 15-17.
z ch. 29. 29; Ps. 34. 11-14.
a ch. 6. 7; 11. 2; Ps. 78. 6, 7; Pr. 22. 6; Ep. 6. 4.
3 The rulers, the chief persons, and the priests, are enjoined to carry this injunction into effect, and at such times as the people were probably most at leisure to hear the law of the Lord. The duty would be performed by several persons, & at several places. A few instances are recorded of the observance of this command, 2 Ki. 23. 2; Ne. 8. 1-9, 14-18; 9. 3; 13. 1-3. But it was too much neglected, & the neglect was one cause of the prevalence of idolatry. The 'people perished for lack of knowledge.'

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b ver. 2; 34. 5; Nu. 27. 13; Jos. 23. 14, 2 Ki. 1. 4; Ec. 9. 5; Is. 38. 1.
c ver. 23; Nu. 27. 19, 20; Ac. 20. 28-31; 2 Ti. 4. 1-4.
d Ex. 34. 2; Jos. 24. 1; 1 Sa. 10. 19; Job 1. 6; 2. 1; Ro. 12. 1; Jude 24.
e Ex. 33. 9, 10; 40. 38; Ps. 99. 7.
f Ge. 25. 8; 2 Sa. 7. 12; Is. 57. 2; Ac. 13. 36.
1 Heb. *lie down*, Job 20. 11.
g Ex. 32. 6; 34. 15; Le. 20. 3-6; Ju. 2. 17; Ps. 73. 27; 106. 39; Is. 57. 3-8; Je. 3. 1-3, Eze. 16. 25-36; 23. 5-8, &c.; Ho. 2. 2-5; Re. 17. 2-5; 19. 2.
h ch. 32. 15; Ju. 2. 12; 10. 6, 13; Je. 2. 11-13.
i Le. 26. 15; Ju. 2. 20; Je. 31. 32.
k ch. 29. 20; 32. 21, 22; Ju. 2. 14, 15; Ps. 2. 12; 90. 11.
l 1 Ch. 28. 9; 2 Ch. 15. 2; Je. 23. 33, 39; Ho. 9. 12.
m ch. 32. 20; Job 13. 24; Ps. 27. 9; 30. 7; 89. 46. 104. 29; Is. 8. 17; 64. 7; Eze. 39. 29.
2 Heb. *find.* Ne. 9. 32. *marg.*; Job 34. 11.
n ch. 29. 24-27; Nu. 14. 42; Ju. 6. 13; Is. 63. 17.
o ver. 16, 17.
3 Moses and Joshua presentthemselves before the tabernacle. Joshua not being a priest, could not enter, & God delivers to them the solemn message contained in these verses, giving a prediction of their wickedness, and that consequently. God would 'hide his face,' withdraw his influence, and visit them with his anger. They must remember the fault is their own.
p ver. 22, 30; ch. 32. 1, &c. 44, 45.
q ch. 4. 9, 10; 6. 7; 11. 19.
r Ex. 4. 15; 2 Sa. 14. 3; Is. 51. 16, 59. 21; Je. 1. 9.
4 To record God's mighty deeds, his laws, promises & threatenings in an attractive form, Moses and Joshua are commanded to write a poem, or sacred song, under the inspiration of the Almighty; which should endure to after ages.
s ver. 21, 26; Eze. 2. 5; Mat. 10. 18; John 12. 48.
t ch. 6. 10-12, 7. 1; 8. 7.
u Ex. 3. 8, 17.
v ch. 8. 10-14; Ne. 9. 25, 26.
w ch. 32. 15; Ne. 9. 25, 35; Ps. 17. 10; 73. 7; 119. 70; Je. 5. 28; 50. 11; Eze. 34. 16, 20; Hos. 13. 6.
x ver. 16, 17.
y ver. 19.
5 Heb. *before.*
z Ge. 6. 5; 8. 21; Ps. 139. 2; Is. 46. 10; Eze. 38. 10, 11; Ho. 5. 3; John 2. 24, 25; Ac. 2. 23; 4. 28.
6 Heb. *do.*
7 The Lord knows what is in man, & whither his inclinations will lead him if left to himself; and nothing can be more undeniable, or more incomprehensible, than his foresight of the innumerable volitions of rational agents, to the remotest futurity, and his method of overruling them all to accomplish his wise & righteous purposes, without in the least interfering with their free agency. Thus neither his foreknowledge, nor his deep decrees, cause or excuse man's wickedness, or diminish the punishment which sinners will justly suffer.—*Scott.*

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22 ¶ Moses [a]therefore wrote this song the same day, and taught it the children of Israel.

23 And [b]he gave Joshua the son of Nun a charge, and said, Be strong, and of a good courage: for [c]thou shalt bring the children of Israel into the land which I sware unto them; and I will be with thee.

24 ¶ And it came to pass, when Moses had made an end of [d]writing the words of this law in a book, until they were finished,

25 That Moses commanded the Levites, which [e]bare the ark of the covenant of the LORD, saying,

26 Take this book of the law, and put it [f]in the side of the ark[1] of the covenant of your LORD your God, that it may be there for [g]a witness against thee.

27 For [h]I know thy rebellion, and thy [i]stiff neck: behold, while I am yet alive with you this day, [k]ye have been rebellious against the LORD; and how much more after my death?

28 [l]Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and [m]call heaven and earth to record against them.

29 For I know that after my death ye will utterly [n]corrupt *yourselves*, and turn aside from the way which I have commanded you; [o]and evil will befall you in [p]the latter days; because ye will do evil in the sight of the LORD, to provoke him to anger through the work of your hands.

30 And Moses [q]spake in the ears of all the congregation of Israel the words of this song, until they were ended.

CHAPTER XXXII.

Moses' song, which setteth forth God's mercy and vengeance, 1—43. *He exhorteth the people to set their hearts unto all the words of the law,* 44—47. *God sendeth him up to mount Nebo, to see the land, and die,* 48—52.

GIVE [a]ear, O ye heavens, and I will speak; and hear, O earth,[2] the words of my mouth.

2 My doctrine shall [b]drop as the rain, my speech shall distil as the dew; as the small rain upon the tender herb, and [c]as the showers[3] upon the grass:

3 Because [d]I will publish the name[4] of the LORD; [e]ascribe ye greatness unto our God.

4 *He is* [f]the Rock, [g]his work *is* perfect; for [h]all his ways *are* judgment: [i]a God of truth, and [k]without iniquity, just and right *is* he.

5 They[1] have [l]corrupted themselves; their spot *is* not *the spot* of his children: *they are* [m]a perverse and crooked generation.

6 Do ye thus [n]requite the LORD, O foolish people and unwise? *is* not he [p]thy Father *that* [q]hath bought [2]thee? hath he not [r]made thee, and established thee?

7 ¶ [s]Remember the days of old, consider the years of many [3]generations: [t]ask thy father, and he will shew thee; thy elders, and they will tell thee.

8 When the [u]Most High [v]divided to the nations their inheritance, when he separated the sons of Adam, [w]he set the bounds of the people according to the number of the children of Israel:

9 For [x]the LORD's portion *is* his people; Jacob *is* the lot[4] of his inheritance.

10 He [y]found him in a desert land, and in the waste howling wilderness; he led him about,[5] [z]he instructed him, he[a] kept him as the apple of his eye.

11 As [b]an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings;

12 *So* [c]the LORD alone did lead him, and *there was* [d]no strange god with him.

13 He made him [e]ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck [f]honey out of the rock, and oil out of the flinty rock;

14 [g]Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed [h]of Bashan, and goats, with [i]the fat of kidneys of wheat; and thou didst drink the pure [k]blood of the grape.

15 ¶ But [l]Jeshurun waxed fat, and [m]kicked: thou art [n]waxen fat, thou art grown thick, thou art covered *with fatness:* [o]then he forsook God *which* made him, and lightly esteemed [p]the Rock of his salvation.

16 They [q]provoked him to jealousy

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a ver. 9, 19.
b ver.7,8,14; Jos.1.5-9.
c ver.3; ch.3.28; Ac. 7. 45.
d ver. 9; ch. 17. 18.
e ver. 9.
f 1 Ki. 8. 9; 2 Ki. 22. 8-11; 2 Ch. 34.14,15.
1 In a coffer or box, without the ark. This appears to have been a correct and authentic copy of the five books of Moses, probably written with his own hand, which would be reserved, that in cases of errors or disputes, or defect of other copies, it might be referred to, and would be a witness against the sins of Israel, whenever it was examined. This is an express declaration, that Moses himself was the writer of the whole law, in that very form, in which it was kept by the priests in the sanctuary.
g ver. 19; 2 Ki.22.13-19; Ro.3.19,20; Ga. 2. 19.
h ch. 32. 20.
i ch. 9.6; Ex.32. 9; 2 Ch. 30. 8; Ps. 78. 8; Is. 48. 4; Ac. 7. 51.
k ch. 9. 24.
l ver. 12; ch. 29. 10; Ex. 18. 25; Nu. 11. 16, 17.
m ch.4.26; 30. 19; 32. 1; Is.1.2; Lu.19.40.
n ch. 32. 5; Ju. 2.19; Is.1.4; Ho.9.9; Ac. 20. 30; 2 Ti. 3.1-6; 2 Pe. 1. 14, 15; 2. 1,2.
o ch. 28. 15, &c.; 29. 18-28; Le.26.14,&c.; Lu.19.42-44; 21.24.
p ch. 4. 30; Ge. 49.1; Job 19. 25; Eze. 38. 8; 1 Ti. 4.1; 2 Ti. 3. 1; He.1.2; 2 Pe.3.3.
q ch.4.5; John 12.49; Ac.20.27; He.3.2,5.

CHAP. XXXII.

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a ch. 4.26; 30. 19; 31. 28; Ps. 49.1,2; 50. 4; Is. 1, 2; Je. 2. 12; 6. 19; 22. 29.
2 This sublime invocation of the heavens and earth, as witnesses between God and his people, is adopted by Isaiah, (ch.1.2.)
b 2 Sa. 23. 4; Job 29. 22, 23; Ps. 72. 6; Is. 55. 10, 11; Ho. 6. 4; 14. 5; 1 Co. 3. 6-8; He. 6. 7.
c Eze.34.26; Mi. 5.7; Zec. 10. 1.
3 The beautiful allusion in this verse must have been peculiarly expressive to the Israelites, who had wandered in the sandy desert. It is descriptive of the refreshing, comforting, fertilizing effect of the divine instruction he was to give in this sacred song, which should descend from on high as the rain and the dews of heaven; not proceeding from men but from God, and gently and silently winning its way to the heart and conscience, as the showers to the heart of the earth.
d Ex. 3. 13-16; 6. 3; 20.24; 34.5-7; Ps.29. 1,2; 89.16-18; 105.1-5; 145. 1-10; Je. 10. 6,7; 23.6; Mat.1.23; 6. 9; John 17.6, 26.
4 To 'publish the name of the Lord,' and to 'ascribe greatness to God,' is to proclaim the being and perfections of Jehovah. When God is styled in the 4th verse, a 'Rock,' the first time He is spoken of under this similitude, it is descriptive of his immutability and strength, as the Protector and Saviour of his people.

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a ch. 5. 24; 1 Ch. 17. 19,21; 29.11; Ps.145. 3; 150. 2; Je. 10. 6; Ep. 1. 19.
f ver.18,30,31; 1 Sa. 2.2; 2 Sa. 22. 2,3,32, 47; 23.3; Ps.18.2; 61. 2-4; 92. 15; Is. 26.4, *marg.*; 28.16; 32.2; Mat.16.16-18; 1 Co. 10. 4; 1 Pe. 2. 6.
g Ge.1.31; Ps.18.30; 19.7; 138. 8; Mat. 5. 48; Ja. 1. 17.
h ch.10.18; Ge.18.25; 1 Sa.2.3; Job 8.3; 35. 14; Ps. 9. 16; 97. 2; 99. 4; 101. 1; 103. 6; Is. 30. 18; Je. 9. 24; Da 4.37; John 5.22, 23; Ro. 1. 32; 2. 2,5; Ja. 4.12; Re.15.3,4.
i Ex. 34. 6; Ps.31.5; 61. 7; 85. 10; 98. 3, 100.5; 146. 6; Is. 25. 1; Je.10.10; John 1. 14, 17; 14. 6.
k Job 34. 10-12; Ps. 92. 15; Hab. 1. 13; Ro. 3. 5.
1 Heb. *he hath corrupted to himself.*
l ch. 4.16; 31.29; Ge. 6.12; Ex.32.7; Ju.2. 19; Is. 1.4; Ho. 9. 9; Zep.3.7; 2 Co. 11.3.
m ch. 9.24; Ps. 78.8; 125.5; Pr.2.15; Is.1. 4; Mat.3.7; 16.4; 17. 17; Lu. 9.41; Ac. 7. 51; Ph. 2. 15.
n ver.18; Ps.116.12, 13; Is. 1. 2; 2 Co. 5. 14,15; Tit. 2. 11-14.
o Ps. 74.18; Je. 4.22; 5. 21; Ga. 3. 1-3.
p Ex. 4.22,23; Is. 63. 16; Mal.1.6; Lu.15. 18-20; John 8. 41; Ro. 8. 14,15; Ga. 3. 26; 4.6; 1 John 3. 1.
q Ex.15.16; Ps.74.2; Is.43.3,4; Ac.20.28; 1 Co. 6. 20; 7. 23; 2 Pe. 2. 1.
2 That is, had redeemed them from bondage in Egypt.
r ver.15; Job 10.8,9; Ps. 95.6; 100.3; 149. 2; Is.27.11; 43.7; 44. 2.
s Job 20. 4; Ps. 44.1; 77. 5; 119.52; Is. 63. 11; La. 5. 21.
3 Heb. *generation and generation*; Ps.10.6; 77.8, *marg.*
t ch. 4.32; Ex.13.14; Ju.6.13; Job 8.8-10; Ps.44.1; 77. 5. 6. 11, 12; 78. 3, 4; Is. 46.9.
u Nu.24.16; Ps.7.17; 50. 14; 82. 6; 91. 1,9; 92. 8; Is. 14.14; Da. 4.17,24,25; 5.18; Ac. 7. 48.
v Ge. 10. 25,32; 11.9; Ps. 115. 16; Ac. 17. 26.
w Ge. 10. 15-19; 15. 18-21.
x ch. 26. 18, 19; Ex. 15. 16; 19. 5,6; 1 Sa. 10. 1; Ps. 135. 4; Is. 43. 21; Je.10.16; 51. 19; Ep. 1. 18; 1 Pe. 2. 9, 10.
4 Heb. *cord*; Mi.2.5.
y ch.8. 15, 16; Ne. 9. 19-21; Ps. 107. 4, 5; Ca.8.5; Je. 2.6; Ho. 13. 5.
5 Or, *compassed him about.*
z ch. 4. 36; Ne. 9. 20; Ps. 32. 7-10; 147. 19, 20; Ro. 2. 18; 3. 2.
a Ps. 17. 8; Pr. 7. 2; Zec. 2. 8.
b Ex. 19. 4; Is. 31. 5; 40. 31; Re. 12. 14.
c ch. 1. 31; Ne. 9. 12; Ps. 27.11; 78. 14, 52, 53; 80.1; 136.16; Is. 46. 4; 63. 9-13.
d Is.43.11,12; 44.7,8.
e ch. 33.26,29; Is. 58. 14; Eze. 36. 2.
f Ex. 3. 8; Job 29. 6; Ps. 81. 16; Is. 48.21; Eze. 27. 17.
g Ge. 18. 8; Ju. 5.25; 2 Sa. 17. 29; Job 20. 17; Is. 7. 15, 22.
h Ps. 22.12; Eze. 39. 18; Am. 4.1; Mic.7. 14.
i Ps. 147. 14.
k Ge. 49. 11,12; Mat. 26.28,29; John 6.55, 56.
l ch.33.5,26; Is.44.2.
m 1 Sa. 2. 29.
n ch. 31. 20; Job 15. 27; Ps. 17. 10; 73. 7; 119.70; Is.6.10; Ac. 28. 27; Ro. 2. 4, 5.
o ch.6,10-12; 8.10-14; 31. 20; Ne. 9. 25,26; Is. 1. 4; Je. 2.7; 5.7, 28, 29; Ho. 13. 6.
p ver.4; Ps.18.46; 89. 26; 95. 1.
q ch.5.9; 1 Ki. 14.22; Na. 1. 1,2; 1 Co. 10. 22.

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ith strange *gods*, with [r]abominations provoked they him to anger.

17 They [s]sacrificed unto devils, not God;[1] to [t]gods whom they knew not, to [u]new *gods that* came newly up, whom your fathers feared not.

18 Of [v]the Rock *that* begat thee thou art unmindful, and hast [w]forgotten God that formed thee.

19 And [x]when the LORD saw *it*, he abhorred[2] *them*, because of the provoking [y]of his sons and of his daughters.[3]

20 And he said, [z]I will hide my face from them, I will see what their end *shall be:* for they *are* [a]a very froward generation, [b]children in whom *is* no faith.

21 They have [c]moved me to jealousy with *that which is* not God; they have provoked me to anger [d]with their vanities: and [e]I will move them to jealousy with *those which are* not a people; I will provoke them to anger with a foolish nation.

22 For [f]a fire is kindled in mine anger, and shall burn[4] unto [g]the lowest hell, and shall [h]consume[5] the earth with her increase, and set on fire [i]the foundations of the mountains.

23 I will [k]heap mischiefs upon them; I will [l]spend mine arrows upon them.

24 *They shall be* [m]burnt with hunger, and devoured with burning heat,[6] and with bitter destruction: I will also send the[n] teeth of beasts upon them, with the poison of [o]serpents of the dust.

25 The [p]sword without, and terror within,[7] shall destroy[8] both [q]the young man and the virgin, the suckling *also*, with the man of gray hairs.

26 I said, [r]I would scatter them into corners, I would make the remembrance of them to cease from among men:

27 Were it not that I feared the wrath of the enemy, [s]lest their adversaries should behave themselves strangely, *and* lest [t]they should say, Our hand *is* high,[9] and the LORD hath not done all this.

28 For they *are* [u]a nation void of counsel, neither *is there any* understanding in them.

29 Oh [v]that they were wise, *that* they understood this, *that* [w]they would consider their latter end!

30 How should [x]one chase a thousand, and two put ten thousand to flight, except their Rock had [y]sold them,[1] and the LORD had [z]shut them up?

31 For [a]their rock *is* not as our Rock, even our enemies themselves *being* judges.

32 For their vine *is* of the vine of Sodom,[2] and of the fields of Gomorrah: [b]their grapes *are* grapes of gall, their clusters *are* bitter:

33 Their wine *is* [c]the poison of dragons, and the cruel venom of asps.[3]

34 *Is* not this [d]laid up in store with me, *and* sealed up among my[4] treasures?

35 [e]To me *belongeth* vengeance, and recompence; [f]their foot shall slide in *due* time: for the day of their calamity *is* at hand, and [g]the things that shall come upon them make haste.

36 For [h]the LORD shall judge his people, and [i]repent himself for his servants, when he seeth that *their* [5]power is gone, and *there is* [k]none shut up, or left.

37 And he shall say, [l]Where *are* their gods, *their* rock in whom they trusted;

38 Which did [m]eat the fat of their sacrifices, *and* drank the wine of their drink-offerings? let them rise up and help you, *and* be your protection.[6]

39 See now that [n]I, *even* I, *am* he, and *there is* no god with me: [o]I kill, and I make alive; I wound, and I heal: [p]neither *is there any* that can deliver out of my hand.

40 For [q]I lift up my hand to heaven, and say, I live for ever.

41 If I [r]whet my glittering sword, and mine hand take hold on judgment, [s]I will render vengeance to mine enemies, and will reward [t]them that hate me.

42 I will [u]make mine arrows drunk with blood,[7] and my sword shall devour flesh; *and that* with the blood of the slain, and of the captives, from the beginning of revenges upon the enemy.

43 Rejoice,[8] [v]O ye nations, *with* his people: for he will [w]avenge the blood of his servants, and will render

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r ch.7.25; Le. 18. 27; 2 Ki. 23. 13.
s Le. 17. 7; Ps. 106. 37, 38; 1 Co. 10. 20; 1 Ti. 4. 1; Re. 9. 20.
1 Or, which were *not God*, ver. 21; Je. 10. 15; 1 Co. 8. 4; 10. 19.
t ch. 28. 64; Is. 44. 8.
u Ju. 5. 8.
v ver. 4, 15.
w ch.6.12,8.11,14,19; Ps. 9. 17; 44. 20-22; 106.21; Is. 22.10,11; Je.2.32,3.21; Ho.8. 14.
x Le. 26. 11, 30; Ju. 2.14; Ps.5.4,5; 10.3; 73.59;106.40; Am.3. 2,3; Zec.11.8; Re. 3. 16.
2 Or, *despised*, La. 2. 6.
y Ps.82. 6, 7; Is. 1. 2; Je. 11. 15.
3 They are called the 'sons and daughters' of God, through the favour and kindness he showed, and the privileges he bestowed upon them, though thro' their wickedness they renounced them.
z ch.31.17,18 Job 13. 24;34.29; Ps.104.29; Is. 64. 7; Je. 18. 17; Ho. 9. 12.
a ver. 5; Is. 65. 2-5; Mat.11.16,17; Lu.7. 31, 32.
b 2Ch.20.2 ; Is. 7. 9; 30. 9 ; Mat. 17. 17; Mar. 9. 19; Lu. 18. 8;2 Th. 3. 2; He. 11. 6.
c ver. 16; Ps. 78. 58.
d 1 Sa. 12. 21 ; 1 Ki. 16. 13, 26; Ps. 31. 6; Je. 8. 19; 10. 8; 14. 22; Jon. 2.8; Ac.14. 15.
e Ho.1.10; Ro. 9.25; 10.19,11.11-14; 1Pe. 2. 9, 10.
f ch. 29. 20; Nu. 16. 35, Ps. 21. 9; 83.14; 97.3; Is.66.15,16; Je. 4.4; 15.14; 17. 4; La. 2. 3; 4.11; Eze.36.5; Na.1.6; Mal. 4. 1,2; Mar.9. 43-48; 2 Th. 1.8; He.12.29; Jude 7.
4 Or, *hath burned.*
g Ps.86.13; Is.30. 33; Zep.3.8; Mat.10.28; 18. 9; 23. 33.
h ch.29. 23; Is. 24. 6, 19, 20.
5 Or, *hath consumed.*
i Job 9.5,6; Ps. 46. 2; 144.5; Is.54.10; Mic. 1.4; Na.1.5; Hab.3. 10.
k ch. 28. 5, &c. Le. 26. 18, 24, 28; Is. 24. 17, 18; Je. 15. 2, 3; Eze.14. 21; Mat.24. 7, 8.
l Ps. 7. 12, 13; La. 3. 18; Eze. 5. 16.
m ch. 28. 53-57; Je. 14. 18; La. 4. 4-9; 5. 10.
6 Heb. *burning coals.* Ps. 18. 12-14; 120. 4; Hab. 3. 5.
n Le. 26.22; Je.15.3; 16. 4; Eze. 5.17; 14. 15, 21.
o Ge. 3. 14; 49.17; Is. 65. 25; Am. 9. 3.
p Le.26.36,37; Is.30. 16,17; Je.9.21, La.1. 20, Eze.7.15; 2Co.7. 5.
7 Heb. *from the chambers.*
8 Heb. *bereave.*
q La. 2. 19-22; 4. 4.
r ch. 28. 25, 36,37,64; Le.26.33,38; Lu.21. 24.
s 1 Sa. 12. 22; Is. 37. 28,29, 35; 47. 7; La. 1. 9; Eze. 20. 13, 14, 20-22; Zec. 1. 14, 15.
t Ex. 32. 12; Nu. 14. 15, 16; Jos. 7 9; Ps. 115.1,2; Is. 10. 8-15; 37. 10, 12-23; Da. 4. 30-37.
9 Or, *Our high hand and not the LORD hath done all this.*
u ver. 6; Job 28. 28; Ps. 81. 12; Pr. 1. 7; Is. 27. 11; 29.14; Je. 4. 22; 8. 9; Ho. 4. 6; Mat. 13. 14, 15; Ro.11. 25; 1 Co. 3. 19.
v ch. 5.29; Ps. 81. 13; 107.15, 43; Is. 48.18, 19; He.14. 9; Lu.19. 41, 42.

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w Is. 10.3; 47.7; Je.5. 31; 17. 11; La. 1. 9; Lu.12.20; 16.19-25.
x Le. 26. 8; Jos. 23. 10; Ju.7.22,23; 1Sa. 14. 15-17; 2 Ch. 24. 24; Is. 30. 17.
y Ju.2.14;3.8; Ps.44. 12; Is. 50. 1; 52. 3; Mat. 18. 25.
1 To sell them into the hands of their enemies is an expression often used in scripture, expressive of their being brought into bondage to them. This should not have happened but for their forsaking and rebelling against the Rock of their salvation.
z Job11.10;16.11; Ps. 31. 8.
a Ex. 14. 25; Nu. 3. 8, 23; 1 Sa. 2.2; 4.8; Ezr. 1. 3; 6. 9-12; 7. 20, 21; Je. 40.3; Da. 2.47; 3. 29; 6. 26, 27.
2 Or, worse *than the vine of Sodom.* Is. 1. 10; La. 4. 6; Eze.16.45-51; Mat. 11. 24.
b ch. 29. 18; Is. 5. 4; He. 12. 15.
c Job20.14-16; Ps.58. 4; 140. 3; Je. 8. 14, *marg.* Ro. 3. 13.
3 The two preceding verses are a figurative description of their wickedness, misery, and cruelty.
d Job14. 17; Je.2.22; Ho.13.12; Ro.2.5; 1 Co. 4. 5; Re. 20. 12, 13.
4 God had recorded and preserved the memory of their wickedness, to be produced in due time.
e ver. 43; Ps. 94. 1; Na.1.2,6; Ro.12.19; 13. 4; He. 10. 30.
f Ps.73. 17-19; Pr. 4. 19; Is.8.15; Je.6.21; 13. 16; 1 Pe. 2. 8.
g Is.5.19;30.12,13;6 22; Ha. 2. 3; Lu.18. 7,8; 2Pe.2.3; 3.8-10.
h Ps. 7. 8, 1, 4; 96.13; 135. 14.
i Ju. 2. 18; Ps. 90.13; 106. 45; Je. 31. 20; Joel 2.14; Am.7.3,6.
5 Heb. *hand.*
k 1Ki.14.10; 21. 21; 2 Ki. 9. 8; 14. 26.
l Ju.10.14; 2Ki.3.13; Je. 2. 28.
m Le.21.21; Ps.50.13; Eze. 16. 18, 19; Ho. 2. 8; Zep. 2. 11.
6 Heb. *an hiding for you.*
n Is.41.4; 45.5,22; 46. 4; 48. 12; He. 1. 12; Re. 1. 11; 2. 8.
o 1 Sa. 2. 6; 2 Ki. 5. 7; Job 5. 18; Ps. 68. 20; Is. 43.13; Ho. 6. 1; John 8. 24; Re. 1. 18.
p Job 10.7; Ps.50.22; Is. 43. 13; Mic. 5. 8.
q Ge. 14. 22; Ex.6.8; Nu.14.28-30; Je.4.2, He.6.17,18; Re. 10. 5, 6.
r Ps.7.12; Is.27.1; 34. 5,6; 66.16; Eze.21.9, 10,14,20; Zep. 2. 12.
s ver.35; Is. 1. 24; 59. 18; 66. 6.
t ch. 5. 9; Ex. 20. 5; Ro.1.30; 8.7; 2 Ti.3. 4.
u ver.23; Ps.68.23; Is. 34. 6-8; Je. 46. 10; Eze. 35. 6-8; 38. 21, 22.
7 A strong figurative expression still prevalent in the East. They speak of the sword being mad or drunk with blood. The phrase, 'beginning of revenges' has been rendered by Parkhurst 'from the hairy head' of the enemy.
8 Or, *Praise his people, ye nations;* or, *Sing ye.*
v Ge. 12.3; 1Ki.8.43; Ps.22. 27; Is. 11. 10; 19. 23, 25; Lu. 2.10, 11,32; Ac. 13.47,48; Ro.15.9-13; Re.5.9, 10.
w ver. 35; Job 13.24; Jer. 13.14; La. 2. 5; Lu.19.27,43, 44; 21. 22-24; Ro.12.19; Re. 6.10; 15.2,4; 18.2,20; 19. 2.

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vengeance to his adversaries, and [z]will be merciful unto his land, *and* to his people.[1]

44 ¶ And Moses came and [y]spake all the words of this song in the ears of the people, he and Hoshea[2] the son of Nun.

45 And Moses made an end of speaking all these words to all Israel:

46 And he said unto them, [z]Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law.

47 For it *is* [a]not a vain thing for you; because it *is* your life: and through this thing ye shall prolong *your* days in the land whither ye go over Jordan to possess it.

48 ¶ And [b]the LORD spake unto Moses that self-same day, saying,

49 Get thee up into this [c]mountain Abarim, *unto* mount Nebo, which *is* in the land of Moab, that *is* over against Jericho, [d]and behold the land of Canaan, which I give unto the children of Israel for a possession;

50 And die in the mount whither thou goest up, and [e]be gathered unto thy people;[3] [f]as Aaron thy brother died in mount Hor, and was gathered unto his people:

51 Because [g]ye trespassed against me among the children of Israel at the waters of Meribah-kadesh,[4] in the wilderness of Zin; [h]because ye sanctified me not in the midst of the children of Israel.

52 Yet [i]thou shalt see the land before *thee;* but thou shalt not go thither unto the land which I give the children of Israel.

CHAPTER XXXIII.

The majesty of God, 1—5. *The blessings of the twelve tribes,* 6—25. *The excellency of Israel,* 26—29.

AND this *is* [a]the blessing, wherewith Moses [b]the man of God blessed the children of Israel before his death.

2 And he said, The [c]LORD came from Sinai, and rose up from Seir unto them;[5] he shined forth from mount Paran, and he came with [d]ten thousands of saints: from his right hand *went*[6] a fiery law for them.

3 Yea, [e]he loved the people; [f]all his saints *are* in thy hand: and [g]they sat down at thy feet;[1] *every* [h]*one* shall receive of thy words.

4 [i]Moses commanded us a law, *even* [k]the inheritance of the congregation of Jacob.

5 And he was [l]king in [m]Jeshurun, when the heads of the people *and* the tribes of Israel were gathered together.

6 ¶ Let [n]Reuben live,[2] and not die; and let *not* his men be few.

7 ¶ And this *is the blessing* of Judah:[3] and he said, Hear, LORD, the voice of Judah, [o]and bring him unto his people: [p]let his hands be sufficient for him; [q]and be thou an help *to him* from his enemies.

8 ¶ And of Levi he said, [r]*Let* thy Thummim[4] and thy Urim *be* [s]with thy holy one, whom thou didst [t]prove at Massah, *and with* whom thou didst strive at the waters of Meribah;

9 Who [u]said unto his father, and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word, and kept thy covenant.

10 They shall teach[5] Jacob thy judgments, and Israel thy law: [6]they shall put incense before thee,[7] and [v]whole burnt-sacrifice upon thine altar.

11 Bless, LORD, [w]his substance, and [x]accept the work of his hands: [y]smite through the loins of them that rise against him, and of them that hate him, that they rise not again

12 ¶ *And* of Benjamin he said, [z]The beloved of the LORD shall dwell in safety by him; *and the LORD* shall [a]cover him all the day long, and he shall dwell between his shoulders.

13 ¶ And of [b]Joseph he said, Blessed of the LORD *be* his land, for the precious things of heaven, for [c]the dew, and for the deep that coucheth beneath,

14 And for [d]the precious fruits *brought forth* by the sun, and for the precious things put[8] forth by the [9]moon,

15 And [e]for the chief things of the ancient mountains, and for the precious things of the lasting hills.

16 And for the precious things of [f]the earth, and fulness thereof, and

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x Ps. 85. 1.
1 The nations here must be the converted Gentiles who have been witnesses of God's judgments upon his people; but when God has mercy upon them, and restores them to their own land, they shall rejoice along with them, and praise Jehovah. The many threatenings against the nations that oppress the heritage of the Lord, are remarkable and should make them tremble, even when it is for judgment to his people.
y ch. 31. 2, 30.
2 Or, *Joshua*, Nu. 13. 8, 16.
z ch. 6. 6, 7; 11.18; 1 Ch.22.19; Eze.40.4; Lu. 9.44; He. 2. 1.
a ch.30.19; Le. 18.5; Pr.3.1,2,18,22;4.22; Is.45.19; Mat. 6.33; Ro.10.5,6; 1 Ti.4.8; 6.6-8;1Pe.3.10-12;2 Pe.1.3,16;Re.22.14.
b Nu. 27. 12, 13.
c ch.34.1; Nu.33.47, 48.
d ch.34.2-5;Is.33.17; 2 Co. 5. 1.
e Ge.15.15; 25. 8,17; 49. 33; Da. 12. 13.
3 Moses having delivered the preceding prophetical song to Israel with earnest attestations and exhortations, continuing the 'labour of love' to his latest breath, received the summons from God to take a view of the promised land, & then close his eyes in death. The expression, 'gathered unto thypeople,' must here relate to the soul, not to the body; for none of Moses's people were buried in mount Abarim; yet the words are not used exclusivelyof the righteous, (Ge. 25. 7, 8.) The Israelites should havelearnt, thnt as Moses left them short of the promised land, & could not bring them into possession of it, so his law did not contain a perfect revelation of God's will, but they were to expect something beyond it.
f Nu.20.25,28; 33.38.
g ch.3.23-27; Nu.20. 11, 12, 24; 27. 14.
4 Or, *strife at Kadesh*, Nu. 20.13,14.
h Le.10.3;1Ki.13.21-26; 1 Pe. 4. 17.
i ver. 49; ch. 34. 1-3; Nu. 27. 12; He. 11. 13, 39.

CHAP. XXXIII.
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a Ge.27. 4, 27-29; 49. 1, 28; Lu. 24. 50,51; John 14. 27; 16. 33; xvii.
b Jos.14.6;Ju.13.6; 1 Sa.2.27;9.6,7; 1 Ki. 13.1,6;Ps.90,*title*; 1 Ti.6.11;2Ti.3.17; 2 Pe.1. 21.
c Ex.19.18-20; Ju.5. 4, 5; Ha. 3. 3.
5 Perhaps Moses here refers to some glorious display of the divine presence, which shone on the tops of Sinai and Paran; 'Saints' in this verse denote,'holy ones,'or holy angels.
d Ps.68.7,8,17;Da.7. 9,10; Ac.7.53; Ga.3. 19;2Th.1.7;He.2.2; Jude 14; Re. 5. 11.
6 Heb. *a fire of law*, ch. 5.22; 2Co.3.7,9; Ga.3.10; He.12.20.
e ch.7.7, 8; Ex. 19.5, 6; Ps.47.4,147.19,20; Je. 31. 3; Ho. 11. 1; Mal.1.2; Ro. 9. 11-13; Ep. 2. 4, 5.
f ch.7.6;1Sa.2.9; Ps. 50.5;Je.32.40; John 10. 28, 29; Ro.8. 35-39; Co.3.3,4; 1Pe.1. 5.

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g Lu. 2. 46; 8.35; 10. 39; Ac. 22. 3.
1 Were instructed by him, & meekly received hiswords.
h Pr.2.1; 1Th.1.6;4. 1.
i John 1. 17; 7. 19.
k ch.9.26-29,Ps.119. 72, 111.
l Ge. 36. 31; Ex. 18. 19;Nu.16.13-15;Ju. 8. 22, 23; 9. 2; 17. 6.
m ch. 32. 15.
n Ge.49.3,4; Nu. 32. 31, 32; Jos. 22. 1-9.
2 The order in which the tribes are blessed, is different from that elsewhere given.
3 The blessing of Judah is put before Levi, because our Lord sprang out of Judah. Judah was both pious and active. But the hearing of his prayers, may refer to David as a type of Christ, 'whom God heareth always.' The bringing him to his people, may be anotherview of the prophecy, 'to him shall the gathering of the people be,' Ge. 49. 10. Simeon is omitted in the blessing, because Jacob left it under a brand, and it had never done any thing, as Levi had done, to retrieve its honour.—*Henry.*
o Ge. 49.8-12; Ju. 1. 1,&c.; Ps. 78.68,70; Mic.5.2,3; Mal.3.1; He. 7. 14.
p 2Sa.3.1; 5. 1,19,24; 1Ch.12.22; 2 Ch.17. 12-19;Is.9.7;Re.19. 13-16.
q 2 Sa.7.9-11,12; Ps. ii.; 20.2;21.1,8; 110. 1,2; Lu.19.27; 1 Co. 15.25; Re. 20.10-15.
r Ex. 28. 30,36; Le. 8.8;Nu.27.21; 1 Sa. 28.6; Ezr.2.63; Ne. 7. 65.
4 Lights and perfections. See Ex. 28. 30.
s Le.21.7; Nu.16.5; 2 Ch. 23.6; Ezr. 8.28; Ps. 16. 10; 106. 16; He. 7. 26; Re. 3. 7.
t ch.8.2,3,16; Ex.17. 7; Nu.20.13; Ps.81. 7.
u Ex. 32. 26-29; Le. 10.6;21.11;Mal.2.5; Mat. 10. 37; 12. 48; 22. 16; Lu. 14. 26; 2 Co. 5.16; Ga.1.10; 1 Th. 2. 4; 1 Ti. 5.21.
5 Or, *Let them teach*, ch. 17. 9-11; 24.8;Le.10.11; 2Ch. 17.8-10, 30. 22; Ne. 8.1-9.13-15,18; Eze. 44. 23, 24; Ho. 4. 6; Mal.2.6-8; Mat. 23. 2, 3; John 21. 15,16.
6 Or, *let them put*, Ex. 30.7,8; Nu. 16. 40, 46; 1 Sa. 2. 28; 2 Ch. 26. 18; Lu. 1. 9, 10; He. 7. 25; 9. 24; Re. 8. 3-5.
7 Heb. *at thy nose.*
v Le.1.9,13,17; 9.12, 13; Ps. 51. 19; Eze. 43. 27.
w ch. 18.1-5; Nu.18. 8-20; 35. 2-8.
x 2 Sa.24.23; Ps. 20. 3; Eze.20.40,41; 43. 27; Mal. 1. 8-10.
y Is.29.21; Je.15.10; Am.5.10; Mat. 10. 14,15; Lu.10.10-12, 16; 1 Th. 4. 8.
z ver. 27-29; Jos.18. 11-28;Ju.1.21; 1Ki. 12.21; 2Ch.11.1; 15. 2;17. 17-19; Ps.132. 14; Is. 37. 22, 35.
a Ps. 91.4; Is. 51.16; Mat. 23. 37.
b Ge.48.5,9,15-20;49. 22-26.
c ch. 32.2; Ge.27.28, 29; Job 29. 19; Ps. 110. 3; Pr.3. 20; 19. 12; Is. 18.4; Ho.14. 5; Mic. 5. 7; Zec. 8. 12.
d ch.28.8;Le.26.4; 2 Sa.23.4;Ps.65.9-13; 74.16; 84.11; Mal.4. 2; Mat.5.45; Ac.14. 17; 1 Ti. 6. 17.
8 Heb. *thrust forth.*
9 Heb. *moons*, Ps.85 3;1104.19; Re.22. 2.
e Ge. 49.26; Ha.3.6; Ja. 5. 7.
f Ps. 24.1; 50.12; 89. 11; Je.8.16,*marg.*; 1 Co. 10. 26, 28.

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for[g] the good-will of him that dwelt in the bush: let *the blessing* come upon the head of Joseph, [h]and upon the top of the head of him that was separated from his brethren.[1]

17 His glory *is like* the firstling of his bullock, and [i]his horns *are like* the horns of unicorns:[2] with them [k]he shall push the people together to the ends of the earth; and they *are* [l]the ten thousands of Ephraim, and they *are* the thousands of Manasseh.[3]

18 ¶ And of Zebulun he said, [m]Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents.

19 They shall [n]call the people unto the mountain;[4] there [o]they shall offer sacrifices of righteousness: for they shall [p]suck *of* the abundance of the seas, and *of* treasures hid in the sand.

20 ¶ And of Gad he said, [q]Blessed *be* he that enlargeth Gad: [r]he dwelleth as a lion, and [s]teareth the arm with the crown of the head.

21 And he provided [t]the first part for himself, because there, *in* [u]a portion of the lawgiver, *was he* seated;[5] and he[v] came with the heads of the people, he executed the justice of the LORD, and his judgments with Israel.

22 ¶ And of Dan he said, [w]Dan *is* a lion's whelp: he shall leap from Bashan.[6]

23 ¶ And of Naphtali he said, [x]O Naphtali, satisfied with favour, and full with the blessing of the LORD; possess[y] thou the west and the south.[7]

24 ¶ And of Asher he said, *Let* Asher[z] *be* blessed with children; [a]let him be acceptable to his brethren, and let[b] him dip his foot in oil.

25 Thy shoes[8] *shall be* iron and brass; [c]and as thy days, *so shall* thy strength *be*.

26 ¶ *There is* [d]none like unto the God of [e]Jeshurun, *who* [f]rideth upon the heaven in thy help, and in his excellency on the sky.

27 The [g]eternal God *is thy* [h]Refuge, and [i]underneath *are* the everlasting arms: and he shall [k]thrust out the enemy from before thee, and shall say, Destroy *them*.

28 [l]Israel then shall dwell in safety alone: [m]the fountain of Jacob *shall be* upon a land of corn and wine; also his[n] heaven shall drop down [1]dew.

29 Happy[o] *art* thou, O Israel: who *is* like unto thee, O people [p]saved by the LORD, [q]the shield of thy help, and who *is* [r]the sword of thy excellency! and thine enemies shall be found[2] liars unto thee, and [s]thou shalt tread upon their high places.

CHAPTER XXXIV.

Moses from mount Nebo vieweth the land, 1—4. *He dieth there,* 5. *His burial,* 6. *His age,* 7. *Thirty days' mourning for him,* 8. *Joshua succeedeth him,* 9. *The praise of Moses,* 10—12.

AND Moses went up from the plains of Moab unto [a]the mountain of Nebo, to the top of Pisgah,[3] that *is* over against Jericho: and the LORD [b]shewed him all the land of Gilead, [c]unto Dan,

2 And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, [d]unto the utmost sea,

3 And the south, and the plain of the valley of Jericho, [e]the city of palm-trees, unto [f]Zoar.

4 And the LORD said unto him, [g]This *is* the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: [h]I have caused thee to see *it* with thine eyes, but thou shalt not go over thither.

5 ¶ [i]So Moses, the servant of the LORD, [k]died there, in the land of Moab, according to the word of the LORD.

6 And [l]he buried him[4] in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day.

7 ¶ And Moses *was* [m]an hundred and twenty years old when he died: [n]his eye was not dim, nor his [5]natural force abated.

8 ¶ And the children of Israel [o]wept for Moses in the plains of Moab thirty days: so the days of weeping *and* mourning for Moses were ended.

9 ¶ And Joshua the son of Nun was [p]full of the spirit of wisdom; for [q]Moses had laid his hands upon him: and [r]the children of Israel hearkened unto him, and did as the LORD commanded Moses.

10 ¶ And there [s]arose not a prophet since in Israel like unto Moses,[6] whom [t]the LORD knew face to face;

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g Ex.3.2-4; Mar. 12. 26; Lu. 2. 14; Ac.7. 30-33; 2 Co. 12. 7-10.
h Ge. 37. 28,36; 39.2, 3; 43.32; 45.9-11; 49. 26; He. 7. 26.
1 Joseph is here referred to in terms similar to those employed by Jacob in blessing him, Ge. 49. 22-26. 'The good-will of him that dwelt in the bush,' is the favour of Jehovah the Saviour, the Angel of the covenant. See Ex. 3. 2-6.
i Nu. 23. 22; 24. 8; Job 39. 9, 10; Ps. 22. 21; 29. 6; 92. 10; Is. 34. 7.
2 Heb. *an unicorn.*
k 1 Ki. 22. 11; 2 Ch. 18. 10; Ps. 44. 5.
l Ge. 48. 19; Nu. 26. 34, 37; He. 5. 3; 6. 4; 7. 1.
3 The tribes of Ephraim and Manasseh, the descendants of Joseph, were very numerous, and courageous, and successful in war, as here figuratively described.
m Ge. 49. 13-15; Jos. 19. 11; Ju. 5. 14.
n Is. 2. 3; Je. 1. 4, 5; Mic. 4. 2.
4 They were to be fishers, or merchants and traders by sea, and to work mines, and by their intercourse with men to call them to the mountain or worship of the true God.
o Ps. 4. 5; 50. 13-15; 51. 16, 17; 107. 22; He. 13. 15, 16; 1 Pe. 2. 5.
p ch. 32. 13; Is. 60. 5, 16; 66. 11, 12.
q Ge. 9. 26, 27; Jos. 13. 8, 24-28; 1 Ch. 4. 10; 12. 37, 38; Ps. 18. 19, 36.
r 1 Ch. 5. 18-21; 12. 8-14.
s Mic. 5. 8.
t Nu. 32. 1-6.
u Nu. 32. 33; Jos. 1. 14; 22. 4.
5 Heb. *couched.*
v Nu. 32. 16, 21; Jos. 4. 12, 13; Ju. 5. 2, 11.
w Ge. 49. 16, 17; Jos. 19. 47; Ju. 13. 2, 24, 25; 14. 6, 19; 15. 8, 15; 16. 30; 18. 27; 1 Ch. 12. 35.
6 He seized the northern extremity of Canaan so speedily, that it might be compared to a lion leaping upon his prey.
x Ge. 49. 21; Is. 9. 1, 2; Mat. 4. 13, 16; 11. 23.
y Jos. 19. 32-39.
7 In reference to Dan, Naphtali possessed the west, or the sea coast, and the south.
z Ge. 49. 20; Ps. 115. 15; 128. 3, 6.
a Pr. 3. 3, 4; Ec. 12. 10; Ac. 7. 10; Ro. 14. 18; 15. 31.
b Job 29. 6.
8 Or, Under *thy shoes* shall be *iron*, ch. 8. 9; Lu. 15. 22; Ep. 6. 15.
c 2 Ch. 16. 9; Ps. 138. 3; Is. 40. 29; 41. 10; 1 Co. 10. 13; 2 Co. 12. 9, 10; Ep. 6. 10; Ph. 4. 13; Co. 1. 11.
d Ex. 15. 11; Ps. 86. 8; Is. 40. 18, 25; 43. 11-13; Je. 10. 6.
e ch. 32. 15.
f Ps. 18. 10; 68. 4, 33, 34; 104. 3; Is. 19. 1; Ha. 3. 8.
g 1 Sa. 15. 29; Ps. 90. 2; 102. 24; Is. 9. 6; 57. 15; Je. 10. 10; Mic. 5. 2; 1 Ti. 1. 17; He. 9. 14.
h Ps. 18. 2; 27. 5; 36. 7; 46. 1, 7, 11; 48. 3; 91. 1, 2, 9, 15; Pr. 18. 10; Is. 32. 2; Lu. 13. 34; Ph. 3. 9.
i Ge. 49. 24; Pr. 10. 25; Ca. 2. 6; Is 26. 4; 1 Pe. 1. 5; Jude 24.
k ch. 9. 3; John 10. 28, 29; Ro. 8. 2; 16. 20; Re. 20. 2, 3, 10.
l Ex. 33. 16; Nu. 23. 9; Je. 23. 6; 33. 16; Eze. 34. 25; Re. 21. 27; 22. 14, 15.
m ch. 8. 7, 8; Ps. 68. 26; Pr. 5. 15-18; Is. 48. 1.

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n ver. 13; ch. 11. 11; 32. 2; Ge. 27. 28.
1 The eternity, immutability, and almighty power of God, form the secure refuge and the firm support of his people in all dangers, pressures, & difficulties: for his arms of everlasting and unfailing power are put under them to sustain them, ch. 32. 4. The word rendered 'Refuge,' literally signifies 'Dwelling-place,' for God is their home, rest, and felicity, Ps. 90. 1, 2; John 6. 52-58. This would secure to Israel the conquest of Canaan, and enable them to execute the divine command in the destruction of its inhabitants; and it would likewise ensure their peaceable & prosperous possession so long as they were obedient, and did not forfeit their national covenant.—*Scott.*
o ch. 4. 7, 8; Nu. 23. 20-24; 24. 5; 2 Sa. 7. 23, Ps. 33. 12; 144. 15; 146. 5.
p Is. 12. 2; 45. 17, 1 Ti. 4. 10.
q Ge. 15. 1; Ps. 84. 11; 115. 9-11.
r Ju. 7. 20; Ps. 7. 12; 45. 3; Is. 27. 1; 34. 5, 6; Je. 12. 12; 47. 6; Re. 1. 16; 19. 21.
2 Or, *subdued*, Ps. 18. 44; 66. 3; 81. 15, *margins.*
s ch. 32. 13; Jos. 10. 24, 25; Hab. 3. 19.

CHAP. XXXIV.
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a ch. 32. 49; Nu. 27. 12; 33. 47.
3 Or, *the hill*, Nu. 21. 20, *marg.*
b ver. 4; ch. 3. 27; Nu. 32. 33-40; Eze. 40. 2; Re. 21. 10.
c Ge. 14. 14; Jos. 19. 47. Ju. 18. 29.
d ch. 11. 24; Ex. 23. 31; Nu. 34. 6; Jos. 15. 12.
e Ju. 1. 16; 3. 13; 2 Ch. 28. 15.
f Ge. 14. 2, 8; 19. 22; Nu. 34. 3.
g Ge. 12. 7; 13. 15; 15. 18-21; 26. 3; 28. 13; Ps. 105. 9-11.
h ch. 3. 27; 32. 52; Nu. 20. 12; John 1. 17.
i Jos. 1. 1; Mal. 4. 4; John 8. 35, 36; 2 Ti. 2. 24; He. 3. 3-6; 2 Pe. 1. 1; Re. 15. 3.
k ch. 31. 14; 32. 50, Jos. 1. 1, 2.
l Jude 9.
4 God himself buried Moses, probably by the ministration of angels. The place of his burial was totally unknown; & concealed, no doubt, to prevent the people from regarding it with superstitious veneration.
m ch. 31. 2; Ac. 7. 23, 30, 36.
n Ge. 27. 1; 48. 10; Jos. 14. 10, 11.
5 Heb. *moisture fled.*
o Ge. 1. 3, 10; Nu. 20. 29; 1 Sa. 25. 1; Is. 57. 1; Ac. 8. 2.
p Ex. 31. 3, Nu. 11. 17; 1 Ki. 3. 9, 12; 2 Ki. 2. 9, 15; Is. 11. 2; Da. 6. 3; John 3. 34; Co. 2. 3.
q Nu. 27. 18-23, Ac. 6. 6, 8. 17-19; 1 Ti. 4. 14; 5. 22.
r Jos. 1. 16-18.
s ch. 18. 15-18; Ac. 3. 22, 23; 7. 37.
6 That is, no ordinary prophet. For Christ was predicted to be like unto Moses, which he was chiefly in his mediatorial character. He was also like Moses as a King over his people, and in his intimate communion with his Father.
t ch. 5. 4, 5; Ex. 33. 11; Nu. 12. 6-8.

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11 In all "the signs and the wonders[1] which the LORD sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land,

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u ch. 4. 34; 7. 19; Ps. 78. 43-53; 105. 26-38.
1 No prophet was honoured to perform more remarkable miracles than Moses.

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1 By which God fully ratified Moses' commission, and proved it beyond exception to be divine, & this in sight of all Israel.

12 And in all that mighty hand, and in all the great terror[1] which Moses showed in the sight of all Israel.

CONCLUDING REMARKS ON THE BOOK OF DEUTERONOMY.

As indicated in the title, the chief design of this book, we have seen, is to give a repetition to the Israelites of the chief laws of God which had been previously given to them, that those who were not then born, or were incapable of understanding them, might be instructed in them. They are thus solemnly reminded by Moses of their importance, and that they were to be their rule when they entered the promised land, and he had gone the way of all the earth. Agreeably to this design, the book opens with a most interesting and instructive address, recapitulating the peculiar circumstances in which they had so signally experienced the divine favour above any other people. He describes their wonderful success, and the great victories which God gave them over their enemies; their ingratitude, unbelief, and rebellion, by which they provoked Jehovah to anger; the chastisements which he inflicted upon them, and pathetically alludes to his own exclusion from the promised land, as a punishment, for being tempted by their perversity and obstinacy, to complain as if the whole burden of this people had been left on him alone. All this is very instructive to us as individuals, and as a people, like the Israelites, highly favoured of Jehovah, who is the Governor among the nations. We have seen this faithful servant of God, most zealous for his honour, and most ardently devoted to advance the deliverance and happiness of his people. For this end, exhorting them in the most animated strains to obey in all time to come the LORD their GOD—repeating, with additions and explanations, the commandments, the statutes, and judgments which God had commanded him to set before them—he unfolds to them the majesty and perfections of Jehovah, reminds them that they had entered into covenant with Him, avouched the Lord to be their God, as He had in great condescension avouched them to be his people. Well might he ask what nation was so great as this nation, or had so many opportunities of being 'a wise and understanding people.' Would that there were in us, as a people, such an heart to know God; it would be our wisdom and understanding in the sight of all the nations. Moses commanded them to make a public profession of reverence for his law, by inscribing it on stones set up for that purpose; and made provision for their being acquainted with it by commanding it to be read to all the people at the end of every seventh year. Every wise ruler should imitate the conduct of this divinely appointed lawgiver, by providing the means for having all the people made acquainted with 'all the words of this life.'

In shortly noticing some of the special subjects for reflection in this book, we should not pass over the prophetical parts of it, which tend so greatly not only to confirm our faith in the divine inspiration of this portion of holy writ, but to point to the Lord Jesus Christ, the Mediator between God and man. 'With respect to the prophetic part of Deuteronomy, it should be remarked, that the Messiah is here more explicitly foretold than in the preceding books, and described as the completion of the Jewish economy. "I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth, and he shall speak unto thee all that I command him," Deut. xviii. 18. Comp. with John i. 45; Acts vii. 37. The prophecies of Moses increase in number and clearness towards the close of his writings. As he approached the end of his life, he appears to have discerned futurity with more exactness. His denunciations concerning the future rewards and punishments, the successive dispensations, and desolations of his people; his prophetic blessings on the tribes, his descriptions of the rapid victories of the Romans; of the miseries to be sustained by his besieged countrymen; and particularly his prophecies relative to their present condition, as accomplished under our own observation, bear a striking evidence to the truth and inspiration of his writings, and fearfully illustrate the character of the divine attributes.'—*Gray's Key*, pp. 122, 123.

The book of Deuteronomy concludes the volume of the Pentateuch, in which we have revealed to us the great religious, moral, and political principles of the Jewish law. Before the time of Moses, the patriarchal religion, which pointed out the one God and Creator of all, instituted the Sabbath, and typically revealed, by the use of sacrifice, the atonement of the promised Redeemer, had been grievously corrupted, and varied idolatry had overspread the earth. Its attendant crimes and vices were universal; and all human means were utterly inefficient to check it. God in great mercy made choice of Abraham, entered into covenant with him, and promised that through his 'seed all the nations of the earth should be blessed.' To bring about this promise the seed of Abraham was multiplied into a nation, miraculously preserved, and delivered from their idolatrous oppressors, on whom God executed his judgments, and vindicated his supremacy as Jehovah. He revealed to them his will, his unity, self-existence, his perfections and government, and the method by which sinners could be accepted with him. All this is done in a way that clearly marks the divine original of this revelation. Not less remarkable are the noble moral principles of the Jewish economy, revealed in these books; particularly as summed up in the ten commandments, and comprehended in these two great and comprehensive principles, love to God and love to men. If we have attentively considered these books, we must see, that though the Israelites were commanded, in the just judgments of God on the nations signalized by the most fearful abominations, to destroy them, yet that they are commanded, in the principles of their law, to love their enemies, to be kind to the stranger, to exercise forgiveness and forbearance, and the utmost tenderness and kindness to all in distress. We are taught at the same time that outward ceremonies and observances would be of no avail without internal piety, faith, and purity of heart. These principles are enforced by the highest sanctions. 'A moral system thus perfect, promulgated at so early a period, to such a people, and enforced by such sanctions as no human power could undertake to execute, strongly bespeaks a divine original.'—*Graves on the Pentateuch*, vol. i. p. 326.

An examination of the political principles of the Jewish law, as fitted to promote religion, liberty, security, general happinesss, and the highest temporal and spiritual interests of man, as compared with those of all other nations, would lead to the same conclusions. And just in proportion as they are adopted and acted upon at the present day, are these great advantages secured to nations. In this point of view alone the debt of gratitude we owe to the King of kings and Lord of lords is inestimable, and that people and nation which forgets it would justly incur the charge and the punishment of impiety and ingratitude.

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THE BOOK

OF

JOSHUA.

It is impossible to determine with certainty who was the author of the Book of Joshua. Jewish tradition assigns it to the person whose transactions it records and after whose name it is called; and with few exceptions, the early fathers of the Christian church entertain the same opinion. The most probable supposition upon the whole, does seem to be, that Joshua, imitating the example of his illustrious master and predecessor, who entered on record the great things which the Lord did by his hand, furnished the chief materials of the history; and, although some circumstances are introduced which necessarily belong to a later period, these may have been added by one or other of the inspired men, with a succession of whom, Israel was for so many ages blessed. It is sufficient, however, for us to know, as we do on the highest authority, that whoever the writer was, he acted under the inspiration of God. The book was ever received by the Jewish church, as part of the oracles of God; and as such, is quoted and referred to in the New Testament. It forms a continuation of the Pentateuch. It bears, as has been well remarked, the same relation, in many respects to the five books of Moses, which the book of the Acts of the Apostles does to the Gospels. It narrates the fulfilment of the great promises made to Abraham and Isaac and Jacob, in the settlement of their descendants in Canaan; recording the successful wars of Israel with the doomed inhabitants of the land, and the division of the territory by lot among the tribes. This book presents us with an illustrious manifestation of the faithfulness of Jehovah; and the narrative affords a striking emblem of the warfare of the Christian in gaining possession of his heavenly inheritance, it ministers the most abundant encouragement to those who, in sincerity and faith throw themselves upon the superintending care of that Being who 'keepeth covenant and mercy for ever.'" The narrative embraces a period of about twenty-six or twenty-seven years.

BEFORE CHRIST, 1451.—JULIAN PERIOD, 3263.—CYCLE OF THE SUN, 10.—DOMINICAL LETTER, B.—CYCLE OF THE MOON, 10.—INDICTION, 15.—CREATION FROM TISRI, OR SEPTEMBER, 2553.

CHAPTER I.

The Lord appointeth Joshua to succeed Moses, 1, 2. *The extent of the promised land*, 3, 4. *God promiseth to assist Joshua*, 5, 9. *He giveth him instructions*, 8, 9. *He prepareth the people to pass over Jordan*, 10, 11. *Joshua putteth the two tribes and half in mind of their engagement to Moses*, 12—15. *They promise him obedience*, 16—18.

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NOW,[1] after [a]the death of Moses, the servant of the LORD, it came to pass, that the LORD spake unto [b]Joshua the son of Nun, [c]Moses' minister, saying,

2 [d]Moses my servant is dead; now therefore [e]arise, go over this Jordan,[2] thou, and all this people, unto the land which I do give to them, *even* to the children of Israel.

3 Every place that [f]the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.

4 From [g]the wilderness and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea, toward the going down of the sun, shall be your coast.

5 ¶ There [h]shall not any man be able to stand before thee all the days of thy life: [i]as I was with Moses, *so* I will be with thee; [k]I will not fail thee, nor forsake thee.

6 [l]Be strong, and of a good courage; for[3] unto this people shalt thou [m]divide for an inheritance the land [n]which I sware unto their fathers to give them.

CHAP. I.

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1 Or, *and* after the death, &c. At the conclusion of the thirty days, during which the Israelites mourned for Moses. This form of the commencement of the book, shows its immediate connection with the preceding, as a continuation of the same narrative.

a ch. 12. 6; De.33.1; 34. 5; Ac. 13. 36,37; Ro.1. 1; Ti.1.1; Ja. 1.1; Re. 1. 18.

b Ex. 17. 9-13; Nu. 13.8,16; De.1.38; 31. 3,23; 34. 9; Ac.7.45; *Jesus*.

c Ex. 24. 13; Nu.11. 28; 1 Ki.19.16; 2Ki. 3.11; 4.27-29; 5. 25-27; Mat. 20. 26, 27; Lu. 16. 10.

d ver.1; Is.42.1; He. 3. 5, 6; 7. 23, 24.

e Nu. 27. 16-21; De. 3. 28; 31. 7.

2 This famous river used at certain seasons to overflow its banks to a great extent, inundating a considerable tract on either side. It was at such a season that Israel was to cross, and this circumstance, doubtless, increased the present trial of Joshua's faith.

f ch.14.9; De.11.24; Ti. 1. 2.

g Ge. 15. 18-21; Ex. 23.31; Nu.34.12-18; De.1.7; 3.25; 11.24; 1 Ch. 5. 9; 18. 3.

h De.7.24; 20. 4; Ps. 46. 11; Ro. 8. 31, 37.

i ver.9,17; ch. 3.7; 6. 27; Ex.3.12; De.31. 23; Mat. 28.20; Ac. 18. 9, 10; 2 Ti. 4. 17.

k De. 31. 6-8; Is. 41. 10-16; 43. 2-5; He. 13. 5.

l ver. 7, 9; 1 Sa.4.9; 1 Ki. 2.2; 1 Ch. 22. 13; 28.10, 2 Ch.32. 7, 8; Ps.27.14; Is. 35.3,4; Da.10.19; Hag.2.4; Zec.8.9; 1 Co.16.13; Ep. 6. 10; 2 Ti. 2.1.

3 Or, *thou shalt cause this people to inherit.*

m Nu. 34. 17-29.

n Ge. 26. 3.

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1 God at all times enjoins the diligent use of means. It is to be observed, that even in the case of miraculous interpositions, he prescribes to his people something to be done; something essential to their success.

o ver. 1; ch. 11. 15; Nu.27.22; De.31.7.

p De. 5.32; 12.32; 28. 14; Pr. 4. 27; 8. 20.

q De.29.9; 1 Ki.2.3; 1 Co. 22. 13.

2 Or, *do wisely*, ver. 8, *marg.*

r De.6.6-9; 11.18,19; 17. 18,19; 30.14; 31. 11; Ps. 37.30,31; 40. 10; 119.42,43; Is. 59. 21; Mat. 12.35; Ep. 4. 29.

3 It was to be studied for his guidance as a man, but especially as the ruler & leader of the people.

s Ps.1.2,3; 19.14; 119. 11,15,97,99; Pr. 2.1-5; 3.1; Co.3.16; 1 Ti. 4. 14-16.

t De.5.29,32,33; 6.1-3; Mat. 7. 21, 24; 28. 20; Lu.11. 28; John 13.17; 14. 21; Ja. 1. 22-25; Re. 22. 14.

4 Or, *do wisely.*

u Ju.6.14; 2Sa.13.28; Ac. 4. 19.

v De.20.1; Ps.27.1,2; Je. 1. 7, 8.

5 Subordinate officers whose duty was to execute the decisions of the judges, or, as some would render the term, 'heralds of the army.'

6 Or prey, provisions to sustain them until they should cross the river. The manna had not yet ceased, but they were at liberty to use the other provisions, which now they had taken from the conquered.

w ch. 3.2; Ex. 19.11; 2 Ki. 20. 5; Ho. 6. 2.

x De. 9. 1; 11. 31.

7 Heb. *to inherit it*, that is, so to possess it that it should be transmitted as an inheritance.

y ch.22. 2-4; Nu. 32. 20-28; De. 3. 18.

7 Only be thou strong,[1] and very courageous, that thou mayest observe to do according to all the law [o]which Moses my servant commanded thee; turn[p] not from it *to* the right hand or *to* the left, [q]that thou mayest [2]prosper whithersoever thou goest.

8 This [r]book[3] of the law shall not depart out of thy mouth; but [s]thou shalt meditate therein day and night, that thou mayest [t]observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt [4]have good success.

9 [u]Have not I commanded thee? Be strong, and of a good courage; [v]be not afraid, neither be thou dismayed: for the LORD thy God *is* with thee whithersoever thou goest.

10 ¶ Then Joshua commanded the officers[5] of the people, saying,

11 Pass through the host, and command the people, saying, Prepare you victuals;[6] for within [w]three days [x]ye shall pass over this Jordan, to go in to possess[7] the land which the LORD your God giveth you to possess it.

12 ¶ And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying,

13 Remember [y]the word which Mo-

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ses, the servant of the LORD, commanded you, saying, The LORD your God hath given you rest, and hath given you this land.

14 Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before[1] your brethren armed,[2] all [z]the mighty men of valour, and help them;

15 Until [a]the LORD hath given your brethren rest, as *he hath given* you, and they also have possessed the land which the LORD your God giveth them; then[b] ye shall return unto the land of your possession, and enjoy it, which Moses, the LORD's servant, gave you on this side Jordan, toward the sun-rising.

16 ¶ And they answered Joshua, saying, [c]All that thou commandest us we will do, and whithersoever thou sendest us we will go.

17 According as we hearkened[3] unto Moses in all things, so will we hearken unto thee: [d]only the LORD thy God be with thee, as he was with Moses.

18 Whosoever *he be* [e]that doth rebel against thy commandment, and will not hearken unto thy words, in all that thou commandest him, he shall be put to death: [f]only be strong, and of a good courage.

CHAPTER II.

Rahab receiveth and concealeth the two spies sent from Shittim, 1—7. *The covenant between her and them,* 8—22. *Their return and report,* 23, 24.

AND Joshua the son of Nun sent[4] out of [a]Shittim two men [b]to spy secretly, saying, Go view the land, even[c] Jericho. And they went, and came into an [d]harlot's[5] house, named Rahab, and lodged[6] there.

2 And it was [e]told the king of Jericho, saying, Behold, there came men in hither to-night of the children of Israel to search out the country.

3 And the king of Jericho sent unto Rahab, saying, [f]Bring forth the men that are come to thee, which are entered into thine house: for they be come [g]to search[7] out all the country.

4 And the woman [h]took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they *were:*

5 And it came to pass, *about the time* [i]of shutting of the gate, when it was dark, that [k]the men went out; whither the men went,[1] I wot not: pursue after them quickly; for ye shall overtake them.

6 But she had brought them up [l]to the roof[2] of the house, and [m]hid them with the stalks of flax, which she had laid in order upon the roof.

7 And the men pursued after them the way to Jordan[3] unto the [n]fords: and as soon as they which pursued after them were gone out, [o]they shut the gate.

8 ¶ And, before they were laid down, she came up unto them upon the roof;

9 And she said unto the men, [p]I know[4] [q]that the LORD hath given you the land, and that [r]your terror is fallen upon us, and that all the inhabitants of the land faint[5] because of you.

10 For [s]we have heard how the LORD dried up the water of the Red sea for you, when ye came out of Egypt; and [t]what ye did unto the two kings of the Amorites, that *were* on the other side Jordan, Sihon and Og, whom ye utterly destroyed.

11 And as soon as we had heard *these things*, [u]our hearts did melt, neither did[6] there remain any more courage in any man, because of you; [v]for the LORD your God, he *is* God in heaven above, and in earth beneath.

12 Now therefore, I pray you, [w]swear unto me by the LORD, since I have shewed you kindness, [x]that ye will also shew kindness unto [y]my father's house, and [z]give me a true token;

13 *And that* ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death.

14 And the men answered her, Our life for yours,[7] if ye utter not this our business. And it shall be, [a]when the LORD hath given us the land, that we will deal kindly and truly with thee.

15 Then [b]she let them down by a cord through the window; [c]for her house *was* upon the town-wall, and she dwelt upon the wall.

16 And she said unto them, [d]Get you to the mountain, lest the pursuers meet

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1 *In presence of* your brethren. It is not certain that they marched in front of the rest. They were not to be absent, nor, having already obtained a settlement for themselves, to shrink from aiding their brethren.

2 Heb. *marshalled by five;* Ex. 13. 18.

x De. 20. 8; Re. 17. 14.

a Nu. 32. 17-22; Ga. 5. 13; 6. 2; Ph. 1. 21-26; 2. 4.

b ch. 22. 4, &c.; 1 Co. 12. 26; 13. 5.

c Nu. 32. 25; Ro. 13. 1-5; Ti. 3. 1; 1 Pe. 2. 13-15.

3 The people receive and acknowledge Joshua as a divinely appointed leader. They had often rebelled against Moses. With this their lawgiver charges them, De. 9. 24. Nevertheless they fully acknowledged his divine authority, & here they do the same with respect to Joshua. Such must be the fixed determination of every true follower of Jesus, the Captain of Salvation.

d ver. 5; 1 Sa. 20. 13; 1 Ki. 1. 37; 1 Ch. 28. 20, 21; Ps. 20. 1-4, 9; 118. 25, 26; Mat. 21. 9; 1 Ti. 2. 1, 2.

e De. 17. 12; 1 Sa. 11. 12; Ps. 2. 1-6; Lu. 19. 27; He. 10. 28, 29; 12. 25.

f ver. 6; Ezr. 10. 4; Ep. 6. 10.

CHAP. II

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4 Or, *had sent.*

a Nu. 25. 1; 33. 49.

b Nu. 13. 17-21; Ju. 18. 2, 14, 17; Mat. 10. 16; Ep. 5. 15.

c ch. 5. 10; 6. 1-24.

d ch. 6. 17, 25. Mat. 1. 5, *Rachab;* 20. 16; 21. 31; Heb. 11. 31; Ja. 2. 25.

5 Though *zonah* generally denotes a *prostitute*, yet many are of opinion that it should be here rendered an *inn-keeper* or *hostess*, from *zoon*, to furnish or provide food. Thus the Targumist renders it 'a woman a *tavern keeper*.' Among the ancients, women generally kept houses of entertainment. Herodotus says, 'among the Egyptians the women carry on all commercial concerns, and *keep taverns*, while the men continue at home and weave.' There is little doubt, however, that she had been *a harlot*, as the name *porne* ascribed to her, He. 11. 31; Ja. 2. 25; signifies nothing else. Indeed we have no reason for supposing, that there were any such houses of entertainment, as we designate by the term taverns or inns.

6 Heb. *lay.*

e Ps. 127. 1; Pr 21. 30; Is. 43. 13; Da. 4. 35.

f ch. 10. 23; Ge. 38. 24; Le. 24. 14. Job 21. 30; John 19. 4; Ac. 12. 4, 6.

g Ge. 42. 9-12, 31; 2 Sa. 10. 3; 1 Ch. 19. 3.

7 This could have been only a conjecture; but as they could conceive of no other motive, it was perhaps natural that they should confidently assign this as the true one.

h Ex. 1. 19; 2 Sa. 16. 18, 19; 17. 20; 2 Ki. 6. 19.

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i ver. 7; Ne. 13. 19; Is. 60. 11; Eze. 46. 1, 2, 12; Re. 21. 25.

k Je. 1. 20; Ro. 3. 7, 8.

1 Although Rahab's faith, which was most illustrious, is commended in the Epistle to the Hebrews, her false statement cannot but be condemned. But though not excused, it may be well accounted for by her circumstances, dwelling as she had done in a heathen nation, where vice prevailed, and where the distinctions of morality must have been most imperfectly known.

l ver. 8; De. 22. 8; 2 Sa. 11. 2; Mat. 24. 17.

2 The roofs of the oriental houses were flat, or nearly so, the declivity being scarcely perceptible, and surrounded with a battlement, as the Jews were commanded, (De. 22. 8.) They were admirably adapted, and frequently used for the reception of such articles as required to be dried in the sun.

m Ex. 2. 2; 2 Sa. 17. 19; 1 Ki. 18. 4, 13; 2 Ki. 11. 2; Je. 36. 26; Co. 3. 3; He. 11. 23.

3 This river, so frequently mentioned in this and other portions of the sacred narrative, called by the Arabs *El Sharia*, takes its rise in Anti-Libanus, about twelve miles north of Cæsarea Philippi, now Banias. Running twelve miles southward, it receives a considerable stream called *Maiet Hasbeia*. About fifteen miles farther, it forms the waters of Merom or Semachon, now *Houle;* from thence twenty-eight miles, it passes through the Lake of Gennesareth, and thence runs southward till it loses itself in the Dead Sea. Its whole course is about a hundred & sixty miles.

n Ju. 3. 28; 12. 5.

o ver. 5; Ac. 5. 23.

p Ex. 18. 11; 2 Ki. 5. 15; Job 19. 25; Ec. 8. 12; He. 11. 1, 2.

4 The faith of this woman is most striking.

q Ge. 13. 14-17; 15. 18-21; Ex. 3. 6-8; De. 32. 8; Ps. 115. 16; Je. 27. 5; Mat. 20. 15.

r Ex. 23. 27; De. 2. 25; 11. 25; 28. 10; Ju. 7. 14; 1 Sa. 14. 15; 2 Ki. 7. 6.

5 Heb. *melt*, ver. 11; 1 Sa. 14. 16; 2 Sa. 17. 10; Ps. 112. 10; Is. 19. 1; Na. 2. 10.

s ch. 4. 24; Ex. 14. 21-31; 15. 14-16.

t Nu. 21. 24-35; De. 2. 30-37; 3. 1-8.

u ch. 5. 1; 7. 5; 14. 8; De. 1. 28; 20. 8; Is. 13. 7; Na. 2. 10.

6 Heb. *rose up*, Re. 6. 16.

v De. 4. 39; 1 Ki. 8. 60; Ps. 83. 18; 102. 15; Je. 16. 19-21; Da. 4. 34, 35; 6. 25-27; Zec. 8. 20-23.

w ch. 9. 15, 18-20; 1 Sa. 30. 15; 2 Ch. 36. 13; Je. 12. 16.

x 1 Sa. 20. 14-17; 24. 21, 22; Es. 8. 6; 2 Ti. 1. 16-18; Ja. 2. 13.

y ver. 13; Ro. 1. 31; 1 Ti. 5. 8.

z ver. 18; Ex. 12. 13; Mar. 14. 44.

7 Heb. *instead of you to die*, 1 Ki. 20. 39.

a ch. 6. 17, 25; Nu. 10. 29-32; Ju. 1. 24, 25; Mat. 5. 7.

b 1 Sa. 19. 12-17; Ac. 9. 25; 2 Co. 11. 33.

c ch. 6. 20.

d ver. 22; 1 Sa. 23. 14, 29; Ps. 11. 1.

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ou; and hide yourselves there three
ays, until the pursuers be returned:
nd afterward may ye go your way.

17 And the men said unto her, [e]We
ill be blameless of this thine oath
hich thou hast made us swear:

18 Behold, *when* we come into the
nd, thou shalt bind this line of [f]scar-
t thread[1] in the window which thou
idst let us down by: and thou shalt
ring[2] [g]thy father, and thy mother, and
y brethren, and all thy father's house-
old, home unto thee.

19 And it shall be, *that* [h]whosoever
all go out of the doors of thy house
to the street, [i]his blood *shall be* upon
is head, and we *will be* guiltless; and
hosoever shall be with thee in the
ouse, [k]his blood *shall be* on our head,
any hand be upon him.

20 And if thou utter this our busi-
ess, then [l]we will be quit of thine oath
hich thou hast made us to swear.

21 And she said, According[3] unto
our words, so *be* it. And she sent
em away, and they departed: [m]and
e bound the scarlet line in the win-
ow.

22 And they went, and came unto
he mountain, and abode there three
ays, until the pursuers were returned.
nd the pursuers sought *them* through-
ut all the way, but [n]found *them* not.

23 ¶ So the two men returned, and
escended from the mountain, and
assed over, and came to Joshua the
on of Nun, and told him all *things* that
efell them:

24 And they said unto Joshua, [o]Truly the LORD hath delivered into
ur hands all the land: for even [p]all
he inhabitants of the country do faint[4]
ecause of us.

CHAPTER III.

Joshua cometh to Jordan, 1. *The officers instruct the people concerning their passage,* 2—6. *The Lord encourageth Joshua,* 8. *Joshua encourageth the people,* 9—13. *The waters of Jordan are divided,* 14—17.

AND Joshua [a]rose early in the morning: and they removed from [b]Shittim, and came to Jordan, he and all the children of Israel, and lodged[5] there before they passed over.

2 ¶ And it came to pass after [c]three[6] days, that the officers went through the host;

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e ver.20; Ge. 24.3-8; Ex.20.7; Nu.32.2;2 Sa. 21. 1, 2, 7.
f ver. 21; Le. 14. 4; Nu.4.8;19. 6; He.9. 19.
1 Or this scarlet-coloured rope; the same, perhaps, by means of which the spies were let down from the window.
2 Heb. *gather.*
g ver. 13; ch. 6. 23; Ge.7.1; 12.2; 19.12-17; Es.8.6; Lu.19.9; Ac.10.27, 33, 11. 14; 2 Ti. 1. 16.
h Ex.12. 13, 23; Nu. 35.26-28; 1 Ki.2.36-42; Mat. 24. 17; Ac. 27. 31; Ph. 3.9. He. 10. 29; 1 John 2. 27, 28.
i Le. 20. 9,11; 2Sa.1. 16; 3.28,29; Eze.33. 4, 5; Mat. 27. 24,25; Ac. 18. 6; 20. 26.
k ver. 14: 2 Sa.4.11;1 Ki.2.32; Mat.27.25.
l ver. 17.
3 The case of this woman is very remarkable. Some of her expressions, especially those in the eleventh verse, indicate a distinct acknowledgment of Jehovah. Whatever may have been the means by which her knowledge had been acquired, surely she had been made the subject of the influence of God's own Spirit. Her meagre opportunities must have been well improved, and she had been blessed of Him who declares that 'to him that hath shall begiven.' When we contrast her faith with that exhibited, on many occasions, even by the chosen people who had witnessed the wonders of Jehovah's outstretched arm, we are reminded of our Saviour's expressions with reference to the centurion, 'verily, I have not found so great faith, no, not in Israel.'
m ver. 18; Mat.7.24; John 2. 5.
n 1Sa.19.10-12; 2 Sa. 17. 20; Ps. 32. 6, 7.
o ch. 1. 8; 21. 44, 45; Nu.3.32,33; Pr. 25. 13.
p ver. 9-11; Ps. 48.5, 6; Re. 6. 16, 17.
4 Heb. *melt.* ver. 11; ch. 5. 1; Ex. 15. 15.

CHAP. III.

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a Ge. 22. 3; Ps. 119. 60; Je.7.13; 25.3; 26. 5; Mar. 1. 35.
b ch. 2. 1; Nu. 25. 1; Mic. 6. 5.
5 The people travelled from Shittim (supposed to be the valley of Kedron) to the banks of the Jordan, a distance of about eight miles. There they lodged for the night, prepared to cross in in the morning, as being the time most convenient for them, and best fitted for rendering conspicuous the glorious miracle about to be performed. It was an instance of great faith in the people that thus they marched forward, without any intimation of the manner in which they were to cross the raging flood. When duty calls, the believer must advance, although his path is not yet clear before him. If he walk by faith, difficulties will vanish.
c ch. 1. 10, 11.
6 Three days after the first order had been given, ch. 1. 11.

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d ver. 11; Nu. 10.33.
1 Formerly their motions were wont to be guided by the pillar of cloud, but that, as is supposed, having been removed at the death of Moses, they were now to follow the ark of the covenant, which also was the pledge of the divine presence.
e ver.6,8,14-17; ch.4. 10;6.6; Nu.4.15;De. 31.9,25; 2 Sa.6.3,13; 1 Ch. 15. 11, 12.
f Ex. 13. 21,22; Mat. 8.19, 16. 24; Re. 14. 4.
g Ex. 3. 5; 19.12;Ps. 89. 7; He. 12. 28, 29.
2 A considerable space, about three quarters of a mile, was to intervene between the ark and the foremost of the people, at once to indicate their reverence, to render the ark, which was their guide, conspicuous to all, and to declare that, instead of their protecting it,—for it was carried far ahead of them by unarmed priests, as if in defiance of the enemies of Israel—it was the protection of the host.
3 Heb. *since yesterday and the third day.* Ge.31.2; Ex.4. 16; 1Ch.11.2; Is. 30. 33, *margins.*
4 Had said on the previous evening, for this day the wonders were to be done among them.
h ch.7. 13; Ex.19.10-15; Le. 10. 3; 20. 7; Nu.11.18;1Sa.16.5; Job 1. 5; Joel 2. 16.
5 Beside the legal purifications, one cannot but think that Joshua intended that they should dispose their minds by holy meditations and prayer to God, to receive his benefits, and to be more sensible of them when received.—*Patrick.* A similar command was frequently given on peculiarly solemn occasions, Ex.19.10; Le. 20.7, &c.
i ver.13, 15; Ps. 114. 1-7.
6 On ordinary occasions the Levites, the sons of Kohath, carried the ark.
k ver.3; Nu.4.15;10. 33; Mic. 2.13; John 14. 2, 3; He. 6. 20.
l ch.4.14; 1Ch.29.25; 2 Ch. 1. 1; Job 7.17; John 17.1; Ph.1.20; 2. 9-11.
m ch. 1. 5, 17.
n 1Ch.15.11,12; 2Ch. 17. 8, 9; 29. 4-11, 15, 27,30;30.12; 31.2,10; 35.2-6; Ne.12.24-28; 13. 22, 28.
o ver. 17; Ex. 14. 13; La. 3. 26.
p De. 4. 1; 12. 8.
q Nu.16.28-30; 1 Ki. 18.36,37; 22. 28, Ps. 9.16; Is. 7. 14; 2 Co. 13. 2, 3.
r De. 5. 26; 1 Sa. 17. 26; 2Ki.19.4; Je.10. 10; Ho. 1. 10, Mat. 16. 16; John 6. 69; 1 Th. 1. 9; He. 10. 31.
s ch.22.31; Ex. 17. 7; De.31.17; Ju. 6. 12, 13.
t Ge.15.15-18; Ex.3. 8;23.27-30,33.2; De. 7. 1; Ps. 44. 2, 3.
u Ps. 24. 1; Is. 54. 5; Je.10. 7; Mic. 4. 13; Zep.2.11; Zec.4.14; 6. 5; 14. 9.
v ver. 3-6; Is. 3. 12.
w ch. 4. 9.
7 For what purpose is explained, ch. 4. 2, 3.
x ver.15, 16; Ex. 14. 19-22.
y ver.16; Ex.15.8; Ps. 33.7;78.13; 114.3-5; Hab. 3. 15.

3 And they commanded the people, saying, [d]When ye see the ark[1] of the covenant of the LORD your God, and [e]the priests the Levites bearing it, then [f]ye shall remove from your place, and go after it.

4 Yet there shall be [g]a space between[2] you and it, about two thousand cubits by measure; come not near unto it; that ye may know the way by which ye must go: for ye have not passed *this* way heretofore.[3]

5 ¶ And Joshua said[4] unto the people, [h]Sanctify[5] yourselves: for to-morrow [i]the LORD will do wonders among you.

6 And Joshua spake unto the [6]priests, saying, [k]Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.

7 ¶ And the Lord said unto Joshua, This day will I begin to [l]magnify thee in the sight of all Israel, that they may know [m]that, as I was with Moses, *so* I will be with thee.

8 And thou shalt [n]command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, [o]ye shall stand still in Jordan.

9 ¶ And Joshua said unto the children of Israel, Come hither, and [p]hear the words of the LORD your God.

10 And Joshua said, [q]Hereby ye shall know that the [r]living God *is* [s]among you, and *that* he will without fail [t]drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.

11 Behold, the ark of the covenant of [u]the LORD of all the earth [v]passeth over before you into Jordan.

12 Now therefore [w]take[7] you twelve men out of the tribes of Israel, out of every tribe a man.

13 And it shall come to pass, as soon as [x]the soles of the feet of the priests that bear the ark of the LORD, the Lord of all the earth, shall rest in the waters of Jordan, *that* the waters of Jordan shall be cut off *from* the waters that come down from above; and they shall stand[y] upon an heap.

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14 ¶ And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests [y]bearing the ark of the covenant before the people;

15 And as they that bare the ark were come unto Jordan, and [z]the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan[a] overfloweth[1] all his banks [b]all the time of harvest,)

16 That the waters, which came down from above, stood, *and* [c]rose up upon an heap,[2] very far from the city Adam, that *is* beside [d]Zaretan: and those that came down toward the sea of the plain, *even* [e]the salt sea, failed, *and* were cut off; and the people passed over right against Jericho.

17 And [f]the priests, that bare the ark of the covenant of the LORD, [g]stood firm on dry ground in the midst of Jordan, and [h]all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.

CHAPTER IV.

Twelve men are appointed to take twelve stones for a memorial out of Jordan, 1—8. *Twelve other stones are set up in the midst of Jordan,* 9. *The people pass over,* 10—13. *God magnifieth Joshua,* 14—19. *The twelve stones are pitched in Gilgal,* 20—24.

AND it came to pass, when all the people [a]were clean passed over Jordan, that the LORD spake unto Joshua, saying,

2 Take you [b]twelve men out of the people, out of every tribe a man;

3 And command ye them, saying, Take you hence out of the midst of Jordan, out of the place where [c]the priests' feet stood firm, [d]twelve stones; and ye shall carry them over with you, and [e]leave them in the lodging-place where ye shall lodge this night.

4 Then Joshua called the twelve men, whom he had [f]prepared of the children of Israel, out of every tribe a man:

5 And Joshua said unto them, Pass over before the ark of the LORD your God into the midst of Jordan, and take you up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel:

6 That this may be [g]a sign among you, *that* [h]when your children ask *their fathers* in time to come,[1] saying, What *mean* ye by these stones?

7 Then ye shall answer them, That [i]the waters of Jordan were cut off before the ark of the covenant of the LORD; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a [k]memorial unto the children of Israel for ever.

8 And the children of Israel [l]did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the LORD spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there.

9 ¶ And Joshua [m]set up twelve stones in the midst[2] of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood: and [n]they are there unto this day.[3]

10 ¶ For the priests which bare the ark [o]stood in the midst of Jordan, until every thing was finished that the LORD commanded Joshua to speak unto the people, according to all that [p]Moses[4] commanded Joshua: and the people [q]hasted[5] and passed over.

11 And it came to pass, when all the people were clean passed over, [r]that the ark of the LORD passed over, and the priests, in the presence of the people.

12 And [s]the children of Reuben, and the children of Gad, and half the tribe of Manasseh, passed over armed before the children of Israel, as Moses spake unto them.

13 About forty thousand,[6] prepared[7] for war, passed over before the LORD unto battle, [t]to the plains of Jericho.

14 ¶ On that day the LORD [u]magnified Joshua in the sight of all Israel; and [v]they feared him, as they feared Moses, all the days of his life.

15 ¶ And the LORD spake unto Joshua, saying,

16 Command [w]the priests that bear the ark of the testimony, that they come up out of Jordan.

17 Joshua therefore commanded the priests, saying, [x]Come ye up out of Jordan.

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g ver.3,6;ch.6.6; Ac. 7.44,45;1Co.1.24,25.
z ver. 13; Is. 26. 6.
a ch. 4. 18; 1 Ch. 12. 15; Je. 12. 5; 49. 19.
1 In the time of the barley harvest, answering to our March or April, the Jordan began to overflow. The cause of this inundation was the melting of the snows, with which, during the winter months, Lebanon was covered. It seems probable, that the overflowing had just commenced at the time when Israel were to cross, for the spies, it would appear, had crossed at the fords, and the men of Jericho seem to have been aware, that there the river was still fordable. (ch.2.7.) All this, doubtless, was so arranged, to render the miracle more illustrious.
b ch.5.10-12; Le. 23. 10-16; De. 16. 1-9.
c ver. 13; Ps. 29. 10; 77.19; Mat. 8.26,27; 14. 24-33.
2 As though an impassable barrier had been presented, the waters from above checked in their impetuous course, stood still, and accumulating, began to flow backwards towards their source, while the waters below the point where the priests stood with the ark of God, ran off towards the Salt or Dead sea, leaving the channel dry for many miles. 'The passage of this deep and rapid, though not wide river, was more manifestly miraculous, if possible, than that of the Red sea, because there was here no natural agency whatever employed; no mighty wind to sweep a passage as in the former case, no reflux of the tide, on which minute philosophers might fasten to depreciate the miracle. It seems, therefore, to have been providentially designed to silence cavils respecting the former: it was done in the noon-day, in the face of the sun, and in the presence, we may be sure, of the neighbouring inhabitants; and it struck terror into the kings of the Amorites and Canaanites westward of the river, "whose hearts melted, neither was there any spirit in them any more, because of the children of Israel."'—*Hales.*
d 1 Ki. 4. 12, *Zartanah*; 7.46, *Zarthan.*
e ch. 15. 2; Ge.14. 3; Nu. 34.3; De. 3.17.
f ver.3, 6.
g ch. 4. 3; 2 Ki. 2. 8.
h Ex. 14. 22, 29; Ps. 66.6; Is.25.8; He.11. 29.

CHAP. IV.

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a ch. 3.17; De. 27. 2.
b ch.3.12; Nu.1.4-15; 13. 2; 34. 18; De. 1. 23; 1 Ki.18.31; Mat. 10. 1-5.
c ch. 3. 13.
d ch.24.27; Ge.28.22; 1 Sa.7.12; Ps.103.2; 111. 4; Lu. 19. 40.
e ver. 8, 19, 20.
f ver.2; Mar.3.14-19.
g ch. 22. 27; Ex. 12. 14; 13.9; 31. 13; Nu. 16.38; Is.55.13; Eze. 20. 12, 20.
h Ex.12.26,27; 13.14; De. 6. 20,21; 11. 19; Ps.44.1; 71.18; 78.3-6; Is.38.19; Ac.2.39.

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1 Heb. *to-morrow.*
i ch. 3. 13-16.
k ver. 6; Ex. 12. 14; 28.12; 30.16; Nu.16. 40; Is.66.3, *marg.*; 1 Co. 11. 24.
l ver.2-5; ch. 1.16-18.
m Ps. 111. 2-4.
2 Other twelve, perhaps 'set upon a base of strong stone-work,' so as to be seen from either side, above the waters. Some suppose these to be not twelve other stones, but the same which were set up in Gilgal, & instead of 'twelve stones in the midst of Jordan,' would read 'twelve stones *from* the midst of Jordan.' The common reading, however, seems to be the true one.
n Ge. 26. 33; De. 34. 6; Ju.1.26; 1 Sa. 30. 25; 2 Sa. 4. 3; 2 Ch. 5. 9; Mat. 27. 8; 28. 15.
3 The last clause may have been written by Joshua, or may have been added at a subsequent period, by some other inspired penman.
o ch.3.16,17; Is.28.16.
p Nu. 27. 21-23; De. 31. 9.
4 We read not of any command given by Moses to Joshua, respecting the crossing of the Jordan. The statement seems to refer to the general command, given with reference to all that the Lord should speak.
q Ex.12.39; Ps. 119. 60; Pr.27.1; Ec.9.10; 2 Co. 6.2; He. 3.7,8.
5 'The people seeing the waters divided, and Jordan running back, might be apprehensive that it would soon resume its wonted course, and this would naturally lead them to hasten to get over. The circumstance itself, thus marked, is a proof that the relator was an eye-witness of this miraculous passage.'—*Clarke.*
r ver.18; ch.3.8,17.
s ch.1.14; Nu. 31.20-32.
6 Of these two tribes and a half, all the men capable of bearing arms did not accompany their brethren across the Jordan. It appears from the census recorded in Nu.xxvi. that the children of Reuben, and the children of Gad, and the half tribe of Manasseh, amounted to about 110,580. It is probable, that the remaining 70,580 were left behind for the defence of the women and children &c. They were considered, however, as fulfilling their stipulations, by sending these 40,000 to aid the other tribes. The whole body of the people of Israel were never expected to take the field, except upon extraordinary occasions. All were liable to be called out, but it was seldom that all were required.
7 Or, *ready armed,* Ep. 6. 11.
t ch.5.10; 2 Ki. 25.5; Je. 39. 5; 52. 8.
u ch. 1. 16-18, ch. 3. 7; 1 Co.10. 2.
v Ex.14.31; 1 Sa.12. 18; 1 Ki. 3.28; 2 Ch. 30.12; Pr.24.21; Ro. 13. 4.
w ch. 3. 3-6; Ex. 25. 16-22; Re. 11. 19.
x Ge.8.16-18; Da.3. 26; Ac. 16.23,35-39.

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18 And it came to pass, when the priests that bare the ark of the covenant of the LORD were come up out of the midst of Jordan, *and* [y] the soles of the priests' feet[1] were lifted[2] up unto the dry land, [z] that the waters of Jordan returned unto their place, [a] and flowed[3] over all his banks, as *they did* before.

19 ¶ And the people came up out of Jordan on the tenth[4] *day* of the [b] first month, and encamped in [c] Gilgal, in the east border of Jericho.

20 ¶ And [d] those twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal.[5]

21 And he spake unto the children of Israel, saying, [e] When your children[6] shall ask their fathers in time[7] to come, saying, What *mean* these stones?

22 Then ye shall let your children know, [f] saying, Israel came over this Jordan on dry land.

23 For the LORD your God dried up the waters of Jordan from before you, until ye were passed over, as the LORD your God did to the Red sea, [g] which he dried up from before us, until we were gone over;

24 That [h] all the people of the earth might know the hand of the LORD, that [i] it *is* mighty; that [k] ye might fear the LORD your God for ever.[8]

CHAPTER V.

The Canaanites are afraid, 1. *Joshua reneweth circumcision,* 2—9. *The passover is kept at Gilgal,* 10, 11. *Manna ceaseth,* 12. *An angel appeareth to Joshua,* 13—15.

AND it came to pass, when [a] all the kings of the Amorites, which *were* on the side of Jordan westward, and all the kings of the [b] Canaanites, [c] which *were* by the sea,[9] [d] heard that the LORD had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted; [e] neither was there spirit in them any more, because of the children of Israel.

2 ¶ At that time the LORD said unto Joshua, Make thee sharp knives,[10] and circumcise [f] again the children of Israel the second time.

3 And Joshua [g] made him sharp knives, and circumcised the children of Israel at the hill of the foreskins.[11]

4 And this *is* the cause why Joshua did circumcise: [h] All the people that came out of Egypt, *that were* males, *even* all the men of war, died in the wilderness by the way, after they came out of Egypt.

5 Now all the people that came out were circumcised; but all the people *that were* born in the wilderness by the way as they came forth out of Egypt, *them* [i] they had not circumcised.

6 For the children of Israel [k] walked forty years in the wilderness, till all the people *that were* men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the LORD: unto whom the LORD [l] sware that he would not shew them the land which the LORD sware unto their fathers that he would give us, [m] a land that floweth with milk and honey.

7 And [n] their children, *whom* he raised up in their stead, them Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way.[1]

8 And it came to pass, when[2] they had done circumcising all the people, that they abode in their places in the camp [o] till they were whole.[3]

9 And the LORD said unto Joshua, This day have I [p] rolled away the reproach[4] of Egypt from off you: wherefore the name of the place is called Gilgal[5] unto this day.

10 ¶ And the children of Israel encamped in Gilgal,[6] and [q] kept the passover on the fourteenth day of the month at even, in the plains of Jericho.

11 And they did eat of the old corn of the land on the morrow after the passover, [r] unleavened cakes and parched *corn* in the self-same day.

12 ¶ And [s] the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; [t] but they did eat of the fruit of the land of Canaan that year.

13 ¶ And it came to pass, when Joshua was by Jericho, that [u] he lifted up his eyes and looked, and, behold, there stood [v] a man over against him, with [w] his sword drawn in his hand: and Joshua went unto him, and said

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g ch. 3. 13. 15.

1 So soon as the feet of these priests had touched the waters, the course of the stream was arrested; and now so soon as they reach the dry land, the flood returns. This is specially noticed by the sacred historian, and was intended, doubtless, to render it the more conspicuous that the marvellous occurrence was the immediate effect of the power of Him, of whose presence the ark of the testimony was the acknowledged symbol.

2 Heb. *plucked up.*

z Ex. 14. 26-28.

a ch. 3. 15; 1 Ch. 12. 15.

3 Heb. *went.* Is. 8.8.

4 They had left Egypt on the 15th day of the same month (Nisan) and 40 years, wanting 5 days, had now elapsed since their exodus.

b Ex. 12. 2, 3.

c ch.5.9; 10.6, 43; 15. 7; 1 Sa.11.14,15; 15. 33; Am. 4. 4; 5. 5; Mic. 6. 5.

d ver. 3, 8.

5 So called for the reasons recorded ch. 5. 9, which see.

e ver.6; Ps. 105.2-5; 145. 4-7.

6 The stones were probably erected on an eminence, and their position, their number, corresponding with that of the tribes, &c. were fitted to suggest inquiry. Whenever it should do so the opportunity was to be embraced. 'The necessity of an early religious education is inculcated through the whole oracles of God. The parents who neglect it have an awful account to give to the righteous Judge of the quick and dead.'

7 Heb. *to-morrow.*

f ch.3.17; Ex. 14.29; 15.19; Ps.66.5,6; Is. 11. 15, 16; 44.27; 51. 10; Re. 16. 12.

g Ne.9.11; Ps77.16-19; 78. 13; Is. 43.16; 63. 12-14.

h Ex.9.16; De.28.10; 1 Sa. 17. 46; 1 Ki.8. 43; 2 Ki.5.15;19.19; Ps.106. 8; Da.3.26-29; 6. 26, 27.

i Ex.15. 16; 1 Ch.29. 12; Ps. 89. 13.

k Ex. 14. 31; 20. 20; De.6.2; Ps. 76. 6-8; 89. 7; Je. 10. 6,7; 32. 40.

8 Heb. *all days.*

CHAP. V.

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a ch. 12.9-24; 24. 15; Ge.10.15-19; 15.18-21; 48.22; Ju. 11.23; 2 Sa. 21. 2; Eze.16. 3; Am. 2. 9.

b ch.17.12,18; Ge.12. 6, Ex.23.28; Ju.1. 1; 4.2. Ezr.9.1; Ps.135. 11.

c Nu.13.29; Ju. 3. 3; Zep. 2. 4-6.

9 The Mediterranean.

d ch. 2. 9-11; Ex.15. 14, 15; Ps. 48. 4-6; Re. 18. 10.

e 1Sa.25.37; 1 Ki.10. 5; Is.13.6-8; Eze.21. 7; Da. 5. 6.

10 Or, *knives of flint.* Ex. 4. 25. Knives of stone seem always to have been employed for this purpose, even after the use of iron had become common. Various reasons are assigned, which we need not specify.

f Ge.17.10-14; De.10. 16; 30.6; Ro.2.29,4. 11; Co. 2. 11.

g Ge.17.23-27; Mat. 16. 24.

11 Or, *Gibeah haaraloth.*

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h Nu.14.29;26.64,65; De.2.16; 1 Co.10.5; He. 3. 17-19.

i De.12.8,9; Ho. 6. 6, 7; Mat. 12. 7; Ro.2. 26; 1Co.7. 19; Ga.5. 6; 6. 15.

k Nu. 14. 32-34; De. 1.3;2.7,14; Ps.95.10, 11; Je. 2. 2.

l Nu.14.23; He.3.11.

m Ex.3.8,17; Eze.20. 6, 15; Joel 3. 18.

n Nu. 14. 31; De. 1. 39.

1 Various conjectural reasons might be assigned for the omission, as e. g. that it was not necessary to distinguish them in the wilderness, when separated from all others; that God mercifully dispensed with it in their unsettled condition; or that the suspension was designed to be a token of God's displeasure. Perhaps this may be pointed at in Nu. 14. 33, 'your children shall bear your whoredoms.'

2 Heb. *when the people had made an end to be circumcised.*

o Ge. 34. 25.

3 Ordinarily, with adults, the cure was tedious, requiring even weeks. The fact that they were able to keep the passover on the 14th day of the month (ver. 10.) seems to intimate a supernatural acceleration of the cure.

p Ge. 34. 14; 1 Sa.17. 26,36; Ps.119.39; Je. 9.25; Eze.20.7; 23.3, 8; Ep. 2. 11, 12.

4 It was a reproach to them that they were uncircumcised like the Egyptians. Besides, God's renewing of the rite was an assurance of their speedy possession of that land which the uncircumcised were not to inherit, and declared that now those wanderings were about to cease, with which, it is supposed, the Egyptians, exulting in their temporary exclusion from the land of promise, were wont to reproach them.

5 That is, *rolling,* ch. 4. 19.

6 So called for the reason assigned above. It was about six miles from the Jordan, and two from Jericho. Probably, at the time of Israel's encampment, there was no city here. It became afterwards a place of considerable importance in sacred history, and is frequently mentioned. 'Nothing of this city now remains; but travellers are shown a pile of stones denominated, *Galgald,* which, though at a considerable distance from the site of the ancient Gilgal, is supposed by some to be the monument erected by Joshua.'

q Ex.12.3,&c.; Nu.9. 1-5.

r Ex.12. 18-20; 13.6, 7; Le. 23. 6, 14.

s Ex.16.35; Ne.9.20, 21; Re. 7. 16, 17.

t De. 6. 10,11; Pr.13. 22; Is.65.13,14; John 4. 38.

u Ge.33.1,5; Da. 8.3; 10. 5.

v ch.6.2; Ge.18.2;32. 24-30; Ju.13.8,9,11, 22; Da.10. 5; Ho.12. 3-5; Zec. 1. 8; Re.1. 13.

w Nu.22.23; 1Ch.21. 16, 17.

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unto him, [z]*Art* thou for us, or for our adversaries?

14 And he said, Nay; [y]but *as* captain[1] of the host of the LORD am I now come. And Joshua [z]fell on his face to the earth, and did worship,[2] and said unto him, [a]What saith [b]my lord unto his servant?

15 And the captain of the LORD's host said unto Joshua, [c]Loose thy shoe from off thy foot; for the place whereon thou standest *is* holy. And Joshua did so.

CHAPTER VI.

Jericho is shut up, 1. *God instructeth Joshua how to besiege it*, 2—11. *The city is compassed*, 12—16. *It is accursed*, 17—19. *The walls fall down*, 20, 21. *Rahab is saved*, 22—25. *The man that buildeth Jericho again is laid under a curse*, 26, 27.

NOW[3] Jericho was straitly shut up[4] [a]because of the children of Israel: none went out, and none came in.

2 ¶ And [b]the LORD said unto Joshua, See, [c]I have given into thine hand Jericho, and the king thereof, *and* the mighty men of valour.

3 And [d]ye shall compass the city, all *ye* men of war, *and* go round about the city once. Thus shalt thou do six days.

4 And seven priests shall bear before the ark seven [e]trumpets of rams' horns;[5] and the seventh day ye shall compass the city [f]seven times, and the priests shall blow with the trumpets.

5 And it shall come to pass, that when they [g]make a long *blast* with the ram's horn, *and* when ye hear the sound of the trumpet, all [h]the people shall shout with a great shout;[6] and [i]the wall of the city shall fall down flat,[7] and the people shall ascend up, every man straight[8] before him.

6 ¶ And Joshua the son of Nun called the priests, and said unto them, Take[k] up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the LORD.

7 And he said unto the people, Pass on, and compass the city, and let him that[l] is armed pass on before the ark of the LORD.

8 ¶ And it came to pass, when Joshua had spoken unto the people, that the seven priests, bearing the seven trumpets of rams' horns, passed on [m]before the LORD, and blew with the trumpets; and the ark of the covenant of the LORD followed them.

9 ¶ And the armed men went before the priests that blew with the trumpets, [n]and the rere-ward[1] came after the ark, *the priests* going on, and blowing with the trumpets.

10 And Joshua had commanded the people, saying, Ye shall not shout, nor make any noise[2] with your voice, neither shall *any* word[3] proceed out of your mouth, [o]until the day I bid you shout; then shall ye shout.

11 So the ark of the LORD compassed[4] the city, going about *it* once: and they came into the camp, and lodged in the camp.

12 ¶ And [p]Joshua rose early in the morning, and [q]the priests took up the ark of the LORD.

13 And seven priests, bearing seven trumpets of rams' horns before the ark of the LORD, [r]went on continually, and blew with the trumpets: and the armed men went before them; but the rere-ward came after the ark of the LORD, *the priests* going on, and blowing with the trumpets.

14 And [s]the second day they compassed the city once, and returned into the camp: so they did six days.

15 And it came to pass on the seventh[5] day, that they rose early, [t]about the dawning of the day, and compassed the city after the same manner seven times: [u]only on that day they compassed the city seven times.

16 And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, [v]Shout; for the LORD hath given you the city.

17 ¶ And the city shall be [6]accursed, *even* it, and all that *are* therein, to the LORD: [w]only Rahab the harlot shall live, she and all that *are* with her in the house, [x]because she hid the messengers that we sent.

18 And ye, [y]in any wise keep *yourselves* from the accursed thing, [z]lest ye make *yourselves* accursed, when ye take of the accursed thing, and [a]make the camp of Israel a curse, [b]and trouble it.

19 But [c]all the silver, and gold, and vessels of brass and iron, *are* conse-

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x 1 Ch. 12. 17, 18.
y Ex.23.20-22; Is.55. 4; Da.10.13,21; 12.1; He. 2. 10; Re. 12.7; 19. 11, 15.
1 Or, *Prince*.
z Ge. 17.3,17; Le.9. 24; Nu. 16. 22, 45; Mat. 8.2; Lu. 5. 12; Ac.10.25,26; Re.19. 10; 22. 8, 9.
2 Doubtless this was a divine person, even he who appeared to Moses in the burning bush. Joshua afterwards calls him, the Lord, or Jehovah, ch. 6. 2. Here he worships him, and, instead of refusing this homage, the angel encourages it, commanding him to 'loose his shoe from off his feet,' and intimating that, by his presence, the place was rendered holy.
a 1 Sa.3.9,10; Is.6.8; Ac. 9. 6.
b Ex. 4. 10, 13; Ps. 110. 1; Mat. 22. 44; Lu. 1. 43; 20. 42; John 20.28; Ph.3.8.
c Ex. 3. 5; Ac. 7. 32, 33; 2 Pe. 1. 18.

CHAP. VI.

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3 This verse is parenthetical; the narrative respecting the divine person who appeared to Joshua, being resumed in the next & continued to the end of the 5th verse.
4 Heb. *did shut up, and was shut up*, ch. 2. 7; 2 Ki. 17.4.
a ch.2.9-14; Ps. 127. 1.
b ch. 5. 13-15.
c ver. 9-24; ch. 8. 1; 11. 6-8; Ju. 11.21; 2 Sa. 5. 19; Ne. 9. 24; Da.2.21,44; 4.17, 35; 5. 18.
d ver.7,14; Nu. 14.9; 1Co.1.21-25; 2Co.4. 7.
e Le. 25.9; Nu.10.1-10; Ju.7.7,8,15-22; 2 Ch.13.12; 20.17, 19, 21; Is.27. 13; Zec.4. 6.
5 Or, jubilee trumpets. It is uncertain whether they were really rams' horns, or trumpets in the form of horns. They were those used on the jubilee, as if, in going forth to compass the city, it already became the people to rejoice triumphantly.
f Ge.2.3; 7.2,3; Le.4. 6; 14.16; 25.8; Nu.23. 1; 1 Ki. 18.43; 2 Ki. 5.10; Job 42.8; Zec 4.2; Re.1.4,20; 5.1,6; 8. 2, 6; 10. 3, 15. 1,7; 16. 1.
g ver. 16, 20; Ex.19. 19.
h Ju.7.20-22; 1 Sa.4. 5; 17.20,52; 2Ch.13. 15; Je. 1. 15.
6 The whole circumstances connected with the taking of this city, were designed to impress all parties with the conviction, that it was 'the doing of the Lord;' and to teach Israel implicit obedience, even when they were commanded to employ means in which reason could detect no adequacy to the end proposed.
i Is.25.12; 30.25; 2Co. 10. 4, 5; He. 11. 30.
7 Heb. *under it*.
8 The obstruction of the wall being removed, nothing stood in the way of the people's advancing in a direct line, as if, from the circumference to the centre of a circle, and meeting in the heart of the city.
k ver. 8, 13; ch. 3. 3; Ex.25.14; De.20.2-4; Ac. 9. 1.
l ver.3; ch.1.14; 4.13.
m ver.3,4; Nu.32.20.

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n ver. 13; Nu.10.25; Is. 52. 12; 58. 8.
1 Heb. *gathering host*. Probably the division of Dan, whose part it was to bring up the rear.
2 Heb. *your voice to be heard*, Is. 42. 2; Mat. 12. 19.
3 Profound silence was to be observed by the people; they were to be mere spectators of the mighty deed, waiting reverently and prayerfully for Jehovah's interposition.
o 2Sa.5.23,24; Is. 28. 16; Lu.24.49; Ac.1. 7.
4 The ark of the covenant, so called because it contained the two tables on which the covenant was inscribed, was the symbol of the divine presence. It is particularly stated, that *it* compassed the city; because it was He whose presence it declared, whose mighty power was at the utterance of a sound, to cast down the walls; he who said to Joshua, 'I have given into thine hand Jericho.'
p ch. 3. 1; Ge. 22. 3.
q ver.6-8; John 2.5-8; 6.10,11; 9.6,7; He. 11. 7, 8.
r 1 Ch. 15. 26; Mat. 24. 13; Ga. 6. 9.
s ver. 3, 11, 15.
5 As Jericho was compassed about by Israel for seven successive days, one of these must have been the holy sabbath. Unless, however, this happened on the last, that on which the city was sacked, the occupation of the people amounted to nothing more than a solemn religious procession. Although it had been otherwise, they were acting under the authority of him who was Lord of the sabbath; but, we have no reason to believe that they did on this occasion, infringe on the sacred rest.
t Ps. 119. 147; Mat. 28. 1; 2 Pe. 1. 19.
u ver. 4.
v ver.5; Ju.7. 20-22; 2Ch.13.15; 20.22,33.
6 Or, *devoted*, ch. 7.1; Le. 27. 28, 29; Nu.21.2,3; 1Ch.2.7; Ezr.10.8, *marg.*; Is. 34.6; Je.46.10; Eze. 39. 17; Mic. 4. 13; 1 Co. 16. 22; Ga.3.10, 13. *Devoted to destruction*. The expression is, 'devoted to the Lord.' The allusion seems to be to that law, which required, that living things devoted to God were to be put to death, Le. 27. 28, 29. The city and all therein were to be utterly destroyed. The 'iniquity of the Amorites was now full.' God had borne with them for many hundred years. See Ge. 15. 16.
w ch. 2. 1.
x ver.22,23; ch.2.4-6, 22; Ge.12.3; 18a.15. 6; Mat.10.41,42; 25. 40; He.6. 10; 11. 31; Ja. 2. 25.
y Ro.12.9; 2Co.6.17; Ep. 5. 11; Ja.1.27; 1 John 5. 21.
z ch. 7. 1, 11, 12, 15; De. 7. 26; 13. 17.
a ch. 7.11,12; 22. 18-20; 1 Sa. 14. 23-42; Ec.9.18; Jonah1.12.
b ch.7.25; 2 Sa. 21.1; 1 Ki. 18. 17, 18.
c 2 Sa.8.11; 1 Ch.18. 11; 26. 20,26, 28; 28. 12; 2Ch.15.18; 31.12; Is. 23.17,18; Mic. 4. 13.

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...ecrated[1] unto the LORD: they shall come ...nto [d]the treasury of the LORD.

20 ¶ So the people shouted when *the* [e]*priests* blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the[e] wall fell[2] down flat,[3] so that the people went up into the city, every man straight before him, and they took the city.

21 And they [f]utterly[4] destroyed all that *was* in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.

22 ¶ But [g]Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, [h]as ye sware unto her.

23 And the young men that were spies went in, and brought [i]out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her kindred,[5] and left[k] them without the camp of Israel.

24 And they [l]burnt the city with fire, and all that *was* therein: [m]only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the LORD.

25 And Joshua [n]saved Rahab the harlot alive, and her father's household, and all that she had; and [o]she dwelleth in Israel *even* [p]unto this day; because she hid the messengers which Joshua sent to spy out Jericho.

26 ¶ And Joshua [q]adjured[6] *them* at that time, saying, [r]Cursed *be* the man before the LORD that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his first-born, and in his youngest *son* shall he set up the gates of it.

27 So [s]the LORD was with Joshua; and [t]his fame was *noised* throughout all the country.

CHAPTER VII.

Achan's trespass, 1. *The Israelites are smitten at Ai,* 2—5. *Joshua's complaint,* 6—9. *God instructeth him what to do,* 10—15. *Achan is taken by the lot,* 16—18. *His confession,* 19—23. *He and all he had are destroyed in the valley of Achar,* 24—26.

BUT the children of Israel [a]committed a trespass in the accursed thing: for [b][c]Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, [d]took of the accursed thing: and [e]the anger of the LORD was kindled against the children of Israel.

2 ¶ And Joshua sent men from Jericho to [f]Ai,[1] which *is* beside [g][2]Beth-aven, on the east side of Beth-el, and spake unto them, saying, [h]Go up and view the country. And the men went up and viewed Ai.

3 And they returned to Joshua, and said unto him, Let not all the people go up; but let about[3] two or three thousand men go up and smite Ai, *and* make not all the people to [i]labour thither; for they *are but* few.

4 So there went up thither of the people about three thousand men; and [k]they fled before the men of Ai.

5 And the men of Ai smote of them about thirty and six men: for they chased them *from* before the gate *even* unto Shebarim,[4] and smote them in the going down;[5] [l]wherefore the hearts of the people melted,[6] and became as water.

6 ¶ And Joshua [m]rent his clothes, and [n]fell to the earth upon his face before the ark of the LORD [o]until the eventide, he and the elders of Israel, and [p]put dust upon their heads.

7 And Joshua said, Alas! O Lord GOD, [q]wherefore hast thou at all brought this people over Jordan, [r]to deliver us into the hand of the Amorites to destroy us? [s]Would to God we had been content, [t]and dwelt on the other side Jordan!

8 O Lord, [u]what shall I say, when Israel turneth their backs[7] before their enemies?

9 For the Canaanites, and all the inhabitants of the land, [v]shall hear *of it*, and shall [w]environ us round, and cut off our name from the earth: and [x]what wilt thou do unto thy great name?

10 ¶ And the LORD said unto Joshua, Get thee up; [y]wherefore liest[8] thou thus upon thy face?

11 [z]Israel hath sinned, and they have also [a]transgressed my covenant[9] which I commanded them: for they have even taken of [b]the accursed thing, and have also [c]stolen, and [d]dissembled also, and they have put *it* even [e]among their own stuff.

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1 Heb. *holiness*, Le. 19. 24, *marg.*; Zec. 14. 20, 21.
d 1 Ki. 7. 51 14. 26; 2 Ki. 24. 13; 1 Ch. 26. 20; Ne. 7. 70, 71; 10. 38; Je. 38. 11; Mat. 27. 6; Mar. 12. 41.
e ver. 5; 2 Co. 10. 4, 5; He. 11. 30.
2 "This stupendous miracle at the beginning of the war, was well calculated to terrify the devoted nations, and to encourage the Israelites, by showing that the loftiest walls and strongest barriers, afforded no protection against the Almighty God of Israel."
3 Heb. *under it.*
f ch. 9. 24, 25; 10. 28, 39; 11. 14; De. 2. 34; 7. 2, 3, 16; 20. 16, 17; 1 Sa. 15. 3, 8, 18, 19; 1 Ki. 20. 42; Je. 48. 18; Re. 18. 21.
4 The Canaanites were ripe for destruction, and God was pleased, instead of destroying them by a pestilence, a famine, an earthquake, a deluge, or fire from heaven, to employ the Israelites as the executioners of his vengeance, both for their warning & instruction, and for that of all who read these records.—*Scott.* It is in this light that we must view this transaction. The Israelites were simply the instruments of God, and whatever objections might be urged against the severity of the overthrow, including as it did infants, &c.; would apply with equal force to the destruction of the cities of the plain, or to any other manifestation of vengeance, in which the elements of nature were made the instruments. The truth is, that tho' to the Canaanites themselves, there was severity in the order for their extermination, to the world at large there was great goodness in it; for it has shown the danger of unbelief and impenitence in such awful colours, that the proudest and most obdurate must tremble.
g ver. 17; ch. 2. 1, &c.
h ch. 2. 12-14, 17-20; 9. 15, 18-20; 2 Sa. 21. 2, 7; Ps. 15. 4; Eze. 17. 13, 16, 18, 19.
i ch. 2. 18; Ge. 12. 2; 18. 24; 19. 29; Ac. 27. 24; He. 11. 7.
5 Heb. *families.*
k Nu. 5. 2, 3; 31. 19; Ac. 10. 28; 1 Co. 5. 12; Ep. 2. 12.
l ch. 8. 28; De. 13. 16; 2 Ki. 25. 9; Re. 17. 16; 18. 8.
m ver. 19.
n ch. 11. 19, 20; Ju. 1. 24, 25; Ac. 2. 21.
o Mat. 1. 5.
p ch. 4. 9.
q Nu. 5. 19-21; 1 Sa. 14. 24, &c.; 1 Ki. 22. 16; Mat. 26. 63; Ac. 19. 13.
6 Bound them by an oath, at the same time pronouncing a curse.
r 1 Ki. 16. 34; Mal. 1. 4.
s ch. 1. 5, 9; Ge. 39. 2, 3, 21; De. 31. 6; Mat. 18. 20; 28. 20; Ac. 18. 9, 10; 2 Co. 13. 14; 2 Ti. 4. 17, 22.
t ch. 9. 9; 1 Sa. 2. 30; 2 Sa. 7. 9; Mat. 4. 24; 14. 1.

CHAP. VII.

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a ch. 22 16; 2 Ch. 24. 18; Ezr. 9. 6; Da. 9. 7.
b ch. 22. 20.
c 1 Ch. 2. 6, 7; *Achar, Zimri.*

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d ch. 6. 17, 18.
e ch. 22. 18, 2Sa. 24. 1; 1 Ch. 21. 7; Ec. 9. 18; Jon. 1. 7; 1 Co. 5. 1-6; He. 12. 15, 16.
f ch. 12. 9; Ge. 12. 8, *Hai*; Ne. 11. 31, *Aija.*
1 Called also Hai or Aija, about two miles east of Bethel, and ten north from Jerusalem. It was afterwards rebuilt, and is repeatedly mentioned.
g ch. 18. 12; Ge. 28. 19; Ho. 4. 15.
2 Or house of emptiness. The same name is by Hosea, (4. 5, &c.) applied to Bethel, because of its idolatry, and from this circumstance it has been supposed, that the places are the same. The present passage shows them to be distinct, though situated at no great distance from each other.
h ch. 2. 1; Pr. 20. 18; 24. 6; Mat. 10. 16; Ep. 5. 15.
3 Heb. *about* 2000 *men*, or *about* 3000 *men.*
i Pr. 13. 4; 21. 25; Lu. 13. 24; He. 4. 11; 6. 11, 12; 2 Pe. 1. 5, 10.
k Le. 26. 17; De. 28. 25; 32. 30; Is. 30. 17; 59. 2.
4 The breaches or breakings, as the word signifies, the place being probably so called from this event.
5 Or, *Morad.*
l ch. 2. 9, 11; 5. 1; Le. 26. 36; Ps. 22. 14; Is. 13. 7.
6 It was but a small loss of men which they had sustained, but as yet they were but little accustomed to military affairs,—'nomades fresh from the desert,' and ready to lose courage at the slightest reverse; & above all, having been taught to rely implicitly on divine aid, this unexpected discomfiture would fill them with alarm, as a token of the withdrawing of God's favour, his promised assistance being withheld.
m Ge. 37. 29, 34; Nu. 14. 6; 2 Sa. 13. 31; Ezr. 9. 3-5; Es. 4. 1; Job 1. 20; Ac. 14. 14.
n Nu. 16. 22, 45; 2 Sa. 12. 16.
o Ju. 20. 23, 26; 21. 2; 2 Sa. 1. 12.
p 1 Sa. 4. 12; 2 Sa. 13. 19; Ne. 9. 1; Es. 4. 1; Job 2. 12; Eze. 27. 30; Jon. 3. 6; Mi. 1. 10.
q Ex. 5. 22, 23; Nu. 14. 3; 2 Ki. 3. 10; Ps. 116. 11; Je. 12. 1, 2; He. 12. 5.
r Ex. 14. 11, 12; 17. 3; Nu. 20. 4, 5; Mat. 17. 17, 20; Mar. 8. 17, 18.
s Ex. 16. 3.
t ch. 1. 2-4.
u Ezr. 9. 10; Hab. 2. 1; Ro. 3. 5, 6.
7 Heb. *necks.*
v Ex. 32. 12; Nu. 14. 13.
w Ps. 83. 4; 124. 2, 3.
x De. 32. 27; Ps. 106. 6-8; Eze. 20. 9; Joel 2. 17; John 12. 28.
y Ex. 14. 15; 1 Sa. 15. 22; 16. 1; 1 Ch. 22. 16.
8 Heb. *fallest*, ver. 6.
z ver. 1, 20, 21.
a ch. 23. 16; De. 17. 2; Ju. 2. 20; 2 Ki. 18. 12; Is. 24. 5; 50. 1, 2; Je. 31. 32; Ho. 6. 7.
9 The national covenant, which stipulated that every order should be obeyed; or it may signify, my commandment given on this occasion.
b ch. 6. 18, 19.
c Mal. 3. 8, 9; Mat. 22. 21.
d 2 Ki. 5. 25, 26; John 12. 5, 6; Ac. 5. 1, 2, 9; He. 4. 13.
e Le. 5. 15; Hab. 2. 6; Zec. 5. 4.

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12 Therefore [f]the children of Israel could not stand before their enemies, *but* turned *their* backs before their enemies, because [g]they were accursed;[1] neither[h] will I be with you any more, except ye destroy the accursed from among you.

13 Up, [i]sanctify the people, and say, Sanctify yourselves against to-morrow; for thus saith the LORD God of Israel, *There is* [k]an accursed[2] thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take[l] away the accursed thing from among you.

14 In the morning therefore ye shall be brought according to your tribes: and it shall be, *that* [m]the tribe which the LORD taketh[3] shall come according to the families *thereof;* and the family which the LORD shall take shall come by households; and the household which the LORD shall take shall come man by man.

15 And it shall be, *that* [n]he that is taken with the accursed thing shall be burnt with fire, he and all[4] that he hath: because [o]he hath transgressed the covenant of the LORD, and because he hath [p]wrought folly[5] in Israel.

16 ¶ So Joshua [q]rose up early in the morning, [r]and brought Israel by their tribes; and the tribe of Judah was taken:

17 And he brought the [s]family of Judah; and he took the family of the Zarhites: and he brought the family of the Zarhites man by man;[6] and Zabdi was taken:

18 And he brought his household man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, [t]was taken.

19 And Joshua said unto Achan, My[u] son,[7] [v]give, I pray thee, glory[8] to the LORD God of Israel, and [w]make confession unto him; and [x]tell me now what thou hast done; hide *it* not from me.

20 And Achan answered Joshua, and said, [y]Indeed I have sinned[9] against the LORD God of Israel, and thus and thus have I done:

21 When [z]I saw among the spoils a goodly [a]Babylonish garment, and two hundred shekels of silver, and a wedge[1] of gold of fifty shekels weight, then [b]I coveted them, and [c]took them; and, behold, [d]they *are* hid[2] in the earth in the midst of my tent, and the silver under it.

22 ¶ So Joshua sent messengers, and they ran unto the tent; and, behold, *it was* hid in his tent, and the silver under it.

23 And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid[3] them out before the LORD.

24 And Joshua, and all Israel with him, [e]took Achan the son of Zerah, and the silver and the garment, and the wedge of gold, and [f]his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had; and they brought them unto [g]the valley of Achor.

25 And Joshua said, [h]Why hast thou troubled us? the LORD shall trouble thee this day. And [i]all Israel stoned him[4] with stones, and [k]burned them with fire, after they had stoned them with stones.

26 And they [l]raised over him a great heap of stones unto this day. [m]So the LORD turned from the fierceness of his anger: wherefore the name of that place was called, The valley of[5] Achor, unto this day.

CHAPTER VIII.

God encourageth Joshua, 1, 2. *The stratagem whereby Ai was taken,* 3—28. *The king thereof is hanged,* 29. *Joshua buildeth an altar,* 30, 31; *writeth the law on stones,* 32; *propoundeth blessings and cursings,* 33—35.

AND the LORD said unto Joshua, [a]Fear not, neither be thou dismayed: take all the people of war with thee, and arise, go up to Ai: [b]see, I have given into thy hand the king of Ai, and his people, and his city, and his land

2 And thou shalt [c]do to Ai and her king as thou didst unto Jericho and her king: [d]only the spoil thereof, and the cattle thereof, shall ye take for a prey unto yourselves: [e]lay thee an ambush for the city behind it.

3 ¶ So Joshua arose, and all the people of war, to go up against Ai: and Joshua chose out thirty thousand

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f ch.22.18-20; Nu.14. 45; Pe.5.4,5; Pr.28. 1; Is. 59. 2; Hab. 1. 13.
g ch. 6. 18; De. 7.26. 1 As it was threatened they should be, if they partook of the devoted things, ch. 6. 18.
h Je.6.8;23.33;Ho.9. 12.
i ch.3. 5; Ex. 19. 10-15; Le.3.40.41; Joel 2. 16, 17; Zep.2.1,2.
k ver. 11; 2Ch.28.10; Mat. 7. 5.
2 A devoted thing, the possession of which is sacrilege.
l 1 Co. 5. 1-6, 11-13.
m ver.17,18; 1Sa.10. 19-21; 14.41,42; Pr. 16.33; Jon.1.7; Ac. 1. 24-26.
3 In what precise manner the discovery was to be made we are not informed. The Jews had various strange traditions upon the subject, and among others, that the tribes, families, &c. were made to pass before the high priest, and that the stone on his breast-plate gave the intimation by suddenly changing its colour, or losing its lustre. It is most probable, however, that the discovery was made by means of lots.
n ver.25, 26; De. 13. 15,16; 1Sa.14.38,39.
4 It is doubtful whether this is to be understood as including his family as well as his goods, see note on ver. 25.
o ver. 11.
p Ge.34.7; Ju.20.6; 2 Sa. 13. 13.
5 Or *wickedness.*
q ch. 3. 1; Ge. 22. 3. Ps.119.60; Ec.9.10.
r ver. 14.
s Ge. 38. 30, *Zarah.* Nu.26.20; 1Ch.2.4-7.
6 Or house by house.
t Nu. 32. 23; 1Sa.14. 42; Pr. 13. 21; Je.2. 26; Ac. 5. 1-10.
u 2 Ti. 2. 25; Ti.2.2; Ja.1.20; 1 Pe. 3.8,9.
7 How affectionately the ruler addresses the culprit! Though about to pass upon him the sentence of death, it was not to be in an angry spirit of revenge.
v 1 Sa. 6. 5; Is.42.12; Je.13.16; Lu. 17.18; John 9.24; Re.16.9.
8 Thus he would magnify the omniscience of Him to whom all things are naked & open, and at the same time acknowledge his justice. The expression is repeatedly employed in scripture in this sense, implying the confession of hidden sin.
w Nu.5.6,7; 2 Ch.30. 22; 33. 12; Ps. 32. 5; 51.3; Pr.28.13; Je.3. 12,13; Da.9.4; John 1. 8-10.
x 1 Sa. 14.43; Jon.1. 8-10
y Ge. 42. 21; Ex. 10. 16; Nu.22.34; 1 Sa. 15. 24, 30; Job 7. 20. 33. 27; Ps. 38. 18; Mat. 27. 4.
9 We cannot take it upon us to determine whether this man's repentance was genuine or not. He alone could know who searcheth the heart and trieth the reins. Though extorted, it certainly was frank & ingenuous, & does seem to indicate resignation to his doom as justly merited.
z Ge.3.6;6.2;2Sa.11. 2; Job 31.1; Ps.119. 37; Pr.23.31; 28. 22; Mat.5.28,29; 1John 2. 15, 16.
a Ge. 10. 10, *marg.*

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1 Heb. *tongue.*
b Ex.20.17; De.7.25; 1Ki. 21.1,2; 2 Ki.5. 20-27; Hab.2.9; Lu. 12.15; Ro.7.7,8; Ep. 5.3; Co.3.5; 1Ti.6 9, 10; He.13.5; 2Pe.2. 15.
c Pr.4.23; Mic.2.1,2; Ja. 1. 15.
d 2Sa.11.6-17; 2Ki.5. 24,25; Is. 28. 15; 29. 15; Lu. 12. 2.
2 A memorable instance illustrative of the progress of sin, and of the connection of sins one with another. Achan first 'saw,' then 'coveted,' next 'took,' and finally 'concealed.' How needful that we resist the beginnings of evil—that we make a covenant with our eyes.
3 Heb. *poured.*
e ver. 1; Job 20. 15; Pr. 15. 27; Ec.5.13; Eze.22.13, 14; 1 Ti. 6. 9, 10.
f ch 6. 18, 21; Ge. 18. 25; Ex.20.5; Nu.16. 27-31; Job 20.23-28.
g ch. 15. 7; Is. 65.10; Ho. 2. 15.
h ver.11-13; ch.6.18; Ge. 34. 30; 1 Ki.18. 17,18; 1Ch.2.7; Hab. 2.6-9; Ga.5.12; 2Th. 1. 6.
i Le.20.2; 24.14; De. 13.10; 17.5; 21.21; 22. 21-24.
4 Jewish commentators suppose that Achan's family must have been parties to his crime, and must have known his concealment of the accursed thing in his tent, and were therefore involved in his punishment, as having been sharers of his wickedness. But of this, however probable, there is no evidence. There are many, however, who think that the expressions employed do not imply that his sons & daughters were punished along with him; and, in confirmation of their view, they cite the terms of the law, De. 24.16, which expressly provides that fathers shall not be put to death for the children, nor children for the fathers: but that every man shall be put to death for his own sins. The Vulgate renders the verse, 'all Israel stoned *him:* and all that he had was consumed with fire.' The Syriac version is, 'They stoned *him* with stones, and burned what pertained to him with fire.' The Anglo-Saxon says, 'They burned him & his *goods.*' Boothroyd renders it, 'They burned himself & all that belonged to him.'
k ver. 15; Ge. 38. 24; Le. 20. 14; 21. 9.
l ch.8.29; 10.27; 2Sa. 18. 17; La. 3. 53.
m De.13.17; 2 Sa.21. 14; Is. 40. 2; Joel 2. 13, 18; Jon. 3. 9, 10; Zec. 6. 8.
5 That is, *trouble,* ver. 25.

CHAP. VIII.

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a ch. 7. 6, 7, 9; De.1. 21; 7.18; 31.8; Ps.27. 1; 46.11; Is. 12.2; 41. 10-16; 43. 2; Je. 46. 27; Mat. 8. 26.
b ch.6.2; Ps.44.3; Da. 2.21,37,38; 4. 25, 35.
c ver.24,28,29; ch. 6. 21; 10. 28 De. 3. 2.
d ver. 27; De. 20.14; Job 27.16,17; Ps.39. 6; Pr. 13. 22; 28. 20; Je.17.11; Lu.12.20, 21.
e ver 7, 9, 12, 14, 19; Ju. 20. 29-33; 2 Ch. 13.13; 20. 22; Je.51. 12.

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mighty[1] men of valour, and sent them away [f]by night.

4 And he commanded them, saying, Behold, ye shall [g]lie[2] in wait against the city, *even* behind the city; [h]go not very far from the city, but be ye all ready:

5 And I, and all the people that *are* with me, will approach unto the city; and it shall come to pass, when they come out against us, as at the first, that[3] we will flee before them,

6 (For they will come out after us,) till we have drawn[3] them from the city; for they will say, [k]They flee before us, as at the first: therefore we will flee before them.

7 Then[4] ye shall rise up from the ambush, and seize upon the city: [l]for the LORD your God will deliver it into your hand.

8 And it shall be, when ye have taken the city, *that* ye shall [m]set the city on fire:[5] according to the commandment of the LORD shall ye do. [n]See, I have commanded you.

9 ¶ Joshua therefore sent them forth: and they went to lie in ambush, and abode [o]between Beth-el and Ai, on the west side of Ai: but Joshua [p]lodged that night among the people.[6]

10 And Joshua [q]rose up early in the morning, and numbered[7] the people, and went up, he and the elders of Israel, before the people to Ai.

11 And [r]all the people, *even the people* of war that *were* with him, went up, and drew nigh, and came before the city, and pitched on the north side of Ai: now *there was* a valley between them and Ai.

12 And he took about [s]five thousand men, and sent them to lie in ambush between Beth-el and Ai, on the west side of the city.[8]

13 And when they had set the people, *even* all the host that *was* on the north of the city, and their liers[9] in wait [t]on the west of the city, Joshua went that night[10] into the midst of the valley.

14 ¶ And it came to pass, when the king of [u]Ai saw *it*, that they hasted, and rose up early; and the men of the city went out against Israel to battle, he and all his people, at a time appointed, before the plain: but [v]he [1]wist not that *there were* liers in ambush against him behind the city.

15 And Joshua and all Israel made as if they were beaten before them, and fled [w]by the way of the wilderness.

16 And all the people that *were* in Ai were [x]called together to pursue after them: and they pursued after Joshua, and were [y]drawn away from the city.

17 And there was not [z]a man left in Ai or Beth-el[2] that went not out after Israel: and they left the city open, and pursued after Israel.

18 And the LORD said unto Joshua, [a]Stretch[3] out the spear that *is* in thy hand toward Ai; for I will give it into thine hand. And Joshua stretched out the spear that *he had* in his hand toward the city.

19 And [b]the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand: and they entered into the city, and took it, and hasted and set the city on fire.

20 And when the men of Ai looked behind them, they saw, and, behold, [c]the smoke of the city ascended up to heaven; [d]and they had no power[4] to flee this way or that way: and the people that fled to the wilderness turned back upon the pursuers.

21 And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of Ai.

22 And the other issued out of the city against them; so they were in the midst of Israel, some on this side, and some on that side: and they smote them, so that they [e]let none of them remain or escape.

23 And [f]the king of Ai they took alive, and brought him to Joshua.

24 And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they chased them, and when they were all fallen on the edge of the sword, until they were consumed, that all the Israelites [g]returned unto Ai, and smote it with the edge of the sword.

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1 It appears from this verse that the whole army was not employed on this occasion, but a portion chosen from the whole, viz. the 30,000 here mentioned, the men who lay in ambush, being 12,000, selected from among them.

f Mat. 24.39,50; 25.6. 1 Th. 5.2; 2Pe.3.10.

g ver.16; Ju.9.25; 20. 29,33,36; 1Sa.15.2,5; Ac. 23. 21.

2 This stratagem of war was not uncommon among the Hebrews. In this instance, as Scott remarks, no treaties were violated, no oaths broken, no falsehoods uttered; and it cannot be requisite to inform our enemies of our intentions and purposes, however they may be deceived by appearances. But perjuries, lies, and infractions of treaties, cannot, in any war, or in any case, be allowable or excusable.

h Ec. 7. 19; 9. 16.

i Ju. 20. 31, 33; Mat. 10. 16.

3 Heb. *pulled*, ver. 16.

k Ex.14. 3; 15. 9; Ju. 20.32; Ec.8.11; 9.12.

4 When Joshua should give them a signal, by elevating his spear.

l ver.1: 2 Ki.5.1; Pr. 21. 30, 31.

m ver. 28; ch. 6. 24.

5 It seems probable that this command was only to kindle a fire within the city, the smoke of which should be to the rest an indication that they had succeeded. The city was afterwards burnt, ver. 28, but it seems unlikely that they should forthwith have set the city on fire, before taking the spoil, which was, on this occasion, to be divided among the people.

n ch.1.9,16; Ju.4.6; 2 Sa. 13. 28.

o ver.12; ch.7.2; Ge. 12.8, *Hai*; Ezr.2.28; Ne. 7. 32.

p Ge. 32. 21.

6 Among the soldiers, ready for the attack on the morrow, and perhaps, by his presence, to encourage them after their former alarm.

q ch. 3. 1; 6. 12; 7.16; Ps. 119. 60.

7 Both that he might be sure that none had deserted during the night, and that, after the victory, when it should be ascertained that their numbers were entire, they might give glory to God and take courage.

r ver. 1-5.

s ver. 2, 3.

8 Or of *Ai*.

9 Heb. *lying in wait*.

t ver. 8. 12.

10 Perhaps early in the morning while it was yet dark, as John 20. 1. We prefer the opinion that Joshua, having sent away the five thousand in the evening of the previous day, rose at a very early hour, and had the army inspected, & then went, at so early an hour that it might still be called night, into the valley, perhaps alone, to supplicate God for a blessing on the enterprise in which he was now engaged, and which had come so near to its crisis.—*Bush.*

u ver. 5, 16.

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v Ju.20.34; Ec. 9. 12; Da.4.31; Mat.24.39, 50; 1Th.5.1-3; 2 Pe. 2. 3.

1 From the conduct of the king of Ai, and from other circumstances, we may infer that the Canaanites were but imperfectly versant in the art of war. Moreover they were, for their wickedness, visited with the spirit of infatuation. It was not Joshua's skill and courage but Jehovah's guidance & aid which gave to the Israelites their conquests. From many circumstances, we have reason to conclude that, till the time of David, the Hebrews, notwithstanding their many victories, had little real military knowledge.

w ch. 18. 12.

x Ju. 20. 36-39.

y ver.5,6; Ju. 20. 31; Ps.9.16; Eze.38.11-22; Re.16.14; 19.19-21.

z ver. 3,24,25; ch.11. 20; De. 2. 30; Job 5. 13; Is. 19. 1-13

2 Bethel is not mentioned in the Greek version; & some, with Houbigant and Pilkington, think it was not originally in the Hebrew, because had the men of Bethel pursued as well as those of Ai, it would have been said they left the cities and not the city open. It is probable, however, that the strength of Bethel had been previously brought into Ai, as the strongest place to make a stand in; Bethel being but 3 miles from Ai, & probably not greatly fortified.

a ver. 7, 26; Ex. 8.5; 17. 11; Job 15. 25.

3 It is probable that this was the preconcerted signal, at the sight of which the men in ambush knew they were to arise. The Lord himself intimated to Joshua the proper time to make the movement. A flag might be attached to the top of the spear (as the Rabbins, with great probability, suppose) which would make it conspicuous at a considerable distance. Some have supposed, especially from the statement in the 26th verse, that this action of Joshua was figurative, and that, like the lifting up of Moses' hand in the battle with Amalek, it was a token of the divine presence and pledge of God's assistance, and they would, in the one case, as in the other, connect the victory with the action; but we should be cautious of searching for figurative meanings, when not led to them by the word of God itself. The indulging of this spirit has in many instances, opened the floodgates of error.

b ver. 6-8.

c Ge.19.28; Is.34.10; Re. 18. 9; 19. 3.

d Job 11.20; Ps.48.5, 6; 76.5; Am.2.14-16; Re. 6. 15-17.

4 Heb. *hand*.

e ch. 6. 21; 10. 28; 11. 11,12; De.7.2; Job20. 5; Lu.17.26-30; 1Th. 5. 3.

f ver. 29; ch. 10.17; 1 Sa.15. 8; Re. 19. 20.

g ch.10.30-41; 11. 10-14; Nu. 21. 24.

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25 And *so* it was, *that* all that fell that day, both of men and women, *were* twelve thousand, *even* all the men of Ai.

26 For Joshua [h]drew not his hand back, wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai.

27 Only [i]the cattle, and the spoil of that city, Israel took for a prey unto themselves, according unto the word of the LORD which he commanded Joshua.

28 And Joshua burnt Ai, and made it [k]an heap for ever,[1] *even* a desolation unto [l]this day.

29 And [m]the king of Ai he hanged[2] on a tree until even-tide: and [n]as soon as the sun[3] was down, Joshua commanded that they should take his carcase down from the tree, and cast it at the entering of the gate of the city, and raise thereon [o]a great heap of stones,[4] *that remaineth* unto this day.

30 ¶ Then Joshua [p]built an altar unto the LORD God of Israel [q]in mount Ebal;[5]

31 As Moses, the servant of the LORD, commanded the children of Israel, [r]as it is written in the book of the law of Moses, an [s]altar of whole stones, over which no man hath lift up *any* iron; [t]and they offered thereon burnt-offerings unto the LORD, and sacrificed peace-offerings.

32 And he [u]wrote there, upon the stones, a copy[6] of the law of Moses, which he wrote in the presence of the children of Israel.

33 And [v]all Israel, and their elders, and officers, and their judges, stood on this side the ark, and on that side, before [w]the priests the Levites, which bare the ark of the covenant of the LORD, as well [x]the stranger, as he that was born among them; half of them over against mount Gerizim, and half of them over against mount Ebal; [y]as Moses, the servant of the LORD, had commanded before, that they should bless the people of Israel.

34 And afterward [z]he read all the words of the law, [a]the blessings and cursings, according to all that is written in the book of the law.

35 There [b]was not a word of all that Moses commanded which Joshua read not before all the congregation of Israel, [c]with the women, and the little ones, and the strangers[1] that were conversant[2] among them.

CHAPTER IX.

The kings combine against Israel, 1, 2. *The Gibeonites by craft obtain a league,* 3—15. *For which they are condemned to perpetual bondage,* 16—27.

AND it came to pass, when [a]all the kings[3] which *were* [b]on this side Jordan, in the hills, and in the valleys, and in all the coasts [c]of the great sea over against [d]Lebanon, [e]the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard *thereof,*

2 That they [f]gathered themselves together, to fight with Joshua and with Israel, with one accord.[4]

3 ¶ And when the inhabitants of [g]Gibeon[5] heard what Joshua had done unto [h]Jericho and to Ai,

4 They did [i]work wilily,[6] and went and made as if they had been ambassadors, and took old sacks[7] upon their asses, and [k]wine-bottles,[8] old, and rent, and bound up;

5 And [l]old shoes and clouted upon their feet, and old garments upon them; and all the bread of their provision was dry *and* mouldy.

6 And they went to Joshua unto [m]the camp at Gilgal, and said unto him, and to the men of Israel, [n]We be come from a far country; now therefore make ye a league with us.

7 And the men of Israel said unto [o]the Hivites,[9] Peradventure ye dwell among us; and [p]how shall we make a league with you?

8 And they said unto Joshua, [q]We *are* thy servants. And Joshua said unto them, Who *are* ye? and from whence come ye?

9 And they said unto him, From a very far country thy servants are come [r]because of the name of the LORD thy God: for [s]we have heard the fame of him, and all that he did in Egypt,

10 And all that he did to the [t]two kings of the Amorites, that *were* beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which *was* at [u]Ashtaroth.

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h ver.18; Ex.17.11,12.
i ver. 2; ch. 11. 14; Nu. 31.22,26; Ps. 1. 10; Mat. 20. 15.
k De.13.16; 2 Ki.19. 25; Is.17.1; 25.2; Je. 9. 11; 49. 2; 50. 26; Mic. 3. 12.

1 For a long time. It continued so for ages, but was rebuilt about a thousand years afterwards.

l ch. 4. 9.
m ch. 10.26,28,30,33; De. 21.23; Es. 7.10; Ps. 107. 40. 110. 5; Ac.12.23; Re.19.17, 18.

2 The kings of Canaan lay under the same curse as their subjects, and probably were more deeply criminal. The reserving of the king of Ai for a solemn execution, would tend to strike terror into the other kings, contribute to the success of Israel, and give their proceedings the stamp of a judicial process, and of executing the vengeance of God upon his enemies—*Scott.* It is probable that this man was first put to death by some other mode, and his dead body afterwards, as a mark of detestation, hung upon a tree. Hanging alive was not a common mode of punishment at the time. The only modes of capital punishment sanctioned by the law of Moses, are stoning and slaying with the sword.

n ch. 10. 27.

3 According to the law, De. 21. 22, 23.

o ch.7.26; 2 Sa.18.17.

4 The same was done in the case of Achan, and was a common practice.

p Ge. 8. 20; 12. 7, 8.
q ver. 33; De. 11.29; 27. 4-6,13.

5 A mountain within the territories of the tribe of Ephraim. Opposite to it, and at the distance of about two hundred paces, is mount Gerizim, Neapolis, (the ancient Shechem,) being situated in the valley between. It was according to the express command of Moses, that the solemn transaction here recorded, which was a renewing of the national covenant, took place. See De. xxvii.

r ver. 34,35; ch. 1.8; 2 Ki. 14. 6; 22. 8; 2 Ch.25.4; 35 12; Ezr. 6.18; Ne.13.1; Mar. 12. 26.
s Ex. 20. 24, 25; De. 27.5; 1 Ki. 18.31,32.
t Ex.18.12; 24.5; De. 27. 6, 7.
u De. 27.2, 3, 8.

6 It was an ancient custom before, and continued after the use of paper was discovered, to write upon stones what it was desired should be publicly known & handed down to posterity. What was here written was probably a copy of the covenant, or rather of that part of it which contained the blessings and the curses.

v ch. 23.2; 24. 1; De. 27. 12, 13; 29. 10, 11.
w ch. 3. 3,6, 14; 4. 10, 18; 6. 6; De.31.9,25; 1 Ch. 15. 11-13.
x Ex. 12. 49; Le.24. 22; Nu. 15. 16, 29.
y ver. 30-32.
z De. 31. 10-12; Ne. 8. 2, 3; 9. 3; 13. 1.
a Le. xxvi.; De.27. 14-26; xxviii.; 29. 20, 21; 30. 19.

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b De. 4. 2; Je. 26. 2; Ac. 20. 27.
c De. 29.11; Ezr. 10. 1; Ne.8.2; Joel 2.16; Mar. 10.14; Ac. 21. 5.

1 Proselytes.

2 Heb. *walked.*

CHAP. IX.

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a ch.10.2-5,23,28-39; 11. 1-5, 10, 11; 12. 7-24.

3 The kings of all the nations westward of the Jordan, and along the coast of the Mediterranean.

b ch. 1.15; 3.17; 5. 1; 22. 4, 7; De. 4. 49.
c ch.1.4; 15.12; 23.4; Nu. 34. 6.
d ch. 11.17; 12. 7; 13. 5; De. 3. 25.
e ch.24.11; Ge.15.18-21; Ex. 3.17; 23. 23, 31; 34. 11; De. 7. 1.
f 2 Ch. 20.1; Ps 2.1, 2; 83.2-8; Pr. 11.21; Is.8.9,10,12; Joel 3. 9-13; Ac. 4. 26-28; Re. 16. 14; 20. 8, 9.

4 Heb. *mouth.*

g ver. 17; ch. 10.2; 2 Sa. 21. 1, 2.

5 This city, which as the name itself would suggest, was situated on an eminence, seems to have been a capital with several others, connected with and dependent on it. According to Josephus, it was forty furlongs from Jerusalem. A small village named *Geeb,* is said now to occupy the site of the ancient city.

h ch. vi.; viii.
i Ge. 34.13; 1 Ki. 20. 31-33; Mat. 10. 16; Lu. 16. 8.

6 Refusing to join the confederation, they had recourse to stratagem.

7 Upon a journey, little accommodation could then, as is still the case in the East, be found. Travellers still require to carry sacks with all the articles needful for them; and these are thrown over the backs of their asses or mules.

k Ps. 119.83; Mat. 9. 17; Mar.2.22; Lu.5. 37, 38.

8 Leathern bottles. Such are still used, made of goat skins. When the animal is killed, they cut off the feet & head, and then draw it out of the skin, which is thus left nearly whole. These bottles were liable to be rent, and capable of being mended; which is done, according to *Chardin,* by putting in a piece, or by gathering up the wounded piece in the manner of a purse, and sometimes by inserting a flat piece of wood.

l ver.13; De.29.5; 33. 25; Lu. 15. 22.
m ch. 5. 10; 10. 43.
n ver. 9; De. 20. 11-15; 1 Ki. 8.41; 2 Ki. 20. 14.
o ch.11.19; Ge.10.17; 34. 2; Ex. 3. 8.

9 To this nation the Gibeonites belonged, (ch.11.19;) Gibeon being probably the capital of the Hivites.

p Ex.23.31-33; 34.12; Nu. 33. 52; De. 7.2, 3; 20. 16; Jn. 2. 2.
q ver. 11, 23, 25, 27; Ge. 9.25,26; De 20. 11; 1 Ki. 9. 20, 21; 2 Ki. 10. 5.
r 1 Ki. 8. 41; 2 Ch. 6. 32, 33; Ne. 9. 5; Ps. 72.19; 83.18; 148.13; Is. 55. 5.
s ver. 24; ch. 2. 9,10; Ex.9.16; 15.14; Nu. 14. 15; Is. 66. 19.
t Nu. 21. 24-35; De. 2. 30-37; 3. 1-7.
u ch. 12.4; De.1.4; 1 Ch. 6. 71.

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11 Wherefore our elders,[1] and all the inhabitants of our country, spake to us, saying, [v]Take victuals with[2] you for the journey, and go to meet them, and say unto them, [w]We *are* your servants: therefore now make ye a league with us.

12 This [x]our bread we took hot *for* our provisions out of our houses on the day we came forth to go unto you; but now, behold, it is dry, and it is mouldy:

13 And these bottles of wine which we filled *were* new; and, behold, they be rent: and these our garments and our shoes are become old by reason of the very long journey.

14 And the[3] men took of their victuals, and [y]asked not *counsel* at the mouth[4] of the LORD.

15 And Joshua [z]made peace with them, and made a league with them, to let them live: and the princes of the congregation sware unto them.

16 ¶ And it came to pass, at the end of three days after they had made a league with them, [a]that they heard that they *were* their neighbours, and that they dwelt among them.

17 And the children of Israel journeyed, and came unto their cities on the third day. Now their cities *were* Gibeon,[5] and Chephirah, and Beeroth,[5] and[c] Kirjath-jearim.[6]

18 And the children of Israel smote them not, because the princes of the congregation [d]had sworn unto them by the LORD God of Israel. And all the congregation murmured[7] against the princes.

19 But all the princes said unto all the congregation, [e]We have sworn unto them by the LORD God of Israel: now therefore we may not touch them.

20 This we will do to them; we will even let them live, [f]lest wrath be upon us, because of the oath which we sware unto them.

21 And the princes said unto them, Let them live; but [g]let them be hewers of wood, and drawers of water, unto all the congregation; [h]as the princes had promised them.

22 ¶ And Joshua called for them, and he spake unto them, saying, [i]Wherefore have ye beguiled us, saying, [k]We *are* very far from you; when ye dwell among us?

23 Now therefore ye *are* [l]cursed; and there shall none[2] of you be freed from being bond-men, and [m]hewers[3] of wood, and drawers of water, for the house of my God.

24 And they answered Joshua, and said, Because it was certainly told thy servants, how that [n]the LORD thy God commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you, therefore [o]we were sore afraid of our lives because of you, and have done this thing.

25 And now, behold, [p]we *are* in thine hand: [q]as it seemeth good and right unto thee to do unto us, do.

26 And so did he unto them, and delivered them out of the hand of the children of Israel, that they slew them not.

27 And Joshua [r]made them that day hewers of wood, and drawers of water, for the congregation, and for the altar of the LORD, even unto this day, [s]in the place which he should choose.

CHAPTER X.

Five kings war against Gibeon, 1—5. *Joshua rescueth it,* 6—9. *God fighteth against them with hailstones,* 10, 11. *The sun and moon stand still at the word of Joshua,* 12—15. *The five kings are discovered in a cave,* 16—21. *They are brought forth,* 22—23; *scornfully used,* 24, 25; *and hanged,* 26, 27. *Seven kings more are conquered,* 28—42. *Joshua returneth to Gilgal,* 43.

NOW it came to pass, when [a]Adoni-zedek king of Jerusalem[4] had heard how Joshua had taken Ai, and had utterly destroyed it; [b]as he had done to Jericho and her king, so he had done to Ai and her king; and [c]how the inhabitants of Gibeon had made peace with Israel, and were among them;

2 That [d]they feared greatly, because Gibeon *was* a great city, as one of [e]the royal cities,[5] and because it *was* greater than Ai, and all the men thereof *were* mighty.

3 Wherefore Adoni-zedek [f]king of Jerusalem, sent unto Hoham king of [g]Hebron, and unto Piram king of Jarmuth, and unto Japhia king of [h]Lachish, and unto Debir king of Eglon, saying,

4 Come up unto me, [i]and help me, that [k]we may smite Gibeon: for it hath

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1 They artfully sustain the assumed character of ambassadors from a distant country. Their stratagem was well conceived & skillfully maintained throughout, and their pretence of religious motives must have weighed considerably with the rulers of Israel.

v ch. 1.11; Mat.10.9, 10; Lu. 9. 3.

2 Heb. *in your hand,* Ge. 43. 12.

w ver. 8; Es. 8. 17.

x ver. 4, 5.

3 Or, *they received the men by reason of their victuals.* The meaning may be either that they partook of their victuals with them, in token of friendship, according to a very ancient and still prevalent custom; or, and this view the marginal reading supports, that they took the victuals into their hands, and being satisfied that the bread was old, received this as sufficient evidence that the story of the Gibeonites was correct.

y Ex.28. 30; Nu. 27. 21; Ju.1.1;20.18,28; 1Sa.14.18,19; 22.10; 23.9-12; 30.7,8; 2Sa. 2.1;5.19; 1Ch.10.14; Ezr.8.21; Pr. 3.5,6; Is. 30. 2; Ja. 1. 5.

4 They ought, through the high priest, to have consulted the Lord by the Urim and Thummim, and that the more especially, as this was the first league which they had occasion to form. But we have no reason to suppose, that had they done so, God would have spurned the suit of the Gibeonites. Had they cast themselves, without reserve, on the mercy of Israel's God, no doubt they would have been spared as Rahab and her family had been; 'for though the Lord would not allow his people to make exceptions to his general rule of destroying the Canaanites, for their own ease & emolument, by forming alliances with them while they continued idolators; yet in this and all other cases, he was ready to favour those who trusted in his mercy.'

z ch.2.12-19;6.22-25; 11.19; De. 20.10,11; 2Sa.21. 2; Je. 18. 7, 8.

a Pr. 12. 19.

b ch.10.2;18.25-28; 1 Ch.21.29; 2 Ch.1.3; Ezr. 2. 25; Ne. 7. 29.

5 About seven miles north of Jerusalem, on the road to Nicopolis.

c ch.15.9,60; 18.14; 1 Sa.7.1; 1 Ch.13.5,6; 2 Ch. 1. 4.

6 Said to have been about nine miles north-west of Jerusalem.

d 2Sa.21.7; Ps. 15.4; Ec. 9. 2.

7 Dissatisfied, we may suppose, because disappointed of their expected plunder.

e ver.20; Ec.8.2;9.2; Jer. 4. 2.

f 2 Sa. 21. 1-6; 2 Ch. 36. 13; Pr. 20. 25; Eze.17.13-16,18,19; Zec.5.3,4; Mal. 3.5; Ro. 1. 31; 1 Ti. 1. 10.

g ver. 23, 27; De.29. 11; 2 Ch. 2; 18.

h ver. 15.

i Ge. 3. 13, 14; 27.35, 36,41-45;29.25,2Co. 11. 3.

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k ver. 6, 9, 10.

l Gen. 9. 25, 26; Le. 27. 28, 29.

1 The expression reminds us of the curse pronounced on Ham; in what the curse consisted is explained in the succeeding clauses of the verse. It does not seem to have implied any thing more, nor to have entailed any thing like a spiritual curse. They were just to be bondmen and hewers of wood, &c.

2 Heb. *not be cut off from you.*

m ver. 21, 27.

3 In the 21st & 27th verses, they are spoken of as hewers of wood, &c. 'unto all the congregation.' There is no evidence, however, that they were made the servants of private persons. Their services seem rather to have been altogether limited to the sanctuary. Some of the Rabbins suppose that, until the land was divided, they hewed wood, &c. for the whole of the people, but of this there is no evidence. It was the duty of the congregation to furnish wood, &c. for the service of God, and it seems probable that, only of this servitude, they were to be relieved by the Gibeonites. They were far from being reduced to a condition of absolute slavery. They are supposed by many to be the persons afterwards called Nethinim, i. e., given or dedicated. See Ezr. 8. 20. Although not incorporated with Israel, many of them, we believe, became true believers, the spiritual children of faithful Abraham.

n Ex. 23.31-33; Nu. 33.51, 52,55,56; De. 7.1,2,23,24;20.15-17.

o Job 2. 4; Mat. 10. 28.

p Ge. 16. 6; Ju. 8 15; 2 Sa. 24.14; Is.47.6; Je. 26. 14; 38. 5.

q Ju.10.15;1Sa.3.18; Mat. 11. 26.

r ver.21,23;1Ch 9.2; Ezr. 2.43;8.20; Ne. 7. 60; 11. 3, *Nethinim.*

s ch. 18. 1; De. 12.5; 16. 2,6,16; 2 Ch.6.6; Ps. 78. 68; 132. 13, 14;Is.14.32.

CHAP. X.

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a Ge. 14.18; He.7.1, 2.

4 This name occurs here for the first time. It signifies, the *vision* or *possession of peace.* Anciently it bore the name of Salem.

b ch. 6. 21; 8. 2, 22-29.

c ch. 9. 15-27; 11.19, 20.

d ch. 2. 9-13, 24: Ex. 15.14-16; De.11.25; 28.10;Ps.48.4-6;Pr. 1.26, 27; 10. 24; He. 10.27, 31; Re. 6. 15-17.

e 1 Sa. 27.5; 2 Sa.12. 26.

5 Heb. *cities of the kingdom.*

f ver. 1, 5; ch.12.10-13; 15. 35, 39, 54,63; 18. 28.

g ch.14.15; Ge. 23.2; 37.14; Nu. 13. 22; 2 Sa. 2. 11.

h 2Ki.18.14,17; 2Ch. 11. 9; Mic. 1. 13.

i Is. 8. 9, 10; 41. 5-7; Ac. 19.24-27; 21.28; Re. 16. 14; 20. 8-10.

k ch. 9. 15; Mat. 16. 24;John15.19; 16.2, 3; Ac. 9. 23; 2 Ti. 3. 12; Ja. 4. 4; 1Pe. 4. 4.

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made peace with Joshua, and with the children of Israel.

5 Therefore the five [l]kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it.

6 ¶ And the men of Gibeon sent unto Joshua [m]to the camp to Gilgal, saying, [n]Slack not thy hand [o]from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites, that dwell in the mountains,[p] are gathered together against us.

7 So [q]Joshua ascended from Gilgal, he, and all the people of war with him, and all the mighty men of valour.

8 ¶ And the LORD said unto Joshua, Fear[r] them not: for I have delivered them into thine hand; there shall not a man of them stand before thee.

9 Joshua therefore came unto them suddenly, *and* went up from Gilgal [s]all night.

10 And [t]the LORD discomfited them before Israel, and slew them with a great slaughter [u]at Gibeon, and chased them along the way that goeth up to Beth-horon,[v] and smote them to [w]Azekah, and unto [x]Makkedah.

11 And it came to pass, as they fled from before Israel, *and* were in the going down to Beth-horon, that [y]the LORD cast down great stones from heaven upon them unto Azekah, and they died: *they were* more which died with hail-stones than *they* whom the children of Israel slew with the sword.

12¶ Then spake Joshua to the LORD, in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, [z]Sun, stand thou still[1] upon Gibeon; and thou, Moon, in the valley of [a]Ajalon.

13 And the sun stood[2] still, and the moon stayed, [b]until the people had avenged themselves upon their enemies. *Is* not this written in the book of [3]Jasher?[4] So [c]the sun stood still in the midst of heaven, and hasted not to go down about a whole day.

14 And [d]there was no day like that before it, or after it, that [e]the LORD hearkened unto the voice of a man: [f]for the LORD fought[1] for Israel.

15 ¶ And [g]Joshua returned, and all Israel with him, unto the camp to Gilgal.

16 But these five kings fled, [h]and hid themselves [i]in a cave at Makkedah.

17 And it was told Joshua, saying, The five kings are found hid in a cave at Makkedah.

18 And Joshua said, [k]Roll great stones upon the mouth of the cave, and set men by it for to keep them;

19 And [l]stay ye not, *but* pursue after your enemies, and smite[2] the hindmost of them; [m]suffer them not to enter into their cities: for the LORD your God hath delivered them into your hand.

20 And it came to pass, when Joshua and the children of Israel [n]had made an end of slaying them with a very great slaughter, till they were consumed, that the rest *which* remained of them entered into fenced cities.

21 And all the people returned [o]to the camp to Joshua at Makkedah in peace: [p]none moved his tongue against any of the children of Israel.

22 ¶ Then said Joshua, [q]Open the mouth of the cave, and bring out those five kings unto me out of the cave.

23 And they did so, and brought forth those five kings unto him out of the cave, [r]the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, *and* the king of Eglon.

24 And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, Come near, [s]put your feet upon the necks of these kings. And they came near, and put their feet upon the [3]necks of them.

25 And Joshua said unto them, [t]Fear not, nor be dismayed; be strong and of good courage: for [u]thus shall

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l ver.6; ch.9.1,2; Ge. 15. 16.
m ch. 5. 10; 9. 6.
n 2 Ki. 4. 24.
o ch. 9. 15, 24, 25; Is. 33. 22.
p ch.21.11; De.1. 15; Ps.125. 2; Lu. 1.39.
q Is. 8. 12, 14.
r ch. 1. 5-9; 8.1;11.6; De.3.2, 20. 1-4; Ju. 4.14; Ps. 27. 1,2; Is. 41. 10-15; Ro. 8. 31.
s 1Sa.11.9-11; Pr.22. 29; 24. 11, 12; Ec. 9. 10; 2 Ti. 2. 3; 4. 2.
t ch. 11. 8; Ju.4.15; 1 Sa.7.10-12; 2Ch.14. 12; Ps. 18. 14; 44.3; 78. 55.
u Is. 28. 21.
v ch. 16. 3, 5; 21.22; 1 Sa. 13. 18.
w ver. 11; ch. 15. 35; Je. 34. 7.
x ver. 28; ch. 12. 16; 15. 41.
y Ge.19.24; Ju. 5,20; Ps. 11. 6; 18. 12, 13; 77.17,18; Is.28.2; 30. 30; Eze. 13. 11; Re. 11. 19; 16. 21.
z ver.13; De.4.19; 17. 3; Job 9. 7; 31.26,27; Ps.19.4; 74. 16; 148. 3; Is.28.21; 38.8. 60. 20; Am. 8. 9; Ha. 3. 11.
1 Heb. *be silent*, Ha. 2.20, *marg.*; Zec.2. 13.
a ch.19.42; Ju.12.12, *Aijalon*.
2 Many strange and fanciful theories have been entertained respecting this celebrated event, and attempts have been made to explain away its miraculous character. The observations of Bishop Watson are judicious, who says, 'I think it idle to explain how the miracle was performed; but one who is not able to explain the mode of doing a thing argues ill if he thence infers that the thing was not done. The machine of the universe is in the hand of God; he can stop the motion of any part, or of the whole, with less trouble, and less danger of injuring it, than any of us can stop a watch.' Two opinions only respecting the mode in which the miracle may have been produced, seem worthy of being stated. The one is, that the rotatory motion of the earth was for the time, suspended; and, according to this view, the exercise of Jehovah's power must have prevented the otherwise inevitable and most disasterous consequences which would have resulted, both to the earth itself, & to the whole connected system. The other is, that, by some operation of the laws which regulate the refraction and reflection of light, the sun's disk may have been rendered visible, long after, in ordinary circumstances, it would have disappeared. In both cases the visible effect would have been the same.
b Nu. 31. 2; Ju. 5, 2; 16.28; Es.8.13; Lu. 18. 7; Re. 6. 10.
3 Or, *the upright*. Nu.21.14; 2Sa.1.18.
4 No certain information can be given respecting this book. It is referred to in 2 Sa.1. 18.
c ver.11,14; Ps.19.4; 74. 16, 17; 136. 7-9; 148.3; Is.24.23; Joel 2.10,31; 3.15; Mat.5. 45; 24.29; Ac. 2. 20; Re.6.12; 8.12; 16.8,9; 21. 23.

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d 2 Ki. 20. 10, 11; Is. 38. 8.
e Zec.4.6,7; Mat. 21. 21,22; Mar.11.22-24; Lu. 17. 6.
f ver.42; ch.23.3; De. 1. 30.
1 By the means already referred to, especially by the great stones cast down from heaven (ver. 11.) Some have supposed this to have been a shower of meteoric stones. The passage, however, seems to determine that the shower was of hail-stones. Hail-stones fell of an extraordinary size, miraculously directed against the confederated army. Of this nature was the plague of hail in Egypt. Ex. 9. 18; and showers of this kind have been frequently witnessed. Porter, in his letters from Constantinople, describing a shower of this kind with which he was overtaken, says, 'one man of the three oar's-men had his hand literally smashed: another much injured in the shoulder. . . . Balls of ice, as large as my two fists, fell into the boat; one of them struck the blade of an oar and split it. . . . The scene was awful beyond description. . . Two boatmen were killed in the upper part of the village, and I have heard of bones broken in abundance.
g ver. 6, 43.
h Ps.48.4-6; 139.7-10; Is.2. 10-12; Am.9.2, 3; Re. 6. 15-17.
i Ju.6.2; 1Sa.13.6; Is. 2. 19-22; 24. 21, 22; Mic. 7. 17.
k ver.22; Ju.9.46-49; Job 21.30; Am.5.19; 9. 1; Mat. 27. 66.
l Ps.18. 37-41; Je. 48. 10.
2 Heb. *cut off the tail*, Is. 9. 14, 15.
m ver.20; 2Sa.17.13; 20. 6; Je. 8. 14.
n ver. 10; ch. 8. 24; 2 Ch. 13. 17.
o ver. 15-17.
p Ex. 11.7; Is. 54. 7; 57. 4.
q ver. 16-18.
r ver. 1, 3, 5.
s De.33.29; Ju. 8.20; Ps. 2. 8-12; 91. 13; 107.40; 110.1,5; 149. 8,9; Is.26.5,6; 60.11, 12; Mal.4.3; Ro.16. 20; Re. 2. 26, 27.
3 This act was probably symbolical, in token, as Joshua, in the next verse, explains it, of their future triumph over all their foes; but it is well known that, in the East, this is a common way of triumphing over a discomfited enemy. 'One very striking instance appears at Besiton, in the ancient Media, where the sculptural face of a rock represents a conquering monarch standing with one foot upon the body of a conquered king, whose hands are uplifted in supplication. The conqueror, in this attitude, is in the act of addressing, in apparent rebuke and reproach, other captives, who stand before him connected together by a rope around their necks, and with their hands bound behind them.'—*Pict. Bible.*
t ch.1. 9; De. 31.6-8; 1Sa. 17.37; Ps.63.9; 77. 11; 2 Co. 1. 10; 2 Ti. 4. 17, 18.
u De. 3. 21, 22; 7. 19.

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e LORD do to all your enemies against hom ye fight.

26 And afterward [v]Joshua smote em, and slew them, and [w]hanged em on five trees: and they were nging upon the trees until the even-g.

27 And it came to pass at the time the going down of the sun, *that* oshua commanded, and [x]they took em down off the trees, and cast them to the cave wherein they had been d, and laid great stones[1] in the cave's outh, *which remain* [y]until this very ay.

28 ¶ And that day[2] Joshua took Makkedah,[3] and smote it with the edge f the sword, and the king thereof he tterly destroyed, [z]them, and all the uls that *were* therein; he let none main: [a]and he did to the king of Makkedah as he did unto the king of ericho.

29 ¶ Then Joshua passed from Mak-edah, and all Israel with him, unto ibnah,[b4] and fought against Libnah:

30 And the LORD delivered it also, nd the king thereof, into the hand of srael; and he smote it with the edge f the sword, and all the souls that ere therein: he let none remain in it; ut did unto the king thereof [c]as he id unto the king of Jericho.[5]

31 ¶ And Joshua passed from Lib-ah, and all Israel with him, unto [d]La-hish,[6] and encamped against it, and ought against it:

32 And the LORD delivered Lachish nto the hand of Israel, which took it n the second day, and smote it with ne edge of the sword, and all the souls hat *were* therein, according to all that e had done to Libnah.

33 ¶ Then Horam king of [e]Gezer[7] ame up to help Lachish; and Joshua note him and his people, until he had ft him none remaining.

34 ¶ And from Lachish Joshua pass-l unto [f]Eglon, and all Israel with m; and they encamped against it, nd fought against it:

35 And they took it [g]on that day, nd smote it with the edge of the vord; and all the souls that *were* erein he [h]utterly destroyed that day,

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[v] Ju. 8. 21; 1 Sa. 15. 33.
[w] ch.8.29; Nu. 25.4; De. 21. 22, 23; 2 Sa. 21.6,9; Es. 2.23; 7.9, 10; Mat.27.5; Ga.3. 13.
[x] 2 Sa. 18. 17.
1 As a monument commemorative of the deed.
[y] ch. 4. 9; 7. 26.
2 Namely, on the same day which, in answer to Joshua's prayer, had been miraculously lengthened out. The transactions of that day, however, did certainly not include the taking of the other cities, the capture of which is recorded in the succeeding verses.
3 According to Eusebius, about eight miles east from Eleutheropolis.
[z] ver.32,35,37,39,ch. 6.21; De.7.2,16; 20. 16,17; Ps.21.8,9;110. 1; Lu. 19. 27; 1 Co. 15. 25.
[a] ver. 30; ch. 8. 2.
[b] ch. 12.15; 15. 42; 21. 13; 2 Ki. 8. 22; 19.8; Je. 52. 1.
4 Libnah was situated in the district of Eleutheropolis, and about twelve or sixteen miles west or south-west of Jerusalem. It afterwards became a Levitical city. It sustained a terrible siege from Sennacherib, (Is.37.8.) About 300 years after Christ, it still existed as a village, and was called Labinah.
[c] ver. 28; ch. 6.21; 8. 2, 29.
5 How he had done unto the king of Jericho we are not informed, but we may suppose that he did with him as with the king of Ai, &c. that, having first put him to death, he afterwards suspended the body from a tree.
[d] ver. 3,5; ch. 12. 11; 15. 39; 2 Ki. 19. 8; 2 Ch. 11. 9; Mi. 1. 13.
6 Lachish, a city of Judah, twenty miles south-west of Jerusalem, and seven south-east of Eleutheropolis, — *Eusebius, Jerome.* It appears to have been a very strong place; for though the people were panic-struck, and the Israelites flushed with success, yet Joshua could not reduce it till the second day. Sennacherib afterwards besieged it, but did not succeed in taking it, (Is.37. 8.) Lachish was the first city belonging to Judah, which after the revolt of the ten tribes, practised and propagated the rites of idolatry. The king of Lachish is not here mentioned, he being one of the five kings previously slain.
[e] ch. 12. 12; 16. 3, 10; 21. 21; Ju. 1. 29; 1 Ki. 9.16,17; 1 Ch.6. 67; 20. 4.
7 Gezer lay in the south-west corner of Ephraim, not far from Joppa, & is evidently the village of Gezara, mentioned by Eusebius, four miles north from Nicopolis or Emmaus. It is not here said that the city was taken, although the king and his army who had come to the aid of Lachish, were utterly destroyed.
[f] ver.3; ch.12.12; 15. 39.
[g] ver. 32.
[h] ver. 37; Le. 26.44; Job 19. 10.

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[i] ver.3,5; ch.14.13,14; 15.54; 21.13; Ge.13. 18; Nu.13.22; Ju.1. 10; 2 Sa.5.1-5; 15.9, 10; 1 Ch. 12. 23.
1 The king of Hebron was one of the five who had been put to death, and hanged on five trees, (ver. 23, 26.) We must suppose, that, by this time, a successor had been appointed, a circumstance not improbable, both from the importance of Hebron, and from the pressing nature of their affairs.
2 It seems, however, that both Hebron and some other of these cities had again fallen into the hands of the Canaanites, for we read of a second conquest of them, as e. g. Ju. 1. 10, &c. Calmet accounts for the circumstance by supposing that Joshua in his rapid conquests, contented himself with taking, demolishing, and burning those cities, but did not garrison any of them, and that the scattered Canaanites, taking advantage of this, returned, repeopled, and put in a state of defence, the cities from which they had been expelled. Hence the Israelites were obliged to conquer them a second time.
[k] ch.12.13; 15. 15,49; 21.15; Ju.1.11-15.
[l] ver. 33,37,40; ch.11. 8; De. 3.3; 2 Ki. 10. 11; Ob. 18.
3 A city about thirty miles south-west of Jerusalem, and ten west of Hebron. It fell by lot to Caleb. Debir signifies the oracle. The same city is elsewhere called Kirjath-Sepher, or the city of letters, and Kirjath-Sena, the city of purity; and from those circumstances, it is conjectured to have been a seat of learning, or priestly university among the ancient Canaanites.
[m] ch.15.21-63; 18.21-28; 19. 1-8, 40-48.
4 The hill country, comprehending the whole of the southern district of Canaan.
5 The level country, bordering on the Mediterranean, see De. 1. 7.
[n] ver.35,37; 1 Ki.15. 29; Ps.9.17; 2 Th.1. 7-9.
[o] ch. 6. 17; 8. 2, 27; 9. 24; Ex.23.31-33; 34. 12; De.7.2,16; 20.16, 17.
[p] ch. 14.6,7; Nu. 13. 26. 32. 8; 34.4; De. 9. 23.
[q] Ge.10.19; Ju.16.1, 21; 1 Sa. 6. 17; Zec. 9. 5; Ac. 8. 26.
[r] ch. 11. 16; 15. 51.
[s] ver. 14; Ex. 14. 14, 25; De.20.4; Ps. 44. 3-8; 46. 1,7,11; 80.3; 118.6; Is. 8,9,10; 43. 4; Ro. 8. 31-37.
[t] ver. 15; ch. 4. 19; 1 Sa. 11. 14.

according to all that he had done to Lachish.

36 ¶ And Joshua went up from Eglon, and all Israel with him, unto [i]Hebron; and they fought against it:

37 And they took it, and smote it with the edge of the sword, and the king[1] thereof, and all the cities thereof, and all the souls that *were* therein: he left none remaining, according to all that he had done to Eglon, but destroyed[2] it utterly, and all the souls that *were* therein.

38 ¶ And Joshua returned, and all Israel with him, to [k]Debir, and fought against it:

39 And he took it, and the king thereof, and all the cities thereof, and they smote them with the edge of the sword, and utterly destroyed all the souls that *were* therein; [l]he left none remaining: as he had done to Hebron, so he did to Debir,[3] and to the king thereof; as he had done also to Libnah, and to her king.

40 ¶ So Joshua smote [m]all the country of the hills,[4] and of the south, and of the vale,[5] and of the springs, and all their kings; he left none remaining, but [n]utterly destroyed all that breathed, [o]as the LORD God of Israel commanded.

41 And Joshua smote them from [p]Kadesh-barnea even unto [q]Gaza, and [r]all the country of Goshen, even unto Gibeon.

42 And all these kings, and their land, did Joshua take at one time, [s]because the LORD God of Israel fought for Israel.

43 And Joshua returned, and all Israel with him, [t]unto the camp to Gilgal.

CHAPTER XI.

Divers kings overcome at the waters of Merom, 1—9. *Hazor is taken and burnt,* 10—15. *All the country taken by Joshua,* 16—20. *The Anakims cut off,* 21—23.

AND it came to pass, when [a]Jabin king of Hazor had heard *those things*, that [b]he sent to Jobab king of [c]Madon, and to the king of Shimron, and to the king of Achshaph,

2 And to the kings that *were* [d]on the north[6] of the mountains, and of the plains south of [e]Chinneroth, and in the

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[a] ver. 10; ch. 12. 19; 19. 36; Ju. 4. 2, 17.
[b] ch.10.3,4; Ps.2.1-4; 83.1-3; Is.26.11; 43. 2, 5-7.
[c] ch. 12.19,20; 19. 15, 25.
[d] ver.21; ch.10.6,40, Lu. 1. 39.
6 Heb. 'from the north in the mountain,' i. e. dwelling in the mountain district of the north.
[e] ch.12.3; Nu. 34.11, *Chinnereth*; Lu. 5. 1, *Gennesaret.*

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valley, and in the borders of [f]Dor[1] on the west;

3 *And to* the Canaanite on the east and on the west, and *to* the Amorite, and the Hittite, and the Perizzite, and the[g] Jebusite in the mountains, and *to* the[h] Hivite under [i]Hermon in [k]the land of Mizpeh.

4 And they went out, they and all their hosts with them, much people, even [l]as the sand that *is* upon the sea-shore in multitude, with horses[2] and chariots very many.

5 And when [m]all these kings were met[3] together, they came and pitched together at the waters of Merom,[4] to fight against Israel.

6 ¶ And the LORD said unto Joshua, Be[n] not afraid[5] because of them; for to-morrow,[o] about this time, will I deliver them up all slain before Israel: thou shalt [p]hough their [q]horses, and burn their chariots with fire.

7 So Joshua came, and all the people of war with him, against them by the waters of Merom [r]suddenly, and they fell upon them.

8 And the LORD delivered them into the hand of Israel, who smote them, and chased them unto great Zidon,[6] and unto Misrephoth-maim,[7] and unto the valley of Mizpeh eastward; and they smote them, until they left them none remaining.

9 And Joshua did unto them as the LORD bade him: [s]he houghed[8] their horses, and burnt their chariots with fire.

10 ¶ And Joshua at that time turned back, and took [t]Hazor, and smote the king thereof with the sword: for Hazor beforetime was the head of all those kingdoms.

11 And they smote all the souls that *were* therein with the edge of the sword, utterly destroying *them;* there was not any[9] left to breathe: and he burnt Hazor with fire.

12 And [u]all the cities of those kings, and all the kings of them, did Joshua take, and smote them with the edge of the sword; *and* he utterly destroyed them, [v]as Moses, the servant of the LORD, commanded.

13 But *as for* the cities that stood still in their strength,[1] Israel burned none of them, save Hazor only; that did Joshua burn.

14 And all [w]the spoil of these cities, and the cattle, the children of Israel took for a prey unto themselves; but every man they smote with the edge of the sword, until they had destroyed them, [x]neither left they any to breathe.

15 As [y]the LORD commanded[2] Moses his servant, [z]so did Moses command Joshua, [a]and so did Joshua: [b]he left[3] nothing undone of all that the LORD commanded Moses.

16 So Joshua took [c]all that land, the [d]hills, and all the south country, and all [e]the land of Goshen, and the valley, and the plain, and the [f]mountain of Israel, and the valley of the same;

17 *Even* from the mount [5]Halak, [g]that goeth up to [h]Seir, even unto Baal-gad in the valley of Lebanon under mount Hermon: and [i]all their kings he took, and smote them, and slew them.

18 Joshua made war [k]a long time with all those kings.

19 There was not a city that made peace with the children of Israel, save [l]the Hivites, the inhabitants of Gibeon: all *other* they took in battle.

20 For [m]it was of the LORD to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, *and* that they might have no favour, but that he might destroy them, [n]as the LORD commanded Moses.

21 ¶ And at that time came Joshua, and cut off [o]the Anakims[6] from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: [p]Joshua destroyed *them* utterly with their cities.

22 There was none of the Anakims left in the land of the children of Israel: [q]only in Gaza, in Gath, and in Ashdod, there remained.

23 ¶ So Joshua took the whole land, [r]according to all that the LORD said unto Moses, and Joshua gave it for an inheritance unto Israel, [s]according to their divisions by their tribes. [t]And the land rested from war.

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f ch. 12. 23; 17. 11; Ju. 1. 27; 1 Ki. 4. 11.

1 A maritime city on the Mediterranean, at a little distance from mount Carmel.

g ch. 15. 63; Nu. 13. 29; 2 Sa. 24. 16.

h Ju. 3. 3.

i ch. 13.11; De.4.48; Ps.89.12; 133.3; Ca. 4. 8.

k ch. 18.26; Ju.20.1; 21. 5, 8; 1 Sa. 7. 5-7; 10. 17; 1 Ki. 15. 22; Je. 40. 6, 10; 41. 3, 14.

l Ge. 22. 17; 32. 12; Ju. 7. 12; 1Sa. 13.5; 2 Sa. 17. 11; 1 Ki.4. 20.

2 Till now we have not met with the horse anywhere except in connection with Egypt. See a very interesting note upon this subject in the Pict. Bible. 'The most striking point,' it is remarked in that note, 'is the silence concerning horses as used by the people of Arabia, which naturalists have been disposed to consider as the native country of that animal. We cannot resist the conviction that there were no horses then in that region . . . With this all ancient history accords . . . Even Strabo, who lived so late as the time of Christ, expressly describes Arabia as destitute of these animals.'

m Ps. 3.1; 118.10-12; Is. 8. 9; Re. 16. 14.

3 Heb. *assembled by appointment.*

4 Either the lake Semechon, between the head of the Jordan, and the lake Gennesareth; or a collection of waters near the brook Kishon. Perhaps the latter is the more probable, as we may suppose the confederate kings would be desirous of advancing, to prevent Joshua from penetrating the country.

n ch.10.8; Ps.27.1,2; 46. 11.

5 A needful encouragement, considering the prodigious numbers, and destructive equipment of his enemies. It was a new thing to be called on to engage with adversaries furnished with cavalry and war chariots.

o ch. 3. 5; Ju. 20. 28; 1 Sa. 11. 9; 2 Ch.20. 16.

p ver. 9; 2 Sa. 8. 4.

q De. 17. 16; Ps. 20. 7, 8; 46.9; 147.10,11; Is. 30. 16; 31. 1.

r ch.10.9;1Th.5.2,3.

6 Or, *Zidon-rabbah*, ch. 19. 28; Ge. 10. 15; 49. 13; Zec. 9. 2.

7 Or, *salt-pits.* Heb. *burnings of waters*, ch. 13. 6.

s ver. 6; Eze. 39. 9.

8 This would not only disable in the speediest possible way, but also destroy the animals. God had forbidden them to multiply horses; and, in such a land as Canaan, they were comparatively little required.

t ver. 1; Ju. 4. 2.

9 Heb. *any breath*, ch. 10. 10.

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u ch. 10. 28, 30,32,35, 37, 39, 40.

v ver. 15; ch. 8.8,31; 9. 24; 10.40; Nu.33. 52,53; De. 7. 2; 20. 16, 17.

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1 Heb. *on their heap*, Je. 30. 18. 'Stood still in their strength.' The meaning of this expression it is most difficult to ascertain. Some would render it, 'stood on the hills', and this gives a very intelligible meaning. Such cities would be most easily defended, and in these, Joshua might put garrisons, while he destroyed those in the plains, to prevent the Canaanites from resuming the occupation of them. This is the rendering of the Sam. and Vulg. Some, however, object to this rendering of the term, which properly signifies 'an heap.' Bush says, 'Heaps of lifeless bodies and of gathered spoil, would be accumulated in the streets, and wherever such a complete conquest and pillage could be easily effected without demolishing the walls, &c., these cities might be said to continue to stand upon, over, or by their ruinous heaps, i. e. heaps of the slain, and heaps of spoil.'

w ch. 8.27; Nu.31.9; De. 6. 10, 11; 20.14.

x ver. 11; ch. 10. 40.

y ver. 12; Ex.34.11-13.

2 Joshua did not act from the mere love of conquest, nor for the gratifying of any feelings of cruelty or revenge, but in obedience to God's own command.

z De. 7. 2; 31. 7.

a ch. 1. 7; Ex. 39.42, 43; De.4.5; 2Ch.30. 12.

b De.4.2; 12.32; 1Sa. 15. 1-3,8,9,11.19-22; Mat. 23. 23; Lu.11. 42; Ac. 20. 20, 27.

3 Heb. *removed nothing.*

c Ge. 15. 18-21; Nu. 34. 2-13; De.34.2,3.

d ch. 9. 1; 12. 8.

e ch. 10. 41.

f ver. 21; Eze.17.23; 36. 1-3, 8.

4 Some refer this to Bethel, where the Lord, on two occasions, appeared to Israel; but it seems rather to apply not to any particular mountain, but to all the mountains of Israel, as distinguished from those of Judah.

5 Or, *the smooth mountain.*

g Ge. 32. 3; De. 2.1; 33. 2.

h ver.3; ch.1.4;12.7; 13. 5.

i ch. 12. 7-24; De. 7. 24.

k ver.23; ch.14.7-10.

l ch. 9. 3-27.

m Ex.4.21;9.16, De. 2. 30; Ju. 14.4; 1Sa. 2.25; 1Ki.12.15; 22. 20-23; 2 Ch. 25. 16; Is. 6.9,10; Ro. 9.18, 22, 23.

n ver. 12-15.

o ch. 14.12-14; 15.13, 14; Nu. 13. 22, 33; De.1.28;2.21; Ju.1. 10, 11, 20; Je. 3. 23; 9. 23; Am. 2. 9.

6 A warlike & gigantic race, the sight of whom had terrified the spies; see Nu. 13. 33.

p ch. 10.42; 24.11,12; Ps.110.5,6; 149.6-9; Re. 6. 2; 19. 11-21.

q Ju.3.3; 1Sa.17.4; 2 Sa. 21. 16-22; 1 Ch. 20. 4-8.

r Ex. 23. 27-31; 34. 11; Nu.34.2-13; De. 11. 23-25.

s ch. xiv. xvi. xviii. xix.; Nu. 26.53,54.

t ch.14.15; 21.44; 22. 4; 23. 1; Ps. 46. 9; 2 Ti. 4.7,8; He.4.8,9.

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CHAPTER XII.

The two kings whose countries Moses took and disposed of, 1—6. *The one and thirty kings on the west side of Jordan which Joshua smote,* 7—24.

NOW these *are* the kings of the land, which the children of Israel smote, and possessed[1] their land [a]on the other side Jordan, toward the rising of the sun, [b]from the river Arnon[2] [c]unto mount Hermon, and all the plain on the east:

2 [d]Sihon king of the Amorites, who dwelt in Heshbon, *and* ruled from Aroer, which *is* upon the bank of the river Arnon, and from the middle of the river, and from half Gilead, even unto the river [e]Jabbok, *which is* the border of the children of Ammon:

3 And from the plain to the [f]sea of Chinneroth on the east, and unto [g]the sea of the plain, *even* the salt sea on the east, the way to [h]Beth-jeshimoth; and from the[3] south, under Ashdoth-pisgah:[4]

4 And [i]the coast of Og king of Bashan, *which was* of [k]the remnant of the giants, that [l]dwelt at Ashtaroth and at Edrei,

5 And reigned in [m]mount Hermon, and in [n]Salcah, and in all Bashan, unto[o] the border of the Geshurites, and the Maachathites, and half Gilead, the border of Sihon king of Heshbon:

6 Them [p]did Moses, the servant of the LORD, and the children of Israel, smite: and Moses, the servant of the LORD, [q]gave it *for* a possession unto the Reubenites, and Gadites, and the half-tribe of Manasseh.

7 ¶ And these *are* the kings of the country which Joshua and the children of Israel smote [r]on this side Jordan on the west, [s]from Baal-gad in the valley of Lebanon, even unto the mount Halak, that goeth up to [t]Seir; which Joshua[u] gave unto the tribes of Israel *for* a possession,[5] according to their divisions:

8 In [v]the mountains, and in the valleys, and in the plains, and in the springs, and in the wilderness, and in the south country; [w]the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites:

9 The king of [x]Jericho, one; the king of [y]Ai, which *is* beside Beth-el, one;

10 The king of [z]Jerusalem, one; the king of [a]Hebron, one;

11 The king of [b]Jarmuth, one; the king of [c]Lachish, one;

12 The king of [d]Eglon, one; the king of [e]Gezer, one;

13 The king of [f]Debir, one; the king of [g]Geder,[1] one;

14 The king of [h]Hormah,[2] one; the king of [i]Arad,[3] one;

15 The king of [k]Libnah, one; the king of Adullam,[4] one;

16 The king of [m]Makkedah, one; the king of [n]Beth-el, one;

17 The king of [o]Tappuah, one; the king of [p]Hepher,[5] one;

18 The king of [q]Aphek, one; the king of Lasharon,[6] one;

19 The king of [r]Madon, one; the king of [s]Hazor, one;

20 The king of [t]Shimron-meron, one; the king of [u]Achshaph, one;

21 The king of [v]Taanach, one; the king of [w]Megiddo, one;

22 The king of [x]Kedesh, one; the king of [y]Jokneam of [z]Carmel, one;

23 The king of [a]Dor, in the coast of Dor, one; the king of [b]the nations of [c]Gilgal, one;

24 The king of [d]Tirzah, one: all the kings thirty and one.

CHAPTER XIII.

The bounds of the land not yet conquered, 1—7. *The inheritance of the two tribes and half,* 8—13. *The Lord and his sacrifices are the inheritance of Levi,* 14, 33. *The bounds of the inheritance of Reuben,* 15—21. *Balaam slain,* 22, 23. *The bond of the inheritance of Gad,* 24—28; *and of the half-tribe of Manasseh,* 29—33.

NOW Joshua [a]was old *and* stricken in years; and the LORD said unto him, Thou art old *and* stricken in years, and there remaineth yet very much land to[7] be possessed.

2 This *is* [b]the land that yet remaineth: all [c]the borders of the Philistines, and all [d]Geshuri,

3 From [e]Sihor,[8] which *is* before Egypt, even unto the borders of Ekron northward, [f]*which* is counted to the Canaanite: [g]five lords of the Philistines; the Gazathites, and the Ashdothites, the Eskalonites, the Gittites, and the Ekronites; also the [h]Avites:

4 From the south, all [i]the land of the Canaanites, and Mearah[9] that *is*

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CHAP. XII.
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1 Before proceeding to describe the division of the land among the tribes of Israel, Joshua in this chapter presents us with a succinct account of the various steps by which the possession of the land had been gained, enumerating first the victories under Moses on the east of Jordan, (ver. 1-6,) and next those gained by himself, the record of which he had given in the preceding chapters.

a ch. 1. 15; 22. 4.
b Nu. 21. 13, 24; De. 2. 24; Ju. 11. 18; Is. 16. 2.
2 The boundaries of the land taken on the east of Jordan, were the river Arnon on the south, and the mountains of Hermon on the north. The Arnon rises in the mountains of Gilead, and discharges itself into the lake Asphaltites or the Dead sea.
c ch. 11. 3, 17; De. 3. 8, 9; 4. 48; Ps. 133. 3.
d Nu. 21. 23-30; De. 2. 24-37; 3. 6-16; Ne. 9. 22; Ps. 135. 11; 136. 19, 20.
e Ge. 32. 22; Ju. 11. 13, 22.
f ch. 11. 2; John 6. 1. *Sea of Tiberias.*
g ch. 3. 16; 15. 2, 5; Ge. 14. 3; 19. 25; De. 3. 17.
h ch. 13. 20.
3 Or, *Teman.*
4 Or, *the springs of Pisgah,* or, *the hill,* Nu. 21. 20; De. 3. 17, *marg.*; 4. 49.
i Nu. 21. 33-35; De. 3. 1-7.
k ch. 13. 12; De. 3. 11.
l De. 1. 4.
m ver. 1; ch. 11. 3; De. 3. 8, 9; 4. 47, 48.
n ch. 13. 11; De. 3. 10.
o De. 3. 14; 1 Sa. 27. 8; 2 Sa. 3. 3; 13. 37; 15. 8; 23. 34; 2 Ki. 25. 23.
p Nu. 21. 24-35.
q ch. 13. 8-32; Nu. 32. 29-42; De. 3. 12-17.
r ver. 1; ch. 3. 17; 9. 1.
s ch. 11. 17; 13. 5.
t Ge. 14. 6; 32. 3; 36. 8, 20, 30; De. 2. 1, 4.
u ch. 1. 3, 4; 11. 23; xiii.-xix.; De. 11. 23, 24.
5 In the 23rd verse of the preceding chapter, Joshua is said to have taken the whole land, & to have divided it, as is here stated. The statement refers to the whole of the land previously described, for there were still portions of Canaan not subdued. Prodigious multitudes of the inhabitants were by this time slain; but besides these, there were numbers who took refuge in the confines of the land; mention of whom occurs long afterwards: and great numbers are supposed to have fled to other countries, founding colonies in Africa, in Asia Minor, Greece, &c. According to Procopius, the Phœnicians fled before the Hebrews into Africa, spreading themselves abroad as far as the pillars of Hercules. He says that in Numidia, they erected two columns, bearing the following inscription; 'We are the persons who fled from the face of Jesus (Joshua) the plunderer, the son of Nave (Nun).'
v ch. 10. 40; 11. 16.
w Ge. 15. 18-21; Ex. 3. 8; 23. 23, 28-31; De. 7. 1; 9. 1.
x ch. 6. 2-21.

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y ch. 8. 1, &c.
z ch. 10. 23.
a ch. 10. 3, 23, 36, 37.
b ch. 10. 3, 23.
c ch. 10. 3, 23, 31, 32.
d ch. 10. 3, 23; 15. 39.
e ch. 10. 33.
f ch. 10. 3, 38.
g ch. 15. 36.
1 This was a name common to several cities in the tribe of Judah.
h Nu. 14. 45; 21. 3.
2 The more ancient name of this city was Zephath, but the Israelites having here sustained a defeat, its name was changed to Hormah, or *destruction.*
i Nu. 21. 1.
3 Also in the tribe of Judah; see Ju. 1. 16.
k ch. 10. 29, 30.
l 1 Sa. 22. 1.
4 This city of Judah was situated towards the Dead sea. It became a place of considerable importance, & is memorable from the cave in its vicinity, where David, when he withdrew from Gath, concealed himself from the fury of Saul. It continued to be a place of considerable importance for several centuries after Christ.
m ch. 10. 28.
n ch. 8. 17; Ge. 12. 8; 28. 19; Ju. 1. 22.
o ch. 15. 34.
p ch. 19. 13; 1 Ki. 4. 10.
5 According to Jerome, this was in the tribe of Zebulun, near Sephorim.
q ch. 19. 30; 1 Sa. 4. 1.
6 Or, *Sharon,* Is. 33. 9.
r ch. 11. 1.
s ch. 11. 1, 10, 11; Ju. 4. 2.
t ch. 11. 1; 19. 15.
u ch. 11. 1; 19. 25.
v ch. 17. 11; Ju. 5. 19.
w 1 Ki. 4. 12; 2 Ki. 23. 29, 30.
x ch. 15. 23; 19. 37; 21. 32.
y ch. 19. 11.
z ch. 15. 55; 1 Sa. 25. 2; Is. 35. 2.
a ch. 11. 2; 17. 11.
b Ge. 14. 1, 2; Is. 9. 1.
c ch. 4. 19; 5. 9, 10.
d 1 Ki. 16. 23; 2 Ki. 15. 14.

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a ch. 14. 10; 23. 1, 2; 24. 29; Ge. 18. 11; 1 Ki. 1. 1; Lu. 1. 7.
7 Heb. *to possess it,* De. 31. 3.
b Ex. 23. 29-31; De. 11. 23, 24; Ju. 3. 1.
c Ge. 10. 14; 26. 1; Joel 3. 4.
d ver. 11, 13; ch. 12. 5; 1 Sa. 27. 8; 2 Sa. 3. 3; 13. 37, 38; 15. 8.
e Je. 2. 18.
8 This is by some supposed to be the Nile; and there is no doubt that Sihor is the name by which the prophets designate that great river, as when Jeremiah says, 'what hast thou to do in the way of Egypt, to drink the waters of Sihor?' It is not, however, the Nile which is so called in this verse, and which is elsewhere, as in the promise made to Abraham, called 'the river of Egypt.' The territory of the Philistines extended to the vicinity of El Arish; & it seems highly probable, that the Rinocohira, which there falls into the Mediterranean, is the Sihor here mentioned.
f Ge. 10. 15-19; Nu. 34. 2-14.
g Ju. 3. 3; 1 Sa. 6. 4, 16, 17; Zep. 2. 5.
h De. 2. 23; *Avims.*
i ch. 10. 40; 11. 3; 12. 7, 8.
9 Or, *the cave.*

beside the Sidonians, unto [k]Aphek, to the borders of [l]the Amorites:

5 And the land of the [m]Giblites, and all [n]Lebanon toward the sun-rising, from [o]Baal-gad [p]under mount Hermon, unto[q] the entering into Hamath.

6 All the inhabitants of the hill-country, from Lebanon unto [r]Misrephoth-maim, *and* all the Sidonians, them[s] will I drive[1] out from before the children of Israel; [t]only divide thou it by lot unto the Israelites for an inheritance, as I have commanded thee.

7 Now therefore divide[2] [u]this land for an inheritance unto the nine tribes, and the half-tribe[3] of Manasseh;

8 With whom the Reubenites and the Gadites have received their inheritance, which [v]Moses gave them, beyond Jordan eastward, *even* as Moses, the servant of the LORD, gave them;

9 From [w]Aroer, that *is* upon the bank of the river Arnon, and the city that *is* in the midst of the river, and all[x] the plain of Medeba unto Dibon;

10 And [y]all the cities of Sihon king of the Amorites, which reigned in Heshbon, unto the border of the children of Ammon;

11 And [z]Gilead,[4] and the border of the Geshurites and Maachathites, and all mount Hermon, and all Bashan unto Salcah;

12 All the kingdom of [a]Og in Bashan, which reigned in Ashtaroth and in Edrei, who remained of the remnant of the giants: for [b]these did Moses smite, and cast them out.

13 Nevertheless the children of Israel [c]expelled not the Geshurites, nor the Maachathites; but the Geshurites and the Maachathites dwell among the Israelites until this day.

14 Only [d]unto the tribe of Levi he gave none inheritance;[5] the sacrifices of the LORD God of Israel made by fire *are* their inheritance, as he said unto them.

15 ¶ And Moses gave unto the tribe of the children of Reuben *inheritance* according to their families.[6]

16 And their coast was [e]from Aroer, that *is* on the bank of the river Arnon, and the city that *is* in the midst of the river, and all the plain by Medeba;[7]

17 Heshbon, and all her cities that *are* in the plain; Dibon,[1] and Bamoth-baal,[2] and Beth-baal-meon,

18 And [f]Jahaza, and [3]Kedemoth, and Mephaath,[4]

19 And Kirjathaim, and [5]Sibmah, and Zareth-shahar in the mount of the valley,

20 And [g]Beth-peor, and Asdoth-pisgah,[6] and [h]Beth-jeshimoth,

21 And [i]all the cities of the plain, and all the kingdom of Sihon king of the Amorites, which reigned in Heshbon, [k]whom Moses smote [l]with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, *which were* dukes[7] of Sihon dwelling in the country.

22 ¶ [m]Balaam also the son of Beor the soothsayer,[8] did the children of Israel slay with the sword among them that were slain by them.

23 ¶ And the border of the children of Reuben was Jordan, and the border *thereof.* This *was* the inheritance of the children of Reuben after their families, the cities and the villages thereof.

24 ¶ And Moses gave *inheritance* [n]unto the tribe of Gad, *even* unto the children of Gad, according to their families:

25 And their coast was Jazer,[9] and all the cities of Gilead, and [o]half the land of the children of Ammon,[10] unto Aroer that *is* before [p]Rabbah;

26 And from Heshbon unto [q]Ramath-mizpeh, and Betonim; and from [r]Mahanaim[11] unto the border of [s]Debir;

27 And in the valley, Beth-aram, and [t]Beth-nimrah, and [u]Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, Jordan and *his* border, *even* unto the edge of the sea of [v]Chinnereth, on the other side Jordan eastward.

28 This *is* the inheritance of the children of Gad after their families, the cities, and their villages.

29 ¶ And Moses gave *inheritance* unto the half-tribe of Manasseh: and *this* was *the possession* of the half-tribe of the children of Manasseh by their families.

30 And [w]their coast was from Mahanaim, all Bashan, all the kingdom of

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k ch. 19. 30.
l Ju. 1. 34, 35.
m 1 Ki.5. 18, *marg.*; Ps. 83. 7; Eze. 27. 9.
n De. 1. 7; 3. 25.
o ch. 12. 7.
p ch. 11. 17.
q Nu. 34. 8; Is. 10. 9; Am. 6. 2.
r ch. 11. 8.
s ch.23.13; Ge.15.18-21; Ex 23.30,31; Ju. 2. 21-23.

1 The fulfilment of this promise was to depend on the fidelity and obedience of Israel, and, in consequence of their failure, the Sidonians were never altogether expelled. It was not till the time of David that they were even reduced to subjection.

t ch. 14. 1, 2.

2 Joshua was to divide the land, although it was not yet possessed, in the assurance, that, if Israel continued faithful, it would, in due time, be given them.

u Nu. 26. 53-56; 33. 54; 34. 2-14; Eze.47. 13-23; 48. 23-29.

3 The other half had, along with the tribe of Reuben and of Gad, received their inheritance on the other side of Jordan.

v ch. 4. 12; 22.4; Nu. 32. 33-42; De. 3. 12-17.
w ver. 16; ch. 12. 2; De. 3. 12, 16.
x Nu.21.30; Is.15.2; Je. 48. 18, 22.
y Nu. 21. 24-26.
z ch. 12. 2-5; De. 4. 47, 48; 1 Ch. 2. 23.

4 Gilead & Bashan, which were included in the kingdom of Og, on the east of the Jordan, are celebrated in scripture for their beauty and fertility, and are still spoken of by modern travellers with the highest admiration.

a ch. 12. 4; De. 3.10, 11.
b ch.14. 3, 4; Nu. 21. 23-35.
c ver. 1; ch. 23. 13; Nu.33.55; Ju. 2.3; 2 Sa. 3.3; 13. 37, 38.
d ver. 33; ch. 14. 3,4; Nu. 18. 20-24; De. 10. 9; 12. 12, 19; 18. 2.

5 They received the tithes of the whole country as their inheritance, and to them, even to the priests, pertained every oblation, of which any part was burnt. The portions appropriated to them are specified at large in Nu.xviii., which see.

6 From the 9th to the 14th verses we have a general description of the whole territory assigned to the two tribes and a half; from the 15th to the end of the chapter, we have a minute specification of the portions allotted to each. It seems probable that not only the tribes, but also the families, and even individuals, had their several possessions assigned to them by lot.

e ch.12.2; Nu. 21.28-30; 32. 33-38; De.3. 12; Is.15.1,2,4; 16. 7-9; Je. 48. 21-24.

7 Medeba & Heshbon were situated at no great distance from each other, in the southern part of the portion of Reuben. The ruins of the former are said still to remain, the ancient name of the city being still preserved.

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1 This city, which though in the first instance assigned to Gad, fell afterwards to the possession of Reuben, is spoken of by Eusebius as a large town on the river Arnon.

2 Or, *the high places of Baal, and the house of Baal-meon*, Nu.21.19;22. 41; 32. 38.

f ch.21.36,37; Nu.21. 23, *Jahaz*; 1 Ch. 6. 78, 79, *Jahzah*.

3 Situated east of the river Arnon, was afterwards appropriated to the Levites of the family of Merari.

4 Situated near the east of the desert, on the frontiers of Moab.

5 Shibmah, Nu. 32. 38, celebrated for its vines, Je. 48. 32; Is. 16. 8, 9. It was about half a mile from Heshbon.

g Nu. 25. 3.

6 Or, *springs of Pisgah*, or, *the hill*.

h Eze. 25. 9.
i De. 3. 10.
k Nu. 21. 24-35; De. 2. 30-36.
l Nu. 31. 8.

7 Or kings, as they are elsewhere called. They were probably tributaries of Sihon; for it is not uncommon in scripture to give the title of kings to persons holding rule over a very limited territory, and themselves subject to a superior.

m Nu. 22. 5-7; 24. 1; 31.8; 2 Pe.2. 15; Ju. 11; Re. 2. 14; 19.20.

8 Or, *diviner*.

n Nu. 32. 34-36.

9 A city near a brook of the same name, 15 miles north of Heshbon, and a little south of Ramoth-Gilead. The present Szyr probably occupies its site. It afterwards became a Levitical city.

o Nu.21.26-30; De.2. 49; Ju. 11. 13-27.

10 The Israelites were expressly forbidden to distress the children of Ammon, or to take possession of their land, De. 2. 19. That which is here spoken of seems to refer to what had anciently belonged to the children of Ammon, but had been before this taken from them by the Amorites. Some centuries afterwards the Amorites demanded it back from Israel, and were refused, on the ground that the Lord had dispossessed the Amorites of it from before his people Israel. Compare Nu. 21. 26; Ju. 11. 13, &c.

p De.3.11; 2Sa.11.1; 12. 26; Eze. 21. 20; Am. 1. 14.
q ch.20. 8; Ge. 31.49; Ju.10.17; 11. 11, 29; 1 Ki. 22. 3.
r ch.21.38; Ge. 32. 1, 2; 2 Sa. 2. 8; 17. 27.

11 Situated on the brook Jabok, received its name from the circumstance that here Jacob was favoured with a vision of angels, Ge.32. 2. It became a Levitical city.

s 2 Sa. 9. 5; 17. 27,30, *Lodebar*.
t Nu. 32. 3, 36.
u Ge. 33. 17; Ju. 8.5, 6, 14-16; 1 Ki. 7. 46.
v ch.11.2; 12.3, *Chinneroth*; Nu. 34.11; De. 3. 17; Lu. 5. 1, *Gennesaret*.
w ver 26; Nu. 32.39-41; De. 3. 13-15; 1 Ch. 2. 21-23.

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Og king of Bashan, and all the towns of Jair, which *are* in Bashan, threescore cities;

31 And half Gilead, and [z]Ashtaroth, and Edrei, cities of the kingdom of Og in Bashan, *were pertaining* unto the children of Machir, the son of Manasseh, *even* to the one half of the children of Machir by their families.

32 These *are the countries* which Moses did distribute for inheritance in the plains of Moab, on the other side Jordan, by Jericho, eastward.

33 But unto [y]the tribe of Levi Moses gave not *any* inheritance;[1] the LORD God of Israel *was* their inheritance, as he said unto them.

CHAPTER XIV.

The nine tribes and a half are to have their inheritance by lot, 1—5. Caleb by privilege obtaineth Hebron, 6—15.

AND these *are the countries* which the children of Israel inherited in the land of Canaan, [a]which Eleazar the priest, and Joshua the son of Nun, and the heads[2] of the fathers of the tribes of the children of Israel, distributed for inheritance to them.

2 By [b]lot[3] *was* their inheritance, as the LORD commanded by the hand of Moses, for the nine tribes, and *for* the half-tribe.

3 For Moses [c]had given the inheritance of two tribes and an half-tribe on the other side Jordan; [d]but unto the Levites he gave none inheritance among them.

4 For [e]the children of Joseph were two tribes, Manasseh and Ephraim; therefore they gave no part unto the Levites in the land, [f]save cities to dwell *in*, with their suburbs for their cattle and for their substance.

5 As the LORD commanded Moses, so the children of Israel did, and they divided the land.

6 ¶ Then the children[4] of Judah came unto Joshua in [g]Gilgal: and Caleb[h] the son of Jephunneh [i]the Kenezite said unto him, [k]Thou knowest the thing that the LORD said unto Moses, [l]the man of God, concerning me and thee, in [m]Kadesh-barnea.

7 Forty years old *was* I when Moses, the servant of the LORD, [n]sent me from Kadesh-barnea to espy out the land; and [o]I brought him word again as *it was* in mine heart.[1]

8 Nevertheless my brethren that went up with me made the heart of the people melt: but I [p]wholly followed[2] the LORD my God.

9 And Moses sware on that day, saying, [q]Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the LORD my God.

10 And now, behold, the LORD hath kept me alive,[3] as he said, these [r]forty and five years, even since the LORD spake this word unto Moses, while *the children of* Israel wandered[4] in the wilderness; and now, lo, I *am* this day fourscore and five years old.

11 As [s]yet I *am as* strong[5] this day as I *was* in the day that Moses sent me: as my strength *was* then, even so *is* my strength now, for war, both to go out, and to come in.

12 Now therefore give me this mountain, whereof the LORD spake in that day: (for thou heardest in that day how [t]the Anakims *were* there, and *that* the cities *were* great *and* fenced;) [u]if so be the LORD *will be* with me, then I shall be able to drive[6] them out, as the LORD said.

13 And Joshua [v]blessed him, and [w]gave unto Caleb the son of Jephunneh Hebron[7] for an inheritance.

14 Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenezite unto this day, [x]because that he wholly followed the LORD God of Israel.

15 And [y]the name of Hebron before *was* Kirjath-arba; *which Arba was* a great man among the Anakims. [z]And the land had rest from war.

CHAPTER XV.

The borders of the lot of Judah, 1—12. Caleb's portion and conquest, 13—15. Othniel for his valour, hath Achsah, Caleb's daughter, to wife, 16, 17. She obtaineth a blessing of her father, 18—20. The cities of Judah, 21—62. The Jebusites not conquered, 63.

THIS then was [a]the lot[8] of the tribe of the children of Judah by their families; [b]*even* to the border of Edom, the wilderness of Zin, southward, *was* the uttermost part of the south coast.

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x ch. 12. 4.
y ver. 14; ch. 18. 7; Nu. 18. 20; De. 10. 9; 18. 1, 2.
1 As Moses was himself of the tribe of Levi, he gave a special proof that he acted by divine authority, in thus overlooking his own family and his own tribe; for, though the Levites were well provided for, yet the security of that provision was so interwoven with Israel's adherence to the worship of God, that, had they universally apostatized, the Levites would have been left destitute, whilst all the other tribes would have had possession of their estates; that is, without some immediate divine interposition. . . . This, however, implied, that they had as good a title to their tithes and perquisites, as their brethren had to their estates.—*Scott.*

CHAP. XIV.

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a Nu. 34. 17-29.
2 The princes of the ten tribes to which the inheritance was now to be apportioned, who, together with Eleazar and Joshua, had been expressly appointed and named by the Lord himself for the discharge of this duty, Nu. 34. 16-29.
b Nu. 26. 55, 56; 33. 54; 34. 13; Ps. 16. 5, 6; Pr. 16. 33; 18. 18; Mat. 25. 34.
3 This method of apportioning the land was wisely ordered, both to prevent all dispute, and to show that each received his inheritance directly from the Lord. Masius well remarks, that the portion fell to each tribe just as Jacob had declared two hundred and fifty years before, in the last moments of his life, and Moses, immediately before his death; for to the tribe of Judah fell a country abounding in vineyards & pastures; to Zebulun & Issachar, sea-coasts; in that of Asher was plenty of oil, wheat, and metals, &c. Since therefore the lot so well corresponded to these predictions, would it not be insolence and stupidity in the highest degree, not to acknowledge the inspiration of God in the word of Jacob and Moses, the direction of his hand in the lot, and his providence in the event?
c ch. 13. 8, Nu. 32. 29-42; De. 3. 12-17.
d ch. 13. 14, 33.
e Ge. 48. 5; 1 Ch. 5. 1, 2.
f ch. 21. 2-42; Nu. 35. 2-8; 1 Ch. 6. 54-81.
4 The heads of the children of Judah seem to have accompanied Caleb, who belonged to that tribe, in order, perhaps, to testify their willing consent to the allotment about to be proposed.
g ch. 4. 19; 10. 43.
h Nu. 13. 6; 14. 6.
i ver. 14; ch. 15. 17; Nu. 32. 12.
k Nu. 14. 24, 30; De. 1. 36-38.
l Nu. 12. 7, 8; De. 33. 1; 34. 5, 10; Ju. 13. 6-8; 1 Ki. 13. 1, 14; 2 Ki. 4. 9, 16, 42; 8. 7, 11; Ps. xc. *title*; 1 Ti. 6. 11; 2 Ti. 3. 17.
m Nu. 13. 26.
n Nu. 13. 16-20.

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o Nu. 13. 26-33; 14. 6-10.
1 Made an unbiassed statement; uttered the real sentiments of my heart.
p ver. 14; Nu. 14. 24; De. 1. 30; Re. 14. 4.
2 This is no vainglorious boast on the part of Caleb. He simply repeats the words which the Lord himself had spoken concerning him.
q ch. 1. 3; Nu. 14. 22-24.
3 He acknowledges that by the special providence of God he had been kept alive, when all that generation, he and Joshua excepted, had perished.
r ch. 11. 18; Nu. 14. 33, 34.
4 Heb. *walked.*
s De. 31. 2; 34. 7; Ps. 90. 10.
5 He mentions this striking fact, at once to magnify the Lord, who, while he had destroyed the generation to which Caleb belonged, had not only kept him alive, but had maintained, to that great age, his vigour unimpaired, and, at the same time, to show that he did not derive the possession merely as a resting-place, but was both able and willing still to drive out the Anakim.
t ch. 11. 21, 22; Nu. 13. 28, 33.
u Nu. 14. 8, 9; 21. 34; 1 Sa. 14. 6; 2 Ch. 14. 11; Ps. 18. 32-34; 27. 1-3; 44. 3; 60. 12; 118. 10-12; Ro. 8. 31; Ph. 4. 13.
6 He rests with humble confidence on the aid and blessing of the Lord. He was vigorous, and still strong for war, and ready to fight; but the Lord alone, he knew, could give him the victory. Caleb was a man of might; but he was also a man of faith.
v ch. 22. 6; Ge. 47. 7, 10; 1 Sa. 1. 17; Ca. 6. 9.
w ch. 10. 36, 37; 15. 13; 21. 11, 12; Ju. 1. 20; 1 Ch. 6. 55, 56.
7 Hebron had already been taken by the children of Israel, but, perhaps, it had been, before this, retaken by the Anakim, as some of their cities, we know, were by the Canaanites. Or there may have been many of them still remaining in the fastnesses with which the country around Hebron abounded, & these it was necessary that Caleb should drive out.
x ver. 8, 9; 1 Co. 15. 58.
y ch. 15. 13; Ge. 23. 2.
z ch. 11. 23; Ju. 3. 11, 30; 5. 31; 8. 28.

CHAP. XV.

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a ch. 14. 2; Nu. 26. 55, 56.
8 The lot of Judah, which was first drawn, comprehended all the southern part of the land; but out of it that of Simeon was afterwards taken, ch. 19. 9. Before the drawing of the lots, they must have parcelled out the country into so many divisions; but, upon a future and more accurate survey, they seem to have discovered that here they had miscalculated the proportion.
b Nu. 33. 37; 34. 3-5; Eze. 47. 19.

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2 And their south border was from the shore of the [c]salt sea, from the bay[1] that looketh southward:

3 And it went out to the south side to Maaleh-acrabbim,[2] and passed along to [d]Zin, and ascended up on the south side unto Kadesh-barnea, and passed along to Hezron, and went up to Adar, and fetched a compass to Karkaa:

4 *From thence* it passed towards Azmon,[e] and went out unto [f]the river[3] of Egypt; and the goings out of that coast were at the sea.[4] This shall be your south coast.

5 And [g]the east border *was* the salt sea, *even* unto the end[5] of Jordan: and *their* border in the north quarter *was* from the bay of the sea, at the uttermost part of Jordan.

6 And the border went up to [h]Beth-hogla,[6] and passed along by the north of Beth-arabah; and the border went up to [i]the stone of Bohan[7] the son of Reuben.

7 And the border went up toward Debir,[k] from [l]the valley of Achor, and so northward, looking toward [m]Gilgal, that *is* before the going up to Adummim,[8] which *is* on the south side of the river: and the border passed toward the waters of En-shemesh,[9] and the goings out thereof were at [n]En-rogel.

8 And the border went up by the valley[o] of the son of Hinnom,[10] unto the south side of [p]the Jebusite, the same *is* Jerusalem; and the border went up to the top of the mountain that *lieth* before the valley of Hinnom westward, which *is* at the end of [q]the valley of the giants northward.

9 And the border was drawn from the top of the hill unto the fountain of the water of [r]Nephtoah, and went out to the cities of mount Ephron; and the border was drawn to [s]Baalah, which *is* [t]Kirjath-jearim.

10 And the border compassed from Baalah westward unto mount Seir, and passed along unto the side of mount Jearim, (which *is* Chesalon,) on the north side, and went down to [u]Beth-shemesh, and passed on to [v]Timnah.

11 And the border went out unto the side of [w]Ekron northward; and the border was drawn to Shicron, and

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c ch. 3. 16; Ge. 14.3; Nu.34.3; Eze. 47. 8, 18.
1 Heb. *tongue*, Is. 11. 15. The south bay of the Dead sea.
2 Or, *the going up to Acrabbim*, Nu. 34.4; Ju.1. 36. Heb. 'the ascent of the mount of scorpions.'
d Ge.14.7; Nu. 20.1 32. 8.
e Nu. 34. 5.
f ch.13.3; Ex. 23.31.
3 See note ch. 13. 3.
4 The Mediterranean sea.
g Nu. 34. 12.
5 The place where the Jordan discharges itself into the Dead sea.
h ch. 18. 19, 20.
6 This city, which fell to the tribe of Benjamin, and lay on their southern border, was about two miles west from Jordan. A village called Agla occupied its site in the time of Eusebius.
i ch. 18. 17.
7 A stone perhaps erected to commemorate Bohan the Reubenite. Of this person nothing is known; but it is conjectured, that he may have distinguished himself among those Reubenites who came over Jordan to assist their brethren.
k ver.15;ch.10.38,39.
l ch. 7.26; Is. 65. 10; Ho. 2. 15.
m ch.4.19;5.10;10.43.
8 'Through the mountain of this name,' Dr Shaw says, 'the road is cut from Jerusalem to Jericho; & from the circumstance of its being infested with banditti, it is supposed to be the road referred to by our Saviour in the parable of the good Samaritan.
9 Heb. 'fountain or eye of the sun;' conjectured to have been dedicated by the Canaanites to the sun.
n 2 Sa.17.17; 1 Ki.1. 9.
o ch. 18.16; 2 Ki. 23. 10; 2 Ch. 28.3; Je.7. 31, 32; 19. 2, 6, 14.
10 Of this person nothing is known; but the name of Hinnom or Gehinnom was given to a beautiful & well wooded valley on the south-east of Jerusalem, which afterwards became a place of considerable notoriety. It was here that the children of Israel sacrificed their children to Moloch, making them pass through the fire. On this account it was held in execration. Josiah defiled it; (2 Ki. 23. 10.) And after the captivity it was ever held in abhorrence, the Jews making it the common receptacle of all the filth of the city, and throwing into it the carcases to which they refused burial. Constant fires were kept up in the valley to consume the filth thrown into it, and hence it became an emblem of the place of torment.
p ver. 63; ch. 18. 28; Ju. 1. 8, 21; 19. 10.
q ch. 18.16; 2 Sa. 5.8, 22; Is. 17.5; *the valley of Rephaim.*
r ch. 18. 15.
s 2 Sa.6.2; 1 Ch.13.6.
t ch. 9. 17. Ju. 18.12.
u 1 Sa. 6. 12-21.
v ver. 57; Ge. 38. 13; Ju. 14. 1, 5.
w ver.45; ch.19.43;1 Sa. 5. 10.

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x ch. 19. 44.
y ver.47; Nu.34.6,7; De. 11.24; Eze. 47. 20.
1 Mediterranean.
2 The boundaries of the whole lot of Judah, as here marked out, may be summed up as follows. 'It was bounded on the south by the wilderness of Sin and the southern coast of the Salt sea; on the east by that sea, reaching to where it receives the Jordan; on the north by a line drawn nearly parallel to Jerusalem, across from the northern extremity of the Salt sea, to the south boundary of the Philistines, and to the Mediterranean, which sea was its western boundary, as far as the river of Egypt.'
z ch.14.6-15; Nu.13. 30; 14. 23,24; De. 1. 34-36.
3 Or, *Kirjath-arba*, ch. 14. 15.
a ch. 10.36,37; 11.21; Nu. 13.22,33; Ju. 1. 10, 20.
b ch. 10.38; Ju. 1.11-13.
4 See note on ch. 10. 39.
5 Fathers in ancient times possessed an uncontrolled power in disposing of their children in marriage, and indeed, at all times, especially in the East, it has been not unusual for men in eminent stations, to encourage a spirit of enterprise, by making such proposals as Caleb on this occasion did. Saul, in like manner, promised his daughter to the man who should slay Goliath.
c Ju. 3. 9, 11.
d ch.14.6; Nu. 32.12.
e 1 Ch. 2. 49.
6 This incident seems to have occurred on the way, when Othniel was conducting his bride home. She appears to have asked the consent of her husband, & this obtained, suddenly to have returned to her father; hence the question with which Caleb greets her.
f Ge. 24.64; 1 Sa. 25. 23.
g Ju. 1. 14, 15.
h Ge.33.11; 1 Sa. 25. 27; 2 Co.9.5, *marg.*
7 A land lying to the sun, and perhaps ill watered; and exposed to the scorching winds from the deserts of Arabia.
8 He gave her possessions in the hills, and in the plains, both well watered,- abounding in springs.
i Ge.49.8-12; De.33. 7.
k Ne. 11. 25.
l Ge. 35. 21.
m ch. 12. 22; Nu. 33. 37; De. 1. 19.
n 1 Sa. 23. 14, 19, 24; Ps. liv. *title.*
9 There were two cities of this name, in one of which David found refuge from Saul. (1 Sa. 23. 14.) Respecting the remaining cities here mentioned, with the exception of a very few, no information can be given. Even Eusebius merely states that they belonged to the tribe of Judah.
o 1 Sa. 15. 4.
p 1 Ch. 4. 28.
q Ne. 11. 26.
r ch.19.3; 1 Ch.4.28.
s ch. 19.2; Ge. 21.14, 31-33; 26. 33.

passed along to [x]mount Baalah, and went out unto Jabneel; and the goings out of the border were at the sea.

12 And the west border *was* to [y]the great sea,[1] and the coast *thereof*. This *is* the coast of the children of [2]Judah round about, according to their families.

13 ¶ And unto [z]Caleb the son of Jephunneh he gave a part among the children of Judah, according to the commandment of the LORD to Joshua, *even* the city of Arba,[3] the father of Anak, which *city is* Hebron.

14 And Caleb drove thence [a]the three sons of Anak, Sheshai, and Ahiman, and Talmai, the children of Anak.

15 And he went [b]up thence to the inhabitants of Debir:[4] and the name of Debir before *was* Kirjath-sepher.

16 ¶ And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to[5] wife.

17 And [c]Othniel the son of [d]Kenaz, the brother of Caleb, took it: and he gave him [e]Achsah his daughter to wife.

18 And it came to pass, as she[6] came *unto him*, that she moved him to ask of her father a field: and [f]she lighted off *her* ass; and Caleb said unto her, What wouldest thou?

19 Who answered, [g]Give me a [h]blessing: for thou hast given me a south[7] land; give me also springs of water. And he gave her the [8]upper springs, and the nether springs.

20 This *is* [i]the inheritance of the tribe of the children of Judah according to their families.

21 ¶ And the uttermost cities of the tribe of the children of Judah, toward the coast of Edom, southward, were [k]Kabzeel, and [l]Eder, and Jagar,

22 And Kinah, and Dimonah, and Adadah,

23 And [m]Kedesh, and Hazor, and Ithnan,

24 [n]Ziph,[9] and [o]Telem, and Bealoth,

25 And Hazor, Hadattah, and Kerioth, *and* Hezron, which *is* Hazor,

26 Aman, and Shema, and [p]Moladah,

27 And Hazar-gaddah, and Heshmon, and [q]Beth-palet,

28 And [r]Hazar-shual, and [s]Beer-sheba, and Bizjothjah,

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29 [t]Baalah, and Iim, and [u]Azem,
30 And Eltolad, and Chesil, and Hormah,[v]
31 And [w]Ziklag, and Madmannah, and Sansannah,
32 And Lebaoth, and Shilhim, and Ain,[x] and [y]Rimmon: all the cities *are* twenty and nine,[1] with their villages.
33 *And* in the valley, [z]Eshtaol,[2] and Zoreah, and Ashnah,
34 And Zanoah, and En-ganim,[3] Tappuah,[a] and Enam,
35 [b]Jarmuth, and [c]Adullam, Socoh,[4] and [d]Azekah,
36 And [e]Sharaim, and Adithaim, and Gederah, and[5] Gederothaim: fourteen cities with their villages.
37 Zenan, and Hadashah, and Migdalgad,
38 And Dilean, and [f]Mizpeh, and Joktheel,[g]
39 [h]Lachish, and [i]Bozkath,[6] and Eglon,[k]
40 And Cabbon, and Lahmam, and Kithlish,
41 And Gederoth, Beth-dagon,[7] and Naamah, and [l]Makkedah: sixteen cities with their villages.
42 [m]Libnah, and [n]Ether, and Ashan,
43 And Jiphtah, and Ashnah, and Nezib,
44 And [o]Keilah,[8] and [p]Achzib, and Mareshah:[q][9] nine cities with their villages.
45 [r]Ekron, with her towns and her villages.
46 From Ekron even unto the sea, all that *lay* near[10] [s]Ashdod, with their villages.
47 Ashdod with her towns and her villages, [t]Gaza with her towns and her villages, unto [u]the river of Egypt, and the great sea, and the border *thereof.*
48 And in the mountains, Shamir, and [v]Jattir, and Socoh,
49 And Dannah, and [w]Kirjath-sannah, which *is* Debir,
50 And Anab, and Eshtemoh, and Anim,
51 And [x]Goshen, and Holon, and Giloh:[y] eleven cities with their villages.
52 Arab, and Dumah, and Eshean,
53 And Janum,[11] and Beth-tappuah, and Aphekah,
54 And Humtah, and [z]Kirjath-arba, (which *is* Hebron,) and Zior: nine cities with their villages.
55 [a]Maon, Carmel,[1] and [b]Ziph, and Juttah,
56 And Jezreel, and Jockdeam, and Zanoah,
57 Cain, Gibeah, and [c]Timnah:[2] ten cities with their villages.
58 Halhul, Beth-zur, and [d]Gedor,
59 And Maarath, and Beth-anoth, and Eltekon: six cities with their villages.
60 [e]Kirjath-baal,[3] (which *is* Kirjath-jearim,) and Rabbah: two cities with their villages.
61 In the wilderness, [f]Beth-arabah, Middin, and Secacah,
62 And Nibshan, and the city of Salt,[4] and [g]Engedi: six cities with their villages.
63 ¶ As for [h]the Jebusites, the inhabitants of Jerusalem, the children of Judah could not drive them out: but the Jebusites dwell[5] with the children of Judah at Jerusalem unto this day.

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t ver.10,11; ch. 19.3.
u 1 Ch. 4. 29.
v ch.19.4; Nu.14.45; De. 1. 44; Ju. 1. 17.
w ch.19.5; 1 Sa.27.6; 30. 1; 1 Ch. 12. 1.
x Nu. 34. 11.
y Ne. 11. 29.
1 Thirty-eight,however, are enumerated, but as nine of these were afterwards given to Simeon; it is supposed that in the general statement they are omitted. Or as A. Clarke supposes, 'many of them being expressed by *compound* terms,translators may have combined what should be separated, and in one or two instances,have formed the names of *cities* out of *epithets.*
z ch. 19. 41; Ju. 13. 25; 16. 31.
2 Supposed to be the same as the wretched village now called by the Arabs, Esdad. It was between Zorah & Eshtaol that Samson was buried, in the burying place of Manoah his father.
3 Afterwards assigned to Issachar.
a ch. 12. 17.
b ch. 10.3,23; 12. 11; Ne. 11. 29.
c ch.12.15; 1Sa.22.1; Mic. 1. 15.
4 In the time of Jerome, there were two villages of this name. It was a town in the western plain of Judah. Here the Philistineswerencamped, when David went forth to slay Goliah.
d ch.10.10; 1 Sa.17.1.
e 1 Sa. 17. 52.
5 Or, *or.*
f Ju.20.1; 21.5; 1Sa. 7. 5, 6, 16; 10. 17.
g 2 Ki. 14. 7.
h ch. 10. 3, 31,32; 12. 11; 2 Ki. 18. 14. 17; 19. 8.
i ? Ki. 22. 1.
6 Mentioned as the birth-place of Jedidah, the mother of king Josiah.
k ch. 10. 3, 12. 12.
7 The temple of Dagon the well-known idol of the Philistines. There were two towns of this name, so called, doubtless,as being remarkable for the worship of this false god.
l ch. 19. 21, 28; 12. 16.
m ch. 10.29; 12.15, 2 Ki. 8. 22.
n ch. 19. 7.
o 1 Sa. 23. 1, &c.
8 A town about eight miles from Hebron, said to have been the burying-place of Habakkuk.
p Ge. 38. 5; Mic. 1. 14.
q Mic. 1. 15.
9 This city, the birth-place of the prophet Micah,was about two miles from Eleutheropolis. It became memorable as the scene of a famous battle between Asa king of Judah, and Zera king of Cush, in which the latter with his immense host was defeated; see 2 Ch. 14. 9, &c.
r ch.13.3; 1 Sa.5.10; 6.17; Am.1.8; Zep. 2. 4; Zec. 9. 5-7.
10 Heb. *by the place of.*
s 1 Sa.5.1,6; 2 Ch.26. 6; Ne. 13. 23,24; Is. 20. 1; Am. 1. 8.
t Ju.16.1-21; Je.47.1, 5; Am.1.6,7; Zep.2. 4 Ac. 8. 26.
u ver 4; ch.13.3; Ex. 23. 31; Nu. 34. 5.
v ch. 21. 14.
w ver. 15; Ju. 1. 11.
x ch. 10. 41; 11. 16.
y 2 Sa. 15. 12.
11 Or, *Janus.*
z ver. 13; ch. 14. 15; Ge. 23. 2.

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a 1 Sa.23.25; 25. 2, 7; 2 Ch.26.10; Is.35.2.
1 This is not the celebrated mount of that name, but a city near the Dead sea, the residence of Nabal, the husband of Abigail.
b ver.24; 1 Sa.23.14, 15; 26. 1, 2.
c ver. 10; Ge. 38.12; Ju. 14. 1.
2 A town between Jerusalem & Diospolis,whichformed a frontier town of the Philistines.
d 1 Ch. 4. 39.
e ch. 18.14; 1 Sa. 7.1, 2.
3 Called also Baalah.
f ver. 6; ch. 18. 18.
4 Some city in the immediate vicinity of the Dead sea, around which the whole country is deeply impregnated with salt. It is conjectured by some, that the city referred to is Zoar, the little city into which Lot fled at the destruction of Sodom.
g 1 Sa. 23.29; 24.1; 2 Ch. 20. 2.
h Ju.1.8,21; 2 Sa.5.6-9; 1 Ch. 11. 4-8.
5 Jerusalem, & especially the stronghold of Zion, was not finally reduced till the time of David. 'There is an apparent difficulty in this verse, arising from our finding Jerusalem here placed in the tribe of Judah, when in ch. 18. 28, it is assigned to Benjamin. The fact seems to be, that the boundary line between the two tribes was drawn through the valley which separated mount Sion, on which stood the fortress of the Jebusites, from mount Acra, on which the lower city stood, & from mount Moriah, on which the temple of Solomon was in after-times erected. This boundary line would give mount Sion to the tribe of Judah, and mounts Acra and Moriah to Benjamin.'—*Pict. Bible.*

CHAPTER XVI.

The general borders of the sons of Joseph, 1—4. *The border of the inheritance of Ephraim,* 5—9. *The Canaanites not conquered, but become tributaries,* 10.

AND the lot of the children[6] of Joseph fell[7] from Jordan by Jericho, unto [a]the water[8] of Jericho on the east, to the wilderness[9] that goeth up from Jericho, throughout mount Beth-el,
2 And goeth out from [b]Beth-el to Luz, and passeth along unto the borders of [c]Archi to Ataroth,
3 And goeth down westward to the coast of Japhleti, unto the coast of [d]Beth-horon the nether, and to Gezer: and the goings out thereof are at [e]the sea.
4 So [f]the children of Joseph, Manasseh and Ephraim, took[10] their inheritance.
5 ¶ And the border of the children of Ephraim, according to their families, was *thus:* even[11] the border of their inheritance on the east side was [g]Ataroth-addar, unto Beth-horon the upper;
6 And the border went out toward the sea to [h]Michmethah on the north side; and the border went about eastward unto [i]Taanath-shiloh, and passed by it on the east to Janohah;
7 And it went down from Janohah

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6 The first four verses pointout the southern boundary of the two tribes of Ephraim and Manasseh, the children of Joseph; the particular boundaries of each of the two being afterwards specified.
7 Heb. *went forth.*
a ch.8.15; 15. 61; 18. 12; 2 Ki. 2. 19-21.
8 The fountain in the neighbonrhood of this city, the waters of which were healed by the prophet Elisha;—hence called now 'the well of Elisha.'
9 Now called Quarantania, generally supposed to have been the scene of our Lord's temptation.
b ch.18.13; Ge.28.19; Ju. 1.22-26.
c 2 Sa.16.16; 1 Ch.27. 33.
d ch.18.13; 1Ki.9.16, 17; 1 Ch. 7. 24, 28; 2 Ch. 8. 5.
e Nu. 34. 6.
f ch. 17. 14.
10 They took each their inheritance, according to the division about to be described.
11 Or, 'even the border of their inheritance went on the east side of Ataroth-adar, to upper Beth-horon.'
g ver. 2; ch. 18. 13.
h ch. 17. 7.
i ch. 18 1.

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to [k]Ataroth, and to Naarath, and came to [l]Jericho, and went out at Jordan.

8 The border went out from [m]Tappuah westward unto the [n]river Kanah; and the goings out thereof were at the[o] sea. This *is* the inheritance of the tribe of the children of Ephraim by their families.

9 And [p]the separate cities for the children of Ephraim *were* among the inheritance of the children of Manasseh, all the cities with their villages.

10 ¶ And [q]they drave not[1] out the Canaanites that dwelt in Gezer; but [r]the Canaanites dwell among the Ephraimites unto this day, and serve under tribute.

CHAPTER XVII.

The lot of Manasseh, 1—6. *His coast,* 7—11. *The Canaanites not wholly driven out,* 12, 13. *The children of Joseph obtain another lot,* 14—18.

THERE was also a lot for the tribe of Manasseh, (for he *was* [a]the first-born[2] of Joseph,) *to wit,* for [b]Machir,[3] the first-born of Manasseh, the father of Gilead: because he was a man of war, therefore he had Gilead [c]and Bashan.

2 There was also *a lot* for [d]the rest of the children of Manasseh[4] by their families; for [e]the children of [f]Abiezer, and for the children of Helek, and for the children of Asriel, and for the children of Shechem, and for the children of Hepher, and for the children of Shemida: these *were* the male-children[5] of Manasseh the son of Joseph by their families.

3 ¶ But [g]Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters: and these *are* the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

4 And they came near before [h]Eleazar the priest, and before Joshua the son of Nun, and before the princes, saying, [i]The LORD commanded[6] Moses to give us an inheritance among our brethren: therefore, according to the commandment of the LORD, he gave them an inheritance among the brethren of their father.

5 And there fell [k]ten[7] portions to Manasseh, [l]besides the land of Gilead and Bashan, which *were* on the other side Jordan;

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k 1 Ch. 7. 28.
l ch.3.16;6.1,26; Nu. 33. 48.
m ch. 12. 17; 17. 8.
n ch. 17. 9; 19. 28.
o ver.3, 6; Nu. 34. 6.
p ch. 17. 9.
q ch.15.63;Ju.1.29; 1 Ki. 9. 16.
1 'The Israelites,' says Josephus, 'grew effeminate as to fighting with their enemies, but applied themselves to the cultivation of the land, which producing them great plenty they neglected the regular disposition of their settlement, and indulged in luxury and pleasures.'
r Nu. 33. 52-55; De. 7. 1, 2.

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a Ge.41.51;46.20;48. 18; De. 21. 17.
2 This statement seems to be made for the purpose of reminding us that although Jacob had given the pre-eminence to Ephraim, that did not affect his interests as the father of one of the tribes, nor deprive him of the rights of primogeniture.
b Ge. 50. 23; Nu. 26. 29; 27. 1; 32. 39, 40; Ju. 5. 14; 1 Ch.2.23; 7. 14, 15.
3 What is here said does not seem to refer to Machir personally, but to his descendants. They were a warlike family & had conquered Bashan and Gilead.
c Nu.26.29;32.33,40; De. 3. 13-15.
d Nu. 26. 29-32.
4 Or rather grandchildren, each of whom became the father of a family.
e Ju.6.11;8.2; 1 Ch.7. 18.
f Nu. 26. 30, *Jeezer.*
5 This statement is made for the purpose of introducing the following narrative respecting the daughters of Zelophehad.
g Nu.26.33; 27.1;36. 2-11.
h ch.14.1; Nu. 34.17-29.
i Nu.27.6,7;Ga.3.28.
6 See the circumstances narrated at large in Nu. 27. 1-7;36.1,&c. Referring to the urgency and success of these daughters of Zelophehad, Henry remarks, 'And now they reaped the benefit of their own pious zeal and prudent forecast in this matter. Thus they who take care in the wilderness of this world, to make sure to themselves a place in the inheritance of the saints in light, will certainly have the comfort of it in the other world, while those that neglect it now, will lose it for ever.'
k ver. 2, 3, 14.
7 As there were six sons and five daughters among whom this division was to be made, there should be eleven portions; but Zelophehad, son of Hepher, having left five daughters in his place, neither he nor Hepher is reckoned. The lot of Manasseh, therefore, was divided into ten parts; five for the five sons of Gilead, Abiezer, Helek, Azriel, Shechem, and Shemida; and five for the five daughters of Zelophehad, Mahlah, Noah, Hoglah, Milcah, & Tirzah.—*Calmet.*
l ch. 13. 29-31; Nu. 32. 30-42.

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1 Those, viz. which belonged not to the six families previously mentioned. They had the land of Gilead on the other side of Jordan.
m ch. 16. 6.
n ch.20. 7; 21. 21; 24. 1,32; Ge.34.2; 37.12, 14; Ju.9.1; 1 Ki.12.1, 25; 1 Ch. 6. 67.
o ch.12.17; 15. 34, 53; 16. 8.
2 Or *brook of reeds,* ch. 16. 8, 9; 19. 29. This brook seems to be what is now called Nahr el Kasab.
p ch. 16. 9.
q ch. 16. 3, 8; 19. 29.
3 These statements respecting the conterminous lots, it is difficult for us now to understand. In several cases the tribes were intermingled.
r ch. 16. 9; 1 Ch.7.29.
s 1 Sa.31.10,12, *Beth-shan,* 1 Ki. 4. 12.
4 A considerable town, the largest of the Decapolis, not far from the sea of Galilee, and about half a league from Jordan. After the eruption of the Scythians, in the reign of Josiah, it was called Scythopolis, by which name it was known to the Greeks and Romans. On the walls of this city the dead bodies of Saul and his sons were exposed by the Philistines. It is now a miserable village under the name of Bisan.
t 2 Ki.9.27; 1 Ch.6.70, *Bileam.*
5 They possessed both these towns and their inhabitants, having spared them, it would seem, to profit by their service as bondsmen, or as tributaries.
u ch.12.23; Ju. 1.27; 1 Ki. 4. 11.
v 1 Sa.28.7; Ps.83.10.
w ch.12. 21; Ju.5.19.
x Ju.1.27; 5.19; 1 Ki. 4.12;9.15; 2 Ki.9.27; 23.29,30;2 Ch.35.22; Zec. 12. 11, *Megiddon.*
y ch.15.63;16.10; Ex. 23.29-33; Nu.33.52-56; Ju. 1.27,28; Ro. 6. 12-14.
6 By reason of their faithlessness. They were unable of themselves, & the consciousness of this discouraged them from the attempt. Instead of trusting to God's promised aid, and setting themselves vigorously to the work, they chose to put the Canaanites to tribute.
z Ju. 1. 28; 2 Sa.3.1; Ep.6.10; Ph.4.13; 2 Pe. 3.-18.
a ch.16.10;De.20.11-18; Ju. 1.30,33,35; 2 Ch. 8. 7, 8.
b Ge. 48. 22; Nu. 26. 34-37; De. 33. 17.
c Ge. 48. 19.
d Lu. 12. 48.
7 Joshua retorts their argument upon them, finding in their own statement a reason for denying their request. They had sufficient bounds, if they would have taken possession of them, clearing the wooded mountains, and driving out the inhabitants; & why should they not do so, if they were so great a people? The conduct of Joshua will be the more appreciated when we remember that he was himself an Ephraimite.
e Ge. 13. 7; Ex.33.2; Ezr. 9. 1.
8 Or, *Rephaims,* Ge. 14. 5; 15. 20; 2 Sa.5. 18, 22.

6 Because the daughters of Manasseh had an inheritance among his sons: and the rest[1] of Manasseh's sons had the land of Gilead.

7 ¶ And the coast of Manasseh was from Asher to [m]Michmethah, that *lieth* before [n]Shechem, and the border went along on the right hand unto the inhabitants of En-tappuah.

8 *Now* Manasseh had the land of [o]Tappuah: but Tappuah, on the border of Manasseh, *belonged* to the children of Ephraim;

9 And the coast descended unto the river Kanah,[2] southward of the river: [p]these cities of Ephraim *are* among the cities of Manasseh: the coast of Manasseh also *was* on the north side of the river, and [q]the outgoings of it were at the sea.

10 Southward *it was* Ephraim's, and northward *it was* Manasseh's, and the sea is his border; and they met together[3] in Asher on the north, and in Issachar on the east.

11 And [r]Manasseh had in Issachar and in Asher, [s]Beth-shean[4] and her towns, and [t]Ibleam and her towns, and the inhabitants[5] of [u]Dor and her towns, and the inhabitants of [v]En-dor and her towns, and the inhabitants of [w]Taanach and her towns, and the inhabitants of [x]Megiddo and her towns, *even* three countries.

12 ¶ Yet the children of Manasseh [y]could not[6] drive out *the inhabitants of* those cities; but the Canaanites would dwell in that land.

13 Yet it came to pass, when the children of Israel were [z]waxen strong, that they [a]put the Canaanites to tribute; but did not utterly drive them out.

14 ¶ And the children of Joseph spake unto Joshua, saying, Why hast thou given me *but* [b]one lot and one portion to inherit, seeing I *am* [c]a great people, forasmuch as the LORD hath blessed me hitherto?

15 And Joshua answered them, [d]If thou *be* a great[7] people, *then* get thee up to the wood *country,* and cut down for thyself there in the land of [e]the Perizzites, and of the giants,[8] if mount Ephraim be too narrow for thee.

16 And the children of Joseph said,

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daughte... ance and ... Manass... ...ist of ... ...hmeth... ...nd the... ...hand ... ...puah, ...had ... ...uah, ...d to ... ...ssed ... ...and ... ...ame ... ...h ... ...the ... ...ed ... ...ers ... ...ed ... ...ed ... ...ed

Jebusi[x1] on the south, and descended to [y]En-rogel,

17 And was drawn from the north, and went forth to En-shemesh,[2] and went forth toward Geliloth,[3] which *is* over against the going up of Adummim, and descended to [z]the stone of Bohan the son of Reuben,

18 And passed along toward the side over against Arabah[4] northward: and went down unto Arabah;

19 And the border passed along to the side of Beth-hoglah northward, and the outgoings of the border were at the north bay[5] of the [a]salt sea, at the south end of Jordan. This *was* the south coast.

20 And Jordan was the border of it on the east side. [b]This *was* the inheritance of the children of Benjamin, by the coast thereof round about, according to their families.

21 ¶ Now the cities[6] of the tribe of the children of Benjamin, according to their families, were [c]Jericho, and [d]Beth-hoglah, and the valley of Keziz,

22 And [e]Beth-arabah, and [f]Zemaraim, and [g]Beth-el,

23 And Avim, and Parah, and Ophrah,[h]

24 And Chephar-haammonai, and Ophni, and [i]Gaba:[7] twelve cities with their villages.

25 [k]Gibeon, and [l]Ramah, and Beeroth,[8]

26 And Mizpeh,[9] and [m]Chephirah, and Mozah,

27 And Rekem, and Irpeel, and Taralah,

28 And [n]Zelah,[10] Eleph, and [o]Jebusi, (which *is* Jerusalem,) [p]Gibeath, *and* Kirjath: fourteen cities with their villages. This *is* the inheritance of the children of Benjamin, [q]according to their families.

CHAPTER XIX.

The lot of Simeon, 1—9; *of Zebulun,* 10—16; *of Issachar,* 17—23; *of Asher,* 24—31; *of Naphtali,* 32—39; *of Dan,* 40—48. *The children of Israel give an inheritance to Joshua,* 49—51.

AND the [a]second lot came forth to Simeon, *even* for the tribe of the children of Simeon, according to their families: and their inheritance was within[11b] the inheritance of the children of Judah.

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x ver. 28; ch. 15. 63; Ju. 1. 8, 21; 19. 10.
1 The mount of Zion, near Jerusalem, of which the ancient name was Jebus or Jebusi.
y ch.15.7; 2Sa.17.17; 1 Ki. 1. 9.
2 En-shemesh, 'the fountain of the sun:' whether this was a town or simply a fountain is uncertain. The frequent occurrence of similar appellations may be regarded as an indication of the idolatry of the ancient inhabitants of the land. There can be little doubt that they were addicted to the worship of the sun, & of the heavenly hosts; & the places thus named seem to have been dedicated to their false gods.
3 Another name for Gilgal. It signifies *borders* or *limits.*
z ch. 15. 6.
4 Or, *the plain,* ch. 15. 6, 61.
5 Heb. *tongue,* ch. 15. 2, *marg.*; Is. 11. 15.
a ch. 3. 16; 12. 3; Ge. 14. 3; 19.25. Nu.34. 3; De. 3. 17.
b ver. 11.
6 Having described the boundaries on every side, the sacred historian proceeds now to enumerate the several towns included within these boundaries, as he had already done in the case of the other tribes. Several of these have been already mentioned in the notes; of some of them nothing is known but the names.
c ver. 12; ch.2.1; 6.1; Lu. 10. 30; 19. 1.
d ver. 19; ch. 15. 6.
e ver. 18; ch. 15. 6.
f Ge.10.18; 2 Ch. 13. 4.
g 1 Ki. 12. 29, 32.
h 1 Sa. 13. 17.
i ch.21.17; Ezr.2.26; Ne. 7. 30.
7 The same as Gibeah, the birthplace of Saul, and memorable for the treatment of the Levite's wife, which resulted in a war almost fatal to the whole tribe of Benjamin; see Ju. xx.
k ch. 9.17; 10.2; 1Ki. 3. 4, 5; 9. 2; Is. 28. 21.
l 1 Sa. 1. 1, *Ramathaim-sophim;* ch. 7. 17; 15. 34; Je. 31. 15; Mat. 27. 57, *Arimathea.*
8 Already noticed as one of the four cities of the Gibeonites.
9 There were several places of this name. That here mentioned was about fifteen miles west of Jerusalem, memorable as the place where the first king of Israel was chosen, 1 Sa. 10. 1. It seems moreover to have been often selected as a place of convention by the tribes.
m ch.9.17; Ezr.2.25.
n 2 Sa. 21. 14.
10 The burying-place of the family of Kish. The bones of Saul and Jonathan were deposited there.
o ver.16; ch. 15.8,63; 2 Sa. 5. 8.
p Ju.19.12-15;20.4,5; 1Sa.10.26; 13.15,16; Is. 10. 29; Ho. 10.9, *Gibeah.*
q Nu. 26. 54; 33. 54.

CHAP. XIX.
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a ch. 18. 6-11.
11 Within the inheritance first assigned to Judah.
b ver. 9; Ge. 49. 5-7.

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c ch.15.28; Ge.21.31; 1 Ch. 4. 28-30, *Bilhah, Ezem, Tolad, Bethuel,* Ne. 11.26-30.
1 Rather, or Sheba, these being only two names of the same town.
d ch. 15. 28, 29.
e ch. 15. 30.
f Ju. 1. 17.
g ch.15.31; 1Sa.27.6; 30. 1.
h 1 Ch. 4. 31, *Hagarsusim.*
i ch. 15. 32.
k 1 Ch. 4. 32, *Rimmon.*
l Nu. 33. 19, 20.
m ch. 15. 42.
n 1 Ch. 4. 33.
o 1 Sa.30.27, *Ramoth.*
p Ex. 16. 18; 2 Co. 8. 14, 15.
q ch. 18. 6, 11.
2 It is remarked as a singular coincidence, altho' the reason of it cannot be assigned, that, notwithstanding Zebulun was younger than Issachar, yet both in the predictive blessings of Jacob (Ge. 49. 13, 14,) and of Moses (De. 33. 18,) and here, in the assignment of their lots, Zebulun had the immediate precedency.
r Ge. 49. 13; De. 33. 18, 19.
3 The Mediterranean.
4 The river Kishon, which rises in the valley of Jezreel and empties itself into the Mediterranean near mount Carmel, in the vicinity of which Jokneam was situated.
s ch.12.22; 1 Ki.4.12; 1 Ch. 6. 68, *Jokmeam.*
t ver. 22; Ju. 4. 6,12; Ps. 89. 12.
5 A town on the side of mount Tabor.
u ch. 21. 28, *Daberath;* 1 Ch. 6. 72.
6 This is probably the Debora, or Dabbura, mentioned by travellers as a village at the foot of mount Tabor.
v 2 Ki. 14 25, *Gathhepher.* The birthplace of Jonah.
7 Or, *which is drawn.*
8 This, which was the end of the eastern border, must have been near the lake of Gennesaret or sea of Galilee, to which Josephus affirms the inheritance of this tribe extended. It is impossible now to fix, with accuracy, the boundaries as here described; but the common opinion seems to be correct, that the lot of Zebulun was washed by the Mediterranean on the west, and the sea of Galilee on the east, thus fulfilling the ancient prediction of Jacob, Ge. 49. 13, that Zebulun should be a 'haven of ships.'
w ch.21. 34, 35; Ju.1. 30, *Nahalol.*
x ch. 11. 1; 12. 20.
9 Not Bethlehem-judah, the birthplace of our blessed Saviour.
10 It is probable that the cities here enumerated were only those which, with the districts and villages attached to them, completed the boundary line of the tribe. There must have been others in the interior of the inheritance; for, besides that the tribe was a very numerous one, we find elsewhere mention made of cities as belonging to them, the names of which do not occur here.

2 And they had in their inheritance [c]Beer-sheba, and Sheba,[1] and Moladah,

3 And [d]Hazar-shual, and Balah, and Azem,

4 And [e]Eltolad, and Bethul, and [f]Hormah,

5 And [g]Ziklag, and Beth-markaboth, and [h]Hazar-susah,

6 And [i]Beth-lebaoth, and Sharuhen; thirteen cities and their villages.

7 [k]Ain, [l]Remmon, and [m]Ether, and Ashan: four cities and their villages.

8 And all the villages that *were* round about these cities to [n]Baalath-beer, [o]Ramath of the south. This *is* the inheritance of the tribe of the children of Simeon, according to their families.

9 Out of the portion of the children of Judah *was* the inheritance of the children of Simeon: for the part of the children of Judah was [p]too much for them; therefore the children of Simeon had their inheritance within the inheritance of them.

10 ¶ And the [q]third[2] lot came up for the children of [r]Zebulun, according to their families; and the border of their inheritance was unto Sarid.

11 And their border went up toward the sea,[3] and Maralah, and reached to Dabbasheth, and reached to the [4]river that *is* before [s]Jockneam;

12 And turned from Sarid eastward toward the sun-rising, unto the border of [t]Chisloth-tabor,[5] and then goeth out to [u]Dabarath,[6] and goeth up to Japhia,

13 And from thence passeth on along on the east to [v]Gittah-hepher, to Ittah-kazin, and goeth out to Remmon-methoar,[7] to Neah;[8]

14 And the border compasseth it on the north side to Hannathon; and the outgoings thereof are in the valley of Jiphthah-el;

15 And [w]Kattath, and Nahallal, and [x]Shimron, and Idalah, and [y]Beth-lehem: twelve[10] cities with their villages.

16 This *is* the inheritance of the children of Zebulun, according to their families, these cities with their villages.

17 ¶ *And* the fourth lot came out to Issachar, for the children of Issachar, according to their families.

18 And their border was toward

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ezreel,[y1] and Chesulloth, and [z]Shu-
em,[2]
19 And Haphraim, and Shihon, and
naharath,
20 And Rabbith, and Kishion, and
bez,
21 And Remeth, and [a]En-gannim,
nd En-haddah, and Beth-pazzez;
22 And the coast reacheth to [b]Ta-
or,[3] and Shahazimah, and [c]Beth-she-
hesh; and the outgoings of their
order were at Jordan: sixteen cities
ith their villages.
23 This *is* the inheritance of the
ribe of the children of Issachar, ac-
ording to their families, the cities and
eir villages.
24 ¶ And the fifth lot came out for
he tribe of the children of Asher, ac-
ording to their families.
25 And their border was [d]Helkath,
nd Hali, and Beten, and [e]Achshaph,
26 And Alammeleh, and Armad,
nd [f]Misheal, and reacheth to [g]Car-
el[4] westward, and to Shihor-libnath;
27 And turneth toward the sun-
ising to Beth-dagon, and reacheth to
Zebulun, and to the [h]valley of Jiph-
hah-el, toward the north side of Beth-
mek, and Neiel, and goeth out to
Cabul[i] on the left hand;
28 And Hebron, and [k]Rehob, and
Hammon, and [l]Kanah, *even* unto
great[m] Zidon;[5]
29 And *then* the coast turneth to
Ramah, and to the strong city Tyre;[6]
nd the coast turneth to Hosah; and
he outgoings thereof are at the sea,
from the coast to [n]Achzib:
30 Ummah also, and [o]Aphek, and
Rehob:[p] twenty and two cities with
heir villages.
31 This *is* [q]the inheritance of the
ribe of the children of Asher, accord-
ng to their families, these cities with
heir villages.
32 ¶ The sixth lot came out to the
hildren of Naphtali, *even* for the chil-
lren of Naphtali, according to their
amilies.
33 And their coast was from Heleph,
rom Allon to [r]Zaanannim, and Adami,
Nekeb, and Jabneel, unto Lakum; and
he outgoings thereof were at Jordan:[7]
34 And *then* the coast [s]turneth west-
ward to [t]Aznoth-tabor, and goeth out
from thence to Hukkok, and reacheth
to Zebulun on the south side, and
reacheth to Asher on the west side,
and to Judah[1] upon Jordan toward the
sun-rising.
35 And the fenced cities *are* Ziddim,
Zer, and [u]Hammath, Rakkath, and
[v]Chinnereth,
36 And Adamah, and Ramah, and
[w]Hazor,
37 And [x]Kedesh, and Edrei, and En-
hazor,
38 And Iron, and Migdal-el, Horem,
and Beth-anath, and [y]Beth-shemesh:
nineteen cities with their villages.
39 This *is* the inheritance of the
tribe of the children of Naphtali, ac-
cording to their families, the cities[2] and
their villages.
40 ¶ *And* the seventh lot came out
for the tribe of the children of Dan,
according to their families.
41 And the coast of their inheri-
tance was [z]Zorah, and Eshtaol, and Ir-
shemesh,
42 And [a]Shaalabbin, and [b]Ajalon,
and Jethlah,
43 And Elon, and [c]Thimnathah, and
[d]Ekron,
44 And Elteketh, and [e]Gibbethon,
and [f]Baalath,
45 And Jehud, and Bene-berak, and
[g]Gath-rimmon,
46 And Me-jarkon, and Rakkon,
with the border before[3] Japho.[4]
47 And [h]the coast of the children
of Dan went out[5] *too little* for them;
therefore the children of Dan went up
to fight against Leshem,[6] and took it,
and smote it with the edge of the
sword, and possessed it, and dwelt
therein, and called [i]Leshem, Dan, after
the name of Dan their father.
48 This *is* the inheritance of the
tribe of the children of Dan, according
to their families, these cities with their
villages.
49 ¶ When they had made an end
of dividing the land for inheritance by
their coasts, the children of Israel [k]gave
an inheritance to Joshua the son of
Nun among them:
50 According to the word[7] of the
LORD, they gave him the city which he

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y 1 Ki. 21. 1, 15, 16; 2 Ki. 8. 29; 9. 15, 30; Ho. 1. 4, 5.
z 1 Sa. 28. 4; 1 Ki. 1. 3; 2. 17, 21; 2 Ki. 4. 8, 12.
1 This city which has already been mentioned as belonging to the half tribe of Manasseh, though forming part of the boundary of Issachar, was a city of considerable importance, having at length become a seat of the kings of Israel. By the Greeks it was called Esdraela, and gave name to the extensive vale between the mountains of Hermon and Gilboa, which is still known as the plain of Esdraelon.
2 The locality of this city is not exactly ascertained. Eusebius places it a few miles to the south of Tabor. It is celebrated as the residence of that pious woman whose child Elisha restored to life; 2 Ki. 4. 8.
a ch. 21. 29.
b ver. 12; Ju. 4. 6; 1 Ch. 6. 77; Je. 46. 18.
3 A city situated at the foot of the celebrated mountain of the same name.
c ver. 38; ch. 21. 16; 1 Ki. 4. 9; 2 Ki. 14. 11-13
d 2 Sa. 2. 16.
e ch. 11. 1; 12. 20.
f ch. 21. 30; 1 Ch. 6. 74, *Mashal.*
g 1 Ki. 18. 20; Ca. 7. 5; Is. 33. 9; 35. 2; Je. 46. 18.
4 A place frequently spoken of in scripture, & chiefly memorable for the miracles of Elijah. It is a lofty mountain looking down from the south upon the bay of Acre, and connected with a chain of mountains of great extent, running from south-east to north-west. Anciently, it was proverbially fertile; but its glory, in this respect, has in a great measure passed away. It is still an object of great interest to the traveller.
h ver. 14.
i 1 Ki. 9. 13.
k ver. 30.
l John 2. 1, 11; 4. 46, *Cana.*
m ch. 11. 8; Ju. 1. 31; Is. 23. 2; 4. 12.
5 This famous and most ancient city, is supposed to have been founded by the eldest son of Canaan, whose name it bears. It was long the metropolis of Phœnicia, and acquired great eminence by its commerce and manufactures, which are frequently celebrated both in scripture, and by the profane authors of antiquity. Its history is intimately connected with that of Tyre, called 'the daughter of Sidon,' from the circumstance of its having been founded by a colony of Sidonians.
6 Heb. *Tzor;* 2 Sa. 5. 11; Is. xxiii.; Eze. xxvi.; xxvii.; xxviii.
n Ge. 38. 5; Ju. 1. 31; Mic. 1. 14.
o ch. 12. 18; 13. 4; 1 Sa. 4. 1; 1 Ki. 20. 30.
p ver. 28; ch. 21. 31; Nu. 13. 21.
q Ge. 49. 20; De. 33. 24, 25.
r Ju. 4. 11, *Zaanaim.*
7 Near the source of the river at the foot of Libanus.
s De. 33. 23.

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t ver. 12. 22.
1 The meaning of this statement is by no means clear, for it is certain, that Naphtali did not border upon Judah on the east, nor in any other direction, the inheritance of several tribes lying between them. The Sept. omits Judah, which removes the difficulty; but it may be questioned if there be any good authority for the omission. If we retain the statement as it here occurs, the only interpretation seems to be, that since both tribes were bounded on the east by Jordan, they might be considered as in some measure conjoined by the ready communication with each other, which that river afforded. Several commentators adopt this view, and consider the statement as illustrating the prediction of Moses, (De. 33. 23.) 'Possess thou the west & the south,' which is not to be understood of their possessing any land in the south, but as indicating the advantages which Naphtali was to have of traffic, even with the distant section of the south
u Ge. 10. 18; Nu. 13. 21; 34. 8; 1 Ki. 8. 65, *Hamath.*
v ch. 11. 2, *Chinneroth;* 13. 27; Mar. 6. 53, *Gennesaret.*
w ch. 11. 1, 10; 12. 19.
x ch. 12. 22; 20. 7.
y ver. 22.
2 Not all their cities, but the chief of them; for we find several others elsewhere mentioned.
z ch. 15. 33, *Zoreah,* Ju. 13. 2, 25; 16. 31; 18. 2; 1 Ch. 2. 53; 2 Ch. 11. 10.
a Ju. 1. 35, *Shaalbim.*
b ch. 10. 12; 21. 24; 1 Sa. 14. 31.
c Ge. 38. 12; Ju. 14. 1, 2, *Timnath.*
d ch. 15. 45; 1 Sa. 5. 10.
e ch. 21. 23; 1 Ki. 15. 27; 16. 15.
f 1 Ki. 9. 18.
g ch. 21. 24.
3 Or, *over against.*
4 Or, *Joppa,* the chief seaport of the Israelites, and still a place of interest. Jon. 1. 3; Ac. 9. 36, 43; 10. 8.
h Ju. 1. 34, 35; 18. 1-29
5 Heb. 'went out from them,' which may signify, that they were dispossessed of part of it by their enemies.
6 This enterprize & the taking of this place, occurred a considerable time after the death of Joshua. It is narrated in Ju. xviii. The statement must have been added by some authorized person to complete the description of Dan's inheritance.
i Ju. 18. 7, 27, 29, *Laish.*
k Eze. 45. 7, 8.
7 This promise or command of the Lord is no where recorded. It was probably given at the same time that the promise of a particular inheritance was made to Caleb, and seems, indeed, to be referred to in Caleb's words, (ch. 14. 6;) 'Thou knowest the things that the Lord said unto Moses the man of God, concerning me and thee in Kadesh-barnea.'

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asked, *even* [l]Timnath-serah in mount Ephraim: and he built the city, and dwelt therein.

51 [m]These *are* the inheritances, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, divided for an inheritance by lot [n]in Shiloh before the LORD, at the door of the tabernacle[1] of the congregation. So they made an end of dividing the country.

CHAPTER XX.

God commandeth, 1—6; *and the children of Israel appoint the six cities of refuge,* 7—9.

THE LORD also [a]spake unto Joshua, saying,

2 Speak to the children of Israel, saying, [b]Appoint out for you cities[2] of refuge, whereof I spake unto you by the hand of Moses;

3 That the slayer that killeth *any* person unawares, *and* unwittingly, may flee thither: and they shall be your[c] refuge from the avenger of blood.

4 And when he that doth flee unto one of those cities[3] shall stand [d]at the entering of the gate[4] of the city, and shall declare his cause in the ears of the elders of that city, they shall [e]take him into the city unto them, and give him a place, that he may dwell among them.

5 And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand; because he smote his neighbour unwittingly, and hated him not before-time.

6 And he shall dwell in that city, until[f] he stand before the congregation for judgment, *and* until the death of the high priest that shall be in those days: then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled.

7 ¶ And they appointed[5] [g]Kadesh in Galilee in mount Naphtali, and Shechem[h] in mount Ephraim, and Kirjath-arba,[i] (which *is* Hebron) in the [k]mountain of Judah.

8 And on the other side Jordan, by Jericho eastward, they assigned [l]Bezer in the wilderness upon the plain out of the tribe of Reuben, and [m]Ramoth[6] in Gilead out of the tribe of Gad, and [n]Golan in Bashan out of the tribe of Manasseh.

9 These were [o]the cities[1] appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth *any* person at unawares might flee thither, and not die by the hand of the avenger of blood, [p]until he stood before the congregation.

CHAPTER XXI.

Eight and forty cities given by lot, out of the other tribes, unto the Levites, 1—42. *God gave the land, and rest unto the Israelites, according to his promise,* 43—45.

THEN came near [a]the heads[2] of the fathers of the Levites unto [b]Eleazar the priest, and unto Joshua the son of Nun, and unto the heads of the fathers of the tribes of the children of Israel;

2 And they spake unto them at [c]Shiloh, in the land of Canaan, saying, [d]The LORD commanded, by the hand of Moses, to give us cities to dwell in, with the suburbs thereof for our cattle.

3 And the children of Israel gave [e]unto the Levites, out of their inheritance, at the commandment of the LORD, these cities and their suburbs.

4 And the lot came out for the families of the Kohathites: and [f]the children of Aaron the priest, *which were* of the Levites, had by lot, out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen cities.

5 And [g]the rest of the children of Kohath *had* by lot, out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half-tribe of Manasseh, ten cities.

6 And the children of [h]Gershon *had* by lot, out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half-tribe of Manasseh in Bashan, thirteen cities.

7 The children of [i]Merari, by their families, *had* out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

8 And the children of Israel gave [k]by lot unto the Levites these cities with their suburbs, [l]as the LORD commanded by the hand of Moses.

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l ch. 24. 30; Ju. 2.9, *Timnath-heres;* 1 Ch. 7. 24.
m ch. 14. 1; Nu. 34. 17-29; Ps. 47. 3, 4; Mat. 20. 23; 25. 34; John 14. 2, 3; 17. 2; He. 4. 8, 9.
n ch. 18. 1.
1 The lots were drawn before the symbol of Jehovah's presence; see ch. 18. 10.

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a ch. 5. 14; 6.2; 7.10; 13. 1-7.
b Ex. 21. 13,14; Nu. 35.6,11-14; De.4.41-43; 19.2-13; Ro.8.1, 33, 34; He. 6. 18,19.
2 The establishment of these sanctuaries was absolutely necessary under a system which recognized the patriarchal law respecting the avenging of blood by the person nearest of kin to the man that had been slain; and the regulations under which these cities of refuge were placed, were admirably fitted to prevent those abuses, to which the right of sanctuary has very generally been exposed. They afforded protection only to him who had slain another 'unawares and unwittingly,' & who, though thus innocent of blood, might have fallen a victim to private revenge. But the refugee was afterwards subjected to trial, and, if found guilty, was delivered up. No protection was given to the wilful murderer. Such an one might be taken even from the horns of the altar, Ex. 21. 14. It may be mentioned that sanctuary (borrowed probably from the Jews) was common among the Greeks and Romans, &c.; but, with them, the system was much abused.
c Nu. 35. 15-24.
3 The cities of refuge were distributed through the land at proper distances from each other, that they might be convenient to every part of the land; and it is said they were situated on eminences that they might be easily seen at a distance, and the roads leading to them were always kept in good repair. Kedesh and Hebron were at the two extremities of the land—the former being in Galilee, and the latter in Judah; while Shechem was situated in the central district of Canaan.
d Ru. 4. 1; Job 5. 4; 29. 7; Je. 38. 7.
4 In the East this was the usual place for the hearing and deciding of causes.
e Ps. 26. 9.
f Nu. 35. 12, 24, 25; He. 9. 26.
5 Heb. *sanctified.*
g ch.21.32; 1Ch.6.76.
h ch. 21. 21; Ge. 33. 18, 19; 2 Ch. 10. 1.
i ch. 14.15; 21.11,13.
k Lu. 1. 39.
l ch. 21.36; De. 4.43; 1 Ch. 6. 78.
m ch. 21. 38; 1Ki.22. 3; 1 Ch. 6. 80.
6 According to Eusebius, about fifteen miles west of Rabbath-Moab, & a few miles from the Jabbok. This is a place frequently referred to in the historical books.

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n ch. 21. 27.
o Nu. 35. 15.
1 We seem to be warranted in considering the institution of these cities of refuge as typical of our blessed Lord, our refuge and protection. Some have considered the names of the cities as descriptive of the character and offices of Christ. Their names signify: Kedesh, *holiness,* Shechem, *shoulder,* Hebron, *fellowship,* Bezer, *fortress,* Ramoth, *elevation,* Golan, *manifestation* or *joy.* We may remark that they were all Levitical cities, as the Lord had previously commanded, so that the unfortunate persons who should find it necessary to flee thither, would have the full benefit of the services of those whose duty it was to instruct the ignorant and comfort the disconsolate. These advantages were equally open to the stranger and to the Israelite.
p ver. 4, 6.

CHAP. XXI.

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a ch.19.51; Ex.6.14, 25.
2 The chief persons of the three families of Kohath, Gershom, and Merari, which constituted the tribe.
b ch. 14.1; 17.4; Nu. 34. 17-29.
c ch. 18. 1.
d Nu. 35. 2-8; Eze. 48. 9-18; Mat.10.10; Ga. 6. 6; 1Ti. 5. 17, 18.
e Ge. 49.7; De.33.8-10; 1 Ch. 6. 54-81.
f ver. 8-19; 1 Ch. 6. 54-60.
3 These tribes furnished more habitations to the Levites in proportion than any of the other tribes, because they possessed a more extensive inheritance, agreeably to what Moses had commanded, Nu. 35.8. It is worthy of remark, that the principal part of this tribe, whose business was to minister at the sanctuary, which sanctuary was afterwards established at Jerusalem, had their appointment nearest to that city; so that they were always within reach of the sacred work which God had appointed them. There seems to have been, moreover, a prospective reference to the division which at length took place, when Judah and Benjamin became an independent state. Dr Hales observes, 'by this arrangement all the sacerdotal cities (except one) lay in the faithful tribes of Judah and Benjamin, to maintain the national worship in them, in opposition to the apostacy of the other tribes.'
g ver. 20-26; Ge. 46. 11; Ex.6.16-25; Nu. 3. 27; 1Ch. 6. 18, 19, 61, 66-70.
h ver. 27-33; Ex. 6. 16,17; Nu. 3. 21, 22; 1 Ch. 6. 62. 71-76.
i ver. 34-40; Ex. 6. 19; Nu.3.20; 1Ch.6. 63, 77-81.
k ch. 18. 6; Nu. 33. 54; 35. 3; Pr. 16. 33; 18. 18.
l Nu. 35. 2.

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9 ¶ And they gave, out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, these[m] cities which are *here* mentioned[1] by name,

10 Which [n]the children of Aaron, *being* of the families of the Kohathites, who were of the children of Levi, had: for theirs was the first lot.

11 And they gave them the[2] city of Arba, the father of Anak, (which *city* is Hebron,) in the hill-*country* of Judah, with the suburbs thereof round about it.

12 But [p]the fields of the city, and the villages thereof, gave they to Caleb the son of Jephunneh for his possession.

13 ¶ Thus they gave to the children of Aaron the priest, Hebron with her suburbs, *to be* [q]a city of refuge for the slayer, and [r]Libnah with her suburbs,

14 And [s]Jattir[3] with her suburbs, and [t]Eshtemoa with her suburbs,

15 And [u]Holon with her suburbs, and [v]Debir with her suburbs,

16 And [w]Ain with her suburbs, and Juttah[x4] with her suburbs, *and* [y]Beth-shemesh[5] with her suburbs: nine cities out of those two tribes.

17 And out of the tribe of Benjamin, Gibeon[z] with her suburbs, [a]Geba with her suburbs,

18 [b]Anathoth[6] with her suburbs, and Almon[c] with her suburbs: four[7] cities.

19 All the cities of the children of Aaron, the priests, *were* thirteen cities with their suburbs.

20 ¶ And [d]the families of the children of Kohath, the Levites which remained of the children of Kohath, even they had the cities of their lot out of the tribe of Ephraim.

21 For they gave them [e]Shechem with her suburbs, in mount Ephraim, *to be* a city of refuge for the slayer; and [f]Gezer with her suburbs,

22 And Kibzaim[8] with her suburbs, and [g]Beth-horon with her suburbs: four cities.

23 And out of the tribe of Dan, [h]Elteke with her suburbs, Gibbethon[9] with her suburbs,

24 [i]Aijalon[10] with her suburbs, Gath-rimmon with her suburbs: four cities.

25 And out of the half-tribe of Manasseh, [k]Taanach[1] with her suburbs, and Gath-rimmon with her suburbs: two cities.

26 All the cities *were* ten, with their suburbs, for the families of the children of Kohath that remained.

27 ¶ And unto the children of Gershon, of the families of the Levites, out of the *other* half-tribe of Manasseh, *they gave* [l]Golan in Bashan with her suburbs, *to be* a city of refuge for the slayer; and Beeshterah with her suburbs: two cities.

28 And out of the tribe of Issachar, Kishon[2] with her suburbs, [m]Dabareh with her suburbs,

29 [n]Jarmuth with her suburbs, Engannim with her suburbs: four cities.

30 And out of the tribe of Asher, [o]Mishal with her suburbs, Abdon with her suburbs,

31 Helkath with her suburbs, and Rehob[3] with her suburbs: four cities.

32 And out of the tribe of Naphtali, [p]Kedesh[4] in Galilee with her suburbs, *to be* a city of refuge for the slayer; and [q]Hammoth-dor with her suburbs, and Kartan with her suburbs:[5] three cities.

33 All the cities of the Gershonites, according to their families, *were* thirteen cities with their suburbs.

34 ¶ And unto the families of the children of Merari, the rest of the Levites, out of the tribe of Zebulun, [r]Jokneam with her suburbs, and Kartah with her suburbs,

35 Dimnah[6] with her suburbs, Nahalal[7] with her suburbs: four cities.

36 And out of the tribe of Reuben, [s]Bezer with her suburbs, and [t]Jahazah with her suburbs,

37 Kedemoth[8] with her suburbs, and Mephaath with her suburbs: four cities.

38 And out of the tribe of Gad, [u]Ramoth in Gilead with her suburbs, *to be* a city of refuge for the slayer; and [v]Mahanaim with her suburbs,

39 [w]Heshbon with her suburbs, [x]Jazer with her suburbs: four cities in all.

40 So all the cities for the children of Merari, by their families, which were remaining of the families of the Levites, were, *by* their lot, twelve cities.

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m ver. 13-18; 1 Ch.6. 65.
1 Heb. *called.*
n ver.4; Ex. 6.18,20. 26; Nu. 3.2-4,19,27; 4. 2.
2 Or, *Kirjath-arba.* ch.15.13,14,54; Ge. 23.2;35.27; Ju.1.10.
o 2Sa.2.1-3;5.1-5; 15. 7; Lu. 1. 39.
p ch. 14. 13-15; 1 Ch. 6. 55-57.
q ch. 20. 7; Nu. 35.6.
r ch. 10. 29; 15. 42; 1 Ch. 6. 57; Is. 37. 8.
s ch.15.48; 1Sa.30.27, 28.
3 Called also Jethir or Jethira, situated in the south of Judah, about eighteen miles from Eleutheropolis.
t ch. 15. 50, *Eshtemoh.*
u ch.15.51; 1Ch.6.58, *Hilen.*
v ch. 12. 13; 15. 49.
w ch. 15. 42; 1 Ch. 6. 59, *Ashan.*
x ch. 15. 55.
4 According to Eusebius, eight miles east from Hebron. Calmet supposes it to be the same as Ithnan.
y ch. 15. 10; 1 Sa.6.9, 12; 1 Ch. 6. 59.
5 This city was about ten miles from Eleutheropolis. On a future occasion, when the Philistines, plagued by the judgments of heaven, put the ark, which they had taken, upon a cart, leaving the kine which drew the cart to take whatever direction they should themselves follow, the providence of God conducted the animals to this Levitical city. It was here that the men were smitten who presumed to look into the ark of the Lord. See 1 Sa. vi.
z ch.9.3; 18.25; 1Ch. 6. 60.
a ch. 18. 24, *Geba.*
b 1 Ki.2.26; Is.10.30; Je. 1. 1.
6 About three miles north of Jerusalem. The birthplace of Jeremiah.
c 1Ch.6.60, *Alemeth.*
7 It has been remarked that although this number of cities was great in proportion, considering the narrow limits of Benjamin, the tribe may have been well able to spare them, their lot being remarkably rich & fertile.
d ver. 5; 1 Ch. 6. 66.
e ch. 20.7; Ge.33.19; Ju. 9. 1; 1 Ki. 12. 1.
f ch.16.10; 1Ki.9.15-17; 1 Ch. 6. 67.
8 There were probably two towns of this name, situated very near to each other.
g ch.16.3,5; 18.13,14; 1 Ch. 6. 68.
h ch. 19. 44, 45.
9 This is probably the same city which is elsewhere called Gabbata. We find that many years afterwards it was in the possession of the Philistines. It is mentioned 1 Ki. 15. 27, as the place where Baasha killed Nadab, the son of Jeroboam.
i ch.10.12; 19.42, *Ajalon* 1 Ch. 6. 69.
10 There were four cities of this name. The one here spoken of was situated between Timnah and Bethshemesh. It was long possessed by the Amorites, and seems to have been taken and retaken on more than one occasion. It is spoken of as being captured by the Philistines in the reign of Ahaz, king of Israel.

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k ch. 17. 11; Ju.5.19. 1 Aner and Bileam are mentioned in Chronicles, instead of Taanach and Gath-rimmon. Either the cities had at this time different names, or afterwards their names were changed; or the Levites being by some means dispossessed of the cities first assigned them, received others from their brethren. A careful examination of the marginal references, (or of the two catalogues) will discover several other variations of this kind, which may be accounted for in the same manner.—*Scott.*
l ch. 20. 8; De.1.4; 4. 43; 1 Ch. 6. 71.
2 In 1 Ch. 6. 72. this town is called Kedesh. By Josephus it is called Cadesa or Caedesa.
m ch. 19. 12; 1 Ch. 6. 72, 73.
n ch. 10. 3, 23; 12.11.
o ch. 19. 25-28, *Misheal;* 1Ch.6.74,75, *Mashal.*
3 Situated, it is supposed, between Libanus and Antilibanus.
p ch. 19. 37; 20. 7; 1 Ch. 6. 76.
4 Called Kedesh in Galilee to distinguish it from the other Kedesh mentioned above. Most of the towns enumerated in this chapter have been mentioned before in the record respecting the inheritance of the tribes to which they were at first appropriated.
q ch. 19. 35, *Hammath.*
5 This term, so frequently occurring throughout the chapter, refers to the territory adjacent to each city, to the extent of two thousand cubits on every side. This, it was commanded, should be given to the Levites, 'for their cattle, & for their goods, & for all their beasts.' See Nu. 35.2-5; see also note onver.41.
r ch.12. 22; 19.11,15.
6 This and the following verse are wholly omitted by the Masora, and many of the Hebrew bibles; but fortunately for making up the enumeration of the cities, are preserved in 149 MSS. of Dr Kennicott, and upwards of 40 collated by De Rossi.
7 It appears from Ju.1.30, that Zebulun never gained complete possession of this city, but permitted the Canaanites to retain it on condition of their becoming tributaries.
s ch.20.8; De.4.43; 1 Ch. 6. 78, 79, *Jahzah.*
t ch.13.18; Nu.21.
8 In some ancient copies of the bible this and the preceding verse are not found. They are found however, as Patrick remarks, in copies of very great antiquity, & the context shows that they ought to be here.
u ch.20.8; 1 Ki.22.3; 1 Ch. 6. 80.
v Ge. 32. 2; 2 Sa. 17. 24; 19. 32.
w ch. 13. 17, 21; Nu. 21.26-30;32.37; 1Ch. 6. 81.
x Nu.32. 1, 3.35, *Jazer;* Is.16.8 9·Je.48. 32

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41 All the cities of the Levites, within[y] the possession of the children of Israel, *were* forty and eight[1] cities with their suburbs.[2]

42 These cities were every one with their suburbs round about them: thus *were* all these cities.

43 ¶ And the LORD [z]gave unto Israel all the land which he sware to give unto their fathers; and they possessed it, and dwelt therein.

44 And [a]the LORD gave them rest round about, according to all that he sware unto their fathers: and there stood not a man of all their enemies before them; the LORD delivered all their enemies into their hand.

45 There [b]failed not ought of any good thing which the LORD had spoken unto the house of Israel; all came to pass.

CHAPTER XXII.

The two tribes and half with a blessing are sent home, 1—9. *They build the altar of testimony in their journey,* 10. *The Israelites are offended thereat,* 11—20. *They give them good satisfaction,* 21—34.

THEN [a]Joshua called the Reubenites, and the Gadites, and the half-tribe of Manasseh,

2 And said unto them, [b]Ye have kept all that Moses, the servant of the LORD, commanded you, and have obeyed[c] my voice in all that I commanded you:

3 Ye [d]have not left your brethren these many days[3] unto this day, but have kept the charge of the commandment of the LORD your God.

4 And now the LORD your God hath given[e] rest unto your brethren, as he promised them: therefore now return ye, and [f]get you unto your tents, *and* unto the land of your possession, which Moses, the servant of the LORD, gave you on the other side Jordan.

5 But [g]take diligent heed to do the commandment, and the law, which Moses, the servant of the LORD, charged you, [h]to love the LORD your God, and to walk in all his ways, and to keep his commandments, and to [i]cleave unto him, and to [k]serve him with all your heart, and with all your soul.

6 So Joshua [l]blessed them, and sent them away: and they went unto their tents.

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y Ge. 49.7; Nu.35.1-8; De. 33. 10.

1 Considering the numbers of this tribe, according to the last recorded census, the number of cities appropriated to them seems to be disproportionatelygrent. It is to be remembered, however, that all the citiesgiven to them are enumerated,which, as we have had occasion already to remark, is not the case with respect to the others. Moreover, they had but a very limited portion of the countryaround their cities; and still further, the rest of the tribes, if their numbers increased, so as to require it, might, by conquest, extend their boundaries; but not so the Levites. Their provision,nodoubt, was ample, for, in addition to these cities and suburbs, they had the tithes and first-fruits,&c. but still it was not so exceedingly great as, at first sight, would seem.

2 In Num. 35. 4, the suburbs are spoken of as reaching from the wall a thousand cubits, while in ver. 5, the suburbs are described as extending two thousand cubits. The explanation given by Maimonides is, 'that the thousand cubits were for suburbs, properly so called, for outhouses, barns, stables, &c.; and that the two thousand extended beyond this, and were intended as pastures for the cattle of the Levites; being in fact what are called in Le. 25. 34, "the fields of the suburbs."'

z Ge. 12.7; 13.15; 15. 18-21; 26. 3, 4; 28.4, 13, 14; Ex. 3. 8; 23. 27-31; Ps.44.3; 106. 42-45.

a ch. 1.15; 11.23; 22. 4,9; De. 7.22,23; 31. 3-5; He. 4. 9.

b ch. 23. 14, 15; Nu. 23. 19; 1 Ki. 8. 56; 1 Co. 1. 9; 1Th. 5. 24; Ti. 1. 2; He. 6. 18.

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a Nu. 32. 18-33; De. 29. 7, 8.

b Nu. 32. 20-29; De. 3. 18-20.

c ch. 1. 12-18.

d Ph. 1. 23-27.

3 The subjugation of Canaan had occupied about seven years, during which period these men, amounting originally to forty thousand, had faithfully continued with their brethren,sharing their dangers and toils.

e ch. 21. 43, 44; De. 12. 9.

f ch. 13. 8, 15-33; 14. 1-5; Nu. 32. 33-42; De. 3. 1-17; 29. 8.

g De. 4. 1,2,6,9; 6. 6-9,17; 11. 22; Ex. 15. 26; 1Ch. 28.7,8; Ps. 106. 3; 119. 4-6; Pr. 4.23; Is.55.2; Je.12. 16; He. 6. 11,12; 12. 15; 2 Pe. 1. 5-10.

h Ex. 20. 6; De. 6.5; 10. 12, 13; 11. 1, 13; Mat. 22. 37; John 14. 15, 21-23; 21. 15-17; Ro. 8. 28; Ja. 1. 12; 2.5; 1John 5.2,3.

i ch. 23. 8; De. 4. 4; 10. 20; 13. 4; Ac.11. 23; Ro. 12. 9.

k ch. 24. 14. 15; 1Sa. 7. 3; 12. 20; Mat. 4. 10; 6. 24; Lu. 1. 74; John 12. 26; Ac.27. 23; Ro. 1. 9.

l ver. 7,8; ch. 14. 13; Ge. 14. 19; 47. 7,10; Ex.39.43; 1Sa.2.20; 2 Sa. 6. 18, 20; 2Ch. 30. 18; Lu. 24. 50; He. 7. 6, 7.

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m ch. 13.29-31; 17.1-12.

n De. 8. 9,13,17,18; 2 Ch. 17.5; 32.27; Pr. 3. 16; 1 Co. 15. 58; He. 11. 26.

1 Having taken an active part in the war, they were to have their full share of the spoil of the Canaanites.

o Nu. 31. 27; 1Sa.30. 24; Ps. 68. 12.

2 According to an important regulation respecting the division of spoil, a proportion was to be given to those who had remained for the protection of the families and possessions.

p ch. 13. 11, 25, 31; Nu. 32. 29, 39, 40; De. 3. 15,16; Ps.60. 7.

3 This verse should probably be rendered, 'And when they came to the borders of Jordan, that are in the land of Canaan, the children of Reuben, and the children of Gad, and the half tribe of Manasseh, *then* built an altar *beyond* Jordan, a great altar to the view.' It is evident that they did not build it west of Jordan, for that was not in their territories, and the next verse expressly says, that it was 'built over against the land of Canaan.'

q ver. 25-28; ch.4.5-9; 24. 26, 27; Ge.28. 18; 31. 46-52.

4 Though shaped as the altars were which were employed for the sacrifices offered unto God, this was probably a great *tumulus*, such as were wont to be erected in ancient times as memorials of interesting events, or of great exploits in war. From its form, however, it was designated an altar, although not intended for the offering of sacrifices, and this appears to have awakened the suspicions of the other tribes.

r Le. 17.8,9; De.12. 5-7; 13. 12-14.

s ch.2.7; 3.14-16; Ju. 12. 5; John 1. 28.

t De. 13. 15; Ju. 20. 1-11; Ac. 11. 2, 3; Ro.10. 2; Ga. 4. 17, 18.

5 Supposing they had built this altar for sacrifice, in opposition to the command of God, they considered them as rebels against God and the Israelitish constitution. An express command had been given, that on one altar should all their sacrifices be offered up, De. 12. 5. The conduct of the western tribes, on this occasion, indicated great zeal for the glory of Jehovah. They were ready, in vindication of his honour, and to enforce obedience to his commands, to go to war with their own brethren, who had so lately been their companions in arms, and who had been their faithful allies in the war.

u De. 13. 14; Ju. 20. 12, Pr. 20. 18; Mat. 18. 15.

v Ex. 6.25; Nu.25.7, 11; Ju.20.28; Ps.106. 30, 31; Pr. 25. 9. 13.

6 Heb. *house of the father.*

w Ex. 18.25; Nu.1.4.

7 ¶ Now [m]to the *one* half of the tribe of Manasseh, Moses had given *possession* in Bashan; but unto the *other* half thereof gave Joshua among their brethren on this side Jordan westward. And when Joshua sent them away also unto their tents, then he blessed them;

8 And he spake unto them, saying, [n]Return with much riches unto your tents, and with very much cattle,[1] with silver, and with gold, and with brass, and with iron, and with very much raiment: [o]divide[2] the spoil of your enemies with your brethren.

9 And the children of Reuben, and the children of Gad, and the half-tribe of Manasseh, returned, and departed from the children of Israel out of Shiloh, which *is* in the land of Canaan, to go unto [p]the country of Gilead, to the land of their possession, whereof they were possessed, according to the word of the LORD by the hand of Moses.

10 ¶ And when[3] they came unto the borders of Jordan, that *are* in the land of Canaan, the children of Reuben, and the children of Gad, and the half-tribe of Manasseh, [q]built there an altar by Jordan, a great altar[4] to see to.

11 ¶ And the children of Israel [r]heard say, Behold, the children of Reuben, and the children of Gad, and the half-tribe of Manasseh, have built an altar over against the land of Canaan, in the borders of Jordan, [s]at the passage of the children of Israel.

12 And when the children of Israel heard *of it*, [t]the whole congregation of the children of Israel gathered themselves together at Shiloh, to go up to war[5] against them.

13 And the children of Israel [u]sent unto the children of Reuben, and to the children of Gad, and to the half-tribe of Manasseh, into the land of Gilead, [v]Phinehas the son of Eleazar the priest,

14 And with him ten princes, of each chief[6] house a prince, throughout all the tribes of Israel; and each one *was* [w]an head of the house of their fathers among the thousands of Israel.

15 And they came unto the children of Reuben, and to the children of Gad, and to the half-tribe of Manasseh, unto

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the land of Gilead, and they spake with them, saying,

16 Thus saith [x]the whole congregation of the LORD, What [y]trespass *is* this that ye have committed against the God of Israel, [z]to turn away this day from following the LORD, in that ye have builded you an altar, that ye might rebel[a] this day against the LORD?

17 [b]*Is* the iniquity of Peor[1] too little for us, [c]from which we are not cleansed until this day, although there was a plague in the congregation of the LORD,

18 But that ye must turn away this day from [d]following the LORD? And it will be, *seeing* ye rebel to-day against the LORD, that to-morrow [e]he will be wroth with the whole[2] congregation of Israel.

19 Notwithstanding, if the land of your possession *be* [f]unclean, *then* pass ye over unto the land of the possession of the LORD, [g]wherein the LORD's tabernacle[3] dwelleth, and take possession among us; but rebel not against the LORD, nor rebel against us, in building you an altar, besides the altar of the LORD our God.

20 Did not [h]Achan the son of Zerah commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel? and that man perished not alone[4] in his iniquity.

21 ¶ Then the children of Reuben, and the children of Gad, and the half-tribe of Manasseh, [i]answered and said unto the [k]heads of the thousands of Israel,

22 The [l]LORD God of gods, the LORD God of gods, [m]he knoweth, and Israel[n] he shall know, [o]if *it be* in rebellion, or if in transgression against the LORD, (save us not this day,)

23 That we have built us an altar to turn from following the LORD, or if to offer thereon burnt-offering, or meat-offering, or if to offer peace-offerings thereon, [p]let the LORD himself require *it;*

24 And if we have not *rather* done it [q]for fear of *this* thing, saying, In[5] time to come your children might speak unto our children, saying, What[6] have ye to do with the LORD God of Israel?

25 For the LORD hath made Jordan a border between us and you, ye children of Reuben, and children of Gad; [r]ye have no part in the LORD: so shall your children [s]make our children cease from fearing the LORD.

26 Therefore we said, Let us now prepare to build us an altar, not for burnt-offering, nor for sacrifice:

27 But *that* it *may be* [t]a witness[1] between us and you, and our generations after us, [u]that we might do the service of the LORD before him with our burnt-offerings, and with our sacrifices, and with our peace-offerings; that your children may not say to our children in time to come, Ye have no part in the LORD.

28 Therefore said we, that it shall be, when they should *so* say to us, or to our generations in time to come, that we may say *again*, [v]Behold the [2]pattern of the altar of the LORD, which our fathers made, not for burnt-offerings, nor for sacrifices; but it *is* a witness between us and you.

29 [w]God forbid[3] that we should rebel against the LORD, and turn this day from following the LORD, [x]to build an altar for burnt-offerings, for meat-offerings, or for sacrifices, besides the altar of the LORD our God that *is* before his tabernacle.

30 ¶ And when Phinehas the priest, and the princes of the congregation, and heads of the thousands of Israel which *were* with him, heard the words that the children of Reuben, and the children of Gad, and the children of Manasseh spake, [y]it pleased[4] them.

31 And Phinehas the son of Eleazar the priest said unto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day[5] we perceive that [z]the LORD *is* among us, because ye have not committed this trespass against the LORD: now[6] ye have delivered the children of Israel out of the hand of the LORD.

32 ¶ And Phinehas the son of Eleazar the priest, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Israel, [a]and brought them word again.

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x ver.12; Mat.18.17; 1 Cor.1.10; 5.4; Ga. 1. 1, 2.

y Le.5.19;26.40; Nu. 5,6; 1 Ch.21.3; 2 Ch. 26.18; 28.13; Ezr.9. 2, 15; Mat. 6. 14, 15.

z ver. 18; Ex. 32. 8; Nu. 14. 43; 32. 15; De.7.4; 30.17; 2 Ch. 10.19; 25.27; He.12. 25.

a Le.17.8,9; De. 12. 4-6, 13, 14; 1 Sa. 15. 23; Ps. 78. 8; Is. 63. 10.

b Nu.25.3,4; De.4.3, 4; Ps. 106. 28, 29.

1 The worship of Baal-peor, into which the people had been seduced by the daughters of Moab, and for which they had been severely punished; see Nu. 25. 3.

c Ezr. 9.13,14; 1 Co. 10. 8, 11.

d ver. 16; De. 7. 4; 1 Sa.12.14,20; 1 Ki.9. 6; 2 Ki. 17.21; 2 Ch. 25. 27; 34. 33.

e ver. 20; ch. 7. 1, 11, 12; Nu. 16.22; 2 Sa. 24. 1; 1 Ch. 21. 1, 14.

2 If such defection, as they supposed their brethren had been guilty of, had been tolerated, it would have become a national sin, and as such would have been avenged. On this principle, each tribe was amenable to the others, and if justice could not be otherwise secured, might be punished withwar.

f Ex. 15. 17; Le. 18. 25-28; Am.7.17; Ac. 10. 14, 15; 11. 8, 9.

g ch.18.1; Le.17.8,9; De.12.5,6; 2 Ch.11. 13, 16, 17.

3 It seems to have been a very ancient opinion, that those territories were unclean, in which no place was set apart for God's worship. The western tribes were willing, if this were their brethren's view, to accommodate them on the other side of Jordan, sharing with them that land in which the Lord's tabernacle dwelt. They would rather be straitened in their possessions, than have their brethren exposed to the danger of apostasy.

h ver.18; ch.7.1,5,18, 24; 1 Co.10.6; 2 Pe. 2. 6; Jude 5, 6.

4 Because of him the camp was troubled, and several of them fell by the hands of the men of Ai.

i Pr. 15. 1; 16. 1; 18. 13; 24.26; Ac. 11. 4; Ja. 1.19, 1 Pe. 3.15.

k Ex. 18.21-25; Mic. 5. 2.

l Ex. 18. 11; De. 10. 17; Ps.82.1;95.3;97. 7; 136. 2; Da. 2. 47; 11.36; 1 Ti.6.16; Re. 19. 16.

m 1 Ki.8.39; Job 10. 7; 23.10; Ps.7.3; 44. 21; 139. 1-4; Je. 12. 3; 17.10; John 2.25; 21. 17; Ac. 1. 24; 2 Co. 11.11,31; He. 4. 13; Re. 2. 23.

n Ps. 37.6; Mic. 7.9; Mal. 3.18; Ac. 11.2-18; 2 Co. 5. 11.

o Job 31. 5-8; 38-40; Ps. 7. 3-5; Ac. 25. 11.

p Ge.9.5; De. 18.19; 1 Sa.20.16; 2 Ch.24. 22; Ps. 10. 13, 14; Eze. 3. 18; 33. 6, 8.

q Ge. 18. 19.

5 Heb. *To-morrow.* ch. 4. 6; Ge. 30. 33; Ex.13.14; De.6.20; *marg.*

6 Their answer makes it manifest, that their motives were exactly the opposite of those by which they were supposed to have been actuated.

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r ver. 27; 2 Sa. 20.1; 1 Ki. 12. 16; Ezr. 4. 2, 3; Ne. 2. 20; Ac. 8. 21.

s 1 Sa.26-19; 1 Ki.12. 27-30; 14. 16; 15.30.

t ver. 10. 34; ch. 24. 27; Ge. 31. 48, 52; 1 Sa. 7. 12.

1 Pillars or heaps, &c. were, as has been already observed, in general use in ancient times, for this and such like purposes.

u De.12.5,6,11,17,18, 26, 27.

v Ex. 25.40; 2 Ki.16. 10; Eze. 43.10; He. 8. 5.

2 This circumstance was to be a sign that they worshipped the same Jehovah. Their anxiety respecting the privileges of their posterity, is worthy of all praise. 'Nothing weighs more deeply on the truly pious heart, than the transmission to the latest generations, of those inestimable religious privileges which have been the comfort and blessing of their fathers.'

w ch.24.16; Ge.44.7, 17; 1 Sa. 12. 23; Ro. 3. 6; 6. 2; 9. 14.

3 Their answer throughout shows, not only that they had no such intentions as had been imputed to them, but that they, as well as their brethren, had great zeal for the honour of God, and for the purity of his worship, and recoiled with abhorrence from the idea of creating a schism in the church, or erecting a rival altar to that which Jehovah had appointed.

x ver. 23,26; De. 12. 13,14; 2 Ki. 18.22; 2 Ch. 32. 12.

y ver. 33; Ju. 8. 3; 1 Sa. 25.32,33; Pr.15. 1; Ac. 11.18.

4 Heb. *was good in their eyes*, Ge.28.8; 1 Sa. 29.6; 2 Ch. 30. 4; Es. 1. 21, *marg.* This answer entirely removed the suspicions from the minds of the ambassadors; & they were highly pleased that their brethren were not guilty, and that they were piously disposed. Had they been guilty, or had they by a disdainful answer, provoked the other tribes to war against them, they would have occasioned sin and punishment to the congregation; but their frank and wise reply led to an amicable conclusion, and prevented fatal consequences.—*Scott.*

5 The Jewish Targum renders it, 'This day we know that the Shekinah (the divine majesty) dwelleth among us, because ye have not committed this prevarication against the WORD of the Lord, and thereby ye have delivered the children of Israel from the hand of the WORD of the Lord.' They piously acknowledge the discovered innocence of their brethren as a token of the divine presence and favour.

z ch. 3.10; Le. 26.11, 12; Nu. 14. 41-43; 2 Ch. 15. 2; Ps. 68.17; Is. 12. 6; Zec. 8. 23; Mat. 1. 23.

6 Heb. *then.*

a ver. 12-14; Pr. 25. 13.

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33 And [b]the thing pleased the children of Israel; and the children of Israel [c]blessed[1] God, and did not intend to go up against them in battle, to destroy the land wherein the children of Reuben and Gad dwelt.

34 And the children of Reuben, and the children of Gad, called the altar *Ed:*[2] for it *shall be* a witness between us that the LORD *is* God.

CHAPTER XXIII.

Joshua's exhortation before his death, 1, 2; *by former benefits,* 3, 4; *by promises,* 5—11; *and by threatenings in case of disobedience,* 12—16.

AND it came to pass, a long time after that [a]the LORD had given rest unto Israel from all their enemies round about, that Joshua [b]waxed old *and* stricken[3] in age.

2 And Joshua called for [c]all Israel,[4] *and* for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old *and* stricken in age:

3 And [d]ye have seen all that the LORD your God hath done unto all these nations because of you; for [e]the LORD your God *is* he that hath fought for you.

4 Behold, [f]I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea westward.[5]

5 And the LORD your God, [g]he shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, [h]as the LORD your God hath promised unto you.

6 Be ye therefore [i]very courageous to keep and to do all that is written in the book of the law of Moses, [k]that ye turn not aside therefrom *to* the right hand or *to* the left;

7 That [l]ye come not among these nations, these that remain among you, neither[m] make mention of the name of their gods, nor cause [n]to swear *by them,* neither serve them, nor bow yourselves unto them:

8 But[6] [o]cleave unto the LORD your God, as ye have done unto this day.

9 For[7] the LORD hath driven out from before you great nations[8] and strong: but *as for* you, [p]no man hath been able to stand before you unto this day.

10 [q]One man of you shall chase a thousand: for the [r]LORD your God, he *it is* that fighteth for you, as he hath promised you.

11 [s]Take good heed[1] therefore unto yourselves,[2] that ye [t]love the LORD your God.

12 ¶ Else, if ye do in any wise [u]go back, and [v]cleave unto the remnant of these nations, *even* these that remain among you, and [w]shall make marriages[3] with them, and go in unto them, and they to you:

13 Know for a certainty,[4] that the LORD your God [x]will no more drive out *any of* these nations from before you; but they shall be [y]snares[5] and traps unto you, and scourges in your sides, and thorns in your eyes, [z]until ye perish from off this good land which the LORD your God hath given you.

14 And, behold, this day[6] [a]I *am* going the way of all the earth: and ye know in all your hearts, and in all your souls, that [b]not one thing hath failed of all the good things which the LORD your God spake concerning you; all are come to pass unto you, *and* not one thing hath failed thereof.

15 Therefore it shall come to pass, *that* as all good things are come upon you, which the LORD your God promised you; [c]so shall the LORD bring upon you all evil things, until he have destroyed you from off this good land which the LORD your God hath given you.

16 When ye have transgressed the covenant of the LORD your God which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the LORD be kindled against you, and [d]ye shall perish quickly from off the good land which he hath given unto you.

CHAPTER XXIV.

Joshua assembleth the tribes at Shechem, 1. *A brief history of God's benefits from Terah,* 2—13. *He reneweth the covenant between God and them,* 14—25. *A stone is set up to witness the covenant,* 26—28. *Joshua's age, death, and burial,* 29—31. *Joseph's bones are buried,* 32. *Eleazar dieth,* 33.

AND Joshua gathered all the tribes of Israel to [a]Shechem,[7] and [b]called

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b ver. 30; Ac. 15. 12, 31; 2Co.7.7; 1Th.3. 6-8.
c 1 Sa.25.32,33; 1Ch. 29.20; Ne.8.5,6; Da. 2. 19; Lu. 2. 28.
1 They were delighted to find that there was no necessity to take the step which they had feared would be needful; they laid aside their intention, and gratefully attributed it to God that this evil had been prevented.
2 This word is not found in the common editions of the Hebrew bible. It signifies 'witness.' It is not improbable that this inscription was put on the altar, 'A witness between us that the Lord is God.' ver.27; ch. 24.27; 1 Ki.18.39; Is. 43. 10; Mat. 4. 10.

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a ch. 11. 23; 21. 44; 22. 4; Ps. 46. 9.
b ch. 13. 1; Ge. 25.8; De. 31. 2.
3 Heb. *come into days.*
c ch. 24.1; De.31.28; 1 Ch. 28. 1; Ac. 20. 17-35.
4 We are not to suppose that the whole nation were called, for it would have been impossible for such a multitude to have heard the address of their aged chief. He called for their representatives, for all Israel, even for their elders, &c. Those of the elders, judges, officers, &c. who dwelt in the same neighbourhood, formed the senate or legislative assembly of that vicinity. When all of these that belonged to any particular tribe were convened, they formed the legislative assembly of the tribe; and when they were convened from all the tribes, they formed the legislative assembly of the nation, and were the representatives of all the people. It seems to have been to such a convention as this that Joshua addressed himself; and, by such an arrangement, his words could be speedily reported to the whole body of the people.
d De. 4.9; Ps.44.1,2; Mal. 1. 5.
e ch. 10. 14, 42; Ex. 14. 14; De. 20. 4.
f ch. 13. 6; 18. 10.
5 Heb. *at the sunset.*
g ver.12,13; ch.13.6; Ex. 23. 30, 31; 33.2; 34. 11; De. 11. 23.
h Nu. 33. 52, 53.
i ch. 1. 7-9; Je.9.3; 1 Co. 16.13; Ep.6.10-19; He.12.4; Re.21. 8.
k De.5.32; 12.32; 17. 20; 28. 14; Pr. 4. 26, 27.
l ver. 12; Ex. 23. 33; De. 7. 2,3; Pr.4.14; 1 Co. 15. 33; 2Co.6. 14-17; Ep. 5. 11.
m Ex.23.13; Nu.32. 38; Ps. 16. 4; Ho. 2. 17.
n Je. 5. 7; Zep. 1. 5.
6 Or, *For if ye will cleave,* &c.
o ch. 22. 5; De. 4. 4; 10. 20; 11. 22; 13. 4; Ac. 11. 23.
7 Or, *Then, the Lord will drive,* ver.5; ch.21. 43,44; De. 11. 23.
8 Nations which their fathers had greatly feared because of their strong cities, and mighty armies, and gigantic persons.
p ch. 1. 5, 8,9; 15. 14.

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q Le.26.8; De.32.30; Ju. 3. 31; 15. 15; 1 Sa. 14. 6,12-16; 2Sa. 23. 8.
r ch. 10. 42; Ex. 14. 14; 23.27; De. 3.22; 20.4; Ps.35.1; 44.4,5; 46. 7; Ro. 8. 31.
s ch. 22.5; De.4.9; 6. 5-12; Pr. 4. 23; Lu. 21.34; Ep.5.15; He. 12. 15.
1 Strongly intimating the condition on which these great promises were to be fulfilled.
2 Heb. *your souls.*
t Ex. 20.6, Ro. 8.28; 1 Co.8.3; 16.22; Jude 20, 21.
u Ps.36.3; 125.5; Eze. 18.24; Zep.1.6; Mat. 12. 45; John 6. 66; He. 10. 38, 39; 2 Pe. 2.18-22; 1 John 2.19.
v Ge.2.24; 34.3; 1 Sa. 18. 1-3; 1 Ki. 11. 2; Ro. 12. 9.
w Ex. 34. 12-16; De. 7.3; 1 Ki. 11.4; Ezr. 9. 1,2,11,12; Ne. 13. 23-26; 2 Co. 6.14-17.
3 Having been selected as a peculiar people for the very purpose of preserving the knowledge and worship of the true God, they were most strictly forbidden to mix with idolatrous nations, especially by intermarriages with them, which would speedily have had the effect of obliterating the distinction. This had already proved a snare, beguiling them into idolatry.
4 They are fully warned of the consequences of disobedience. The threatenings of the faithful and true God are as certain as his promises.
x Ex. 23. 33; Nu.33. 55; De.7.16; Ju.2.2, 3; Ps. 106. 35-39.
y De. 7. 16; Ju. 2. 3; Ps.69.22; 2Ti.2.26.
5 If they mixed with them, they would find it impossible to escape the contaminating influence. They would be seduced into a participation of their idolatrous and abominable practices.
z Le. 26. 31-35; De. 4. 26; 28. 63-68; 29. 28; 30.18; 2Ki.17.23; 25.21,26; Lu.21.24.
6 The more to impress them with his solemn address, he reminds them that now his course was well nigh finished, and that as he was now going the way of all the earth, they should receive these as among his dying words.
a 1 Ki.2.2; Job30.23; Ec.9.10,12.5; He.9. 27.
b ch.21.43-45; Ex.3. 8; 23. 27-30; Le. 26. 3-13; Nu.23.19; De. 28.1-14; 1 Sa.3.19; 1 Ki. 8. 56; Lu.21.33.
c Le. 26.14, &c.; De. 28.15-68; Ju.3.8,12; 4.1,2; 6.1; 10.6,7; 13. 1; 2 Ch.36.16,17; Lu. 21.22-24; 1 Th.2.16.
d ver. 13.

CHAP. XXIV.

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a Ge. 12. 6; 33.18,19; 35.4; Ju.9.1-3; 1 Ki. 12. 1.
7 The Sept. reads *Shiloh,* and, if this be not the true reading, it seems probable that, for the occasion, the tabernacle had been transferred from Shiloh: for it is said, 'they presented themselves before God,' an expression uniformly employed to denote their assembling before the tabernacle.
b ch. 23.2; Ex.18.25, 26.

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for the elders of Israel, and for their heads, and for their judges, and for their officers; and they [c]presented themselves before God.

2 ¶ And Joshua said unto all the people, Thus saith the LORD God of Israel, [d]your fathers dwelt on the other side of the flood[1] in old time, *even* Terah, the father of Abraham, and the father of Nachor: and [e]they served other gods.[2]

3 And [f]I took[3] your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave[g] him Isaac.

4 And [h]I gave unto Isaac Jacob and Esau: and [i]I gave unto Esau mount Seir, to possess it; but [k]Jacob and his children went down into Egypt.

5 I [l]sent Moses also and Aaron, and [m]I plagued Egypt, according to that which I did among them; and afterward I brought you out.

6 And I [n]brought your fathers out of Egypt: and ye came unto the sea; and [o]the Egyptians pursued after your fathers with chariots and horsemen unto the Red sea.

7 And when they cried unto the LORD, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your[p4] eyes have seen what I have done in Egypt: and [q]ye dwelt in the wilderness a long season.

8 And [r]I brought you into the land of the Amorites, which dwelt on the other side Jordan; and they fought with you: and I gave them into your hand, that ye might possess their land; and I destroyed them from before you.

9 Then [s]Balak the son of Zippor, king of Moab, arose and warred[5] against Israel, and sent and called Balaam the son of Beor to curse you:

10 But [t]I would not hearken[6] unto Balaam; therefore he blessed you still: so I delivered you out of his hand.

11 And [u]ye went over Jordan, and came unto Jericho: and [v]the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites; and I delivered them into your hand.

12 And [w]I sent the hornet[1] before you, which drave them out from before you, *even* the two kings of the Amorites; *but* [x]not with thy sword, nor with thy bow.

13 And I have given you a land for which ye did not labour, and [y]cities which ye built not, and ye dwell in them; of the vineyards and olive-yards which ye planted not do ye eat.

14 ¶ Now therefore [z]fear the LORD, and [a]serve him in sincerity and in truth: and [b]put away the gods which your fathers served on the other side of the flood, and [c]in Egypt;[2] and serve ye the LORD.

15 And if it seem evil unto you to serve the LORD, [d]choose you this day whom ye will serve; whether the gods which your fathers served, that *were* on the other side of the flood, or [e]the gods of the Amorites, in whose land ye dwell: but [f]as for me and my house, we will serve the LORD.

16 And the people answered and said, [g]God forbid that we should forsake the LORD, to serve other gods;

17 For the LORD our God, [h]he *it is* that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed:

18 And the LORD drave out from before us all the people, even the Amorites which dwelt in the land; *therefore* [i]will we also serve the LORD, for he *is* our God.

19 And Joshua said unto the people, [k]Ye cannot serve the LORD: for he *is* an [l]holy God; he *is* [m]a jealous God; [n]he will not forgive your transgressions nor your sins.

20 If ye forsake the LORD, and serve strange gods, then [o]he will turn and do you hurt, and consume you, after that he hath done you good.

21 And the people said unto Joshua, [p]Nay; but we will serve the LORD.

22 And Joshua said unto the people, [q]Ye *are* witnesses against yourselves

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c 1 Sa. 10.19; Ac.10. 33.
d Ge. 11.26,31; 12.1; 31. 53; De. 26.5; Is. 51. 2; Eze. 16. 3.
1 Or rather river, viz. the Euphrates.
e ver. 15; Ge. 31. 19, 30, 32; 35. 4.
2 It is obvious from this statement, that the ancestors of Abraham were idolaters, and it seems highly probable that Abraham himself had served false gods. We have no reason to suppose that they were altogether ignorant of the true God; but they seem not to have made him the exclusive object of their worship.
f Ge. 12.1-4; Ne.9.7, 8; Ac. 7. 2, 3.
3 Jehovah called the patriarch out of Ur of the Chaldees, on the other side of the Euphrates, and, from the circumstance that Terah his father accompanied him, we may, perhaps, infer that, along with his highly favoured son, he also renounced idolatry, and attached himself to the exclusive worship of the one Jehovah.
g Ge.21.2,3; Ps.127. 3.
h Ge. 25. 24-26.
i Ge. 32.3; 36.8; De. 2. 5.
k Ge.46.1-6; Ps.105. 23; Ac. 7. 15.
l Ex. 3. 10; 4. 12, 13; Ps. 105. 26.
m Ex. vii.viii. ix. x. xi. xii.; Ps. 78.-43. 51; 105.27-36; 135.8, 9; 136. 10.
n Ex. 12.37,51; Mic. 6. 4.
o Ex. xiv. xv.; Ne. 9. 11; Ps. 77. 15-20; 78.13; 136.13-15; Is. 63. 12, 13; Ac.7.36; He. 11. 29.
p Ex.14.31; De.29.2.
4 Many of those who, being under twenty years of age, had witnessed these miracles, were doubtless still living.
q ch. 5. 6; Nu.14.33, 34; Ne.9.12-21; Ps. 95. 9, 10; Ac. 13.17, 18; He. 3. 17.
r ch. 13. 10; Nu. 21. 21-35; De. 2. 32-37; 3.1-7; Ne. 9.22; Ps. 135. 10, 11; 136. 17-22.
s Nu. 22.5,6; De.23. 4,5; Ju. 11. 25; Mic. 6. 5.
5 It appears from the previous history, that Balak did not actually engage in hostilities with Israel. The warring here mentioned probably refers to his hostile intentions, and to his attempts to destroy them by the aid of Balaam, and through the wiles of the Midianitish women.
t Nu. 22.11,12,18-20, 35; 23. 3-12, 15-26; 24. 5-10; Is. 51. 17.
6 Balaam had a great inclination to do what Balak desired; and one would think by this, begged of God to give him leave to use his arts to do the Israelites mischief; and when this was denied him, yet obtaining license to go to the king of Moab, he went with these intentions, & with hope he might prevail with God to suffer him to prosecute his design, Nu. 22. 32.—*Patrick.*
u ch. 3. 14-17; 4. 10-12, 23; Ps. 114. 3, 5.
v ch.vi.x. xi.; Ne.9. 24, 25; Ps. 78.54, 55; 105.44; Ac.7.45; 13. 19.

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w Ex. 23. 28; De. 7. 20.
1 Some commentators consider this as a figurative expression, denoting evils of many kinds; but this seems unwarrantable. It had been promised, as in Ex. 23. 28, that hornets should be sent to drive out the Canaanites, and although the fulfilment of the promise is not mentioned previously, that surely is no good reason for denying the literality of the statement here. The hornet is supposed to be the *zimb* or *dog-fly* of Abyssinia, an insect little larger than the bee, but of the most formidable kind. Bruce says, that, 'as soon as this plague appears, and their buzzing is heard, all the cattle forsake their food, and run wildly about the plain till they die, worn out with fatigue, fright and hunger. All the inhabitants of the sea-coast of Melinda, down to cape Gardefan, to Zaba, and to the south coast of the Red sea, are obliged to put themselves in motion, and remove to the next sand in the beginning of the rainy season, to prevent all their stock of cattle from being destroyed.'
x Ps. 44. 3-6.
y ch. 11.13; De.6.10, 11; 8. 7; Pr. 13. 22.
z De. 10.12; 1Sa.12. 24; Job 1. 1; 28. 28; Ps. 111. 10; 130. 4; Ho. 3. 5; Ac. 9. 31.
a ver. 23; Ge. 17. 1; 20. 5, 6; De.18.13; 2 Ki. 20.3; Ps.119.80; Lu.8.15; John4.23; 2Co.1.12; Ep. 6.24; Ph. 1. 10.
b ver. 2,23; Ge.35.2; Ex.20.3,4; Le.17.7, Ezr. 9. 11; Eze. 20. 18; Am. 5. 25, 26.
c Eze. 20. 7, 8; 23. 3.
2 Altho' not mentioned in the previous history, it is here distinctly intimated that the Israelites, when in bondage, or at least some of them, had conformed to the degrading idolatry of Egypt. Other passages seem to intimate the same. See e. g. Eze. 23. 3, 8.
d Ru. 1. 15; 1Ki. 18. 21; Eze.20.39; John 6. 6.
e Ex.23.24,32,33; 34. 15; De. 13.7; 29.18; Ju. 6. 10.
f Ge. 18. 19; Ps.119. 106, 111, 112; John 6. 68; Ac. 11. 23.
g 1 Sa. 12. 23; Ro.3. 6; 6.2; He.10.38,39.
h ver.5-14; Ex.19.4; De. 32.11,12; Is.46. 4; 63. 7-14; Am. 2. 9, 10.
i Ex. 10. 2; 15.2; Ps. 116. 16; Mic. 4. 2; Zec. 8.23; Lu.1.73, 74.
k ver. 23; Ru. 1. 15; Mat. 6. 24; Lu. 14. 25-33.
l Le.10.3; 19.2; 1Sa. 6.20; Ps. 99.5,9; Is. 5.16; 6.3-5; 30.11,15; Ha. 1. 13.
m Ex. 20. 5; 34.14; 1 Co. 10. 20-22.
n Ex. 23. 21; 1Sa. 3. 14; 2 Ch. 36. 16; Is. 27. 11
o ch. 23. 12-15; 1 Ch. 28.9; 2Ch.15.2; Ezr. 8.22; Is.1.28; 63.10; 65. 11, 12; Je.17.13; Eze.18.24; Ac.7.42; He. 10. 26, 27, 38.
p Ex. 19.8; 20.19; 24. 3,7; De.5.27,28; 26. 17; Is. 44. 5.
q Job 15. 6; Lu. 19. 22.

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that [r]ye have chosen you the LORD, to serve him. And they said, *We are* witnesses.

23 Now therefore [s]put away (*said he*) the strange gods[1] which *are* among you, and incline your heart unto the LORD God of Israel.

24 And the people said unto Joshua, The LORD our God will we serve, and his voice will we obey.

25 So Joshua [t]made a covenant with the people that day, and set them a statute and an ordinance in Shechem.

26 ¶ And Joshua [u]wrote these words in the book of the law of God, and took[v] a great stone,[2] and [w]set it up there [x]under an oak that *was* by the sanctuary of the LORD.

27 And Joshua said unto all the people, Behold, [y]this stone shall be a witness unto us; for [z]it hath heard all the words of the LORD which he spake unto us: it shall be therefore a witness unto you, lest ye [a]deny your God.

28 So [b]Joshua let the people depart, every man unto his inheritance.

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[r] Ps. 119. 111, 173; Lu. 10. 42.
[s] ver. 14; Ge. 35.2-4; Ex.20.23; Ju.10.16; 1 Sa.7.3,4; Ho.14.2, 3,8; 1 Co. 10. 19-21; 2 Co. 6. 16-18.
1 A Jewish commentator remarks upon this passage, that Joshua says this to them in order that if their hearts had been enticed by any of the idolatries of the people of the land, they should put away the pernicious thoughts that were in them; and Augustine seems to take the same view of the meaning of the passage. It must be admitted, however, that there does seem to be a reference to idols actually retained among them; and these, in conformity with the resolution previously expressed by them, they are commanded to put away.
[t] Ex.15.25; 24.3,7,8; De. 5. 2,3; 29. 1, 10-15; 2 Ch. 15. 12-15; 23.16; 29.10; 34. 29-32; Ne. 9.38. 10. 28, 29.
[u] Ex. 24. 4; De. 31. 24-26.
[v] Ju. 9. 6.
2 A commemorative pillar.
[w] ch.4.3-9,20-24; Ge. 28. 18-22.
[x] Ge. 35. 4, 8.
[y] ch.22.27,28,34; Ge. 31. 44-52; De. 4.26; 30.19; 31.19,21,26; 1 Sa. 7. 12.
[z] De. 32. 1; Is. 1. 2; Ha. 2. 11; Lu. 19. 40.
[a] Job 31.23; Pr.30.9; Mat. 10.33; 2 Ti. 2. 12,13; Ti. 1.16; Re. 3. 8.
[b] Ju. 2. 6.

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[c] De. 34. 5; Ju. 2. 8; Ps 115.17; 2 Ti.4,7, 8; Re. 14. 13.
1 Jahn thus discriminates the public character of this illustrious man:—'While Joshua lived, the people were obedient and prosperous. Though idolatry was secretly practised here and there by individuals, it did not break out openly, and the nation remained faithful to Jehovah their king. To prevent future degeneracy, Joshua, in the latter part of his life, convened two assemblies, and earnestly inculcated on the rulers fidelity to Jehovah. At the last assembly he caused a new election to be made for Jehovah for their king, and to be solemnly acknowledged by the people. He erected a permanent memorial of this renewal of their homage, and recorded the whole transaction in the book of the law.'
[d] Ge. 50. 22, 26.
[e] ch. 19. 50; Ju. 2. 9.
[f] 2 Sa. 23. 30.
[g] De. 31. 29; Ju. 2. 7; 2 Ch. 24. 2, 17,18; Ac.20.29; Ph.2.12.
2 Heb. *prolonged their days after.*
[h] De. 11. 2; 31. 13.
[i] Ge.1.25; Ex.13.19; Ac. 7. 16.
[k] Ge. 33. 19; 48. 22.
3 Or, *lambs.*
[l] ch. 14. 1; Ex. 6. 23. 25; Nu.3.32; 20. 26-28.
[m] Job 30. 23; Ps. 49. 10; Is. 57. 1, 2; Zec. 1.5; Ac. 13.36; He. 7. 24; 9. 26, 27.
[n] Ju. 20. 28.

29 ¶ And it came to pass [c]after these things, that Joshua the son of Nun, the servant of the LORD, [l]died, *being* [d]an hundred and ten years old.

30 And they buried him in the border of his inheritance in [e]Timnath-serah, which *is* in mount Ephraim, on the north side of the hill of [f]Gaash.

31 And Israel [g]served the LORD all the days of Joshua, and all the days of the elders that overlived Joshua,[2] and [h]which had known all the works of the LORD, that he had done for Israel.

32 ¶ And [i]the bones of Joseph, which the children of Israel brought up out of Egypt, [k]buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor, the father of Shechem, for an hundred pieces of silver;[3] and it became the inheritance of the children of Joseph.

33 ¶ And [l]Eleazar the son of Aaron [m]died; and they buried him in a hill *that pertained to* [n]Phinehas his son, which was given him in mount Ephraim.

CONCLUDING REMARKS ON THE BOOK OF JOSHUA.

THE leading design of this book is to present us with a demonstration of the faithfulness of the covenant-keeping God. To Abraham, Isaac, Jacob, and Joseph, and also more lately to Moses, it had been promised, that the children of Israel should obtain possession of the land of Canaan; and of the wondrous fulfilment of these promises, this book contains the record. It exhibits, at the same time, the power of his wrath as a sin-avenging God. For many generations he had borne with the wickedness of the people of the land, giving them opportunity to repent, and waiting till the cup of their iniquities should be full, (Gen. xv. 16.) But now that the set time was come, these nations having 'despised the riches of his goodness, and forbearance, and long-suffering,' the vials of his wrath were poured out upon them to the uttermost. We must view the Israelites as the executioners of his vengeance. The Canaanites were destroyed, not merely to make room for the people of Israel, but because, by their aggravated sins, they had merited their fearful doom; and the Israelites were as really his instruments in this dreadful work, as were the elements of nature in the overthrow of the cities of the plain. Let it be our prayer and our endeavour, that both the one exhibition and the other may have their due effect upon our hearts. Let us behold both 'the goodness and the severity' of God. Let us fear his wrath. Let us rest in his faithfulness. These are lessons which it becomes us all to learn,—habits of mind most becoming for us to cherish. We are prone to neglect them. On the one hand, there are those, who contemplating but one aspect of Jehovah's character, forget that he possesses any moral attribute but that of benevolence and compassion, and are willing to rest their eternal well-being on his general uncovenanted mercy. These overlook the justice and holiness of his nature. They forget that he 'will, by no means, clear the guilty,' and that he 'cannot look on sin.' On the other hand, there are those who being prone to contemplate chiefly these latter attributes, are ready to write bitter things against themselves, as though his mercy were clean gone, and he would be favourable no more. Let such know that Jehovah, the just and holy One, is a God of Love. Let all look to the cross of Christ, where mercy and truth have met together.

The literal Canaan we are taught to consider as a type of that better world which is to form the eternal inheritance of the ransomed of the Lord; and although it is no where expressly asserted in scripture, that Joshua was a type of the great Deliverer, whose name he bore, assuredly we cannot contemplate his history and deeds, without having our thoughts directed to the Captain of salvation, who, as the Leader and Commander of the people, subdues their enemies under them, and leads them to the possession of the heavenly Canaan. Let this narrative, then, remind us of our Christian warfare, and encourage us to fight the good fight of faith: let it direct our hearts to Him who has spoiled the principalities and powers of darkness, and promises shortly to bruise Satan under his people's feet: let it elevate our aspirations to that glorious world of peace, and purity, and holiness—the inheritance of the saints in light.

The valedictory speeches of Joshua, it has been well remarked, give us an idea of a truly great man, and of a wise and religious governor, the only aim of whose power is the glory of God, and the lasting happiness of the community over which he presides. Oh how happy were it for the church and for the world, were such an example to be imitated by all the princes of the earth! How happy, were all professing Christians, whom Providence has placed in the responsible position of heads of families, to adopt that noble resolution, expressed in ch. xxiv. 15, 'as for me and my house, we will serve the Lord!'

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THE BOOK

OF

J U D G E S.

THIS book is so called from its containing the history of the Israelites under the administration of the Judges. These were rulers raised up by God himself, though sometimes chosen by the people, who governed the Hebrew nation from the time of Joshua till the appointment of the first king. They were not simply administrators of justice, but rather avenging deliverers, who, having been made instrumental in rescuing the people from the oppressions of their enemies, afterwards exercised the office of chief ruler and judge. It does not appear that the jurisdiction of each extended over the whole nation. Several exercised authority only over a particular district. Some appear to have ruled simultaneously over different tribes, and hence one of the difficulties connected with the chronology of the period.

By whom the book was written cannot be indubitably ascertained. The most probable and most generally received opinion is, that Samuel was the author; and internal evidence assigns to the book a date coincident with his time. That the monarchy had been established before the book was written—that there was a king at the time when the author wrote, is evident from a remark which he frequently makes, in connection with the events which he records, viz. that *then* 'there was no king in Israel.' And that it was written very soon after the establishment of the monarchy, is obvious, as from other circumstances so from this, that the Jebusites were in Jerusalem in the time of the author, ch. i. 21; whereas we know that that people were expelled early in David's reign, 2 Sa. v. 6.

Considering the first and second chapters as introductory, the remainder of the book comprises two sections, the former extending from the third to the end of the sixteenth chapter, and embracing the history of the Judges from Othniel to Eli; while the latter, which occupies the rest of the book, narrates certain memorable transactions which seem to have occurred not long after the death of Joshua. It appears to have been so placed, as a sort of appendix, that it might not interrupt the thread of the narrative.

This book is frequently referred to in the Old Testament, and both in the Acts of the Apostles and in the Epistle to the Hebrews, in the New. It contains the record of God's long-suffering towards the Israelites, strikingly displaying his justice and his mercy—his justice in punishing their apostacies; his mercy in delivering them when they turned from the error of their ways. It comprehends a period of somewhat more than 300 years.

BEFORE CHRIST, 1443.—JULIAN PERIOD, 3271.—YEAR FROM THE FLOOD, 904.—CREATION FROM TISRI, OR SEPTEMBER, 2561.

CHAPTER I.

The acts of Judah and Simeon, 1—3. *Adoni-bezek justly requited*, 4—7. *Jerusalem taken*, 8, 9. *Hebron taken*, 10. *Othniel hath Achsah to wife for taking of Debir*, 11—15. *The Kenites dwell in Judah*, 16. *Hormah, Gaza, Askelon, and Ekron taken*, 17—20. *The acts of Benjamin*, 21. *Of the house of Joseph, who take Beth-el*, 22—29. *Of Zebulun*, 30. *Of Asher*, 31, 32. *Of Naphtali*, 33. *Of Dan*, 34—36.

NOW, [a]after the death of Joshua, it came to pass, that the children of Israel [b]asked[1] the LORD, saying, Who shall go up for us against the Canaanites first, to fight against them?

2 And the LORD said, [c]Judah shall go up: behold, I have delivered the land[2] into his hand.

3 And Judah said unto [d]Simeon his brother,[3] Come up with me into my lot, that we may fight against the Canaanites; and [e]I likewise will go with thee into thy lot. So Simeon went with him.

4 And Judah went up; and the LORD [f]delivered the Canaanites and the Perizzites into their hand: and they slew of them in [g]Bezek ten thousand men.

5 And they found Adoni-bezek[4] in Bezek; and they fought against him, and they slew the Canaanites and the Perizzites.

6 But Adoni-bezek fled: and they pursued after him, and caught him, and cut off his thumbs and his great toes.

7 And Adoni-bezek said, Threescore and ten kings, having their thumbs[1] and their great toes cut off, [2]gathered *their meat* under my table: [h]as I have done, [i]so God hath requited me. And they brought him to Jerusalem, and there he died.

8 ¶ Now [k]the children of Judah had fought against Jerusalem, and had taken[3] it, and smitten it with the edge of the sword, and set the city on fire.

9 And [l]afterward the children of Judah went down to fight against the Canaanites, that dwelt in the mountain, and in the south, and in the valley.[4]

10 ¶ And Judah[5] went against the Canaanites that dwelt in Hebron: (now the name of Hebron before *was* [m]Kirjath-arba:) and they slew [n]Sheshai, and Ahiman, and Talmai.

11 And from thence he went against the inhabitants of Debir: (and the name of [o]Debir before *was* Kirjath-sepher:)

12 And [p]Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife.

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CHAP. I.

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a Jos. 24. 29, 30.

b ch. 20. 18, 28; Ex. 28. 30; Nu. 27. 21; 1 Sa. 22.9,10; 23.9,10.

1 Probably through the high priest, by Urim&Thummim. Their numbers being now increased, they were capable of occupying a larger territory. This may have induced the desire to prosecute the further subjugation of the land. They would not, however, engage in the undertaking without God's approbation & direction. They had the general promise of the land, but they piouslyacknowledge the Lord, & seek his counsel. The holy influence of the elders that outlived Joshua, was still manifest in the conduct of Israel.

c Ge. 49.8-10; Nu.2. 3; 7.12; Ps.78.68-70; He. 7. 14; Re. 5. 5; 19. 11-16.

2 That portion or district which was to belong to Judah.

d Ge. 29. 33, 35; Jos. 19. 1.

3 The tribes of Judah and Simeon were descended from the same parents, Jacob and Leah; and there was a further propriety in their cooperation and mutual assistance, in the circumstance that the lot of the latter lay within that of the former.

e ver. 17; 2Sa.10.11.

f Ex.23.28,29; De.7. 2, 9.3; Jos. 10. 8-10; 11.6-8; 1Sa.14.6,10; 17. 46, 47; 1Ki.22.6, 15.

g 1 Sa. 11. 8.

4 This cruel tyrant seems to have been a considerable sovereign, whose capital was Bezek.

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1 Heb. *the thumbs of their hands and of their feet.* This was not an unusual act of cruelty in ancient timestowards enemies, resorted to at first, no doubt, for the purpose of disabling them for war. It became also, in ancient times, a common punishment inflicted for flagrant crimes. This man's confession was a striking acknowledgement of the retributive justice of God.

2 Or, *gleaned.*

h Ex. 21. 23-25; Le. 24.19-21; 1Sa.15.33; Is. 33. 1; Mat. 7. 2; Lu.6.37,38; Ja.2.13; Re. 13. 10; 16. 6.

i Ro. 2. 15.

k ver. 21; Jos.15.63.

3 Some suppose that Jerusalem had been twice taken—once in Joshua's time—and that having been recovered by the Canaanites, it was now retaken by Judah. Even after this sacking it seems to have been rebuilt and repossessed by the Canaanites. The hill of Zion was in possession of the Jebusites till the time of David.

l Jos. 10. 36; 11. 21; 15. 13-20.

4 Or, *low country.*

5 What is here narrated, from the 10th to the 15th verse, is also recorded in Joshua, ch. 15. 14-20; but whether these events occurred before or after the death of Joshua, it is difficult to ascertain.

m Jos. 14. 15.

n ver. 20; Nu.13.22, 33; Jos. 15. 13, 14; Ps. 33. 16,17; Ec. 9. 11; Je. 9. 23.

o Jos.10.38,39; 15.15.

p Jos. 15. 16,17; 1Sa. 17. 25; 18. 23.

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13 And [q]Othniel the son of Kenaz, Caleb's younger brother, took it: and he gave him Achsah his daughter to wife.

14 And it came to pass, when she came *to him*, that she moved him to ask of her father a field: and she lighted from off *her* ass; and Caleb said unto her, What wilt thou?

15 And she said unto him, Give me a blessing: [r] for thou hast given me a south land; give me also springs of water. And Caleb gave her the upper springs and the nether springs.

16 ¶ And the children of [s]the Kenite,[1] [t]Moses' father-in-law, went up out of the [u]city of palm-trees with the children of Judah into the wilderness of Judah, [v]which *lieth* in the south of Arad: and [w]they went and dwelt among the people.

17 And [x]Judah went with Simeon his brother, and they slew the Canaanites that inhabited [y]Zephath, and utterly destroyed it: (and the name of the city was called [z]Hormah:)

18 Also Judah took [a]Gaza[2] with the coast thereof, and Askelon with the coast thereof, and Ekron with the coast thereof.

19 And [b]the LORD was with Judah; and he[3] drave out the *inhabitants of* the mountain, but [c]could not drive out the inhabitants of the valley, because they had [d]chariots of iron.[4]

20 And [e]they gave Hebron unto Caleb, as Moses said: and he expelled thence [f]the three sons of Anak.

21 ¶ And the children of [g]Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.

22 ¶ And [h]the house of Joseph, they also went up against Beth-el; and [i]the LORD *was* with them.

23 And the house of Joseph [k]sent to descry Beth-el: (now the name of the city before *was* [l]Luz.)

24 And the spies saw a man come forth out of the city, and they said unto him, Shew us, we pray thee, the entrance into the city, and [m]we will shew thee mercy.

25 And when he shewed them the entrance[1] into the city, [n]they smote the city with the edge of the sword; but they let go the man and all his family.

26 And the man went into [o]the land of the Hittites, and built a city, and called the name thereof Luz: which *is* the name thereof unto this day.

27 ¶ Neither did [p]Manasseh drive out *the inhabitants of* [q]Beth-shean and her towns, nor [r]Taanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns: but the Canaanites would dwell in that land.

28 And it came to pass, [s]when Israel was strong, that they put the Canaanites to tribute,[2] and did not utterly drive them out.

29 ¶ Neither did [t]Ephraim drive out the Canaanites that dwelt in Gezer; but the Canaanites dwelt in Gezer among them.

30 ¶ Neither did Zebulun drive out the inhabitants of Kitron,[3] nor the inhabitants of [u]Nahalol; but the Canaanites dwelt among them, and became tributaries.

31 ¶ Neither did [v]Asher drive out the inhabitants of Accho,[4] nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob:

32 But the Asherites dwelt among the Canaanites, the inhabitants of the land; for they did not drive them out.

33 ¶ Neither did [w]Naphtali drive out the inhabitants of Beth-shemesh, nor the inhabitants of Beth-anath; but [x]he dwelt among the Canaanites, the inhabitants of the land: nevertheless the inhabitants of Beth-shemesh and of Beth-anath [y]became tributaries unto them.

34 And [z]the Amorites forced the children of Dan into the [5]mountain: for they would not suffer them to come down to the valley:[6]

35 But the Amorites would dwell in mount[7] Heres in [a]Aijalon, and in [b]Shaalbim; yet the hand of the house of Joseph prevailed,[8] so that they became tributaries.

36 And the coast of the Amorites *was* [c]from the[9] going up to Akrabbim, from the rock, and upward.

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q ch. 3. 9.
r Ge. 33. 11; 1 Sa. 25. 18, 27; 2 Co. 9. 5, *marg.*; He. 6. 7.
s ch. 4. 11, 17; Nu. 10. 29-32; 24. 21, 22; 1 Sa. 15. 6; 1 Ch. 2. 55.
1 Whether Jethro himself accepted the invitation of Moses, (Nu. 10. 32), or not, his descendants we know did so. They remained with the Israelites, says Calmet, while they were in the wilderness, and accompanied them to Canaan. They received a lot with the tribe of Judah, and remained in the city of palm-trees; but after the death of Joshua, they united with the tribe of Judah, and went with them to attack Arad. After the conquest of that country, the Kenites established themselves there, and remained in it till the days of Saul, mingled with the Amalekites. When this king received a commandment from God to destroy the Amalekites, he sent a message to the Kenites to depart from among them, as God would not destroy them with the Amalekites. From them came Hemath, who was the father of the house of Rechab, (1 Ch. 2. 55,) and the Rechabites, of whom we have a remarkable account, Je. 35. 1, &c.
t Ex. 3. 1; 4. 18; 18. 1, 7, 12, 14-17, 27; Nu. 10. 29.
u ch. 3. 13; De. 34. 3; 2 Ch. 28. 16.
v Nu. 21. 1; Jos. 12. 14.
w Nu. 10. 32.
x ver. 3.
y 2 Ch. 14. 10, *Zephathah.*
z Nu. 14. 45; 20. 3; Jos. 19. 4.
a ch. 3. 3; 16. 1, 2, 21; Ex. 23. 31; Jos. 13. 3; 15. 45-47; 1 Sa. 6. 17.
2 These cities seem to have been soon retaken by their former possessors, whom the Israelites instead of destroying, had perhaps made tributaries. As had been threatened, they became 'pricks in their eyes, and thorns in their sides,' for many generations.
b ver. 2; ch. 6. 12, 13; Ge. 39. 2, 21; Jos. 1. 5, 9; 14. 12; 2 Sa. 5. 10; Ps. 46. 7, 11; Is. 7. 14; 8. 10; 41. 10, 14, 15; Mat. 1. 23; Ro. 8. 31.
3 Or, *he possessed the mountain.*
c ver. 27-32; Jos. 7. 12; Mat. 14. 30, 31; 17. 19, 20; Ph. 4. 13.
d Jos. 11. 1-9; 17. 16-18.
4 It was, of course, their faithlessness that prevented their success. At the sight of these warlike machines, which on a former occasion had proved no barrier to Joshua's success, their courage and faith failed, and therefore they could not drive them out.
e Nu. 14. 24; De. 1. 36; Jos. 14. 9-14; 15. 13, 14; 21. 11, 12.
f ver. 10; Nu. 13. 22.
g ch. 19. 10-12; Jos. 15. 63; 18. 11-28; 2 Sa. 5. 6-9.
h Nu 1. 10, 32; Jos. 14. 4; 16. 1-4; 1 Ch. 7. 29; Re. 7. 8.
i ver. 19; 2 Ki. 18. 7.
k ch. 18. 2; Jos. 2. 1; 7. 2.
l Ge. 28. 19; 35. 6; 48. 3.
m Jos. 2. 12-14; 1 Sa. 30. 15.

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1 The assailants having seized this man, found out by his means some unguarded place or private entrance, by which they took the city. He seems to have acted not from faith, but out of fear, and therefore, when set at liberty, he did not unite interests with the worshippers of Jehovah, as Rahab had done, but retiring to his countrymen, who had sought shelter in some adjacent regions, he built a city, which he called after his own city; not Bethel, or the house of God, but according to its old name, Luz.—*Scott.*
n Jos. 6. 22-25.
o 2 Ki. 7. 6; 2 Ch. 1. 17.
p Jos. 17. 11-13.
q Jos. 17. 11-13.
r ch. 5. 19; Jos. 21. 25.
s Ex. 23. 32; De. 7. 2; 1 Sa. 15. 9; Ps. 106. 34, 35; Je. 48. 10.
2 This was expressly contrary to the command of God, who had enjoined that they should extirpate these nations. It was probably from motives of avarice, more than of humanity, that they put them to tribute. Having neglected their duty, 'when they were strong,' they afterwards found themselves unable to expel them. Sin prepares its own punishment.
t Jos. 16. 10; 1 Ki. 9. 16.
3 Kitron is supposed to have been Sephoris or Diocæsaria, a celebrated city of Galilee, now the village Saffoury, situated in the plain of Esdraelon, twenty miles north-west from Tiberias.
u Jos. 19. 15, *Nahallal.*
v Jos. 19. 24-30.
4 Accho, the Ptolemais of the Greeks and Romans, and called Saint John of Acre by the Crusaders; is situated on the Mediterranean, in a fine plain at the north angle of a bay, to which it gives name, and which extends in a semicircle of three leagues as far as mount Carmel, and nine leagues from Tyre.
w Jos. 19. 32-38.
x ver. 32.
y ver. 30, 35.
z ch. 18. 1; Jos. 19. 47.
5 The mountainous districts of their lot.
6 Very probably by reason of their chariots of iron, which were effective in the valleys or plains.
7 Not content with the possession of the valleys, they in three instances at least, made themselves for a while masters of the mountains, but this portion of them, by the seasonable assistance of the descendants of Joseph, were checked in their progress, confined within narrower limits, and compelled to pay tribute.—*Bush.*
a ch. 12. 12; Jos. 10. 12, *Ajalon.*
b Jos. 19. 42, *Shaalabbin;* 1 Ki. 4. 9.
8 Heb. *was heavy.*
c Nu. 34. 4; Jos. 15. 2, 3.
9 Or, *Maaleh-akrabbim.*

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CHAPTER II.

An angel rebuketh the people at Bochim, 1—5. The wickedness of the new generation after Joshua, 6—13. God's anger and pity towards them, 14—19. The Canaanites are therefore left to prove Israel, 20—23.

AND [a]an angel[1] of the LORD came up from Gilgal to [b]Bochim, and said, [c]I made you to go up out of Egypt, and [d]have brought you unto the land which I sware unto your fathers; and I said, [e]I will never break my covenant with you.

2 And [f]ye shall make no league with the inhabitants of this land; ye shall throw down their altars: [g]but ye have not obeyed my voice; [h]why have ye done this?

3 Wherefore [i]I also said, I will not drive them out from before you; but they shall be *as* *thorns* in your sides, and [k]their gods shall be a snare unto you.

4 And it came to pass, when the angel of the LORD spake these words unto all the children of Israel, that the[l] people lifted up their voice, and wept.

5 And they called the name of that place Bochim:[2] and [m]they sacrificed there unto the LORD.

6 ¶ And when [n]Joshua had let the people go, the children of Israel went every man unto his inheritance to possess the land.

7 And [o]the people served the LORD all the days of Joshua, and all the days of the elders that outlived[3] Joshua, who had seen all the great works of the LORD that he did for Israel.

8 And [p]Joshua the son of Nun, the servant of the LORD, died, *being* an hundred and ten years old.

9 And they buried him in the border of his inheritance in [q]Timnath-heres, in the mount of Ephraim, on the north side of the hill Gaash.

10 And also all that generation[4] were gathered[r] unto their fathers: and there arose another generation after them, which [s]knew not the LORD, nor yet the works which he had done for Israel.

11 ¶ And the children of Israel [t]did evil in the sight of the LORD, [u]and served Baalim:

12 And they [v]forsook the LORD God of their fathers, which brought them out of the land of Egypt, and followed [w]other gods, of the gods of the people that *were* round about them, and [x]bowed themselves unto them, and provoked the LORD to anger.

13 And they forsook the LORD, and [y]served Baal and Ashtaroth.[1]

14 ¶ And [z]the anger of the LORD was hot against Israel, and [a]he delivered them into the hands of spoilers that spoiled them, and he [b]sold them into the hands of their enemies round about, so that they [c]could not any longer stand before their enemies.

15 Whithersoever they went out, the hand of the LORD was [d]against them for evil, [e]as the LORD had said, and as the LORD had [f]sworn unto them: and they were [g]greatly distressed.

16 ¶ Nevertheless [h]the LORD raised up judges,[2] which delivered[3] them out of the hand of those that spoiled them.

17 And yet [i]they would not hearken unto their judges, but they went a [k]whoring after other gods, and bowed themselves unto them: they turned [l]quickly out of the way [m]which their fathers walked in, obeying the commandments of the LORD; *but* they did not so.

18 And when the LORD raised them up judges, then [n]the LORD was with the judge, and delivered them out of the hand of their enemies all the days of the judge: for it [o]repented the LORD because of [p]their groanings, by reason of them that oppressed them, and vexed them.

19 And it came to pass, [q]when the judge was dead, *that* they returned, and corrupted[4] *themselves* [r]more than their fathers, in following other gods to serve them, and to bow down unto them; they ceased not from their[5] own doings, nor from their [s]stubborn way.

20 ¶ And [t]the anger of the LORD was hot against Israel; and he said, Because that this people hath [u]transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice,

21 I also [v]will not henceforth drive out any from before them of the nations which Joshua left when he died:

22 That [w]through them I may [x]prove

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CHAP. II. A.M.2561. B.C.1443	

[a] ch. 6.12; 13.3; Ge. 16.7-10,13; 22.11,12; 48.16; Ex.3.2-6; 14.19; 23.20; 33.14; Jos. 5.13,14; Is.63.9; Ho. 12.3-5; Zec. 3.1, 2; Mal.3.1; Ac.7.30-33.

1 Or, *messenger*. Some suppose a prophet, a human messenger. It is more probable that it was an angel, nay, as would seem from his mode of expression, the Angel of the covenant. He came to reprove them for their disobedience & breach of covenant, several of the particulars of which are enumerated in the preceding chapter.

[b] ver. 5.

[c] Ex.3.7,8; 14.14; 20.2; De.4.34; Ps.78.51-53; 105.36-38.

[d] Ge. 12.7; 22.16,17; 26.3,4; Jos.3.10; Ps. 105.44,45.

[e] Ge. 17.7,8; Le.26.42; Nu. 14.34; Ps. 89.34; Je. 14.21; 33.20,21; Zec. 11.10.

[f] Ex.23.32,33; 34.12-16; Nu. 33.52,53; De. 7.2-4,16,25,26; 12.2,3; 20.16-18; 2 Co. 6.14-17.

[g] Ezr. 9.1-3,10-13; Ps. 78.55-58; 106.34-40; Je. 7.23-28; 2 Th.1.8; 1Pe.4.17.

[h] Ge. 3.11,12; 4.10; Ex.32.21; Je.2.5,18, 31-33, 36.

[i] ver. 21; Nu. 33.55; Jos. 23.13.

[k] Ex. 23.33; 34.12; De. 7.16; 1Ki.11.1-7; Ps. 106.36.

[l] 1 Sa. 7.6; Ezr.10.1; Pr. 17.10; Je. 31.9; Zec. 12.10; Lu. 6.21; 7.38; 2Co. 7.10; Ja. 4.9.

2 That is, *Weepers*, Ge.35.8; Jos.7.26.

[m] ch. 6.24; 13.19; 1 Sa. 7.9.

[n] Jos. 22.6; 24.28.

[o] Jos. 24.31; 2Ki.12.2; 2Ch. 24.2, 14-22; Ph. 2.12.

3 Heb. *prolonged days after Joshua.*

[p] Jos. 24.29, 30. A.M.2578. B.C.1426.

[q] Jos. 19.50; 24.30, *Timnath-serah.*

4 The generation that had grown up in the wilderness, which had witnessed so many wonders wrought for them by Jehovah; the same generation, which, a little before the death of Joshua, had solemnly renewed the covenant with the Lord. It has been remarked, that the chapter before us claims the most attentive consideration of those who would thoroughly understand the condition of the Israelites during the several centuries which elapsed from the death of Joshua to the establishment of a regal government. It is a masterly summary of the leading principles of conduct which the subsequent circumstances illustrate.

[r] Ge. 15.15; 25.8,17; 49.33; Nu. 27.13; De.31.16; 2Sa.7.12; Ac. 13.36.

[s] Ex.5.2, 1Sa.2.12; 1 Ch. 28.9; Job 21.14; Ps. 92.5,6; Is.5.12; Je.9.3; 22.16; 31.34; Ga 4.8,9; 2Th.1.8; Ti. 1.16.

[t] ch. 4.1; 6.1, 13.1; Ge.13.13; 38.7; 2Ch. 33.2,6; Eze. 8.12.

[u] ch. 3.7; 10.6,10; 1 Sa. 7.4; 1Ki.18.18; 2 Ch.28.2; 33.3; Je. 2.23; 9.14; Ho.2.13-17.

[v] De. 13.5; 29.18,25; 31.16,17; 32.15; 33.17.

[w] ch. 5.8; De. 6.14, 15.

[x] Ex. 20.5.

[y] ver. 11; 1Sa.31.10; 1 Ki. 11.5, 33; 2Ki. 23.13; 1 Co.8.5,10. 20-22.

1 It is generally supposed that the sun was worshipped under the name Baal, and the moon under that of Ashtereth, the singular of Ashtaroth. Used in the plural, Baalim and Ashtaroth are supposed to designate the gods and goddesses of the nations in general.

[z] ch. 10.7; Le.26.28; Nu. 32.14; De. 28.20,58; 29.19,20,31. 17,18; 2 Ch. 36.16; Ps. 106.40-42.

[a] 2 Ki. 17.20; 2 Ch. 15.5.

[b] ch. 3.8; 4.2; Ps.44.12; Is. 50.1.

[c] ch. 1.19,34; Le.26.37; De. 32.30; Jos. 7.12,13; Ps.44.9,10; Je. 37.10.

[d] Je. 18.8; 21.10; 44.11,27; Mic. 2.3.

[e] Le. 26.15, &c.; De. 4.25-28; 28.15, &c.; Jos. 23.15,16.

[f] De. 32.40,41

[g] ch. 10.9; 1 Sa. 13.6; 14.24; 30.6; 2Co. 4.8.

[h] ch. 3.9,10,15; 4.5; 6.14; 1Sa.12.11; Ac. 13.20.

2 *Shophetim* were not judges in the usual sense of the term; but were heads or chiefs of the Israelites, raised up on extraordinary occasions, who directed and ruled the nation with sovereign power, administered justice, made peace or war, and led the armies over whom they presided. The *Suffetes* of the Carthaginians; the *Archons* of the Athenians; and the *Dictators* of the Romans, appear to have been officers of nearly the same character. The judges, however, always conducted themselves as the officers of God. They were not merely deliverers of the state from a foreign yoke, but destroyers of idolatry, & promoters of the knowledge and service of Jehovah.

3 Heb. *saved*, Ne. 9.27.

[i] 1Sa.8.5-8; 12.12,17, 19; 2 Ch. 36.15, 16; Ps. 106.43.

[k] Ex. 34.15,16; Le. 17.7; Ps.73.27; 106. 39; Ho. 2.2; Re.17. 1-5.

[l] Ex. 32.8; De.9.12, 16; Ga. 1.6.

[m] ver. 7; Jos. 24.24, 31.

[n] Ex. 3.12; Jos. 1.5; Ac. 18.9, 10.

[o] ch. 10.16; Ge. 6.6; De.32.36; Ps.90.13; 106.44, 45; Je.18.7-10; Jonah 3.10.

[p] Ex.2.24; 2Ki.13.4, 22, 23; Ps. 12.5.

[q] ver. 7; ch. 3.11,12; 4.1; 8.33; Jos.24.31; 2 Ch. 24.17, 18.

4 Or, *were corrupt.*

[r] Je. 16.12; Mat.23. 32.

5 Heb. *let nothing fall of their.*

[s] 1Sa.15.23; Ps.78.8; Je. 3.17; 23.17.

[t] ver. 14; ch. 3.8; 10.7; Ex.32.10,11; De. 32.22.

[u] Ex.24.3-8; De.29. 10-13; Jos.23.16; 24. 21-25; Je.31.32; Eze. 20.37.

[v] ver. 3; ch.3.3; Jos. 23.13; Eze. 20.24-26.

[w] ch. 3.1-4.

[x] Ge. 22.1; De. 8.2, 16; 13.3, 2Ch.32.31; Job 23.10; Ps. 66. 10; Pr. 17.3; Mal.3. 2,3.

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Israel, whether they will keep the way of the LORD, to walk therein, as their fathers did keep *it*, or not.

23 Therefore the LORD left[1] those nations, without driving them out hastily; neither delivered he them into the hand of Joshua.

CHAPTER III.

The nations which were left to prove Israel, 1—4. *By communion with them they commit idolatry,* 5—7. *Othniel delivereth them from Chusan-rishathaim,* 8—11. *Ehud from Eglon,* 12—30. *Shamgar from the Philistines,* 31.

NOW these *are* [a]the nations which the LORD left, to [b]prove Israel by them; (*even* as many *of Israel* [c]as had not known all the wars of Canaan;

2 Only that the generations of the children of Israel [d]might know[2] to teach them war, at the least such as before knew nothing thereof;)

3 *Namely,* [e]five lords of the Philistines, and all the [f]Canaanites, and the Sidonians,[g] and the Hivites that dwelt in[h] mount Lebanon, from mount Baal-hermon unto the entering in of Hamath.

4 And they were [i]to prove Israel by them, to know whether they would hearken unto the commandments of the LORD, which he commanded their fathers by the hand of Moses.

5 ¶ And the children of Israel [k]dwelt among the [l]Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites:

6 And [m]they took their daughters to be their wives,[3] and gave their daughters to their sons, and served their gods.

7 And the children of Israel [n]did evil in the sight of the LORD, and forgat[4] the LORD their God, and served Baalim and [o]the groves.[5]

8 ¶ Therefore the anger of the LORD was[p] hot against Israel, and [q]he sold[6] them into the hand of [r]Chusan-rishathaim king of Mesopotamia:[7] and the children of Israel served Chusan-rishathaim eight years.

9 And when the children of Israel cried[s] unto the LORD, the LORD [t]raised up a[8] deliverer to the children of Israel, who delivered them, *even* [u]Othniel the son of Kenaz, Caleb's younger brother.

10 And [v]the Spirit of the LORD came[9] upon him, and he judged Israel, and went out to war: and the LORD delivered Chusan-rishathaim king of Mesopotamia[1] into his hand; and his hand prevailed against Chusan-rishathaim.

11 And [w]the land had rest forty years: and [x]Othniel the son of Kenaz died.

12 ¶ And the children of Israel [y]did evil[2] again in the sight of the LORD: and [z]the LORD strengthened Eglon [a]the king of Moab against Israel, because they had done evil in the sight of the LORD.

13 And he gathered unto him the children of [b]Ammon and Amalek, and went and smote Israel, and possessed [c]the city[3] of palm-trees.

14 So the children of Israel [d]served Eglon the king of Moab eighteen years.

15 But when the children of Israel [e]cried unto the LORD, the LORD raised them up a deliverer, Ehud the son of Gera, a[4] Benjamite, a man left-handed:[5] and by him the children of Israel [f]sent a present unto Eglon the king of Moab.

16 But Ehud made him a dagger which had [g]two edges, of a cubit length; and he did gird it under his raiment [h]upon his right[6] thigh.

17 And he brought the present unto Eglon king of Moab: and Eglon *was* [i]a very fat man.

18 And when he had made an[7] end to offer the present, he sent away the people that bare the present.

19 But he himself turned again from the quarries[8] that *were* by Gilgal, and said, I have [k]a secret errand unto thee, O king: who said, Keep silence. [l]And all that stood by him went out from him.

20 And Ehud came unto him; and he was sitting in a [9]summer-parlour, which he had for himself alone: and Ehud said, [m]I have a message from God unto thee. And [n]he arose out of *his* seat.

21 And Ehud put forth his left hand, and took the dagger from his right thigh, and [o]thrust it into his belly:

22 And the haft also went in after the blade; and the fat closed upon the blade, so that he could not draw the dagger out of his belly; and the dirt came out.[10]

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1 Or, *suffered.*

CHAP. III.

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a ch. 2.21,22; De. 7. 22.

b De.8.2,16; 2Ch.32. 31; Job 23. 10; Pr. 17.3; Je. 6. 27; 17.9, 10; Zec. 13.9; John 2.24; 1 Pe.1.7;4.12; Re. 2. 23.

c ch. 2. 10.

d Ge. 2. 17; 3. 5, 7; 2 Ch.12.8; Mat.10.34-39; John 16. 33; 1 Co.9.26,27; Ep.6.11-18; 1 Ti. 6. 12; 2 Ti. 2.3; 4. 7.

2 This is stated to have been another reason for which these nations were spared, another end to which the preservation of them was overruled, viz. to preserve a military spirit in Israel, and to teach those the use of arms who had not witnessed the conquest of Canaan, lest the kingdom should be vanquished by the surrounding nations.

e ch. 10.7; 14.4; Jos. 13. 3; 1 Sa. 4. 1,2; 6. 18; 13.5,19-23; 29.2.

f ch.4.2,23,24; Ge.10. 15-19; Nu. 13. 29.

g ch.10.12; 18.7; Ge. 49.13; Jos. 11.8-13; 19. 28.

h Nu.34.8; De.1.7;3. 9; Jos. 11. 3; 13. 5.

i ver. 1; Ex. 15. 25; De. 33. 8; 1 Co. 11. 19; 2 Th. 2. 9-12.

k ch.1.29-32; Ps.106. 34-38.

l Ge.10.15-18; 15.19-21; Ex. 3.8,17; De. 7. 1; Jos. 9.1; Ne.9. 8.

m Ex. 34. 16; De. 7. 3, 4; 1 Ki. 11. 1-5; Ezr.9.11,12; Ne.13. 23-27; Eze. 16. 3.

3 These intermarriages were directly opposed to God's command, & subversive of one end for which they had been chosen, viz. to be a distinct & peculiar people. The result of them is here mentioned. The effect is stated immediately after the cause, when it is added, 'and served their gods.' They had been warned that such would be the consequence, De. 7. 4.

n ver.12,13; ch.2.11-13.

4 Not only worshipped other gods along with the Lord, but at length in their wickedness quite forgot Him, and worshipped them alone.

o ch.6.25; Ex. 34.13; De. 16.21; 1 Ki. 14. 23; 18. 19; 2 Ki. 23. 6, 14; 2 Ch. 15. 16; 24. 18; 33.3,19; 34.3, 7.

5 The images in the groves—the idols to which the groves were consecrated; or the clause may be rendered, 'served the gods and the goddesses.'

p ch 2.14,20; Ex. 22. 24; De.29.20; Ps.6. 1; 85. 3.

q ch. 2. 14; 4. 9; De. 32.30; 1 Sa.12.9; Is. 1. 1; Ro. 7. 14.

6 Were oppressed and put under tribute by him.

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r Ha. 3. 7.

7 Heb. *Aram-naharaim,* Ps. lx. *title.*

s ver.15; ch.4.3; 6.7; 10. 10; 1 Sa. 12. 10; Ne. 9. 27; Ps. 22.5; 78.34; 106.41-44; 107 13. 19.

t ch. 2. 16.

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8 Heb. *a saviour.*

u ch. 1. 13.

v ch. 6.34; 11. 29; 13. 25; 14.6,19; Nu. 11. 17; 27. 18; 1 Sa. 10. 6; 11.6; 16.13; 2 Ch. 15. 1; 20. 14; Ps. 51. 11; 1 Co. 12. 4-11; He. 6. 4.

9 Heb. *was.*

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1 Heb. *Aram.*

w ver.30; ch.5.31; 8. 28; Jos.11.23; Es.9. 22.

x ver.9; Jos.15.17; 1 Ch. 4.13.

y ch. 2. 19; Ho. 6. 4.

2 Again relapsed into idolatry.

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z Ex.9.16; 2 Ki.5.1; Is. 10.15; 37. 26; 45. 1-4; Eze.38.16; Da. 4.22; 5. 18; John 19. 11.

a 1 Sa. 12. 9.

b ch. 5. 14; Ps. 83. 6-8.

c ch. 1.16; De. 34.3; Ps. 83. 7.

3 Jericho. He had crossed the Jordan and seized this city. He seems also to have established a royal residence here. As this was within the lot of Benjamin, we need not be surprised to find the next deliverer chosen from that tribe.

d Le. 26. 23-25; De. 28. 47, 48.

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e ver.9; Ps.1.15; 90. 15; Je. 29. 12,13; 33. 3.

4 Or, *the son of Jemini.*

5 Heb. *shut of his right hand,* ch. 20. 16; 1 Ch. 12. 2. Some would render it ambidexter, one who could use both hands alike; & in ancient times, this was esteemed a high qualification in a warrior: the other is the more probable rendering. In a succeeding chapter we read of 700 left-handed Benjamites, every one of whom could sling a stone at a hair's breadth.

f 1 Sa. 10. 27; Pr. 18. 16; 19. 6; 21. 14; Is. 36. 16.

g Ps.149.6; He. 4.12; Re. 1. 16; 2. 12.

h ver.21; Ps.45.3; Ca. 3. 8.

6 To suit his left hand. It would also be more easily concealed.

i ver. 29, *marg.*; 1 Sa. 2.29; Job 15.27; Ps.73.7; Je.5.28; 50. 11; Eze. 34. 20.

7 In the East presents are commonly given with great parade. That which they consist of, such as balm, honey, spices, myrrh, nuts, almonds, &c. are usually separated into distinct parcels, and committed to so many bearers. From the expression of the verse here, such seems to have been the case in those which Ehud made to Eglon.

8 Or, *graven images,* Jos.4.20. They may have been idols set up by Eglon, the sight of which, perhaps, might inspire Ehud with fresh ardour, by exciting his indignation at this dishonour done to the living God.

k ver.20; 2 Ki.9.5,6; Ac. 23. 18, 19.

l Ge. 45. 1.

9 Heb. *a parlour of cooling,* Am. 3. 15. The extreme heat of the climate obliges the orientals to have recourse to various artificial methods of cooling their apartments. This passage seems to indicate the great antiquity of such contrivances.

m ver.19; 2 Sa. 12.1, &c.; 24. 12; Mic. 6. 9.

n Ps. 29. 1; Je. 10.7.

o Nu.25.7,8; 1 Sa.15. 33; Job 20. 25; Zec. 13. 3; 2 Co. 5. 16.

10 Or, *it came out at the fundament.*

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23 Then Ehud went forth through the porch, and shut the doors of the parlour upon him, and locked them.

24 When he was gone out, his servants came; and when they saw that, behold, the doors of the parlour *were* locked, they said, Surely he covereth[1] his feet in his summer-chamber.

25 And they tarried till they were ashamed; and, behold, he opened not the doors of the parlour: therefore they took a key, and opened *them:* and, behold, their lord *was* fallen down dead on the earth.

26 And Ehud escaped while they tarried, and passed beyond [p]the quarries, and escaped unto Seirath.

27 And it came to pass, when he was come, that [q]he blew a trumpet[2] in the mountain[r] of Ephraim, and the children of Israel went down with him from the mount, and he before them.

28 And he said unto them, [s]Follow after me; [t]for the LORD hath delivered[3] your enemies the Moabites into your hand. And they went down after him, and took [u]the fords[4] of Jordan towards Moab, and suffered not a man to pass over.

29 And they slew of Moab at that time about ten thousand men, all lusty,[5] and all men of valour; and there escaped not a man.

30 So Moab was subdued that day under the hand of Israel. And [v]the land had rest fourscore years.

31 ¶ And after him was [w]Shamgar[6] the son of Anath, which slew of the Philistines six hundred men with an[x] ox-goad: and [y]he also delivered Israel.

CHAPTER IV.

Deborah and Barak deliver Israel from Jabin and Sisera, 1—17. *Jael killeth Sisera,* 18—24.

AND the children of Israel again [a]did evil in the sight of the LORD, when Ehud was dead.

2 And the LORD [b]sold them into the hand of Jabin king of Canaan, that reigned in [c]Hazor; the captain of whose host *was* [d]Sisera, which dwelt in [e]Harosheth of the Gentiles.

3 And the children of Israel [f]cried[7] unto the LORD; for he had nine hundred [g]chariots of iron: and twenty years he [h]mightily oppressed the children of Israel.

4 ¶ And [i]Deborah, a prophetess, the wife of Lapidoth, she judged[1] Israel at that time.

5 And she dwelt under [k]the palm-tree of Deborah, [l]between Ramah and Beth-el in mount Ephraim: and the children of Israel [m]came up to her for judgment.

6 And she sent and called [n]Barak the son of Abinoam out of [o]Kadesh-naphtali, and said unto him, [p]Hath not the LORD God of Israel commanded, *saying,* Go and draw toward mount [q]Tabor,[2] and take with thee [r]ten thousand men of the children of Naphtali, and of the children of Zebulun?

7 And [s]I will draw[3] unto thee, to the river [t]Kishon, Sisera, the captain of Jabin's[4] army, with his chariots, and his multitude; and [u]I will deliver him into thine hand.

8 And Barak said unto her, [v]If thou wilt go[5] with me, then I will go: but if thou wilt not go with me, *then* I will not go.

9 And she said, I will surely go with thee: [w]notwithstanding the journey that thou takest shall not be for thine honour; for the LORD shall [x]sell Sisera [y]into the hand of a woman.[6] And Deborah arose, and went with Barak to Kedesh.

10 ¶ And Barak called [z]Zebulun and Naphtali to Kedesh; and he went up with ten thousand men [a]at his feet: and Deborah went up with him.

11 Now [b]Heber[7] the Kenite, *which was* of the children of [c]Hobab, the father-in-law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of [d]Zaanaim, which *is* by [e]Kedesh.

12 And they shewed Sisera that Barak the son of Abinoam was gone up to [f]mount Tabor.

13 And Sisera gathered[8] together all his chariots, *even* [g]nine hundred chariots of iron, and all the people that *were* with him, from Harosheth of the Gentiles unto the river of Kishon.

14 And Deborah said unto Barak, [h]Up; for this *is* the day in which the LORD hath delivered Sisera into thine

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1 Or, *doeth his easement,* 1 Sa. 24. 3. 'He sleepeth.' In the East it is a usual thing to sleep for a little during the heat of the day. They drop their slippers and cover their feet with their long loose garments. Hence the colloquial expression in the text. The servants of Eglon supposed that, for this purpose, he had locked himself up in his summer parlour.

p ver. 19.

q ch. 6. 34; 1Sa.13.3; 2 Sa. 20. 22; 2 Ki. 9. 13.

2 To summon those who were disposed to recover their liberties, to take arms & follow him.

r ch.7.24; 17.1; 19.1; Jos. 17. 15, 18.

s ch. 4. 10; 7. 17.

t ch. 7. 9,15; 1Sa. 17. 47.

3 He was persuaded that God, who had crowned his enterprize against Eglon, with success, thus depriving the Moabites of their head, would accomplish what he had begun, & give them a perfect deliverance. With this conviction, he endeavoured to inspire them, as if the thing was already done, assured that this conviction would give them such courage as would render them invincible.

u ch. 12. 5; Jos. 2. 7.

4 The object of this must have been to prevent the Moabites, who had settled themselves in that part of Judea, from escaping, and also to hinder those who remained in their own country, east of the Dead sea, from crossing to assist their countrymen.

5 Heb. *fat,* ver. 17; De. 32. 15; Job 15. 27; Ps. 17. 10.

v ver. 11; ch. 5. 31.

w ch. 5. 6, 8.

6 The instrument employed by this deliverer was well fitted for the purpose of destruction. Maundrell describes the ox-goad in the following terms. 'I found them eight feet long, and at the bigger end six inches in circumference. They were armed at the lesser end with a sharp prickle for driving the oxen, at the other with a small spade or paddle of iron, strong and massy, for cleaning the plough.'

x 1 Sa. 13. 19–22; 17. 47, 50; 1 Co. 1. 27.

y ch. 2. 16.

CHAP. IV.

A.M.2699. B.C.1305

a ch. 2. 11,19,20; 3.7, 12; 6.1; 10.6; Le.26. 23-25; Ne.9. 23-30; Ps. 106. 43-45; Je. 5. 3.

b ch.2.14,15; 10.7; Is. 50. 1; Mat. 18. 25.

c Jos. 11.1,10,11; 19. 36.

d 1 Sa.12.9; Ps.83.9.

e ver. 13, 16.

f ch.3.9,15; 10.10,16; 1 Sa.7.8; Ps. 50. 15; 78.34; Je.2.27,28.

7 Their protracted sufferings at length brought them to repentance, and Jabin's great power and resources convinced them that they could hope for no deliverance but by the help of the Lord.

g ch. 1. 19; Jos. 17. 16.

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h ch. 5. 8; De. 28.29, 33,47,48; Ps.106.42.

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i Ex. 15. 20; 2Ki.22. 14; Ne.6.14; Joel 2. 28,29; Mic.6. 4; Lu. 2.36; Ac.21.9; 1Co. 11. 5; Ga. 3. 28.

1 This appears to be the first instance on record, of female government.

k Ge. 35. 8.

l Jos. 16. 2; 18.22,25; 1 Sa.1.1,19; 7.16,17; 25. 1; Je. 31. 15.

m Ex. 18. 13, 16, 19, 26; De. 17. 8-12; 2 Sa. 15. 2-6.

n ch.5.1; He.11.32.

o Jos.19.32,37;21.32.

p Jos.1.9; Ps.7.6; Is. 13. 2-5; Ac. 13. 47.

q ch. 8. 18; 1Sa.10.3; Ps. 89.12; Je.46.18; Ho. 5. 1.

2 A mountain of a conical form in the plain of Esdraelon. On this mountain, according to the constant and universal suffrage of antiquity, our Saviour was transfigured. It is called by the Arabs, Djebel Tour.

r ver.10; ch.5.14-18.

s Ex.14.4; Jos.11.20; Eze. 38.10-16; Joel 3. 11-14.

3 God, by his secret providence, was to incline Sisera to come, or would so overrule events that he should be brought to the river Kishon.

t ch.5.21; 1Ki.18.40; Ps. 83. 9, 10.

4 Jabin was perhaps a descendant of the king of the same name, who formerly reigned in Hazor, and who, under Joshua, was defeated and slain. From the title given him in the second verse, he seems to have been a powerful prince, reiguing over extensive domains.

u ver. 14; Ex.21.13; Jos.8.7; 10.8;11.6; 1 Sa. 24. 10, 18.

v Ex. 4. 10-14; Mat. 14. 30, 31.

5 This seems to indicate a degree of weakness in the faith of Barak, and this supposition is confirmed by the terms of Deborah's answer, notwithstanding that his faith is commended, He. 11. 32. He possessed *true* faith, though *weak.*

w 1 Sa.2.30; 2Ch.26. 18.

x ch. 2. 14.

y ver.17-22; ch.5.24-27; 9. 54; 2Sa.20.21, 22.

6 Referring not so much to herself, altho' the transaction was more to her honour than to that of Barak, as to Jael, who was to be the instrument of destroying Sisera.

z ver. 6; ch. 5. 18.

a ch.5.15; 1Sa.25.27, *marg.*

b ch.1.16; Nu.10.29; 24. 21.

7 The rest of the Kenites lived in the wilderness of Judah, & this parenthetical sentence respecting the emigration of Heber to a distance from his brethren, is here introduced to prepare the way for what is afterwards to be related respecting Heber's wife.

c Ex.2.18; 3.1;18.11.

d Jos. 19. 33, *Zaanannim.*

e ver.6; Jos.19.37.

f ver.6; Jos.19.12,34; Ps. 89.12; Je.46.18.

8 Heb. *gathered by cry,* or, *proclamation.*

g ver. 2, 3, 7.

h ch.19.28; Ge.19.14; 44.4; Jos. 7.13; 1Sa. 9. 26.

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hand: [i]is not the LORD gone[1] out before thee? So Barak went down from mount Tabor, and ten thousand men after him.

15 And [k]the LORD discomfited[2] Sisera, and all *his* chariots, and all *his* host, with the edge of the sword before Barak; so that Sisera lighted down off *his* chariot, and fled away on his feet.

16 But Barak [l]pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword; *and* there was not a[3] man left.

17 Howbeit Sisera [m]fled away on his feet to the tent[4] of [n]Jael the wife of Heber the Kenite: for *there was* [o]peace between Jabin the king of Hazor and the house of Heber the Kenite.

18 ¶ And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me; fear not. And when he had turned in unto her into the tent, she covered him with a mantle.[5]

19 And he said unto her, [p]Give me, I pray thee, a little water to drink;[6] for I am thirsty. And she opened a bottle of milk, and gave him drink, and covered him.

20 Again he said unto her, Stand in the door of the tent; and it shall be, when any man doth come and enquire of thee, and say, [q]Is there any man here? that thou shalt say, No.

21 Then Jael, Heber's wife, [r]took a nail[7] of the tent, and took[8] an hammer in her hand, and went softly unto him, and smote[9] the nail into his temples, and fastened it into the ground: (for he was fast asleep and weary:) so [s]he died.

22 And, behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, [t]and I will shew thee the man whom thou seekest. And when he came into her *tent*, behold, Sisera lay dead, and the nail *was* in his temples.

23 So [u]God subdued on that day Jabin the king of Canaan before the children of Israel.

24 And the hand of the children of Israel prospered, [10]and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

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[i] De. 9. 3; 2 Sa. 5. 24; Ps. 68. 7; Is. 52. 12; Mic. 2. 13.

1 The circumstance that Sisera had, according to God's promise, been drawn to the Kishon, was itself an indication of the fact that the Lord had gone out before Barak. Barak having taken up an advantageous position, where he was safe from the iron chariots, might have been inclined to wait his opportunity, but now he is assured that the Lord's time was come. Accordingly he at once foregoes the advantages of his situation, and descends to the level plain. Now his faith is strong.

[k] ch. 5. 20, 21; Jos. 10. 10; 2 Ki. 7. 6; 2 Ch. 13. 15-17; Ps. 83. 9, 10.

2 By a supernatural panic, produced, perhaps, by some fearful storm. 'The stars in their courses fought against Sisera.' Le. 26. 7, 8; Jos. 10. 19, 20; 11. 8; Ps. 104. 35; Ro. 2. 12; Ja. 2. 13.

3 Heb. *unto one.*

[m] Job 12. 19-21; 18. 7-12; 40. 11, 12; Ps. 37. 35, 36; 107. 40; Pr. 29. 23; Am. 5. 19, 20.

4 The women had a separate apartment of their own, into which no stranger would, on any account, enter, without permission. Sisera, therefore, might assure himself that, if admitted, he would be secure from pursuit. The tent would not be searched.

[n] ch. 5. 6, 24.

[o] Ps. 69. 22; Is. 57. 21.

5 Or, *rug*, or, *blanket.*

[p] ch. 5. 25; Ge. 24. 43; 1 Ki. 17. 10; Is. 41. 17; John 4. 7.

6 It is very likely that Sisera not only desired to have some refreshment, because he really wanted it, but as a seal to the pledge of protection which he had received in the words, 'Fear not,' which Jael had addressed to him.

[q] Jos. 2. 3-5; 2 Sa. 17. 20.

[r] ch. 3. 21, 31; 5. 26; 15. 15, 16; 1 Sa. 17. 43, 49, 50; 1 Co. 1. 19, 27.

7 One of the long sharp spikes which were driven into the ground to stretch the tents and keep them firm.

8 Heb. *put.*

9 It seems that Jael at first intended kindness to Sisera; but the Lord directed her to kill him, as an open enemy and murderer of the Israelites. It is only by this supposition that the mind can reconcile itself to the conduct of Jael; conduct so much at variance with the nature of her sex, and so opposed to those laws of hospitality which are to be found even among the most barbarous nations. Taken in any other light, history does not record a more base and cruel transaction.

[s] ch. 5. 27.

[t] 2 Sa. 17. 3, 10-15.

[u] 1 Ch. 22. 18; Ne. 9. 24; Ps. 18. 39, 47; 47. 3; 81. 14; 1 Co. 15. 28; He. 11. 33.

10 Heb. *going, went and was hard against*, 1 Sa. 3. 12.

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CHAP. V.

A.M.2719. B.C.1285

[a] Ex. 15. 1, 21; Nu. 21. 17; 1 Sa. 2. 1; 2 Ch. 20. 21, 27; Job 38. 7; Ps. xviii. *title.* Is. 12. 1-6; 25. 1; 26. 1; Lu. 1. 46, 67, 68; Re. 15. 3, 4; 19. 1-3.

1 This second verse is evidently an introductory exposition of the subject of the song. It has been remarked, that considered merely as a specimen of lyric composition, this ode of Deborah may challenge comparison with the finest effusions of the classic muse of any age or country.

[b] 2 Sa. 22. 47, 48; Ps. 48. 11; 94. 1; 97. 8; 136. 15, 19, 20; 149. 6-9; Re. 16. 5, 6; 18. 20; 19. 2.

[c] ver. 9; 2 Ch. 17. 16; Ne. 11. 2; Ps. 110. 3; 1 Co. 9. 17; 2 Co. 8. 12; 9. 7; Ph. 2. 13; Phil. 14.

[d] De. 32. 1, 3; Ps. 2. 10-12; 49. 1, 2; 119. 46; 138. 4, 5.

[e] ver. 7; Ge. 6. 17; 9. 9; Ex. 31. 6; Le. 26. 28; 1 Ki. 18. 22; 19. 10, 14; Ezr. 7. 21.

[f] De. 33. 2; Ps. 68, 7, 8; Ha. 3. 3-6.

[g] 2 Sa. 22. 8; Job 9. 6; Ps. 18. 7-15.

[h] Ps. 77. 17.

[i] De. 4. 11; Ps. 97. 5; 114. 4; Is. 64. 1-3; Na. 1. 5, 6; Ha. 3. 10.

2 Heb. *flowed.*

[k] Ex. 19. 18; 20. 18; De. 4. 11, 12; 5. 22-25; He. 12. 18.

[l] ch. 3. 31.

[m] ch. 4. 17, 18.

[n] Le. 26. 22; 2 Ch. 15. 5; La. 1. 4; 4. 18; Mic. 3. 12.

3 Men ceased to frequent the highways, these being infested with banditti.

4 Heb. *walkers of paths.*

5 Heb. *crooked ways*, Ps. 125. 5.

[o] Es. 9. 19.

[p] ch. 4. 4-6; 2 Sa. 20. 19; Is. 49. 23; Ro. 16. 13.

[q] ch. 2. 12, 17; De. 32. 16, 17.

[r] ch. 4. 3; 1 Sa. 13. 19-22.

6 Such was the condition to which Israel had been reduced, that scarcely any arms were left among them. It might be the policy of the Canaanites to deprive them of their arms. The narrative, however, in the preceding chapter, shows that they were not altogether destitute of weapons of war.

[s] ver. 2; 1 Ch. 29. 9; 2 Co. 8. 3, 4, 12, 17; 9. 5.

7 Or, *meditate*, Ps. 105. 2; 145. 5, 11.

[t] ch. 10. 4; 12. 14.

8 Asses of this colour were highly prized, and used chiefly by persons of distinction. Boothroyd renders the verse, 'riders on streaked asses, who sit in judgment, and those who walked along the way, sighed at the noise of archers between the watering-places.'

[u] Ps. 107. 32; Is. 28. 6; Joel 3. 12.

[v] La. 5. 4, 9.

[w] Ge. 26. 20-22; Ex. 2. 17-19; Is. 12. 3.

9 Heb. *righteousnesses*, 1 Sa. 12. 7; Ps. 145. 7; Mic. 6. 5.

[x] ver. 7.

[y] De. 22. 24; Job 29. 7; Is. 28. 6; Je. 7. 2.

[z] Ps. 57. 8; 103. 1, 2; 108. 2; Is. 51. 9, 17; 52. 1, 2; 60. 1; Je. 31. 26; 1 Co. 15. 34; Ep. 5. 14.

[a] Ps. 68. 18; Is. 14. 2; 33. 1; 49. 24-26; Ep. 4. 8; 2 Ti. 2. 26, *marg.*

[b] Ps. 49. 14; Is. 41. 15, 16; Eze. 17. 24; Da. 7. 18-27; Ro. 8. 37; Re. 2. 26, 27; 3. 9.

[c] ch. 3. 27; 4. 5, 6.

CHAPTER V.

The song of Deborah and Barak.

THEN [a]sang Deborah and Barak the son of Abinoam, on that day, saying,

2 Praise[1] ye the LORD [b]for the avenging of Israel, [c]when the people willingly offered themselves.

3 Hear, [d]O ye kings; give ear, O ye princes: [e]I, *even* I, will sing unto the LORD; I will sing *praise* to the LORD God of Israel.

4 LORD, [f]when thou wentest out of Seir, when thou marchedst out of the field of Edom, [g]the earth trembled, and the heavens [h]dropped, the clouds also dropped water.

5 The [i]mountains melted[2] from before the LORD, *even* [k]that Sinai from before the LORD God of Israel.

6 In the days of [l]Shamgar the son of Anath, in the days of [m]Jael, [n]the high-ways were unoccupied,[3] and the travellers[4] walked through by-ways.[5]

7 *The inhabitants of* [o]the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose [p]a mother in Israel.

8 They chose [q]new gods; then *was* war in the gates: [r]was there a [6]shield or spear seen among forty thousand in Israel?

9 My heart *is* toward the governors of Israel, that [s]offered themselves willingly among the people. Bless ye the LORD.

10 Speak,[7] ye that [t]ride on [8]white asses, [u]ye that sit in judgment, and walk by the way.

11 *They that are delivered* from [v]the noise of archers [w]in the places of drawing water, there shall they rehearse the righteous[9] acts of the LORD, *even* the righteous acts *toward the inhabitants* of his [x]villages in Israel: then shall the people of the LORD [y]go down to the gates.

12 Awake, [z]awake, Deborah; awake, awake; utter a song: arise, Barak, and [a]lead thy captivity captive, thou son of Abinoam.

13 Then [b]he made him that remaineth have dominion over the nobles among the people: the LORD made me have dominion over the mighty.

14 Out [c]of Ephraim *was there* a

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root[1] of them against [d]Amalek; [e]after thee, Benjamin, among thy people: out of [f]Machir came down governors, and out of Zebulun they that handle[2] the pen of the writer.

15 And [g]the princes of Issachar *were* with Deborah; even Issachar, and also [h]Barak: he was sent on foot[3] into the valley. For the[4] divisions of Reuben *there were* great thoughts[5] of heart.

16 Why abodest thou among the sheep-folds,[i] to hear the bleatings of the flocks? For the[6] divisions of Reuben *there were* great searchings of heart.

17 [k]Gilead abode beyond Jordan: and why did Dan remain in ships? Asher[l] continued on the sea-shore,[7] and abode in his breaches.[8]

18 [m]Zebulun and Naphtali *were* a people *that* jeoparded[9] [n]their lives unto the death [o]in the high places of the field.

19 The [p]kings came *and* fought; then fought the kings of Canaan in Taanach[q] by the waters of Megiddo; they[r] took no gain of money.

20 They [s]fought from heaven; [t]the stars[10] in their courses[11] fought against Sisera.

21 The river of [u]Kishon[12] swept them away, that ancient river, the river Kishon. [v]O my soul, thou hast trodden down strength.

22 Then were the [w]horse-hoofs broken[13] by the means of the prancings,[14] the prancings of their mighty ones.

23 [x]Curse ye Meroz,[15] (said [y]the angel of the LORD,) curse ye bitterly the inhabitants thereof; because [z]they came not to the help of the LORD, [a]to the help of the LORD against the mighty.

24 [b]Blessed above women shall Jael the wife of Heber the Kenite be; blessed[16] shall she be above women in the tent.

25 He [c]asked water, *and* she gave *him* milk; she brought forth butter[17] in a lordly dish.

26 She put her hand to the nail, and her right hand to the workman's hammer; and with the hammer[18] she smote Sisera: [d]she smote off[19] his head, when she had pierced and stricken through his temples.

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1 In this verse Deborah begins to enumerate the tribes which had joined the standard of Barak, as she afterwards alludes to those which had failed to aid him in the undertaking, preferring their own more private interests to the public good.
d ch. 3. 13; Ex.17.8-16.
e ch. 4. 10, 14.
f Nu. 32. 39, 40.
2 Heb. *draw with the pen, &c.*
g 1 Ch. 12. 32.
h ch. 4. 6, 14.
3 Heb. *his feet,* Ac. 20. 13.
4 Or, *in the, &c.,* Ac. 15. 39.
5 Heb. *impressions,* Pr. 22. 13; 2Co. 11. 2.
i Nu. 32. 1-5,24; Ph. 2. 21; 3. 19.
6 Or, *in* ver. 15, *marg.*
k Jos. 13. 25, 31.
l Jos. 19. 24-31.
7 Or, *sea-port.*
8 Or, *creeks.* Alluding probably to the bays and inlets in Asher's broken coast.
m ch. 4. 10.
9 Heb. *exposed to reproach.*
n Es.4.16; Ac.20.24; 1John3.16; Rev.12. 11.
o ch. 4. 6, 10, 14.
p Jos.10.22-27; 11.1, &c.; Ps. 48. 4-6; 68. 12-14;118.8-12; Rev. 17. 12-14; 19. 19.
q ch.1.27; 1 Ki.4.12.
r ver. 30; ch. 9. 16.
s Jos. 10. 11; 1 Sa. 7. 10; Ps. 77. 17, 18.
t ch. 4. 15.
10 A poetical expression, referring perhaps to the effects of a tempest which, meeting the enemy in the face, discomfitted them.
11 Heb. *paths.*
u ch.4.7,13; 1 Ki. 18. 40; Ps. 83. 9, 10.
12 This river is noted for the sudden swellings of its waters, and the rapidity with which, on these occasions, it flows, carrying all before it.
v Ge.49.18; Is.25.10; Mic. 7. 10.
w Ps.20.7;33.17;147. 10,11; Is.5.28; Je.47. 3; Mic. 4. 13.
13 The horses, in ancient times, were not shod.
14 Or, *tramplings,* or, *plungings.*
x 1 Sa.26.19; Je. 48. 10; 1 Co. 16. 22.
15 Of this place nothing is known. It may have been at this time a place of some importance; but, as Poole remarks, perhaps now perished for ever through the curse.
y ch.2.1;4.6;6.11;13. 3; Mat. 25. 41.
z ch.21.9,10; Ne.3,5.
a 1 Sa. 17.47; 18. 17; 25. 28; Ro. 15. 18; 1 Co. 3. 9; 2 Co. 6. 1.
b ch. 4.17; Ge.14.19; Pr.31.31; Lu. 1. 42.
16 That is, she shall be praised and celebrated above women.
c ch. 4. 19-21.
17 Rather buttermilk, or *leban* as it is called, which is coagulated sour milk diluted with water, a refreshing beverage in those sultry regions.
18 Heb. *she hammered.*
d 1Sa.17.49-51; 2Sa. 20. 22.
19 Or, *she smote his head, then she struck thro' and pierced his temples.* This is more consonant to the original & to fact, as it does not appear that she *smote off* his head.

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1 Heb. *between.*
e Ps.52. 7; Mat. 7. 2; Ja. 2. 13.
2 Heb. *destroyed.*
3 The transition here, to the mother of Sisera, in this sublime song of exultation, cannot fail to strike the reader as particularly beautiful and pathetic.
f 2 Ki. 1. 2; Cant. 2. 9.
g ch.4.15; Cant.8.14; Ja. 5. 7.
4 Heb. *her words.*
h Ex. 15. 9; Job 20. 5.
5 Heb. *the head of a man.*
i Ge.37.3;2Sa.13.18; Ps. 45. 14.
k Ps.48.4,5;68.10,11; 68.1-3;83.9-18;97.8; Re.6.10; 18.20;19.2, 3.
6 In this line, bishop Lowth remarks, the fatal disappointment of female hope and credulity, tacitly insinuated by the sudden and unexpected apostrophe, is expressed more forcibly by this very silence of the person who was just speaking, than it could possibly have been by all the powers of language.
l Ex. 20. 6; De. 6. 5; Ps.91.14;97.10; Ro. 8.28;1Co.8.3;Ep.6. 24;Ja.1.12;2.5;1Pe. 1.8; 1 John 4.19-21; 5. 2, 3.
m 2Sa.23.4; Ps.19.4, 5;37.6;Pr.4.18; Da. 12.3; Ho.6. 3; Mat. 13. 43.
n ch. 3. 11, 30.

CHAP. VI.

A.M.2752. B.C.1252

a ch. 2. 13, 14, 19, 20; Le. 26.14, &c.; De. 28.15, &c.; Ne.9.26-29; Ps. 106. 34-42.
7 After the land had enjoyed rest for forty years, & when the impression of their former sufferings had been effaced, they again forgat the Lord.
b Ge. 25.2; Nu.25.17, 18; Hab. 3. 7.
A. M. 2752-59.
B. C. 1252-49.
c Le.26.17; De.28.47, 48.
8 Heb. *was strong.*
d 1 Sa. 13. 6; 14. 11; He. 11. 38; Re. 6. 15.
9 Nothing could have suggested a more vivid idea of the people's sufferings than the statement in the text. They were obliged, for safety, to leave their villages, probably during the annual incursions of their invaders, and to retire to the fastnesses in the mountains. Shaw remarks that a great way on each side of Joppa, on the sea-coast, there is a range of mountains and precipices; and that in these high situations are generally found the dens, the holes, or caves, which are so frequently mentioned in scripture, and which were formerly the lonesome retreats of the distressed Israelites.
e Le. 26.16; De. 28. 30-33, 51; Job 31. 8; Is. 65.21,22; Mic. 6. 15.
f ver.33; ch. 7.12; 8. 10; 1 Ki. 4.30; Job1. 3.
g Ge. 10. 19; 13. 10.
h Pr. 28.3; Je. 49. 9, 10; Ob. 5.
10 Or, *goat.*
i Cant. 1.5; Is.13.20.
k ch. 7. 12; 8. 10, Je. 46. 23.
l ch.8.21; 1 Sa.30.17; Is. 60. 6; Je. 49. 29, 32.
m Ps. 83. 4-12.
n Ps.106.43, *marg.*; Je. 5. 17; Ma. 1. 4.

27 At her[1] feet he bowed, he fell, he lay down; at her feet he bowed, he fell: [e]where he bowed, there he fell down dead.[2]

28 The mother[3] of Sisera looked out at a window, and cried [f]through the lattice, Why[g] is his chariot *so* long in coming? why tarry the wheels of his chariots?

29 Her wise ladies answered her, yea, she returned answer[4] to herself,

30 [h]Have they not sped? have they *not* divided the prey; to every man[5] a damsel *or* two? to Sisera a prey [i]of divers colours, a prey of divers colours of needle-work, of divers colours of needle-work on both sides, *meet* for the necks of *them that take* the spoil?

31 [k]So let all thine enemies [6]perish, O LORD: but *let* [l]them that love him *be* as [m]the sun when he goeth forth in his might. [n]And the land had rest forty years.

CHAPTER VI.

The Israelites for their sin are oppressed by Midian, 1—6. *A prophet rebuketh them,* 7—10. *An angel sendeth Gideon for their deliverance,* 11—16. *Gideon's present is consumed with fire,* 17—24. *Gideon destroyeth Baal's altar, and offereth a sacrifice upon the altar Jehovah-shalom,* 25—27. *Joash defendeth his son, and calleth him Jerubbaal,* 28—32. *Gideon's army,* 33—35. *Gideon's signs,* 36—40.

AND the children of Israel [a]did [7]evil in the sight of the LORD; and the LORD delivered them into the hand of Midian[b] seven years.

2 And [c]the hand of Midian prevailed[8] against Israel: *and* because of the Midianites the children of Israel made them the [d]dens[9] which *are* in the mountains, and caves, and strongholds.

3 And *so* it was, [e]when Israel had sown, that the Midianites came up, and the Amalekites, and [f]the children of the east, even they came up against them;

4 And they encamped against them, and destroyed the increase of the earth, till[g] thou come unto Gaza; and [h]left no sustenance for Israel, neither[10] sheep, nor ox, nor ass.

5 For they came up with their cattle and their [i]tents, and they came [k]as grasshoppers for multitude; *for* both they and [l]their camels were without number: and they entered into the land [m]to destroy it.

6 And Israel was greatly [n]impoverished because of the Midianites; and

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the children of Israel [o]cried unto the LORD.

7 ¶ And it came to pass, when the children of Israel cried unto the LORD because of the Midianites,

8 That the LORD sent a prophet[1] unto the children of Israel, which said unto them, [p]Thus saith the LORD God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage;

9 And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drave[q] them out from before you, and gave you their land;

10 And I said unto you, [r]I *am* the LORD your God; [s]fear not the gods of the Amorites, in whose land ye dwell: but [t]ye have not obeyed my voice.

11 ¶ And there came [u]an angel of the LORD, and sat under an oak which *was* in Ophrah, that *pertained* unto Joash the [v]Abi-ezrite: and his son Gideon[w] thrashed[2] wheat by the wine-press, to hide[3] *it* from the Midianites.

12 And the angel[4] of the LORD appeared unto him, and said unto him, the[x] LORD *is* with thee, thou mighty man of valour.

13 And Gideon said unto him, Oh, my Lord, [y]if the LORD be with us,[5] [z]why then is all this befallen us? and where *be* all his miracles which [a]our fathers told us of, saying, Did not the LORD bring us up from Egypt? but now the LORD hath [b]forsaken us, and delivered us into the hands of the Midianites.

14 And [c]the LORD looked upon him, and said, [d]Go in this thy might,[6] and thou shalt save Israel from the hand of the Midianites: have not I sent thee?

15 And he said unto him, Oh, my Lord, [e]wherewith shall I save Israel? behold, [f]my family[7] *is* poor in Manasseh, and I *am* [g]the least in my father's house.

16 And the LORD said unto him, Surely[h] I will be with thee, and thou shalt smite the Midianites as one man.

17 And he said unto him, [i]If now I have found grace in thy sight, then shew[k] me a sign that thou[8] talkest with me.

18 Depart not hence, I pray thee, until I come unto thee, and [l]bring forth my present,[1] and set *it* before thee. And he said, I will tarry until thou come again.

19 And Gideon went in, and [m]made ready[2] a kid, [n]and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought *it* out unto him under the oak, and presented *it*.

20 And the angel of God said unto him, Take the flesh and the unleavened cakes, and [o]lay[3] *them* upon this rock, and [p]pour out the broth. And he did so.

21 ¶ Then the angel of the LORD put forth the end of the staff that *was* in his hand, and touched the flesh and the unleavened cakes; and there [q]rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the LORD departed out of his sight.

22 And when Gideon [r]perceived that he *was* an angel of the LORD, Gideon said, Alas,[4] O Lord GOD! for [s]because I have seen an angel of the LORD face to face.

23 And the LORD said [5]unto him, [t]Peace *be* unto thee; fear not: thou shalt not die.

24 Then Gideon [u]built an [6]altar there unto the LORD, and called it Jehovah-shalom:[7] unto this day it *is* yet in [v]Ophrah of the Abi-ezrites.

25 ¶ And[8] it came to pass the same night, that the LORD said unto him, [w]Take thy father's young bullock, [9]even the second bullock of seven years old, and [x]throw down the altar of Baal that [y]thy father hath, and [z]cut down the grove that *is* by it;

26 And [a]build an altar unto the LORD thy God upon the top of this rock,[10] in the ordered place,[11] and take the second bullock, and offer a burnt-sacrifice with the wood[12] of the grove which thou shalt cut down.

27 Then Gideon took ten men of his servants,[13] [b]and did as the LORD had said unto him: and *so* it was, because he feared his father's household, and the men of the city, that he could not do *it* by day, that [c]he did *it* by [14]night.

28 ¶ And when the men of the city

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o ch. 3. 9, 15; Ps. 1. 15;78.34; 106.44; Is. 26. 16; Ho. 5. 15.

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1 Heb. *a man, a prophet.* They had already cried unto the Lord *for* deliverance, but a prophet is sent to remind them of the cause of their sufferings, and to lead them to repentance.

p ch. 2. 1-3; Ne. 9. 9-12; Ps.136.10-16; Is. 63. 9-14; Exe. 20. 5, &c.

q Ps. 44. 2, 3.

r Ex. 20. 2, 3.

s 2 Ki. 17. 33, 35, 38; Je. 10. 2.

t ch.2.2; Pr.5.13; Je. 3.13,25; 9 13; 42.21; 43.4,7; Zep.3.2; Ro. 10. 16; He. 5. 9.

u ver.14-16; ch. 2. 1-5; 5.23; 13. 3, 18-20; Ge.48. 16; Is. 63. 9.

v ch. 8. 2; Jos. 17. 2.

w He. 11. 32, *Gedeon.*

2 The word properly signifies that he was beating out the corn with roda. The quantity was probably small, and besides it would have been unsafe to have employed cattle, as was generally the case. Their bellowing might have led to detection. The place, too, was unusual, viz. the wine-press. All these circumstances tend to illustrate the depressed condition of Israel at the time.

3 Heb. *cause it to flee.*

4 He who in the 14th verse is called the Lord, or Jehovah.

x ch. 2. 18; Ex.3.12; Jos. 1. 5, 9; Ru.2.4; Mat. 1. 23; 28. 20; Lu.1.28; Ac.18.9,10.

y Ge. 25. 22; Ex. 33. 14-16; Nu.14.14,15; Ro. 8. 31.

5 The angel had said 'The Lord is with *thee*:' but Gideon's mind was occupied about his people, and he therefore answered, 'If the Lord be with *us*,' as not conceiving that the Lord could be with him when there was no evidence of his special presence with Israel. But though he judged right, when he concluded that they could not have been so distressed, if the Almighty God, who had brought them out of Egypt, had not for the time forsaken them: yet he did not suitably advert to those crimes which had provoked him to anger.—*Scott.*

z De.29.24;30.17,18; Ps.89.49; Is.59.1,2; 63. 15.

a Ps. 44. 1; 78. 3, 4.

b De.31.17; 2 Ch. 15. 2;Ps.27.9; Is.41.17; Je. 23. 33.

c ver. 11.

d ch. 4. 6; Jos. 1. 5-9; 1 Sa.12.11; 1Ch. 14. 9, 10.

6 The might of Jehovah now with him, the might now communicated by this interview.

e Ex.3.11;4.10; Je.1. 6; Lu. 1. 34.

f 1 Sa. 9. 21; 18. 23.

7 Heb. *thousand* is *the meanest.* Ex.18. 21-25; Mic. 5. 2.

g Ge. 32.10; Je.1.45; 1Co. 15. 9; Ep. 3. 8.

h ver. 12; Ex. 3. 12; Jos.1.5; Is.41.10,14-16; Mat.28.20; Mar. 16. 20; Ac. 11. 21.

i Ex. 33. 13, 16.

k ver.36-40; Ge.15.8-17; Ex. 4. 1-9; 2 Ki. 20. 8-11; Ps. 86. 17; Is. 7. 11.

8 That there is no mistake as to the person with whom I am conversing.

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l Ge. 18. 5; 19. 3.

1 Or, *meat-offering.*

m ch.13.15-19; Ge.18. 6-8.

2 Heb. *a kid of the goats.*

n Le. 2. 4.

o ch. 13. 19.

3 This command seems to have been intended as a trial of Gideon's faith & obedience.

p 1 Ki. 18. 33, 34.

q ch.13.20, Le.9.24; 1 Ki.18.38; 1Ch.21.26; 2 Ch. 7. 1.

r ch. 13. 21.

4 This elliptical exclamation strikingly indicates Gideon's fear. It was a common opinion that if any one saw God or his representative angel, he must die.

s ch.13.22; Ge. 16. 13; 32.30; Ex.33.20; De. 5. 5; 24. 26; Is. 6. 5; John 1. 18; 12. 41.

5 Though the angel had disappeared, he probably addressed these words to him in an audible voice.

t Ge. 43. 23; Ps. 85. 8; John14.27; 20.19,26; Ro. 1. 7.

u ch. 21. 4; Ge.33.20; Jos. 22. 10, 26-28.

6 For the purpose afterwards mentioned. This he could do only at the express command of God, as the thing itself was contrary to the law. It was on the same authority that he offered a sacrifice, though not a priest.

7 That is, *the LORD send peace.* Ge. 22. 14; Ex.17.15; Je.33. 6; 33.16; Eze. 48. 35.

v ch. 8. 32.

8 Or, *for;* the statement which follows containing the reason of his doing what the preceding verse describes.

w Ge.35.2; Job 22.23; Ps. 101. 2.

9 Or, *and.*

x 1 Ki. 18. 21; Mat. 6. 24; 2 Co. 6. 15-17.

y Mat.10.37; Ac.4.19; 5. 29.

z ch. 3. 7; Ex. 34. 13; De. 7. 5.

a 2 Sa. 24. 18.

10 Heb. *strong place.*

11 Or, *an orderly manner,* 1 Co.14.33, 40.

12 But for the express command of God, this also would have been unlawful as well as his building an altar and officiating as a priest. God had enjoined that things which had been put to idolatrous uses should be destroyed.

13 The large family of Gideon's father was, it would seem, grievously infected with this idolatry; which, as Scott remarks, the more magnifies the mercy of God in preserving him & in selecting him to be Israel's deliverer. But there were some even of his servants, who were ready and willing to help in this perilous attempt.

b De. 4. 1, 2; Mat. 16. 24; John 2. 5; 15.14; Ga. 1. 16; 1 Th. 2.4.

c Ps.112.5; John 3. 2.

14 In this he gave an early proof of his faith in God, for it was a bold undertaking: but prudence is not excluded in the execution of the divine commands. Yet the greater speed men make the more acceptable it is; & some think his zeal moved him to do this the very same night wherein God appeared to him.—*Patrick.*

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arose early in the morning, behold, the altar of Baal was cast down, and the grove was cut down that *was* by it, and the second[1] bullock was offered upon the altar *that was* built.

29 And they said one to another, Who hath done this thing? And when they enquired and asked, they said, Gideon the son of Joash hath done this thing.

30 Then the men of the city said unto Joash, [d]Bring out thy son, that he may die; because he hath cast down the altar of Baal, and because he hath cut down the grove that *was* by it.

31 And Joash[2] said unto all that stood against him, [e]Will ye plead for Baal? will ye save him? he that will plead for him, [f]let him be put to death whilst *it is yet* morning: [g]if he *be* a god, let him plead for himself, because *one* hath cast down his altar.

32 Therefore on that day he called him Jerubbaal,[3] saying, Let Baal plead against him, because he hath thrown down his altar.

33 ¶ Then [h]all the Midianites, and the Amalekites, and the [i]children of the east, were gathered[4] together, and went[k] over, and pitched in [l]the valley of Jezreel.

34 But [m]the Spirit of the LORD came[5] upon Gideon, and he [n]blew a trumpet; and [o]Abi-ezer[6] was gathered after him.[7]

35 And he sent [p]messengers throughout all Manasseh; who also was gathered after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them.

36 ¶ And Gideon said unto God, If[7][8] thou wilt save Israel by mine hand, as thou hast said,

37 [r]Behold, I will put a fleece of wool in the floor; *and* if the dew be on the fleece [s]only, and *it be* dry upon all the earth *beside*, then shall I know that thou wilt save Israel by mine hand, as thou hast said.

38 And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew[9] out of the fleece, a bowl-full of water.

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1 Many suppose that two bullocks were sacrificed by Gideon, but this does not clearly appear from the narrative. It is difficult to ascertain why the animal is distinguished by the epithet, 'second.'

d Je. 26. 11; 50. 38; John 16. 2; Ac. 26. 9; Ph. 3. 6.

2 Joash, tho' himself guilty of idolatry, was unwilling to have his son punished; and probably by what had been done, he was convinced of the sin and folly of worshipping an idol, which could not defend itself, and which needed to be saved by its devotees, instead of saving them. Probably also Joash now recollected the law against idolaters. Some, however, think, that he spoke merely as a magistrate against any who should excite a tumult by these transactions.

e Ex. 23. 2; Nu. 14. 6; Ep. 5. 11.

f De. 13. 5, &c.; 17. 2-7; 1 Ki. 18. 40.

g 1 Ki. 18. 27, 29; Ps. 115. 4-7; Is. 41. 23; 46. 1, 7; Je. 10. 5, 11; 1 Co. 8. 4.

3 That is, *Let Baal plead*, 1 Sa. 12. 11; 2 Sa. 11. 21; *Jerubbesheth*, that is, *Let the shameful thing plead*, Je. 11. 13; Ho. 9. 10.

h Ps. 3. 1; 27. 2, 3; 118. 10-12; Is. 8. 9, 10; Ro. 8. 35-39.

i ver. 3; ch. 8. 10, 11; 1 Ch. 5. 19, 20; Job 1. 3.

4 It was now, we may suppose, the usual time for these tribes to undertake their destructive expedition. They passed over the Jordan, and crossed the country as far as to the borders of Manasseh & Issachar.

k ch. 7. 24; Jos. 3. 16, 17.

l Jos. 17. 16; 19. 18; 1 Ki. 18. 45; 21. 1.

m ch. 3. 10; 13. 25; 14. 19; 15. 14; 1 Sa. 10. 6; 11. 6; 16. 14; 1 Ch. 12. 18; 2 Ch. 24. 20; Ps. 51. 11; 1 Co. 12. 8-11.

5 Heb. *clothed*, Ro. 13. 14; Ga. 3. 27.

n ch. 3. 27; Nu. 10. 3.

o ver. 11; ch. 8. 2; Jos. 17. 2.

6 i. e. The family of Abiezer. They were Gideon's own kindred.

7 Heb. *was called after him.*

p 2 Ch. 30. 6-12.

q ver. 14, 17-20; Ex. 4. 1-9; 2 Ki. 20. 8; Ps. 103. 13, 14; Mat. 16. 1.

8 He did not doubt God's intentions, who had promised to be with him, for in obedience to his commands he had already taken some decided steps. He seems to have desired only a confirmation of his faith, and that perhaps for the sake of those who were to go with him. Perhaps he desired to know whether at this particular time God would make him victorious over the Midianites.

r De. 32. 2; Ps. 72. 6; Ho. 6. 3, 4; 14. 5.

s Ps. 147. 19, 20; Mat. 10. 5, 6; 15. 24.

9 Irwin says, that in his voyage up the Red sea, when on the Arabian shores, the cloaks with which they wrapped themselves at night were as wet in the morning as if they had been immersed in the sea.

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t Ge. 18. 32.

1 It is exceedingly difficult to determine whether Gideon desired the working of this miracle for the confirmation of his own wavering faith, or mainly to strengthen the confidence of his followers. From the circumstances of his interview with the angel, from the success of his endeavours to destroy idolatry in his father's house, the readiness of the tribes to enlist under his banner, and more especially from his being 'clothed with the spirit of the Lord,' it would seem scarcely credible that he should have desired any stronger assurance himself. Yet it may have been so.—*Bush.*

u Ps. 107. 33-35; Is. 35. 6, 7; 43. 19, 20; Mat. 8. 12; 21. 43; Ac. 13. 46; 22. 21; 28. 28; Ro. 11. 12-22.

CHAP. VII.

A.M. 2759. B.C. 1245

a ch. 6. 32.

b Ge. 22. 3; Jos. 3. 1; 6. 12; Ec. 9. 10.

c Ge. 12. 6.

d 1 Sa. 14. 6; 2 Ch. 14. 11; Zec. 4. 6; 12. 7; 1 Co. 1. 27-29; 2 Co. 4. 7; 10. 4, 5.

2 God would have them clearly to perceive that the victory was altogether from him, who saves by many or by few; and perhaps it was also designed to reprove them for their past cowardice in tamely submitting to the incursions of the Midianites.

e De. 32. 27; Is. 2. 11, 17; Je. 9. 23; Ro. 3. 27; Ep. 2. 9; Ja. 4. 6.

f De. 8. 17; Is. 10. 13; Eze. 28. 2, 17; Da. 4. 30; Ha. 1. 16.

g De. 20. 8; Mat. 13. 21; Lu. 14. 25-33; Re. 17. 14; 21. 8.

3 This proclamation was in accordance with a standing enactment of the law, De. 20. 8.

4 Gideon was certainly not at mount Gilead, east of Jordan, at this time; but rather near mount Gilboa, west of Jordan. Calmet thinks there must either have been two Gileads, which does not appear from scripture to be the case, or that the Hebrew text is corrupt, and that for *Gilead* we should read *Gilboa*. This reading, however, is not confirmed by any MS. or version. Dr Hales endeavours to reconcile the whole, by the supposition that in Gideon's army there were many eastern Manassites from mount Gilead near the Midianites; & therefore proposes to read, 'Whosoever from mount Gilead is fearful or afraid, let him return home and depart early.'

h Mat. 20. 16.

i Ge. 22. 1; 1 Sa. 16. 7; Job 23. 10; Ps. 7. 9; 66. 10; Je. 6. 27-30; Mal. 3. 2, 3.

5 These men, instead of kneeling down to take a long draught, employed their hand as the dog employs his tongue, that is, forming it into a hollow spoon, and dipping water with it from the stream. The practice is frequent in the East.

39 And Gideon said unto God, [t]Let not thine anger be hot against me, and I will speak but this once: Let me prove,[1] I pray thee, but this once with the fleece; let it now be [u]dry only upon the fleece, and upon all the ground let there be dew.

40 And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.

CHAPTER VII.

Gideon's army of two and thirty thousand is by God's direction reduced to three hundred, 1—8. *He is encouraged by the dream and interpretation of the barley-cake,* 9—15. *His stratagem of trumpets and lamps in pitchers,* 16—23. *The Ephraimites take Oreb and Zeeb,* 24, 25.

THEN [a]Jerubbaal, (who *is* Gideon,) and all the people that *were* with him, [b]rose up early, and pitched beside the well of Harod: so that the host of the Midianites were on the north side of them, by the hill of [c]Moreh, in the valley.

2 And the LORD said unto Gideon, The people that *are* with thee *are* [d]too many[2] for me to give the Midianites into their hands, lest [e]Israel vaunt themselves against me, saying, [f]Mine own hand hath saved me.

3 Now therefore go to, proclaim in the ears of the people, saying, [g]Whosoever[3] *is* fearful and afraid, let him return and depart early from mount Gilead.[4] And there returned of the people [h]twenty and two thousand, and there remained ten thousand.

4 And the LORD said unto Gideon, The people *are* yet *too* many; bring them down unto the water, and [i]I will try them for thee there: and it shall be, *that* of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.

5 So he brought down the people unto the water: and the LORD said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink.

6 And the number of them that lapped,[5] *putting* their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water.

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7 And the LORD said unto Gideon, By[k] the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the *other* people go every man unto his place.

8 So the people took victuals in their hand, and their [l]trumpets: and he sent all *the rest of* Israel every man unto his tent, and retained those three hundred men. And the host of Midian was beneath him [m]in the valley.

9 ¶ And it came to pass [n]the same night, that the LORD said unto him, Arise,[o] get[1] thee down unto the host; for [p]I have delivered it into thine hand.

10 But [q]if thou fear to go down, go thou with Phurah thy servant down to the host.

11 And [r]thou shalt hear what they say; and afterward shall [s]thine hands be strengthened to go down unto the host. Then went he down with Phurah his servant unto the outside of the armed men[2] that *were* in the host.

12 And [t]the Midianites, and the Amalekites, and all the children of the east, lay along in the valley like [u]grasshoppers for multitude; and their camels *were* without number, as the sand by the sea-side for multitude.

13 And when Gideon was come, behold, *there was* a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and, [v]lo, a cake of barley-bread[3] tumbled into the host of Midian, and came into a tent, and smote it, that it fell, and overturned it, that the tent lay along.

14 And [w]his fellow answered and said, This *is* nothing else, save the sword of Gideon the son of Joash, a man of Israel: *for* [x]into his hand hath God delivered Midian, and all the host.

15 ¶ And it was *so*, when Gideon heard the telling of the dream, and the interpretation[4] thereof, that he [y]worshipped, and returned into the host of Israel, and said, [z]Arise; for the LORD hath delivered into your hand the host of Midian.

16 And he divided[5] the three hundred men *into* three companies, and he put a trumpet in every man's hand,[6] with [a]empty pitchers, and lamps[1] within the pitchers.[2]

17 And he said unto them, [b]Look on me, and do likewise: and, behold, when I come to the outside of the camp, it shall be, *that* as I do, so shall ye do.

18 When I blow with a trumpet, I and all that *are* with me, then [c]blow ye the trumpets also on every side of all the camp, and say, [d]*The sword* of the LORD, and of Gideon.

19 ¶ So Gideon, and the hundred men that *were* with him, came unto the outside of the camp [e]in the beginning of the middle[3] watch; and they had but newly set the watch: and they blew the trumpets, and [f]brake the pitchers that *were* in their hands.

20 And the three companies [g][4]blew the trumpets, and [h]brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow *withal:* and they cried, The sword of the LORD, and of Gideon.

21 And they [i]stood[5] every man in his place round about the camp: and [k]all the host ran, and cried, and fled.

22 And the three hundred blew the trumpets, and [l]the LORD set every man's sword against his fellow,[6] even throughout all the host: and the host fled to Beth-shittah in[7] Zererath, *and* to the border[8] of [m]Abel-meholah, unto Tabbath.

23 And [n]the men[9] of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites.

24 ¶ And Gideon [o]sent messengers throughout all mount Ephraim, saying, Come down against the Midianites, and [p]take before them the waters[10] unto [q]Beth-barah and Jordan. Then all the men of Ephraim gathered themselves together, and took the waters unto Beth-barah and Jordan.

25 And they took [r]two princes of the Midianites, Oreb and Zeeb: and they slew Oreb upon the [s]rock Oreb, and Zeeb they slew at the wine-press of Zeeb; and pursued Midian, and brought the heads[11] of Oreb and Zeeb to Gideon [t]on the other side Jordan.

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k ver.18-22; 1 Sa.14. 6; Is. 41. 14-16.
l ch. 3.27; Le.23.24; 25.9; Nu.10. 9; Jos. 6. 4, 20; Is. 27. 13; 1 Co. 15. 52.
m ch. 6. 33.
n Ge.46.2,3;Job4.13; 33.15,16; Mat. 1. 20; 2.13; Ac.18.9,10; 27. 23.
o Jos.1.5-9; Is.41.10-16; 43. 1, 2.
1 Get thee down with thy men and attack the host. This seems to be the import of the command; but, lest Gideon should have some misgivings on account of the paucity of his men, the alternative is proposed of his going down by night along with one servant, to spy the camp of the enemy, and he is assured that the result should be the strengthening of his hands to go down afterwards to attack them. Among the Hebrews, as among the Greeks, it was not unusual for the leader of the army to undertake the office of a spy.
p ch.3.10,28; 4.14,15; 2 Ch. 16. 8, 9; 20.17.
q ch.4.8,9; Ex. 4. 10-14.
r ver. 13, 14; Ge. 24. 14; 1 Sa. 14. 8-12.
s 1 Sa.23. 16; Ezr. 6. 22; Ne. 6.9; Is.35.3, 4; 2 Co.12.9,10; Ep. 3.16; 6.10; Ph. 4.13.
2 Or, *ranks by five*, Ex. 13. 18, *marg.*
t ch.6.3,5, 33; 1 Ki.4. 30.
u ch.8.10; 2 Ch.14.9-12; Ps. 3. 1; 33. 16; 118.10-12; Is.8.9,10.
v ch.3.15,31; 4.9, 21; 6. 15; Is. 41.14, 15; 1 Co. 1. 27.
3 The man was struck with the extraordinary nature of his own dream, it was so strange that a tent should seem to be overturned by a barley-loaf rolling down into the valley. The barley-cake was a fit emblem of Gideon & his soldiers. It was a most insignificant instrument to produce such an effect. It was the meanest sort of bread.
w Nu.22.38; 23.5,20; 24. 10-13; Job 1. 10.
x Ex. 15. 14, 15; Jos. 2.9,24; 5.1; 2Ki.7.6, 7.
4 Heb. *breaking thereof*, Ge.40.8; 41. 11. A wise providence, remarks Bishop Hall, hath prepared a dream in the head of one Midianite, an interpretation in the mouth of another, and hath brought Gideon to be an auditor of both; & hath made his enemies prophets of his victory, encouragers of the attempt, proclaimers of their own confusion.
y Ge. 24. 26, 27, 48; Ex.4.30,31; 2Ch.20. 18, 19.
z ch.4. 14; 2 Co.10.4-6.
5 Though convinced that the Lord would deliver the Midianites into his hand, he nevertheless prudently disposes his troops. God ever enjoins and honours the use of means; and sometimes, even in working a miracle, he will have natural means employed. Of this we have already met with several instances.
6 Heb. *trumpets in the hand of all of them.*

A.M.2759. B.C.1245

a 2 Co. 4. 7.
1 Or, *firebrands*, or *torches.*
2 Jars, which being probably a part of the camp equipage, could be easily procured. They were used to conceal the lamps until the proper time.
b ch.9.48; Mat 16.24; 1Co.11.1; He.13. 7; 1 Pe. 5. 3.
c ver. 20.
d 1Sa.17.47; 2Ch.20. 15-17.
e Ex.14. 24; Mat.25. 6; 1 Th. 5.3; Re.16. 15.
3 A little after midnight. The Hebrews divided the night into three watches. The Romans afterwards divided it into four.
f Ps.2.9; Je.13.13,14; 19. 1-11.
g Nu. 10.1-10; Jos.6. 4,16,20; Is. 27. 13; 1 Co.15.52; 1Th.4.16.
4 This extraordinary stratagem could not fail to strike terror and confusion into the camp of Midian. Calculating from the number of trumpeters, they must have formed the most exaggerated ideas of the multitude by which they were beset.
h 2Co.4.7; He.11.4; 2 Pe. 1. 15.
i Ex.14. 13, 14; 2 Ch. 20. 17; Is. 30. 7, 15.
5 They stood unmoved in their places blowing their trumpets and holding their torches, and thus discomfited their enemies without drawing a sword.
k Ex.14.25; 2Ki.7.6, 7; Job 15. 21,22; Pr. 28. 1.
l 1 Sa. 14. 6-20; 2 Ch. 20.23; Ps.83.9; Is.9. 4; 19. 2.
6 Being suddenly awakened out of their sleep in the middle of the night, and hearing such a noise as if a vast multitude were falling upon them, they were in such disorder (which was increased by the clattering of the pitchers, and the blaze of the torches) that they could not distinguish their friends from their enemies, but killed one another, every man falling upon him that was next to him, whom he fancied to be one of Gideon's army.—*Patrick.*
7 Or, *toward.*
8 Heb. *lip.*
m 1 Ki. 4. 12; 19. 16.
n ch.6.35; 1Sa.14.21, 22.
9 Perhaps the same persons whom Gideon had the day before sent home, when at God's command he had selected the 300.
o ch.3. 27; Ro. 15.30; Ph. 1. 27.
p ch. 3. 28; 12. 5.
10 The fords, especially those of the Jordan, to hinder their retreat into Midian.
q John 1. 28.
r ch 8. 3; Ps. 83. 11.
s Jos.7. 26; Is. 10.26.
11 Among ancient nations the head of the conquered chief was usually brought to the conqueror. Thus Pompey's head was brought to Cæsar, Cicero's head to Mark Antony, and the heads of Ahab's children to Jehu. These barbarities are seldom practised now, except among the Mahommedans or the savages of Africa & America.
t ch. 8. 4.

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CHAPTER VIII.

Gideon pacifieth the Ephraimites, 1—3. Succoth and Penuel refuse to relieve Gideon's army, 4—9. Zebah and Zalmunna are taken, 10—12. Succoth and Penuel are chastised, 13—17. Gideon revengeth his brethren's death on Zebah and Zalmunna, 18—21. He refuseth the government which the people offer him, 22, 23. His ephod the cause of idolatry, 24—27. Midian subdued, 28. Gideon's children, and death, 29—32. The Israelites' idolatry and ingratitude, 33—35.

AND [a]the men of Ephraim[1] said unto him, Why[2] hast thou served us thus, that thou calledst us not when thou wentest to fight with the Midianites? And they did chide with him sharply[3]

2 And he said unto them, [b]What have I done now in comparison of you? *is* not the gleaning of the grapes of Ephraim better than the vintage of Abi-ezer?[c]

3 [d]God hath delivered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison[4] of you? [e]Then their anger[5] was abated toward him when he had said that.

4 ¶ And Gideon came to Jordan, *and* passed over, he, and the three hundred men that *were* with him, [f]faint, yet pursuing *them.*

5 And he said unto the men of Succoth,[g] Give, I pray you, [h]loaves of bread unto the people that follow me; for they *be* faint, and I am pursuing after Zebah and Zalmunna, kings of Midian.

6 ¶ And the princes of Succoth said, *Are* [i]the hands[6] of Zebah and Zalmunna now in thine hand, that we should give bread unto thine army?

7 And Gideon said, Therefore, when the LORD hath delivered Zebah and Zalmunna into mine hand, then I will tear your flesh with the thorns[7] of the wilderness, and with briers.

8 And he went up thence to [k]Penuel, and spake unto them likewise: and the men of Penuel answered him as the men of Succoth had answered *him.*

9 And he spake also unto the men of Penuel, saying, When [l]I come again in peace, [m]I will break down this tower.

10 ¶ Now Zebah and Zalmunna *were* in Karkor, and their hosts with them, about fifteen thousand *men,* all that were left of all the host of [n]the children of the east: for there [o]fell an hundred and twenty thousand men that drew sword.[1]

11 ¶ And Gideon went up by the way of them that dwelt in tents on the east of [p]Nobah[2] and Jogbehah, and smote the host: for the host was [q]secure.

12 And when Zebah and Zalmunna fled, he pursued after them, and [r]took the two kings of Midian, Zebah and Zalmunna, and discomfited[3] all the host.

13 ¶ And Gideon the son of Joash returned from battle before the sun *was up,*[4]

14 And [s]caught a young man of the men of Succoth, and enquired of him: and he described[5] unto him the princes of Succoth, and the elders thereof, *even* threescore and seventeen men.

15 And he came unto the men of Succoth, and said, Behold Zebah and Zalmunna, with whom ye did [t]upbraid me, saying, *Are* the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thy men *that are* weary?

16 And he took [u]the elders of the city, and [v]thorns of the wilderness, and briers, and with them he [6]taught the men of Succoth.

17 And [w]he beat down the tower of Penuel, and slew the men of the city.

18 ¶ Then said he unto Zebah and Zalmunna, What manner of men *were they* whom ye slew at [x]Tabor? And they answered, [y]As thou *art,* so *were* they; each one resembled the children of a king.[7]

19 And he said, They *were* my brethren, *even* the sons of my [8]mother: *as* the LORD liveth, if ye had saved them alive, I would not slay you.

20 And he said unto Jether his firstborn, [z]Up, *and* slay them: but the youth drew not his sword; for he feared, because he *was* yet a youth.

21 Then Zebah and Zalmunna said, [a]Rise[9] thou, and fall upon us: for as the man *is, so is* his strength. And Gideon arose, and [b]slew Zebah and Zalmunna, and took away the ornaments[10] that *were* on their camels' necks.

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CHAP. VIII.

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a ch. 12. 1-6; 2Sa.19. 41; Job 5.2; Ec.4.4; Ja. 4. 5, 6.

1 Next to that of Judah, the tribe of Ephraim was the most powerful of all the Israelites; and very jealous of their superiority. Remembering their pre-eminence in Jacob's blessing, they could not brook the idea of Manasseh's tribe at any time eclipsing theirs.

2 Heb. *What thing is this thou hast done unto us?*

3 Heb. *strongly.*

b 1 Co. 13.4-7; Ga.5. 14,15; Ph. 2.2,3; Ja. 1. 19, 20; 3. 13-18.

c ch. 6. 11, 34.

d ch. 7. 24,25; Ps.44. 3; 115.1; 118. 14-16; John 4.37; Ro.12.3, 6; 15. 18, 19.

4 The modesty of Gideon is here very remarkable. Employing a fine metaphor, he represents his own victory, by the three hundred men, who were chiefly of Abiezer, as little in comparison of the Ephraimites taking the princes of Midian; though the former might be called the *vintage,* and the other the *gleaning.* 'This is an argument,' says Bishop Patrick, 'of the singular modesty and prudence of Gideon, and no less conspicuous in him than his courage; which is a mixture that rarely meets together, but is absolutely necessary to make a truly great man; who never appears so great as when he treats insolent men with humility.' There is nowhere to be found a better illustration of Solomon's proverb, 'A soft answer turneth away wrath.'

e Pr. 15. 1; 16.32; 25. 11, 15.

5 Heb. *spirit.*

f 1 Sa.14.28,29,31,32; 30.10; 2Co.4.8,9,16; Ga.6.9; He.12.1-4.

g Ge.33.17; Ps.60.6.

h Ge.14.18; De.23.4; 1 Sa. 25.18; 2Sa.17. 28, 29; 3 John 6-8.

i ch. 5.23; 1Sa.25.10, 11; 1Ki. 20.11; 2Ki. 14. 9; Pr. 18. 23.

6 The conduct of these men was exceeding base, in not merely denying refreshment to the soldiers who were spending their strength in the public service, but scornfully taunting them, as if they believed them incapable of subduing their enemies. They did not believe that God was with Gideon; & having been seven years under the power of the Midianites, they probably dreaded their vengeance, and therefore refused to aid those that were now pursuing them.

7 He threatened either to scourge them with thorns and briars, or, as some think, covering their naked bodies with briars, to bring the cart-wheel over them, and crush them to death. This was a kind of punishment well known in ancient times.

k Ge. 32. 30,31; 1Ki. 12. 25.

l 1 Ki. 22. 27, 28.

m ver. 17.

n ch. 7. 12.

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o ch.7.22; 2Ch.13.17; 28. 6, 8; Is. 37. 36.

1 Or, *an hundred and twenty thousand, every one drawing a sword,* ch. 20.2,15,17.25,35, 46; 2 Ki. 3. 26.

p Nu. 32. 35, 42.

2 Nobah took its name from an Israelite who conquered it; and is said by Eusebius to have been, in his time, a forsaken place, eight miles south from Heshbon. Jogbehah was probably near it.

q ch. 18. 27; 1 Sa.15. 32; 30. 16; 1Th. 5.3.

r Jos.10.16-18,23-25; Job 12.16-21; 34.19; Ps.83.11; Am.2.14; Re. 6. 15, 16; 19.19-21.

3 Heb. *terrified.*

4 The expression, 'before the sun was up,' may be rendered, 'by the heights of Hares.' Almost all the versions render it so. Boothroyd remarks, that the route of Gideon from Penuel seems to have been across the mountains of Gilead, to the north-east of the Jabok, thro' a tract of country inhabited by the Scenites or Bedouins; hence he came unexpectedly upon the camp of the Midianites, who looked for no attack from that quarter. He appears to have returned to Succoth by another short way; namely, by the heights of Hares, or sun-hills; probably so called, because, over them, the rising sun was first seen by the inhabitants of the low country about Jordan.

s ch.1.24,25; 1Sa.30. 11-15.

5 Heb. *writ.*

t ver. 6, 7.

u ver. 7; Pr. 10. 13; 19. 29; Eze. 2. 6.

v Mic. 7. 4.

6 Heb. *made to know.*

w ver. 9; 1Ki. 12.25.

x ch.4.6; Ps.89.12.

y Ps.12.2; Jude 16.

7 Heb. *according to the form of,* &c. This is a proverbial expression, intimating that they possessed beauty or dignity of appearance. In the East, to say of any one that he is like the son of a king, is understood to convey the highest compliment.

8 In countries where polygamy is practised, the relationship between children of the same mother, is, as might be expected, considered much more tender than between those who are connected only as children of the same father.

z Jos. 10.24; 1Sa.15. 33; Ps. 149. 9.

a ch. 9. 54; 1Sa. 31.3, 5; Re. 9. 6.

9 It was reckoned disgraceful to fall by the hands of a child; and death by such means must be much more lingering. Some barbarous nations employed children to despatch captives. Tacitus says of Civilis, who headed a revolt of the Gauls against Rome, that he gave his little son some prisoners as butts to be shot at with little darts and arrows.

b Ps. 83. 1.

10 Or, *ornaments like the moon,* Is. 3. 18.

22 ¶ Then the men of Israel said unto Gideon, [c]Rule[1] thou over us, both thou, and thy son, and thy son's son also; for thou hast delivered us from the hand of Midian.

23 And Gideon said unto them, [d]I will not rule over you, neither shall my son rule over you: [e]the LORD shall rule over you.

24 And Gideon said unto them, I would desire a request of you, that ye would [f]give me every man the ear-rings of his prey: (for they had golden ear-rings, [g]because they were Ishmaelites.)[2]

25 And they answered, We will willingly give *them*. And they spread a garment, and did cast therein every man the ear-rings of his prey.

26 And the weight of the golden ear-rings that he requested was a thousand and seven hundred *shekels* of gold; besides ornaments, and collars,[3] and [h]purple raiment that *was* on the kings of Midian, and besides the [i]chains that *were* about their camels' necks.

27 And Gideon made [k]an ephod[4] thereof, and put it in his city, *even* in Ophrah; [l] and all Israel went thither a[m] whoring after it: which thing became [n]a snare unto Gideon, and to his house.

28 ¶ Thus [o]was Midian subdued before the children of Israel, so that they lifted up their heads no more: and the country was in quietness [p]forty years in the days of Gideon.

29 ¶ And [q]Jerubbaal the son of Joash went and dwelt [r]in his own house.

30 And Gideon had [s]threescore and ten sons of his body begotten:[5] for he had [t]many wives.

31 And his [u]concubine that *was* in Shechem, she also bare him a son, whose name he called[6] Abimelech.[v]

32 ¶ And Gideon the son of Joash died[w] in a good old age, and was buried in the sepulchre of Joash his father, in Ophrah[x] of the Abi-ezrites.

33 And it came to pass, [y]as soon as Gideon was dead, that the children of Israel turned again, and [z]went a whoring after Baalim, and made [a]Baal-berith their god.

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c ch. 9.8-15; 1Sa.8.5; 12. 12; John 6. 15.
1 This is the first occasion on which the Israelites, forgetting the divine character of their government, indicated a wish to have a hereditary monarchy established.
d ch. 2. 18; 10.18; 11. 9-11; Lu. 22. 24-27; 2 Co. 1. 24; 1 Pe. 5. 3.
e 1 Sa. 8. 6,7; 10. 19; 12. 12.
f Ge. 24. 22, 53; Ex. 12. 35; 32. 3; 1Pe.3. 3-5.
g Ge.16.10,11; 25.13; 37. 25, 28.
2 The Midianites were not properly Ishmaelites, being descended from another son of Abraham; but from being much intermixed with them, and possessing the same general manners, they might well be so called. The terms seem to have been used interchangeably from a very early period, Ge. 38. 25.
3 Or, *sweet jewels.*
h Es. 8. 15; Je. 10. 9; Eze. 27. 7; Lu. 16. 19; John 19.2,5; Re. 17. 4; 18. 12, 16.
i ver. 21.
k ch. 17. 5; 18. 14,17; Ex.28.6,12; 1Sa.23. 9, 10; Is. 8. 20.
4 A rich sacerdotal garment, which he made and adorned with part of these spoils. Some, as Scott observes, think that Gideon also made a 'breast-plate of judgment,' in order to enquire of God by it; nay, that other things requisite were added, sacrifices offered, and stated worship performed at Ophrah; else it is difficult to discover how so much treasure could have been expended. Gideon had been commanded, in an extraordinary manner, to offer a sacrifice in the place where the Lord appeared to him; and it is not improbable that he might be led to conclude that this authorized him to officiate as a priest occasionally at his own house, without going to the tabernacle. But whatever was his motive, his conduct proved a snare to him, the cause of his family's ruin, and an occasion of idolatry to Israel, after his death.
l ver. 32; ch.6.11,24; De. 12. 5.
m Ex. 23. 33; Ps.73. 27; 106. 39; Ho. 2.2; 4. 12-14.
n ver.33; De.7.16.
o Ps. 83.9-12; Is.9.4; 10. 26.
p ch. 3. 11, 30; 5. 31.
q ch.6.32; 1Sa.12.11.
r Ne. 5. 14, 15.
s ch. 9.2,5; 10.4; 12.9, 14; Ge.46.26; Ex.1. 5; 2 Ki. 10. 1.
5 Heb. *going out of his thigh.*
t Ge. 2. 24; 7. 7; De. 17.17; 2 Sa.3.2-5; 5. 13-16; 1 Ki. 11. 3; Mal. 2. 15; Mat. 19. 5-8; Ep. 5. 31-33.
u ch.9.1-5; Ge.16.15; 22. 24.
6 Heb. *set.*
v Ge. 20. 2.
w Ge. 15. 15; 25. 8; Jos. 24.29,30; Job 5. 26; 42. 17.

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x ver. 27; ch. 6. 24.
y ch. 2. 7-10,19; Jos. 24. 31; 2 Ki. 12. 2; 2 Ch. 24. 17, 18.
z ver. 27; ch. 2. 17; Ex. 34. 15, 16; Je. 3. 9.
a ch. 9. 4.

b Ps.78.11; 106.13,21; Ec. 12. 1; Je. 2. 32.
c ch. 9.5,16; Ec.9.14, 15.
1 Or rather Jerubbaal Gideon, as we say Simon Peter, or call a person by his Christian and surname.

CHAP. IX.

A.M. 2799. B.C.1205.
a ch. 8. 31.
2 This name, which signifies, 'my father the king,' is conjectured to have been given him by his mother, and may, possibly, have been one means of exciting his wicked & ruinous ambition.
b Ge. 33. 18; 34. 2; 1 Ki. 12. 1.
c 2 Sa. 15. 6; 1Ki.12. 3,20; Ps.83.2-4; Je. 18. 18.
3 Heb. *What is good? whether,* &c.
4 He cunningly insinuates that all the sons of Gideon were likely to be actuated by ambitious motives, and would suppose that, for their father's sake, they had claims to the government; and he puts it to them whether it would not be better to be subject to one ruler, than to be governed by seventy petty princes.
d ch. 8. 30.
e Ge. 29. 14; 2 Sa.19. 13; 1Ch.11.1; Ep.5. 30; He. 2. 14.
f Ps. 10.3; Pr. 1. 11-14.
5 Heb. *after.*
g Ge. 29. 15.
6 Our kinsman and friend, and therefore likely to advance our interests if raised to the throne.
h ver. 46-49; ch. 8. 33.
7 A Canaanite god, supposed to be an avenger of breaches of covenant. Out of this deity's offerings, they furnished Abimelech with the money with which he hired his emissaries. These were 'vain & light persons,' idle, vagabond fellows, as Patrick remarks, that could settle to no business, but wandered about the country, who being commonly men of loose lives, were fittest for his purpose. By such agents revolutions have frequently been effected.
i ch. 11. 3; 1 Sa. 22. 2; Job 30. 8; Pr. 12.11, Ac. 17. 5.
k ch. 6. 24.
l 2 Ki.10.17; 11.1,2; 2 Ch. 21. 4; Mat. 2.16, 20.
8 Many a crown has been secured by the same bloody and unnatural means. The barbarous practice is still resorted to in Asia, to protect the throne from claimants. The same principle operates in Persia, and there the new monarchs have sought to secure their safety rather by putting out the eyes of their brothers, &c. to render them incapable of governing.
m 2 Sa. 5. 9; 2 Ki. 12. 20.
9 A fortress, called the tower of Shechem.
10 Or, *oak*, Jos. 24. 26; 1 Ki.12. 1, 20,25.
n De. 11. 29; 27. 12; Jos. 8.33; John 4.20.
o Ps. 18. 40,41; 50.15-21; Pr. 1. 28, 29; 21. 13; 28.9; Is.1.15; 58. 6-10; Mat. 18. 26-34; Ja. 2. 13.

34 And the children of Israel [b]remembered not the LORD their God, who had delivered them out of the hands of all their enemies on every side:

35 Neither [c]shewed they kindness to the house of Jerubbaal,[1] *namely*, Gideon, according to all the goodness which he had shewed unto Israel.

CHAPTER IX.

Abimelech by conspiracy with the Shechemites, and murder of his brethren, is made king, 1—6. *Jotham by a parable rebuketh them, and foretelleth their ruin,* 7—21. *Gaal conspireth with the Shechemites against him,* 22—29. *Zebul revealeth it,* 30—33. *Abimelech overcometh them, and soweth the city with salt,* 34—45. *He burneth the hold of the god Berith,* 46—49. *At Thebez he is slain by a piece of a millstone,* 50—55. *Jotham's curse is fulfilled,* 56, 57.

AND [a]Abimelech[2] the son of Jerubbaal went to [b]Shechem, unto his mother's brethren, and [c]communed with them, and with all the family of the house of his mother's father, saying,

2 Speak, I pray you, in the ears of all the men of Shechem, Whether[3] *is* better for you, either that all[4] the sons of Jerubbaal, *which are* [d]threescore and ten persons, reign over you, or that one reign over you? remember also that I *am* [e]your bone and your flesh.

3 And his mother's brethren [f]spake of him in the ears of all the men of Shechem all these words: and their hearts inclined to follow[5] Abimelech; for they said, He *is* [g]our brother.[6]

4 And they gave him threescore and ten *pieces* of silver out of [h]the house of Baal-berith,[7] wherewith Abimelech hired [i]vain and light persons, which followed him.

5 And he went unto his father's house [k]at Ophrah, and [l]slew[8] his brethren, the sons of Jerubbaal, *being* threescore and ten persons, upon one stone: notwithstanding, yet Jotham, the youngest son of Jerubbaal, was left; for he hid himself.

6 And all the men of Shechem gathered together, and all the [m]house[9] of Millo, and went and made Abimelech king, by the plain[10] of the pillar that *was* in Shechem.

7 ¶ And when they told *it* to Jotham, he went and stood in the top of [n]mount Gerizim, and lifted up his voice and cried, and said unto them, [o]Hearken unto me, ye men of Shechem, that God may hearken unto you.

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8 [p]The trees[1] went forth *on a time* to anoint a king over them; and they said unto the olive-tree, [q]Reign thou over us.

9 But the olive-tree said unto them, Should I leave my fatness, [r]wherewith by me they honour[2] God and man, and go to be promoted over the trees?[3]

10 And the trees said to the fig-tree, Come thou, *and* reign over us.

11 But the fig-tree said unto them, Should[s] I forsake my sweetness, and my good fruit, and go to be promoted over the trees?

12 Then said the trees unto the vine, Come thou, *and* reign over us.

13 And the vine said unto them, Should I leave my wine, which [t]cheereth God and man, and go to be promoted over the trees?

14 Then said all the trees unto the bramble,[4] Come thou, *and* reign over us.

15 And the bramble said unto the trees, If in truth ye anoint[5] me king over you, *then* come *and* put your trust in my [u]shadow; and if not, [v]let fire[6] come out of the bramble, and devour the[w] cedars of Lebanon.

16 Now therefore, if ye have done truly and sincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his house, and have done unto him [x]according to the deserving of his hands:

17 (For my father [y]fought for you, and adventured[7] his life far, and delivered you out of the hand of Midian;

18 And ye [z]are risen up against my father's house this day, and have slain his sons, threescore and ten persons, upon one stone, and have made Abimelech,[a] the son of his maid-servant, king over the men of Shechem, because he *is* your brother;)

19 If ye then have dealt truly and sincerely with Jerubbaal and with his house this day, *then* [b]rejoice ye in Abimelech, and let him also rejoice in you:

20 But if not, [c]let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech.

A.M.2799 B.C.1205

p 2 Ki.14.9; Eze.17. 3, &c.; Dan. 4. 10, &c.

1 Till this day the Orientals are much addicted to the use of the fable or apologue, for conveying instruction or reproof. The present is the most ancient on record, and very clearly disproves the claims of the Greeks to the invention of this interesting & effective method of communicating instruction. It is, in all respects, a beautiful specimen of the parable, elegantly turned, and, in its application, strikingly sarcastical.

q ch. 8. 22, 23.

r Ex. 29. 2, 7; 35. 14; Le. 2. 1; 1 Ki. 19. 15, 16; Ps. 89. 20; 104. 15; Ac. 4. 27; 10. 38; 1 John 2. 20.

2 Olive-oil was largely employed in the service of God. The priests were anointed with it; the lamps in the tabernacle were supplied with it, and it was used in meat-offerings. Hence God might be said to be honoured by it. The clause, however, may be read, 'by me they honour gods and man,' & this rendering is not at all improbable, if we suppose the parable to be accommodated to the idolatrous condition of the Shechemites. The same remark is applicable to the 13th verse where wine, it is said, 'cheereth God and man.'

3 Heb. *up and down for other trees*, Job 1. 7; 2. 2.

s Lu. 13. 6, 7.

t Nu. 15. 5, 7, 10; Ps. 104. 15; Pr. 31. 6.

4 Or, *thistle*, 2 Ki. 14. 9. As the olive was the most useful of all trees, so the bramble was the meanest and most worthless. It is here used as the emblem of Abimelech. The satire in the next verse is exceedingly pointed, representing the arrogance of the upstart in inviting his subjects to put their trust in his protection, under the figure of the vile bramble calling on the goodly cedars to trust in his shadow.

5 From this expression it would seem, that anointing was in use two centuries before the first kings of Israel.

u Is. 30. 2; Da. 4. 12; Ho. 14. 7; Mat. 13. 32.

v ver. 20, 49; Nu. 21. 28; Is. 1. 31; Eze. 19. 14.

6 Understood as a prediction, the meaning is, that the man represented by the bramble will be a source of plagues and judgments to 'the cedars of Lebanon,' or eminent men of the land.

w 2 Ki. 14. 9; Ps. 104. 16; Is. 2. 13; 37. 24; Eze. 31. 3.

x ch. 8. 35.

y ch. 7. 20; 8. 4. 10.

7 Heb. *cast*, Es. 4. 16; Ro. 5. 8; 16. 4; Re. 12. 11.

z ver. 5, 6; Ps. 109. 4.

a ver. 6. 14; ch. 8. 31.

b Is. 8. 6; Ph. 3. 3; Ja. 4. 16.

c ver. 15, 23, 56, 57; ch. 7. 22; 2 Ch. 20. 22, 23; Ps. 21. 9, 10; 28. 4; 52. 1-5; 120. 3, 4; 140. 10.

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d Nu. 21. 16; Jos. 19. 8; 2 Sa. 20. 14.

1 Situated ten or twelve miles north of Jerusalem, and not far from Gibeah. Eusebius mentions it as a considerable village in his time. Dr Richardson says, Beer seems once to have been a place of considerable importance. It has a well of good water, and close to it are the mouldering walls of a ruined khan, and on the top of the hill two large arches of a ruined convent.

A.M.2802. B.C.1202.

e ver. 15, 20; 1 Sa. 16. 14-16; 18. 9, 10; 1 Ki. 12. 15; 22. 22; 2 Ch. 10. 15; 18. 19-22; Is. 19. 2, 14; 2 Th. 2. 11, 12.

2 A form of expression common in scripture, denoting that God permitted the evil spirit of discord & treachery to break out.

f ver. 16; Is. 33. 1; Mat. 7. 2.

g 1 Sa. 15. 33; 1 Ki. 2. 32; Es. 9. 25; Ps. 7. 16; Mat. 23. 34-36.

3 Heb. *strengthened his hands to kill.*

h Jos. 8. 4, 12, 13; Pr. 1. 11, 12.

4 The disaffection which had been some time growing in secret, at length taking advantage of Abimelech's absence from Shechem, assumed the character of open revolt, and a conspiracy was formed to make a prisoner of him, whom they had lately hailed as prince. God is often pleased to punish bad men by the very persons who have contributed to their elevation, thus chastening them with the rods which they themselves have gathered.—*Bush.*

5 Ebed signifies a slave. Of Gaal we know no more than is here recorded. His father was probably sprung from the Canaanites, whose disaffection to Abimelech induced the hope of restoring the ancient government, as it was under Hamor, the father of Shechem.

i Ge. 13. 8; 19. 7.

6 Or, *songs*, Is., 16. 9, 10; 24. 7-9; Je. 25. 30; Am. 6. 3-6.

k ver. 4; ch. 16. 23; Ex. 32. 6, 19; Da. 5. 1-4, 23.

l Is. 22. 12-14; Lu. 12. 19, 20; 17. 26-29.

m Le. 24. 11; 1 Sa. 17. 43; Ps. 109. 17.

n 1 Sa. 25. 10; 2 Sa. 20. 1; 1 Ki. 12. 16.

o Ge. 34. 2, 6.

p 2 Sa. 15. 4; 1 Ki. 20. 11; Ps. 10. 3; Ro. 1. 30, 31.

q 2 Sa. 2. 14-17; 2 Ki. 14. 8; 18. 23; Is. 36. 8, 9.

7 It is probable that Zebul was not present when Gaal delivered his vainglorious speech, but he heard of it; & being exasperated by his insulting language, he sent to inform Abimelech of his danger, and counselled him to come without delay and surprise his enemies, without allowing them time to take steps successfully to oppose him.

8 Or, *hot.*

9 Heb. *craftily*, or, *to Torinah.*

r Job 24. 14-17; Ps. 36. 4; Pr. 1. 11-16; 5. 16; Ro. 3. 15.

21 And Jotham ran away, and fled, and went to [d]Beer,[1] and dwelt there, for fear of Abimelech his brother

22 ¶ When Abimelech had reigned three years over Israel,

23 Then [e]God sent[2] an evil spirit between Abimelech and the men of Shechem; and the men of Shechem [f]dealt treacherously with Abimelech:

24 [g]That the cruelty *done* to the threescore and ten sons of Jerubbaal might come, and their blood be laid upon Abimelech their brother, which slew them; and upon the men of Shechem, which aided[3] him in the killing of his brethren.

25 And the men of Shechem set [h]liers[4] in wait for him in the top of the mountains, and they robbed all that came along that way by them: and it was told Abimelech.

26 And Gaal[5] the son of Ebed came with his [i]brethren, and went over to Shechem: and the men of Shechem put their confidence in him.

27 And they went out into the fields, and gathered their vineyards, and trode *the grapes*, and made merry,[6] and went into [k]the house of their god, and [l]did eat and drink, and [m]cursed Abimelech.

28 And Gaal the son of Ebed said, [n]Who *is* Abimelech, and who *is* Shechem, that we should serve him? *Is* not *he* the son of Jerubbaal? and Zebul his officer? Serve the men of [o]Hamor the father of Shechem; for why should we serve him?

29 And [p]would to God this people were under my hand! then would I remove Abimelech. And he said to Abimelech, [q]Increase thine army, and come out.

30 ¶ And when Zebul,[7] the ruler of the city, heard the words of Gaal the son of Ebed, his anger was kindled.[8]

31 And he sent messengers unto Abimelech privily,[9] saying, Behold, Gaal the son of Ebed, and his brethren, be come to Shechem; and, behold, they fortify the city against thee.

32 Now therefore up [r]by night, thou and the people that *is* with thee, and lie in wait in the field:

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33 And it shall be, *that* in the morning, as soon as the sun is up, thou shalt rise early, and set upon the city; and, behold, *when* he and the people that *is* with him come out against thee, then mayest thou do to them as thou shalt find[1] occasion.

34 ¶ And Abimelech rose up, and all the people that *were* with him, by night, and they laid wait against Shechem in four companies.

35 And Gaal the son of Ebed went out, and stood in the entering of the gate of the city: and Abimelech rose up, and [s]the people that *were* with him, from lying in wait.

36 And when Gaal saw the people, he said to Zebul,[2] Behold, there come people down from the top of the mountains. And Zebul said unto him, Thou [t]seest the shadow[3] of the mountains as *if they were* men.

37 And Gaal spake again, and said, See, there come people down by the middle[4] of the land, and another company come along by the plain of Meonenim.[5]

38 Then said Zebul unto him, Where[u] *is* now thy mouth,[6] wherewith thou saidst, Who *is* Abimelech, that we should serve him? *Is* not this the people that thou hast despised? go out, I pray now, and fight with them.

39 And Gaal went out before the men of Shechem, and fought with Abimelech.

40 And Abimelech chased him, and he[v] fled before him: and many were overthrown *and* wounded, *even* unto the entering of the gate.

41 And Abimelech dwelt at Arumah:[7] and [w]Zebul thrust[8] out Gaal and his brethren, that they should not dwell in Shechem.

42 And it came to pass on the morrow, that the people went out into the field;[9] and they told Abimelech.

43 And he took the people, and divided them into three companies, and laid wait in the field, and looked, and, behold, the people *were* come forth out of the city; and he rose up against them, and smote them.

44 And Abimelech, and the company that *was* with him, [x]rushed forward, and stood in the entering of the gate of the city: and the two *other* companies ran upon all *the people* that *were* in the fields, and slew them.

45 And Abimelech fought against the city all that day; and he took the city, and slew the people that *was* therein, and [y]beat down the city, and sowed it with salt.[1]

46 ¶ And when all the men of the tower[2] of Shechem heard *that*, they entered into [z]an hold of the house of the god Berith.

47 And it was told Abimelech, that all the men of the tower of Shechem were gathered together.

48 And Abimelech gat him up to mount [a]Zalmon, he and all the people that *were* with him; and Abimelech took an axe in his hand, and cut down a bough from the trees, and took it, and laid *it* on his shoulder, and said unto the people that *were* with him, [b]What ye have seen me do,[3] make haste, *and* do as I *have done*.

49 And all the people likewise cut down every man his bough, and followed Abimelech, and [c]put *them* to the hold, and set the hold on fire upon them: so that all the men of the tower of Shechem died also, about a thousand men and women.

50 ¶ Then went Abimelech to Thebez,[4] and encamped against Thebez, and took it.

51 But there was a strong tower within the city, and thither fled all the men and women, and all they of the city, and shut *it* to them, and gat them up to the top of the tower.

52 And [d]Abimelech came unto the tower, and fought against it, and went hard unto the door of the tower to burn it with fire.

53 And a certain [e]woman cast a piece of a millstone upon Abimelech's head, and all-to brake[5] his scull.

54 Then he called hastily unto the young man his armour-bearer, and said unto him, [f]Draw thy sword, and slay me, that men say not of me, A woman slew him. And his young man thrust him through, and he died.

55 And [g]when the men of Israel

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1 Heb *as thine hand shall find*, Le.25.26, *marg*; 1Sa.10.7;25.8; Ec.9.10. Zebul, it would appear, durst not openly declare himself for Abimelech. This the Shechemites would not have tolerated; & therefore he goes to work warily, informing Abimelech of his enemies' designs, and suggesting a method by which he might avenge himself.

s ver. 44.

2 The familiarity existing between these two persons shows very distinctly that Zebul had hitherto concealed his real sentiments and designs.

t Eze. 7. 7; Mar. 8. 24.

3 It being early in the morning Zebul endeavoured to convince him that he mistook the long shadows of the mountains for companies of men. Josephus represents Zebul as telling that he mistook the shadow of the rocks for men; & travellers inform us that in these places there are many detached rocks, scattered up and down, some growing out of the ground, and others fragments, broken off from precipices, which, at a distance, might be mistaken for detachments.

4 Heb. *navel*.

5 Or, *the regarders of the times*, De.18.14. This place is mentioned no where else. Some would render it 'by the oak of the augurers.' It may have been a tree or grove consecrated to superstitious auguries.

u ver. 28, 29; 2 Sa. 2. 26, 27; 2 Ki.14.8-14; Je. 2. 28.

6 In proportion as Abimelech approached, Zebul begins to speak with more effrontery, and to throw off his disguise, though his words still had the air of merely exciting Gaal to go forth like a man and redeem the pledge he had before given. Gaal thus had proof that those who are rebels themselves must not expect fidelity in their associates.—*Bush*.

v 1 Ki. 20. 18-21, 30.

7 This place appears from the next verse to have been near Shechem: & is perhaps the same as Ruma, a village of Galilee, mentioned by Josephus, Bell. 1.3.c. 9. Hither Abimelech thought fit to retreat, watching an opportunity to be revenged on the Shechemites.

w ver. 28, 30.

8 Zebul had the stronger party on his side, otherwise he could not have expelled him; but Gaal had so many adherents that they durst not put him to death for his ill management, as no doubt they would represent it, in the late battle.

9 They went out to their ordinary agricultural employments, supposing that Abimelech had permanently withdrawn his forces.

x ver. 15, 20; Ga. 5. 15.

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y De. 29. 23; 1 Ki.12. 25; Ps. 107. 34, *marg*; Eze. 47. 11; Zep. 2. 9; Ja. 2. 13.

1 Sowing a place with salt marked it out for perpetual desolation and barrenness. Sigonius observes that when Milan was taken A. D. 1162, the walls were razed, and it was sown with salt. Brantome informs us, that it was an ancient custom in France to sow the *house* of a man with salt, who had been declared a traitor to his king. Salt in small quantities renders land extremely fertile, but too much of it destroys vegetation. All the efforts of Abimelech, to make the desolation of his native city permanent, did not avail, for it afterwards became a place of such importance that all Israel resorted thither to make Rehoboam king, 1 Ki. 12. 1.

2 Probably a castle in the vicinity of Shechem, to which a number of the people had fled for safety. Such towers or citadels are to be found in most considerable towns of western Asia. Distrusting the protection which this tower afforded, they retreated to the hold of the god Berith: probably some strong fortress of their temple, built perhaps upon one of the mountains in the neighbourhood. It may be compared, says Patrick, to the Roman capitol, or to the temple of Jerusalem in after times, which, Josephus says, was impregnable.

z ver.4,27; ch.8.33:1 Ki.18.26;2Ki.1.2-4; Ps.115. 8; Is.28.15-18; 37. 38.

a Ps. 68. 14.

b ch. 7. 17, 18; Pr. 1. 11, 12.

3 Heb. *I have done*.

c ver.15,20; Ga.5.15; Ja. 3. 16.

4 A city of Ephraim near Shechem, and about thirteen miles west from Bethshan. Eusebius and Jerome inform us that it was in existence in their time. This city is supposed to have confederated against Abimelech; and the bloodthirsty tyrant, having taken the city, thought to burn the inhabitants with the town, as he had done at Shechem. Thus he exactly answered the character of the bramble, to which he had been compared, which may set fire to that which is nobler and better than itself.

d ver.48;49; 2 Ki.14. 10; 15. 16.

e ver.15. 20; 2 Sa.20. 21; Job 31. 3; Je.49. 20; 50. 45.

5 'All-to,' in many of our old writers, means 'altogether' or 'entirely,' & is so used here. So the meaning is, '& entirely brake his scull.' Without understanding this, some copies of our version have changed it, to indicate intention, by substituting 'break' for 'brake.'—*Pict. Bible*.

f 1 Sa. 31. 4, 5.

g 2Sa.18.16;20.21,22; 1 Ki. 22. 35,36; Pr. 22. 10.

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saw that Abimelech was dead, they departed every man unto his place.

56 ¶ Thus [h]God rendered the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren:

57 And all the evil of the men of Shechem did God render upon their heads: and [i]upon them came the curse of Jotham the son of Jerubbaal.

CHAPTER X.

Tola judgeth Israel in Shamir; and after him Jair, whose thirty sons had thirty cities, 1—5. *The Philistines and Ammonites oppress Israel,* 6—9. *In their misery God sendeth them to their false gods,* 10—14. *Upon their repentance he pitieth them,* 15—18.

AND after Abimelech there [a]arose, to defend[1] Israel, Tola the son of Puah, the son of Dodo, a man of Issachar; and he dwelt in [b]Shamir in mount Ephraim.

2 And he judged Israel twenty and three years, and died, and was buried in Shamir.

3 ¶ And after him arose Jair, [c]a Gileadite, and judged Israel twenty and two years.

4 And he had thirty sons that [d]rode on thirty ass-colts,[2] and they had thirty cities, which are [e]called Havoth-jair[3] unto this day, which *are* in the land of Gilead.

5 And Jair died, and was buried in Camon.

6 ¶ And the children of Israel [f]did evil again in the sight of the LORD, and served [g]Baalim,[4] and Ashtaroth, and the gods of Syria, and [h]the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the[i] gods of the Philistines, and forsook the LORD, and served not him.

7 And the anger of the LORD [k]was hot against Israel, and [l]he sold them into the hands of the Philistines, and into the hands of the children of Ammon.

8 And [m]that year[5] they vexed and oppressed[6] the children of Israel eighteen years, all the children of Israel that *were* on the other side Jordan, in the land of the Amorites, which *is* in Gilead.

9 Moreover, the children of Ammon passed[n] over Jordan to fight also against Judah, and against Benjamin, and against the house of Ephraim; so that Israel was sore [o]distressed.[1]

10 ¶ And the children of Israel [p]cried unto the LORD, saying, We have sinned against thee, both[2] because we have forsaken our God, and also served Baalim.

11 And the LORD said unto the children of Israel, [q]*Did* not *I deliver you* from [r]the Egyptians, and from [s]the Amorites, from [t]the children of Ammon, and from [u]the Philistines?

12 [v]The Zidonians also, and [w]the Amalekites, and [x]the Maonites,[3] did oppress you; and ye cried to me, and I delivered you out of their hand.

13 [y]Yet ye have forsaken me, and served other gods: wherefore I will deliver[4] you no more.

14 Go and [z]cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation.

15 ¶ And the children of Israel said unto the LORD, [a]We have sinned: [b]do thou unto us whatsoever seemeth good unto thee;[5] [c]deliver us only, we pray thee, this day.

16 And [d]they put away[6] the strange gods[7] from among them, and served the LORD: and [e]his soul was grieved[8] for the misery of Israel.

17 Then the children of Ammon were gathered together,[9] and encamped in Gilead: and the children of Israel assembled themselves together, and encamped in [f]Mizpeh.

18 And the people *and* princes of Gilead said one to another, [g]What man *is he* that will begin to fight against the children of Ammon? [h]he shall be head over all the inhabitants of Gilead.

CHAPTER XI.

The covenant between Jephthah and the Gileadites, that he should be their head, 1—11. *His embassy to the king of Ammon, which proveth fruitless,* 12—28. *Jephthah's vow,* 29—31. *His conquest of the Ammonites,* 32, 33. *He performeth his vow on his daughter,* 34—40.

NOW [a]Jephthah the Gileadite was [b]a mighty man of valour, and he *was* the son of an harlot:[10] and Gilead begat Jephthah.

2 And Gilead's wife bare him sons: and his wife's sons grew up, and they [c]thrust out Jephthah, and said unto him, Thou shalt not inherit in our father's house; for thou *art* the son of [d]a strange woman.

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h ver.24; Ps.9.12;11. 6; 58. 10, 11; 94. 23; Pr. 5. 22; Ac. 28. 4; Re. 19. 20, 21.
i ver. 20; Jos. 6.26; 1 Ki. 16. 34.

CHAP. X.

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a ch. 2. 16; 3. 9.
1 Or, *deliver*. Heb. *save*. To act as judge, and, if it should be necessary, to take the field in their defence. We read of no wars during the time of Tola or his successor. The history of the period is summed up almost in a sentence. These times of peace, though barren of incident, and of which no narrative is given, were probably the best times of Israel under the judges. Then, we may believe, religion flourished, the duties of the judge being simply those of a ruler administering justice, maintainingunion, and guarding against idolatry.
b Jos. 15. 48.
A.M. 2825. B.C.1179.
c Ge. 31. 48; Nu. 32. 29.
d ch. 5. 10; 12. 14.
2 A statement which intimates that they were persons of distinction. It has been conjectured that they rode about on these animals from city to city, administering justice, as Samuel did, 1 Sa. 7. 16; for as yet the courts appointed by the law were not established.
e Nu. 32. 41; De. 3. 14.
3 Or, *the villages of Jair*.
f ch.4.1; 6.1; 13.1.
A.M. 2847. B.C.1157.
g ch. 2. 11-13; 3. 7; 2 Ch. 28. 23; Ps. 106. 36.
4 The Israelites, as their manner was, after a season of prosperity&peace, again rebelled. They became universal idolaters, adopting all the gods of the surrounding nations. From the statement in the end of the verse, they seem not merely to have associated the idols in worship with Jehovah, but to have rejected the Lord altogether.
h 1 Ki. 11. 5,7,33; 16. 31; 2Ki.17.16,29-31; 23. 13.
i ch. 16. 23; 1 Sa.5.2; 2 Ki. 1. 2,3; Je.2.13; Eze. 16. 25, 26.
k ch.2.14; De.29.20-28; 31. 16-18; 32.16-22; Jos. 23. 15, 16; Ps.74.1; Na.1.2,6.
l ch. 4. 2; 1 Sa. 12. 9; Ps. 44. 12; Is. 50. 1.
m ver.5; Is. 30. 13; 1 Th. 5. 3.
5 Or rather, from that year.
6 Heb. *crushed*. Their idolatry being strongly increased, so was their punishment, by the invasion of their enemies on both sides, as the foregoing verse tells us; which is a preface to the following histories of their oppression by the Philistines and the Ammonites, both at the same time; but, to avoid confusion, he first relates the story of the Ammonites, who are last named in the foregoing verse.—*Patrick*.
n ch.3.12,13; 6.3-5; 2 Ch. 14. 9; 20. 1, 2

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o De. 28.65; 2Ch.15. 5.
1 The Ammonites vexed them on the east, and the Philistines on thewest, so that they were grievously annoyed on both sides.
p ch.3.9; 1Sa. 12.10; Ps. 106. 43, 44; 107. 13, 19, 28.
2 They acknowledge their twofold guilt, both in forsaking God, and in serving Baalim. Baalim includes all the false gods whom they had worshipped.
q ch. 2. 1-3.
r Ex. 14.30; 1Sa.12. 8; Ne. 9. 9-11; Ps. 78. 51-53; 106. 8-11; He. 11. 29.
s Nu. 21. 21-25, 35; Ps. 135. 10, 11.
t ch. 3. 11-15.
u ch. 3. 31.
v ch. 5. 19, &c.
w ch. 6. 3.
x 2 Ch. 26. 6, 7.
3 The Septuagint has 'the Midianites,' which Dr Wall thinks the true reading. But theMaonites might be a tribe of Arabs, inhabitants of Maon, which assisted Moab.
y ch. 2.12; De.32.15; 1 Ch. 28.9; Je. 2.13; Jonah 2. 8.
4 This threatening was designed to lead them to more profound repentance, and, without this, it would certainly have been fulfilled. The words of the succeeding verse contain a most pungent rebuke.
z De. 32. 26-28; 1Ki. 18. 27,28; 2Ki.3.13; Pr.1.25-27; Is.10.3; Je. 2. 28.
a 2 Sa. 12. 13; 24.10; Job 33.27; Pr.28.13; 1 John 1. 8-10.
b Jos.9.25; 1Sa.3.18; 2 Sa. 10. 12; 15. 26; Jonah 2. 4; 3. 9.
5 Heb. *is good in thine eyes*.
c 2 Sa.24.14; Job 34. 31, 32.
d 2 Ch.7.14; 15.8;33. 15; Je. 18. 7,8; Eze. 18. 30-32; Ho. 14.1-3, 8.
6 They indicated the sincerity of their repentance by utterly renouncing idolatry. If our repentance be real, we will renounce and forsake the sins which we confess. The reformation on this occasion, seems to have been permanent, for we read not of their falling into idolatry during the time of those three judges which succeeded Jephthah.
7 Heb. *gods of strangers*.
e Ge. 6.6; Ps.106.44, 45;Is.63.9;Je.31.20; Ho. 11.8; Lu.15.20; 19. 41; John 11. 34; Ep. 4. 32; He. 3.10; 4. 15.
8 Heb. *shortened*.
9 Heb. *cried together*.
f ch.11.11,29; Ge.31. 49.
g ch. 1. 1; 11. 5-8; Is. 3. 1-8; 34. 12.
h ch. 11. 11; 12. 7; 1 Sa. 17. 25.

CHAP. XI.

A.M.2847. B.C.1157

a He. 11. 32, *Jephthae*.
b ch. 6. 12; 2 Ki. 5.1.
10 Heb. *a woman, an harlot*. She was probably also a Canaanite, as she is called a strange woman, 'a woman of a strange race;' and on these accounts his brethren drove Jephthah from the family, as not having a full right to the inheritance.
c Ge.21.10; De.23.2.
d Pr. 2. 16; 5.3,20; 6. 24-26.

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3 Then Jephthah fled from his brethren,[1] and dwelt in the land of [e]Tob: and there were gathered [f]vain[2] men to Jephthah, and went out with him.

4 ¶ And it came to pass in process of time,[3] that the children of Ammon made war against Israel.

5 And it was so, that, when the children of Ammon [g]made war against Israel, the elders of Gilead went [h]to fetch Jephthah out of the land of Tob:

6 And they said unto Jephthah, Come,[4] and be our captain, that we may fight with the children of Ammon.

7 And Jephthah said unto the elders of Gilead, [i]Did not ye hate me, and expel me out of my father's house? and why are ye come unto me now when ye are in distress?

8 And [k]the elders of Gilead said unto Jephthah, Therefore[5] [l]we turn again to thee now, that thou mayest go with us, and fight against the children of Ammon, and be our head over all the inhabitants of Gilead.

9 And Jephthah said unto the elders of Gilead, [m]If ye bring me home again to fight against the children of Ammon, and the LORD deliver them before me, shall I be your head?

10 And the elders of Gilead said unto Jephthah, [n]The LORD be witness[6] between us, [o]if we do not so according to thy words.

11 Then Jephthah went with the elders of Gilead, and the people made him [p]head and captain over them: and Jephthah [q]uttered all his words [r]before[7] the LORD in Mizpeh.[8]

12 ¶ And Jephthah [s]sent messengers unto the king of the children of Ammon, saying, [t]What hast thou to do with me, that thou art come against me to fight in my land?

13 And the king of the children of Ammon answered unto the messengers of Jephthah, [u]Because Israel took away my land, when they came up out of Egypt, from Arnon even unto Jabbok, [v]and unto Jordan: now therefore restore those *lands* again peaceably.

14 ¶ And Jephthah sent messengers again[w] unto the king of the children of Ammon,

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1 Heb. *the face of his brethren.*
e 2 Sa. 10. 6.
f ch. 9. 4; 1 Sa. 22. 2; 27. 2; 30. 22-24; Job 30.1-10; Ac. 17. 5.
2 Or idle, lawless men. It would seem that Jephthah had betaken himself to a predatory life, making incursions, perhaps, into the country of the Ammonites, & having distinguished himself by his skill & valour, he collected around him a company of brave, but idle adventurers. Such kind of military robbery is far from being considered dishonourable in the East. This was precisely the mode of life which David followed before his accession to the throne, and the followers who attached themselves to him were of the same description as those of Jephthah.
3 Heb. *after days,* ch. 10. 8.
A.M.2865. B.C.1139
g ch. 10. 9, 17, 18.
h 1 Sa.10. 27; 11. 6,7, 12; Ps. 118. 22, 23; Ac.7.35-39; 1 Co.1. 27-29.
4 God had overruled the unkindness of Jephthah's brethren for the accomplishment of his designs. His expulsion had given opportunity for cultivating his military genius, & having heard of his prowess, the elders were led to choose him as their captain.
i Ge.26.27;37.27; 45. 4,5;Pr.17.17; Is.60. 14;Ac.7.9-14; Re.3. 9.
k Ex.8.8,28; 9.28;10. 17;1 Ki.13.6;Lu.17. 3, 4.
5 This may relate either to what immediately goes before, and then the sense is, We confess we are in distress. & therefore implore thy help; or to the beginning of the foregoing verse, and the meaning is, We are sensible of the injury done thee, and are come to repair it, by inviting thee to be our head.—*Patrick.*
l ch. 10. 18.
m Nu. 32. 20-29.
n Ge. 21. 23;31.50; 1 Sa. 12. 5; Je. 29. 23; 42.5; Ro. 1. 9; 2 Co. 11. 31.
6 Heb. *the hearer,* Ge. 16. 5; 31. 53; De. 1. 16; 1 Sa. 24. 12.
o Ex. 20.7; Zec. 5.4; Mal. 3. 5.
p ver. 8.
q 1 Sa. 23.9-12; 1 Ki. 3.7-9;2Co.3.5; Ja.1. 5, 17.
r ch.10.17;20.1; 1Sa. 10. 17; 11. 15.
7 He repeated the terms of the agreement between him and the people, before the Lord, thus solemnly ratifying it.
8 This Mizpeh was east of Jordan, in the mountains of Gilead, and hence called Mizpeh of Gilead, (ver. 29,) to distinguish it from another place of the same name west of Jordan, in the tribe of Judah.
s Nu. 20. 14; 21. 21; De. 2. 26; 20. 10,11; Pr. 25.8,9; Mat.18. 15, 16.
t 2 Ki. 14. 8-12.
u Nu. 21. 24-26; Pr. 19. 5, 9.
v Ge.32.22;De.2.37; 3. 16.
w Ps. 120. 7; Ro. 12. 18;He.12.14; 1Pe.3. 11.

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1 The Ammonites had begun their invasion of Israel before making any statement of the grounds of it, a proof that they were conscious of having no very valid plea to urge; and when pressed to assign a reason for their conduct, they are obliged to look back three hundred years, in order to find any thing like a specious pretext,(ver. 13). Oppressors are ever anxious to give a colour of justice to their deeds. The reply of Jephthah, however, which is little more than a simple narrative of the facts of the case, shows very clearly the falsity of Ammon's pretensions.
x Nu.21.13-15,27-30; De. 2.9,19; 2 Ch.20. 10; Ac. 24. 12, 13.
2 In order to evince beyond dispute the falsehood and futility of the enemy's claims upon these lands, Jephthah goes into a recapitulation of the leading circumstances of Israel's coming into possession of them. He admits that they had indeed taken the territories in question, but they took them, not from the Ammonites or Moabites, whom they were expressly forbidden to molest on their march, but finding them in possession of Sihon king of the Amorites, they took them from him in just and honourable warfare, in consequence of an unprovoked attack upon them. It might indeed be true that prior to Israel's arrival in the country, the Amorites had taken these lands from the Moabites or Ammonites, Nu. 21.26; Jos.13.25, but this was no concern of theirs, nor were they bound to recognize the previous title of any people whatever. This was his first plea in support of his claims, which extends to ver. 22.
y Nu.14.25; De.1.40. Jos. 5. 6.
z Ge.14.7; Nu.13.26; 20. 1; De. 1. 46.
a Nu. 20.14-21; De. 2. 4-8, 29.
b De. 2. 9.
c Nu. 20. 1, 16.
d Nu.20.22;21.10-13; 33. 37-44; De. 2.1-8.
e Nu. 21. 4.
f Nu. 21. 13; 22. 36.
g Nu. 21.21-35, De. 2.27-34;3.1-17; Jos. 13. 8-12.
h Ne.9.22; Ps.135.10-12; 136. 17-21.
i Jos. 13. 5-32,
3 This is stated as another title to the land. It was given them by the great proprietor of heaven and of earth. He had expressly given them the right of possession, De. 2. 24, 'I have given into thy hand Sihon and his land.'
k Nu.21.20; 1 Ki.11. 7; Je. 48. 7, 46.
4 He here argues with the king of the Ammonites on his own principles. He ought to be contented with what his god, as he supposed him to be, had given him.
l De.9.4,5;18.12;Jos. 3. 10; Ps. 44. 2; 78. 55.
m Nu.22.2; De.23.3, 4; Jos.24.9,10; Mic. 6. 5.

15 And said unto him, Thus saith Jephthah,[1] [x]Israel took[2] not away the land of Moab, nor the land of the children of Ammon:

16 But when Israel came up from Egypt, and [y]walked through the wilderness unto the Red sea, and [z]came to Kadesh;

17 Then Israel [a]sent messengers unto the king of Edom, saying, Let me, I pray thee, pass through thy land: but the king of Edom would not hearken *thereto.* And in like manner they sent unto [b]the king of Moab; but he would not *consent:* and Israel [c]abode in Kadesh.

18 Then they [d]went along through the wilderness, and [e]compassed the land of Edom, and the land of Moab, and came by the east side of the land of Moab, and [f]pitched on the other side of Arnon, but came not within the border of Moab: for Arnon *was* the border of Moab.

19 And [g]Israel sent messengers unto Sihon king of the Amorites, the king of Heshbon; and Israel said unto him, Let us pass, we pray thee, through thy land unto my place.

20 But Sihon trusted not Israel to pass through his coast: but Sihon gathered all his people together, and pitched in Jahaz, and fought against Israel.

21 And the [h]LORD God of Israel delivered Sihon and all his people into the hand of Israel, and they smote them: [i]so Israel possessed all the land of the Amorites, the inhabitants of that country.

22 And they possessed all the coasts of the Amorites, from Arnon even unto Jabbok, and from the wilderness even unto Jordan.

23 So now the LORD God of Israel hath dispossessed[3] the Amorites from before his people Israel, and shouldest thou possess it?

24 Wilt not thou possess that which [k]Chemosh[4] thy god giveth thee to possess? So [l]whomsoever the LORD our God shall drive out from before us, them will we possess.

25 And now, *art* thou any thing better than [m]Balak the son of Zippor

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king of Moab? did he ever strive against Israel, or did he ever fight against them,

26 While Israel dwelt in [n]Heshbon and her towns, and in [o]Aroer and her towns, and in all the cities that *be* along by the coasts of Arnon, [p]three hundred years? why therefore did ye not recover *them* within that time?

27 Wherefore I have not sinned against thee, but thou doest me wrong to war against me: the LORD [q]the Judge [r]be judge this day between the children of Israel and the children of Ammon.

28 Howbeit [s]the king of the children of Ammon hearkened not unto the words of Jephthah which he sent him.

29 ¶ Then [t]the Spirit of the LORD came upon Jephthah, and he passed over Gilead and Manasseh, and passed over [u]Mizpeh of Gilead, and from Mizpeh of Gilead he passed over *unto* the children of Ammon.

30 And Jephthah [v]vowed[1] a vow unto the LORD, and said, If thou shalt without fail deliver the children of Ammon into mine hands,

31 Then it shall be, that whatsoever[2] cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall [w]surely be the LORD's, and[3] I will offer it up for a burnt-offering.

32 ¶ So Jephthah passed over unto the children of Ammon to fight against them; and [x]the LORD delivered them into his hands.

33 And he smote them from [y]Aroer, even till thou come to [z]Minnith, *even* twenty cities, and unto the plain[4] of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel.

34 ¶ And Jephthah came to [a]Mizpeh unto his house, and, behold, [b]his daughter came out to meet him with timbrels and with dances; and she *was* *his* only child: beside[5] her he had neither [c]son nor daughter.

35 And it came to pass, when he saw her, that he [d]rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me; for [e]I have opened my mouth unto the LORD, and [f]I cannot go back.

36 And she said unto him, My father, *if* thou hast opened thy mouth unto the LORD, do to me according to that which hath proceeded out of thy mouth; [g]forasmuch as the LORD hath taken vengeance for thee of thine enemies, *even* of the children of Ammon.

37 And she said unto her father, Let this thing be done for me: let me alone two months, that I may go[1] up and down upon the mountains,[2] and [h]bewail my virginity, I and my fellows.

38 And he said, Go. And he sent her away *for* two months: and she went with her companions, and bewailed her virginity upon the mountains.

39 And it came to pass, at the end of two months, that she returned unto her father, who [i]did with[3] her *according* [k]to his vow which he had vowed: and she knew no man. And it was a custom[4] in Israel,

40 *That* the daughters of Israel went yearly[5] to lament[6] the daughter of Jephthah the Gileadite [l]four days in a year.

CHAPTER XII.

The Ephraimites, quarrelling with Jephthah, and discerned by the word Shibboleth, are slain by the Gileadites, 1—6. *Jephthah dieth,* 7. *Ibzan, who had thirty sons and thirty daughters,* 8—10, *and Elon,* 11, 12; *and Abdon, who had forty sons and thirty nephews, judgeth Israel,* 13—15.

AND the men of Ephraim [7]gathered themselves together, and went northward,[8] and said unto Jephthah, [a]Wherefore passedst thou over to fight against the children of Ammon, and didst not call[9] us to go with thee? [b]we will burn thine house upon thee with fire.

2 And Jephthah said unto them, [c]I and my people were at great strife with the children of Ammon; and when I called[10] you, ye delivered me not out of their hands.

3 And when I saw that ye delivered *me* not, I [d]put my life in my hands, and passed over against the children of Ammon, and the LORD delivered them into my hand: [e]wherefore then are ye come up unto me this day, to fight against me?

4 Then Jephthah gathered together

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n Nu. 21. 25-30; De. 2. 24; 3. 2,6; Jos.12. 2. 5; 13. 10.
o De. 2. 36.
p ch.3.11,30; 5. 31; 8. 28; 9. 22; 10. 2, 3, 8; Jos. 11. 18; 23. 1.
q Ge. 18. 25; 1 Sa. 2. 10; Job9.15;23.7; Ps. 7.11; 50.6;82.8;94.2; 98.9; Ec.11.9; 12.14; John5.22,23; Ro.14. 10-12; 2 Co. 5. 10; 2 Ti. 4. 8; He. 12. 23.
r Ge.16.5;31.53;1Sa. 24.12,15; Ps.7.8,9; 2 Co. 11. 11.
s 2Ki.14.11; Pr.16.18.
t ch. 3. 10; 6. 34; 13. 25; Nu. 11. 25; 1Sa. 10.10;16.13-15;1Ch. 12. 18.
u ch. 10. 17.
v Ge. 28. 20; Nu. 30. 2,&c.;1Sa.1.11; Ec. 5. 1, 2.

1 Commentators are not more divided on any point than on the true import of this vow, the question being, 'Was the daughter of Jephthah offered in sacrifice?' While we confess that an examination of the simple terms of the vow rather favours the affirmative, our opinion, from a consideration of the whole circumstances, decidedly inclines to the negative. Our limits will admit only an imperfect summary of the chief arguments on either side. In support of the view that she was offered as a sacrifice, it is argued, 1. That there is no instance in scripture of a woman being devoted to perpetual virginity. 2. That on this view, there would have been no sufficient reason for the father's great grief, or for the annual mourning on the part of the virgins of Israel. 3. The terms of the vow mentions nothing of virginity. 4. These were times of great ignorance, and Jephthah having been so long banished from his people might, in this case, practice a heathen custom. But in reply it may be stated, 1. That if there is no instance of celibacy, there is nothing in Jewish customs of human sacrifices. 2. There was sufficient cause of grief in the hope of posterity being cut off. This, in these days, was a great calamity. 3. The vow may imply consecration not a sacrifice. 4. The sacrifice of children was an abomination, Le. 20.2, & by the law she might have been redeemed, Le. 27. 4. As two months elapsed before the vow was fulfilled, all pleas of ignorance on the part of Jephthah fall to the ground.

2 Heb. *that which cometh forth,which shall come forth.*
w Le. 27. 2, 3,28,29,1 Sa.1.11,28;14.24,44.
3 Or, *or I will,* &c. Le:27.11,12; De.23. 18; Is. 66. 3.
x ch. 1. 4; 2. 18; 3. 10.
y De. 2. 36.
z Eze. 27. 17.
4 Or, *Abel.*
a ver. 11; ch. 10. 17.
b ch.5.1,&c.; Ex.15. 20; 1 Sa. 18.6,7; Ps. 68. 25; 148. 11, 12.
5 Or, *he had not of his own either.* Heb. *of himself.*
c Zec.12.10; Lu.7.12.
d Ge. 37.29,30,34,35; 42.36-38; 2Sa.13.30, 31; 18. 33; Job 1.20.

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e Le. 27. 28, 29; Nu. 30.2-5; Ps.15.4; Ec. 5. 2-6.
f ch.21. 1-7; 1 Sa. 14. 44, 45; Mat. 14. 7-9; Ac. 23. 14.
g ch. 16. 28-30; 2 Sa. 18.19,31; 19.30; Ac. 20.24;21.13; Ro. 16. 4; Ph. 2 30.

1 Heb. *go and go down.*

2 This portion of the narrative is very obscure. Perhaps children were occasionally dedicated by their parents to the perpetual service of God; and when this was the case with youthful females, perhaps the custom obtained of their retiring for a season in groups to sequestered places, in token of their regret. The subject of complaint here spoken of, seems to point to perpetual virginity as having been the substance of the vow.

h 1 Sa. 1. 6; Lu.1.25.
i ver. 31; Le. 27. 28, 29; De.12.31; Is.66. 3.

3 Devoted her. Bush, who inclines to the opinion that the terms of the vow itself most naturally imply the intention of sacrifice, conceives, nevertheless, that she was not put to death. 'From all the circumstances,' he says, 'the probability, we think, is very strong that Jephthah availed himself of the provisions of the law, in respect to devoted persons & things.' Boothroyd considers the remark which concludes this verse as decisive. If she was put to death in her virginity, it is needless to inform us that she knew no man; but if she was devoted to a virgin state, then this remark is just.

k 1 Sa.1.11, 28; 2. 18.
4 Or *ordinance.*
5 Heb. *from year to year.*
6 Or, *to talk with.* Or to lament with the daughter, &c. Houbigant supposes that this custom continued only during her life, as we find no reference to it afterwards.
l 1 Ki. 9. 25.

CHAP. XII.

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7 Heb. *were called.*
8 Having crossed the Jordan, they marched in a northerly direction towards Mizpeh.
a ch.8. 1; 2 Sa.19.41-43; Ps. 109.4; Ec.4. 4; John 10. 32.
9 In their address to Gideon in circumstances somewhat similar (ch. 8. 1.) we have already had a proof of the domineering, ambitious spirit of this tribe. They began early to indicate a disposition to lord it over their brethren. In this instance their haughtiness met with its reward.
b ch. 14.15; 15.6; Pr. 27. 3, 4; Ja. 3. 16; 4. 1, 2.
c ch. 11. 12, &c.
10 They had been invited, it would seem, but declined, & now the success of Jephthah had excited their envy and jealousy.
d ch. 9. 17; 1 Sa. 19. 5; 28.21; Job 13. 14; Ps.119. 109; Ro. 16. 4; Re. 12. 11.
e ch. 11. 27; 2 Ch.13. 12.

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all the men of Gilead, and fought with Ephraim: and the [f]men of Gilead smote Ephraim, because they said, Ye Gileadites *are* [g]fugitives[1] of Ephraim among the Ephraimites, *and* among the Manassites.

5 And the Gileadites took [h]the passages of Jordan before the Ephraimites: and it was *so*, that when those Ephraimites which were escaped said, Let me go over; that the men of Gilead said unto him, *Art* thou an Ephraimite? If he said, Nay;

6 Then said they unto him, [i]Say now Shibboleth;[2] and he said, Sibboleth: for he could not frame to pronounce *it* right. Then they took him, and slew him at the passages of Jordan: and [k]there fell at that time[3] of the Ephraimites forty and two thousand.

7 ¶ And Jephthah judged Israel six years: then died Jephthah the Gileadite, and was buried in *one of* the cities of Gilead.

8 ¶ And after him Ibzan of [l]Bethlehem judged Israel.

9 And he had [m]thirty sons and thirty daughters, *whom* he sent abroad,[4] and took in thirty daughters from abroad for his sons: and he judged Israel seven years.

10 Then died Ibzan, and was buried at Beth-lehem.

11 ¶ And after him Elon, a Zebulonite, judged Israel: and he judged Israel ten years.

12 And Elon the Zebulonite died, and was buried in [n]Aijalon, in the country of Zebulun.

13 ¶ And after him Abdon the son of Hillel, a Pirathonite, judged Israel.

14 And he had forty sons, and thirty nephews,[5] that [o]rode on threescore and ten ass-colts:[6] and he judged Israel eight years.

15 And Abdon[7] the son of Hillel the Pirathonite[p] died, and was buried in Pirathon, in the land of Ephraim, [q]in the mount of the Amalekites.

CHAPTER XIII.

Israel is in the hand of the Philistines, 1. *An angel appeareth to Manoah's wife,* 2—7. *The angel appeareth to Manoah,* 8—14. *Manoah's sacrifice, whereby the angel is discovered,* 15—23. *Samson is born,* 24, 25.

AND the children of Israel did evil[8] again in the sight of the LORD; and

A.M.2888. B.C.1116

f ch. 11. 10; Nu. 32. 39,40; De.3.12-17.
g 1 Sa. 25. 10; Ne. 4. 4; Ps. 78. 9; Pr. 12. 13; 15. 1.
1 There is here an ambiguity in the original expression. The reproach, according to our rendering, seems to consist in an intimation that the Gileadites were but the refuse of these other two tribes. The passage, however, may be rendered, 'And the men of Gilead smote Ephraim, because they (the Gileadites) said, Ye are fugitives of Ephraim, &c., i. e. a mere remnant of the whole tribe who have come hither, without being sent, to insult us.'
h ch. 3.28; 7.24; Jos. 2. 7; 22. 1.
i Mat. 26. 73; Mar. 14. 70.
2 That is, *a stream*, or, *flood*, Ps. 69. 2, 15; Is. 27. 12. *Heb.* It is well known that several nations cannot pronounce certain letters. The sound of *th* cannot be pronounced by the Persians, though it is a common sound in Arabia, and to this day the German Jews cannot articulate it, substituting *ss* for it. Many Englishmen, in the same way, cannot pronounce the letter *r* but invariably call it *aw*; *sh*, it has been remarked, which is awanting in many languages, is of most difficult pronunciation to persons whose organs have not in childhood been used to it.
k Pr. 17. 14; 18. 19; Ec. 10. 12; Mat. 12. 25; Ga. 5. 15.
3 In the battle and at the Jordan.
l Ge. 35. 19; 1 Sa.16. 1; Mic.5.2;Mat.2.1.

A.M. 2871. B.C.1133.

m ver. 14; ch. 10. 4.
4 i. e. settled them in marriage to other families.

A.M. 2878. B.C.1126.

n Jos. 19. 42; 1 Ch.6. 69; 8. 13.

A.M. 2888. B.C.1116.

5 Heb. *sons' sons.*
o ch. 5. 10; 10. 4.
6 This circumstance is mentioned to indicate their opulence and dignity. We have had occasion to advert to it before.
7 It is not certain that any thing remarkable took place during the time of these latter judges. They were perhaps times of peace, and in which religion flourished. Lightfoot, however, supposes that the 40 years' oppression of the Philistines had begun in the days of Elon, and was gradually becoming more severe through the subsequent administrations. Many are of opinion that these last four judges ruled over the eastern and northern districts, and that Samson and Eli were contemporary with them, judging in the southern and western parts.
p 2 Sa. 23. 30.
q ch. 3. 13, 27; 5. 14; Ge. 14. 7; Ex. 17.8; 1 Sa. 15. 7.

CHAP. XIII.

A.M. 2847. B.C.1157.

8 Heb. *added to commit*, &c. ch. 2. 11; 3. 7; 4. 1; 6. 1; 10. 6.

A.M.2847. B.C.1157

1 We are not to suppose that this began between the time of Abdon and Samson. The apostacy and its punishment had probably commenced at a much earlier period, perhaps, as already remarked, in the time of Eglon.
a 1 Sa. 12. 9.
b Jos. 15. 33; 19. 41.
2 A town originally belonging to Judah, but afterwards given to Dan, being situated near the confines of each tribe.
c Ge. 16. 1; 25. 21; 1 Sa.1.2-6; Lu.1.7.
d ch. 2. 1; 6. 11, 12; Ge. 16. 7-13; Lu. 1. 11, 28.
e Ge. 17. 16; 18.10; 1 Sa. 1. 20; 2 Ki.4.16; Lu. 1. 13, 31.
f ver.14;Nu.6.3;Lu. 1. 15.
3 As the child was to be a Nazarite from the womb, the woman is commanded to conform herself to the law of the Nazarites, until the child should be weaned. Till then the nourishment of the child would partake of the qualities of her own.
g Le. 11. 27, 47; Ac. 10. 14.
h Nu.6.13; 1Sa.1.11.
4 See notes on Nu. vi. Oriental usage still presents a striking parallel to what is here recorded. 'It is considered disgraceful,' says Mr Roberts, 'and a mark of the displeasure of the gods, to have a childless house. Under these circumstances, husbands and wives perform expensive ceremonies, & vow a vow, that should the gods favour them with a son, 'no razor shall come upon his head,' until he shall be ten or twelve years of age. In all schools boys may be seem with elf-locks of ten or twelve years' standing, giving a testimony to the solicitude, superstition, and affection of the parents, and a memorial of the favour of the gods.'
i 1 Sa. 7.13; 2Sa.8.1; 1 Ch. 18. 1.
5 This expression intimated that the oppression of the Philistines was to be of long continuance.
k De. 33.1; Jos.14.6; 1 Sa. 2.27; 9.6; 1 Ki. 17. 18, 24; 2 Ki. 4.9, 16; 1 Ti. 6. 11.
6 The angel appeared in human form, and the woman supposed him to be a prophet. Her expressions, however, seem to indicate a suspicion that he might have been more than mortal. His countenance 'was like the countenance of an angel of God, very terrible,' or rather, 'very venerable, & full of majesty.'
l Mat. 28. 3; Lu. 9. 29; Ac. 6. 15.
m ver. 22; Ge. 28.16, 17; Ex. 3. 2-6; Da. 8. 17; 10.5-11; Mat. 28. 4; Re. 1. 17.
n ver. 18; Ge.32.29; Lu. 1. 19.
o Job 34. 32; Pr.3.5, 6; Ac. 9. 6.
p Ps. 65. 2; Mat. 7. 7-11.
q John 1.41,42; 4.28, 29.
7 Heb. *what shall be the manner of the child?* Ge. 18. 19; Pr.4.4;22.6; Ep. 6. 4.

the LORD delivered[1] them [a]into the hand of the Philistines forty years.

2 ¶ And there was a certain man of [b]Zorah,[2] of the family of the Danites, whose name *was* Manoah; and his wife *was* [c]barren, and bare not.

3 And [d]the angel of the LORD appeared unto the woman, and said unto her, Behold now, thou *art* barren, and bearest not: [e]but thou shalt conceive, and bear a son.

4 Now therefore beware, I pray thee, and [f]drink[3] not wine nor strong drink, and [g]eat not any unclean *thing*.

5 For, lo, thou shalt conceive, and bear a son; and [h]no razor shall come on his head: for the child shall be a Nazarite[4] unto God from the womb; and he shall [i]begin[5] to deliver Israel out of the hand of the Philistines.

6 ¶ Then the woman came and told her husband, saying, [k]A man[6] of God came unto me, and his [l]countenance *was* like the countenance of an angel of God, very [m]terrible: but I asked him not whence he *was*, neither told he me [n]his name.

7 But he said unto me, Behold, thou shalt conceive and bear a son; and now drink no wine nor strong drink, neither eat any unclean *thing:* for the child shall be a Nazarite to God from the womb to the day of his death.

8 ¶ Then Manoah intreated the LORD, and said, O my lord, let the man of God which thou didst send come again unto us, and [o]teach us what we shall do unto the child that shall be born.

9 And God [p]hearkened to the voice of Manoah; and the angel of God came again unto the woman as she sat in the field: but Manoah her husband *was* not with her.

10 And the woman made haste, and ran, and shewed her husband, and said unto him, [q]Behold, the man hath appeared unto me that came unto me the *other* day.

11 And Manoah arose, and went after his wife, and came to the man, and said unto him, *Art* thou the man that spakest unto the woman? And he said, I *am*.

12 And Manoah said, Now let thy words come to pass: how shall[7] we

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order the child? and *how* shall[1] we do unto him?

13 And the angel of the LORD said unto Manoah, Of all that I said unto the woman let her beware.

14 She may not eat of any *thing* that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean *thing:* [r]all that I commanded her let her observe.

15 ¶ And Manoah said unto the angel of the LORD, I pray thee, [s]let us detain[2] thee, until we shall have made ready a kid for thee.[3]

16 And the angel of the LORD said unto Manoah, Though thou detain me, I will not eat of thy bread; and if[4] thou wilt offer a burnt-offering, thou must offer it [t]unto the LORD: for Manoah knew not that he *was* an angel of the LORD.

17 And Manoah said unto the angel of the LORD, What *is* thy name, that when thy sayings come to pass we may do thee honour?

18 And the angel of the LORD said unto him, [u]Why askest thou thus after my name, seeing it *is* secret?[5]

19 So Manoah [v]took a kid with a meat-offering, and offered *it* upon a rock[6] unto the LORD: and *the angel* did[w] wondrously; and Manoah and his wife looked on.

20 For it came to pass, [x]when the flame went up toward heaven from off the altar, that the angel of the LORD ascended in the flame of the altar: and Manoah and his wife looked on *it*, and fell[y] on their faces[7] to the ground.

21 (But the angel of the LORD did no more appear to Manoah and to his wife.) Then Manoah [z]knew that he *was* an angel of the LORD.

22 And Manoah said unto his wife, We[a] shall surely die, because [b]we have seen God.

23 But [c]his wife said unto him, If[8] the LORD were pleased to kill us, [d]he would not have received a burnt-offering and a meat-offering at our hands; neither would [e]he have shewed us all these *things;* nor would, as at this time, have told us *such things* as these.

24 ¶ And the woman bare a son, and called his name [f]Samson: and [g]the child grew, and the LORD blessed him.

25 And [h]the Spirit of the LORD began to move him at times in the camp[1] of Dan,[2] [i]between Zorah and Eshtaol.

A.M.2847.B.C.1157

1 Or, *what shall he do?* Heb. what shall be *his work?*
r De.12.32; Mat. 28. 20; John 2.5; 15.14; 2 Th. 3. 4.
s ch. 6.18,19; Ge.18. 3-5.
2 Manoah not yet knowing the true character of his guest, wished to do this as an act of hospitality.
3 Heb. *before thee.*
4 Or, 'but if,' &c. Many suppose that this angel was none other than the Lord himself; nor are these words inconsistent with this idea. He does not forbid him to offer a burnt-offering, but he would have him to do it intelligently. He intimates that though he might offer him a common meal as a man, yet it would not do to offer him a sacrifice as such, or while he was not in possession of full evidence that the being he thus proposed to honour was indeed divine.
t ver. 23; ch. 6. 26.
u ver. 6; Ge. 32. 29.
5 Or, *wonderful*, Is. 9. 6. The same name which is ascribed to the Lord in Is. 9. 6.
v ch.6.19,20; 1 Ki.18. 30-38.
6 A rock was in the same way employed by Gideon, instead of an altar, ch. 6. 20. Large masses of stone, of various forms, some of which are well adapted to serve occasionally as altars, are found in the plains and valleys of Judea, and other hilly countries.
w ch. 6. 21; 1 Ki. 18. 38.
x 2 Ki.2.11; Ps.47.5; He. 1. 3.
y Ge. 17.3; Le. 9.24; 1 Ch. 21.16; Eze. 1. 28; Da.10.9; Mat.17. 6.
7 Being astonished, when they saw him, whom they took only for a prophet, to be an angel of the Lord; and perhaps worshipping the divine majesty, who had appeared in such an illustrious manner to them, and praying him to preserve their lives, which they thought in danger by such a sight.—*Patrick.*
z ch.6.22; Ho.12.4,5.
a Ge. 32. 30; Ex.33. 20; De.4.38; 5.26; Is. 6. 5.
b John 1. 18; 5. 37.
c Ec.4.9,10; 1 Ch.12. 21.
8 Manoah's wife being, at that time at least, the stronger in faith encouraged her husband by the consideration, that the acceptance of their sacrifice, united with the promise of a son, who should begin to deliver Israel, assured them of the Lord's favour; for had he intended to slay them, he would neither at such a time have done these wondrous works, nor given them a promise which must fail of being accomplished. Let desponding Christians reason as she did, referring to the great and accepted sacrifice of the Lord himself; & surely their despondency will be given to the winds.
d Ge.4.4,5; Ps.86.17.
e Ps. 25.14; Pr.3 32; John 14. 20-23.

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f He. 11. 32.
g 1Sa.3.19; Lu.1.80; 2. 52.
h ch.3.10; 6.34; 11.29; 1 Sa.11.6; Mat.4.1; John 3. 34.
1 Heb. *Mahaneh-dan*, ch. 18. 12.
2 The tribe of Dan lay next to the land of the Philistines; but it is uncertain whether at that time any army of Danites were encamped to preserve the country from depredations, or whether the words should be read *Mahaneh-dan*, the name of a place afterwards mentioned.
i ch.18.11; Jos.15.33.

CHAP. XIV.

A.M.2867. B.C.1137
a Ge. 38. 12, 13; Jos. 15. 10; 19. 43.
3 A town about twenty miles west of Jerusalem, lying close upon the borders of the Philistines.
b Ge. 6.2; 34.2; 2 Sa. 11. 2; Job 31. 1; Ps. 119.37; 1 John 2.16.
c Ge. 21. 21; 24. 2, 3; 34.4; 38. 6; 2 Ki. 14. 9.
4 It was customary for parents to provide wives for their sons. Eastern manners prevented the forming of acquaintance between young persons of different sexes until they were betrothed.
d Ge. 13. 8; 24. 27.
e ch.15.18; Ge.34.14; Ex.34.12-16; De.7. 2,3; 1Sa.14.6; 17.26, 36; 31. 4; 2 Sa. 1.20.
5 It was not contrary to the letter of the law to marry such an one, for the Philistines were not among the devoted nations; but it was contrary to the spirit of the law.
6 Heb. *she* is *right in mine eyes.*
f Jos.11.20; 1 Ki.12. 15; 2 Ki.6.33; 2 Ch. 10. 15; 22. 7; 25. 20; Ps. 115. 3.
7 Though Samson had formed an attachment for the young woman, it would seem, that he anticipated that from his connection with her, an occasion against the enemies of his country would arise.
g ch.13.1; 15.11; De. 28. 48.
8 Not a whelp, but a lion arrived at its full strength. Lions are not now found in Judea, but both sacred and profane historians attest their former existence, both in Syria and Mesopotamia.
9 Heb. *in meeting him.*
h ch. 3.10; 11. 29; 13. 25; 1 Sa. 11. 6.
i ch.15.8,15; 16.30; 1 Sa.17.34-37,46; Zec. 4. 6, 1 John 3. 8.
k Is.42.2; Mat.11.29.
10 Perhaps twelve months after. She had probably been betrothed to him in the first instance; and it was usual for a considerable period to intervene between the betrothal and the consummation of the marriage.
l Ge.29.21; Mat.1.20.
11 The carcase must in the interval have been reduced to a clean skeleton. Birds and beasts of prey, and the strength of an eastern sun, would soon effect this; & as months had probably intervened, there was abundant time for the bees to have completed their work.

CHAPTER XIV.

Samson desireth a wife of the Philistines, 1—4. *In his journey to Timnath he killeth a lion,* 5—7. *In a second journey he findeth honey in the carcase,* 8, 9. *Samson's marriage-feast,* 10, 11. *His riddle by his wife is made known,* 12—18. *He spoileth thirty Philistines,* 19. *His wife is married to another,* 20.

AND Samson went down to [a]Timnath,[3] and [b]saw a woman in Timnath of the daughters of the Philistines.

2 And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines: now therefore [c]get[4] her for me to wife.

3 Then his father and his mother said unto him, *Is there* never a woman among the daughters of [d]thy brethren, or among all my people, that thou goest to take a wife of the [e5]uncircumcised Philistines? And Samson said unto his father, Get her for me; for she pleaseth[6] me well.

4 But his father and his mother knew not that [f]it *was* of the LORD, that he sought an occasion[7] against the Philistines: for at that time the Philistines [g]had dominion over Israel.

5 ¶ Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath; and, behold, a young lion[8] roared against him.[9]

6 And [h]the Spirit of the LORD came mightily upon him, and [i]he rent him as he would have rent a kid, and *he had* nothing in his hand: but [k]he told not his father or his mother what he had done.

7 And he went down and talked with the woman; and she pleased Samson well.

8 ¶ And after a time[10] he returned [l]to take her, and he turned aside to see the carcase of the lion; and, behold, *there was* a swarm of bees and honey in the carcase[11] of the lion.

9 And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not

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them that he had taken the honey out of the carcase of the lion.

10 ¶ So his father went down unto the woman: and Samson [m]made there a feast;[1] for so used the young men to do.

11 And it came to pass, when they saw[n] him, that they brought [o]thirty companions to be with him.

12 ¶ And Samson said unto them, I will now put forth [p]a riddle[2] unto you: if ye can certainly declare it me within the[q] seven days of the feast, and find *it* out, then I will give you thirty sheets,[3] and thirty [r]change of garments:

13 But if ye cannot declare *it* me, then shall ye give me thirty sheets, and thirty change of garments. And they said unto him, Put forth thy riddle, that we may hear it.

14 And he said unto them, [s]Out of the eater came forth meat, and out of the strong came forth sweetness. And they[t] could not in three days expound the riddle.

15 And it came to pass on the seventh[4] day, that they said unto Samson's wife, [u]Entice thy husband, that he may declare unto us the riddle, [v]lest we burn[5] thee and thy father's house with fire: have ye called us to take[6] that we have? *is it* not *so?*

16 And Samson's wife wept before him, and said, [w]Thou dost but hate me, and lovest me not: thou hast put forth a riddle unto the children of my people, and hast not told *it* me. And he said unto her, Behold, [x]I have not told *it* my father nor my mother, and shall I tell *it* thee?

17 And she wept before him the seven days,[7] while their feast lasted; and it came to pass on the seventh day, that he told her, because [y]she lay sore upon him: [z]and she told the riddle to the children of her people.

18 And the men of the city said unto him on the seventh day, before the sun went down, What *is* sweeter than honey? and what *is* stronger than a lion? And he said unto them, If ye had not plowed[8] with my heifer, ye had not found out my riddle.

19 ¶ And [a]the Spirit of the LORD came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their spoil,[1] and gave change of garments unto them which expounded the riddle: and his anger was kindled, and he went up[2] to his father's house.

20 But Samson's wife [b]was *given* to his companion, whom he had used as his[c] friend.[3]

CHAPTER XV.

Samson is denied his wife, 1, 2. *He burneth the Philistines' corn with foxes and fire-brands,* 3—5. *His wife and her father are burned by the Philistines,* 6. *Samson smiteth them hip and thigh,* 7, 8. *He is bound by the men of Judah, and delivered to the Philistines,* 9—13. *He killeth a thousand of them with a jaw-bone,* 14—17. *God openeth a fountain in Lehi to relieve his thirst,* 18—20

BUT it came to pass within a while after, in the time of wheat-harvest, that Samson visited his wife with [a]a kid;[4] and he said, [b]I will go into my wife into the chamber: but her father would not suffer him to go in.

2 And her father said, [c]I verily thought that thou hadst utterly hated her; therefore [d]I gave her to thy companion: *is* not her younger sister[5] fairer than she? take her,[6] I pray thee, instead of her.

3 ¶ And Samson said concerning them, Now[7] shall I be more blameless than the Philistines, though I do them a displeasure.

4 And Samson went and caught three[e] hundred foxes,[8] and took firebrands,[9] and turned tail to tail,[10] and put a fire-brand in the midst between two tails.

5 And when he had set the brands on fire, [f]he let *them* go into the standing corn of the Philistines, and [11]burnt up both the shocks, and also the standing corn, with the vineyards *and* olives.

6 Then the Philistines said, Who hath done this? and they answered, Samson, the son-in-law of the Timnite, because he had taken his wife, and given her to his companion. And the Philistines came up, [g]and burnt[12] her and her father with fire.

7 ¶ And Samson said unto them, Though[h] ye have done this, yet will I be avenged of you, and after that I will cease.

8 And he [i]smote them hip[13] and thigh with a great slaughter: and he went

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m Ge.29.22; Mat.22. 2-4; John 2. 9; Re. 19. 9.
1 This feast used to last for seven days. It was probably, on this occasion, made in the house of some acquaintance. A separate feast for the bride's female friends would be made in her father's house.
n 1 Sa. 10. 23; 16. 6.
o Mat. 9.15; John 3. 29.
p 1Ki.10.1; Ps.49.4; Pr. 1. 6; Eze. 17. 2; 20. 49; Mat. 13. 13, 34; Lu. 14. 7; John 16. 29; 1 Co. 13. 12, *marg.*
2 It was a very ancient custom among different nations, to relieve their entertainments by proposing obscure questions and riddles, to the solution of which rewards were annexed, as in the present instance.
q Ge. 29. 27, 28.
3 Or, *shirts,* Mat. 27. 28; Mar. 14. 51, 52; or, 'under garments.' This was quite conformable to existing customs. The same word, says Paxton, is used by Isaiah, in his description of the splendid & costly dress in which people of rank and fashion then delighted, rendered in our translation, 'fine linen;' which seems to place it beyond a doubt that they were persons of rank that fell by the hand of Samson on that occasion.
r Ge. 45.22; 2Ki.5.5, 22; Mat. 6. 19; Ja. 5. 2.
s Ge. 3. 15; De.8.15, 16; 1 Ki. 17. 6; 2Ch. 20. 2, 25; Is. 53. 10-12; Ro. 5. 3-5; 8.37; 2 Co. 4.17; 12. 9,10; Ph. 1. 12-20; He. 2. 14, 15; 12. 10,11; Ja. 1.2-4; 1Pe.2.24.
t Pr. 24. 7; Mat. 13. 11; Ac. 8. 31.
4 The Septuagint reads, 'on the *fourth* day,' with which the Syriac and Arabic agree. This is probably right; for it appears from ver. 17, that she wept the remainder of the seven days, for which there could have been no time, if they did not threaten her till the seventh. If we retain the reading of the 'seventh,' we must understand it of the seventh day of the week, which might be the fourth of the feast.
u ch. 16.5; Ge.3.1-6; Pr.5.3; 6.26; Mic.7. 5.
v ch. 12. 1; 15. 6.
5 It has been remarked that the barbarity, insolence, and selfishness of the conduct of these Philistines illustrate the misery of Israel's bondage under such tyrants.
6 Heb. *possess us,* or, *impoverish us.*
w ch. 16. 15.
x Ge. 2. 24.
7 Or, the rest of *the seven days.*
y ch. 16. 6,13,16; Ge. 3. 6; Job 2. 9; Pr. 7. 21; Lu. 18. 5.
z Pr. 2. 16, 17.
8 This seems to be a proverbial expression, intimating that the Philistines could not have obtained the solution of Samson's riddle, but with the assistance of his wife. Nothing further seems to be intended.
a ver. 6; ch.3.10; 15. 14; 1 Sa. 11. 6.

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1 Or, *apparel.*
2 It seems very probable that Samson, on this occasion, went up from his wife, not with the design of permanently deserting her, but for the purpose of marking his displeasure at her conduct.
b ch. 15. 2.
c Ps. 55. 12, 13; Je. 9. 5; Mat. 26. 49,50; John 3. 29; 13. 18.
3 The friend of the bridegroom. The conduct of his wife and her friends shows how little regard was paid to matrimonial rights in those days.

CHAP. XV.

A.M.2869. B.C.1135

a Ge. 38. 17; Lu.15. 29.
4 As a token of reconciliation.
b Ge. 6. 4; 29. 21.
c ch.14.19,20; Ac.26. 9.
d ch.14.20; Ge.38.14.
5 This was a proposal to which, as a Hebrew, Samson could not agree, it being contrary to the law of Moses. The father, however, seems to have had no wish to quarrel with Samson, being afraid, perhaps, to incur the resentment of so powerful a man.
6 Heb. *let her be thine.*
7 Or, *Now shall I be blameless from the Philistines, though,* ch. 14. 15.
e Ps. 63.10; Ca.2.15; La. 5. 18.
8 Or, 'jackals,' which being gregarious, might more easily be taken in such numbers as were required. These animals abound in Palestine, & sometimes are found in packs of two or three hundred, prowling about, at night, in the neighbourhood of the towns in search of food.
9 Or, *torches.*
10 No doubt for the purpose of preventing their too rapid retreat to their holes, which would have frustrated his design.
f Ex. 22. 6; 2 Sa. 14. 30.
11 Such an expedient, for such a purpose, is frequently referred to in the writings of the ancients. The Romans were wont, at their feast in honour of Ceres, to introduce into the circus, foxes with firebrands, so fastened to them as to burn them; and this, as Ovid, in his Fasti, explains it, was to avenge the injury done to the corn fields by foxes thus employed.
g ch. 12.1; 14.15; Pr. 22. 8; 1 Th. 4. 6.
12 By the betrayal of her husband, the wife of Samson brought upon herself and family the very doom which by that betrayal she had sought to escape.
h ch. 14. 4,19; Ro.12. 19.
i Is. 25. 10; 63. 3, 6.
13 The true meaning of this phrase it is, perhaps, impossible to ascertain. It seems to be a proverbial expression, intimating a great slaughter or overthrow. A similar phrase is still employed in the East. When a man is thoroughly beaten, they say, 'They smote him thigh and loins.'

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down and dwelt in the top[1] of the rock Etam.

9 ¶ Then the Philistines went up, and pitched in Judah, and spread themselves in [k]Lehi.[2]

10 And the men of Judah said, Why are ye come up against us? and they answered, To bind Samson are we come up, to do to him as he hath done to us.

11 Then three thousand men of Judah went[3] to the top of the rock Etam, and said to Samson, Knowest[4] thou not that the [l]Philistines *are* rulers over us? what *is* this *that* thou hast done unto us? and he said unto them, As they did unto me, so have I done unto them.

12 And they said unto him, We are come down [m]to bind thee, that we may deliver thee into the hand of the Philistines. And Samson said unto them, Swear unto me, that ye will not [n]fall upon me yourselves.[5]

13 And they spake unto him, saying, No; but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee. And they bound him with two new cords, and brought him up from the rock.

14 ¶ *And* when he came unto Lehi, the[o] Philistines shouted against him: and [p]the Spirit of the LORD came mightily upon him; and [q]the cords that *were* upon his arms became as flax that was burnt with fire, and his bands loosed[6] from off his hands.

15 And he found a new[7] jaw-bone of an ass, and put forth his hand and took it, and [r]slew[8] a thousand men therewith.

16 And Samson said, With the jaw-bone of an ass, heaps upon heaps,[9] with the jaw of an ass have I slain a thousand men.

17 And it came to pass, when he had made an end of speaking, that he cast away the jaw-bone out of his hand, and called that place Ramath-lehi.[10]

18 ¶ And [s]he was sore athirst, and called on the LORD, and said, [t]Thou hast given this great deliverance into the hand of thy servant: and now shall[u] I die for thirst, [v]and fall into the hand of [w]the uncircumcised?

19 But God clave an hollow place that *was* in the jaw,[1] and there came water thereout; and when he had drunk, [z]his spirit came again, and he revived: wherefore he called the name thereof En-hakkore,[2] which *is* in Lehi unto this day.

20 And he [y]judged Israel in the days of the Philistines twenty years.

CHAPTER XVI.

Samson at Gaza escapeth, and carrieth away the gates of the city, 1—3. *Delilah, corrupted by the Philistines, enticeth Samson,* 4, 5. *Thrice she is deceived,* 6—14. *At last she overcometh him,* 15—20. *The Philistines take him and put out his eyes,* 21. *His strength renewing, he pulleth down the house upon the Philistines, and dieth,* 22—31.

THEN went Samson to [a]Gaza,[3] and saw there an harlot,[4] [b]and went in unto her.

2 *And it was told* the Gazites, saying, Samson is come hither. And they [c]compassed *him* in, and laid wait for him all night in the gate of the city, and were quiet[5] all the night, saying, In the morning, when it is day, we shall [d]kill him.

3 And Samson lay till midnight, and arose at midnight, and [e]took the doors of the gate of the city, and the two posts, and went away with them, [6]bar and all, and put *them* upon his shoulders, and carried them up to the top of an hill, that *is* before[7] Hebron.

4 ¶ And it came to pass afterward, that [f]he loved a woman in the [8]valley of Sorek,[9] whose name *was* Delilah.

5 And [g]the lords of the Philistines came up unto her, and said unto her, [h]Entice him, and see wherein his great strength[10] *lieth*, and by what *means* we may prevail against him, that we may bind him to afflict[11] him; and [i]we will give thee, every one of us, eleven hundred *pieces* of silver.

6 And Delilah said to Samson, [k][12]Tell me, I pray thee, wherein thy great strength *lieth*, and wherewith thou mightest be bound to afflict thee.

7 And Samson said unto her, [l]If they bind me with seven green [13]withs that were never dried, then shall I be weak, and be as another man.[14]

8 Then the lords of the Philistines brought up to her seven green withs which had not been dried, and she [m]bound him with them.

9 ¶ (Now *there were* men lying in wait, abiding with her in the chamber.) And

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1 Or rather 'cleft.' The position of Etam is not known. Josephus describes it as a stronghold in the tribe of Judah, & states that to the top of it no more than one man could come *a-breast.*

k ver. 17.

2 It is so called here by anticipation, as it afterwards received its name from the transaction about to be narrated.

3 Heb. *went down.*

4 The people were at this time in a most degraded condition. Their words to Samson plainly declare, that they were much more afraid of irritating their oppressors, than anxious to assert their independence.

l ch. 13. 1; 14.4; De. 28 13, 47, 48.

m Mat. 27. 2; Ac. 7. 25.

n ch.8.21; 1 Ki. 2.25, 34.

5 He does not upbraid them with their baseness and cowardice in thus coming up against their deliverer, & that for the purpose of surrendering him to their enemies. He consents to their desire, on condition that they would not themselves injure him, being unwilling to be obliged to shed the blood of his brethren, as he must have been, had they attempted any thing against him.

o ch.5.30;16.24; Ex. 14.3,5; 1Sa.4.5; Job 20. 5; Mic. 7. 8.

p ch. 3. 10; 14. 6, 19; Zec. 4. 6.

q ch.16.9,12; 1Sa.17. 35;Ps.118.11; Ph.4. 13.

6 Heb. *were melted.*

7 Heb. *moist.*

r ch.3.31; 4.21; 7.16; Le.26.8; Jos.23.10; 1 Sa.14.6,14; 17. 49, 50; 1 Co. 1. 27, 28.

8 The Philistines, no doubt, were strangely amazed to see the cords fall so easily and suddenly from his hands, and to see him come boldly, or rather furiously towards them; which put them in a confusion and gave him such advantage over them, that he made this great slaughter among them; wherein was fulfilled the promise of Moses, Le. 26. 8; which was repeated by Joshua, 23. 10; where he saith expressly, 'One man of you shall chase a thousand.'—*Patrick.* Ancient historians record instances of brave men, who single-handed had destroyed great numbers of their foes. It is reported of Aurelian that in the Sarmatic war, he, in one day, slew forty-eight men with his own hand.

9 Heb. *an heap, two heaps.*

10 That is, *The lifting up of the jaw-bone, or, the casting away of the jaw-bone.*

s ch.8.4; Ps.22.14,15; John19.28; 2Co.4.8, 9.

t Ps. 3. 7, 8; 18. 31-40.

u Ge.32.31; 2 Co.12. 7, 8.

v Ge.12.12,13;20.11; 1 Sa.27.1; 2 Co. 1.8, 9; He. 11. 32.

w 1Sa.17.26,36; 2Sa. 1. 20.

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1 Or, *Lehi.* This is an unfortunate rendering. It should clearly be as in the margin. 'It is surprising,' as Harmer remarks, 'that men of sense and learning should be so extremely fond of the marvellous, as to suppose that the place from whence the water was brought was a hollow place in the jaw-bone, when we are informed, that the place of this exploit was, on that account, denominated Lehi, or the jaw-bone.

x Ge.45.27; 1 Sa.30. 12; Is. 40. 29.

2 That is, *The well of him that called,* or, *cried,* Ge. 16. 13; 22.14; 28. 19; 32. 30; Ex.17.15; Ps.34. 6; 120. 1.

y ch. 13. 1, 5; 16. 31.

CHAP. XVI.

A.M.2884. B.C.1120

a Ge. 10. 19; Jos. 15. 47.

3 Gaza was a city of great antiquity, strength and importance, situated between Raphia and Askelon. It was the capital of the five Philistine principalities. It still remains, though not now of great importance.

4 Heb. *a woman an harlot.*

b Ge. 38.16-18; Ezr. 9. 1, 2.

c 1 Sa. 19. 11; 23. 26; Ps.118.10-12; Ac.9. 24; 2 Co. 11. 32, 33.

5 Heb. *silent.*

d ch. 15. 18; Mat.21. 38; 27. 1; Ac. 23. 15.

e Ps.107.16; Is. 63.1-5; Mic. 2. 13; Ac.2. 24.

6 Heb. *with the bar.*

7 Or, looking towards Hebron. Gaza was twenty miles distant from Hebron.

f 1 Ki. 11.1; Ne. 13. 26; Pr.22.14; 23.27; 26. 11; 27. 22; 1 Co. 10. 6.

8 Or, *by the brook.*

9 Of the situation of this valley nothing certain is known.

g ch. 3.3; Jos.13.3; 1 Sa. 29. 6.

h ch. 14.15; Pr.2.16-19; 5. 3-11,20; 6.24-26; 7. 21-23.

10 They seem to have supposed that his great strength was the effect of some amulet or charm.

11 Or, *humble.*

i ch. 17. 2; Ge.38.16; Nu. 22.17, 18; Mic. 7.3; Mat.26.15; 1Ti. 6. 9, 10.

k Ps. 12. 2; Pr. 6. 26; 7. 21; 22. 14; 26. 28; Je. 9. 2-5; Mic.7.2, 5.

12 Had Samson, as Boothroyd observes, given her a positive refusal, he would have acted more like a man of honour, than by repeatedly imposing on her. His conduct shows the influence this woman had over him; and justifies the remark of Solomon, that by such a character many strong ones have been cast down.

l ver.10; 1 Sa. 19.17; 21.2,3; 27.10; Pr.12. 19; 17.7; Ro.3.8; Ga. 6. 7; Co. 3. 9.

13 Or, *new cords;* Heb. *moist.* Ropes formed of twisted rods. Such ropes are common in the East, and are very strong. Wild elephants and buffaloes, when newly caught, are generally bound with these.

14 Heb. *one.*

m Ec. 7. 26.

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she said unto him, The Philistines[1] *be* upon thee, Samson. And he brake the withs, as a thread of tow is broken when it toucheth[2] the fire: so his strength was not known.

10 And Delilah said[3] unto Samson, Behold, thou hast mocked me, and told me lies: [n]now tell me, I pray thee, wherewith thou mightest be bound.

11 And he said unto her, [o]If they bind me fast with new ropes that[4] never were occupied, then shall I be weak, and be as another man.

12 Delilah therefore took new ropes, and bound him therewith, and said unto him, The Philistines *be* upon thee, Samson. (And *there were* liers in wait abiding in the chamber.) And he brake them from off his arms like a thread.

13 And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound. And he said unto her, If thou weavest the seven locks of my head with the web.[5]

14 And she fastened[6] *it* with the pin, and said unto him, The Philistines *be* upon thee, Samson. And he awaked out of his sleep, and [p]went away with the pin of the beam, and with the web.

15 ¶ And she said unto him, [q]How canst thou say, I love thee, [r]when thine heart *is* not with me? thou hast mocked me these three times, and hast not told me wherein thy great strength *lieth.*

16 And it came to pass, when [s]she pressed him daily with her words, and urged him, *so* that his soul was vexed[7] unto death,

17 That he told her [t]all his heart, and said unto her, [u]There hath not come a razor upon mine head; for I *have been* a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any *other* man.

18 And when Delilah saw[8] that he had told her all his heart, she sent and called for the lords of the Philistines, saying, [v]Come up this once; for he hath showed me all his heart. Then the lords of the Philistines came up unto her, and [w]brought money in their hand.

19 And [x]she made him sleep upon her knees:[1] and she called for a man, and she caused him to shave[2] off the seven locks of his head; and she began to afflict him, and his strength [3]went from him.

20 And she said, The Philistines *be* upon thee, Samson. And he awoke out of his sleep, and said, [y]I will go out, as at other times before, and shake myself. And he wist not that [z]the LORD was departed from him.

21 ¶ But the Philistines took him, [a]and put out his eyes,[4] and brought him down to Gaza, and [b]bound him with fetters of brass; and he did [c5]grind in the prison house.

22 ¶ Howbeit [d]the hair of his head began to grow[6] again after[7] he was shaven.

23 ¶ Then the lords of the Philistines gathered them together for to offer a great sacrifice unto [e]Dagon their god, and to rejoice: for they said, Our god hath delivered Samson our enemy into our hand.

24 And when the people saw him, they [f]praised their god: [8]for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country, which[9] slew many of us.

25 And it came to pass, when [g]their hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison house; and he made [10]them [h]sport: and they set him between the pillars.

26 ¶ And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them.

27 Now the house was full of men and women; and all the lords of the Philistines *were* there: and *there were* upon [i]the roof about three thousand men and women, that beheld while Samson made sport.

28 And Samson [k]called unto the LORD, and said, O Lord GOD, [l]remember me, I pray thee, and strengthen

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1 These were not in the same chamber with her, as our rendering of the preceding statement might lead one to suppose, but in an inner apartment, & of course concealed from Samson.
2 Heb. *smelleth*, Ps. 58. 9.
3 The Hebrew writers properly observe that she did not say this to him immediately after the other; but at the next opportunity she took occasion to complain of his want of kindness in not acquainting her with what she desired to know.
n ver.7,13,15-17; Pr. 23. 7, 8; 24.28; Eze. 33. 31; Lu. 22. 48.
o Pr. 13. 3, 5, 29. 25; Ep. 4. 25.
4 Heb. *wherewith work hath not been done.*
5 This verse evidently ends abruptly, and does not contain a full sense. After the word *web* the Septuagint adds these —'and shall fasten them with the pin in the wall, I shall become weak like other men; and so it was that when he slept, Delilah took the seven locks of his head, and wove them with the web,' &c. The omission begins and ends with the same word, which accounts for it in the transcribing.
6 In order to have some idea of what is told, the reader must know, first that the looms of Palestine were extremely simple; secondly that they were worked by women; thirdly, that the web was narrow, little more perhaps than an hand's breadth; fourthly, that the woof was driven into the warp not by a reed, but by a wooden spatula; fifthly, that the end of the web was fastened to a pin or stake, fixed probably in the wall or driven into the ground; sixthly, that Samson was probably sleeping with his head on Delilah's lap when she wove his hair into the web.—*Boothroyd.*
p Exr. 9. 13, 14; Ps. 106. 43.
q ch.14.16; Pr. 2.16; 5. 3-14.
r Ge. 29. 20; De.6.5; 1Sa.15. 13, 14; 2 Sa. 16.17; Pr.23.26; Ca. 8.6,7; John14.15,21-24; 15.10; 2 Co.5.14, 15; 1 John 2. 15, 16; 5. 3.
s Pr. 7. 21-23, 26, 27; Lu. 11. 8; 18. 5.
7 Heb. *shortened*, Job21.4,*marg*; Jon. 4. 9; Mar. 14. 34. Calmet well remarks, 'The weakness of Samson's heart, in the whole of this history, is yet more astonishing than the strength of his body.' One knows not whether more to condemn the infatuation of the man or the baseness of the woman.
t Pr. 29. 11; Mic.7.5.
u ch. 13. 5; Nu. 6. 5. Ac. 18. 18.
8 Thus assured, probably from the seriousness of his manner and countenance, when making the communication, that now he was in earnest.
v Ps.62. 9; Pr. 18. 8; Je. 9. 4-6.

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w ver. 5; Nu. 22. 7; 1 Ki.21.20; Mat.26. 15; Ep.5.5; 1Ti.6.10.
x Pr. 7. 21-23; 23. 33, 34; Ec. 7. 26.
1 A custom still common in the East. The plan is as follows: the female sits cross-legged on the carpet or mat, and the man having laid himself down, puts his head in her lap, while she soothes him to sleep.
2 The oriental barbers do their work with so much ease and dexterity that the most delicate sleeper would scarcely be awakened by it.
3 His strength, of course, did not lie in his hair; but this being the token of God's covenant with him, by permitting it to be shaven, he had broken the covenant and forfeited his strength.
y ver.3,9,14; De. 32. 30; Is.42.25; Ho.7.9.
z Nu.14.9,42,43; Jos. 7.12; 1 Sa.16.14; 18. 12; 28.14-16; 2Ch.15. 2; Is.59.1,2; Je.9.23, 24; Mat. 17.16,20; 2 Co. 3. 5.
a Pr.5.22; 14.14; Je. 2. 19.
4 Heb. *bored.* A common punishment in the East.
b 2 Ki. 25. 7; 2Ch.33. 11; Ps. 107. 10-12; 149. 8.
c Ex. 11. 5; Is. 47. 2; Mat. 24. 41.
5 This was considered the meanest kind of employment. How now was the mighty fallen! Bp. Hall remarks, 'It is better for Samson to be blind in prison, than to abuse his eyes in Sorek; yea, I may safely say, he was more blind when he saw licentiously, than now that he sees not: he was a greater slave when he served his affections, than now in grinding for the Philistines. The loss of his eyes shows him his sin.'
d Le. 26. 44; De. 32. 36; Ps. 106. 44, 45; 107. 13, 14.
6 From this it is inferred that he had repented and renewed his Nazariteship. 'When we find him again growing strong after the renewed growth of his hair, we are bound to believe that it was not because his hair grew, but because he repented of his past misconduct.'
7 Or, *as when he was shaven.*
e 1Sa.5.2-5; Je. 2.11; Mic. 4. 5; Ro. 1.23-25; 1Co.8.4,5; 10.20.
f De.32. 27; Is.37.20; Eze.20.14; Da. 5.4, 23; Ha. 1. 16; Re. 11. 10.
8 The infatuation of Samson had both reduced himself to hopeless misery, and had given occasion to the enemy to triumph and to blaspheme the Lord.
9 Heb. *and who multiplied our slain.* ch. 15. 8, 16.
g ch. 9. 27; 18.20; 19. 6,9; 2Sa.13.28; 1 Ki. 20. 12; Es. 3. 15; Is. 22. 13; Da. 5. 2, 3; Mat. 14. 6, 7.
10 Heb. *before them.*
h Job 30.9,10; Ps.35. 15, 16; 69.12,26; Pr. 24. 17, 18; Mic. 7. 8-10; Mat. 26. 67, 68; 27.29,39-44; He.11. 36.
i ch. 9. 51; De. 22.8; Jos.2. 8; 2 Sa. 11. 2.
k 2 Ch. 20. 12; Ps. 50. 15; 91. 15; 116. 4; He. 11. 32.
l Ps. 74. 18, 22; Je. 15. 15.

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me, I pray thee, only this once, O God, that[m] I may be at once avenged[1] of the Philistines for my two eyes.

29 And Samson took hold of the two middle pillars[2] upon which the house stood, and on[3] which it was borne up, of the one with his right hand, and of the other with his left.

30 And Samson said, Let me[4] [n]die with the Philistines. And he bowed himself with *all his* might; [o]and the house fell upon the lords, and upon all the people that *were* therein: [p]so the dead which he slew at his death were more than *they* which he slew in his life.

31 Then [q]his brethren, and all the house of his father, came down, and took him, and brought *him* up, and buried him [r]between Zorah and Eshtaol, in the burying-place of Manoah his father: [s]and he judged Israel twenty years.

CHAPTER XVII.

Of the money that Micah first stole, then restored, his mother maketh images, 1—4; *and the ornaments for them,* 5, 6. *He hireth a Levite to be his priest,* 7—13.

AND[5] there was a man of [a]mount Ephraim, whose name *was* Micah.

2 And he said unto his mother, The eleven hundred *shekels* of silver that were taken from thee, about which thou [b]cursedst, and spakest of also in mine ears, behold, the silver *is* with me; [c]I took it. And his mother said, Blessed[d] *be thou* of the LORD, my son.

3 And when he had restored the eleven hundred *shekels* of silver to his mother, his mother said, [e]I had wholly dedicated the silver unto the LORD from my hand for my son, to make a[f] graven image,[6] and a molten image: now therefore I will restore it unto thee.

4 Yet he restored the money unto his mother; and his mother took [g]two hundred *shekels* of silver, and gave them to the founder, who made thereof a graven image, and a molten image: and they were in the house of Micah.

5 ¶ And the man Micah had [h]an house of gods, and made an [i]ephod, and [k]teraphim, and consecrated[7] one of [l]his sons, who became his priest.

6 In those days *there was* [m]no king in Israel; *but* every man did *that which was* [n]right in his own eyes.

7 ¶ And there was a young man out of [o]Beth-lehem-judah of the family[1] of Judah, who *was* a Levite, and he sojourned there.

8 And the man [p]departed out of the city from Beth-lehem-judah to sojourn where he could find *a place:* and he came to mount Ephraim, to the house of Micah, as he journeyed.[2]

9 And Micah said unto him, Whence comest thou? And he said unto him, I *am* a Levite of Beth-lehem-judah, and I go to sojourn where I may find *a place.*

10 And Micah said unto him, [3]Dwell with me, and be unto me [q]a father and a priest, and [r]I will give thee ten *shekels* of silver by the year, and a suit[4] of apparel, and thy victuals. So the Levite went in.

11 And the Levite was content to dwell with the man; and the young man was unto him as one of his sons.

12 And Micah [s]consecrated the Levite; and the young man became [t]his priest, and was in the house of Micah.

13 Then said Micah, [u]Now know I that the LORD will do me good, seeing I have a Levite to *my* priest.

CHAPTER XVIII.

The Danites send five men to seek out for them an inheritance, 1, 2. *At the house of Micah they consult with the Levite, and are encouraged in their way,* 3—6. *They search Laish, and bring back news of good hope,* 7—10. *Six hundred men are sent to surprise it,* 11—13. *On the way they rob Micah of his priest and his consecrated things,* 14—26. *They win Laish, and call it Dan,* 27—29. *They set up idolatry, wherein Jonathan the Levite, and his sons, inherit the priesthood,* 30, 31.

IN those days *there was* [a]no king[5] in Israel: and in those days [b]the tribe of the Danites sought them an inheritance to dwell in; [c]for unto that day *all their* inheritance had not fallen unto them among the tribes of Israel.

2 And the children of Dan sent of their family five men from their coasts, men[6] of valour, from [d]Zorah, and from Eshtaol, [e]to spy out the land, and to search it; and they said unto them, Go, search the land: who, when they came to [f]mount Ephraim, to the house of Micah, they lodged there.

3 When they *were* by the house of Micah, [g]they knew the voice[7] of the young man the Levite: and they turned in thither, and said unto him, Who brought thee hither? and what makest thou in this *place?* [h]and what hast thou here?

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m ch. 5.31; Ps. 58.10, 11; 143.12; 2Ti.4.14; Re. 6. 10.

1 From the fact that God was pleased graciously to answer this prayer, it is generally believed that it was not dictated by a spirit of private revenge, but was presented by Samson as a judge of Israel, called extraordinarily to executevengeance on the enemies of Israel and of God.

2 The main weight of this building rested upon two pillars in the centre, very near together, according to the method of building in some parts of the world. That celebrated architect, Sir Christopher Wren, has described an oval amphitheatre, constructed in such a way that the removal of one pillar would overthrow the whole.

3 Or, *he leaned on them.*

4 Heb. *my soul.*

n Mat. 16.25; Ac.20. 24; 21. 13; Ph. 2.17. 30; He. 12. 1-4.

o Job 31. 3; Ec.9.12; Mat.24.38,39; 1Th. 5. 2.

p ch. 14. 19; 15. 8,15; Ge.3.15; Ph.2.8; Co. 2.15; He.2.14,15.

q John 19. 39-42.

r ch.13.2,25; Jos.19. 41.

s ch. 15. 20.

CHAP. XVII.

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5 It is difficult to fix the chronology of this and the following trausactions. Some think them to be here in their natural order; others suppose that they happened in the time of Joshua, or soon after. It is probable, we think, that they took place in the interval after the death of Joshua and the elders that outlived him, and while the government was in a most unsettled state.

a ch. 10.1; Jos. 15.9; 17. 15, 18.

b ch.5.23; De.27.16; 1Sa.14.24,28;26.19; Ne.13.25; Je.48.10; Mat. 26.74; Ro.9.3; 1 Co. 16. 22.

c Pr. 28. 24.

d Ge.14.19;24.30,31; Ex. 20.7; Ru. 3.10; 1Sa.23.21; Ps.10.3.

e ver.13; ch.18.5; Is. 66. 3.

f Ex.20.4,23; Le.19. 4; De.12.3; Ps.115. 4-8; Is.40.18-25; 44. 9-20; Je. 10. 3-5, 8; Ha. 2. 18, 19; John 16. 2.

6 It is clear, from the terms of the narrative, that Micah and his mother designed to honour the true God, while yet they acted directly contrary to the law. Their case shows very distinctly the mistaken notions which, in these times of anarchy, had arisen, and which, by degrees, led to the most debased idolatry.

g Is. 46. 6, 7; Je.10.9, 10.

h ch. 18. 24; Ge. 31. 30; Ezr. 1. 7; Ho.8. 14.

i ch.8.27; 18.14; Ex. 28.4,15; 1 Sa.23.6.

k Ge. 31. 19, *marg.*; Ho. 3. 4.

7 Heb. *filled the hand,* Ex. 29. 9; 1 Ki. 12. 31; 13.33,34; He. 5. 4.

l Ex. 24. 5.

m ch. 18. 1; 19.1; 21. 25; Ge. 36. 31; De. 33. 5.

n De. 12.8; Ps.12.4; Pr. 12.15; 14.12; 16. 2; Ec. 11. 9; Je. 44. 16, 17.

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o ch. 19. 1, 2; Ge. 35. 19; Ru. 1.1,2; Mic.5. 2; Mat. 2. 1, 5, 6.

1 The meaning cannot be that the young man belonged to the tribe of Judah. He was a Levite. Perhaps, by the mother's side, he was connected with Judah, or the expression, 'of the family of Judah,' may refer to Bethlehem, intimating that he had lived in that Levitical city, which was in the tribe of Judah.

p ver. 11; Ne. 13.10, 11.

2 Heb. *in making his way.*

3 The proposals of Micah do not seem to have been very advantageous; but the Levite thought the situation honourable, & a kind of preferment; especially as Micah spoke of his being a father & a priest. Thus he was induced to intrude into the sacerdotal office; and Micah presumed to consecrate him. And so satisfied was Micah with what he had done, that he deemed himself sure of the Lord's blessing on that account; for it seems he deemed the priesthood of his son informal. But instead of having now done better, he had added to all his other crimes, that of tempting a Levite to act as a priest, and to commit idolatry.—*Scott.* The whole narrative intimates that Micah designed to worship the true God. Wishing to imitate the service of the priests, he had provided all the articles which he thought necessary for the establishment of God's worship in his own house, ver. 5. The phrase there rendered 'an house of Gods,' may be read, 'an house for his God.' But his zeal was without knowledge.

q ver. 11; ch. 18. 19; Ge. 45. 8; 2Ki.6.21; 8.8,9; 13.14; Job 29. 16; Is. 22. 21.

r ch.18.20; 1Sa.2.36; Eze.13.19; Mat.26. 15; John 12.6; 1Ti.6. 10; 1 Pe. 5. 2.

4 Or, *a double suit,* &c. Heb. *an order of garments.*

s ver. 5.

t ch. 18.30; Nu.16.5, 8-10; 1Ki.12.31; 13. 33, 34.

u Pr.14.12; Is.44.20; 66.3,4; Mat.15.9,13; John 16.2; Ac.26.9; Ro. 10. 2, 3.

CHAP. XVIII.

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a ch. 17. 6; 19. 1; 21. 25.

5 The word which generally means a king is sometimes taken for a supreme ruler, governor, or judge; and it is probable it should be so understood here and in the parallel passages.

b Jos. 19. 40-48.

c ch. 1. 34.

6 Heb. *sons.*

d ver. 8,11; ch. 13.2, 25; 16. 31; Jos. 19. 41

e Nu. 13.17; Jos.2.1; Pr.20.18; Lu.14.31.

f ch. 17. 1; 19. 1, 18; Jos. 17. 15-18.

g ch. 12.6; Ge.27.22; Mat. 26. 73.

7 They knew by his dialect, or mode of pronunciation, that he was not an Ephraimite.

h Is. 22. 16.

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4 And he said unto them, Thus and thus dealeth Micah with me, and hath hired[i] me, and I am his priest.

5 And they said unto him, [k]Ask counsel,[1] we pray thee, [l]of God, that we may know whether our way which we go shall be prosperous.

6 And the priest said unto them, Go[m] in peace: [n]before the LORD[2] *is* your way wherein ye go.

7 ¶ Then the five men departed, and came to Laish,[3] and saw the people that *were* therein, [o]how they dwelt careless, after the manner of the Zidonians, quiet and secure; and *there was* no magistrate[4] in the land, that might put *them* to shame in *any* thing; and they *were* far[5] from the Zidonians, and had no business[6] with *any* man.

8 And they came unto their brethren to [p]Zorah and Eshtaol; and their brethren said unto them, What *say* ye?

9 And they said, [q]Arise, that we may go up against them: for we have seen the land, and, behold, it *is* very good; and [r]*are* ye still? [s]be not slothful to go, *and* to enter to possess the land.

10 When ye go, ye shall come unto a people secure,[7] and to a large land: for [t]God hath given it into your hands; a place [u]where *there is* no want of any thing that *is* in the earth.

11 ¶ And there went from thence of the family of the Danites, out of Zorah, and out of Eshtaol, six hundred men appointed[8] with weapons of war.

12 And they went up, and pitched in [v]Kirjath-jearim, in Judah: wherefore they called that place [w]Mahaneh-dan unto this day; behold, *it is* behind Kirjath-jearim.

13 And they passed thence unto mount[x] Ephraim, and came unto the house of Micah.

14 ¶ Then answered the five men that went to spy out the country of Laish, and said unto their brethren, Do ye know that there is [y]in these houses an ephod, and teraphim, and a graven image, and a molten image? now[z] therefore consider[9] what ye have to do.

15 And they turned thitherward, and came to the house of the young man the Levite, *even* unto the house of Micah, and saluted[1] him.

16 And the [a]six hundred men appointed with their weapons of war, which *were* of the children of Dan, stood by the entering of the gate.

17 And the [b]five men that went to spy out the land went up, *and* came in thither, *and* took [c]the graven image, and the ephod, and the teraphim, and the molten image: and the priest stood[2] in the entering of the gate, with the six hundred men *that were* appointed with weapons of war.

18 And these went into Micah's house, and fetched the carved image, the ephod, and the teraphim, and the molten image: then said the priest unto them, What do ye?

19 And they said unto him, Hold thy peace, [d]lay thine hand upon thy mouth,[3] and go with us, and be to us [e]a father and a priest: *is it* better for thee to be a priest unto the house of one man, or that thou be a priest unto a tribe[4] and a family in Israel?

20 And the priest's [f]heart was [5]glad; and he took the ephod, and the teraphim, and the graven image, and went in the midst[6] of the people.

21 So they turned and departed, and put the little ones, and the cattle, and the carriage, before them.

22 ¶ *And* when they were a good way from the house of Micah, the men that *were* in the houses near[7] to Micah's house were gathered together, and overtook the children of Dan.

23 And they cried unto the children of Dan: and they turned their faces, and said unto Micah, [g]What aileth thee, that thou comest[8] with such a company?

24 And he said, Ye have taken away my gods[9] which I made, and the priest, and ye are gone away; and [h]what have I more? and what *is* this *that* ye say unto me, What aileth thee?

25 And the children of Dan said unto him, Let not thy voice be heard among us, lest angry[10] fellows run upon thee, and thou lose[11] thy life, with the lives of thy household.

26 And the children of Dan went their way: and when Micah saw that

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[i] ch.17.10; Pr.28.21; Is.56.11; Eze.13.19; Ho.4.8,9; Mal.1.10; John 10.12, 13; Ac. 8.18-21; 20.33; 1 Ti. 3.3; Tit.1.11; 2 Pe. 2.3, 14, 15.

[k] 1 Ki. 22.5; 2 Ki. 16. 15; Is.30.1; Eze.21. 21; Ho. 4.12; Ac.8. 10.

1 Degeneracy had, by this time, prevailed to a great extent. These men of Dan manifest no indignation when informed that a rival sanctuary had been set up, and that an unauthorized Levite had assumed the duties of the sacred office. With this how strikingly does the conduct of the tribes contrast, with reference to their brethren on the other side of Jordan, in the days of Joshua! Jos.22. 11, &c.

[l] ver.14; ch.17.5,13.

[m] 1 Ki.22.6,12,15; Je. 23. 21. 22, 32.

[n] De. 11. 12; Ps. 33. 18; 1 Th. 3. 11.

2 As the Levite uses the word Jehovah, and as the Danites succeeded according to the oracle delivered by him, some are of opinion that the worship established by Micah was not of an idolatrous kind. It is obvious, however, that whatever may have been the intention of Micah, his whole procedure was directly contrary to God's express command. Though he worshipped Jehovah, it was in a way unauthorized, nay, strictly forbidden. And as to the oracle uttered by the Levite, its expressions, it must be confessed, are exceedingly ambiguous.

3 Jos.19.47, *Leshem.*

[o] ver.27,28; Re.18.7.

4 Heb. *possessor,* or, *heir, of restraint.* 1 Sa. 3. 13; 1 Ki.1.6; Ro. 13.3; 1 Pe. 2. 14.

5 Laish is supposed to have been peopled by a colony of Zidonians; but they were far from them in the event of their needing aid.

6 No intercourse or commerce; or perhaps no league with any.

[p] ver. 2,11; ch. 13.2; 16. 31.

[q] Nu. 13. 30; 14.7-9; Jos. 2. 24.

[r] 1 Ki. 22. 3.

[s] Jos. 18.3; 1 Sa.4.9; 2 Sa. 10.12; John 6. 27; He.6.11,12; 2 Pe. 1. 10, 11.

7 They use two arguments to excite them to the enterprize; that it is easy, and that it would be very advantageous.

[t] De.2.29; 4.1; Jos.6. 16.

[u] Ex. 3.8; De.8.7-9; 11.11,12; Eze.20.6; 1 Ti. 6. 17.

8 Heb. *girded.*

[v] Jos.15.60; 1 Sa.7.1.

[w] ch. 13. 25, *marg.*

[x] ver. 2, 3; ch. 17. 1; 19. 1; Jos. 24. 30,33.

[y] ver. 3, 4; ch. 17. 5.

[z] Pr. 19.27; Is. 8.19, 20.

9 'Consider whether it would not be advisable to carry these with us.' Having here, and thro' means of these, received an oracular response, they seem to recommend the carrying of them off, and the setting up of worship among themselves, as if thus to secure God's presence and favour.

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1 Heb. *asked him of peace,* Ge. 37. 14; 43.27; 1 Sa.17.22, *marg.*; 2 Ki. 4. 26; Mat. 10. 12, 13; Lu. 10. 4-6; John 14. 27.

[a] ver. 11.

[b] ver. 2, 14.

[c] ch.6.31; 17.4,5; Ex. 32.20; 1 Sa.4.11; 6.2-9; 2 Ki. 19.18,19; Is. 46. 1, 2, 7.

2 While the priest was thus employed, conversing, perhaps, with the men of war, the five embraced the opportunity to possess themselves of his sacred things. Dishonesty and superstition are frequently associated.

[d] Job 21.5; 29.9; 40.4, 5; Pr. 30. 32; Mic. 7. 16.

3 This was the token of silence. These men were very ignorant, and concluded that they should, by taking Micah's gods, secure the presence and favour of the God of Israel in their expedition & settlement. They perhaps supposed the piety of their motives, and the goodness of their intentions, would justify the end. But it was a base robbery of Micah, aggravated by the Levite's ingratitude and their menaces.

[e] ch. 17. 10; 2 Ki.6.21; 8. 8, 9; 13. 14; Mat. 23. 9.

4 Though not a tribe, but only a part, yet being so numerous they thus designate themselves. The whole transaction indicates their anxiety to have a religious establishment independent of that at Shiloh, from which they were removing to a great distance.

[f] ch. 17.10; Pr.30.15; Is. 56.11; Eze.13.19; Ho. 4. 8; Ac. 20. 33; Ph.3.19; 2 Pe.2.3,15, 16.

5 The proposal was gratifying to his ambition and avarice. He rejoiced in the prospect of preferment; for instead of being priest to a private family only, he was to be priest to a tribe,—a situation at once more honourable and more lucrative.

6 Perhaps that he might not be discovered by Micah or his family; or, perhaps he went with the sacred things into the midst, in imitation of the ark, which was so placed when Israel marched.

7 These probably enjoyed the privilege of worshipping along with Micah, and therefore felt the abduction of the idols to be a common loss.

[g] Ge. 21. 17; 1 Sa. 11. 5; 2 Sa. 14. 5; 2 Ki.6. 28; Ps.114.5; Is.22.1.

8 Heb. *art gathered together.*

9 Symbols of the divine presence.

[h] ch. 17.13; Ps.115.8; Is.44.18-20; Je.50.38; 51.17; Eze.23.5; Ha. 2. 18, 19; Ac. 19. 26; Re. 17. 2.

10 Heb. *bitter of soul,* 1 Sa.30.6; 2 Sa. 17. 8; Job 3. 5; 27.2, *marg.*

11 They employ the brief argument of ruffians when power is in their hands, replying to the plea of *right,* simply by the exhibition of superior *might.*

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they *were* too strong for him, he turned, and went back unto his house.

27 ¶ And they took *the things* which Micah had made, and the priest which he had, and came unto [i]Laish, unto a people *that were* at quiet and secure: and [k]they smote them with the edge of the sword, and [l]burnt the city with fire.

28 And [m]*there was* no deliverer, because it *was* [n]far from Zidon,[1] and they had no business with *any* man; and it was in the valley that *lieth* by [o]Beth-rehob: and they built a city, and dwelt therein.

29 And they called the name of the city [p]Dan,[2] after the name of Dan their father, [q]who was born unto Israel: howbeit the name of the city *was* Laish at the first.

30 ¶ And the children of Dan [r]set up the graven[3] image: and Jonathan, the son of Gershom, the son of Manasseh,[4] he and his sons were priests to the tribe of Dan [s]until the day of the captivity of the land.

31 And they set them up Micah's graven image, which he made, [t]all the time that the house of God was in Shiloh.

CHAPTER XIX.

A Levite goeth to Beth-lehem to fetch home his concubine, 1—15. *An old man entertaineth him at Gibeah,* 16—21. *The Gibeonites abuse his concubine to death,* 22—28. *He divideth her into twelve pieces, which he sendeth to the twelve tribes of Israel,* 29, 30.

AND it came to pass in those days, [a]when *there was* no king in Israel, that there was a certain Levite sojourning on the side of [b]mount Ephraim, who took to him a concubine[5] out of Beth-lehem-judah.[c]

2 And his concubine [d]played the whore against him, and went away from him unto her father's house to Beth-lehem-judah, and was there four[6] whole months.

3 And her husband arose, and [e]went after her, to [f]speak friendly[7] unto her, *and* to bring her again, having [g]his servant with him, and a couple of asses: and she brought him into her father's house; and when the father of the damsel saw him, he rejoiced to meet him.

4 And his father-in-law, the damsel's father, retained him; and he abode with him three days: so they did eat and drink, and lodged there.

5 And it came to pass on the fourth day, when they arose early in the morning, that he rose up to depart: and the damsel's father said unto his son-in-law, Comfort[1] thine heart with a morsel of bread,[2] and afterward go your way.

6 And they sat down, and did eat and drink both of them together: for the damsel's father had said unto the man, Be content, I pray thee, and tarry all night, and [h]let thine heart be merry.

7 And when the man rose up to depart, his father-in-law urged him; therefore he lodged there again.

8 And he rose early in the morning on the fifth day to depart: and the damsel's father[3] said, Comfort thine heart, I pray thee. And they tarried until[4] afternoon, and they did eat both of them.

9 And when the man rose up to depart, he, and his concubine, and his servant, his father-in-law, the damsel's father, said unto him, Behold, now the day draweth[5] toward evening, I pray you tarry all night: behold, the [6]day groweth to an end; lodge here, that thine heart may be merry; and [i]tomorrow get you early on your way, that thou mayest go home.[7]

10 But the man would not tarry that night, but he rose up and departed, and came over[8] against [k]Jebus, (which *is* Jerusalem,) and *there were* with him two asses saddled; his concubine also *was* with him.

11 *And* when they *were* by [9]Jebus, the day was far spent; and the servant said unto his master, Come, I pray thee, and let us turn in unto this city of [l]the Jebusites, and lodge in it.

12 And his master said unto him, We will not turn aside hither into the city of a stranger, that *is* not of the children of Israel; we will pass over to Gibeah.[10]

13 And he said unto his servant, Come, and let us draw near to one of these places to lodge all night, in [m]Gibeah, or in Ramah.

14 And they passed on, and went their way; and the sun went down

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i ver. 7, 10.
k De.33.22; Jos. 19. 47.
l Jos. 11.11.
m 2 Sa. 14.6, *marg.*; Ps.7.2;50.22; Da.3. 15-17.
n ver.7;Jos.11.8; Is. 23. 4, 12.
1 As already remarked, the people of Laish seem to have been a colony from Zidon, and were probably connected with, or dependent on that state.
o Nu.13.21, *Rehob.*; 2 Sa. 10. 6.
p ch.20.1; Ge.14.14; Jos. 19. 47; 2 Sa. 17. 11;1Ki.12.29,30; 15. 20.
2 The reason of their so naming their city, perhaps was that the name might be a witness for them that they belonged to that tribe, though at such a distance from their brethren. The city became afterwards well known as one of the extremities of the territory of Israel, the extent of which, from north to south, was generally expressed by the phrase, 'from Dan to Beersheba.'
q Ge. 30. 6; 32. 28.
r Ex. 20.4; Le. 26.1; De. 17. 2-7; 27. 15; 31. 16, 29.
3 This was the first public establishment of idolatry in Israel.
4 The true reading here very probably is 'Moses' for 'Manasseh.' It seems almost certain that this Jonathan, the grandson of Moses, was the same who had been Micah's priest; and how touchingly does it speak for the magnanimous disinterestedness of that truly great man, that not only did he twice decline the offer of the aggrandizement of his own family, when the Lord proposed to make of him 'a great nation,' but that, neglecting all opportunities of enriching his descendants, he left his sons undistinguished from common Levites by rank or patrimony, and so poor that one of his grandsons was glad to accept a situation which afforded him only his victuals, with a suit of clothes and less than twenty-five shillings by the year.—*Pict. Bible.*
s ch. 13.1; 1 Sa.4. 2, 3, 10, 11; Ps. 78. 60-62.
t ch. 19. 18; 21. 12; Jos. 18. 1; 1 Sa.1.3; 4. 4; Je. 7. 12.

CHAP. XIX.

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a ch. 17. 6; 18. 1; 21. 25.
b ch. 17.1,8; Jos. 4. 30, 33.
5 Heb. *a woman, a concubine,* or, *a wife; a concubine,* Ge.22.24;25.6; 2Sa. 3.7;5.13;16.22.19.5; 20.3;1Ki.11.3; 2Ch. 11. 21; Es. 2. 14; Cant.6.8,9; Da.5.3; Mal. 2. 15.
c ch.17.8; Ge. 35.19; Mat. 2. 6.
d Le.21.9;De.22.21; Eze. 16. 28.
6 Or, *a year and four months,* Heb. *days, four months.*
e ch. 15. 1.
f Ge.50.21;Le.19.17; 20.10;Ho.2.14;Mat. 1.19; John 3.4, 5,11; Ga. 6. 1.
7 Heb. *to her heart,* Ge. 34. 3.
g Nu. 22. 22.

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1 Heb. *strengthen,* Ge.18 5; 1Sa.14.27-29;30.12; 1 Ki 13.7; Ps. 104 .15; John 4. 34; Ac.9.19.
2 The orientals have generally two meals a day, one from ten to twelve in the morning, & the other, which is the principal, about seven in the evening. As they usually rise as soon as it is light, and there is a long interval to breakfast, they usually take some small matter that cannot be called a meal, such as a crust of bread and a cup of coffee. What we understand here is, that the hospitable father-in-law persuaded the Levite to delay his journey, both on the fourth and fifth days, till after the late breakfast, at which he engaged him so long, that the lateness of the hour for commencing a journey furnished him with an argument to induce the Levite to stay another day. 'Until afternoon,' in the 8th verse, explains what is meant by 'the day groweth to an end,' in the 9th verse. This does not mean that it was late in the evening, but that it was, as the marginal reading has it, 'the pitching time of the day,' that is, the time about the middle of the afternoon, when travellers, who, (unless they journey by night,) start at daybreak, begin to think of pitching their tents for their rest and refreshment till the following morning. This was a late hour to begin a journey; but not so late but that a person bent on proceeding might hope to make considerable progress before sunset.
h ver.9,21;ch.9.27;16. 25; Ruth 3. 7; 1 Sa. 25.36; Es. 1.10; Lu. 12.19; 1Th.5.3; Re. 11. 10, 13.
3 The woman's father seems to have been highly pleased with the reconciliation of the parties. Of the grounds of that reconciliation we are not informed; but we may remark, that it is not certain that the woman had been guilty of the crime, which our rendering of the 2nd verse would imply. Several versions simply state that she had disliked her husband.
4 Heb. *till the day declined.*
5 Heb. *is weak.*
6 Heb. it is *the pitching* time *of the day.*
i Pr.27.1; Ja.4.13,14.
7 Heb. *to thy tent.*
8 Heb. *to over against.*
k ch.1.8; Jos. 18. 28; 2 Sa. 5. 6.
9 Till the time of David, the Jebusites possessed the fort of Sion. At the time referred to in the text, they seem to have been masters of the city.
l ver.10; ch.1.21; Ge. 10. 16; Jos. 15. 63.
10 The Levite was unwilling to take up his lodging among idolaters. He hoped for hospitality in a city of the children of Israel.
m Jos 18.25,26; 1 Sa. 10.26;Is. 10.29; Ho. 5. 8.

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upon them *when they were* by Gibeah, which *belongeth* to Benjamin.

15 And they turned aside thither, to go in, *and* to lodge in Gibeah: and when he went in, he sat him down in a street of the city; for *there was* [o]no man[1] that took them into his house to lodging.

16 ¶ And, behold, there came an old[2] man from [p]his work out of the field at even, which *was* also of mount Ephraim; and he sojourned in Gibeah: but the men of the place *were* Benjamites.

17 And when he had lifted up his eyes, he saw a way-faring man in the street of the city: and the old man said, [q]Whither goest thou? and whence comest thou?

18 And he said unto him, We *are* passing from Beth-lehem-judah toward the side of mount Ephraim; from thence *am* I: and I went to Beth-lehem-judah, but I *am now* going to the[r] house[3] of the LORD; and there *is* no man that receiveth me to house.

19 Yet there is both straw and provender for our asses; and there is bread and wine also for me, and for thy handmaid, and for the young man *which is* with thy servants: *there is* no want of any thing.

20 And the old man said, [s]Peace *be* with thee: howsoever, [t]*let* all thy wants *lie* upon me; only [u]lodge not in the street.

21 So he brought him into his house, and gave provender unto the asses: and [v]they washed their feet, and did eat and drink.

22 ¶ *Now*, as they were making their hearts merry, behold, [w]the men of the city, certain [x]sons of Belial, beset the house round about, *and* beat at the door, and spake to the master of the house, the old man, saying, [y]Bring forth the man that came into thine house, that we may know him.

23 And [z]the man, the master of the house, went out unto them, and said unto them, Nay, my brethren, *nay*, I pray you, do not *so* wickedly; seeing that this man is come into mine house, do[a] not this folly.

24 Behold, *here is* my daughter,[4] a maiden, and his concubine; [b]them I will bring[1] out now, and [c]humble ye them, and do with them what seemeth good unto you: but unto this man do not so[2] vile a thing.

25 But the men would not hearken to him: so the man took his concubine, and brought[3] her forth unto them; and they [d]knew her, [e]and abused her all the night until the morning: and when the day began to spring, they let her go

26 Then came the woman in the dawning of the day, and fell down at the door of the man's house where [f]her lord *was*, till it was light.

27 And her lord rose up in the morning, and opened the doors of the house, and went out to go his way; and, behold, the woman his concubine was fallen down *at* the door of the house, and her hands *were* upon the threshold.

28 And he said unto her, Up, and let us be going: [g]but none answered. Then the man took her *up* upon an ass, and the man rose up, and gat him unto his place.

29 ¶ And when he was come into his house, he took a knife, and laid hold on his concubine, and [h]divided[4] her, *together* [i]with her bones, into twelve pieces, and sent her into all the coasts of Israel.

30 And it was so, that all that saw it said, There was no such deed done nor seen from the day that the children of Israel came up out of the land of Egypt unto this day: [k]consider of it take advice, and speak *your minds*.

CHAPTER XX.

The Levite in a general assembly declareth his wrong, 1—7. The decree of the assembly, 8—11. The Benjamites, being cited, make head against the Israelites, 12—17. The Israelites in two battles lose forty thousand, 18—28. They destroy by a stratagem all the Benjamites, except six hundred, 29—48.

THEN [a]all the children of Israel went out, and the congregation was gathered together [b]as one man, [c]from Dan[5] even to Beer-sheba, [d]with the land of Gilead, [e]unto the LORD [f]in Mizpeh.

2 And the chief[6] of all the people, *even* of all the tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand footmen that [g]drew sword.

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o ver. 18; Ge. 18.2-8; 19. 2, 3; Mat. 25. 35, 43; He. 13. 2.

1 There was probably no inn or house of public entertainment in this place; and therefore they could not have a lodging unless furnished by mere hospitality. In these circumstances the reception which the stranger met with can be accounted for only by the extreme wickedness of the men of the place. There was no humanity left among them. The rights of hospitality were despised.

2 He that was himself but a sojourner in Gibeah, was the more compassionate to a way-faring man. Good people, says Henry, that look upon themselves but as strangers and sojourners in this world, should, for this reason, be tender to one another, because they all belong to the same better country, and are not at home here.

p Ge.3.19; Ps.104.23; 128. 2; Pr. 13.11; 14. 23; 24.27; Ec.1.13;5. 12; Ep. 4. 28; 1 Th.4. 11, 12; 2 Th. 3. 10.

q Ge. 16. 8; 32. 17.

r ch.18.31; 20.18; Jos. 18. 1; 1 Sa. 1. 3, 7.

3 The Septuagint reads, 'I am going to my own house,' which is probably the true reading, as we find that he really went home; yet he might have gone previously to the house of the Lord, because that was also in mount Ephraim.

s ch.4.23; Ge.43.23; 1 Sa. 25.6; 1Ch.12.18; Lu.10.5,6; John 14. 27; 1 Co. 1. 3.

t Ro. 12. 13; Ga. 6. 6; He.13.2; Ja.2.15,16; 1 Pe. 4. 9; 1 John 3. 18.

u Ge. 19. 2,3; 24. 31-33.

v Ge.18.4; 1Sa.25.41; 2 Sa. 11. 8; Lu.7.44; John 13. 4.5,14,15; 1 Ti. 5. 10.

w ch. 20. 5; Ge. 19.4; Ho. 9. 9; 10. 9.

x De.13.13; 1Sa.1.16; 2.12; 10.27; 25.25; 2 Co. 6. 15.

y Ge. 19. 5; Ro.1.26, 27; 1Co.6.9; Jude 7.

z Ge. 19. 6, 7.

a ch. 20. 6; Ge. 34.7; Jos. 7. 15; 2 Sa. 13. 12.

4 His earnest desire to preserve the laws of hospitality (which was a thing very sacred in those days,) made him forget the care he ought to have had to preserve his daughter's purity. He hoped also, perhaps, that they were not grown yet so wicked as to offer this injury to a neighbour, though they regarded not what they did to strangers, which made him offer them the man's concubine also, supposing it better than to let them do violence to her husband.—*Patrick.* This is almost all that can be advanced in extenuation of the old man's proposal. He may have intended to impress them with an idea of his abhorrence of their purpose, hoping that, instead of acceding to his proposal, the making of a proposal so awfully painful to himself, might have induced them to desist.

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b Ge.19.8; Ro.3.8.

1 He had previously endeavoured, by the use of friendly terms, by expostulating with them on the enormity of the crime which they designed to perpetrate, and by urging the rights of hospitality which were wont to be considered sacred, to divert them from their brutal purpose. But all was in vain. The men were, indeed, sons of Belial; vile, profligate fellows.

c Ge. 34. 2, *marg.*; De. 21. 14.

2 Heb. *the matter of this folly.*

3 After all that can be said in extenuation of the guilt of some of the parties, we cannot dissent from the following remarks of Clarke. 'The men of Gibeah who wished to abuse the Levite; the Levite who wished to save himself at the expense of the modesty of his wife; and the old man who wished to save his guest at the expense of the violation of his daughter; are all characters that humanity & modesty wish to be buried in everlasting oblivion.

d Ge. 4. 1.

e Je.5.7,8; Ho.7.4-7; 9.9; 10.9; Ep.4.19.

f ver.3,27; Ge.18.12; 1 Pe. 3. 6.

g ch. 20.5; 1 Ki.18.29.

h ch. 20.6; 1 Sa.11.7; Ro. 10. 2

4 It is probable, that with the pieces he sent to each tribe a circumstantial account of the barbarity of the men of Gibeah; & that they considered each of the pieces as expressing an execration. That a similar custom prevailed in ancient times is evident from 1 Sa. 11. 7. And Lucian, speaking of the Scythians and Molossians, says, 'When any one had received an injury, & had not the means of avenging himself, he sacrificed an ox, and cut it in pieces, which he caused to be dressed and publicly exposed. All who chose to take part in the injury which had been committed, took up a piece of the ox, and swore to stand by him.'

i De. 21. 22, 23.

k ch. 20.7; Pr.11.14; 13. 10; 15.22; 20.18; 24. 6.

CHAP. XX.

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a ver.2,8,11; ch.21.5; De. 13.12,&c.; Jos. 22. 12.

b 1 Sa. 11. 7, 8; 2 Sa. 19. 14; Ezr.3.1; Ne. 8. 1.

c ch.18.29; 1Sa.3.20; 2Sa.3.10; 24 2; 1Ch. 21. 2; 2 Ch. 30. 5.

5 From the furthest corners of the land; from Dan the northern border, to Beersheba the southern; and from Gilead, the region beyond Jordan, where the two tribes and a half dwelt.

d Nu. 32. 1, 40; Jos. 17. 1; 2 Sa. 2. 9.

e ver.18,26; ch.11.11.

f Jos. 15. 38; 18.26; 1 Sa. 7. 5, 6; 10. 17; 2 Ki. 25. 23.

6 *Lit.* the corners; the heads of the tribes, rulers of thousands, &c.

g ver.15,17; ch 8.10; 2 Sa.24.9; 2Ki.3.26.

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3 (Now [h]the children of Benjamin heard[1] that the children of Israel were gone up to Mizpeh.) Then said the children of Israel, Tell[2] *us*, how was this wickedness?

4 And the[3] Levite, the husband of the woman that was slain, answered and said, [i]I came unto Gibeah that *belongeth* to Benjamin, I and my concubine, to lodge.

5 And the men of Gibeah rose against me, and [k]beset the house round about upon me by night, *and* thought to have slain me; and my concubine have they forced,[4] that she is dead.

6 And I took my concubine, and cut[l] her in pieces, and sent her throughout all the country of the inheritance of Israel: for they have committed lewdness and [m]folly in Israel.

7 Behold, [n]ye *are* all children of Israel; [o]give here your advice and counsel.

8 ¶ And all the people arose [p]as one man, saying, [q]We will not any *of us* go to his tent, neither will we any *of us* turn into his house:

9 But now, this *shall be* the thing which we will do to Gibeah; *we will go up* [r]by lot against it;[5]

10 And we will take ten men of an hundred throughout all the tribes of Israel, and an hundred of a thousand, and a thousand out of ten thousand, to fetch victual[6] for the people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Israel.

11 So all the men of Israel were gathered against the city, knit[7] together as one man.

12 ¶ And the tribes of Israel [s]sent men through all the tribe of Benjamin, saying, What wickedness *is* this that is done among you?

13 Now therefore [t]deliver[8] *us* the men, [u]the children of Belial, which *are* in Gibeah, that we may put them to death, and [v]put away evil from Israel. But the children of Benjamin [w]would not hearken[9] to the voice of their brethren the children of Israel:

14 But the children of Benjamin gathered themselves together out of the cities unto Gibeah, [z]to go out to battle against the children of Israel.

15 And the children of Benjamin were numbered at that time, out of the cities, [y]twenty and six thousand men that drew sword, besides the inhabitants of Gibeah, which were numbered seven hundred chosen men.

16 Among all this people *there were* seven hundred chosen men [z]left-handed; every one could [a]sling[1] stones at an hair-*breadth*, and not miss.

17 And the men of Israel, besides Benjamin, were numbered [b]four hundred thousand men that drew sword: all these *were* men of war.

18 ¶ And the children of Israel arose, and went up to the [c]house[2] of God, and [d]asked counsel of God, and said, Which of us shall go up first to the battle against the children of Benjamin? And the LORD said, [e]Judah *shall go up* first.

19 And the children of Israel [f]rose up in the morning, and encamped against Gibeah.

20 And the men of Israel went out to battle against Benjamin; and the men of Israel put themselves in array to fight against them at Gibeah.

21 And [g]the children of Benjamin came forth out of Gibeah, and [h]destroyed[3] down to the ground of the Israelites that day twenty and two thousand men.

22 ¶ And the people, the men of Israel, [i]encouraged themselves, and set their battle again in array, in the place where they put themselves in array the first day.

23 (And the children of Israel went up and [k]wept before the LORD until even, and asked counsel[4] of the LORD, saying, Shall I go up again to battle against the children of Benjamin my brother? And the LORD said, Go up against him.)

24 And the children of Israel came near against the children of Benjamin the second day.

25 And Benjamin went forth against them out of Gibeah the second day, and [l]destroyed[5] down to the ground of the children of Israel again eighteen thousand men; all these drew the sword.

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h Pr.22.3; Mat.5.25; Lu. 12.58,59; 14.31, 32.
1 They had probably received an intimation and summons as well as the other tribes, but to this they paid no attention.
2 This word being in the plural, seems to denote that the question was put to more than one. Probably not only the Levite, but the old man who had entertained him, and his servant, were present to bear their testimony.
3 Heb. *the man the Levite.*
i ch. 19. 15-28.
k Ge. 19. 4-8.
4 Heb. *humbled.* De. 22. 24; Eze. 22. 10, 11.
l ch. 19. 29.
m ver. 10; ch. 19.23; Ge. 34.7; Jos. 7. 15; 2 Sa. 13. 12, 13.
n Ex. 19. 5,6; De. 4. 6; 14.1,2; 1 Co.5.1,6, 10-12.
o ch.19.30; Jos. 9.14; Pr. 20. 18; 24.6; Ja. 1. 5.
p ver. 1, 11.
q ch. 21.1,5; Pr.21.3; Ec. 9. 10.
r Jos. 14. 2; 1 Sa. 14. 41, 42; 1 Ch. 24. 5; Ne. 11.1; Pr.16.33; Jon. 1. 7; Ac. 1. 26.
5 The abhorrence of the crime here expressed, and the determination of the Israelites to punish the criminals, were very proper; but they seem to have acted with too much precipitation and resentment. There were 'with them also sins against the Lord:' the abomination of Gibeah was both an evidence and effect of national degeneracy, and it called for deep humiliation and lamentation, that such wickedness had been wrought in Israel, as well as for indignation against the criminals. They ought to have begun with personal and national repentance and reformation; with solemn sacrifices and earnest supplications. — *Scott.*
6 A tenth part were selected to provide food for all the rest. Perhaps we are not warranted in viewing this arrangement as intimating any general usage. It may have been an expedient adopted to meet an unusual emergency.
7 Heb. *fellows.*
s De. 13. 14; 20. 10; Jos. 22. 13-16; Mat. 18.15-18; Ro. 12.18.
t 2 Sa. 20. 21, 22.
8 In this respect they acted with moderation and propriety. Nothing could be fairer than their demand simply for the offenders.
u ch. 19. 22; De. 13. 13; 1 Sa.30.22; 2 Sa. 20.1; 23. 6; 1 Ki. 21. 13; 2 Ch. 13. 7.
v De.17.7,12; 19. 19; 21. 21; 22. 21,24; 24. 7; Ec. 11. 10.
w 1 Sa.2.25; 2 Ch.25. 16,20; Pr.29.1; Ho. 9. 9; 10.9; Ro.1. 32; He. 18. 4, 5.
9 They thus virtually involved themselves as a tribe, in the guilt of the men of Gibeah, and set themselves in array to defend the criminals. It is difficult to conceive a case of more aggravated depravity than this. They adopt the crime of the offenders, and resolve to abide by the consequences.

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z Nu. 20.20; 21.23; 2 Ch. 13. 13; Job 15. 25, 26.
y ver. 25, 35, 46, 47; Nu. 26. 41.
z ch.3.15; 1 Ch.12.2.
a 1 Sa. 17. 40, 49, 50; 25. 29; 2 Ch. 26. 14.
1 The sling appears to have been the most ancient instrument employed for discharging missiles. In skilful hands it became a weapon of astonishing power. Practice rendered the aim so certain, that the object, even though minute, was seldom missed; and the impetus communicated to the missile was such, that defensive armour was quite inadequate to resist it; shields and helmets it broke to pieces. The inhabitants of the Balearic islands (Majorca & Minorca,) were celebrated for their skill in the use of this instrument, to which it would seem they were carefully trained from their earliest years. They did not allow their children to break their fast, till they had struck down the bread they were to eat from the top of a pole or some distant eminence.
b ver.2; Nu.1.46; 26. 51; 1 Sa. 11. 8; 15. 4; 1 Ch. 21. 5; 2 Ch. 17. 14-18.
c ch.18.31; 19.18; Jos. 18. 1.
2 Or, to Bethel. They seem to have asked in confidence of success, but without either prayer or fasting or sacrifice. They do not ask whether they should go to battle or not; on this point they seek no counsel.
d ver.7,23,26,27; Nu. 27. 5, 21; Jos. 9. 14.
e ch. 1.1,2; Ge. 49.8-10.
f Jos. 3.1; 6. 12; 7.16.
g Ge. 49. 27.
h De. 23.9; 2 Ch. 28. 10; Ps.33.16; 73. 18, 19; 77. 19; Ec. 9.1-3; Je. 12. 1.
3 Though the children of Israel had taken it upon them to be most zealous in their efforts to avenge the wickedness of Gibeah, they nevertheless had tolerated the idolatry of the Danites. The idols of Micah were still amongst them. Many of the Jewish writers impute their repeated failures on this occasion to this cause.
i ver. 15,17; 1 Sa. 30. 6; 2 Sa. 11. 25; Ps. 64. 5.
k ver. 26, 27; Ps. 78. 34-36; Ho. 5. 15.
4 They had already made their preparations for fighting.
l ver. 21; Ge. 18. 25; Job 9.12,13; Ps. 97. 2; Ro.2.5; 3.5; 11.33.
5 God had ulterior designs to effect beyond the merited punishment of the Benjamites. He had great moral lessons to teach, not to the men of that age only, but to the most distant generations. Especially may we suppose that he purposed by such a result, to impress upon our minds the conviction, that the success of any cause depends not solely upon its intrinsic goodness, but also upon its being conducted with a right spirit and by proper means.—*Bush.*

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26 ¶ Then all the children of Israel, and all the people, went up, and came unto the house of God, and [m]wept, and sat there before the LORD, and fasted that day until even, and offered[1] burnt-offerings and peace-offerings before the LORD.

27 And the children of Israel [n]enquired of the LORD, (for [o]the ark of the covenant of God *was* there[2] in those days;

28 And [p]Phinehas,[3] the son of Eleazar, the son of Aaron, [q]stood before it in those days,) saying, [r]Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease? And the LORD said, [s]Go up; for to-morrow I will deliver them into thine hand.

29 ¶ And Israel set [t]liers in wait[4] round about Gibeah.

30 And the children of Israel went up against the children of Benjamin on the third day, and put themselves in array against Gibeah, as at other times.

31 And the children of Benjamin went out against the people, *and* were drawn[u] away from the city; and they began to smite[5] of the people, *and* kill, as at other times, in the highways, of which one goeth up to the[6] house of God, and the other to [v]Gibeah in the field, about [w]thirty men of Israel.

32 And the children of Benjamin said, They *are* smitten down before us, as at the first. But the children of Israel said, [x]Let us flee, and draw them from the city unto the highways.

33 And all the men of Israel [y]rose up out of their place, and put[7] themselves in array at Baal-tamar; and the liers in wait of Israel came forth out of their places, *even* out of the meadows[8] of Gibeah.

34 And there came against Gibeah ten[z] thousand chosen men out of all Israel, and the battle was sore: but they [a]knew not that evil *was* near them.

35 And the LORD[9] smote Benjamin before Israel: and the children of Israel destroyed of the Benjamites that day [b]twenty and five thousand and an hundred men: all these drew the sword.[10]

36 So the children of Benjamin saw that they were smitten: [c]for the men of Israel gave place to the Benjamites, because they trusted unto the liers in wait which they had set beside Gibeah.

37 And [d]the liers in wait hasted, and rushed upon Gibeah; and the liers in wait drew[1] *themselves* along, and smote all the city with the edge of the sword.

38 Now[2] there was an appointed sign[3] between the men of Israel [4]and the liers in wait, that they should make a great flame[5] with smoke to rise up out of the city.

39 And [e]when the men of Israel retired in the battle, Benjamin began to smite[6] *and* kill of the men of Israel about thirty persons; for they said, Surely they are smitten down before us, as *in* the first battle.

40 But when the flame began to arise up out of the city with [f]a pillar of smoke, the Benjamites [g]looked behind them, and, behold, the flame[7] of the city ascended up to heaven.

41 And when the men of Israel turned again, the men of Benjamin [h]were amazed:[8] for they saw that evil was[9] come upon them.

42 Therefore they turned *their backs*[10] before the men of Israel unto the way of the wilderness; but [i]the battle overtook them; and them which *came* out of the cities they destroyed in the midst of them.

43 *Thus* they [k]inclosed the Benjamites round about, *and* chased them, *and* trode them down with[11] ease,[12] over against Gibeah toward the sun-rising.

44 And there fell of Benjamin eighteen thousand men: all these *were* men of valour.

45 And they turned and fled toward the wilderness unto the rock of [l]Rimmon:[13] and they gleaned of them in the highways five thousand men; and pursued hard after them unto Gidom, and slew two thousand men of them.

46 So that all which fell that day of Benjamin were [m]twenty and five thousand men that drew the sword; all these *were* men of valour.

47 But [n]six hundred men turned

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m 1 Sa. 7.6; 2 Ch.20. 3; Ezr. 8. 21; 9. 4, 5; Joel 1. 14; 2. 12-17; Jonah 3. 5-10.

1 This they had not done before, but now they seem to be really humbled before the Lord. They are now convinced that they had trusted too much in themselves, in the goodness of their cause, and the superiority of their numbers.

n ver. 18, 23; Nu.27. 21.

o Jos. 18. 1; 1 Sa. 4.3, 4; Ps. 78. 60, 61; Je. 7. 12.

2 Viz. at Bethel. The ark was frequently taken from the tabernacle, as the subsequent history shows.

p Nu. 25. 7-13; Jos. 22. 13, 30-32; 24. 33.

3 The statement that Phinehas then officiated as high priest, warrants the inference that the occurrences here narrated took place not long after the death of Joshua.

q De. 10. 8; 18. 5.

r Jos. 7.7; 1Sa.14.37; 23.4-12; 30.8; 2Sa.5. 19-24; 6. 3,7-12; Pr. 3. 5, 6; Je. 10. 23.

s ch.1.2; 7.9; 2Ch.20. 17.

t ver. 34; Jos. 8. 4; 2 Sa. 5. 23.

4 Although God had promised success, they nevertheless adopt the most prudent measures. It is not improbable that, from the nature of the ground on which they formerly fought, the numbers of Israel gave them no advantage, and hence their recourse to this stratagem. The management of the stratagem is very largely described in the ensuing verses, but it is sufficient to remark, that in its general features it bears a great resemblance to that which had been employed with so much success by Joshua in the taking of Ai, Jos. 8. 1-29.

u Jos. 8. 14-16.

5 Heb. *smite of the people wounded as at, &c.*

6 Or, *Beth-el.*

v ch. 19. 13,14; Is.10. 29.

w Jos. 7. 5.

x Jos. 8. 15, 16.

y Jos. 8. 18-22.

7 There appears to have been three divisions of the Israelitish army; one at Baal-tamar; a second behind the city in ambush; and a third who skirmished with the Benjamites before Gibeah.

8 Or. caves.

z ver. 29.

a Jos. 8. 14; Job 21. 13; Pr.4.19;29.6; Ec. 8. 11,12; Is. 3.10,11; 47. 11; Mat. 24. 44; Lu.21.34; 1Th.5.3.

9 Though the numbers of the Israelites were vastly superior to those of Benjamin; tho' their stratagem was well laid and executed, and the battle bravely fought; yet the inspired historian ascribes the victory to the Lord as entirely as if he had smitten the Benjamites by a miracle.

b ver. 15, 44-46; Job 20. 5.

10 Those that take the sword to smite another, generally suffer by it themselves, Ge. 27. 40; Le. 26. 25; De. 32. 41, 42.

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c Jos. 8. 15.

d Jos. 8. 19.

1 Or, *made a long* sound with the trumpets, Ex. 19. 13; Jos. 6. 5. Or perhaps, 'extended themselves.'

2 From this verse to the end of the chapter, we have the details of the same operations, which are mentioned in a general way in the preceding verses of this chapter.

3 Or, *time.*

4 Heb. *with.*

5 Heb. *a great elevation of smoke.*

e ver. 31.

6 Heb. *smite the wounded*, ver. 32.

f Ge. 19. 28; Ca. 3. 6; Joel 2. 30; Re. 19. 3.

g Jos. 8. 20.

7 Heb. *whole consumption.*

h Ex. 15. 9,10; Is.13. 8, 9; 33. 14; Lu. 17. 27,28; 21.26; 1Th.5. 3; 2 Pe. 2. 12; Re.6. 15-17; 18. 8-10.

8 'Observe,' says Henry, 'that the Benjamites, in the beginning of the battle, were confident that the day was their own. Sometimes God suffers wicked men to be lifted up in successes and hopes, that their fall may be the sorer. See how short their joy is, and their triumphing but for a moment. Evil was near them & they did not know it; they saw, when it was too late to prevent it, that evil was come upon them. What evils may at any time be near us we cannot tell, but the less they are feared, the heavier they fall; sinners will not be persuaded to see evil near them, but how dreadful will it be when it comes, and there is no escaping! 1 Th. 5. 3.'

9 Heb. *touched them.*

10 This, it has been remarked, is undoubtedly an erroneous rendering. As we read the original, instead of turning their backs, they turned their faces towards the enemy. Seeing their city on fire, and all hope cut off in that quarter, they again face the enemy with a determination, if possible, to cut a passage thro' them, and escape to the wilderness. But while attempting this, the ambush from the city fell upon them in the rear, so that they were properly said to be 'destroyed in the midst of them,' i.e. between the two divisions.

i Ho 9. 9; 10. 9

k Jos. 8. 20-22;

11 Or, from *Menuchah.*

12 Heb. *unto over against.*

l Jos. 15. 32.

13 The situation of Rimmon cannot with certainty be ascertained. It was probably some strong rocky fastness; and may perhaps have been near the village of the same name, which was fifteen miles to the north of Jerusalem. Rocks are still frequently resorted to as places of security.

m ver. 15, 35.

n ch. 21. 13; Ps. 103. 9,10; Is.1.9; Je.14.7; La. 3.32; Ha. 3.2.

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and fled to the wilderness unto the rock Rimmon, and abode in the rock Rimmon four months.

48 And the men of Israel turned again upon the children of Benjamin, and [o]smote[1] them with the edge of the sword, as well the men of *every* city, as the beast, and all that came[2] to hand: also they set on fire all the cities that they[3] came to.

CHAPTER XXI.

The people bewail the desolation of Benjamin, 1—7. *By the destruction of Jabesh-gilead they provide them four hundred wives,* 8—15. *They advise them to surprise the virgins that danced at Shiloh,* 16—25.

NOW the men of Israel [a]had sworn[4] in Mizpeh, saying, [b]There shall not any of us give [c]his daughter unto Benjamin to wife.

2 And the people came to [d]the house of God, and abode there till even before God, and [e]lifted up their voices, and wept[5] sore;

3 And said, O LORD God of Israel, why[f] is this come to pass in Israel, that there should be to-day one tribe lacking in Israel?

4 And it came to pass on the morrow, that the people [g]rose early, and built[h] there an altar,[6] and offered burnt-offerings, and peace-offerings.

5 And the children of Israel said, Who *is there* among all the tribes of Israel that came not up with the congregation unto the LORD? for they had made [i]a great oath concerning him that came not up to the LORD to Mizpeh, saying, He shall surely be put to death.[7]

6 And the children of Israel [k]repented them for Benjamin their brother, and said, There is one tribe cut off[8] from Israel this day.

7 How shall we do for wives for them that remain, seeing we have sworn[l] by the LORD, that we will not give them of our daughters to wives?

8 ¶ And they said, What one *is there* of the tribes of Israel that came not up to Mizpeh to the LORD? And, behold, there came none to the camp from Jabesh-gilead[m] to the assembly.

9 For the people were numbered, and, behold, *there were* none of the inhabitants of Jabesh-gilead[9] there.

10 And the congregation sent thither twelve thousand men of the valiantest, and commanded them, saying, [n]Go and smite the inhabitants of Jabesh-gilead with the edge of the sword, with the women and the children.

11 And this *is* the thing that ye shall do, Ye shall utterly[1] destroy [o]every male, and every woman that hath lain by man.[2]

12 And they found among the inhabitants of Jabesh-gilead four hundred young virgins,[3] that had known no man by lying with any male; and they brought them unto the camp to [p]Shiloh, which *is* in the land of Canaan.

13 And the whole congregation sent *some* to[4] speak to the children of Benjamin that *were* in [q]the rock Rimmon, and to call[5] peaceably unto them.

14 And Benjamin came again at that time; and they gave[6] them wives which they had saved alive of the women of Jabesh-gilead: and yet so [r]they sufficed[7] them not.

15 And the people [s]repented them for Benjamin, because that the LORD had made a breach in the tribes of Israel.

16 ¶ Then the elders of the congregation said, How shall we do for wives for them that remain, seeing the women are destroyed out of Benjamin?

17 And they said, *There must be* [t]an inheritance[8] for them that be escaped of Benjamin, that a tribe be not destroyed out of Israel.

18 Howbeit we may not give them wives of our daughters: for the children of Israel have [u]sworn, saying, Cursed *be* he that giveth a wife to Benjamin.

19 Then they said, Behold, *there is* a[v] feast[9] of the LORD in Shiloh [10]yearly, *in a place* which *is* on the north[11] side of Beth-el, on[12] the east side of[13] the highway that goeth up from Beth-el to Shechem, and on the south of Lebona.

20 Therefore they commanded the children of Benjamin, saying, Go and lie in wait in the vineyards;

21 And see, and, behold, if the daughters of Shiloh come out to [w]dance in dances, then come ye out of the

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o De.13.15-17; 2 Ch. 25.13; 28.6-9; Pr.18. 19.
1 It is scarcely possible to imagine any thing more horrid than the indiscriminate and relentless slaughter of both innocent and guilty mentioned in this chapter. The crime of the men of Gibeah was great, but there was no adequate cause for this relentless extermination of a whole tribe. There was neither justice nor judgment in the case; they were on all sides brutal, cruel, and ferocious: and no wonder; there was no king in Israel—no effective civil government, & every man did what was right in his own eyes.—*Clarke.*
2 Heb. *was found.*
3 Heb. *were found.*

CHAP. XXI.

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a ch. 20. 8; Je. 4. 2.
4 This is not mentioned before, and is here stated as explanatory of what succeeds.
b ver.5; ch 11 30,31; 1 Sa. 14 24; Ec. 5.2, Mar.6.23; Ac.23.12; Ro. 10. 2.
c Ex. 34. 12-16; De. 7. 2, 3.
d ver. 12; ch. 20. 18, 23, 26; Jos. 18. 1.
e ch.2.4; Ge.27.38; 1 Sa. 30. 4.
5 Their rage having now expended itself, they bitterly lament the extremities to which their vengeance had hurried them
f De. 29.24; Jos. 7.7-9; Ps. 74. 1; 80. 12; Pr. 19. 3; Is. 63. 17; Je. 12. 1.
g Ps. 78.34,35; Ho.5. 15.
h ch.6.26; Ex. 20.24, 25; 2 Sa. 24.18,25; 1 Ki. 8.64; He. 13.10.
6 The reason of this is not apparent, there being already an altar at the house of God, and the only one which the law recognized. Other altars indeed, were frequently erected on special occasions, and by God's direction, as by Samuel, David, and Elijah; but unless they had the sanction of the Lord, it was an unlawful deed.
i ver. 1, 18; ch. 5.23; Le. 27. 28, 29; 1 Sa. 11. 7; Je. 48. 10.
7 On solemn occasions, the Israelites thus entered in their general assemblies into mutual engagements to undertake some enterprize, or to avenge some injury; and as such an assembly constituted the supreme civil power of the state, they had a right to demand aid and assistance from the nation, and to punish those who refused to give it.—*Boothroyd.*
k ver.15, ch. 20.23; 2 Sa. 2. 26; Ho. 11. 8; Lu. 19. 41, 42.
8 In their impetuous fury they had destroyed, it appears, all the women of Benjamin, so that now there was eminent danger of the extinction of the whole tribe.
l ver. 1, 18; 1 Sa. 14. 28, 29, 45.
m 1 Sa.11.1,3; 31.11-13; 2 Sa. 2. 5, 6.
9 Some conjecture that these being at a distance, beyond Jordan, might not have heard of the determination of the tribes. This is improbable.

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n ver. 5; De. 13. 15; Jos. 7.24; 1 Sa.15.3.
1 This has been characterised as a cruel expedient to extricate themselves from the observance of an unlawful oath. They rushed to the commission of a second crime, to repair the consequences of a first.
o Nu. 31. 17, 18; De. 2. 34.
2 Heb. *knoweth the lying with man.*
3 Heb. *women virgins.* The unmarried females they would probably be able to distinguish by their dress. In the East, such may still be known by their ornaments & attire.
p ch.20.18,23; Jos.18. 1; Ps. 78. 60; Je. 7. 12.
4 Heb. *and spake and called.*
q ch. 20. 47; Jos. 15. 32.
5 Or, *proclaim peace.* De.20.10; Is. 57.19; Lu.10.5; Ep. 2. 17. To pledge the public faith that they would receive no injury.
6 Probably they thought that they might lawfully do so, notwithstanding their oath, considering that it bound only those who were present in the assembly, & not the absent, as they of Jabesh-Gilead were.
r ver.12; ch.20.47; 1 Co. 7. 2.
7 There were still two hundred of them unprovided.
s ver. 6, 17.
t Nu. 26. 55; 36. 7.
8 Or, the inheritance, (viz. of the whole tribe) is or belongs to the remnant of Benjamin. The inheritance allotted to the whole tribe, belonged to the survivors & therefore wives must be procured them, that they might be replenished to occupy it. The remnant of the Benjamites were thus unexpectedly advanced to great affluence, and had it not been for the oath, no doubt many in the other tribes would have readily contracted alliances with them.
u ver. 1; ch. 11. 35.
v Ex. 23. 14-16; Le. 23. 2,4,6,10,34; Nu. 10. 10; 28. 16,26; 29. 12; De. 16. 1, 10,13; Ps. 81.3; John 5. 1; 7. 2.
9 Probably one of the three annual feasts, and generally supposed to have been the feast of Tabernacles, which was celebrated with much rejoicing.
10 Heb. *from year to year.*
11 The place where the young women were likely to enjoy their favourite exercise, is minutely described, that the Benjamites might not mistake it. In the East, such exercises are generally conducted in some chosen retreat in the open air. The different sexes never participate in each other's amusements; and this, no doubt, would facilitate the execution of the plan.
12 Or, *toward the sun rising.*
13 Or, *on.*
w ch. 11. 34; Ex. 15. 20; 1 Sa. 18.6; 2 Sa. 6. 14, 21; Ps. 149. 3; 150. 4; Ec. 3. 4; Je. 31. 13; Mat. 10. 17; Lu. 15. 25.

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vineyards,[1] and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin.

22 And it shall be, when their fathers or their brethren come unto us to complain, that we will say unto them, Be favourable[2] unto them for our sakes; because we reserved not to each[x] man his wife in the war: for ye did not [y]give unto them at this time, *that* ye[3] should be guilty.

23 And the children of Benjamin did so, and took *them* wives, according to their number, of them that danced, whom they caught: and they went and returned unto their inheritance, and [z]repaired the cities, and dwelt in them.

24 And the children of Israel departed thence at that time, every man to his tribe, and to his family, and they went out from thence every man to his inheritance.

25 In those days *there was* [a]no [1]king in Israel: every man did *that which was* [b]right in his own eyes.

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1 At that season, the thick foliage of the vines would conceal them.
2 Or, *Gratify us in them.* Ph. 9-12.
x ver.14; Ge.1.27; 7. 13; Mar. 10. 6-8; 1 Co. 7. 2.
y ver.1,7,18; Pr.20.25.
3 As they were taken by force and fraud, without your knowledge or consent, you have no reason to blame yourselves for the transaction, and in the exigency, it behoves all parties to submit. Of the measure in general we can only say, that although they escaped by it the *literal breach* of their vow, yet it was in fact an *actual evasion* of it.—*Bush.*

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z ch. 20. 48.
a ch.17.6; 18.1; 19.1.
1 This statement is frequently repeated, to account for the many lawless deeds recorded in this and the preceding chapters. It was a time of complete anarchy. While we shudder at many of the revolting events which are narrated, we cannot but admire the impartiality of the historian, in recording facts, which reflected so much dishonour on the whole nation. Even this affords proof of the authenticity of the narrative.
b ch. 18.7; De. 12.8; Ps.12.4; Pr.3.5, 14. 12; Ec.11.9· Mic. 2. 1, 2.

CONCLUDING REMARKS ON THE BOOK OF JUDGES.

The history of Israel under the Judges is fitted to deepen our conviction of the depravity and untowardness of the heart of fallen man. It does little more than present us with scene after scene of rebellion and apostacy on the part of those who had been favoured above every other people. As in the narrative of Joshua we beheld the just vengeance of God manifested against the idolatrous Canaanites, so here do we behold his wrath poured out upon the backsliding Israelites, for he is no respecter of persons; while at the same time his abundant mercy is conspicuously displayed, in his readiness to pardon their iniquities, and to deliver them from their sufferings, whenever they were brought to the exercise of genuine repentance. We may, perhaps, be astonished at the ingratitude of this nation, and their continual proneness to rebel, notwithstanding the great things which the Lord had done for them. But let us not forget the apostle's admonition: 'Thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things;' an admonition most strikingly applicable to all who continue in sin under the light of the glorious gospel—who continue impenitent under that system of grace, the privileges of which transcend those of the former dispensation, even as the splendour of noon-day exceeds the uncertain light of the early dawn. It may be important also to observe, that although the narrative presents us with little else than a succession of apostacies on the part of Israel, we are not at liberty to infer, that during the long period which this history embraces, religion had altogether ceased to flourish. We know that such an inference would be incorrect. On this point Dr Graves justly remarks, that 'by a superficial reader, the whole period under the Judges may be easily mistaken for an uninterrupted series of idolatries and crimes, from his not observing that the lapses which incurred punishment, and the divine deliverances which attended repentance, are related so fully as to occupy almost the whole narrative; while long periods, when, under the government of the Judges, the people followed God, and the land enjoyed peace, are passed over in a single verse, as productive of no events which required a particular detail.'

We must remark that not a few of the actions here recorded as performed by those whom God selected as the instruments of his will, were justifiable only on the supposition of a divine warrant, which, in the circumstances, altogether superseded the general rules of conduct. Such were the deeds of Ehud and of Jael. In respect too to some other incidents, it is obvious, that the sacred writer does not vindicate all that he relates. The indiscriminate massacre of the people of Jabesh-Gilead, and the carrying off of the virgins at Shiloh, cannot possibly be defended on the principles which the scriptures elsewhere furnish. In all such cases, as has been remarked, and in the recorded characters of God's ministers who are brought before us in this book, we perceive the traces of human infirmity; and while we discriminate between the lights and shades that mark the picture, it cannot be questionable what parts of their conduct *we* are called to imitate, and what to avoid. Without attempting or wishing in the slightest degree to extenuate the guilt of certain actions committed by God's servants, we may remark, that in judging of the conduct of the patriarchs and early believers on some occasions, we are apt to forget that the light enjoyed by them was feeble compared with that with which we are blessed. Theirs was but the dawn; ours is the noon-day: and this single consideration, though it may not extenuate, will at least account for many of their deeds, which otherwise seem almost inexplicable. Let us beware of attempting to find in such records an apology for our own sins. To do this, frequent alas! though the habit be, is to indicate the most determined depravity. It is to make the holy oracles promoters of wickedness, and God himself the favourer of sin.

Let the case of Micah warn us against the beginnings of evil, and against 'will-worship' in all its forms. He seems to have been sincere in his desire of worshipping the one Jehovah, yet was his false step the opening, it would appear, of the flood-gates of idolatry, which threatened soon to overflow the whole land. 'Resist the beginning' must ever be our maxim in waging the spiritual war to which we have been called. If this be neglected, our resistance will generally be found too late. The gigantic tree was once a little seed which an insect might have crushed. The mighty river at its source is but a little brook which a child can step over. Evils of the greatest magnitude begin with what we consider trifles.

Let the remark, which towards the conclusion of the book so frequently occurs, as if to account for the abounding of impiety and wickedness, viz. that 'in those days there was no king in Israel,' increase our gratitude to God for his ordinance of the powers that be, and teach us to appreciate the blessings of well-regulated society, and lead us often to the throne of grace on behalf of all in lawful authority over us, that under them we may be enabled to lead a quiet and peaceable life, in all godliness and honesty.

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THE BOOK

OF

R U T H.

THIS interesting book, which derives its name from the person whose history it contains, is generally ascribed to the pen of Samuel; and bears internal evidence of not having been written, at least, before his time. It may be viewed as an appendix to the book of Judges; and, indeed, in the ancient Jewish canon, Judges and Ruth formed but one book. It is certain that the period which it embraces was during the time of the Judges, (ch. i. 1,) but under which of them cannot be satisfactorily ascertained.

The design of the book seems to be to record the genealogy of king David through the line of Ruth; and the adoption of this heathen proselyte into the line of Messiah has generally been viewed as a fore-intimation of the admission of the Gentiles into the church of Him who was spoken of as 'the desire of all nations.' The narrative, at the same time, presents a singular illustration of the superintendence of providence, and of Jehovah's care over those who sincerely fear him. The book is written throughout with beautiful simplicity, and furnishes us with an affecting representation of the manners of the times. It is referred to, Mat. i. 5; Luke iii. 31, 33.

BEFORE CHRIST, 1186.—YEAR FROM THE FLOOD, 1162.—CREATION FROM TISRI, OR SEPTEMBER, 2818.—THIS CHRONOLOGY IS UPON THE SUPPOSITION THAT OBED WAS FORTY YEARS OF AGE AT THE BIRTH OF JESSE; AND JESSE FIFTY AT THE BIRTH OF DAVID.

CHAPTER I.

Elimelech driven by famine into Moab, dieth there, 1—3. *Mahlon and Chilion his sons, having married wives of Moab, die also,* 4, 5. *Naomi returning homeward,* 6, 7; *dissuadeth her two daughters-in-law from going with her,* 8—13. *Orpah leaveth her, but Ruth with great constancy accompanieth her,* 14—18. *They two come to Beth-lehem, where they are gladly received,* 19—22.

NOW it came to pass, in the days when [a]the judges[1] ruled,[2] that there was [b]a famine in the land: and a certain man of [c]Beth-lehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons.

2 And the name of the man *was* Elimelech, and the name of his wife Naomi,[d] and the name of his two sons Mahlon and Chilion, [e]Ephrathites of Beth-lehem-judah: and they came into the country of Moab, and continued[3] there.

3 And Elimelech, Naomi's husband, died; [f]and she was left, and her two sons.

4 And they took them [g]wives[4] of the women of Moab; the name of the one *was* Orpah, and the name of the other Ruth: [h]and they dwelt there about ten years.

5 And [i]Mahlon and Chilion died also both of them; [k]and the woman was left of her two sons and her husband.

6 ¶ Then she arose with her daughters-in-law, that she might return from the country of Moab: for she had heard in the country of Moab how that the LORD had [l]visited his people [m]in giving them bread.

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CHAP. 1.

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a Ju. 2. 16.

1 Under which of the judges cannot be ascertained; but from the statement immediately following, many conjecture that the period referred to must have been in the days of Gideon, the only famine of which we have any account in the time of the judges, being that occasioned by the incursions of the Amalekites, &c. Ju. 6.

2 Heb. *judged.*

b Ge.12.10; 26. 1; 43. 1; Le.26.19; De. 28. 23, 24, 38; 2 Sa.21.1; 1 Ki.17.1-12; 18.2; 2 Ki.8.1, 2; Ps.105.16; 107.34; Je.14.1; Eze. 14.13, 21; Joel 1.10, 11, 16-20; Am. 4. 6.

c Ju. 17. 8; 19. 1, 2.

d ver. 20.

e Ge.35.19; 1 Sa.1.1; 17. 12; Mic. 5. 2.

3 Heb. *were.* Unless the famine had been very severe, the conduct of Elimelech in forsaking the place of ordinances and settling in a heathen land, was highly sinful.

f 2 Ki.4.1; Ps.34.19; He. 12, 6, 10, 11.

g De.7.3; 23.3; 1 Ki. 11. 1, 2.

4 Unless prior to their marriage, these women had become proselytes to the Hebrew faith, the sons of Naomi acted contrary to the law. Some of the rabbins, viewing their conduct in this light, consider the premature death of these young men as the consequence of their sinful step in uniting themselves to the daughters of the heathen.

h Mat. 1. 5.

i De.32.39; Ps.89.30-32; Je. 2. 19.

k Is. 49. 21; Mat.22. 24-27; Lu. 7. 12.

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l Ge.21.1; Ex.3.16; 4. 31; 1Sa.2.21; Lu.1. 68; 19. 44; 1 Pe. 2. 12.

m Ge. 28. 20; 48. 15; Ex.16.4-6; Ps. 104. 14, 15; 111.5; 132.15; 114.15; 146.7; Pr.30. 8; Is. 55. 10; Mat.6. 11; 1 Ti. 6. 8.

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n 2 Ki. 8. 3.

o ver. 10, 14; Ex.18. 27.

p Jos.24.15, &c.; Lu. 14. 25, &c.

1 It seems to have been the custom in Moab, as it was in Israel, for widows to dwell with their parents, when in life. The women also, it would appear, had distinct apartments in which the daughters lived with their mothers.

q Ph. 4. 18, 19; 2 Ti. 1. 17, 18.

r ver.5; ch.2.20; Ep. 5. 22; 6.2, 3; Co. 3. 18, 24.

s ch. 3. 1.

2 She expresses her earnest hope that having conducted themselves with such propriety towards the departed, they might yet, in the providence of God, be united to other husbands.

t Ge.27.27; 29.11; 45. 15; Ac. 20. 37.

u Ps. 16. 3; 119. 63; Zec. 8. 23.

3 In the expression here employed, there is obvious reference to that ancient custom which prevailed among the Israelites and also among other nations, of widows being given in marriage to the brothers of deceased husbands, when the deceased had left no issue.

v Ge. 38. 11; De. 25. 5.

w Ge.17.17; 1Ti.5.9.

4 Or, *I were with an husband.*

5 Heb. *hope.*

6 Heb. *I have much bitterness.*

x De. 2.15; Ju. 2.15; 1Sa.5.11; Job 19.21; Ps. 32.4; 38.2; 39.9, 10.

7 The affection between Naomi and her daughters-in-law is very pleasing, & it is worthy of remark, that she holds out no improper inducement to them to accompany her. For their own sakes she would have them to return, rather than to share with her the privations of widowhood. The whole narrative is deeply affecting and instructive.

7 Wherefore [n]she went forth out of the place where she was, and her two daughters-in-law with her; and [o]they went on the way to return unto the land of Judah.

8 And Naomi said unto her two daughters-in-law, [p]Go, return each to her mother's[1] house: [q]the LORD deal kindly with you, as ye have dealt with [r]the dead, and with me.

9 The LORD grant you that ye may find [s]rest, each *of you* in the house of her husband.[2] Then [t]she kissed them: and they lifted up their voice, and wept.

10 And they said unto her, [u]Surely we will return with thee unto thy people.

11 And Naomi said, Turn again, my daughters; why will ye go with me? *are* there yet *any more* sons in my womb,[3] [v]that they may be your husbands?

12 Turn again, my daughters; go *your way;* for I am [w]too old to have an husband. If I should say, I have hope, *if* I[4] should have an husband also to-night, and should also bear sons,

13 Would ye tarry[5] for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for it[6] grieveth me much for your sakes, that [x]the hand of the LORD is gone out against[7] me.

14 And they lifted up their voice,

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and wept again: and [y]Orpah kissed her mother-in-law; but [z]Ruth clave unto her.

15 And she said, Behold, thy sister-in-law [a]is gone back unto her people, and unto [b]her gods:[1] [c]return[2] thou after thy sister-in-law.

16 And Ruth said, Entreat[3] me not to[d] leave thee, *or* to return from following after thee: for [e]whither thou goest, I will go; and where thou lodgest, I will lodge: [f]thy people *shall be* my people, and [g]thy God my God.

17 Where thou diest, will I die, and there will I be buried:[4] [h]the LORD do so to me, and more also, *if ought* [i]but death part thee and me.

18 When she saw that she was[5] stedfastly minded to go with her, then she left speaking unto her.

19 ¶ So they two went until they came to Beth-lehem. And it came to pass, when they were come to Beth-lehem, that [k]all the city was moved[6] about them; and they said, [l]*Is* this Naomi?

20 And she said unto them, Call me not Naomi,[7] call[8] me Mara:[9] for the[m] Almighty hath [n]dealt very bitterly with me.

21 I went out full, [o]and the LORD hath brought me home again empty: why *then* call ye me Naomi, seeing the[p] LORD hath testified against me, and the Almighty hath afflicted me?

22 So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, which returned out of the country of Moab: and they came to Beth-lehem in [q]the beginning of barley-harvest.

CHAPTER II.

Ruth gleaneth in the fields of Boaz, 1—3. *Boaz taking notice of her,* 4—7; *sheweth her great favour,* 8—17. *That which she got she carrieth to her mother-in-law,* 18—23.

AND Naomi had a [a]kinsman of her husband's, [b]a mighty man of wealth, of the family of Elimelech; and his name *was* [c]Boaz.

2 And Ruth the Moabitess said unto Naomi, Let me now go to the field, and [d]glean ears of corn after *him*,[10] in whose sight I shall find grace. And she said unto her, Go, my daughter.

3 And she went, and came, and [e]gleaned in the field after the reapers: and her hap[1] was to light on a part of the field *belonging* unto Boaz, who *was* of the kindred of Elimelech.

4 ¶ And, behold, Boaz came from Beth-lehem, and said unto the reapers, [f]The LORD *be* with you. [g]And they answered him, The LORD bless[2] thee.

5 Then said [h]Boaz unto his servant that was set over the reapers, Whose damsel *is* this?

6 And [i]the servant that was set over the reapers answered and said, [k]It *is* the Moabitish damsel that came back with Naomi out of the country of Moab:

7 And she said, [l]I pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath [m]continued even from the morning until now, that she tarried a little in the house.[3]

8 Then said Boaz unto Ruth, Hearest thou not, [n]my daughter? Go not to glean in another field, neither go from hence, but [o]abide here fast by my maidens.

9 *Let* thine eyes *be* on the field that they do reap, and go thou after them: have I not charged the young men that they shall not [p]touch[4] thee? and when thou art athirst, [q]go unto the vessels, and drink of *that* which the young men have drawn.

10 Then she [r]fell[5] on her face, and bowed herself to the ground, and said unto him, [s]Why have I found grace in thine eyes, that thou shouldest take knowledge of me, [t]seeing I *am* a stranger?

11 And Boaz answered and said unto her, It hath fully been shewed me [u]all that thou hast done unto thy mother-in-law since the death of thine husband; and *how* [v]thou hast left thy father and thy mother and the land of thy nativity, and art come unto a people which thou knewest not heretofore.

12 The LORD [w]recompense thy work, and a full reward be given thee of the LORD God of Israel, under whose [x]wings[6] thou art come to trust.

13 Then she said, Let[7] me find favour in thy sight, my lord: for thou

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y Ge. 31. 28,55; 1 Ki. 19. 20; Mat. 10. 37; 19. 22; 2 Ti. 4. 10.
z De. 4.4; 10.20; Pr. 17.17; 18.24; Is.14.1; Zec.8.23; Mat.16.24; John 6. 66–69; Ac. 17. 34; He. 10. 39.
a Ps.36.3; 125.5; Zep. 1. 6; Mat. 13. 20, 21; He. 10.38; 1 John 2. 19.
b Ju. 11 24.
1 From this, it would seem that Orpah had not become a proselyte, or that she had apostatised.
c Jos. 24.15; 2 Sa.15. 19,20; Lu.14.26-33.
2 Very probably she intended to make trial of her sincerity, and to lead her to consider how she could bear poverty and hardship, for the sake of the God of Israel.
3 Or, *Be not against me.*
d 2 Ki. 2. 2, 4, 6, Ac. 21. 13.
e 2 Sa. 15.21; Mat.8. 19; John 13. 37; Re. 14. 4.
f ch. 2. 11,12; Ps.45. 10; Is. 14. 1.
g Jos. 24. 18; Da. 2. 47;3.29;4.37; Ho.13. 4;2Co.6.16-18;1Th. 1. 9.
4 Nothing can surpass the artless simplicity of Ruth's reply, the tender affection which it indicates, the firm resolution which it expresses to share Naomi's fortunes in life and death. It has been remarked that there is not in all the compass of classic literature any thing comparable to this.
h 1 Sa. 3. 17; 25.22; 2 Sa. 3. 9, 35; 19.13; 1 Ki.2.23; 19.2;20.10; 2 Ki. 6. 31.
i Ac. 11. 23; 20. 24.
5 Heb. *strengthened herself,* Ac. 2. 42; Ep. 6. 10.
k Mat. 21. 10.
6 Having been much respected by her former neighbours, they rejoice at her return; or perhaps, remarking the great change which grief had wrought upon her appearance, they express their sympathy in these terms, 'Is this Naomi?'
l Is.23.7; Lu.2.15.
7 That is, *Pleasant.*
8 She intimates that her former name was not suitable to her present circumstances. The Orientals frequently change their names; and this fact may account for the circumstance of so many persons having two names in Scripture.
9 That is, *Bitter.*
m Ge. 17. 1, 43. 14; Job 5.17;11.7;Re.1. 8; 21. 22.
n Job 6.4;19.6;Ps.73. 14; 88. 15; Is. 38.13, La. 3. 1-20; He. 12. 11.
o 1Sa.2.7,8;Job 1.21.
p Job 10. 17; 13. 26; 16. 8; Mal. 3. 5.
q ch. 2. 23; Ex. 9.31, 32; 2 Sa. 21. 9.

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a ch. 3. 2, 12.
b De. 8.17,18; Job 1. 3; 31. 25.
c 1 Ch. 2.10-12; Mat. 1.5; Lu.3.32, *Booz.*
d Le. 19.9,10; 23.22; De. 24. 19-21.
10 In the field of any one who may permit me & treat me kindly. The law of Moses respecting the harvest, made liberal provision for the poor. See marg. ref. Perhaps, however, proprietors were not obliged to admit gleaners until the reapers had left the field.

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e 1 Th.4.11,12; 2Th. 3. 12.
1 Heb. *hap happened,* 2 Ki. 8. 5; Es.6. 1,2; Mat.10.29; Lu. 10. 31.
f Ps. 118. 26; 129. 8; Lu.1.28; 2Th.3.16; 2Ti.4.22; 2John 10. 11.
g ch. 4.11; Ge.18.19; Jos. 24. 15; Ps. 133. 1-3; 1 Ti. 6. 2.
2 This mutual salutation of Boaz and his reapers, is highly impressive. The pious affectionate language interchanged between them, and which appears to have been familiar to them, shows, as Scott remarks, that there were many godly persons in Israel, notwithstanding national defections; and beautifully illustrates the genuine effect of true religion, in producing affability in superiors, respect and affection in inferiors, and mutual unaffected good will in all.
h ch. 4.21; 1Ch.2.11, 12.
i Ge.15.2; 24.2;39.4; Mat. 20. 8; 24. 45.
k ch. 1. 16, 19, 22.
l Pr. 15. 33; 18. 23; Mat. 5. 3; Ep. 5.21; 1 Pe. 5. 5, 6.
m Pr.13.4;22.29; Ec. 9.10; Ro.12.11; Ga. 6. 9.
3 The tent or shed set up for the refreshment of the labourers during the heat of the day.
n 1 Sa.3.6,16; 2Ki.5. 13; Mat. 9. 2, 22.
o Mat. 10. 7-11; Ph. 4. 8.
p Ge.20.6; Job 19.21; Ps.105.15; Pr.6.29; 1 Co. 7. 1; 1 John 5. 18.
4 Give thee no molestation. Being a stranger, with no one to protect her, Boaz kindly assures her that his authority was pledged in her behalf.
q Ge.24.18-20; Mat. 10. 42; John 4.7-11.
r Ge.18.2; 1Sa.25.23.
5 The usual mode in which inferiors saluted those of superior rank, and in which they declared their grateful sense of any favour done them.
s ver. 2,13; 2 Sa.9.8; 19. 28; Lu. 1. 43,48; Ro. 12. 10.
t Is. 56. 3-8; Mat.15. 22-28; 25. 35; Lu.7. 6, 7; 17. 16-18.
u ch. 1. 11,16,17; Ps. 37. 5, 6.
v Ps.45.10; Lu.5.11, 28; 14. 33; 18.29,30; He. 11. 8, 9, 24-26.
w 1 Sa. 24.19; Ps.19. 11; 58.11; Pr.11.18; 23.18, *marg.*; Mat. 5.12 6.1; 10. 41, 42; Lu. 6. 35; 14.12-14; Co. 2. 18; 2 Ti.1.18; 4.8; He. 6. 10; 11.6, 26.
x ch. 1. 16; Ps. 17. 8; 36.7;57.1;61.4;63.7; 91. 4; Mat. 23. 37.
6 She had become a proselyte to the true faith, &, forsaking all things, had committed herself to the care and protection of God's good providence. The expression here employed is one of frequent occurrence, and seems to have reference to the cherubim which spread their wings from side to side of the holy place; or perhaps the idea, as expressive of protection and care, may allude to hens protecting their chickens under their wings; see Mat. 23. 37.
7 Or, *I find favour,* Ge. 33. 8, 10, 15; 43. 14; 1 Sa. 1. 18; 2Sa. 16. 4.

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thou hast comforted me, and for that thou hast spoken friendly[1] unto thine handmaid, though I be [y]not like unto one of thine handmaidens.

14 And Boaz said unto her, [z]At meal-time come[2] thou hither, and eat of the bread, and dip thy morsel in the vinegar.[3] And she sat beside the reapers: and he reached her [a]parched *corn*, and [b]she did eat, and was sufficed, and left.

15 And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach[4] her not:

16 And [c]let fall also *some* of the handfuls of purpose for her, and leave *them*, that she may glean *them*, and rebuke her not.

17 So [d]she gleaned in the field until even, and beat[5] out that she had gleaned: and it was about an [e]ephah of barley.

18 ¶ And she took *it* up, and went into the city; and her mother-in-law saw what she had gleaned: and she brought forth, and gave to her that [f]she had reserved[6] after she was sufficed.

19 And her mother-in-law said unto her, Where hast thou gleaned to-day? and where wroughtest thou? [g]blessed be he that did take knowledge of thee. And she shewed her mother-in-law with whom she had wrought, and said, The man's name with whom I wrought to-day *is* [h]Boaz.

20 And Naomi said unto her daughter-in-law, [i]Blessed *be* he of the LORD, who [k]hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man *is* near of kin unto us, one[7] of our next kinsmen.[8]

21 And Ruth the Moabitess said, He said unto me also, [l]Thou shalt keep fast by my young men, until they have ended all my harvest.

22 And Naomi said unto Ruth her daughter-in-law, [m]*It is* good, my daughter, that thou go out with his maidens, that they meet[9] thee not in any other[10] field.

23 So she [n]kept fast by the maidens of Boaz to glean unto the end of barley-harvest, and of wheat-harvest; and dwelt with her mother-in-law.

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1 Heb. *to the heart*, Ge. 34. 3; Ju. 19. 3, *marg.*
y 1 Sa. 25.41; Pr.15. 33; Ph. 2. 3.
z Job 31. 16-22; Pr. 11.24,25; Is.32.8,58. 7, 10, 11; Lu.14.12-14.
2 I cannot devise, says Patrick, how the ancient Jews came to apply these words to the kingdom of Messiah, and to his suffering condition here in this world; but so it is, that the *Midrash* upon this place makes these words, *come thou hither*, to signify as much as *come to thy kingdom*; & the morsel dipt in vinegar, to denote the reproaches and torments of the Messiah; which is an argument that they expected such a king as should be exposed to such sufferings as our blessed Saviour endured, who saith in the Psalmist, 'They gave me vinegar to drink,' Ps. 69. 21; and this perhaps was the original of this application of the words of Boaz to the Messiah, whose coming they longed for, and found it foretold in more places than we are aware of.
3 Vinegar, roh of fruits, &c. are used for this purpose in the East to the present day; into which, says Dr Shaw, they dip the bread and hand together. In hot seasons, vinegar was used as a cooling and refreshing sauce. It was probably mingled with a small portion of oil.
a 1 Sa. 17. 17; 25.18; 2 Sa. 17. 28.
b De. 8. 10; 11. 15; 2 Ki.4.43,44; Mat.14. 20.
4 Heb. *shame her not.*
c De. 24. 19-21; Ps. 112. 9; Pr. 19. 17; Mat. 25. 40; Ro. 12. 13; 2 Co. 8. 5-11; Philem.7; He.6.10; 1 John 3. 17, 18.
d Pr. 31. 27; 2 Th. 3. 10.
5 Even after improved methods of threshing had been introduced, it was customary to beat out small quantities with a rod.
e Ex. 16.36; Eze.45. 11, 12.
f ver. 14; John 6. 12, 13; 1 Ti. 5. 4.
6 Boaz having reached her more than enough for herself, she had reserved what remained for her mother-in-law.
g ver. 10; Ps. 41.1; 2 Co. 9. 13-15.
h 1 Ki. 7. 21.
i ch. 3. 10; 2 Sa. 2.5; Job 29.12,13; 2Ti.1. 16-18.
k 2 Sa.9.1; Pr.17.17; Ph. 4. 10.
7 Or, *one that hath right to redeem.* ch. 3.9; 4.6; Le.25. 25; De. 25. 5-7; Job 19. 25.
8 One of our redeemers, to whom it belongs to redeem our land, and marry the widow of his next kinsman.
l ver. 7, 8, 22.
m Pr. 27. 10; Ca.1.8.
9 Or, *fall not upon thee.*
10 In the field of another person she might not have been so welcomed; and Boaz might have been ready to take offence, as if his kindness had not been properly appreciated.
n Pr. 6.6-8; 13.1; Ep. 6. 1-3.

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CHAP. III.

By Naomi's instruction, 1—5, Ruth lieth at Boaz's feet, 6, 7. Boaz acknowledgeth the right of a kinsman, 8—13. He sendeth her home in the morning with six measures of barley, 14—18.

THEN Naomi her mother-in-law said unto her, My daughter, [a]shall I not seek rest[1] for thee, that it [b]may be well with thee?

2 And now [c]*is* not Boaz of our kindred, with whose maidens thou wast? behold, he winnoweth[2] barley to-night in the thrashing-floor.

3 Wash[3] thyself therefore, and [d]anoint thee, and [e]put thy raiment upon thee, and get thee down to the floor: *but* make not thyself known unto the man, until he shall have done eating[4] and drinking.

4 And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover[5] his feet, and lay thee down; and he will tell thee what thou shalt do.

5 And she said unto her, All that thou sayest unto me I will do.

6 ¶ And she went down unto the floor, [f]and did according to all that her mother-in-law bade her.

7 And when Boaz had eaten and drunk, and [g]his heart was merry,[6] he went to lie down at the end of the heap of corn; and she came softly, and uncovered his feet, and laid her down.

8 ¶ And it came to pass at midnight, that the man was afraid, and [7]turned himself, and, behold, a woman lay at his feet.

9 And he said, Who *art* thou? and she answered, I *am* [h]Ruth thine handmaid: [i]spread[8] therefore thy skirt over thine handmaid; for thou *art* a[9] near kinsman.

10 And he said, [k]Blessed *be* thou of the LORD, my daughter; *for* thou hast shewed more kindness[10] in the latter end than [l]at the beginning, inasmuch as thou followedst not young men, whether poor or rich.

11 And now, my daughter, fear not; I will do to thee all that thou requirest: for [m]all the city[11] of my people doth know that thou *art* a virtuous woman.

12 And now, it is true that I *am thy* near kinsman: howbeit [n]there is a kinsman nearer than I.

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1 A settlement; rest and comfort under the protection of a husband.
b Ge.40.14; De.4.40; Ps. 128.2; Je.22.15, 16.
c ch.2.20-23; De.25. 5, 6; He. 2. 11-14.
2 In the East much agricultural labour is performed in the night. The evening is peculiarly favourable for the operation of winnowing, as the strongest breezes generally arise then.
3 Frequent bathings are needful in those countries, and the practice of anointing is very common.
d 2 Sa. 14.2; Ps.104. 15; Mat. 6. 17.
e Es.5.1; 1Ti.2.9,10.
4 Probably he was giving an entertainment to his labourers.
5 Or, *lift up the clothes that are on his feet*, 1 Th. 5.22. We may depend upon it, that however strange the instructions of Naomi to Ruth may appear according to our usages and ideas—which are still so different from those of the East—there is nothing in them which, in the peculiar circumstances, was considered improper, under that simplicity of rural manners of which this book affords so interesting a picture. . . . Boaz probably slept upon a rug, sheep skin, or thick quilt, and was covered with another, or by his cloak. Ruth went and lay crosswise at his feet, lifting up and drawing over her the extremity of the covering. Servants in the East often sleep in this manner, as to position. *Pict. Bible.*
f Ex. 20.12; Pr. 1.8; John 2. 5; 15. 14.
g Ge. 43. 34; Ju. 16. 25; 19. 6, 9, 22; 2 Sa. 13.28; Es. 1. 10; Ps. 104. 15; Ec. 2. 24; 3. 12, 13; 1 Co. 10. 31; Ep. 5. 18, 19.
6 It is said that 'his heart was merry,' but it may be translated, 'his heart was good,' and may be used to mark his cheerfulness and thankfulness for the plenty which the Lord had sent after the famine.
7 Or, *took hold on.*
h ch.2.10-13; 1Sa.25. 41; Lu. 14. 11.
i Exe. 16. 8.
8 *i. e.* Marry me. Even to the present day, when a Jew marries a woman, he throws the skirt of his talith over her, to signify that he has taken her under his protection.
9 Or, *one that has right to redeem*, ver. 12; ch. 2. 20.
k ch. 2.4,20; 1Co.13. 4, 5.
10 The meaning of these expressions of Boaz seems to be, 'Thou hast shown more kindness to the dead by thus wishing to revive the name and memory of thy husband, than thou hast done by any former act, even whilst thy husband was alive.'
l ch. 1. 8.
m Pr.12.4; 31.10,29-31.
10 Heb. *gate.*
n ch. 4. 1; Mat.7.12; 1 Th. 4 6.

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13 Tarry this night, and it shall be in the morning,[1] *that* [o]if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, *as* [p]the LORD liveth: lie down until the morning.

14 ¶ And she lay at his feet until the morning: and she rose up before one could know[2] another. And he said, [q]Let it not be known that a woman came into the floor.

15 Also he said, Bring the vail[3] that *thou hast* upon thee, and hold it. And when she held it, [r]he measured six *measures* of barley, and laid *it* on her: and she went into the city.

16 And when she came to her mother-in-law, she said, Who[4] *art* thou, my daughter? And she told her all that the man had done to her.

17 And she said, These six *measures* of barley gave he me; for he said to me, Go not empty[5] unto thy mother-in-law.

18 Then said she, [s]Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest until he have finished the thing this day.

CHAPTER IV.

Boaz calleth into judgment the next kinsman, 1—5. *He refuseth the redemption according to the manner in Israel,* 6—8. *Boaz buyeth the inheritance,* 9, 10. *He marrieth Ruth,* 11, 12. *She beareth Obed the grandfather of David,* 13—17. *The generations of Pharez unto David,* 18—22.

THEN went Boaz up [a]to the gate,[6] and sat him down there: and, behold, [b]the kinsman of whom Boaz spake came by; unto whom he said, Ho,[c] such a one! turn aside, sit down here. And he turned aside, and sat down.

2 And he took ten[7] men of [d]the elders of the city, and said, Sit ye down here. And they sat down.

3 And [e]he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which *was* our brother Elimelech's:

4 And I[8] thought to advertise thee, saying, [f]Buy *it* [g]before the inhabitants, and before the elders of my people. If thou wilt redeem *it,* redeem *it;* but if thou wilt not redeem *it, then* tell me, that I may know: [h]for *there is* none to redeem[1] *it* besides thee; and I *am* after thee. And he said, I will redeem *it.*

5 Then said Boaz, What[2] day thou buyest the field of the hand of Naomi, thou must buy *it* also of Ruth the Moabitess, the wife of the dead, [i]to raise up the name of the dead upon his inheritance.

6 ¶ And the kinsman said, I cannot redeem *it* for myself, lest I mar[3] mine own inheritance: redeem thou my right to thyself; for I cannot redeem *it.*

7 Now this *was the manner* in former time in Israel, concerning redeeming, and concerning changing, for to confirm all things; [k]a man plucked off his shoe,[4] and gave *it* to his neighbour: and this *was* a testimony in Israel.

8 Therefore the kinsman said unto Boaz, Buy *it* for thee: so he drew off his shoe.

9 ¶ And Boaz said unto the elders, and *unto* all the people, [l]Ye *are* witnesses this day, that I have bought all that *was* Elimelech's, and all that *was* Chilion's and Mahlon's, of the hand of Naomi.

10 Moreover, Ruth the Moabitess, the wife of Mahlon, [m]have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that [n]the name of the dead be not cut off from among his brethren, and from the gate of his place: [o]ye *are* witnesses this day.

11 And all the people that *were* in the gate, and the elders, said, *We are* witnesses. [p]The LORD make the woman that is come into thine house like [q]Rachel and like Leah, which two did [r]build the house of Israel; and [5]do thou worthily in [s]Ephratah, and [6]be famous in Beth-lehem:

12 And let thy house be like [t]the house of Pharez,[7] [u]whom Tamar bare unto Judah, of [v]the seed which the LORD shall give thee of this young woman.

13 ¶ So Boaz [w]took Ruth, and she was his wife: and when he went in unto her, [x]the LORD gave her conception, and she bare a son.

14 And [y]the women said unto

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1 He determines to make no delay longer than was necessary, promising that in the morning she should have right done to herself & to her deceased husband, either by the next kinsman or by himself, and confirming his promise by an oath. The conduct of Boaz in this whole matter is worthy of all admiration.

o ch.2.20;4.5;De.25. 5-9; Mat. 22. 24-27.

p Ju. 8. 19; Je.4.2; 2 Co. 1.23; He. 6. 16.

2 As unfavourable views might be taken of Ruth's conduct from the manner in which she had preferred her claim, he wishes her to avoid even the appearance of evil, and prudently advises her to return privately from the thrashing-floor.

q Ec.7.4; Ro. 12.17; 14.16; 1 Co.10.32; 2 Co.8.21; 1 Th.5.22; 1 Pe. 2. 12.

3 Or, *sheet*, or *apron*. Probably such a vail or covering as is still used by the women of western Asia, which envelopes the whole person. Being thrown over the head, it hangs down to the heels, and is gathered in front by the hand.

r Is. 32. 8; Ga. 6. 10.

4 Or perhaps, as the Vulgate renders it, What hast thou done my daughter? How hast thou sped?

5 Go not without some token of my regard. Some imagine barley, which is not so valuable with us as wheat, was too mean a thing to bestow upon her. But they do not consider that in these countries it was a better sort of corn than it is in these parts of the world; for bread was commonly made of it, and that not only by the poor, but the better sort; of which we find examples both in the Old Testament & in the New.

s Ps.37.3-5;Is.28.16; 30. 7.

CHAP. IV.

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a De.16.18;17.5; 21. 19;25.7;Job29.7;31. 21; Am. 5.10-12,15.

6 The place where public concerns were transacted, especially justice administered.

b ch. 3. 12.

c Is. 55. 1; Zec. 2. 6.

7 He would have a sufficient number of witnesses of what he did; which, as Maimonides observes, was very necessary in the espousal of a person to one's wife. It was afterwards ordained that after a man had espoused a woman, he should marryher publicly, after the example of Boaz, for if, says he, it had been enough to do it privately, many would have taken a harlot into their houses, for a time, and pretended she was their wife.

d Ex. 18. 21,22; De. 29.10;31.28;1 Ki.21. 8; Pr. 31. 23; La. 5. 14; Ac. 6. 12.

e Ps.112.5;Pr.13.10.

8 Heb. *I said I will reveal in thine ear.*

f Je. 32.7-9; Ro. 12. 17;2Co.8.21;Ph.4.8.

g Ge.23.18;Je.32.10. 12.

h Le. 25. 25-29.

1 The law on this matter was to the effect, that if a man died without issue his nearest kinsman was to marry the widow and raise up children to the deceased, the first-born son of this union being considered in all respects as the son and heir of the dead. It has been remarked, that this law did not originate with Moses. It was in force at a much earlier time, (Ge. xxxviii.) and is therefore to be regarded as one of those prevalent usages which the law of Moses subjected to certain limitations and directions which did not previously exist. Analagous usages have prevailed among different nations, both ancient and modern.

2 Or rather, according to various MSS. and versions, 'In the day thou purchasest the land from the hand of Naomi, thou wilt also acquire Ruth the Moabitess, the wife of the dead,' &c. This is Boaz's statement of the case to his kinsman, before the people and elders.

i ch. 3. 13; Ge. 38. 8, De. 25.5,6; Mat.22. 24; Lu. 20. 28.

3 Probably he had a wife and children already, and was unwilling to marry a poor woman with a small parcel of land, which might not provide for her children, without infringing on his own inheritance.

k De. 25. 7-10.

4 A common token of the transference of right, and which still obtains. According to the law, this act should have been performed by the woman, who was, at the same time, to spit either at or before him. Perhaps the ignominy is here spared, as this man so readily makes over his right, and renders an excuse for not discharging the duty himself. In the middle ages the giving of a glove was the ceremony of investiture.

l Ge.23.16-18;Je.32. 10-12.

m Ge. 24. 18, 19, 27; Pr.18.22; 19.14; 31. 10,11;Ho.3.2;12.12; Ep. 5. 25.

n Jos.7.9. Ps. 34.16; 109. 15; Is. 48. 19; Zec. 13. 2.

o Is.8.2,3, Mal.2.14; He, 13. 7.

p Ge. 24.60; Ps.127. 3-5; 128. 3-6.

q Ge. 29.32-35; 30.1-24;35.16-20;46.8-27; Nu. xxvi.

r De. 25.9; Pr.14. 1.

5 Or, *get thee riches*, or, *power.*

s ch. 1. 2; Ge. 35. 19, Ps. 132.6; Mic. 5.2; Mat. 2. 6.

6 Heb. *proclaim* thy *name.*

t Ge 46. 12; Nu. 26. 20-22.

7 This was very appropriate, for both Boaz and all the Bethlehemites derived their origin from Pharez.

u Ge.38.29; 1Ch.2.4; Mat. 1. 3.

v 1 Sa. 2. 20.

w ch. 3. 1.

x ver.12; Ge.21.1-3; 25.21;29.31;30.2,22, 23;33.5;1Sa.1.27; 2. 5; Ps. 113. 9; 127. 3.

y Lu.1.58; Ro.12.15. 1 Co. 12. 26;

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Naomi, [z]Blessed *be* the LORD, [a]which hath not left[1] thee this day without a kinsman,[2] [b]that his name may be famous in Israel.

15 And he shall be unto thee a restorer of *thy* life, and a nourisher[3] of thine old age: [c]for thy daughter-in-law, which loveth thee, which is [d]better[2] to thee than seven sons, hath born him.

16 And Naomi took the child, and laid it in her bosom, and became nurse unto it.

17 And [e]the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he *is* the father of Jesse, the father of David.

18 ¶ Now these *are* the [1]generations of Pharez: [f]Pharez begat Hezron,

19 And Hezron begat [g]Ram, and Ram begat Amminadab,

20 And Amminadab begat [h]Nahshon, and Nahshon begat Salmon,[2]

21 And [i]Salmon begat Boaz, [k]and Boaz begat Obed,

22 And Obed begat [l]Jesse, and Jesse begat [m]David.

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z Ge. 29. 35; Ps. 34. 1-3; 103. 1, 2; 1 Th. 5. 18; 2 Th. 1. 3.
a Ge. 24. 27.
1 Heb. *caused to cease unto thee.*
2 Or, *redeemer.*
b ver. 21, 22; Ge. 12. 2; Is. 11. 1-4; Mat. 1. 5-10.
3 Heb. *to nourish thy gray hairs,* Ge. 45. 11; 47. 12; Ps. 55. 22; Is. 46. 4.
c ch. 1. 16-18.
d 1 Sa. 1. 8; Pr. 18. 24.
2 They hoped he would inherit his mother's virtues, and particularly her affection to Naomi, which was so surpassing, that it made her a greater blessing to him than many sons of his own body would have been.
e Lu. 1. 58-63.

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1 About six or seven hundred years elapsed between the birth of Pharez and that of David: and ten generations seem too few for such a length of time. We may suppose that some names are omitted in the genealogy; as we know the case to have been in the genealogies given by the evangelists.
f 1 Ch. 4. 1; Mat. 1. 3; Lu. 3. 33, *Phares. Ezrom.*
g 1 Ch. 2. 9, 10; Mat. 1. 4; Lu. 3. 33, *Aram. Aminadab.*
h Nu. 1. 7; Mat. 1. 4; Lu. 3. 32, *Naasson.*
2 Or, *Salmah.*
i 1 Ch. 2. 11, *Salma;* Mat. 1. 5; Lu. 3. 32.
k 1 Ch. 2. 12; Mat. 1. 5; Lu. 3. 32, *Booz.*
l 1 Sa. 16. 1; Is. 11. 1.
m 1 Ch. 2 15; Mat. 1. 6; Lu. 3. 31.

CONCLUDING REMARKS ON THE BOOK OF RUTH.

THIS beautiful narrative presents us with a fine illustration of the Lord's providential care over them that fear Him. He has promised that their bread shall be given them, and their water shall be sure; and, although they may be brought into straits, and encompassed with difficulties, the word of his promise endureth for ever. Let us cherish the habit of acknowledging him in all our ways, and he shall direct our paths. It were well if we were more in the habit of observing his providential dealings. This would teach us to rely more implicitly upon him, and would bring before us many tokens of his goodness, which, alas, we are too apt to overlook. 'Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord,' Ps. cvii. 43. The whole history of this pious woman furnishes an interesting illustration of that passage in Hannah's song: 'The Lord maketh poor, and maketh rich: he bringeth low, and lifteth up. He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the Lord's, and he hath set the world upon them,' 1 Sam. ii. 7, 8.

The narrative, moreover, exhibits to us a striking picture of the true convert. Willing to suffer affliction with the people of God, Ruth turned away for ever from her idols, forsaking, along with them, her kindred and her father's house, and, with full purpose of heart, cleaving to the Lord God of Israel, under whose wings she had come to trust. Nothing but a high degree of faith and of devotedness, could have prompted to, and sustained, conduct such as this: but let us not forget that, though such sacrifices may not be demanded of us, we must be ready, if required, to make them; for 'whosoever,' saith Jesus, 'loveth father or mother, &c., more than me, is not worthy of me.'

The circumstance that Ruth, by her marriage with Boaz, became one of the progenitors of David, in whose line Messiah was to come, may have been intended to pre-intimate the admission of the Gentiles into the Christian church. She was the great-grandmother of the king of Israel. It is indeed interesting to find, as we do in more than this instance, that Gentiles were honoured to become links in this sacred chain—progenitors of Him who was to be 'the desire of all nations.' But oh! let us seek that greater honour, and far more blessed connection, which union to Him, by saving faith, secures. Let us do his will, and he will not be ashamed to call us brethren; for he hath thus spoken, 'Whosoever shall do the will of God, the same is my brother, and my sister, and mother,' Mark iii. 35.

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THE FIRST BOOK OF SAMUEL,

OTHERWISE CALLED THE FIRST BOOK OF THE KINGS.

In the Hebrew manuscripts of the bible the two books of Samuel form but one; while in the ancient Greek and Latin translations, as well as in some of the modern versions, they are called, 'The First and Second Books of the Kings or Kingdoms,' our books of Kings being the *third* and *fourth*. In 1 Ch. 29. 29, it is said, that the acts of David are written 'in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer.' It is an ancient and probable tradition, that Samuel wrote the first twenty-four chapters of the first book, and from that circumstance, his name was, for the sake of brevity, given to the whole history. Gad was a co-temporary of David in the first part of his reign, and Nathan in the last; and hence it is not unlikely that the former continued Samuel's narrative to the time of David's establishment in Hebron, (1 Sa. xxv. down to 2 Sa. 5. 3,) and that Nathan completed it to the period of David's death, for he was one of those who assisted at the anointing of Solomon, not long before that event.

The *first* book of Samuel is taken up with an account of the transactions in the Jewish church and commonwealth, from the birth of Samuel, when Eli was judge, to the death of Saul the first king. It comprises a period of about eighty years according to the common Chronology, but Hales lengthens it out to ninety-four years. The date of Samuel's birth he fixes in the nineteenth year of Eli's administration, and his prophetic call in the thirty-first year of it, when he was twelve years old. The *contents* may be classed under three great divisions. I. The events which occurred during the government of ELI, ch. i.—iv. II. The transactions during the administration of SAMUEL, ch. v.—xii. III. The history of the reign of SAUL, ch. xiii.—xxxi. This book contains some predictions which were not long in being fulfilled, such as the fate of Eli's house, 1 Sa. 2. 31, 35, compared with 1 Ki. 2. 27. In the song of Hannah we find the first reference to 'the Messiah' by name, ch. 2. 10. Samuel is reckoned by the Jews the first in order of the prophets strictly so called; compare Heb. 11. 32, with Ps. 99. 6. The history throws much light on many of the Psalms; it is frequently cited by Christ and his apostles as part of the holy oracles; and the account which it contains of the origin and rise of David forms a natural introduction to the prophecies concerning HIM who was to reign upon his throne for ever.

BEFORE CHRIST, 1171.—JULIAN PERIOD, 3543.—CYCLE OF THE SUN, 15.—CYCLE OF THE MOON, 9.—CREATION FROM TISRI, OR SEPTEMBER, 2833.

CHAPTER I.

Elkanah a Levite, having two wives, worshippeth yearly at Shiloh, 1—3. *He cherisheth Hannah, though barren, and provoked by Peninnah,* 4—8. *Hannah in grief prayeth for a child,* 9—11. *Eli at first rebuking her, afterwards blesseth her,* 12—18. *Hannah having born Samuel, stayeth at home till he is weaned,* 19—23. *She presenteth him to the Lord according to her vow,* 24—28.

NOW there was a certain man of [a]Ramathaim-zophim,[1] of [b]mount Ephraim, and his name *was* [c]Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite:[d2]

2 And he had [e]two wives; the name of the one *was* Hannah, and the name of the other Peninnah: and Peninnah had children, [f]but Hannah had no children.

3 And this man went up out of his city yearly[3] [g]to worship and to sacrifice unto the LORD of hosts in [h]Shiloh: and the [i]two sons of Eli, Hophni and Phinehas, the priests of the LORD, *were* there.

4 ¶ And when the time was that Elkanah [k]offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions:

5 But unto Hannah he gave a worthy[1] portion;[2] for [l]he loved Hannah: but the LORD had [m]shut up her womb.

6 And her [n]adversary also [3]provoked her sore, for to make her fret, because the LORD had shut up her womb.

7 And *as* he did so [o]year by year, when[4] she went up to the house of the LORD, so she provoked her: therefore she wept, and did not eat.

8 Then said Elkanah her husband to her, Hannah, [p]why weepest thou? and why eatest thou not? and why is thy heart grieved? [q]*am* not I better to thee than ten sons?

9 ¶ So Hannah rose up after they had eaten in Shiloh, and after they had drunk: (now Eli the priest sat upon a seat[5] by a post of [r]the [6]temple of the Lord:)

10 And she *was* in[7] bitterness of soul, and [s]prayed unto the LORD, [t]and wept sore.

11 And she [u]vowed a vow, and said, O LORD of hosts, if thou wilt indeed look [v]on the affliction of thine hand-

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CHAP. I.

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[a] ver.19; Mat.27.57. *Arimathea.*

1 In ver. 19 it is called Ramah, i. e. the 'height;' Ramthaim (the dual number) meaning the'double-height.' The Ha-Ramathaim of the Hebrew was easily changed into the Arimathea of the Greek; but if this was the city of Joseph, they are in error who identify it with Ramlah, a place comparatively modern, between Joppa and Jerusalem. It rather corresponds to Ramah lying north of Jerusalem, now a village called Nebi-Sahamuil (i. e. the prophet Samuel) where his supposed tomb is pointed out. The 'Zophim' denotes the Zophites or posterity of Zuph, Elkanah's remote ancestor. The land of 'Zuph' occurs ch. 9. 5.

[b] Ju. 17. 1; 19. 1.

[c] 1 Ch. 6. 25-27, 34.

[d] ch. 17. 12; Ru.1.2; 1 Ki. 11. 26.

2 Yet of the tribe of Levi, 1 Ch. 6. 35.

[e] Ge. 4. 19; 29.23-29; Ju. 8. 30; Mat. 19. 8.

[f] Ge. 16. 1, 2; 25. 21; 29. 31; Ju.13.2; Lu. 1. 7.

3 Heb. *from year to year.* Ex. 23. 14, 17; 34.23; De.16.16. Lu. 2. 41.

[g] De. 12. 5-7, 11-14.

[h] Jos.18.1; Ju.18.31; Ps. 78. 60; Je. 7.12-14.

[i] ver. 9; ch. 2. 12-17, 34; 3. 13; 4. 4; 11.17, 18.

[k] Le.3.4,5;7.15; De. 12. 17, 18; 16. 11.

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1 Or, *double.* Ge.43. 34; 45. 22.

2 The Heb. is literally 'one portion of two faces,' i. e. the portion of two persons, or a double portion. The reference is to the sacrifice of peace-offerings, which, with certain exceptions were restored to the offerer, that he might feast thereon with his friends, Le. 7. 11-22.

[l] Ge.29.30,31; De.21. 15.

[m] Ge. 20. 18; 30. 2.

[n] Le. 18. 18; Job 6. 14.

3 Heb. *angered her.*

[o] ch. 2. 19.

4 Or, *from the time that she,* &c. Heb. *from her going up.*

[p] 2 Sa.12.16,17; 2Ki. 8.12; Job6.14; John 20. 13, 15; 1 Th. 5. 14.

[q] Ru 4. 15; Ps. 43. 4; Is. 54. 5, 6.

5 Rather 'the seat,' i.e. throne of judgment. See note on ch. 4. 18.

[r] ch.3 3,15; 2 Sa.7.2.

6 From this expression some have inferred that this book was not written till after the temple was built, but we find the same word used by David.

7 Heb. *bitter of soul.* Ru. 1. 20; 2Sa.17.8; Job7.11; 9.18; 10. 1; Is. 38. 15; 54.6; La. 3. 15.

[s] Ps.1.15; 91.15; Lu. 22. 44; He. 5. 7.

[t] Ge.1.10; Ju. 21.2; 2 Sa.13.36, 2 Ki.20.3; Je. 13. 17; 22. 10.

[u] Ge.28.20; Nu.21.2; 30.3-8; Ju.11.30; Ec. 5. 4.

[v] Ge.29.32; Ex.4.31; 2 Sa. 16. 12; Ps. 25. 18.

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maid, and [w]remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man-child,[1] then I will give him unto the LORD all the days of his life, and [x]there shall no razor come upon his head.[2]

12 ¶ And it came to pass, as she continued[3] praying before the LORD, that Eli marked her mouth.

13 Now Hannah, she [y]spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought [z]she had been drunken.

14 And Eli said unto her, [a]How long wilt thou be drunken? [b]put away thy wine from thee.

15 And Hannah answered and said, No,[c] my lord; I *am* a woman of a sorrowful spirit:[4] I have drunk neither wine nor strong drink, but have poured[d] out my soul before the LORD.[5]

16 Count not thine handmaid for a[e] daughter of Belial;[6] for [f]out of the abundance of my complaint[7] and grief have I spoken hitherto.

17 Then Eli answered and said, Go[g] in peace: and [h]the God of Israel grant *thee* thy petition that thou hast asked of him.

18 And she said, 'Let thine handmaid find grace in thy sight. So the woman [k]went her way, and did eat, and her countenance was no more *sad*.

19 ¶ And [l]they rose up in the morning early, and worshipped before the LORD, and returned, and came to their house to Ramah: and Elkanah knew Hannah his wife; [m]and the LORD remembered her.

20 Wherefore it came to pass, when the time[8] was come about, after Hannah had conceived, that she bare a son, and called his name Samuel,[9] *saying*, [n]Because I have asked him of the LORD.

21 And [o]the man Elkanah, and all his house, went up to offer unto the LORD the yearly sacrifice, and his vow.

22 But Hannah went not up;[10] for she said unto her husband, *I will not go up* until the child be weaned, [p]and *then* I will bring him, that he may appear before the LORD, [q]and there abide [r]for ever.

23 And Elkanah her husband said unto her, [s]Do what seemeth thee good:[1] tarry until thou have weaned him; only [t]the LORD establish his word.[2] So the woman abode, and gave her [u]son suck until she weaned him.

24 ¶ And when she had weaned him, [v]she took him up with her, with three bullocks,[3] and one ephah[4] of flour, and a bottle of wine, and brought him unto the [w]house of the LORD in Shiloh; and the child *was* young.

25 And they slew a bullock, and [x]brought the child to Eli.

26 And she said, O my lord! [y]*as* thy soul liveth, my lord, I *am* the woman that stood by thee here, praying unto the LORD.

27 [z] For this child I prayed; and [a]the LORD hath given me my petition which I asked of him:

28 Therefore also I have [5]lent[6] him to the LORD; as long as he liveth [7]he shall be lent to the LORD. And [b]he worshipped[8] the LORD there.

CHAPTER II.

Hannah's song in thankfulness to God, 1—11. *The sin of Eli's sons*, 12—17. *Samuel's ministry*, 18, 19. *By Eli's blessing Hannah is more fruitful*, 20, 21. *Eli reproveth his sons*, 22—26. *A prophecy against Eli's house*, 27—36.

AND Hannah [a]prayed, and said, [b]My heart rejoiceth in the LORD; [c]mine horn[9] is exalted in the LORD; [d]my mouth is enlarged over mine enemies; because [e]I rejoice in thy salvation.

2 *There is* [f]none holy as the LORD: for *there is* [g]none besides thee; neither *is there* any [h]rock like our God.

3 Talk no more so exceeding proudly; [i]let *not* arrogancy[10] come out of your mouth: for the LORD *is* [k]a God of knowledge, and [l]by him actions are weighed.

4 The [m]bows of the mighty men *are* broken, and they that [n]stumbled are girded with strength.

5 *They that were* [o]full have hired out themselves for bread; and *they that were* hungry ceased:[11] so that [p]the barren hath born seven; and she that hath many children is [q]waxed feeble.

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w ver. 19; Ge. 8. 1; 30. 22; Ps.132. 1, 2.
1 Heb. *seed of men.*
x Nu. 6. 5; Ju. 13. 5.
2 This was vowing that he should be a Nazarite; see Nu. 6. 5. Samuel, as a Levite, would have been devoted to God's service only from the age of twenty-five to fifty; but his mother dedicated him to that service from his childhood to his death, besides subjecting him to the discipline of the Nazarites.
3 Heb. *multiplied to pray*, Lu. 11. 8-10; 18. 1: Ep. 6. 18; Co. 4. 2; 1Th. 5. 17; Ja. 5. 16.
y Ge. 24. 42-45; Ne. 2. 4; Ps. 25. 1; Ro. 8. 26. Zec. 9. 15; Ac. 2. 13; 1 Co. 13. 7.
a Jos. 22. 12-20; Job 8. 2; Ps. 62. 3; Pr. 6. 9; Mat. 7. 1-3.
b Job 11. 14; 22. 23; Pr. 4. 24; Ep. 4. 25, 31.
c Pr. 15. 1; 25. 15.
4 Heb. *hard of spirit.*
d Ps. 42. 4; 62. 8; 142. 2, 3, 143. 6; La. 2. 19.
5 There is much delicate point in this expression; 'I have not poured out for myself any intoxicating draught, but have poured out my soul before the Lord;' a striking description of fervent prayer, which consists 'not in good words, but in opening before the Lord the inmost soul, and in unreserved confidence pouring out before him all our fears, sorrows, desires, and purposes.'
e ch. 2. 12; 10. 27; 25. 25; De. 13. 13.
6 Belial means literally, 'of no use, so that a daughter of Belial is 'a worthlesswoman.' It appears from ch. 2. 22, that there were some of that character who frequented the tabernacle, and were perhaps employed in its service—a circumstance which, along with Eli's ready suspicion of drunkenness on the part of a female worshipper, shows the very low state to which religion had sunk.
f Job 6. 2, 3; 10. 1, 2; Mat. 12. 34, 35.
7 Or, *meditation.*
g ch. 25. 35; 29. 7; Ju. 18. 6; 2 Ki. 5. 19; Mar. 5. 34; Lu 7. 50; 8. 48.
h 1 Ch. 4. 10; Ps. 20. 4, 5.
i Ge. 32. 5; 33. 8, 15; Ru. 2. 13.
k Ec. 9. 7; John 16. 24; Ro. 15. 13; Phil. 4. 5, 7.
l ch. 9. 26; Ps. 5. 3; 55. 17; 119. 147; Mar. 1. 35.
m ver. 11; Ge. 8. 1; 21. 1; Ps. 25. 7; 136. 23; Lu. 23. 42.
8 Heb. *in revolution of days.*
9 The older commentators explain the name by 'Shaul me-El,' 'asked of God.' But it is simpler to resolve it into 'Shemu-El,' 'God hath heard, for of Jehovah,' said she, 'I had asked him.'
n Ge. 4. 25; 5. 29; 16. 11; 29. 32-35; 30. 6-21; 41. 51, 52; Ex. 2. 10, 22; Mat. 1. 21

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o ver. 3; Ge. 18. 19; Jos. 24. 15; Ps. 101. 2.
10 Now that Hannah had domestic duties to attend to, she prudently resolved to be a 'keeper at home.'
p De. 16. 16; Lu. 2. 22. 41, 42.
q ver. 11. 28; ch. 2. 11, 18; 3. 1; Ps. 23. 6; 27. 4.
r Ex. 21. 6; Le. 25. 23; Jos. 4. 7; Ps. 110. 4; Is. 9. 7.
s Nu. 30. 7-11.
1 Interpreters here note the sweet agreement that ought to be (according to the example of this happy couple) between husband & wife.—*Patrick.*
t 2 Sa. 7. 25; Is. 44. 26.
2 Or, 'let the Lord complete his work,' unless the 'word' may refer to what Eli had said, ch. 1. 17.
u Ge. 21. 7, 8; Ps. 22. 9; Mat. 24. 19; Lu. 11. 27.
v Nu. 15. 9, 10; De. 12. 5, 6, 11; 16. 16.
3 The best ancient versions have, 'a bullock three years old,' and in ver. 25, it is said they slew only *the* bullock, which was the common offering.
4 Nearly an English bushel.
w ch. 4. 3, 4; Jos. 18. 1.
x Lu. 2. 22; 18. 15, 16.
y ch. 17. 55; 20. 3; Ge. 42. 15; 2 Sa. 11. 11; 14. 19; 2 Ki. 2. 2, 4, 6; 4. 30.
ver. 11-13; Mat. 7. 7.
z Ps. 66. 19; 116. 1-5; 118. 5; 1 John 5. 15.
5 Or, *returned him, whom I have obtained by petition, to the LORD.*
6 This is very emphatic in the original, as the Hebrew word, 'to ask,' has, in another conjugation, the sense of 'to lend.'
7 Or, *he whom I have obtained by petition shall be returned.*
b Ge. 24. 26, 48; 2 Ti. 3. 15.
8 It is preferable to read with the Vulgate, (which in this follows some other versions as well as MSS.) '*they* worshipped,' connecting this clause with the following chapter. 'And Anna prayed and said, &c.

CHAP. II.

A.M.2839. B.C.1165

a Ne. 11. 17; Ha. 3. 1; Phil. 4. 6.
b Lu. 1. 46, 47; Ro. 5. 11; Phil. 3. 3; 4. 4; 1 Pe. 1. 8.
c Ps. 18. 2; 89. 17; 92. 10; 112. 9; Lu. 1. 69.
9 A symbol of power and glory. In various parts of the east a horn is now worn by females as an ornament of the head.
d Ex. 15. 1, 21; Ju. 5. 1, 2; Ps. 51. 15; 71. 8; Re. 18. 20.
e Ps. 9. 14; 13. 5; 20. 5; 35. 9; 118. 14; Is. 12. 2, 3; Ha. 3. 18.
f Ex. 15. 11; De. 32. 4; Ps. 99. 5, 9; 111. 9; Is. 6. 3; 57. 15; 1Pe. 1. 16; Re. 4. 8; 15. 4.
g De. 4. 35; 2 Sa. 22. 32; Ps. 73. 25; Is. 43. 10, 11; 44. 6. 8.
h De 3. 24; 32. 30, 31, 39; Ps. 18. 2; 71. 3, 19; 86. 8; 89. 6; Is. 40. 18; Je. 10. 6.
i Ps. 94. 4; Pr. 8. 13; Is. 37. 23; Da. 4. 30, 31, 37; Mal. 3. 13; Jude 15, 14.
10 Heb. *hard.*
k 1 Ki. 8. 39; Ps. 44. 21; 94. 7-10; 147. 5; Je. 17. 10; He. 4. 12, 13; Re. 2. 23.
l Job 31. 6; Is. 26. 7; Da. 5. 27.
m Ps. 37. 15, 17; 46. 9; 76. 3.
n Is. 10. 4; Je. 37. 10; 2 Co. 4. 9, 10; 12. 9, 10; Ep. 6. 14; Phil. 4. 13; He. 11. 34.
o Ps 34. 10, Lu. 1. 53; 16. 25.
11 i. e ceased to be hungry.
p ch. 1. 20; Ps. 113. 9.
q ch. 1. 6; Is. 54. 1; Je. 15. 9; Ga. 4. 27.

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6 The LORD [r]killeth, and maketh alive: [s]he bringeth down to the grave, and bringeth up.

7 The LORD [t]maketh poor, and maketh rich: he [u]bringeth low, and lifteth up.

8 He raiseth up [v]the poor out of the dust, *and* lifteth up the beggar from the dunghill, to [w]set *them* among princes, and to make them inherit the throne of glory: for [x]the pillars of the earth *are* the LORD's, and he hath set the world upon them.

9 He [y]will keep the feet of [z]his saints, and the wicked shall [a]be silent in darkness; for [b]by strength shall no man prevail.

10 The [c]adversaries of the LORD shall be broken to pieces; out of heaven shall [d]he thunder upon them: the LORD shall [e]judge the ends of the earth; and [f]he shall give strength unto his King, and [g]exalt the horn of his Anointed.[h][1]

11 And Elkanah went to Ramah to his house: and the child did [i]minister unto the LORD before Eli the priest.

12 ¶ Now [k]the sons of Eli *were* [l]sons of Belial; they [m]knew not the LORD.

13 And the priests' custom[2] with the people *was, that,* when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a flesh-hook of three teeth in his hand:

14 And he struck *it* into the pan, or kettle, or caldron, or pot; [n]all that the flesh-hook brought up the priest took for himself. So they did in Shiloh unto all the Israelites that came thither.

15 Also, [o]before they burnt the fat, the priest's servant came, and said to the man that sacrificed, Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw.

16 And *if* any man said unto him, Let them not fail to burn the fat presently,[3] and *then* take *as much* as thy soul desireth; then he would answer him, *Nay;* but thou shalt give *it me* now: and if not, [p]I will take *it* by force.

17 Wherefore the sin of the young men was very great [q]before the LORD; for men [r]abhorred the offering of the LORD.

18 ¶ But Samuel [s]ministered before the LORD, *being* a child, girded with [t]a linen ephod.

19 Moreover, his mother made him a little coat, and brought *it* to him [u]from year to year, when she came up with her husband to offer the yearly sacrifice.

20 ¶ And Eli [v]blessed Elkanah and his wife, and said, The LORD give thee seed of this woman for the loan[1] which is lent to the LORD. And they went unto their own home.[2]

21 And the LORD [w]visited Hannah, so that she conceived, and bare three sons and two daughters. And the child Samuel [x]grew before the LORD.

22 ¶ Now Eli [y]was very old, and heard all that his sons [z]did unto all Israel; and how they lay with the women that assembled *at* the door of the tabernacle of the congregation.[3]

23 And he said unto them, [a]Why do ye such things? for I hear[4] of your evil dealings [b]by all this people.[5]

24 Nay, my sons; for *it is* [c]no good report that I hear: [d]ye make the LORD's people to transgress.[6]

25 If one man [e]sin against another, the judge shall judge him; but [f]if a man sin against the LORD, who shall entreat for him?[7] Notwithstanding they [g]hearkened not unto the voice of their father, because the LORD would slay them.

26 And the child Samuel [h]grew on, and [i]was in favour both with the LORD, and also with men.

27 ¶ And there came [k]a man of God unto Eli, and said unto him, Thus saith the LORD, [l]Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house?

28 And [m]did I choose him out of all the tribes of Israel *to be* my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and [n]did I give unto the house of thy father all the offerings made by fire of the children of Israel?

29 Wherefore [o]kick ye at my sacrifice, and at mine offering, which I have commanded *in my* [p]habitation; and [q]honourest thy sons above me, to [r]make yourselves fat with the chiefest

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r De. 32. 39; 2 Ki. 5. 7; Job 5. 18; Ps. 68. 20; Ho. 6. 1, 2; John 5. 25-29; 11. 25; Re. 1. 18.
s ch. 20. 3; Ps. 116. 3: Is. 26. 19; Jon. 2. 2-6; Mat. 12. 40; 2 Co. 1. 9. 10.
t De. 8. 17, 18; Job 1. 21; 5. 11; Ps. 102. 10.
u Ps. 75. 7; Is. 2. 12; Ja. 1. 9, 10; 4. 10.
v Job 2. 8; 42. 10-12; Ps. 113. 7, 8; Da. 4. 17; Lu. 1. 51, 52.
w ch. 15. 17; Ge. 41. 14, 40; 2 Sa. 7. 8; Job 36. 6, 7; Ec. 4. 14; Da. 2. 48; 6. 3; Ja. 2. 5; Re. 1. 6; 3. 21; 5. 10; 22. 5.
x Job. 38. 4-6; Ps. 24. 2; 102. 25; 104. 5; He. 1. 3.
y Job 5. 24; Ps. 37. 23, 24; 91. 11, 12; 94. 18; 121. 3, 5, 8; Pr. 16. 9; 1 Pe. 1. 5.
z De. 33. 3; Ps. 37. 28; 97. 10; Pr. 2. 8; Jude 1, 3.
a Job 5. 16; Ec. 5. 17; Je. 8. 14; Zep. 1. 15; Mat. 8. 12; 22. 12, 13; Ro. 3. 19; 2 Pe. 2. 17; Jude 13.
b ch. 17. 49, 50; Ps. 33. 16, 17; Ec. 9. 11; Je. 9. 23; Zec. 4. 6.
c Ex. 15. 6; Ju. 5. 31; Ps. 2. 9; 21. 8, 9; 68. 1, 2; 92. 9; Lu. 19. 27.
d ch. 7. 10; 12. 18; Job 40. 9; Ps. 18. 13. 14.
e Ps. 50. 1-6; 96. 13; 98. 9; Ec. 11. 9; 12. 14; Mat. 25. 31, 32; John 5. 21, 22; Ro. 14. 10-12; 2 Co. 5. 10; Re. 20. 11-15.
f ch. 12. 13; 15. 28; 16. 1; 2 Sa. 7. 8, 13; Ps. 2. 6; 21. 1, 7; Is. 32. 1; 45. 24; Mat. 25. 34; 28. 18.
g Ps. 89. 17, 24; 92. 10; 148. 14; Lu. 1. 69.
h ch. 12. 3; Ps. 2. 2; 20. 6; 28. 8; 45. 7; Ac. 4. 27; 10. 38.
1 'This is the first time that the name of *Messiah* or *anointed* is found in Scripture. With this song that of the blessed virgin (Lu. 1. 46-55.) hath such a perfect resemblance, that one cannot but think Hannah had a respect to something higher than the quarrel between her and Penninah.'—*Patrick.*
i ver. 18; ch. 1. 28; 3. 1, 15.
k Ho. 4. 6-9; Mal. 2. 1-9.
l ch. 10. 27; 25. 17; De. 13. 13; Ju. 19. 22; 1 Ki. 21. 10, 13; 2 Co. 6. 15.
m ch. 3. 7; Ju. 2. 10; Je. 2. 8; 22. 16; John 8. 55; 16. 3; 17. 3; Ro. 1. 28-30.
2 A practice had been introduced, for the priest's servant to come, while the flesh was boiling for the use of the offerer, and carry away whatever a three-pronged fork brought up. But the sons of Eli, not satisfied with this innovation, which did not always secure the choicest parts, not only neglected or postponed the 'burning of the fat,' (which being the Lord's, was *essential* to the acceptance of the sacrifice,) but farther insisted on having the best portions of the flesh for *roasting.*
n ver. 29; Ex. 29. 27, 28; Le. 7. 34; Is. 56. 11; Mal. 1. 10; 2 Pe. 2. 13-15.
o Le. 3. 3-5, 16; Ro. 16. 18; Ph. 3. 19; Jude 12.
3 Heb. *as on the day.* Le. 3. 16; 7. 23-25.
p Ju. 18. 25; Ne. 5. 15; Mic. 2. 1, 2; 3. 5; 1 Pe. 5. 2, 3.
q Ge. 6. 11; 10. 9; 13. 13; 2 Ki. 21. 6; Ps. 51. 4; Is. 3. 8.
r Mal. 2. 8, 13; Mat. 18. 7.
s ver. 11. ch. 3. 1.

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t ch. 22. 18; Ex. 28. 4; Le. 8. 7; 2 Sa. 6. 14.
u ch. 1. 3, 21; Ex. 23. 14.
v Ge. 14. 19; 27. 27-29; Nu. 6. 23-27; Ru. 2. 12; 4. 11.
1 Or, *petition which she asked,* &c.; ch. 1. 27, 28.
2 'The natural place of this verse seems to be before the 11th, after which the 21st should come in; after the 21st perhaps the 26th.'—*Clarke.*
w ch. 1. 19, 20; Ge. 21. 1; Lu. 1. 68.
x ver. 26; ch. 3. 19; Ju. 13. 24; Lu. 1. 80; 2. 40, 52.
y ch. 8. 1.
z ver. 13-17; Je. 7. 9, 10; Eze. 22. 26; Ho. 4. 9-11.
3 Heb. *assembled by troops.* A similar expression occurs Ex. 38. 8, and is supposed to denote those females who were employed statedly, or by rotation, in certain services connected with the tabernacle, such as washing, &c.
a 1 Ki. 1. 6; Ac. 9. 4; 14. 15.
4 Or, *I hear evil words of you.*
b Is. 3. 9; Je. 3. 3; 8. 12; Ph. 3. 19.
5 This reproof was conveyed more in the manner of a too indulgent father, than of a zealous judge. How different his conduct from that of the stern Roman Brutus, who not only condemned his sons to death for high treason, but was present at their execution.
c Ac. 6. 3; 2 Co. 6. 8; 1 Ti. 3. 7; 3 John 12.
d ver. 17, 22; Ex. 32. 21; 1 Ki. 13. 18-21; 15. 30; 2 Ki. 10. 31; Mal. 2. 8; Mat. 18. 6; 2 Pe. 2. 15; Re. 2. 20.
6 Or, *cry out.*
e De. 17. 8-12; 25. 1-3.
f ch. 3. 14; Nu. 15. 30; Ps. 51. 4, 16; He. 10. 26.
7 The old translation of *Coverdale* conveys the sense very well: 'If one man sin against another, the judge can redress it; but if a man sin against Jehovah, who can redress it?' Their sin in the matter of the sacrifices (ver. 15-17) had been committed directly against God, and amounted to a virtual rejection of an atonement, for they are accused, in ver. 29, of having 'kicked at the offering;' and as there 'remained no more sacrifice for sins,' than those at which they spurned, they were necessarily abandoned to the judgment of the Almighty.
g De. 2. 30; Jos. 11. 20; 2 Ch. 25. 16; Pr. 15. 10; John 12. 39, 40.
h ver. 21.
i Pr. 3. 4; Lu. 1. 80; 2. 40, 52; Ac. 2. 47; Ro. 14. 18.
k ch. 9. 6; De. 33. 1; Ju. 6. 8; 13. 6; 1 Ki. 13. 1; 1 Ti. 6. 11; 2 Pe. 1. 21.
l Ex. 4. 14, 27.
m Ex. 28. 1, 4, 6-30. 29. 4, &c.; 39. 1, &c.; Le. 8. 7, 8; Nu. 16. 5; 17. 5-8; 18. 1-7; 2 Sa. 12. 7.
n Le. 2. 3, 10; 6. 16; 7. 7, 8, 32, 35; 10. 14, 15; Nu. 5. 9, 10; 18. 8-19; De. 18. 1-8.
o ver. 13-17; De. 32. 15; Mal. 1. 12, 13.
p De. 12. 5, 6; Jos. 18. 1.
q Le. 19. 15; De. 33. 9; Mat. 10. 37; 22. 16; Lu. 14. 26; 2 Co. 5. 16; Ja. 3. 17.
r ver. 13-16; Is. 56. 11, 12; Eze. 13. 19; 34. 2; Ho. 4. 8; Mic. 3. 5; Ro. 16. 18.

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of all the offerings of Israel my people?

30 Wherefore the LORD God of Israel saith, [s]I said indeed, *that* thy house, and the house of thy father, should walk before me for ever: but now the LORD saith, [t]Be it far from me; for [u]them that honour me [v]I will honour, and they [w]that despise me shall be lightly esteemed.

31 Behold, the days come, that [x]I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house.

32 And thou shalt see an enemy[1] *in my* habitation, in all *the wealth* which *God* shall give Israel: and there shall not be [y]an old man in thine house for ever.

33 And the man of thine *whom* I shall not cut off from mine altar, *shall be* [z]to consume thine eyes, and to grieve thine heart:[2] and all the increase of thine house[3] shall die in the flower of their age.

34 And this *shall be* [a]a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas; [b]in one day they shall die both of them.

35 And [c]I will raise me up a faithful priest,[4] *that* shall do according to *that* which *is* in mine heart, and in my mind: and [d]I will build him a sure house; and he shall walk before [e]mine anointed for ever.

36 And it shall come to pass, *that* every one that [f]is left in thine house shall come *and* crouch to him for a piece of silver, and a morsel of bread, and shall say, Put me,[5] I pray thee, into one[6] of the priest's offices, that I may [g]eat a piece of bread.

CHAPTER III.

How the word of the Lord was first revealed to Samuel, 1—10. *God telleth Samuel the destruction of Eli's house*, 11—14. *Samuel, though loth, telleth Eli the vision*, 15—18. *Samuel acknowledged as a prophet*, 19—21.

AND [a]the child Samuel ministered unto the LORD before Eli. And the [b]word of the LORD was precious in those days; *there was* no open vision.[7]

2 And it came to pass at that time, when Eli *was* laid down in his place, and [c]his eyes began to wax dim, *that* he could not see;

3 And ere [d]the lamp of God[8] went out in [e]the temple of the LORD, where the ark of God *was*, and Samuel was laid down *to sleep*;[1]

4 That the LORD [f]called Samuel: and he answered, Here *am* I.

5 And he ran unto Eli, and said, Here *am* I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down.

6 And the LORD called yet again, Samuel. And Samuel arose, and went to Eli, and said, Here *am* I; for thou didst call me. And he answered, I called not, [g]my son; lie down again.

7 Now[2] Samuel [h]did not yet know the LORD,[3] neither was the word of the LORD yet revealed unto him.

8 And the LORD called Samuel again [i]the third time. And he arose, and went to Eli, and said, Here *am* I; for thou didst call me. And Eli perceived that the LORD had called the child.[4]

9 Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, [k]Speak, LORD; for thy servant heareth. So Samuel went and lay down in his place.

10 And the LORD came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.

11 ¶ And the LORD said to Samuel, Behold, [l]I will do a thing in Israel, at which [m]both the ears of every one that heareth it shall tingle.[5]

12 In that day [n]I will perform against Eli all *things* which I have spoken concerning his house: when I begin,[6] I will also make an end.[7]

13 For[8] I have told him, that [o]I will judge his house for ever, for the iniquity [p]which he knoweth; because [q]his sons made themselves vile,[9] and he restrained[10] them not.[11]

14 And therefore I have sworn unto the house of Eli, that [r]the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever.[12]

15 ¶ And Samuel lay until the morning, and [s]opened the doors of the house of the LORD. And Samuel [t]feared to show Eli the vision.

16 Then Eli called Samuel, and said, Samuel, my son. And he answered, Here *am* I.

A.M.2799. B.C.1520

s Ex.28.43;29.9; Nu. 25. 11-13.
t Nu. 45. 34, *marg.*; 2 Ch. 15.2; Je. 18.9, 10.
u Ju. 9.9; Ps. 50. 23; Pr 3.9; Is.29.13; Da. 4.34; Mal.1. 6; John 5.23; 8.49; 13.31,32; 17. 4, 5.
v Ps. 91. 14; John 5. 44; 12.26; 1 Co. 4. 5; 1 Pe. 1. 7.
w Nu.11.20; 2 Sa.12. 9, 10; Mal. 2. 9.
x ch.4.2.11,17-20;14. 3; 22.17-20; 1 Ki. 2. 26, 27; Job 22.9; Ps. 37.17; Eze.30.21-24.
1 Or, *the affliction of the tabernacle, for all the wealth which God would have given Israel*, ch. 4. 4,11,22; Ps.78. 59-64.
y Zec. 8. 4.
z ch. 22.21-23; 1 Ki. 1.7,19; 2.26,27; Mat. 2. 16-18.
2 Eli is here addressed as the representative of his family, who are personified in him. The reference may be to the massacre of his descendants by Saul, the degradation of Abiathar by Solomon, &c.
3 Heb. *men*.
a ch.3.12; 1 Ki.13.3; 14. 12.
b ch. 4. 11. 17.
c 1 Ki.1. 8.45; 2.35; 1 Ch. 29. 22; Eze. 34. 23; 44.15; He. 2.17; 7. 26-28.
4 This was Zadok, who was made priest by Solomon instead of Abiathar, and whose posterity retained the office till the captivity. He was a descendant of Eleazar, Aaron's oldest son, from whose race the priesthood had (for some reason unknown), been transferred to the line of Ithamar, whence Eli had sprung.
d ch.25.28; Ex.1.21; Nu.25.13; 2Sa.7,11, 27; 1Ki.11.38; 1 Ch. 6.8-15; Ne.12.10,11.
e Ps. 2. 2; 18. 50.
f 1 Ki. 2. 27; Ez. 44. 10-12.
5 Heb. *join*.
6 Heb. *somewhat about the priesthood*.
g ver.29,30; Mal.1.13.

CHAP. III.

A.M.2839. B.C.1165
a ver.15; ch.2.11,18.
b ver.21; Ps.74.9; Is. 13.12; Am. 8.11, 12.
7 There was no public accredited prophet, of whom the people might ask counsel as to God's will.
c ch. 2. 22; 4. 15; Ge. 27.1; 48.10; Ps.90.10; Ec. 12. 3.

A.M. 2862. B.C.1142
d Ex.27. 20,21; 30.7, 8; Le. 24.2-4; 2 Ch. 13. 11.
8 The dimness of Eli's eyes had been mentioned, to show that he could not see clearly to do his duty after it grew duskish, which made him go to bed early, and leave directions with Samuel what to do. And this might be the reason why Samuel ran so hastily to him when he thought he called him; men of his age, and dim-sightedness, being less able to help themselves. Josephus says that of the seven branches of the golden candlestick, all were kept burning during night and only three during day. But whatever may have been the case in his time it is evident from Ex. 30. 8, that anciently the lamps were not lighted till the evening.

A.M.2862. B.C.1142

e ch.1.9; Ps.5.7, 27.4; 29. 9.
1 As the tabernacle was long at Shiloh, they had erected near it apartments for the high priests and other officers, and in one of these, close to that of Eli, and probably under the same roof, Samuel had his couch.
f Ge. 22. 1; Ex. 3.4; Ps. 99. 6; Ac. 9. 4; 1 Co. 12.6-11,28; Gal. 1. 15, 16.
g ch. 4.16; Ge.43.29; 2 Sa. 18. 22; Mat.9. 2.
2 Or, *thus* did *Samuel before he knew the LORD, and before the word of the LORD was revealed unto him*.
h Je.9. 24; Ac. 19.2.
3 He did not yet know the way in which God revealed his will to his prophets; for indeed prophetic visions had long ceased. See the next clause and ver. 1.
i Job 33. 14, 15.
4 The Lord had before this sent a 'man of God,' to warn Eli of the consequences of his sinful indulgence of his children, (ch. 2. 27,) and how humbling was it now to be reproved by the medium of a child who was his own servant.
k Ex.20.19; Ps.85.8; Is. 6. 8; Da. 10. 19; Ac. 9. 6.
l Is. 29.14; Am. 3.6, 7; Ha. 1. 5; Ac. 13. 41.
m 2 Ki. 21.12; Is.28. 19; Je. 19.3; Lu. 21. 26.
5 The very rumour would prove what is called a *stunning report*, thrilling on the ear like some terrific noise.
n ch.2.27-36; Nu.23. 19; Jos.23.15; Zec.1. 6; Lu. 21. 33.
6 Heb. *beginning and ending*.
7 The Heb. may mean, 'from first to last.'
8 Or, *and I will tell*, &c.; ch. 2. 27, &c.
o 2 Ch. 20. 12; Eze. 7. 3; 18. 30; Joel 3. 12.
p 1 Ki.2.44; Ec.7.22; 1 John 3. 20.
q ch. 2. 12-17, 22.
9 Or, *accursed*.
10 Heb. *frowned not upon them*, ch. 2. 23-25; 1 Ki.1.6; Pr. 19. 18; 23.13,14; 29. 15; Mat. 10. 37.
11 They who do not restrain the sins of others when it is in the power of their hand to do it, make themselves partakers of the guilt; and those in authority will have much to answer for, if they prove not a 'terror to evil doers.' Instead of simply indulging his sons, Eli ought to have manifested the zeal predicted by Moses of his tribe, (De. 33. 9,) who were not to 'know their own children.'
r ch. 2.25; Nu.15.30, 31; Is.22.14; Je 7.16; 15.1; Eze.24.13; He. 10. 26-31.
12 Seeing that notwithstanding reiterated warnings they persisted in profaning God's sacrifices, he was now resolved that no sin-offering should prevail with him to save them from death, or to continue the priesthood in their family.
s ch. 1. 9; Mal. 1. 10.
t Je. 1. 6-8; 1 Co. 16. 10, 11.

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17 And he said, What *is* the thing that *the* LORD hath said unto thee? I[u] pray thee hide *it* not from me: [v]God do so to thee, and more[1] also, if thou hide *any* thing[2] from me of all the things that he said unto thee.

18 And Samuel told him every[3] whit, and hid nothing from him. And he said, [w]It *is* the LORD;[4] let him do what seemeth him good.

19 ¶ And Samuel [x]grew, and [y]the LORD was with him, and did [z]let none of his words fall to the ground.[5]

20 And all Israel, from [a]Dan even to Beer-sheba,[6] knew that Samuel *was* established[7] *to be* a prophet of the LORD.

21 And the LORD [b]appeared again in Shiloh: for the LORD revealed himself to Samuel in Shiloh by [c]the word[8] of the LORD.

CHAPTER IV.

The Israelites are smitten by the Philistines at Eben-ezer, 1, 2. *They fetch the ark, to the terror of the Philistines,* 3—9. *They are smitten again, and the ark taken; Hophni and Phinehas are slain,* 10, 11. *Eli, at the news, falling backward, breaketh his neck,* 12—18. *Phinehas' wife, through grief, falleth in labour, is delivered of I-chabod, and dieth,* 19—22.

AND the word of Samuel came[9] to all Israel. Now Israel went out against the Philistines to battle, and pitched beside [a]Eben-ezer:[10] and the Philistines pitched in [b]Aphek.

2 And the Philistines [c]put themselves in array against Israel: and when they joined battle,[11] [d]Israel was smitten before the Philistines; [e]and they slew of the army[12] in the field about four thousand men.

3 ¶ And when the people were come into the camp, the elders of Israel said, [f]Wherefore hath the LORD smitten us to-day before the Philistines? [g]Let us fetch[13] [h]the ark of the covenant of the LORD out of Shiloh unto us, that, when it cometh among us, [i]it may save us out of the hand of our enemies.

4 So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the LORD of hosts, which[k] dwelleth *between* [l]the cherubims: and the two sons of Eli, [m]Hophni and Phinehas, *were* there [n]with the ark of the covenant of God.

5 And when the ark of the covenant of the LORD came into the camp, [o]all Israel shouted with a great shout, so that the earth rang again.[1]

6 And when the Philistines heard the noise of the shout, they said, [p]What *meaneth* the noise of this great shout in the camp of the Hebrews? And they understood that the ark of the LORD was come into the camp.

7 And the Philistines [q]were afraid: for they said, God is come into the camp. And they said, Woe unto us! for there hath not been such a thing heretofore.[2]

8 Woe unto us! who shall deliver us out of the hand of these mighty gods?[3] these *are* the gods that [r]smote the Egyptians with all the plagues in the wilderness.[4]

9 [s]Be strong, and quit yourselves like men, O ye Philistines! that ye be not servants unto the Hebrews, [t]as they have been to you: quit yourselves like men,[5] and fight.

10 ¶ And the Philistines fought, and [u]Israel was smitten, and they fled [v]every man into his tent; and there was [w]a very great slaughter: for there fell of Israel thirty thousand footmen.

11 And [x]the ark of God was taken; and [y]the two sons of Eli, Hophni and Phinehas, were slain.[6]

12 ¶ And there ran a man of Benjamin out of the army, and came to Shiloh the same day, [z]with his clothes rent, and [a]with earth upon his head.[7]

13 And when he came, lo, Eli [b]sat upon a seat by the way-side[8] watching: for [c]his heart trembled for the ark of God.[9] And when the man came into the city, and told *it*, all the city cried out.

14 And when Eli heard the noise of the crying, he said, [d]What *meaneth* the noise of this tumult? and the man came in hastily, and told Eli.

15 Now Eli was [e]ninety and eight years old; [f]and his eyes were [10]dim, that he could not see.

16 And the man said unto Eli, I *am* he that came out of the army, and I fled to-day out of the army. And he said, [g]What is there done,[11] [h]my son?

17 And the messenger answered and said, [i]Israel is fled before the Philistines, and there hath been also a

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u Ps.141.5;Da.4.19; Mic. 2. 7.
v ch.20.13; Ru.1.17; 2 Sa. 3. 35; 19. 13; 1 Ki. 22. 16; Mat. 26. 63.
1 Heb. *so add.*
2 Or, *word.*
3 Heb. *all the things,* or, *words.*
w Ge. 18. 25; Ju. 10. 15; 2 Sa. 16. 10-12; Job 1. 21; 2. 10; Ps. 39. 9; Is. 39. 8; La. 3. 39; 1 Pe. 5. 6.
4 'It is Jehovah! He is a sovereign, and will do what he pleases; He is righteous, and will do what is just; he is wise and will do what is best.' Eli seems to have been much more affected and impressed by the message brought him by an artless and untutored child, than by the denunciation of the 'man of God,' recorded in the previous chapter. His language breathing the finest spirit of humble submission.
x ch. 2. 21; Ju. 13. 24; Lu. 1. 80; 2. 40, 52.
y ch.18.14; Ge.39. 2, 21-23; Is.43.2; Mat. 1.23; Lu.1.28; 2 Co. 13. 11, 14; 2 Ti. 4. 22.
z ch. 9. 6; 1 Ki.8.56; Is. 44. 26.
5 God suffered none of his predictions to remain unfulfilled; or, according to the marginal reading in the next verse, he was known as a 'faithful' & true prophet.
a Ju. 20.1; 2Sa.3.10; 17. 11.
6 A proverbial expression for the whole length of Palestine, Dan being at the northern and Beersheba at the southern extremity. The latter locality has lately been discovered by Dr Robinson.
7 Or, *faithful,* 1 Ti. 1.,12.
b Ge. 12.7;15.1; Nu. 12.6; Am.3.7; He.1. 1.
c ver. 1, 4.
8 Or, *the oracle.*

CHAP. IV.

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9 Or, *came to pass,* Heb. *was,* ch. 3. 11.
a ch. 5. 1; 7. 12.
10 So called by anticipation, comp. ch. 7. 12. This *Aphek* must have been near it, and probably lay on the borders of Judah and Benjamin, 6 or 8 miles west of Jerusalem, and not to the east, as it is laid down in many maps.
b ch. 29. 1; Jos.19.30; 1 Ki. 20. 30.
c ch. 17. 8, 21.
11 Heb. *the battle was spread.*
d Jos.7.5-8,12; Ps.44. 9, 10.
e Ps. 79.7, 8; 106. 40, 41; La. 3. 40.
12 Heb. *the array.*
f De.29.24; Ps.74.1, 11; Is.50. 1, 2; 58 3.
g ch.14.18; Nu.31.6; Jos. 6. 4, 5; 2 Sa.15. 25; Is. 1. 11-15; Je. 7. 4, 8-15; Mat. 3.9, 10.
13 Heb. *take unto us.*
h Nu. 10.33; De. 31. 26; Jos.4.7; 1 Ch.17. 1; Je.3.16; He. 9.4.
i Je. 7. 8-11; Am. 5. 21, 22; Mat. 23. 25-28; Ro. 2. 28, 29; 1 Co. 10. 1-5; 2 Ti. 3. 5; 1 Pe. 3. 21; Jude 5.
k 2Sa.6.2; 2Ki.19.15; Ps. 80. 1; 99. 1.
l Ex.25.18-22; Nu.7. 89.
m ch.2.12-17,22; Ps. 50. 16, 17; Mal. 1. 9; Ac.19. 15, 16.
n Nu. 4. 5, 15.
o Ju.15.14; Job 20.5; Je. 7. 4; Am. 6. 3; Mic. 2. 11.

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1 It is doubtful whether it was ever lawful to carry the ark into the army without God's express command; and neither Eli nor Samuel seem on this occasion to have been consulted. Instead of repentance and humility, the people have recourse to ceremonial observances. They adopt the heathen notion that the power of their God was more concentrated when in connection with the visible symbols of his presence.
p Ex. 32. 17, 18.
q Ex.14.25;15.14-16; De. 32. 30.
2 Heb. *yesterday, or the third day.*
3 Or, 'this illustrious God. They took it for granted, as did the Israelites, that his presence was inseparable from his shrine. They did not deny that he was a powerful God, but not regarding him as the *only* God, they expected that their own tutelary deities would deliver them from the tutelary deity of the Hebrews. The taking of the ark, and in after times the repeated destruction of the temple, would tend to spiritualize the views of the Hebrews, who were often tempted to limit God's presence and localize his power.
r Ex.7.5;9.14; Ps.78. 43-51
4 This was the language of heathens who were but imperfectly acquainted with the history of the exodus, & hence placed the scene of the plagues in the desert instead of Egypt. This is one of those traits of historical truth which no forger would have thought of devising.
s 2Sa.10.12; 1Co.16. 13; Ep. 6. 10, 11.
t De.28.47,48; Ju.10. 7; 13.1; Is.14.2; 33.1.
5 Heb. *be men.*
u ver. 2; Le. 26. 17; De. 28.25; Ps.78.9, 62.
v 2 Sa.20.1; 1 Ki.12. 16; 22.36; 2 Ki.14.12.
w 2Sa.18.7; 2 Ch.13. 17; 28.5,6; Is.10.3-6.
x ch. 2.32; Ps.78.61.
y ch. 2. 34; Ps.78.64; Is. 3. 11.
6 Heb. *died.*
z 2 Sa. 1. 2.
a Jos.7.6; 2Sa.13.19; 15.32; Ne.9.1; Job 2. 12.
7 Signs of poignant grief and overwhelming calamity.
b ch. 1. 9.
8 The Greek, the Chaldee, and Josephus have, 'by the gate,' which seems confirmed by ver. 18. It was a seat of state & honour.
c Jos. 7. 9; Ne.1.3,4; Ps. 79. 1-8; 13 7.4-6.
9 Eli had been foolishly fond of, & sinfully indulgent to his sons, and he had good reason for expecting to hear of their death; yet the safety of the ark lay nearer to his heart than either the fate of his own children, or of the army of Israel.
d ver. 6.
e ch. 3. 2; Ps. 90. 10.
f Ge. 27. 1.
10 Heb. *stood.*
g 2 Sa. 1. 4.
11 Heb. *is thing.*
h ch. 3. 6; Jos. 7. 19.
i ver. 10, 11; ch. 3. 11.

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great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken.[1]

18 And it came to pass, [k]when he made mention of the ark of God, that he fell from off the seat[2] backward, by the side of the gate, and [l]his neck brake, and he died; for he was an old man, and heavy: and he had judged Israel forty years.

19 ¶ And his daughter-in-law, Phinehas's wife, was with child, *near* to be delivered:[3] and when she heard the tidings that the ark of God was taken, and that her father-in-law and her husband were dead, she bowed herself and travailed; for her pains came upon her.[4]

20 And, about the time of her death, the women that stood by her said unto her, [m]Fear not; for thou hast born a son. But she answered not, neither[5] did she regard *it.*

21 And she named the child I-chabod,[6] saying, [n]The glory is departed from Israel: (because the ark of God was taken, and because of her father-in-law, and her husband:)

22 And she said, [o]The glory is departed from Israel; for the ark of God is taken.

CHAPTER V.

The Philistines having brought the ark into Ashdod, set it in the house of Dagon, 1, 2. *Dagon is cast down and cut in pieces, and they of Ashdod smitten with emerods,* 3—7. *The ark being carried to Gath, the men of Gath are smitten with the like plague,* 8, 9; *and also the men of Ekron, when it is brought thither,* 10—12.

AND the Philistines [a]took the ark of God, and brought it from [b]Eben-ezer unto [c]Ashdod.

2 When the Philistines took the ark of God, they brought it into the house of [d]Dagon,[7] and set it by Dagon.

3 ¶ And when they of Ashdod arose early on the morrow, behold, [e]Dagon *was* fallen upon his face to the earth before the ark of the LORD. And they took Dagon, and [f]set him in his place again.

4 And when they arose early on the morrow morning, behold, Dagon *was* fallen upon his face to the ground before the ark of the LORD; and [g]the head of Dagon, and both the palms of his hands, *were* cut off upon the threshold; only *the stump of* Dagon[8] was left to him.

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1 The strikingly graphic effect of this brief announcement has been generally admired. Some compare it with a passage in Homer's Iliad, 'Patroclus is stretched a corpse; the Greeks fight around him lying naked, and Hector with the dazzling helmet is in possession of his armour.' 'Nothing,' says Saurin, when alluding to this passage of scripture, 'is more ridiculous than to hear a messenger, when he is about to repeat some very bad news, running into tedious circumstances and pathetic expressions. For he to whom he addresses himself cannot attend to what he says; the first word that makes him acquainted with the misfortune makes him deaf to every thing else.'

k ver.21.22; Ps.26.9; 42. 3,10; 69.9; La.2. 15-19.

2 The Hebrew word is generally used to denote a throne, or some seat of authority & state; for the ancient Jews, like the modern orientals, seem to have sat on the ground or reclined upon couches. It appears from the sculptures at Persepolis, that a high seat was the distinction of royalty. And on the Egyptian monuments we find representations of rich chairs or thrones, so high that they could not be used without a footstool. Some of them were elevated on pillars to a considerable height from the ground. See 'Taylor's Illustrations of the Bible from the Monuments of Egypt. Lond. 1838. p. 109.

l ch.2.31, 32; 3.12,13; Le. 10. 3; 1 Co. 11. 30-32; 1 Pe. 4. 17, 18.

3 Or, *cry out.*

4 Heb. *were turned.*

m Ge.35.17,18; John 16. 21.

5 Heb. *and set not her heart,* Ps. 77. 2.

6 That is, *Where is the glory?* Or, There is *no glory,* or 'Inglorious.'

n Ps.26.8;78.64; 106. 20; Je. 2. 11; Ho. 9. 12.

o Ps.137.5,6; John 2. 17.

CHAP. V.

A.M. 2863. B.C.1141.

a ch. 4. 11, 17, 18, 22; Ps. 78. 61.

b ch. 4. 1; 7. 12.

c Jos. 11.22; Ac.8. 40. *Azotus.*

d Ju. 16. 23; 1 Ch.10. 10; Da.5.2,23; Ha.1. 11, 16.

7 As a thank-offering to their god, a trophy of victory and a reproach to the God of Israel.

e Ex.12.12; Ps. 97.7; Is.19.1;46.1,2; Zep. 2.11; Mar.3.11; Lu. 10.18-20; 2 Co.6.14-16.

f Is. 40. 20; 41. 7; 44. 17-20; 46. 7; Je. 10. 8.

g Is.2.18,19; 27.9; Je. 50.2;10.11; Eze.6.4-6; Da.11. 8; Mic. 1. 7.

8 Or, *the fishy part.* Lit. 'only Dagon (i. e. the fish) remained; the upper part was of a human form, and the lower that of a fish. It was the *Derketo* of the Greeks.

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h Ps.115.4-7; 135.15-18.

i Jos. 5. 15; Zep. 1.9.

1 To prostrate one's self on the threshold of a temple was an act of the profoundest reverence; and therefore when Dagon fell there upon his face before the ark of God (ver. 4.) it was as if he worshipped the God of Israel. Maurice, speaking of the destruction of the idol in the temple of Sumnaut, says that fragments of it were sent to the mosques of Mecca, Medina, &c. to be thrown down *at the threshold* of their gates and trampled upon by devout Mahometans. The Philistines, however, now looked upon the threshold of Dagon's temple as peculiarly sacred by the touch of their god, and out of reverence forbore to tread on such 'holyground.' Morier, when describing the mausoleum of Sheikh Setti at Ardebil, says, 'Here we remarked the veneration of the Persians for the threshold of a holy place. Before they ventured to cross it, they knelt down and kissed it, while they were very careful not to touch it with their feet.'

k Ex. 9. 3; Ps. 32. 4; Ac. 13. 11.

l ver. 9, 11; ch. 6. 5; De.28.27; Job 31.3; Ps. 78. 66.

m ch.4. 8; Ex.8.8,28; 9. 28; 10. 7; 12. 33.

n ch.6.20; 2 Sa.6.9; 1 Ch. 13. 11-13; 15.13.

o ver. 3, 4; Je. 46.25; 48. 7

p Zec. 12. 3.

q ch. 17. 4; Am.6. 2.

r ver. 6; ch.7.13; 12. 15; De.2.15; Am. 5. 19; 9. 1-4.

s ver. 6; ch. 6. 4,5,11; Ps. 78. 66.

t Jos.15. 45; Ju.1.18; 2 Ki. 1. 2; Am. 1. 8.

2 Heb. *me, to slay me and my people.*

3 Heb. *me not, and my people.*

u Is.13.7-9; Je.48.42-44.

v 1 Ki. 19. 17; Am.5. 19.

w Ex.12.30; Is.15.3-5; Je. 25. 34; 48. 3.

CHAP. VI.

A.M. 2864. B.C.1140.

a ch.5.1,3,10, 11; Ps. 78. 61.

4 On comparing this with the close of the last chapter, it may be asked why they retained the ark so long. Having been sent away successively from three of the *cities,* perhaps it had been left in the open *country,* and the increase of mice in their fields then began to be felt as another grievous plague, ver.4. The Sept. has here a clause about the mice, and both it and the Vulg. at ch.5.6. add that the 'country swarmed with mice, that the fields burst up and produced mice.' Perhaps the animal called the *jerboa* is intended, which, as it feeds only on vegetables, a multiplication of its numbers would be highly destructive to agriculture. William of Tyre mentions, that in the country around Nablous the mice destroyed the harvest for four years.

b Ge.41.8: Ex. 7. 11; Is.47.12; Da.2. 2; 5. 7; Mat. 2. 4.

5 Therefore [h]neither the priests of Dagon, nor any that come into Dagon's house, [i]tread on the [1]threshold of Dagon in Ashdod unto this day.

6 ¶ But [k]the hand of the LORD was heavy upon them of Ashdod, and he destroyed them, and smote them with [l]emerods, *even* Ashdod, and the coasts thereof.

7 And when the men of Ashdod [m]saw that *it was* so, they said, [n]The ark of the God of Israel shall not abide with us: for his hand is sore upon us, and [o]upon Dagon our god.

8 ¶ They sent therefore, and gathered all the lords of the Philistines unto them, and said, [p]What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about unto [q]Gath. And they carried the ark of the God of Israel about *thither.*

9 And it was *so,* that, after they had carried it about, [r]the hand of the LORD was against the city with a very great destruction: and he smote the men of the city, both small and great, [s]and they had emerods in their secret parts.

10 ¶ Therefore they sent the ark of God to [t]Ekron. And it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to us,[2] to slay us and our people.

11 So they sent and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to his own place, that it slay us not,[3] and our people: for there was [u]a deadly destruction throughout all the city; the hand of God was very heavy there.

12 And the men that [v]died not were smitten with the emerods: and [w]the cry of the city went up to heaven.

CHAPTER VI.

After seven months the Philistines take counsel how to send back the ark, 1—9. *They bring it on a new cart with an offering unto Beth-shemesh,* 10—18. *The people are smitten for looking into the ark,* 19, 20. *They send to the inhabitants of Kirjath-jearim to fetch it,* 21.

AND [a]the ark of the LORD was in the country of the Philistines seven months.[4]

2 And the Philistines [b]called for the

priests and the diviners, saying, What shall we do to the ark of the LORD? tell us wherewith we shall send it to his place.

3 And they said, If ye send away the ark of the God of Israel, send it not [c]empty; but in any wise return him [d]a trespass-offering: then ye shall be healed, and it shall be [e]known to you why his hand is not removed from you.

4 Then said they, What *shall be* the trespass-offering which we shall return to him? They answered, [f]Five golden emerods, and five golden mice, *according to* the number of the lords of the Philistines: for one plague *was* on you[1] all, and on your lords.

5 Wherefore ye shall make images[2] of your emerods, and images of your mice[g] that mar the land; and ye shall give[h] glory unto the God of Israel: peradventure he will [i]lighten his hand from off you, and from [k]off your gods, and from off your land.

6 Wherefore then do ye [l]harden your hearts, as [m]the Egyptians and Pharaoh hardened their hearts? When he had wrought wonderfully[3] among them, [n]did they not let the[4] people go, and they departed?

7 Now therefore make a [o]new cart,[5] and take two milch-kine, [p]on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them:[6]

8 And take the ark of the LORD, and lay it upon the cart; and put the jewels[q] of gold, which ye return him *for* a trespass-offering, in a coffer by the side thereof; and send it away, that it may go.

9 And see, if it goeth up by the way of his own coast to [r]Beth-shemesh, *then* he[7] hath done us this great evil: but if not, then we shall know that *it is* not[s] his hand *that* smote us; it *was* [t]a chance *that* happened to us.

10 ¶ And the men did so; and took two milch-kine, and tied them to the cart, and shut up their calves at home;

11 And [u]they laid the ark of the LORD upon the cart, and the coffer with the mice of gold and the images of their emerods.

12 And the kine took the straight way to the way of Beth-shemesh, *and* went along the highway, lowing as they went, and turned not aside *to* the right hand or *to* the left;[1] and the lords of the Philistines went after them unto the border of Beth-shemesh.

13 And *they of* Beth-shemesh *were* reaping their wheat-harvest in the valley; and they lifted up their eyes, and saw the ark, and rejoiced to see *it*.

14 And the cart came into the field of Joshua, a Beth-shemite, and stood there, where *there was* a great stone: and they clave the wood of the cart, and [v]offered the kine a burnt-offering unto the LORD.[2]

15 And the Levites took down[3] the ark of the LORD, and the coffer that *was* with it, wherein the jewels of gold *were*, and put *them* on the great stone: and the men of Beth-shemesh offered burnt-offerings, and sacrificed sacrifices, the same day unto the LORD.

16 And when [w]the five lords of the Philistines had seen *it*, they returned to Ekron the same day.

17 And these *are* the golden emerods, which the Philistines returned *for* a trespass-offering unto the LORD: [x]for Ashdod one, [y]for Gaza one, [z]for Askelon one, [a]for Gath one, [b]for Ekron one;

18 And the golden mice, *according to* the number of all the cities of the Philistines *belonging* to the five lords, *both* of fenced cities, and of country villages,[4] even unto the great[5] *stone of* Abel, whereon they set down the ark of the LORD; *which stone remaineth* unto this day in the field of Joshua the Beth-shemite.

19 ¶ And [c]he smote the men of Beth-shemesh, because they had looked into the ark[6] of the LORD, even he smote of the people fifty thousand and three score and ten men.[7] And the people lamented, because the LORD had smitten *many* of the people with a great slaughter.

20 And the men of Beth-shemesh said, [d]Who is able to stand before this holy LORD God? and [e]to whom shall he go up from us?

21 ¶ And they sent messengers to

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c Ex. 23. 15; 34. 20; De. 16. 16.
d Le. 5.6,15-19; 6.6; 7. 1-7.
e ver. 9; ch.5.7,9,11.
f ver.5,17,18; ch.5. 6, 9; Ex.12.35; Jos.13. 3; Ju. 3. 3.
1 Heb. *them.*
2 It was usual for the heathen to offer to the gods such memorials of deliverance as represented the evils from which deliverance had been vouchsafed. These were called *telesms*, whence our word *talisman*. Tavernier remarks that when a Hindoo pilgrim repairs to a temple to be cured, he brings the figure of the member affected, made either of gold, silver or copper, according to his circumstances, & presents it to the god. Among the Greeks & Romans, persons saved from shipwreck dedicated to Isis and Neptune a tablet representing their deliverance. The temples of Æsculapius were adorned with tablets presented by persons restored to health. Emancipated slaves and captives offered their chains. A similar practice obtains among Roman Catholics, who suspend in their temples, or shrines of their saints, votive offerings of the figures of legs, arms, &c., in token of supposed cures performed by the saint in those parts of the body.
g Ex. 8. 5, 17, 24; 10. 14, 15; Joel 1.4-7; 2. 25.
h Jos.7.19; Ps.18.44; 66. 3,*marg.*; Is. 42. 12; Je. 3. 13; 13. 16; Mal.2.2; John 9.24; Re. 11. 13; 16. 9.
i ch.5.6,10; Ps. 32.4; 39. 10.
k ch. 5. 3,4,7; Ex.12. 12; Nu. 33. 4; Is.19. 1.
l Job 9. 4; Ps. 95. 8; Ro.2. 5; He. 3. 13.
m Ex. 7.13; 8. 15; 9. 16,17,34,35; 10.3; 14. 17; 15. 14-16.
3 Or, *reproachfully.*
n Ex. 12. 31-33.
4 Heb. *them.*
o 2Sa.6.3; 1Ch.13.7.
5 It was *new*, because it was held unbecoming to employ for sacred uses any thing that had before served for a common purpose, comp. 2 Sa. 6. 3.
p Nu. 19. 2.
6 They concluded that unless supernaturally influenced they would not leave their calves, & that unless supernaturally directed they would not leave their home. It was a received opinion among the heathen, that in the motions of a heifer or cow that was never yoked, there was something ominous, and declarative of the will of heaven. In *Ovid's Metamorphoses* (book III.) it is said, 'Apollo says, thou shalt in the lone field be met by an ox that has never felt the yoke, or been oppressed by the crooked harrow; with him as your guide proceed on your way.'
q ver. 4, 5.
r Jos. 15. 10; 21. 16.
7 Or, *it.*
s Is. 26. 11.
t 2 Sa. 1. 6; Ec.9.11; Lu. 10. 31.
u 2Sa.6.3; 1Ch.13.7; 15. 13-15.

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1 The circumstance of the two kine, which had never before been in the yoke, drawing quietly & keeping the road without a driver, for several miles, neither stopping nor turning aside, and while lowing for their calves nevertheless urged forward by a stronger impulse to the very place mentioned by the Philistines, and there stopping, is in all respects an astonishing miracle.
v ch.7.9,17.11-15; 20. 29; Ex.20.24; Ju.6. 26; 21.4; 2 Sa.24.18, 25; 1 Ki. 18. 30-38.
2 Both the cart and cattle having been employed in this sacred service, they could no longer be used for any secular purpose; and therefore the cattle were sacrificed & the cart was broken up for fuel to consume the sacrifice.—*Clarke.*
3 Or, 'for the Levites had taken down.' It had been providentially brought to a Levitical city, and it was right that they only should take care of it.
w ver. 4, 12; Ju. 3.3; 16. 5, 23-30.
x ch. 5.1; 2 Ch. 26. 6; Je. 25. 20; Zec. 9.6.
y Ju. 16. 1, 21.
z Ju. 1.18; Zec. 9. 5.
a ch. 5.8; 2 Sa. 1.20; 21. 22; Am. 6. 2.
b ch.5. 10; 2 Ki. 1. 2; Am. 1. 8.
4 As their fields had severely suffered from the mice, they contributed their share to this part of the trespass-offering. But it would seem from ver. 4, that only *five* golden mice were sent in all.
5 Or, *great stone.* There is much confusion in this verse as it stands in our translation. By a slight change in the text, and putting a full stop at 'villages' the second part may be rendered, 'And the witness or memorial (*of this*) is the great stone, whereon they set the ark, *which remains* to this day, &c.' It had been mentioned in ver. 14, 15.
c Ex. 19. 21; Le. 10. 1-3; Nu.4.4.5,15,20; De. 29. 29; 2Sa.6.7; Co. 2. 18; 1 Pe. 4. 17.
6 When the sight of it had become familiar, they indulged in impious curiosity and unhallowed presumption. Even the outside of the ark was not to be seen by the Levites who carried it, nor does it appear that the Philistines had dared to look into it.
7 In the Heb. it is, '70 men, 50,000 men.' Josephus has '70 men;' the Syriac and Arabic 5070. Some translate '70 men, two fifties, a thousand men = 1170. Bochart supplies a Hebrew letter meaning 'out of,' before 'a thousand,' & then it is '70 men, even 50 out of 1000,' which supposes the number present to have been 1400.
d Nu.17.12,13; 2 Sa. 6. 9; 1 Ch. 13. 11-13. Mal.3.2; Lu. 5.8; 8. 37.
e ch. 5. 8-12.

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the inhabitants of [f]Kirjath-jearim, saying, The Philistines have brought again the ark of the LORD; come ye down,[1] *and* fetch it up to you.

CHAPTER VII.

The men of Kirjath-jearim bring the ark into the house of Abinadab, and sanctify Eleazar his son to keep it, 1. *After twenty years,* 2; *the Israelites, by Samuel's means, solemnly repent at Mizpeh,* 3—8. *While Samuel prayeth and sacrificeth, the Lord discomfiteth the Philistines by thunder at Eben-ezer,* 9—12. *The Philistines are subdued,* 13, 14. *Samuel peaceably and religiously judgeth Israel,* 15—17.

AND the men of [a]Kirjath-jearim came, and fetched up the ark of the LORD, and brought it into the house of [b]Abinadab in the hill, and sanctified Eleazar his son to keep the ark of the LORD.

2 And it came to pass, while the ark abode in Kirjath-jearim, that the time was long; for it was twenty years:[2] and all the house of Israel [c]lamented after the LORD.

3 ¶ And Samuel spake unto all the house of Israel, saying, If ye do [d]return unto the LORD with all your hearts, *then* [e]put away the strange gods and Ashtaroth from among you, and prepare[f] your hearts unto the LORD, and [g]serve him only; and he will deliver you out of the hand of the Philistines.

4 Then the children of Israel did put away [h]Baalim and Ashtaroth,[3] and served the LORD only.

5 And Samuel said, [i]Gather all Israel to [k]Mizpeh,[4] and [l]I will pray for you unto the LORD.

6 And they gathered together to Mizpeh, and [m]drew water, and poured *it* out[5] before the LORD, and [n]fasted on that day, and said there, [o]We have sinned against the LORD. And Samuel judged[p] the children of Israel in Mizpeh.

7 ¶ And when the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel. And when the children of Israel heard *it*, they were [q]afraid of the Philistines.

8 And the children of Israel said to Samuel, Cease[6] not to cry unto the LORD our God for us, that he will save us out of the hand of the Philistines.

9 ¶ And Samuel took [r]a sucking lamb,[7] and offered *it for* a burnt-offering wholly unto the LORD: and Samuel [s]cried unto the LORD for Israel; and the LORD heard[1] him.

10 And as Samuel was offering up the burnt-offering, the Philistines drew near to battle against Israel: but the LORD [t]thundered with a great thunder on that day upon the Philistines, and [u]discomfited them;[2] and they were smitten before Israel.

11 And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until *they came* under Beth-car.

12 Then Samuel [v]took a stone, and set *it* between Mizpeh and Shen, and called the name of it Eben-ezer,[3] saying, [w]Hitherto hath the LORD helped us.[4]

13 ¶ So the Philistines were [x]subdued, and they [y]came no more into the coast of Israel: and the hand of the LORD was [z]against the Philistines all the days of Samuel.

14 And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even unto Gath; and the coasts thereof did Israel deliver out of the hands of the Philistines. And there was [a]peace between Israel and the Amorites.

15 ¶ And Samuel [b]judged Israel all the days of his life.[5]

16 And he went from year to year in circuit[6] to Beth-el, and Gilgal, and Mizpeh, and judged Israel in all those places.[7]

17 And [c]his return *was* to Ramah; for there *was* his house: and there he judged Israel; and there [d]he built an altar[8] unto the LORD.

CHAPTER VIII.

By occasion of the ill government of Samuel's sons, the Israelites ask a king, 1—5. *Samuel praying in grief, is comforted by God,* 6—9. *He telleth the manner of a king,* 10—18. *God directeth Samuel to yield unto the importunity of the people,* 19—22.

AND it came to pass, when Samuel was old, that he [a]made his [b]sons judges over Israel.

2 Now the name of his first-born was [c]Joel, and the name of his second Abiah: *they were* judges in Beer-sheba.[9]

3 And [d]his sons walked not in his ways, [e]but turned aside after lucre, and took bribes, and perverted judgment.

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f Jos.18.14; Ju.18.12; 1 Ch. 13.5, 6; Ps. 78-60; Je. 7. 12-14.

1 Beth-shemesh was in a valley, (ver.13,) but Kirjath-jearim on a hill, (ch. 7.1.)

CHAP. VII.

A.M. 2864. B.C.1140.

a ch.6.21; Jos. 18.14; 2 Sa.6.2; 1 Ch. 13.5, 6; Ps. 132. 6.

b 2 Sa.6.3,4; 1 Ch.13. 7.

2 This cannot mean that the ark was there *only* twenty years, for it seems to have remained there till removed by David (1 Ch.13. 6;) but it was twenty years before the people, notwithstanding their possession of the ark, were awakened to a sense of their sins.

c Ju. 2.4; Je. 3.13,22-25; 31.9; Zec. 12.10-11; Mat.5.4; 2 Co.7. 10, 11.

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d De.30.2-10; 1 Ki.8. 48; Is. 55.7; Ho. 6.1, 2; 14. 1; Joel 2. 13.

e Ge.35.2; Jos.24.14, 23; Ju. 2. 13; 10. 6.

f De. 30. 6; 1 Ch. 22. 19; 28.9; 2Ch.30.19; Pr. 16. 1; Je. 4. 3, 4; Eze.18.31; Mat. 15. 8.

g De.6.13; 10.20; 13. 4; Mat. 4.10; 6. 24; Lu. 4. 8.

h ver. 3; Ju. 2.11,13; 10.15,16; 1 Ki.11.33; Ho. 14. 3, 8.

3 As both the words are plural, the phrase may denote the gods and goddesses generally, which the people had served, whereof these were the chief. Baal was a representation of the sun, and Astarte or Ashtaroth of the moon, the one a male deity, the other a female.

i Ne.9.1; . oel 2.16.

k ver.12,16; ch.10.17; Jos. 15.38; Ju. 20.1; 2 Ki. 25. 23.

4 A place in the tribe of *Benjamin*, not to be confounded with another of the same name in the west of Judah. From its central position in the heart of the country, it was often selected as a convenient place for assembling the people.

l ch. 12. 23.

m ch.1.15; Job16.20; Ps. 6. 6; 42. 3; 119. 136; Je. 9. 1; La. 2. 11, 18; 3. 49.

5 The libation of water was a religious rite among most nations. Among the Jews it came to be practised at the feast of tabernacles as a sign of rejoicing, (Is.12.3; John 7.37, 38;) but on this occasion the people, (according to the paraphrase of the Targum,) '*poured out* their hearts in penitence as *waters* before the Lord.' See the note on ch. 1. 15.

n 2 Ch. 20. 3; Ezr. 8. 21-23; Ne. 9. 1-3; Da. 9. 3; Joel 2. 12; Jon. iii.

o Le. 26. 40; Ju. 10. 10; 1 Ki. 8. 47; Ezr. 9. 5-10; Job 33. 27; 40. 4; 42.6; Ps.38. 3-8; 106. 6; Je. 31. 19; La. 15. 18.

p Ju. 3.10; Ne. 9.27; Eze. 20.4.

q ch.13.6; 17.11; Ex. 14. 10; 2 Ch. 20. 3.

6 Heb. *Be not silent from us from crying*, ch.12.19-24; Is. 37.4; 62.1,6,7; Ja. 5. 16.

r ver.17; ch. 6.14,15; 9.12; 10.8; 16. 2; Ju. 6.26,28; 1 Ki. 18.30-38.

7 According to Le. 22. 27, it must have been eight days under its mother before it could be offered.

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s Ps.50. 15; 99.6; Je. 15. 1.

1 Or, *answered.*

t ch.2.10; 12.17; Ex. 9. 23-25; Ju. 5. 8,20; Ps. 18.11-14; 77. 16-18; 97.3,4; Re.16.18-21.

u De. 20.3,4; Jos.10. 10; Ju. 4. 15; 5. 20; Zec. 4. 6.

2 Jehovah confounded, dispirited, and scattered them by a mighty tempest.

v Ge.28.18; 31.45-52; 35.14; Jos.4.9,20-24; 24. 26, 27; Is. 19. 19, 20.

3 That is, *The stone of help*, ch. 4.1; 5.1; Ge. 22. 14; Ex. 17. 15.

w Ps. 71. 6,17; Is.46. 3,4; Ac.26.22; 2 Co. 1. 10.

4 They had been brought low and the Lord helped them; not only lifting them up but humbling to the dust their proud oppressors. It is when vain is seen to be the *help* of man, that the Lord proves himself a very present *help;* nor should his gracious interpositions be forgotten, either by individuals, or families, by churches, or by nations.

x Ju. 13. 1.

y ch. 13. 1-5.

z ch. 14. 6-16, 20-23; 17.49-53; 28.3-5; 31. 1-7.

a De.7.2,16; Ju.4.17, Ps. 106. 34.

b ver.6; ch. 12.1; 25. 1; Ju. 2. 16; 3.10,11; Ac. 13. 20, 21.

5 He did so even after Saul became king, for he continued to be the accredited prophet, civil governor, and judge, while Saul was little more than the general of the army

A. M. 2873-2947.

B. C. 1131-1057.

6 Heb. *and he circuited*, Ju.5.10; 10. 4;12.14; Ps.75.2;82. 3, 4.

7 When at Bethel, the Ephraimites, and all the north could attend him; when at Gilgal, the Benjamites and those beyond Jordan had easy access to him; and when at Mizpeh, he was within reach of Judah, Simeon, and Gad; but Ramah, which was his native town, was where he held his *stated* court.

c ch. 1. 1,19; 8. 4; 19. 18-23

d ch.11.15; Ge. 12.7, 8; 33.20; 35.7; Ju.21. 4; 1 Ki. 18. 30-36.

8 Whither the pious resorted for worship, as the tabernacle service seems to have been suspended. Shiloh was probably destroyed, (Je. 7. 12, 14; 26. 6,9,) & the ark lay neglected at Kirjath-jearim.

CHAP. VIII.

A.M. 2892. B.C. 1112

a De.16.18,19; Ju.8. 22, 23; 2 Ch. 19. 5,6; Ne. 7. 2; 1 Ti. 5. 21.

b Ju. 5. 10; 10. 4; 12. 14.

c 1 Ch.6.28,33, *Vashni.*

9 Samuel feeling himself unable from old age to make his wonted circuits, (ch. 7. 16,) resigned the charge of the *southern*, & probably the larger district of the country, to his sons, for Beer-sheba lay far south.

d 2 Sa. 15.4; 1 Ki.12. 6-11; 2Ki.21.1-3; Ec. 2. 19; Je. 22. 15-17.

e Ex. 18. 21; De. 16. 19; Ps. 15.5; 26. 10; Is.33.15; 1 Ti.3.3; 6. 10.

4 Then all the [f]elders of Israel gathered themselves together, and came to Samuel unto Ramah,

5 And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now [g]make us a king to judge us like all the nations.

6 ¶ But the thing displeased[1] Samuel, when they said, Give us a king to judge us. And Samuel [h]prayed unto the LORD.

7 And the LORD said unto Samuel, Hearken[2] unto the voice of the people in all that they say unto thee: for [i]they have not rejected thee, but they have rejected me, that I should not reign over them.

8 According [l]to all the works which they have done, since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee.

9 Now therefore hearken[2] unto their voice: howbeit[3] yet protest solemnly unto them, and shew them [m]the manner[4] of the king that shall reign over them.

10 ¶ And Samuel told all the words of the LORD unto the people that asked of him a king.

11 And he said, [n]This will be the manner of the king that shall reign over you: [o]He will take your sons, and appoint *them* for himself, for his chariots, and *to be* his horsemen; and *some* [p]shall run[5] before his chariots.

12 And he will [q]appoint him captains over thousands, and captains over fifties; [r]and *will set them* to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots.[6]

13 And he will take your daughters *to be* confectionaries, and *to be* cooks, and *to be* bakers.

14 And he will [s]take your fields, and your vineyards, and your oliveyards, *even* the best *of them*, and [t]give *them* to his servants.

15 And he will take the tenth of your seed, and of your vineyards, and give to his officers,[7] and to his servants.

16 And he will take your men-servants, and your maid-servants, and your goodliest young men, and your asses, and put *them* to his work.[1]

17 He will take the tenth[2] of your sheep: and ye shall be his servants.

18 And ye shall [u]cry out in that day because of your king which ye shall have chosen you; and the LORD [v]will not hear you in that day.

19 ¶ Nevertheless, the people [w]refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us;

20 That [x]we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles.

21 And Samuel heard all the words of the people, and [y]he rehearsed them in the ears of the LORD.

22 And the LORD said to Samuel, Hearken[z3] unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city.

CHAPTER IX.

Saul despairing to find his father's asses, 1—5; by the counsel of his servant, 6—10; and direction of young maidens, 11—14; according to God's revelation, 15—17; cometh to Samuel, 18. Samuel entertaineth Saul at the feast, 19—24. Samuel, after a private conversation, bringeth him on his way, 25—27.

NOW there was a man of Benjamin, whose name *was* [a]Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah,[4] a Benjamite, a mighty man of power.[5]

2 And he had a son, whose name *was* Saul, a [b]choice young man, and a goodly;[6] and *there was* not among the children of Israel a goodlier person than he: [c]from his shoulders and upward *he was* higher than any of the people.

3 And [d]the asses of Kish, Saul's father, were lost: and Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the asses.[7]

4 And he passed through [e]mount Ephraim, and passed through the land of [f]Shalisha, but they found *them* not; then they passed through the land of [g]Shalim,[8] and *there they were* not; and he passed through the land of the Benjamites, but they found *them* not.

5 *And* when they were come to the land of [h]Zuph,[9] Saul said to his servant that *was* with him, Come, and let us

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A.M.2909. B.C.1095

f Ex. 3. 16; 24. 1; 2 Sa. 5. 3.

g ver. 6-8; ch. 12,17; Nu.23.9; De.17.14, 15;Ho.13.10,11; Ac. 13. 21.

1 Heb. *was evil in the eyes of*, ch. 12. 17. Because he saw it amounted to a formal renunciation of the more immediate government of God. They were grown weary of his holy guidance, and wished to enjoy the pomp and grandeur of a kingly court.

h ch.15.11; Ex.32.31, 32; Nu. 16.15,22,46; Ezr.9.3-5; Ps.109.4; Lu.6.11,12; Ph.4.6; Ja. 1. 5.

i Nu.22.20; Ps.81.11, 12; Is.66.4; Ho.13.11.

k ch. 10.19; 12.17-19; Ex.16.8; Mat.10.24, 25; Lu.10.16; 19.14, 27; John 13. 16; 15. 20, 21.

l Ex. 14. 11, 12; 16.3; 17.2; 32.1; Nu.14.2-4; 16. 2. 3,41; De. 9. 24; Ju.2. 2,3,20; 4.1; 6.1; 13. 1; Ps.78.56-59; 106.14; 21.34-40; Ac. 7. 51-53.

2 Or, *obey*.

3 Or, *notwithstanding when thou hast solemnly protested against them, then thou shalt show, &c.* Eze. 3. 18.

m ver.11-18; ch.2. 13; Eze. 45.7, 8; 46. 18.

4 Very different indeed were the exactions to be enforced by many of their kings, from the rules of kingly conduct that had been prescribed by Moses, De. 17. 15-20. This is not a statement of the *legitimate* rights of monarchs, but an account no less graphic than correct, of the arbitrary and tyrannical *manner* of eastern despots. There is no royal usage here mentioned which may not be illustrated from the practice of oriental monarchs both ancient and modern.

n De. 17. 14-20.

o ch.14.52; 1 Ki.9.22, 23; 10.26; 12.4,10; 2 Ch. 26. 10-15.

p 2Sa.15.1; 1 Ki.1.5; 18. 46.

5 This was an Egyptian custom; and in Persia it is still a piece of state to have several men running on foot before and beside the great as they ride on horseback.

q 1 Ch. 27. 1-22.

r 1 Ki. 4.7, 22, 23,27, 28; 2 Ch. 3.2 28, 29.

6 Or, 'their furnishings.' Eastern sovereigns still claim the right of appropriating the services of any of their subjects. Sometimes these are against their will appointed to offices of honour, the expense of which ruins them. Distinguished artizans are pressed into the royal service without adequate remuneration, as is instanced by Frazer in the case of a Persian who had improved the manufacture of porcelain, but being called to Tehran to work for the shah, had to bribe the vizier to report that he was not the man; & vowed that he would make no more china so long as he lived.

s 1 Ki. 21.7,19, Eze. 46. 18.

t ch. 22. 7.

7 Heb, *eunuchs*, Ge. 37.36 Is.39.7; Da.1. 3. 7-10, 1s.

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1 As thousands derive their food from the royal kitchen in the East, the number of servants required is enormous. Knox says of the then kings of Ceylon; 'Several times he hath sent into the countries a command to gather handsome young women of the Chingualayes to recruit his kitchen, whether married or unmarried.'

2 These heavy exactions would form a great contrast to the government of the judges to whom they paid no tribute, and who seem to have put them to no charge.

u Is. 8, 21.

v Job 27.9; Ps.18.41; Pr.1.27,28; 21.13; Is. 1. 15; Mic. 3. 4; Lu. 13. 25.

w Ps. 81.11; Je. 7.13; 44. 16; Eze. 33. 31.

x ver. 5; Ex. 33. 16; Le.20.24-26; Nu.23-9; De.7.6; Ps.106.35; John 15. 19; Ro. 12. 2; 2Co.6.17; Ph.3.20; 1 Pe. 2. 9.

y Ju. 11: 11.

z ver. 7; Ho. 13. 11.

3 Thus God grants in his *displeasure* that which he would deny in mercy.

CHAP. IX.

A.M.2909. B.C.1095

a ch.14.51; 1Ch.8.30-33; 9. 36-39; Ac. 13. 21, *Cis.*

4 Or, *the son of a man of Jemini.*

5 Or, *substance*, ch. 25.2; 2Sa.19.32; Job 1.3. This may refer to bodily strength, for at ver. 21, Saul speaks of his family as the *least* in Benjamin. Or, though the family was inferior, Kish may have amassed substance.

b ch. 16.7; Ge. 6.2; 2 Sa.14.25,26; Je.9.23.

6 There is nothing in the Hebrew for 'young,' and the other words refer solely to the face and form and not to the qualities of the mind & heart.

c ch. 10.23; 17.4; Nu. 13. 33.

d ch.10.2; Ju.5.10; 10. 4.

7 Heb. *she-asses.* The horse not yet being introduced, the ass was of greater value and especially the female. But the word here *atonoth*, denotes not the common ass but one of a nobler race, always mentioned as in the possession of men of rank or affluence. This accounts for the anxiety of Kish to find his when they had strayed, and as they were *uncommon* he might expect the more readily to hear tidings of them. Baron Du Tott, mentions that these animals in the East stray far, and it is not uncommon to have to seek them for days.

e Ju. 17. 1; 19. 1.

f 2 Ki. 4. 42.

g Ge. 33. 18; John 3 23, *Salim.*

8 *Shalisha* was the Beth-shalisha of 2 Ki. 4. 42. (15 miles north of Lydda,) and *Shalim* a place mentioned by Jerome as in the tribe of Dan; thus Saul's search extended as far as to the former place, to the north and the latter to the south.

h ch. 1. 1.

9 See the note on ch. 1. 1.

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return; lest my father leave *caring* for the asses, and [i]take thought for us.

6 And he said unto him, Behold now, *there is* in this [k]city a man of God, and *he is* [l]an honourable man; all [m]that he saith cometh surely to pass: now, let us go thither; peradventure he can shew us our way that we should go.

7 Then said Saul to his servant, But, behold, *if* we go, [n]what shall we bring the man? for the bread is spent[1] in our vessels, and *there is* not a present[2] to bring to the man of God: what have we?[3]

8 And the servant answered Saul again, and said, Behold, I have[4] here at hand the fourth part of a shekel[5] of silver; *that* will I give to the man of God to tell us our way.

9 (Beforetime in Israel, when a man went to [o]enquire of God, thus he spake, Come, and let us go to the seer: for *he that is* now *called* a Prophet, was before-time called [p]a Seer.)[6]

10 Then said Saul to his servant, Well said;[7] come, let us go. So they went unto the city where the man of God *was*.

11 ¶ *And* as they went up the hill[8] to the city, they [q]found young maidens going out to draw water, and said unto them, Is the seer here?

12 And they answered them, and said, He is; behold, *he is* before you: make haste now, for he came to-day to the city; for *there is* a sacrifice[9] of the people to-day in [r]the high place.

13 As soon as ye be come into the city, ye shall straightway find him, before he go up to the high place to eat: for the people will not eat until he come, because [s]he doth bless the sacrifice; *and* afterwards they eat that be bidden.[10] Now therefore get you up; for about this time[11] ye shall find him.

14 And they went up into the city: *and* when they were come into the city, behold, Samuel came out against them, for to go up to the high place.

15 ¶ Now [t]the LORD had told Samuel[12] in his ear a day before Saul came, saying,

16 To-morrow, about this time, I will send thee a man out of the land of Benjamin, and [u]thou shalt anoint him *to be* captain[1] over my people Israel, that he may save my people out of the hand of the Philistines: for I have [v]looked upon my people, because their cry is come unto me.

17 And when Samuel saw Saul, the LORD said unto him, [w]Behold the man whom I spake to thee of! this same shall reign over my people.[2]

18 Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house *is*.

19 And Samuel answered Saul, and said, I *am* the seer: go up before me unto the high place; for ye shall eat with me to-day; and to-morrow I will let thee go, [x]and will tell thee all that *is* in thine heart.

20 And as for thine asses that were lost three days ago,[3] [y]set not thy mind on them; for they are found. And [z]on whom *is* all the desire[4] of Israel? *is it* not on thee, and on all thy father's house?

21 And Saul answered and said, *Am* not I [a]a Benjamite, of the smallest of the tribes of Israel? and [b]my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou so to me?[5]

22 And Samuel took Saul and his servant, and brought them into the parlour, and made them sit [c]in the chiefest place among them that were bidden, which *were* about thirty persons.

23 And Samuel said unto the cook, [d]Bring the portion which I gave thee, of which I said unto thee, Set it by thee.

24 And the cook took up [e]the shoulder, and *that* which *was* upon [6]it, and set *it* before Saul. And *Samuel* said, Behold that which is left![7] set *it* before thee, *and* eat: for unto this time hath it been kept for thee, *since* I said, I have invited the people. So Saul did eat with Samuel that day.

25 ¶ And when they were come down from the high place into the city, *Samuel* communed with Saul upon [f]the top of the house.[8]

26 And they arose early: and it came to pass, about the spring of the day, that Samuel called Saul to the top of

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i ch. 10, 2; Mat. 6. 25, 28, 34; Lu. 12. 11, 22.
k ch. 2. 27; De. 33. 1; 1 Ki. 13. 1; 2 Ki. 6. 6; 1 Ti. 6. 11.
l 1 Th. 2. 10; 5. 13.
m ch. 3. 19, 20; Is. 44. 26; Zec. 1. 5, 6; Mat. 24. 35.
n Ju. 6. 18; 13. 15, 16; 1 Ki. 14. 3; 2 Ki. 4. 42; 5. 5; 8. 8.
1 Heb. *gone out of.*
2 Not in payment of his services, but in compliance with the invariable custom throughout the East, for an inferior never to approach a superior *empty-handed.* Nor was there any thing extraordinary in the intention to have offered *bread*, see ch. 16. 20. A Persian peasant meeting Artaxerxes Longimanus on a journey, and having nothing else to give, ran to a stream, and filling both his hands with *water*, presented that to the king, who graciously received it. Maundrell speaks of the present of 'a flower or an orange;' Pococke of 'fifty radishes;' Ward of 'fruits and sweet meats;' Bruce of a 'score of dates,' adding that, whether it be 'dates or diamonds,' an inferior never thinks himself secure in his superior's protection without a gift.
3 Heb. *is with us.*
4 Heb. *there is found in my hand.*
5 This was only about 7½d. of our money; but with an Oriental a present of money, however small, excites nothing of the feeling it would among us.
o Ge. 25. 22; Ju. 1. 1.
p 2 Sa. 24. 11; 2 Ki. 17. 13; 1 Ch. 26. 28; 29. 29; 2 Ch. 16. 7, 10; Is. 29. 10; 30. 10; Am. 7. 12.
6 This verse, which should rather come in after ver. 11, was either inserted by Ezra or interpolated by a transcriber. The word rendered a *seer* denotes one who sees preternatural sights. We must understand the writer as meaning that the term *prophet* was not now so common as afterwards; for we find Abraham, Ge. 20. 7, and even Samuel, 1 Sa. 3. 20, called a prophet.
7 Heb. *Thy word* is *good*, 2 Ki. 5. 13, 14.
8 Heb. *in the ascent of the city.*
q Ge. 24. 11, 18-20; Ex. 2. 16; Ju. 5. 11.
9 Or, *feast*, ch. 16. 2; Ge. 31. 54; De. 12. 6, 7; 1 Co. 5. 7, 8.
r 1 Ki. 3. 2-4; 1 Ch. 16. 39.
s Mat. 26. 26; Mar. 6. 41; Lu. 24. 30; John 6. 11, 23; 1 Co. 10. 30; 1 Ti. 4. 4.
10 How forcibly does this bring before us the sacrament of the Lord's Supper, which is in like manner a *feast upon a sacrifice* by those who are 'bidden.' But unless the Master of the feast is pleased to bless both the sacrifice and the feast, no spiritual benefit can be expected from either.
11 Heb. *to-day.*
t ver. 17; Ps. 25. 14; Am. 3. 7; Mar. 11. 2-4; 14. 13-16.
12 Heb. *revealed the ear of Samuel*, ch. 20. 2; 2 Sa. 7. 27; Job 33. 16, *marg.*

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u ch. 10. 1; 15. 1; 16. 3; 1 Ki. 19. 15, 16; 2 Ki. 9. 3-6.
1 Not to be *king*, but only *captain*, which confirms the idea that so long as Samuel lived, *he* was the civil governor and judge.
v Ex. 2. 25; 3. 7-9; Ps. 25, 18.
w ch. 16. 6-12.
2 Heb. *restrain in*, ch. 3. 13; 2 Sa. 23. 6, 7; Ne. 13. 9, 25; Ro. 13. 3, 4. How different are the Lord's purposes concerning us from our intentions concerning ourselves! Saul went to seek asses and finds a kingdom; & many have taken long journeys in quest of riches, & been providentially guided to places where they have found the salvation of their souls.
x John 4. 29; 1 Co. 14. 25.
3 Heb. *to-day three days*, ver. 3.
y ch. 4. 20, *marg.*; 1 Ch. 29. 3; Ps. 62. 10; Co. 3. 2.
z ch. 8. 5, 19; 12. 15.
4 'All Israel desire a king, and it is thee and thy family that God has resolved to advance.' But some translate, 'For whom is every desirable thing in Israel? Is it not for thee,' &c.
a Ju. 20. 46-48; Ps. 68. 27.
b ch. 10. 27; 15. 17; 18. 18, 23; Ju. 6. 14, 15; Ho. 13. 1; Lu. 14. 11. Ep. 3. 8.
5 Heb. *according to this word.*
c Ge. 43. 33; Lu. 14. 10.
d ch. 1. 5; Ge. 43. 34.
e Le. 7. 32, 33; Eze. 24. 4.
6 Dathe has 'the leg with the broth.' The Chaldee Targ. has 'the shoulder and its thigh,' i. e. the fore leg bone or perhaps the whole fore quarter. It is still the custom in the East to honour distinguished guests not only with the largest quantity of meat, but with the most esteemed portions. In Homer the *chine* is the piece of honour, but Josephus calls the shoulder the royal portion,' as it was also of the priest. Ockley, in his History of the Saracens, says that Abdal-melek, the Caliph, on entering Cafa, made a great feast, and on asking one of the guests what meat he liked best of all he had ever eaten, received for answer, 'An ass's neck well seasoned and well roasted.' 'You do nothing,' said the caliph; 'what say you to a leg or *shoulder* of a lamb well roasted and covered with butter & milk?' Perhaps this is 'what was on the shoulder' presented to Saul.
7 Or, *reserved.*
f De. 22. 8; 2 Sa. 11. 2; Ne. 8. 16; Je. 19. 13; Mat. 10. 27; Ac. 10. 9.
8 The Sept. adds, 'for on the roof a bed had been made for Saul, in which he slept.' This agrees with Eastern custom; and therefore in ver. 26, instead of 'Samuel called Saul to the top of the house,' it should be 'called to Saul *upon* the roof' with a view to rouse him.

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the house, saying, [g]Up, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel, abroad.

27 *And* as they were going down to the end of the city, Samuel said to Saul, Bid[h] the servant pass on before us, (and he passed on,) but stand thou still a while,[1] [i]that I may shew thee the word of God.

CHAPTER X.

Samuel anointeth Saul, 1. *He confirmeth him by prediction of three signs,* 2—8. *Saul's heart is changed, and he prophesieth,* 9—13. *He concealeth the matter of the kingdom from his uncle,* 14—16. *Saul is chosen at Mizpeh by lot,* 17—25. *The different affections of his subjects,* 26, 27.

THEN Samuel took [a]a vial of oil,[2] and poured *it* upon his head, and kissed[b][3] him, and said, *Is it* not because the LORD hath anointed thee *to be* [c]captain over [d]his inheritance?

2 When thou art departed from me to-day, then thou shalt find two men by [e]Rachel's sepulchre, in the border of Benjamin, at [f]Zelzah; and they will say unto thee, [g]The asses which thou wentest to seek are found: and, lo, thy father hath left the care[4] of the asses, and sorroweth for you, saying, What shall I do for my son?

3 Then shalt thou go on forward from thence, and thou shalt come to the plain of [h]Tabor,[5] and there shall meet thee three men going up to God to [i]Beth-el,[6] one carrying [k]three kids, and another carrying three loaves of bread, and another carrying a bottle of wine:

4 And they will salute[7] thee, and give thee two *loaves* of bread; which thou shalt receive of their hands.

5 After that thou shalt come to the hill[l] of God, where *is* the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet [m]a company of prophets[8] coming down from the high place, with [n]a psaltery, and a tabret, and a pipe, and a harp, before them, and they shall prophesy:

6 And the [o]Spirit of the LORD will come upon thee, and thou shalt prophesy with them, and shalt be turned into [p]another man.

7 And let it be,[9] when these [q]signs are come unto thee, *that* thou do[10] as occasion shall serve thee; for [r]God *is* with thee.

8 And thou shalt go down before me [s]to Gilgal; and, behold, I will come down unto thee, to offer burnt-offerings, *and* to sacrifice sacrifices of peace-offerings: [t]seven days shalt thou tarry, till I come to thee, and shew thee what thou shalt do.

9 ¶ And it was *so,* that, when he had turned his back[1] to go from Samuel, God gave[2] him [u]another heart:[3] and [v]all those signs came to pass that day.

10 And when [w]they came[4] thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he [5]prophesied among them.

11 And it came to pass, [x]when all that knew him beforetime saw that, behold, he prophesied among the prophets, then the people said one to another,[6] [y]What *is* this *that* is come unto the son of Kish? [z]*Is* Saul[7] also among the prophets?

12 And one[8] of the same place answered and said, But [a]who *is* their father?[9] Therefore it became a proverb, *Is* Saul also among the [10]prophets?

13 And when he had made an end of prophesying, he came to the high place.

14 ¶ And Saul's uncle said unto him and to his servant, Whither went ye? [b]And he said, To seek the asses: and when we saw that *they were* [c]no where, we came to Samuel.

15 And Saul's uncle said, Tell me, I pray thee, what Samuel said unto you.

16 And Saul said unto his uncle, He told us plainly that the asses were found. But [d]of the matter of the kingdom, whereof Samuel spake, he told him not.

17 ¶ And Samuel called the people together [e]unto the LORD to Mizpeh;

18 And said unto the children of Israel, [f]Thus saith the LORD God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, *and* of them that oppressed you:

19 And [g]ye have this day rejected

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g Ge.19.14; 44.4; Jos. 7. 13; Ju. 19. 28.
h ch. 20. 38. 39; John 15. 14, 15.
1 Heb. *to-day.*
i ch.15.16; 2 Ki. 9.5, 6.

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a ch. 2. 10; 9. 16; 16. 13; 24.6; 26.11; 2Ki. 9.3-6; Ac.13.21; Re. 5. 8.
2 There is no recorded injunction to anoint kings, but as we read of it in the parable of Jotham (Ju. 9. 8.) long before this period, it seems to have been a very ancient custom. In the days of Jacob, unction was the prevalent mode of consecrating, even things inanimate, such as pillars of memorial, (Ge.28.18.) Yet we are to distinguish here between the *private* anointing by a prophet, (which was merely a predictive symbol,) and the *public* anointing at the coronation, which was the real investiture.
b 1 Ki. 19. 18; Ps. 2. 12; Ho. 13. 2.
3 With what the Jews call the 'kiss of majesty:' in token of homage (Ps. 2. 12.) to the 'captain' or leader of the people in battle; for Samuel was to continue their *judge.*
c ch. 8. 9, 19; 13. 14; Jos.5.14,15; 2 Sa.5. 2; 2 Ki. 20.5; He.2. 10.
d Ex.19.5,6; De. 32. 9; Ps. 78. 71; 135. 4; Je. 10. 16.
e Ge.35.19,20; Je.31. 15.
f Jos. 18. 28.
g ver. 16; ch. 9.3-5.
4 Heb. *business.*
h Jos.19.12,22; Ju.4. 6,12; 8.18; Ps.89.12.
5 Mount Tabor was so far out of the way, that some other locality must be intended of the same name.
i Ge. 28.19,22; 35. 6, 7.
6 They were probably going to sacrifice at Jacob's altar; the kids being for a burnt-offering, the loaves for a thank-offering, the wine for a libation.
k Le.1.10; 3. 6,12; 7. 13; 23.13; Nu. 15.5-12.
7 Heb. *ask thee of peace.* Literally 'will ask of thee concerning *shalom,*' *i. e.* peace, hence the *salaam* of the East, one party saying 'Salaam Aleikum,' Peace to you! the other replying, 'Aleikum Salaam,' To you peace!
l ver. 10; ch. 13. 3.
m ch.19.20; 2Ki.2.3, 5, 15; 4. 38; 6. 1.
8 Not *seers* who predicted future events, but persons trained in a 'school of the prophets,' in a knowledge of divine things, and in sacred psalmody and music, the exercises in which this company engaged when in solemn procession.
n Ex.15.20,21; 2 Ki. 3.15; 1 Ch. 13.8; 15. 19-21,27,28; 16.5,42; 25. 1-6; 2 Ch.29.25-27; Ps. 49.4; 150. 3-6.
o ch.16.13; 19.23; Nu. 11.25; Ju.3.10; Mat. 7. 22.
p ver. 9-12.
9 Heb. *it shall come to pass, that when.*
q Ex. 4.8; Lu. 2.12; John 16. 4.
10 Heb. *do for thee as thine hand shall find.* Ju. 9. 33.

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r Ge. 21.20; De. 20. 1; Ju.6.12; Is. 7.14; 45.1,2; Mat.1.23; 28. 20.
s ch. 11.14,15; 13. 4; 15. 33.
t ch. 13. 8-15.
1 Heb. *shoulder.*
2 Heb. *turned.*
u ver. 6.
3 Not a *new* heart nor a right spirit, but simply such qualifications as were suitable to his kingly office.
v ver. 2-5; Ju. 6. 21, 36-40; 7.11; Is.38.7, 8; Mar. 14. 16.
w ver. 5; ch. 19. 20-24.
4 All the ancient versions, and some Heb. MSS. have 'he came' but the phrase in the text is meant to include his servant.
5 Without any previous tuition he was enabled to join in the sacred hymns, and was so endued with a spirit of wisdom, courage, and prudence, as to become 'another man.'
x John 9. 8,9; Ac.3. 10.
6 Heb. *a man to his neighbour.*
y Mat.13.55; John 7. 15; Ac. 2.7,8; 4. 13; 9. 21.
z ch. 19. 24.
7 The whole incident would serve to direct attention to the person and character of Saul, and prepare the people for receiving him as king. It caused greater astonishment many ages afterwards, to see another Saul among the apostles.
8 Heb. *from thence.*
a Is. 54. 13; John 6. 45; 7. 16; Ja. 1. 17.
9 The Syriac and Arabic have 'his father,' as also the Septuagint, some of the editions of which add the words 'Is it not Kish?' Yet a very congruous sense is yielded by the words 'Who is *their* father?' It is as if it had been said, 'You wonder at the son of Kish appearing among these men. But whose sons are they as *prophets?* Who is really their father, *i. e.* their instructor? Is it not God himself? And why then should you be surprised to see Saul, though previously untutored, appear among them, and join in their sacred songs?' Compare Am. 7. 14. 'When we consider who makes the Christian and the prophet, we need not be offended, should we number among professors & even preachers of the gospel, some Saul who was one of our former ungodly acquaintances: for true conversion makes so great a change in a man's character, that former friends can scarcely believe him to be the same.'—*Scott.*
10 This became a proverb when they saw any one mingling with persons, to whose society and pursuits he had formerly been a stranger, and for which his education and previous habits had not prepared him.
b ch. 9. 3-10.
c 2 Ki. 5. 25.
d ch. 9.27; Ex. 4.18; Ju. 14.6; Pr. 29.11.
e ch. 7. 5,6; Ju. 20.1.
f Ju. 2. 1; 6. 8,9; Ne. 9. 9-12, 27, 28.
g ch. 8.7-9,19; 12.17-19.

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your God, who himself saved you out of all your adversities and your tribulations; and ye have said unto him, *Nay*, but set a king over us. Now therefore present yourselves before the LORD [h]by your tribes, and by your thousands.

20 And when Samuel had [i]caused all the tribes of Israel to come near, the tribe of Benjamin was taken.[1]

21 When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken: and when they sought him, he could not be found.

22 Therefore they [k]enquired of the LORD further, if the man should yet come thither. And the LORD answered, Behold, he hath [l]hid himself among the stuff.[2]

23 And they ran and fetched him thence: and when he stood among the people, [m]he was higher than any of the people, from his shoulders and upward.[3]

24 And Samuel said to all the people, [n]See ye him whom the LORD hath chosen, that *there is* none like him among all the people? And all the people shouted, and said, God save the king.[4]

25 Then Samuel told the people [o]the manner of the kingdom,[5] and wrote *it* in a book, and laid *it* up before the LORD. And Samuel sent all the people away, every man to his house.

26 ¶ And Saul also went home to Gibeah:[p] and there went with him a band[6] of men, [q]whose hearts God had touched.

27 But the [r]children of Belial said, How shall this man save us? and they despised him, and [s]brought him no presents;[7] but he held his peace.[8]

CHAPTER XI.

Nahash offereth them of Jabesh-gilead a reproachful condition, 1—3. *They send messengers, and are delivered by Saul,* 4—11. *Saul thereby is confirmed, and his kingdom joyfully renewed,* 12—15.

THEN[9] [a]Nahash the Ammonite came up, and encamped against [b]Jabesh-gilead: and all the men of Jabesh said unto Nahash, [c]Make a covenant with us, and we will serve thee.

2 And Nahash the Ammonite answered them, [d]On this *condition* will I make *a covenant* with you, that [e]I may thrust out all your right eyes, and lay it *for* [f]a reproach upon all Israel.[1]

3 And the elders of Jabesh said unto him, Give[2] us seven days' respite, that we may send messengers unto all the coasts of Israel: and then, if *there be* no man to save us, we will come out to thee.

4 ¶ Then came the messengers to [g]Gibeah of Saul, and told the tidings in the ears of the people: and all the people [h]lifted up their voices, and wept.

5 And, behold, Saul came [i]after the herd out of the field; and Saul said, [k]What *aileth* the people that they weep? And they told him the tidings of the men of Jabesh.

6 And the [l]Spirit of God came upon Saul when he heard those tidings, and [m]his anger was kindled greatly.

7 And he took a yoke of oxen, and [n]hewed them in pieces,[3] and sent *them* throughout all the coasts of Israel by the hands of messengers, saying, [o]Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen. And [p]the fear of the LORD fell on the people, and they came out with one consent.[4]

8 And when he numbered them in [q]Bezek, [r]the children of Israel were three hundred thousand, and the men of Judah thirty thousand.

9 And they said unto the messengers that came, Thus shall ye say unto the men of Jabesh-gilead, To-morrow, by *that time* the sun be hot, ye shall have help.[5] And the messengers came and shewed *it* to the men of Jabesh; and they were glad.

10 Therefore the men of Jabesh said, [s]To-morrow we will come out unto you, and ye shall do with us all that seemeth good unto you.

11 And it was *so* [t]on the morrow, that Saul put the people [u]in three companies; and they came into the midst of the host in the [v]morning-watch, and [w]slew the Ammonites until the heat of the day: and it came to pass, that they which remained were scattered, [x]so that two of them were not left together.[6]

12 ¶ And the people said unto Samuel, [y]Who *is* he that said, Shall Saul

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h Nu.17.2; Jos. 7.14; Mic. 5. 2.
i ch. 14. 41, 42; Jos.7. 16-18; Ac. 1. 24-26.
1 To prevent all jealousies and disputes, arising from the claims of more numerous tribes, such as Ephraim & Judah, or more powerful families; as well as to obviate the suspicion of partiality in Samuel, the choice of God was made known by lot. They thereby first determined the tribe, then the thousand, then the family, and then the individual.
k ch. 23. 2-4, 11, 12; Nu. 27. 21; Ju. 1.1; 20. 18, 23, 28.
l ch. 9.21; 15.17; Lu. 14. 11.
2 Through modesty, or fear, or perhaps through criminal diffidence and distrust of God.
m ch. 9.2; 16.7; 17.4.
3 The Orientals are accustomed to regard the stature & exterior of their kings as a matter of great importance. On such a man as Saul therefore (more especially in a rude age when physical qualities are the most valued) the suffrages of most would readily centre on one pointed out by nature as 'every inch a king.' This feeling operated even on Samuel not only now, ver. 24, but on the occasion of the choice of David, ch.16.6,7. The sculptures of Egypt and Persia, and the writings of Homer and Herodotus, show that in early times the sentiment was universal, and it may be traced still in the personal appearance we expect in the more immediate guards of royalty.
n De.17.15; 2Sa.21.6.
4 Heb. *Let the king live*, 1 Ki. 1.25,31; 2 Ki. 11. 12; Mat. 21. 9.
o ch.8. 11-18; De.17. 14-20; Exe. 45.9,10; 46. 16-18; Ro. 13. 1-7; 1 Ti.2.2; Ti.3.1; 1 Pe. 2. 13, 14.
5 The prerogatives of the prince and the privileges of the people — not only a constitution but a charter.
p ch.11.4; 15.34; Jos. 18.28; Ju. 19. 12-16; xx.; 2 Sa. 21. 6.
6 Not of soldiers but of persons whom God disposed to support his despised authority.
q Ezr.1.5; Ps. 110.3; Ac. 7. 10; 13. 48.
r ch.2.12; 11.12; De. 13.13; 2Sa.20.1; Ac. 7. 35, 51, 52.
s 2 Sa. 8.2; 1 Ki.4.21. 10.25; 2Ch.17.5; Ps. 72. 10; Mat. 2. 11.
7 Either as a recognition of his authority, or a contribution to his revenue; for in both lights are presents to kings regarded in the East.
8 Or, *he was as though he had been deaf*, Ps. 38. 13; Is. 36. 21; Mat. 27. 12-14.

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9 Some ancient versions have, 'And it came to pass about a month after.'
a ch. 12. 12; Ju.10.7; 11. 8, &c.
b ch.31.11-13; Ju.21. 8, 10.
c Ge. 26. 28; Ex. 23. 32; De.23.3; 1 Ki.20. 34; Job41.4; Eze.17. 13.
d 2 Ki. 18. 31.
e Ju. 16. 2; Es. 3. 6; Pr. 12. 10; Je. 39.7.
f ch.17.26; Ge.34.14.
1 We need seek for no other motive for the barbarous requisition than that stated in the text, namely, that it might be a badge of slavery. The cruel practice (still so prevalent in the East) probably originated in a desire to disable an enemy for active warfare, or to incapacitate a rival aspirant for kingly power. In the present case some speak of the loss of the right eye as preventing the proper use of the shield; but it would also keep archers and slingers from taking an accurate aim. When the monster, Aga Mahomed Khan, took Kerman in Persia, in 1795, he made all the male prisoners be put to death or deprived of sight. It is even said that he directed a certain number of pounds weight of eyes should be brought him.
2 Heb. *Forbear us.*
g ch. 10. 26; 14.2; 15. 34; 2 Sa. 21. 6.
h ch.30.4; Ju.2.4; 21. 2; Ro.12.15; 1 Co.12. 26; Ga.6.2; He.13.3.
i ch.9.1; 1 Ki. 19. 19; Ps. 78. 71.
k Ge. 21. 17; Ju. 18. 23; Is. 22. 1.
l ch.10.10; 16. 13; Ju. 3.10; 6.34; 11.29; 13. 25; 14. 6.
m Ex. 32.19; Nu.12. 3; Mar.3.5; Ep.4.26.
n Ju. 19. 29.
3 This was a conventional summons to war, similar in spirit to that mentioned in Ju. xix. & on the present occasion it may have also been intended to secure by it a general confederacy in behalf of the king elect, who till now had by many been rejected. A similar practice seems to have obtained among the ancient Scythians & Scandinavians; and a resemblance to it may be traced in the well known *fiery cross* of the Highlanders, so graphically described by Scott in the 'Lady of the Lake.' When a Highland chieftain designed to summon his clan upon any sudden emergency, he slew a goat, and making a cross of wood, seared its extremities in the fire and extinguished them in the animal's blood. This was sent round by a swift messenger from hamlet to hamlet: and he who failed to appear suffered the extremities of fire and sword.
o Ju. 21. 5, 8-11.
p Ge. 35. 5; 2 Ch. 14. 14; 17. 10.
4 Heb. *as one man*, Ju. 20. 1.
q Ju. 1. 4, 5.
r ch.13.15; 15.4; 2Sa. 24.9; 2 Ch.17.12-19.
5 Or, *deliverance*, Ps. 18. 17.
s ver. 2.
t Ge.22. 14; Ps. 46.1.
u Ju. 7. 16; 9. 43.
v Ex. 14. 24.
w ver.2; Ju.1.7; Mat. 7. 2; Ja. 2. 13.
x ch. 30.17,18; Ju. 4. 16.
6 This shows how complete was the rout. The men of Jabesh did not forget this service of Saul, for it was they who performed funeral honours to him and his sons.
y ch. 10. 27; Ps.21.8; Lu. 19. 27.

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reign over us? bring the men, that we may put them to death.[1]

13 And Saul said, [a]There shall not a man be put to death this day: for to-day [a]the LORD hath wrought salvation in Israel.

14 ¶ Then said Samuel to the people, Come, and [b]let us go to Gilgal, and renew[c] the kingdom[2] there.

15 And all the people went to Gilgal; and there they made Saul king before[d] the LORD in Gilgal; and [e]there they sacrificed sacrifices of peace-offerings before the LORD; and there Saul and all the men of Israel [f]rejoiced greatly.

CHAPTER XII.

Samuel testifieth his integrity, 1—5. He reproveth the people of ingratitude, 6—17. He terrifieth them with thunder in harvest-time, 18, 19. He comforteth them in God's mercy, 20—25.

AND Samuel said unto all Israel, Behold, [a]I have hearkened unto your voice in all that ye said unto me, and have[b] made a king over you.

2 And now, behold, the king [c]walketh before you: and [d]I am old and gray-headed; and, behold, [e]my sons[3] *are* with you: and [f]I have walked before you from my childhood unto this day.

3 Behold, here I *am:* witness against me before the LORD, and before [g]his anointed; [h]whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received *any* bribe[4] to blind[5] mine eyes therewith? and [i]I will restore it you.

4 And they said, [k]Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand.

5 And he said unto them, [l]The LORD *is* witness against you, and [m]his anointed *is* witness this day, that [n]ye have not found ought [o]in my hand. And they answered, *He is* witness.

6 ¶ And Samuel said unto the people, [p]*It is* the LORD that advanced[6] Moses and Aaron, and that brought your fathers up out of the land of Egypt.

7 Now therefore stand still, that I may [q]reason with you before the LORD of all the righteous[7] acts of the LORD, which he did to[8] you and to your fathers.

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1 Saul's success had a greater effect upon the people than his appointment by God or his anointing by Samuel. Flushed with victory and proud of their leader, they propose to murder in cold blood those who had not yet acknowledged him as king, but with no less prudence than piety he forbade the cruel deed.

x 2 Sa. 19. 22.

a ch. 19.5; Ex.14.13, 30; Ps. 44.4-8; 1 Co. 15. 10.

b ch. 7. 16; 10. 8.

c ch. 10.24; 2 Sa. 5.3; 1 Ch. 12. 38, 39.

2 The unction of Saul had been a private act and was not perhaps generally known. He had retired to his pastoral occupations, whence, like the Roman Cincinnatus at the plough, he was summoned by the people. As Saul had now shown himself worthy to command, Samuel takes advantage of the circumstance to *confirm* the kingdom to him, probably by a second and public anointing. But lest the solemnity should be construed into a sanction of all the proceedings of the people, Samuel takes this new occasion of placing the whole transaction before them in its true and proper light. And he also takes the opportunity of making a spirited justification of his own conduct and of the purity and integrity of his own administration.

d ch. 10. 17.

e Ex. 24. 5; 1 Ch. 29. 21-24.

f ch. 8. 19; 12. 13-15, 17; Ho.13.10,11; Ja. 4. 16.

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a ch. 8. 5-8, 19, 22.

b ch. 10. 1, 24; 11. 14, 15.

c ch.8.20; Nu. 27.17.

d ch.8.1,5; Ps.71.18; Is. 46.3,4; 2 Ti.4.6; 2 Pe. 1. 14.

e ch.2.22, 29; 3.13; 8. 3.

3 This seems to intimate that he had deprived them of all public employment and reduced them to a level with the common people. But while as *a magistrate* he abandons them to justice, *as a father* he tacitly but tenderly pleads for them.

f ch. 3. 19, 20.

g ver.5;10.1;ch.24.6; 2 Sa. 1.14-16; Mat. 22. 21; Ro. 13. 1-7.

h Nu. 16. 15; Ac. 20. 33;1Th.2.5,10;1Pe. 5. 2.

4 Heb. *ransom.*

5 Or, *that I should hide mine eyes at him,* Ex. 23.8; De. 16. 19.

i Le. 6. 4; Lu. 19. 8.

k Ps.37.5,6; Da.6.4; 3 John 12.

l Job 31.35-40; 42. 7.

m ch. 26. 9.

n John 18.38; Ac.23. 9; 1 Co. 4.4; 2 Co.1. 12.

o Ex. 22. 4; Ps. 17. 3.

p Ex. 6. 26; Ne. 9.9-14; Ps. 77. 19,20; 78. 12,&c.; 99. 6;105.26, 41;Is.63.7-14;Ho.12. 13.

6 Or, *made.*

q Is.1.18; 5.3,4; Eze. 18.25-30; Mic. 6.2-4; Ac. 17. 3.

7 Heb. *righteousnesses,* or, *benefits,* Ju. 5. 11.

8 Heb. *with.*

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r Ge. 46.5-7; Nu.20. 15; Ac. 7. 15.

s Ex. 2. 23, 24; 3. 9.

t ver. 6; Ex. 3. 10;4. 14-16, 27-31; 6. 26.

u Ex.12.51;14.30,31.

v Jos. 1. 2-4, 6; 3. 10-13; Ps.44.1-3;78.54, 55; 105. 44.

w De. 32.18; Ju.3.7; Ps. 106.21; Je.2.32.

x De.32.30; Ju.2.14; 3. 8; 4. 2; Is.50.1, 2.

y Ju. 10. 7; 13. 1.

z Ju. 3.12; Is. 63.10.

a ch. 7.2; Ju. 3.9,15; 4.3;6.7;10.10,15;Ps. 78.34,35; 106.44; Is. 26. 16.

b Ju. 2. 13; 3. 7.

c Ju. 10.15, 16; Is.33. 22;Lu.1.74,75; 2Co. 5. 14, 15.

d Ju.6.14,32;8.29,35.

e Ju. xiii—xvi.

1 No judge of Israel of this name is mentioned any where else. Calmet thinks it refers to Jair who judged Israel twenty-two years. Ju. 10. 3. Patrick, Scott, &c., think it is a contraction of *Ben-Dan,* i. e. the son of Dan, meaning Samson; and so the Targum has it. But it is most likely that the letters *d* and *n* have been substituted for *r* and *k* (which in Hebrew they resemble,) and then we have the name of Barak, an illustrious judge of Israel. This is the reading of the Septuagint, the Syriac and Arabic, and it is confirmed by the enumeration of St Paul, (He. 11. 32,) "The time would fail me to tell of Gideon, of Barak, &c.

f Ju. 11. 1, &c.

g ch. 7. 13.

2 There might be no indelicacy in Samuel mentioning his own name, but there is certainly a harshness in point of diction in the use of the third person; besides Samuel was not a military leader like the others here mentioned, but a civil judge. The Syriac and Arabic versions have 'Samson,' which in the Hebrew resembles the word Samuel in three of the letters. This, like the change mentioned in the preceding note, is confirmed by St Paul's language in He.11.32.

h ch. 11. 1.

i ch.8, 5,6, 19,20; Ju. 9. 18, 56, 57.

k ch. 8. 7; 10.19; Ge. 17.7; Ex.19.5,6; Nu. 23.21, Ps. 74. 12; Is. 33. 22; Ho. 13. 10.

l ch. 10. 24; 11. 15.

m ch. 8. 5; 9. 20.

n Ps. 78. 29-31; Ho. 13. 11; Ac. 13. 21.

o Le.26.1-13; De.28. 1-14; Jos.24.14; Ps. 81. 13, 14; Is. 3. 10; Ro. 2. 7.

3 Heb. *mouth.*

4 Heb. *be after.*

p Le. 26. 14-39; De. 28.15-68; Jos.24.20; Is. 1.20; 3.11; Ro.2. 8, 9.

q ver. 9.

r ver.7;ch.15.16; Ex. 14. 13, 31.

s Pr. 26. 1.

5 The wheat-harvest is commonly in the month of June, after the 'latter rain,' & during that and the following months, rain scarcely ever falls, the sky being serene and cloudless. This is attested by St Jerome, who resided in Judea for several years, and is confirmed by modern travellers.

t ch. 7. 9, 10; Jos.10. 12; Ps.99.6,Je.15.1; Ja. 5. 16-18.

u ch. 8. 7.

8 When [r]Jacob was come into Egypt, and your fathers [s]cried unto the LORD, then the LORD [t]sent Moses and Aaron, which [u]brought forth your fathers out of Egypt, and [v]made them dwell in this place.

9 And when they [w]forgat the LORD their God, [x]he sold them into the hand of Sisera, captain of the host of Hazor, and into the hand [y]of the Philistines, and [z]into the hand of the king of Moab; and they fought against them.

10 And [a]they cried unto the LORD, and said, We have sinned, because we have forsaken the LORD, and have served [b]Baalim and Ashtaroth: but now [c]deliver us out of the hand of our enemies, and we will serve thee.

11 And the LORD sent [d]Jerubbaal, and [e]Bedan,[1] and [f]Jephthah, and [g]Samuel,[2] and delivered you out of the hand of your enemies on every side, and ye dwelled safe.

12 And when ye saw that [h]Nahash, the king of the children of Ammon, came against you, ye said unto me, [i]Nay; but a king shall reign over us: [k]when the LORD your God *was* your king.

13 Now therefore [l]behold the king [m]whom ye have chosen, *and* whom ye [n]have desired! and, behold, the LORD hath set a king over you.

14 If [o]ye will fear the LORD, and serve him, and obey his voice, and not rebel against the commandment[3] of the LORD; then shall both ye, and also the king that reigneth over you, continue[4] following the LORD your God:

15 But if [p]ye will not obey the voice of the LORD, but rebel against the commandment of the LORD; then shall the hand of the LORD be against you, as *it was* [q]against your fathers.

16 ¶ Now therefore [r]stand and see this great thing, which the LORD will do before your eyes.

17 *Is it* [s]not wheat-harvest[5] to-day? [t]I will call unto the LORD, and he shall send thunder and rain; that ye may perceive and see that [u]your wickedness *is* great, which ye have done in the sight of the LORD, in asking you a king.

18 So Samuel called unto the LORD;

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and the LORD [w]sent thunder and rain that day: and all the people greatly feared[x] the LORD and Samuel.

19 And all the people said unto Samuel, [y]Pray for thy servants unto the LORD thy God, that we die not: for we have added unto all our sins *this* evil, to ask us a king.

20 ¶ And Samuel said unto the people, [z]Fear not; (ye have done all this wickedness: yet turn not aside from following the LORD, but serve the LORD with all your heart;

21 And [a]turn ye not aside: for *then should ye go* after [b]vain *things*,[1] which cannot[c] profit nor deliver; for they *are* vain:)

22 For [d]the LORD will not forsake his people [e]for his great name's sake: because [f]it hath pleased the LORD to make you his people.

23 Moreover, as for me, [g]God forbid that I should sin against the LORD in ceasing[2] to pray for you:[3] but [h]I will teach you [i]the good and the right way.

24 Only [k]fear the LORD, and serve him [l]in truth with all your heart: for consider[m] how great[4] *things* he hath done for you.

25 But [n]if ye shall still do wickedly, ye shall be consumed, both [o]ye and your king.

CHAPTER XIII.

Saul's select band, 1, 2. *He calleth the Hebrews to Gilgal against the Philistines, whose garrison Jonathan had smitten*, 3, 4. *The Philistines' great host*, 5. *The distress of the Israelites*, 6, 7. *Saul, weary of staying for Samuel, sacrificeth*, 8—10. *Samuel reproveth him*, 11—16. *The three spoiling bands of the Philistines*, 17, 18. *The policy of the Philistines, in suffering no smith in Israel*, 19—23.

SAUL reigned one year;[5] and when he had reigned two years over Israel,

2 Saul [a]chose him three thousand *men* of Israel; *whereof* two thousand were with Saul in [b]Michmash and in mount Beth-el, and a thousand were with Jonathan [c]in Gibeah of Benjamin: and the rest of the people he sent every man to his tent.

3 And Jonathan smote [d]the garrison of the Philistines that *was* in Geba;[6] and the Philistines heard *of it*. And Saul [e]blew the trumpet throughout all the land, saying, Let the Hebrews[7] hear.

4 And all Israel heard say *that* Saul had smitten a garrison of the Philistines, and *that* Israel also was had in abomination[1] with the Philistines. And the people were called together after Saul [f]to Gilgal.

5 ¶ And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots,[2] and six thousand horsemen, and people [g]as the sand which *is* on the sea-shore in multitude; and they came up, and pitched in Michmash eastward from [h]Beth-aven.

6 ¶ When the men of Israel saw that they were [i]in a strait, (for the people were distressed,) then the people did hide themselves [k]in caves, and in thickets, and in rocks, and in high places, and in pits.

7 And *some of* [l]the Hebrews went over Jordan to the land of [m]Gad and Gilead: as for Saul, he *was* yet in Gilgal, and all the people followed [3]him trembling.

8 ¶ And he [n]tarried seven days, according to the set time that Samuel *had appointed:* but Samuel came not to Gilgal; and the people were scattered from him.

9 And Saul said, Bring hither a burnt-offering to me, and peace-offerings. And [o]he offered the burnt-offering.[4]

10 And it came to pass, that, as soon as he had made an end of offering the burnt-offering, behold, Samuel came; and [p]Saul went out to meet him, that he might salute him.[5]

11 ¶ And Samuel said, [q]What hast thou done? And Saul said, Because I saw that the people were scattered from me, and *that* thou camest not within the days appointed,[6] and *that* the Philistines gathered themselves together at [r]Michmash;

12 Therefore, [s]said I, The Philistines will come down now upon me to Gilgal, and I have not made[7] supplication unto the LORD: [t]I forced myself therefore, and offered a burnt-offering.

13 And Samuel said to Saul, [u]Thou hast done foolishly:[8] [v]thou hast not kept the commandment of the LORD thy God, which he commanded thee; for now would the LORD have esta-

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w Ex. 9. 23-25; Re. 11. 5, 6.
x Ex.14.31; Ezr.10. 9; Ps. 106. 12, 13.
y ch.7.5,8; Ge. 20.7; Ex.9.28; 10.17; Job 42. 8; Ps. 78. 34, 35; Mal.1.9; Ac.8.24; 1 John 5. 16.
z Ex.20.19,20; 1 Pe. 3. 6.
a De. 11. 16; 31. 29; Jos. 23. 6; Ps. 40.4. 101. 3; 125. 5.
b De. 32. 21; Je. 2.5, 13; 10. 8, 15; 14. 22; 16.19; Jon.2.8; Hab. 2. 18; 1 Co. 8. 4.
1 That is, *idols*, empty nothings.
c Ps. 115.4-8; Is. 41. 23,24; 44.9,10; 45.20; 46. 7; Je. 10. 5.
d De.31.17; 2 Ki.21. 14; 1 Ch.28.9; 2 Ch. 15. 2; Ps. 94. 14; Is. 41.17; 42.16; Je. 33. 24-26; La.5.20; He. 13. 5.
e Ex. 32.12; Nu. 14. 13-19; De.32.26,27; Jos.7.9; Is.37.35; 43. 25; 48.11; Je.14.7,21; Ex.20.9,14; Ep.1.6, 12.
f Ex.19.5,6; De.7.7, 8; 9.5; 14. 2; Mal. 1. 2; Mat. 11.26; John 15. 16; Ro. 9.13-18; 11.29; 1 Co.4.7; Ph. 1. 6.
g Ac. 12. 5; Ro. 1. 9; Col. 1.9; 1 Th.3.10; 2 Ti. 1. 3.
2 Heb. *from ceasing.*
3 'This illustrious prophet, like his predecessor Moses, was mighty to intercede for his backsliding people, and has placed the duty of public intercession on its firmest basis, the sin incurred by neglecting it on the part of the ministers of religion, and of the guardians of the state.' — *Hales.* Compare Je. 15. 1.
h Ps.34.11; Pr. 4.11; Ec.12.10; Ac.20.20; Col. 1. 28.
i 1 Ki. 8. 36; 2 Ch. 6. 27; Je. 6. 16.
k Job 28. 28; Ps.111. 10; Pr. 1. 7; Ec. 12. 13; He. 12. 29.
l Ps. 119.80; John 1. 47.
m Ezr. 9.13,14; Is.5. 12; Ro. 12. 1.
4 Or, *what a great* thing, &c. De. 10. 21; Ps. 126. 2, 3.
n De.32.15, &c.; Jos. 24. 20; Is. 3. 11.
o ch. 31.1-5; De. 28. 36; Ho. 10. 3.

CHAP. XIII.

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5 Heb. *the son of one year in his reigning.* Ex. 12. 5; Mic. 6. 6, *marg.* 'This is the common form of describing a person's age, Ge. 37. 2. Hence it is generally thought, that Saul's age at the time of his election has here dropped out. Some following Origen insert 'thirty,' but Hales adopts the opinion of Vignolles, that Saul was now *forty* years old; for in the second year of his reign his son Jonathan had a separate military command, ch. 13. 2, 3.

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a ch. 8. 11; 14. 52.
b ver. 5,23; ch. 14. 5, 31; Is. 10. 28.
c ch.10.26; 15.34; Jos. 18. 28; Ju. 19. 12; 2 Sa. 21. 6; Is. 10. 29.
d ch. 10. 5; 14. 1-6; 2 Sa. 23. 14.
6 Or, *the hill.* Jos. 18.24, *Gaba*; 21.17; Is. 10. 29; Zec. 14. 10.
e Ju.3.27; 6.34; 2Sa. 2. 28; 20. 1.
7 Some would translate, 'Let those beyond (the Jordan) hear,' and this seems confirmed by ver. 7, where notice is taken of their flight home.

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1 Heb. *did stink*, Ge.34.30; 46.34; Ex. 5.21; Zec.11.8. The Philistines greatly resented the attack on their garrison, by which they had been much exasperated.
f ch. 10. 8; 11. 14, 15; Jos. 5. 9.
2 This was a far greater number of war-chariots than we ever read of in any army of antiquity. It would have been, moreover, out of all proportion to the number of horsemen, which instead of being less, was always far greater than that of chariots. But the Syriac and Arabic, instead of 30,000 have 3000, and even that number being large, may be held either to include all kinds of waggons, or to refer only to the number of men who fought in the chariots.
g Ge.22.17; Jos.11.4; Ju.7.12; 2 Ch.1.9; Is. 48. 19; Je. 15.8; Ro. 9. 27.
h ch. 14.23; Jos. 7.2; 18.12; Ho. 4.15; 5.8; 10. 5.
i Ex.14.10-12; Jos.8. 20; Ju.10 9; 20.41; 2 Sa. 24. 14; Ph. 1. 23.
k ch.14.11; 23.19; 24. 3; Ju.6.2; Is. 42.22; He. 11.38.
l Le.26.17,36,37; De. 28. 25.
m Nu. 32. 1-5,33-42; De.3.12; Jos.13.24-31.
3 Heb. *trembled after him*, De. 20. 8; Ju.7.3; Ho.11.10,11.
n ch. 10. 8.
o ver.12,13; ch.14.18; 15. 21,22; De. 12.6; 1 Ki. 3. 4; Ps. 37. 7; Pr. 15. 8; 20. 22; 21. 3, 27; Is. 66. 3.
4 Samuel delayed his coming to test Saul's fidelity and obedience; but Saul egregiously failed, for he made the sacrifices be offered by his sole authority, 'thinking it was fitter the prophet should wait for the king, than that the king should wait for the prophet.
p ch. 15. 13.
5 Heb. *bless him*, ch. 15.13; Ru. 2. 4; Ps. 129. 8.
q Ge.3.13; 4.10; Jos. 7.19; 2 Sa.3.24; 2Ki. 5. 25.
6 Or, 'at the time appointed,' *i. e.* at the very commencement of it, for *within* the time Samuel did come. In waiting his arrival, Saul might, without blame, have offered *prayers* for himself, but as his office was exclusively military, he had no right to usurp the office of priest or prophet, more especially as Samuel had said he would 'now show him what he should do,' (ch. 10. 8.)
r ver. 2, 5. 16, 23; ch. 14. 5; Is. 10. 28.
s 1 Ki. 12. 26, 27.
7 Heb. *intreated the face of*, &c.
t ch. 21. 7; Ps. 66. 3; Am. 8. 5; 2 Co. 9.7.
u 2 Sa. 12. 7-9; 1 Ki. 18. 18; 21. 20, 2 Ch. 16.9; 19.2; 25.15,16; Job 24.18; Pr. 19.3; Mat. 14. 3, 4.
8 In the pride of his fancied independence, Saul imagined he had as much right as the Egyptian and other kings to assume the priestly functions. This usurpation was decisive of his character and fate.
v ch.15.11,22; Ps.50. 8-15.

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blished thy kingdom upon Israel for ever

14 But [w]now thy kingdom shall not continue:[1] [x]the LORD hath sought[2] him a man after his own heart, and the LORD hath commanded him *to be* [y]captain over his people, because thou hast not kept *that* which the LORD commanded thee.

15 And Samuel arose, and gat him up from Gilgal[3] unto Gibeah of Benjamin: and Saul numbered the people *that were* present[4] with him, [z]about six hundred men.

16 And Saul, and Jonathan his son, and the people *that were* present with them, abode in Gibeah[5] of Benjamin; but the Philistines encamped in Michmash.

17 ¶ And the spoilers came out of the camp of the Philistines [a]in three companies: one company turned unto the way *that leadeth to* [b]Ophrah, unto the land of [c]Shual:

18 And another company turned the way *to* [d]Beth-horon: and another company turned *to* the way of the border that looketh to the valley of [e]Zeboim, toward the wilderness.

19 ¶ Now [f]there was no smith found throughout all the land of Israel; for the Philistines said, Lest the Hebrews make *them* swords or spears:[6]

20 But all the Israelites went down to the Philistines,[7] to sharpen every man his share, and his coulter, and his axe, and his mattock.

21 Yet they had a file[8] for the mattocks, and for the coulters, and for the forks, and for the axes, and to sharpen[9] the goads.[10]

22 So it came to pass, in the day of battle, that [g]there was neither sword nor spear[11] found in the hand of any of the people that *were* with Saul and Jonathan: but with Saul, and with Jonathan his son, was there found.

23 And the garrison[12] of the Philistines went out to the [h]passage[13] of Michmash.

CHAPTER XIV.

Jonathan, without the knowledge of his father or any of the people, goeth and miraculously smiteth the Philistines' garrison, 1—14. *A divine terror maketh them beat themselves,* 15, 16. *Saul, not staying the priest's answer, setteth on them,* 17—20. *The captivated Hebrews, and the hidden Israelites, join against them,* 21—23. *Saul's unadvised adjuration hindereth the victory,* 24—31. *He restraineth the people from eating blood,* 32—34. *He buildeth an altar,* 35—37. *Jonathan, taken by lot, is saved by the people,* 38, 48. *Saul's strength and family,* 49—52.

NOW it came to pass upon a [1]day, that [a]Jonathan the son of Saul said unto the young man that bare his armour, Come, and let us go over to the Philistines' garrison, that *is* on the other side. But [b]he told not his father.[2]

2 And Saul tarried [c]in the uttermost part of Gibeah, under a pomegranate tree[3] which *is* in Migron: and the people that *were* with him *were* about six hundred men;

3 And [d]Ahiah, the son of Ahitub, [e]I-chabod's brother, the son of Phinehas, the son of Eli, the LORD's priest in Shiloh, [f]wearing an ephod.[4] And the people knew not that Jonathan was gone.

4 ¶ And between [g]the passages, by which Jonathan sought to go over unto the Philistines' garrison, *there was* a sharp rock on the one side, and a sharp rock on the other side: and the name of the one *was* Bozez, and the name of the other Seneh.[5]

5 The fore-front[6] of the one *was* situate northward over against Michmash, and the other southward over against Gibeah.

6 And Jonathan said to the young man that bare his armour, Come, and let us go over unto the garrison of these [h]uncircumcised; [i]it may be that the LORD will work for us: [k]for *there is* no restraint to the LORD to save by many or by few.[7]

7 And his armour-bearer said unto him, [l]Do all that *is* in thine heart: turn thee; behold, I *am* with thee according to thy heart.

8 Then said Jonathan, Behold, [m]we will pass over unto *these* men, and we will discover ourselves unto them.

9 If [n]they say thus unto us, [8]Tarry until we come to you; then we will stand still in our place, and will not go up unto them.[9]

10 But if they say thus, Come up unto us; then we will go up: for the LORD hath delivered them into our hand; and [o]this *shall be* a sign unto us.

11 And both of them discovered themselves unto the garrison of the Philistines: and the Philistines said,

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w ch. 2. 30; 15. 28.
1 The reason why David was preferred to Saul was simply because he understood his true position, as merely God's vicegerent in the *theocracy;* whereas Saul would be an *autocrat.*
x ch. 16. 1, 12; 2 Sa. 7. 15, 16; Ps. 78. 70; 89. 19, 20, &c.; Ac. 13. 22.
2 The Sept. renders 'will seek,' &c. for David, to whom this refers, was not yet born. It is clear from the connection that the character here given to David refers to his public life and not to his private character. Compare ch. 2. 35.
y ch. 9. 16; 2 Sa. 5. 2; 2 Ki. 20. 5; He. 2. 10.
3 The Greek and Latin versions supply a clause here which is required by the context, 'And the remnant of the people went up after Saul to meet the enemy, going from Gilgal' unto Gibeah, &c.; for it would seem from ver. 16. that Samuel did not go to Gibeah.
4 Heb *found.*
z ver. 2. 6, 7; ch. 14. 2.
5 Heb. *Geba,* ver. 3.
a ch. 11. 11.
b Jos. 18. 23.
c Jos. 19. 3.
d Jos. 10. 11; 16. 3, 5; 18. 13; 1 Ch. 6. 68; 2 Ch. 8. 5.
e Ge. 14. 2; Ne. 11. 34; Ho. 11. 8.
f Ju. 5. 8; 2 Ki. 24. 14; Je. 24. 1.
6 The same jealous policy was pursued by Porsenna to the Romans, by Cyrus to the Lydians, by Nebuchadnezzar to the Jews (2 Ki. 24. 14.) and in modern times by the Sherif Mulei Ismael to the Arabs in the north of Africa.
7 Not to the country of the Philistines, but to one of the many garrisons they had established throughout Israel.
8 Heb. *a file with mouths.* Or perhaps rather 'a grinding stone.'
9 Heb. *set.*
10 The whole verse is, in the original, rather obscure. Some translate, 'So that the mattocks, &c. had now become blunt, and the goads required sharpening.'
g ch. 17. 47, 50; Ju. 5. 8; Zec. 4. 6; 1 Co. 1. 27-29; 2 Co. 4. 7.
11 Yet they had no doubt bows and arrows, and slings. Many who had other armour had deserted, & the rest had been disarmed by the spoilers, mentioned in ver. 17, 18. All this was permitted that the glory of the following victory might be given to God alone.
12 Or, *standing camp,* ver. 4, ch. 14. 4.
h ver. 2. 5; ch. 14. 1, 4. 5.
13 This seems to have been a defile near Michmash, separating it from Geba, and forming a kind of military key to the surrounding country. Isaiah, in describing (ch. 10. 28, 29.) the march of Sennacherib upon Jerusalem, says, 'At Michmash he laid up his carriages,' i.e. made it a depot for his stores, & then went over the *passage* and took up his lodging at Geba.' See Note at ch. 14. 4.

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CHAP. XIV.
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1 Or, *there was a day.*
a ver. 39-45; ch. 13. 2, 22; 18. 1-4; 2 Sa. 1. 4, 5, 25, 26.
b ch. 25. 19; Ju. 6. 27. 14. 6; Mic. 7. 5.
2 This act of Jonathan might have been characterised as rash and imprudent, as well as contrary to the laws of military discipline, but it is evident from what he himself says at ver. 6, that he was acting from divine impulse and under divine direction.
c ch. 13. 15, 16; Is. 10. 28, 29.
3 That tree, from its low growth, would have been ill adapted for such a purpose; and it is highly probably that by *Rimmon* here is intended the famous rock near Gibeah mentioned in Ju. 20. 43, 45, where 600 Benjamites took shelter.
d ch. 22. 9-12, 20, *Ahimelech.*
e ch. 4. 21.
f ch. 2. 28; Ex. 28. 26-32.
4 i. e. performing the functions of the high priest. The reason of this being mentioned will be seen at ver. 18.
g ch. 13. 23.
5 In early times every natural object, in the least marked, had a distinctive name. This is the case still among the Arabs; and even in the desert, where there are no cities, there are innumerable proper names of rocks, wells, hollows, clumps of trees, &c. Professor Robinson says, in his account of his late journey in Palestine: 'North-east of Jeba, across the very deep valley, lies Mukhmas, the ancient Michmash. In the bottom of the valley, directly between Jeba and Mukhmas, are two conical hills, not very high, which are probably the scene of Jonathan's romantic adventure.'
6 Heb. *tooth.*
h ch. 17. 26, 36; Ge. 17. 7-11; Ju. 15. 18; 2 Sa. 1. 20; Je. 9. 23-26; Ep. 2. 11, 12; Ph. 3. 3.
i 2 Sa. 16. 12; 2 Ki. 19. 4; Am. 5. 15; Zep. 2. 3.
k De. 32. 30; Ju. 7. 4-7; 2 Ch. 14. 11; Ps. 115. 1-3; Zec. 4. 6; Mat. 19. 26; Ro. 8. 31.
7 This is a fine sentiment; and where there is a promise of defence & support, the weakest, in the face of the strongest enemy, may rely on it with the utmost confidence.—*Clarke.*
l ch. 10. 7; 2 Sa. 7. 3; Ps. 46. 7; Zec. 8. 23.
m Ju. 7. 9-14.
n Ge. 24. 13, 14; Ju. 6. 36-40.
8 Heb. *be still.*
9 Jonathan and his armour-bearer agreed upon a token, according to which their proceedings would be determined. If warned by the Philistines to wait, they would consider it as a divine monition to act only on the defensive; but if they called to them to come up, they would take it as a signal to climb the steep rock and attack them.—*Scott.*
o ch. 10. 7; Is. 7. 11-14.

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Behold, the Hebrews come forth [p] out of the holes where they had hid themselves.

12 And the men of the garrison answered Jonathan and his armour-bearer, and said, [q] Come up to us, and we will shew you a thing.[1] And Jonathan said unto his armour-bearer, [r] Come up after me; for the LORD hath delivered them into the hand of Israel.

13 And Jonathan [s] climbed up upon his hands and upon his feet, and his armour-bearer after him: and they [t] fell before Jonathan;[2] and his armour-bearer slew after him.

14 And that first slaughter, which Jonathan and his armour-bearer made, was about twenty men, within as it were an half-acre[3] of land, *which* a yoke *of oxen might plow.*[4]

15 And [u] there was trembling in the host, in the field, and among all the people; the garrison, and [v] the spoilers,[5] they also trembled, and [w] the earth quaked: so it was a very great trembling.[6]

16 And the watchmen of Saul in Gibeah of Benjamin looked; and, behold, the multitude [x] melted away, and they went on [y] beating down *one another.*[7]

17 ¶ Then said Saul unto the people that *were* with him, Number now, and see who is gone from us. And when they had numbered, behold, Jonathan and his armour-bearer *were* not *there.*

18 And Saul said unto Ahiah, Bring [z] hither the ark[8] of God: (for [a] the ark of God was at that time with the children of Israel.)

19 ¶ And it came to pass, while Saul talked unto the priest, that the noise[9] that *was* in the host of the Philistines went on and increased: and Saul said unto the priest, [b] Withdraw thine hand.[10]

20 And Saul and all the people that *were* with him assembled[11] themselves, and they came to the battle: and, behold, [c] every man's sword was against his fellow, *and there was* a very great discomfiture.

21 Moreover, [d] the Hebrews *that* were with the Philistines before that time, which went up with them into the camp *from the country* round about, even they also *turned* to be with the Israelites that *were* with Saul and Jonathan.

22 Likewise all the men of Israel which had [e] hid themselves in mount Ephraim, *when* they heard that the Philistines fled, even they also followed hard after them in the battle.

23 So [f] the LORD saved Israel that day: and the battle passed over unto [g] Beth-aven.

24 ¶ And the men of Israel were distressed that day: for Saul had adjured the people, saying, [h] Cursed *be* the man that eateth *any* food until evening,[1] that [i] I may be avenged on mine enemies. So none of the people tasted *any* food.

25 And [k] all *they of* the land came to a wood; and there was [l] honey upon the ground.[2]

26 And when the people were come into the wood, behold, the honey dropped; but no man put his hand to his mouth: for [m] the people feared the oath.

27 But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that *was* in his hand, and dipped it in an honey-comb, and put his hand to his mouth; and [n] his eyes were enlightened.[3]

28 Then answered one of the people, and said, Thy father straitly charged the people with an oath, saying, [o] Cursed *be* the man that eateth *any* food this day. And the people were faint.[4]

29 Then said Jonathan, [p] My father hath troubled[5] the land: see, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey;

30 How much more, if haply the people had eaten freely to-day of the spoil of their enemies which they found? for [q] had there not been now a much greater slaughter among the Philistines?

31 ¶ And they smote the Philistines that day from Michmash to [6r] Aijalon: and the people were very faint.

32 And the people [s] flew upon the spoil, and took sheep, and oxen, and calves, and slew *them* on the ground: and the people [t] did eat *them* with the blood.

33 ¶ Then they told Saul, saying,

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p ver. 22; ch. 13. 6; Ju. 6. 2.
q ver. 10; ch. 17. 43, 44; 2 Sa. 2. 14-17; 2 Ki. 14. 8.
1 *i. e.* 'We will give you cause to repent of your reckless audacity.'
r Ge. 24. 26,27,42,48; Ju.4.14; 7.15; 2Sa.5. 24.
s Ps. 18. 29; He. 11. 34.
t Le. 26.7,8; De. 28. 7; 32. 30; Jos. 23.10; Ro. 8. 31.
2 By climbing up some secret unknown pass, he reached an outpost on the top of a hill, deemed inaccessible, and therefore not very strongly guarded. Suddenly falling upon them by this unexpected path, he not only killed the advanced piquets, but so posted himself as to maintain his ground against superior numbers.
3 Or, *half a furrow of an acre.*
4 We understand this to mean half as much ground as a yoke of oxen might plough in a day. This, among the Romans was an acre, or double square, 240 feet by 120, and hence the word *jugerum*, an acre, from *jugum*, a yoke. This kind of measurement was very ancient, and in the East the extent of a man's ground is still estimated by the number of oxen required to plough it.
u Jos. 2.9; Ju.7.21; 2 Ki.7.6,7; Job 18.11; Ps. 14. 5.
v ch. 13. 17. 23.
5 Or, *foragers.*
w Ex. 19.18; Mat.24. 7; 27. 50, 51.
6 Heb. *trembling of God*, Ge. 35. 5; Le. 26. 36,37; 2 Sa.5.24; Da. 5. 6.
x Ps. 58. 7; 68. 2.
y ver. 20; Ju. 7. 22; 2 Ch. 20. 22-25; Is. 19. 2.
7 Jonathan's sudden assault had carried disorder into the enemy's advanced posts. Their cries confounded and terrified the more distant parts of the camp; the earthquake, or 'trembling of God,' increased their panic; so that aware of the presence of an enemy who yet did not appear to them, they turned their arms against each other with the blind fury of despairing men.
z ch.4.3-5; 30.8; Nu. 27. 21; Ju. 20.18,23, 27, 28; 2 Sa. 11. 11; 15. 24-26.
8 The Greek, instead of the ark, has 'the ephod,' adding, for 'he on that day wore the ephod before Israel.' This is certainly confirmed by ver. 3, & by ch. 23.9; 30.7. The Hebrew word for *ark* and *ephod* have the same initial and penultimate letters, so that a transcriber might chance to confound them. The ark *of the covenant* was still at Kirjath-jearim.
a ch. 5. 2; 7. 1.
9 Or, *tumult.*
b ver. 24; ch. 13. 11; Jos.9.14; Ps.106.13; Is. 28. 16.
10 *i. e.* from drawing the *sacred lot*; it is a time for action rather than counsel.'
11 Heb. *were cried together.*
c ver.16; Ju.7.22; Is. 9. 19-21.
d ch.29.4; Ju.7.23.

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e ch. 13. 6; 31. 7.
f Ex. 14.30; Ju.2.18; 2 Ki.14.27; Ps.44.6-8; Ho. 1. 7.
g ch. 13. 5.
h ver. 27-30; Le. 27. 29; Nu.21.2; De.27. 15-26; Jos. 6. 17-19, 26; Ju. 11.30,31; 21. 1-5; Pr.11.9; Ro.10. 2; 1 Co. 16. 22.
1 He was afraid that if they took time to refresh themselves, some of the Philistines would escape; and yet, through the exhaustion of the people for want of food, it was this very circumstance that defeated his intentions, ver. 30.
i Ju. 5. 2; 16.28; Ps. 18. 47.
k De. 9. 28; Mat. 3. 5.
l Ex. 3.8; Nu.13.27; Mat. 3. 4.
2 Having dropped from hives in the wood. (ver. 26.) or been formed in hives on the ground; for wild bees in the East build their combs in any convenient spot, in cavities or branches of trees, or even holes in the earth.
m Ex. 9. 2.
n ver. 29; ch. 30. 12.
3 Or, 'brightened up,' having been before dimmed through hunger and fatigue. He was sensibly and visibly refreshed.
o ver. 24, 43.
4 Or, *weary.*
p 1 Ki. 18. 18.
5 'In the midst of the most glorious successes, "one sinner" often "destroyeth much good;" and rash zeal is as hurtful as timid inaction. It indeed becomes an Israelite to be superior to the cravings of his appetites; but there is neither prudence nor piety in restraining men from partaking of the bounty of Providence, when placed honestly within their reach; and when it is so used as to prepare them for his service, and encourage rather than hinder them in it. They are indeed "troublers of Israel," who prohibit such use of those good things which "God giveth us richly to enjoy;" the curses with which they sanction their anti-christian mandates, will fall on their own heads, and they will be answerable for all the consequences; for restraints from things lawful generally prove temptations to forbidden indulgences, and a superstitious zeal about externals has often hindered men from performing essential services to the church.'—*Scott.*
q Ec. 9. 18.
6 Aijalon, (which means the 'place of deer,') was in the territory of Dan, (Jos. 19. 42,) but was given to the Levitical family of Kohath, (Jos. 21.24). It lay in the valley or plain where Joshua performed his illustrious miracle, Jos. 10. 12. It must not be confounded with a place of the same name in the tribe of Zebulun, where the judge Elon was buried, Ju. 12. 12.
r Jos.10.12; 19.42.
s ch. 15. 19.
t Ge.9.4; Le.3.17; 7. 26, 27; 17. 10-14; 19. 26; De. 12.16,23,24; Ac. 15. 20, 29.

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Behold, the people sin against the LORD, in that they eat with the blood. And he said, Ye have transgressed:[1] roll a great stone[2] unto me this day.

34 And Saul said, Disperse yourselves among the people, and say unto them, Bring me hither every man his ox, and every man his sheep, and slay *them* here, and eat; and sin not against the LORD in eating with the blood. And all the people brought every man his ox with[3] him that night, and slew *them* there.

35 And Saul [u]built an altar unto the LORD; the[4] same was the first altar[5] that he built unto the LORD.

36 ¶ And Saul said, [v]Let us go down after the Philistines by night, and spoil them until the morning light, and [w]let us not leave a man of them. And they said, Do whatsoever seemeth good unto thee. Then [x]said the priest,[6] Let us draw near hither unto God.

37 ¶ And Saul asked counsel of God, Shall[y] I go down after the Philistines? wilt thou deliver them into the hand of Israel? But [z]he answered him not that day.[7]

38 ¶ And Saul said, [a]Draw ye near hither all the chief[8] of the people; and know and see wherein this sin hath been this day:

39 For, *as* [b]the LORD liveth, which saveth Israel, though it be in Jonathan my son, he shall surely die.[9] But *there was* not a man among all the people *that* answered him.

40 Then said he unto all Israel, Be ye on one side, and I and Jonathan my son will be on the other side. And the people said unto Saul, [c]Do what seemeth good unto thee.

41 Therefore Saul said unto the LORD God of Israel, Give a perfect *lot*.[10] And[d] Saul and Jonathan were taken: but the people escaped.[11]

42 And Saul said, Cast *lots* between me and Jonathan my son. And Jonathan was taken.

43 Then Saul said to Jonathan, [e]Tell me what thou hast done. And Jonathan told him, and said, [f]I did but taste a little honey with the end of the rod that *was* in mine hand, *and*, lo, I must die.

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1 Or, *dealt treacherously*, Mat. 7. 5; Ro. 2. 1.
2 Where the cattle might be properly slaughtered & the blood separated.
3 Heb. *in his hand.*
u ch.7.9, 17; Ju.21.4; Ho. 8. 14; 2 Ti. 3.5.
4 Heb. *that altar he began to build.*
5 He assumed the right to raise altars independently of God's appointed mediator.
v Jos. 10.9–14,19; Je. 6. 5.
w ch. 11. 11; Jos. 11. 14.
x Nu. 27. 21; Ps. 73. 28; Is. 48. 1, 2; 58.2; Mal. 2. 7; Ja. 4. 8.
6 He evidently questioned the propriety of Saul's entire conduct.
y ch. 23.4, 9-12; 30.7, 8; Ju. 1.1; 20.18,28; 2Sa.5.19,23;1Ki.22. 5, 6, 15.
z ch.28.6; Eze. 14.3-5; 20. 3.
7 Saul understood this to intimate that his interdict had been transqressed. Yet there might be other reasons for the silence. God might not think it right to send the people exhausted(defiled, too, by eating blood) after the Philistines by night; and Saul himself had offended by his rash oath, which, however improper in itself, yet, having been once made, ought to have been carefully observed.
a ch.10.19, 20; Jos.7. 14.
8 Heb. *corners*, Nu. 24.17; Ju.20.2; 2Sa. 18. 3; Ps. 47.9; Zec. 10. 4; Mat. 21. 42; Ep. 2. 20.
b ver. 24,44; ch.19.6; 20. 31; 22. 16; 28.10; 2 Sa. 12. 5; Ec. 9. 2.
9 This was quite in keeping with Saul's reckless character. He had formerly interrupted the priest when asking counsel of the Lord (ver. 19.) & afterwards made a most senseless adjuration to the people to abstain from food; & now, before the lots are cast, he rashly swears to put the offender to death, were it his own son (who had under God obtained the victory) without waiting to know what the crime was, or whether it really deserved death, or might not be expiated by a sin-offering.
c ver.7,36;2Sa.15.15.
10 Or, *Show the innocent*, Pr. 16. 33; Ac. 1. 24. There is no mention of a *lot* in the original, which Gesenius translates, 'Give truth,' i. e. a true decision. Yet with all Saul's presumption, we can scarcely suppose him using language which savours of impious profanity. The marginal translation seems preferable; unless we rather adopt the clause added in the Gr. and Lat. Versions: 'If this iniquity be in me or in Jonathan my son, *give urim;* or if this iniquity be in thy people, *give thummim*, for the word translated 'perfect' is in the Heb. 'thummim.' See the Note at ver. 19.
d ch.10.20, 21; Jos.7. 16-18; Jon. 1. 7.
11 Heb. *went forth.*
e Jos.7. 19; Jon. 1. 8-10.
f ver. 27.

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g ch.25.22; Ru. 1.17; 2 Sa. 3. 9; 19. 13.
h ver.39; Ge.38.24;2 Sa. 12. 5, 31.
i ver.23;ch.19.5;Ne. 9. 27.
k 2 Sa. 14. 11; 1 Ki.1. 52; Mat. 10.30; Lu. 21. 18; Ac. 27. 34.
l Is. 13. 3; Ac.14. 27; 15.12; 21.19; Ro.15. 18; 1 Co.3.9; 2 Co.6. 1; Re. 17. 14; 19.14.
m ch. 13. 1.
1 The Targum has, 'he prospered in his government over Israel.'
n 2 Ki. 14. 27.
o ch. 11. 11; 12. 2.
p 2Sa.10.6;1Ki.11.23.
2 Or, *wrought mightily.*
q ch. 15. 3-7; Ex. 17. 14; De. 25. 19.
r ch. 31. 2; 1Ch.8.33; 9. 39.
3 Also called Abinadab, ch. 31. 2. There was another son, Ishbosheth (2 Sa. 2. 8.) or Eth-baal (1 Ch. 8. 33.) who was not yet born.
s ch. 18.17-21; 25.44; 2Sa.3.13-16;6.20-23.
t ch. 17. 55; 2 Sa.2.8; 3. 27.
4 Heb *Abiner.*
u ch. 9. 1.
5 Or 'Kish, father of Saul, and Ner, father of Abner, *were* sons of Abiel.' See ch. 9. 1.
v ch. 8. 1.

CHAP. XV.

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a ver.17,18; ch.9.16; 10. 1.
b ver.16;ch.12.14;13. 13; 2Sa.23.2,3; 1Ch. 22.12,13;Ps.2.10,11.
c Je. 31. 34; Ho.7. 2; Am. 8. 7.
d Ex. 17. 8-16; Nu. 24. 20; De. 25.17,19.
6 It is a common but erroneous opinion that the Amalekites were descended from a grandson of Esau (Ge.36.12.) whereas they existed in the days of Abraham (Ge. 14. 7.); they are spoken of by Balaam as 'the first of nations,' & according to Jewish and Arab tradition, they belonged to the *doomed* tribes of Canaan, with whom they are always associated, and never with Esau's posterity, the 'brethren' of Israel. When the people were in straits at their entry into the wilderness, these Amalekites basely way-laid them, & cut off those who were too weak to keep up with the rest. This unprovoked cruelty had drawn from God the determination to 'blot out their name from under heaven'—a decree which was put on record *for the guidance of Israel's future king*, De.25.18,19. In almost every league against Israel we find the Amalekites a party, Ps. 83. 7; so with the Canaanites, Nu.14. 45; Moabites and Ammonites, Ju. 3. 13; Midianites, Ju. 6. 3; and they had recently spoiled the land, 1 Sa. 14. 48. Besides all this they were *sinners* above others (ver. 18.) and had made many a woman childless (ver. 33.); and being a wild, unsettled, aggressive, predatory race, Israel's hereditary and implacable foes, there was now a *social necessity* that such dangerous neighbours should be extirpated, or removed from the frontiers of a settled people.

44 And Saul answered, [g]God do so and more also: for [h]thou shalt surely die, Jonathan.

45 And the people said unto Saul, Shall Jonathan die, [i]who hath wrought this great salvation in Israel? God forbid: *as* the LORD liveth, [k]there shall not one hair of his head fall to the ground; for [l]he hath wrought with God this day. So the people rescued Jonathan, that he died not.

46 Then Saul went up from following the Philistines: and the Philistines went to their own place.

47 ¶ So Saul [m]took the [1]kingdom over Israel, and [n]fought against all his enemies on every side, against Moab, and against the children of [o]Ammon, and against Edom, and against the kings of [p]Zobah, and against the Philistines; and whithersoever he turned himself, he vexed *them*.

48 And he gathered[2] an host, and [q]smote the Amalekites, and delivered Israel out of the hands of them that spoiled them.

49 ¶ Now the sons of Saul were [r]Jonathan, and Ishui,[3] and Melchi-shua: and the names of his two daughters *were these;* the [s]name of the first-born Merab, and the name of the younger Michal:

50 And the name of Saul's wife *was* Ahinoam, the daughter of Ahimaaz; and [t]the name of the captain of his host *was* Abner,[4] the son of Ner, Saul's uncle:

51 And [u]Kish *was* the father of Saul; and Ner, the father of Abner, *was* the son of Abiel.[5]

52 And there was sore war against the Philistines all the days of Saul: and [v]when Saul saw any strong man, or any valiant man, he took him unto him.

CHAPTER XV.

Saul is sent to destroy Amalek, 1—5. *He favoureth the Kenites,* 6; *smiteth the Amalekites; but spareth Agag and the best of the spoil,* 7—9. *Samuel denounceth unto Saul, commending and excusing himself, God's rejection of him for his disobedience,* 10—23. *Saul's humiliation,* 24—31. *Samuel killeth Agag,* 32, 33. *He and Saul part,* 34, 35.

SAMUEL also said unto Saul, [a]The LORD sent me to anoint thee *to be* king over his people, over Israel: now therefore [b]hearken thou unto the voice of the words of the LORD.

2 Thus saith the LORD of hosts, [c]I remember *that* which [d]Amalek[6] did to

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Israel, how he laid *wait* for him in the way, when he came up from Egypt.

3 Now go and smite Amalek, and utterly [c]destroy all that they have, and spare them not; but [f]slay both man and woman, infant and suckling, [g]ox and sheep, camel and ass.

4 And Saul gathered the people together, and numbered them in [h]Telaim, [i]two hundred thousand footmen, and ten thousand men of Judah.

5 And Saul came to a city of Amalek, and laid wait[1] in the valley.

6 ¶ And Saul said unto [k]the Kenites, Go, [l]depart, get you down from among the Amalekites, lest I destroy you with them: for [m]ye shewed kindness to all the children of Israel when they came up out of Egypt. So the Kenites departed from among the Amalekites.

7 ¶ And Saul [n]smote the Amalekites from [o]Havilah *until* thou comest to Shur,[p][2] that *is* over against Egypt.

8 And he took [q]Agag the king of the Amalekites alive, and [r]utterly destroyed all the people[3] with the edge of the sword.

9 But Saul and the people spared Agag,[4] and [s]the best of the sheep, and of the oxen, and of the fatlings,[5] and the lambs, and all *that was* good, and would not utterly destroy them: but every thing *that was* vile and refuse, that they destroyed utterly.

10 ¶ Then came the word of the LORD unto Samuel, saying,

11 It [t]repenteth me[6] that I have set up Saul *to be* king: for he is [u]turned back from following me, and [v]hath not performed my commandments. And it [w]grieved Samuel; and [x]he cried unto the LORD all night.

12 ¶ And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to Carmel,[y][7] and, behold, [z]he set him up a place,[8] and is gone about, and passed on, and gone down to Gilgal.

13 And Samuel came to Saul: and Saul said unto him, [a]Blessed *be* thou of the LORD; [b]I have performed the commandment of the LORD.

14 And Samuel said, [c]What *meaneth* then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?

15 And Saul said, They have brought them from the Amalekites: [d]for the people spared the best of the sheep and of the oxen [e]to sacrifice unto the LORD thy God; and the rest we have utterly destroyed.

16 Then Samuel said unto Saul, [f]Stay, and I will tell thee what the LORD hath said to me this night. And he said unto him, Say on.

17 And Samuel said, [g]When thou *wast* little in thine own sight, *wast* thou not *made* the head of the tribes of Israel, and [h]the LORD anointed thee king over Israel?

18 And the LORD sent thee on a journey, and said, Go and utterly destroy [i]the sinners the Amalekites, and fight against them until they be [1]consumed.

19 Wherefore then didst thou not obey the voice of the LORD, but didst [k]flee upon the spoil, and [l]didst evil in the sight of the LORD?

20 And Saul said unto Samuel, [m]Yea, I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and [n]have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.

21 But [o]the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal.[2]

22 And Samuel said, [p]Hath the LORD *as great* delight in burnt-offerings and sacrifices, as in obeying the voice of the LORD? Behold, to [q]obey *is* better than sacrifice, *and* to hearken than the fat of rams.[3]

23 For [r]rebellion *is as* the sin of witchcraft,[4] and stubbornness *is as* iniquity and idolatry.[5] Because [s]thou hast rejected the word of the LORD, he hath also rejected thee from *being* king.

24 ¶ And Saul said unto Samuel, [t]I have sinned: for I have transgressed the commandment of the LORD, and thy words; because [u]I feared the people, and [v]obeyed their voice.

25 Now therefore, I pray thee, [w]pardon my sin,[6] and turn again with me, that I may worship the LORD.

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c I.e. 27. 28, 29; De. 13. 15,16; 20. 16-18; Jos. 6. 17-21.
f Ex.20.5;Nu.31.17; Is. 14. 21, 22.
g Ge. 3.17,18; Ro. 8. 20-22.
h Jos. 15. 24, *Telem.*
i ch. 11. 8; 13. 15.
1 Or, *fought.*
k ch. 27. 10; Nu. 24. 21,22; Ju.1.16; 4.11; 5. 24; 1 Ch. 2. 55.
l Ge.18.25; 19.12-16; Nu.16.26,27,34; Pr. 9. 6; Ac.2.40; 2 Co. 6. 17; Re. 18. 4.
m Ex. 18. 9, 10, 19; Nu. 10. 29-32.
n ch. 14. 48; Job 21. 30; Ec. 8. 13.
o Ge. 2. 11; 25. 18.
p ch. 27. 8; Ge. 16.7.
2 Shur was the wilderness lying south-west of Palestine, now called *El-Dje-far.*
q ver. 3; Nu. 24.7; 1 Ki.20.34-42; Es.3.1.
r ch. 27.8; 30.1; Jos. 10. 39; 11. 12.
3 That is, the great mass of the nation, but a part escaped, for we hear of them afterwards, ch. 27. 8; 30. 18.
4 Josephus hints, that it was because of the comeliness & majesty of his person, but it was rather with a view to grace Saul's triumph. And as vain-glory, and not clemency, was his motive in this, so avarice was his motive in destroying only the refuse of the propetty.
s ver.3,15,19; Jos. 7. 21.
5 Or, *the second sort,* 2 Sa.6.13. Gesenius thinks this may mean 'second best' cattle, as distinguished from the 'best,' or, perhaps 'lambs of a second birth' in harvest. Dathe & Boothroyd understand by it 'full-grown camels,' & by the next word translated 'lambs,' they understand caruel-pillions, as in Ge. 31. 34.
t ver. 35; Ge. 6. 6; 2 Sa.24.16; Ps.110.4; Je. 18. 7-10; Am. 7. 3; Jon. 3. 10; 4. 2.
6 Repentance in God, is not as in us, a change of mind, but of method. The real change was in Saul.
u Jos. 22.16; 1 Ki. 9. 6; Ps. 36. 3; 78. 41. 57; 125. 5; Zep. 1.6; Mat. 24.13; He. 10. 38.
v ver. 3,9, ch. 13.13.
w ver. 35; ch. 16. 1; Ps. 119.136; Je. 9.1, 18;13.17; Lu.19.41-44; Ro. 9. 1-3.
x ch. 12.23; Ps. 109. 4; Mat. 5. 44; Lu.6. 12.
y ch.25.2; Jos.15.55.
7 Not Mount Carmel, but a place in the south-east of Judah, (Jos. 15.55,) near the Dead sea. In Jerome's time, there was a Roman station, *Carmelia,* ten Roman miles east of Hebron; & Seetzen found a considerable lime-stone hill on the west bank of the Dead sea, called *El-Carmel.*
z ch.7.12; Jos. 4.8,9; 2 Sa. 18. 18.
8 Lit. 'a hand,' i.e. a monumental trophy; for Absalom's pillar, (2 Sa. 18. 18.) is called his '*Hand.*' It was perhaps, a pillar surmounted with a '*hand,*' as the emblem of power.
a ch. 13. 10; Ge. 14. 19: Ju. 17.2; Ru. 3. 10.
b ver. 9,11; Pr.27.2; 31.31; Lu.17.10, 18. 11.
c Ps. 36.2; 50. 16-21; Je.2.18,19,22,23,34-37; Mal.3.13-15; Lu. 19. 22; Ro. 3. 19; 1 Co. 4. 5.

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d ver.9,21; Ge. 3.12, 13; Ex.32.22,23; Job 31. 33; Pr. 28. 13.
e Mat.2.8; Lu.10.29.
f ch.9.27; 12.7; 1 Ki. 22. 16.
g ch.9.21; 10.22; Ju. 6.15; Ho.13.1; Mat. 18. 4.
h ver. 1-3; ch. 10. 1.
i Ge. 13. 13; 15. 16; Nu.16.38; Job 31.3; Pr. 10. 29; 13. 21.
1 Heb. *they consume them.*
k Pr. 15.27; Je.7.11; Ha. 2. 9-12; 2 Ti. 4. 10.
l 2 Ch.33.2,6; 36. 12.
m ver. 13; Job 33. 9; 34.5; 35.2,40.8; Mat. 19.20; Lu.10.29; 18. 11; Ro. 10. 3.
n ver. 3, 8.
o ver. 15; Ge. 3. 13; Ex. 32. 22, 23.
2 Saul behaves with a degree of confusion and meanness, which nothing can explain but the consciousness of having done wrong. He ungenerously throws the blame upon the people, but then, as if feeling that he would still be implicated, he has recourse to the hypocritical pretence, that the property had been spared for a religious purpose.
p Ps.50.8,9; Pr.21.3; Is.1.11-17; Je. 7.22, 23; Ho. 6.6; Am. 5. 21-24; Mic. 6. 6-8; Mat. 9.13; 12. 7; 23. 23; He. 10. 6-9.
q Ex. 19. 5; De. 7.23; 11. 4, 7; 26. 13.
3 Obedience is a moral duty, sacrifice only a ceremonial institution; and the end of all services and sacrifices is obedience. When substituted in place of true piety, or not offered in a believing and *obedientiał* temper, they are, however numerous and costly, abomination in God's sight.
r ch.12.14,15; Nu.14. 9; De. 9 .7, 24; Jos. 22.16-19; Job 34.37; Ps.107.11; Je.28.16; 29. 32; Eze. 2. 5-8.
4 Heb. *divination.* Ex. 22.18; Le. 20.6, 27; De. 18.10,11; Is. 8. 19; 19. 3.
5 By making the words translated 'sin' & 'iniquity' adjectives instead of substantives, (which the Hebrew idiom allows,) we obtain a clearer sense. 'Contumacy is as sinful as divination, and stubbornness is as iniquitous as idolatry.' And there a climax may be marked, persevering obstinacy being worse than simple contumacy, & the worship of idols being worse than magic. Saul had, perhaps, already begun his extirpation of necromancers, (ch. 28. 3,) and this would make the reproof more pointed.
s ch. 2.30; 13. 14; 16. 1; 2 Ki. 17. 15-20; 1 Ch. 28. 9.
t ver.30; Ex.9.27; 10. 16; Nu. 22.34; 2 Sa. 12. 13; Mat. 27. 4.
u ver.9,15; Ex.23.2; Job 31.34; Pr.29.25; Is. 51.12,13; Lu.23. 20-25; Re. 21. 8.
v ch. 2. 29; Ge. 3. 12, 17; Je. 38. 5.
w Ex. 10. 17.
6 'We observe several bad signs of Saul's repentance. 1. He made application to Samuel only. 2. He excused his fault even when confessing it, (ver.24.) 3. All his care was to save his credit, and preserve his interest in the people, (ver. 30.)'—*Henry.*

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26 And Samuel said unto Saul, [z]I will not return with thee: for [y]thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel.[1]

27 And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent.

28 And Samuel said unto him, [z]The LORD hath rent the kingdom of Israel from thee this day, and [a]hath given it to [b]a neighbour of thine, *that is* better than thou.

29 And also [c]the Strength[2] of Israel[d] will not lie nor repent: for he *is* not a man, that he should repent.

30 Then he said, I have sinned; *yet* honour[e] me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, [f]that I may worship the LORD thy God.

31 So Samuel turned again after Saul; and Saul worshipped the LORD.

32 ¶ Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately.[3] And [g]Agag said, Surely the bitterness of death is past.

33 And Samuel said, [h]As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel [i]hewed Agag in pieces[4] before the LORD in Gilgal.

34 ¶ Then Samuel went to Ramah; and Saul went up to his house to Gibeah[k] of Saul.

35 And [l]Samuel came no more to see Saul until the day of his death; nevertheless [m]Samuel mourned for Saul: and the LORD [n]repented that he had made Saul king over Israel.

CHAPTER XVI.

Samuel sent by God, under pretence of a sacrifice, cometh to Beth-lehem, 1—5. *Jesse's seven sons pass before him, but are not approved by God,* 6—10. *David is sent for, approved, and anointed,* 11—13. *Saul sendeth for David to quiet his evil spirit,* 14—23.

AND the LORD said unto Samuel, [a]How long wilt thou mourn[5] for Saul, [b]seeing I have rejected him from reigning over Israel? Fill thine [c]horn with oil, and go, I will send thee to Jesse[d] the Beth-lehemite: for I have provided me a king among his sons.

2 And Samuel said, [e]How can I go? if Saul hear *it*, he will kill me. And the LORD said, Take an heifer [6]with thee, and say, [f]I am come to sacrifice to the LORD.

3 And [g]call Jesse to the sacrifice, [h]and I will shew thee what thou shalt do; and thou shalt [i]anoint unto me *him* whom I name unto thee.

4 And Samuel did that which the LORD spake, and came to Beth-lehem: and the elders of the town [k][1]trembled at his coming,[2] and said, [l]Comest thou peaceably?

5 And he said, Peaceably: I am come to sacrifice unto the LORD:[3] [m]sanctify yourselves, and come with me to the sacrifice. And he sanctified[4] Jesse and his sons, and called them to the sacrifice.

6 ¶ And it came to pass, when they were come, that he looked on [n]Eliab, and said, [o]Surely the LORD's anointed *is* before him.[5]

7 But the LORD said unto Samuel, [p]Look not on his countenance, or on the height of his stature; because I have refused him: for *the LORD* [q]*seeth* not as man seeth; for man [r]looketh on the outward[6] appearance, but the LORD looketh [s]on the heart.[7]

8 Then Jesse called [t]Abinadab, and made him pass before Samuel. And he said, Neither hath the LORD chosen this.

9 Then Jesse made [u]Shammah to pass by. And he said, Neither hath the LORD chosen this.

10 Again, Jesse made [v]seven of his sons to pass before Samuel. And Samuel said unto Jesse, The LORD hath not chosen these.

11 ¶ And Samuel said unto Jesse, Are here all *thy* children? And he said, [w]There remaineth yet the youngest; and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit [8]down till he come hither.

12 And he sent, and brought him in. Now he *was* [x]ruddy, *and* withal [9]of a beautiful countenance, and goodly to look to.[10] And the LORD said, Arise, [y]anoint him: for this *is* he.

13 Then Samuel took the horn of oil, and [z]anointed him in the midst of his brethren: and [a]the Spirit of the LORD came upon David from that day for-

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z ver. 31; Ge. 42.38; 43.11-14; Lu.24.28, 29.
y ver. 23; ch. 13. 14; 16.1; Je.6.19; Ho.4. 6.
1 This refers to the shortening of Saul's reign, or to his rejection as the founder of a dynasty. His disobedience now was but one act of many by which he showed his utter incapacity to apprehend his true position, as only God's vicegerent.
z ch. 28. 17, 18; 1Ki. 11. 30, 31.
a ch.2.7,8; Je.27.5,6; Da. 4. 17, 32: John 19. 11; Ro. 13. 1.
b ch. 13. 14; 16. 12; Ac. 13. 22.
c Ps.29.11; 68.35; Is. 45. 24; Joel 3. 16; 2 Co. 12. 9, 10; Ph 4. 13.
2 Or, *Eternity*, or, *Victory*, De. 33.27.
d Nu. 14. 28, 29; 23. 19; Ps. 95. 11; Eze. 24.14; 2Ti.2.13; Tit. 1. 2; He. 6. 18.
e Ha.2.4; John 5.44; 12. 43.
f Is. 29. 13; Lu.18.9-14; 2 Ti. 3. 5.
3 Or, 'pleasantly, cheerfully, gaily,' as if dreading nothing; but in the stern aspect of Samuel he read his approaching doom.
g Je.48.44; 1 Th.5.3; Re. 18. 7.
h Ge. 9. 6; Ju. 1. 7; Mat. 7. 2; Ja. 2. 13; Re. 16. 6; 18. 6.
i Nu.25.7,8; 1Ki.18. 40; Is. 34. 6; Je. 48. 10.
4 Agag was judicially put to death as a notorious and cruel murderer, and there is no reason for supposing that Samuel did any thing more than order the execution. Yet, on former occasions, the Levites (to which tribe he belonged) had not been slow in using their swords for the Lord; nor was it ever unusual in the East for persons in power to slay offenders with their own hand. When Chardin was in Persia, the king, rising in wrath against an officer who had attempted to deceive him, drew his sabre, fell upon him and hewed him in pieces. This form of punishment is still sometimes resorted to in the East. Bruce mentions instances of it in Abyssinia; & the tyrant Djezzar, (*i. e.* butcher) the Pacha of Acre, caused 50 or 60 officers whom he suspected of fraud, to be thus dispatched.
k ch. 11. 4.
l ch. 19. 24.
m ver. 11; ch. 16. 1; Ps. 119. 136,158; Je. 9.1,2; Ro.9.2,3; Ph. 3. 18.
n ver. 11; Ge. 6. 6.

CHAP. XVI.

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a ch. 15. 11, 35.
5 The events recorded here probably happened a considerable time after those mentioned at the close of the last chapter.
b ch. 13.13,14; 15.23, 26; Je. 6. 30; 14. 11, 12; 15.1; 1John 5.16.
c ch. 9.16; 10.1; 2Ki. 9. 1, 3. 6.
d ch. 13.14: Ge.49.8-10; Ru.4.18-22; 1Ch. 2. 10-15; Ps. 78. 68-71; 89. 19, 20; Is.11. 1, 10; Ac. 13. 21,22; Ro. 15. 12.
e Ex.3.11; 1Ki.18.9-14; Mat.10.16; Lu. 1. 34.
6 Heb. *in thine hand*, ch. 9. 12.

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f Je 38. 26, 27.
g ch. 9. 12, 13; 2 Sa. 15.11; Mat.22.1-4.
h Ex.4.15; Ac.9.6.
i ver.12, 13; ch.9.16.
k ch.21.1; 2 Sa.6,9; 1 Ki. 17. 18; Ho. 6. 5; 11.10; Lu.5.8; 8.37.
1 Either because they feared Samuel was sent to denounce judgments against them; or because they dreaded Saul's resentment in the event of their receiving Samuel with too great honour.
2 Heb. *meeting*.
l 1 Ki. 2, 13; 2 Ki.9. 22; 2 Ch. 12. 17. 18.
3 Those who come to sacrifice should come peaceably; religious exercises must not be performed tumultuously. When our Lord Jesus came into the world, though man had reason to tremble, fearing that his errand was to condemn the world; yet he gave full assurance that he came peaceably, for he came to sacrifice, and brought his offering with him.—*Henry*.
m Ex. 19. 10, 14, 15; Le. 20. 7, 8; Nu.11. 18; Jos. 3. 5; 7.13; 2 Ch.30.17-20; Job 1. 5; Ps. 26. 2-6; Joel 2. 16; 1 Co. 11. 28.
4 He told the elders to 'sanctify themselves' by changing their garments, washing their bodies, &c., and by engaging in meditation and prayer; but Jesse and his sons he 'himself sanctified,' by aiding them in these duties with his counsel & prayers.
n ch. 17. 13,22; 1Ch. 2. 13; 27. 18, *Elihu*.
o Ju. 8. 18.
5 It is strange that Samuel, who had been so disappointed in Saul, notwithstanding his stately figure, should apply the same rule of judging still.
p ch. 9.2; 10. 23,24; 2 Sa. 14. 25; Ps. 147. 10, 11; Pr. 31. 30.
q Job 10. 4; Is. 55. 8; Lu. 16.15; 1Pe.2.4; 3. 4.
r John 7.24; 2Co.10. 7, 10.
6 Heb. *eyes*.
s 1 Ki. 8.39; 1Ch.28. 9; 2Ch.16.9; Ps.7.9; 139.2; Pr.15.11; 16. 2; Je. 11. 20; 17. 10; 20.12; Ac.1.24; He. 4. 13; Re. 2. 23.
7 We can only tell how men *look*, but God can tell what they *are*. He judges of them by the heart, and he alone searcheth & knoweth it. Let us reckon that true beauty which is within, and estimate men, not by their mien, but their mind. God does not favour children according to the fond partialities of parents, but often honours those most who have been least indulged.
t ch.17.13; 1Ch.2.13.
u ch.17.13; 2Sa.13.3, *Shimeah*; 1 Ch. 2. 13, *Shimma*.
v 1 Ch. 2. 13-15.
w ch. 17. 12-15, 28; 2 Sa. 7. 8; 1 Ch. 17.7; Ps. 78. 70, 71.
8 Heb. *round*.
x ch. 17. 42; Ca.5.10; La. 4. 7; Ac. 7. 20; He. 11. 23.
9 Heb. *fair of eyes*, ver. 7.
10 Or, 'with fine eyes and a handsome figure.
y Ps.2.2,6; 89.19,20; Ac. 4. 27.
z ch. 10. 1; 2 Ki. 9.6.
a ver.18; ch.10.6,10; Nu.11.17;27.18; Ju. 3.10;11.29;13.25;14. 6; Is. 11. 1-3; John 3. 34; He. 1. 9.

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ward. So Samuel rose up, and went to Ramah.

14 ¶ But [b]the Spirit of the LORD departed from Saul, and [c]an evil spirit from the LORD troubled him.[1]

15 And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee:

16 Let our lord now command thy servants, *which are* [d]before thee, to seek out a man *who is* a cunning player on an harp: and it shall come to pass, when the evil spirit[2] from God is upon thee, that he shall [e]play with his hand, and thou shalt be well.

17 And Saul said unto his servants, Provide me now a man that can play well, and bring *him* to me.

18 Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Beth-lehemite, *that is* cunning in playing, and [f]a mighty valiant man, and a man of war,[3] and prudent in matters,[4] and a comely person, and [g]the LORD *is* with him.

19 ¶ Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, which *is* [h]with the sheep.

20 And Jesse took [i]an ass *laden* with bread,[5] and a bottle of wine, and a kid, and sent *them* by David his son unto Saul.

21 And David came to Saul, and stood[k] before him: and he [l]loved him greatly; and he became his armour-bearer.

22 And Saul sent to Jesse, saying, Let David, I pray thee, stand before me; for he hath found favour in my sight.

23 And it came to pass, when [m]the *evil* spirit from God was upon Saul, that David took an harp, and played with his hand: so [n]Saul was refreshed, and was well, and the evil spirit departed from him.

CHAPTER XVII.

The armies of the Israelites and Philistines being ready to battle, 1—3; Goliath cometh proudly forth to challenge a combat, 4—11. David, sent by his father to visit his brethren, heareth the challenge, 12—27. Eliab chideth him, 28, 29. He is brought to Saul, 30, 31. He showeth the reason of his confidence, 32—37. Without armour, armed by faith, he slayeth the giant, 38—54. Saul taketh notice of David, 55—58.

NOW the Philistines [a]gathered together their armies to battle, and were gathered together at [b]Shochoh, which *belongeth* to Judah, and pitched between Shochoh and [c]Azekah, in Ephes-dammin.[1]

2 And Saul and the men of Israel were gathered together, and pitched by [d]the valley of Elah,[2] and set[3] the battle in array against the Philistines.

3 And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and *there was* a valley between them.

4 ¶ And there went out a [4]champion out of the camp of the Philistines, named [e]Goliath [f]of Gath, [g]whose height *was* six cubits and a span.[5]

5 And *he had* an helmet of brass upon his head; and he *was* armed[6] with a coat of mail;[7] and the weight of the coat *was* five thousand shekels of brass:

6 And *he had* greaves[8] of brass upon his legs, and a target[9] of brass between his shoulders.

7 And [h]the staff of his spear *was* like a weaver's beam; and his spear's head *weighed* six hundred shekels of iron: and one bearing a shield went before him.

8 And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set *your* battle in array? *am* not I a Philistine,[10] and ye [i]servants to Saul? choose you a man for you, and let him come down to me.

9 If he be able to fight with me, and to kill me, then will we be your servants:[11] but if I prevail against him, and kill him, then shall ye be our servants, and [k]serve us.

10 And the Philistine said, [l]I defy the armies of Israel this day; [m]give me a man, that we may fight together.

11 When Saul and all Israel heard those words of the Philistine, they were [n]dismayed, and greatly afraid.

12 ¶ Now[12] [o]David *was* the son of that [p]Ephrathite of Beth-lehem-judah, whose name *was* Jesse; and he had [q]eight sons: and the man went among men *for* an old man in the days of Saul.

13 And the three eldest sons of Jesse went *and* followed Saul to the battle: and [r]the names of his three sons that went to the battle *were* Eliab the first born; and next unto him, Abinadab; and the third, [s]Shammah.

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b ch.18.12; 28.15; Ju. 16.29; Ps.51.11; Ho. 9. 12.
c ch. 18. 10; 19. 9, 10; Ju. 9.23; 1Ki.22.22; Ac. 19. 15, 16.
1 Or, *terrified.*
d ver. 21, 22: Ge. 41. 46; 1 Ki. 10. 8.
2 From the remedy suggested and employed with success (ver. 23.) we are not led to think of diabolical possession, so much as of deep melancholy, suffered by God to visit him in judgment. Compare the same expression in Ju. 9. 23. where 'an evil spirit' sent between two parties denotes a spirit of discord. In the present case conscious guilt, foreboding the loss of his kingdom and life, and the overthrow of his dynasty, made Saul jealous, and irritable, and at times subject to fits of moody madness, which the courtiers sought to allay (as is often done with effect) with the soothing strains of music. Earth contains not a more evil spirit than the guilty or troubled mind abandoned to its own impulses; & that may be fitly said to be 'from God,' inasmuch as it is the instrument of effecting one of his most terrible judgments.
e ver. 23; ch. 10. 5; 2 Ki. 3. 15.
f ch.17.32-36; 2Sa.17. 8.
3 How can this be reconciled with ver. 33, 39, of the next chapter, where he is spoken of as hitherto unused to arms and unable to bear them? Or if he *now* became Saul's minstrel and armour-bearer (ver. 21.) how came neither Saul nor Abner to know him when he defeated Goliath, ch. 17. 55. These and other discrepancies can only be removed by making the encounter with Goliath precede David's introduction to court: and the proper place for the last ten verses of the present chapter (ver. 14 to the end) seems to be between ver. 9. and 10. of chapter xviii. The following is Townshend's arrangement of the whole narrative, ch.16.1-14; 17. 1-41; 55, 56; 41-55; 57, 58; 18. 1-10; 16. 14-23; 18. 10, and onwards.
4 Or, *speech.*
g ch.3.19; 10.7; 18.12-14; Ge 39.2,23; Mat. 1. 23; 28. 20.
h ver.11; ch.17.15,33, 34; Ex.3.1-10; 1 Ki. 19.19; Ps. 78.70-72; 113. 8; Am.1.1; 7.14, 15; Mat. 4. 18-22.
i ch.10.27; 17. 18; 25. 18; Ge. 43.11; 2 Sa. 16. 1, 2; Pr. 18. 16.
5 Lit. 'an ass of bread.' Boothroyd, following the LXX. has 'a homer. See Note on ch. 9. 7.
k Ge.41 46; De.1.38; 10. 8; Pr. 22. 29.
l Ps. 62.9; 118.9; 146. 3.
m ver. 14, 16.
n ch. 18. 10, 11; Mat. 12.43-45; Lu.11.24-26.

CHAP. XVII.

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a ch.7.7; 13.5; 14. 46, 52; Ju. 3. 3.
b Jos. 15. 35, *Socoh*; 2 Ch.11.7, *Shoco*; 28. 18, *Shocho.*

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c Jos. 10. 11; Je. 34. 7.
1 Or, *the coast of Dammim*; 1Ch.11. 13, *Pas-dammim.*
d ver. 19; ch. 21. 9.
2 Or 'the Terebinth Vale.' It is noticed by most modern travellers. See Note at ver. 19.
3 Heb. *ranged the battle.*
4 Lit. a 'man between two,' *i. e.* a middleman, one who settles disputes between two parties: a different word from that in ver. 51. which means 'a hero.'
e ver.23; ch. 21.9,10; 2Sa.21. 19; 1 Ch.20. 5.
f ch.27. 4; Jos.11.22; 2 Sa. 21.16-22; 1Ch. 20. 4-8.
g De.3.11; 1Ch.11.23, Am. 2. 9.
5 Reckoning a cubit at eighteen inches and a span at nine, this (which is the lowest computation) makes him nine feet nine inches in height.
6 Heb. *clothed.*
7 The original points to scale-armour, *i. e.* plates of brass overlapping each other like a fish's scales. Compare Le. 11. 9; Eze. 29. 4.
8 A piece of defensive armour worn on the fore part of the leg and fastened behind. Something of the kind was occasionally put on by persons not warriors, to protect the legs against thorns, &c.
9 Or *gorget*, 1Ki.10. 16; 2 Ch. 9. 15. Dathe, Gesenius, and others, think this word *kidon* rather means some missile weapon, as a javelin or dart. In Jos. 8. 18, 26. it is translated a spear; and in ver. 45. of this chapter it is distinguished from the shield. Boothroyd renders it by 'a lance,' but that seems not materially different from the 'spear' afterwards mentioned.
h 2Sa.21.19; 1 Ch.11. 23; 20. 5.
10 Rather '*the* Philistine' already well known to you by my prowess.
i ver. 26; ch. 8. 17; 2 Sa.11. 11; 1Ch.21.3.
11 Of this stipulation we hear nothing after Goliath's overthrow. Single combats in presence of hostile armies with a view to decide the public quarrel, are of constant occurrence in the histories of ancient times. The challengers dealt much in boasting, threatening, and abuse.
k ch. 11. 1.
l ver. 25, 26, 36, 45; Nu. 23. 7, 8; 2Sa.21. 21; 23. 9; Na. 2. 19.
m Job 40. 9-12; Ps.9. 4,5; Pr.16.18; Je.9. 23; Da. 4. 37.
n De. 31. 8; Jos.1.9; Ps. 27. 1; Pr. 28. 1; Is. 51. 12, 13; 57. 11.
12 Many think that the whole of this passage from ver. 12-31. (both inclusive) is an interpolation, because it is not found in the Greek Version, & it destroys the coherence of the narrative. See the Note on ch. 16. 18.
o ver.58; ch.16.1,18; Ru. 4. 22; Mat. 1.6; Lu. 3. 31, 32.
p Ge.35.19; Ps.132.6; Mic.5.2; Mat.2.1, 6.
q ch.16.10,11; 1Ch.2. 13-16.
r ver. 28; ch.16. 6-9.
s 2 Sa.13.3, 32; 21.21, *Shimeah.*

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14 And David *was* [t]the youngest: and the three eldest followed Saul.

15 But David went and [u]returned from Saul to feed his father's sheep at Beth-lehem.

16 And the Philistine drew near morning and evening, and presented himself [v]forty days.

17 And Jesse said unto David his son, [w]Take now for thy brethren an ephah of this [x]parched *corn*, and these ten loaves, and run to the camp to thy brethren;

18 And [y]carry these ten cheeses[1] unto the captain of *their* thousand,[2] and [z]look how thy brethren fare, and take their pledge.[3]

19 Now Saul, and they, and all the men of Israel, *were* in the valley of Elah,[4] fighting with the Philistines.

20 ¶ And David rose up early in the morning,[5] and [a]left the sheep with a keeper, and took, and went, as Jesse had commanded him: and he came to the trench,[6] as the host was going forth to the fight,[7] and shouted for the battle.

21 For Israel and the Philistines had put the battle in array, army against army.

22 And David left his carriage[8] in the hand of the keeper of the carriage, and ran into the army, and came and saluted[9] his brethren.

23 And as he talked with them, behold, there came up the champion (the Philistine of Gath, Goliath by name) out of the armies of the Philistines, and spake [b]according to the same words: and David heard *them*.

24 And all the men of Israel, when they saw the man, fled from him,[10] and were [c]sore afraid.

25 And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, *that* the man who killeth him, [d]the king will enrich him with great riches, and will give him his daughter, and make his father's house [e]free in Israel.[11]

26 And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the [f]reproach from Israel? for who *is* this [g]uncircumcised Philistine, that he should [h]defy the armies of the living God?

27 And the people answered him after this manner, saying, [i]So shall it be done to the man that killeth him.

28 ¶ And Eliab his eldest brother heard when he spake unto the men; and [k]Eliab's anger[1] was kindled against David, and he said, Why camest thou down hither? and [l]with whom hast thou left those few sheep in the wilderness? [m]I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle.

29 And David said, [n]What have I now done? *Is there* not a cause?[2]

30 ¶ And he turned from him toward another, and spake after the same manner:[3] and the people answered him again after the former manner.

31 And when the words were heard which David spake, they rehearsed *them* before Saul; and he [4]sent for him.

32 ¶ And David said to Saul, [o]Let no man's heart fail because of him; [p]thy servant will go and fight with this Philistine.

33 And Saul said to David, [q]Thou art not able to go against this Philistine to fight with him: [r]for thou *art but* a youth, and he a man of war from his youth.

34 And David said unto Saul, Thy servant kept his father's sheep, and there came a lion and a bear,[5] and took a lamb[6] out of the flock;

35 And I went out after him, and smote him, and delivered *it* out of his mouth: and when he arose against me, I caught *him* by his beard, and [s]smote him, and slew him.

36 Thy servant slew both the lion and the bear; and [t]this uncircumcised Philistine shall be as one of them, seeing [u]he hath defied the armies of the living God.

37 David said moreover, [v]The LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, [w]Go, and the LORD be with thee.

38 ¶ And Saul armed David with his armour,[7] and he put an helmet of

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t ch. 16. 11, 12; Ge. 25. 23.
u ch. 16. 19-23.
v Mat. 4. 2; Lu. 4. 2.
w Mat. 7. 11; Lu. 11. 13.
x ch. 25. 18; Ru. 2. 14; 2 Sa. 17. 28.
y ch. 16. 20.
1 Heb. *cheeses of milk*, 2 Sa. 17. 29; Job 10. 10. The cheeses of the East are little better than curds salted.
2 Heb. *a thousand.*
z Ge. 37. 14; Ac. 15. 36; 1 Th. 3. 5, 6.
3 This was probably some concerted token of welfare, according to the custom of those times, when epistolary correspondence was rare.
4 'We entered,' says Clarke, 'the famous Terebinthine Vale, renowned for centuries as the field of the victory gained by David over the uncircumcised Philistine. It is a pretty & interesting looking spot; the bottom covered with olive trees. Its present appearance answers exactly to the description given in scripture; for nothing has ever occurred to alter the appearance of the country. The two hills on which the armies stood, entirely confine it on the right and left. The very brook whence David chose him 'five smooth stones' (which has been noticed by many a thirsty pilgrim, journeying from Jaffa to Jerusalem) still flows through the vale, which is varied with banks and undulations.'
5 David must still be the drudge of the family, though he was to be its greatest ornament. His prudence & care made him be up early, and yet not leave his sheep unguarded. Faithful in a few things, and therefore fit to be made ruler over many; so well had he learned to obey before he aspired to command.
a ver. 28; Ep. 6. 1, 2.
6 Or, *place of the carriage*, ch. 26. 5; Lu. 19. 43. Or, perhaps 'the place where was the baggage,' where he left his own, as is mentioned in ver. 22.
7 Or, *battle-array*, or, *place of fight.*
8 Heb. *the vessels from upon him*, i. e. 'What he *carried*' of vessels and provisions, (ver. 17, 18,) leaving them in charge of the person appointed to guard the army baggage.
9 Heb. *asked his brethren of peace*, Ge. 37. 14; Ju. 18. 15; Mat. 10. 12, 13; Lu. 10. 5, 6.
b ver. 4-10.
10 Heb. *his face*, ch. 13. 6, 7.
c ver. 11; Le. 26. 36; Nu. 13. 33; De. 32. 30; Is. 7. 2; 30. 17.
d ch. 18. 17-27; Jos. 15. 16; Ru. 2. 7, 17; 3. 5, 12, 21.
e Ezr. 7. 24; Mat. 17. 26.
11 This denoted exemption from the taxes and services to which other Israelites were subject. But Saul seems to have forgotten this after the victory.
f ch. 11. 2; Jos. 7. 8, 9; 2 Ki. 19. 4; Ne. 5. 9; Ps. 44. 13; 74. 18; 79. 12; Da. 9. 16; Joel 2. 19.
g ver. 36; ch. 14. 6.

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h ver. 10; De. 5. 26; Je. 10. 10; 1 Th. 1. 9; 1 John 5. 20.
i ver. 25.
k ch. 16. 13; Ge. 37. 4, 8, 11; Pr. 18. 19; 27. 4; Ec. 4. 4; Mat. 20. 36; 27. 18; Mar. 3. 21.
1 'In times of general formality & lukewarmness,' every degree of zeal which implies readiness to go further, or to venture more, in the cause of God than others, will be censured as pride & ambition, and by none more than by near relations & negligent superiors. See the folly, absurdity, & wickedness, of a proud and envious passion; how groundless its jealousies, how unjust its censures, how unfair its representations, how bitter its invectives, how evil its language. May God, by his grace, keep us from such a spirit!'—*Scott.*
l ver. 20.
m ch. 16. 7; Ps. 35. 11; Jude 10.
n ver. 17, 33; Pr. 15. 1; Ac. 11. 2-4; 1 Co. 2. 15; 2 Pe. 3. 9.
2 The sense of this is given in some versions, 'I have spoken but a word.' Yet that does not so well agree with what follows, where we are told that David 'spoke after the same manner.' In either sense, the answer was as admirable for the meekness of wisdom,' as his former question (ver. 26) had been for the 'courage of faith.'
3 Heb. *word*, ver. 26, 27.
4 Heb. *took him*, Pr. 22. 29.
o Nu. 13. 30; 14. 9; De. 20. 1-3; Is. 35. 3; He. 12. 12.
p ch. 14. 6; 16. 18; Jos. 14. 12; Ps. 3. 6; 27. 1-3.
q Nu. 13. 31; De. 9. 2; Ps. 11. 1; Re. 13. 4.
r ver. 42, 56.
5 As the lion & bear are never known to associate, this must refer to two different occasions, which David combined for the sake of brevity. And perhaps, in the next verse, the first clause refers to one animal, and the second to the other. The bear denotes not the white or black, but the *brown* bear, which still exists in western Asia, though nearly extirpated from Palestine. In early times the pastoral occupation was attended with much danger from beasts of prey, and the intrepidity requisite for subduing them, rendered it a more honourable profession than in after ages. David was in this a type of the good Shepherd, who gathers the lambs in his arms, and who laid down his life for the sheep.
6 Or, *kid.*
s Ju. 14. 5, 6; 2 Sa. 23. 20; Ps. 91. 13; Da. 6. 22; Am. 3. 12; Ac. 28. 4-6; 2 Ti. 4. 17, 18.
t ver. 26; Eze. 32. 19, 27-32; Ro. 2. 28, 29.
u ver. 10; Is. 10. 15; 36. 8-10, 15, 18; 37. 22, 23, 28, 29; Zec. 2. 8; 12. 3; Ac. 5. 38, 39; 9. 4, 5; 12. 1, 2, 22, 23.
v ch. 7. 12; Ps. 63. 7; 138. 3, 7, 8; 2 Co. 1. 9, 10; 2 Ti. 4. 17, 18.
w ch. 20. 13; 24. 19; 26. 25; 2 Sa. 10. 12.
7 Heb. *clothed David with his clothes*, ver. 5.

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brass upon his head; also he armed him with a coat of mail.

39 And David girded his sword upon his armour, and he assayed to go; for he had not proved *it*. And David said unto Saul, I cannot go with these; for I have not proved *them*. And David put[z] them off him.[1]

40 And he took his [y]staff in his hand, and chose him five smooth stones out of the brook,[2] and put them in a shepherd's bag[3] which he had, even in a scrip; and his sling *was* in his hand: and he drew near to the Philistine.

41 And the Philistine came on, and drew near unto David; and the man that bare the shield *went* before him.

42 And when the Philistine looked about, and saw David, [z]he disdained him; for he was *but* [a]a youth, and ruddy, and of a fair countenance.[4]

43 And the Philistine said unto David, [b]*Am* I a dog, that thou comest to me with staves? And the Philistine cursed[c] David by his gods.

44 And the Philistine said to David, Come[d] to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.[5]

45 Then said David to the Philistine, Thou[e] comest to me with a sword, and with a spear, and with a shield; but I come to thee [f]in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast [g]defied.

46 This day [h]will the LORD deliver[6] thee into mine hand: and I will smite thee, and take thine head from thee; and I will give the [i]carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that [k]all the earth may know that there is a God in Israel.[7]

47 And all this assembly shall know that the LORD [l]saveth not with sword and spear: for [m]the battle *is* the LORD's, and he will give you into our hands.

48 And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that [n]David hasted, and ran toward the army to meet the Philistine.[8]

49 And David put his hand in his bag, and took thence a stone, and slang *it*, and [o]smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth.[1]

50 So David prevailed over the Philistine[2] with a sling and with a stone, and smote the Philistine, and slew him; [p]*but there was* no sword in the hand of David.

51 Therefore David ran, and stood upon the Philistine, and took [q]his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion[3] was dead, they [r]fled.

52 ¶ And [s]the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the [t]valley,[4] and to the gates of Ekron: and the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron.

53 And the children of Israel returned from chasing after the Philistines, and [u]they spoiled their tents.

54 ¶ And David [v]took the head of the Philistine, and brought it to Jerusalem: but he put his armour in his tent.

55 And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, [w]Whose son *is* this youth? And Abner said, *As* thy soul liveth, O king, I cannot tell.[5]

56 And the king said, Enquire thou whose son the stripling *is*.

57 And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul, [x]with the head of the Philistine in his hand.

58 And Saul said to him, Whose son *art* thou, *thou* young man? And David answered, [y]*I am* the son of thy servant Jesse the Beth-lehemite.

CHAPTER XVIII.

Jonathan loveth David, 1—4. *Saul envieth his praise,* 5—9; *seeketh to kill him in his fury,* 10, 11; *feareth him for his good success,* 12—16; *offereth him his daughter for a snare,* 17—21. *David persuaded to be the king's son-in-law, giveth two hundred foreskins of the Philistines for Michal's dowry,* 22—27. *Saul's hatred, and David's glory increaseth,* 28—30.

AND it came to pass, when he had made an end of speaking unto Saul, that [a]the soul of Jonathan was knit with the soul of David, and Jonathan [b]loved him as his own soul.[6]

2 And Saul [c]took him that day, and

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[z] Ho. 1. 7; Zec. 4. 6; 2 Co. 10. 4, 5.

1 'It is not to be inquired how excellent any thing is, but how proper. Let Saul's coat be ever so rich, and his armour ever so strong, what is David the better if they fit him not?' —*Bp. Hall.* David, being wholly unaccustomed to such armour, felt it as a heavy incumbrance, and threw it off. This also was from the Lord, who would make it appear that he works by instruments the most feeble and despised.

[y] Ju. 3. 31; 7. 16-20; 15. 15, 16; 20. 16; 1 Co. 1. 27-29.

2 Or, *valley.*

3 Heb. *vessel,* Mat. 10. 10. Where he carried his victuals while keeping his father's sheep.

[z] 1 Ki. 20. 18; 2 Ki. 18. 23, 24; Ne. 4. 2-4.

[a] ver. 33; ch. 16. 12.

4 The word *ruddy* is supposed to refer to the colour of the hair. Red or auburn locks & a fair complexion were supposed to denote effeminacy.

[b] ch. 24. 14; 2 Sa. 3. 8; 9. 8; 16. 3; 2 Ki. 8. 13.

[c] Ge. 27. 29; Nu. 22. 6, 11, 12; Ju. 9. 27; Pr. 26. 2.

[d] 1 Ki. 20. 10, 11; Pr. 18. 12; Ec. 9. 11, 12; Je. 9. 23; Eze. 28. 2, 9, 10; 39. 17-20.

5 This was a common threat among ancient combatants, and Homer often puts it into the mouths of his heroes. 'Begone,' say the Hindoos in war, 'or the crows shall have thy carcase.'—*Roberts.*

[e] Ps. 44. 6.

[f] 2 Sa. 22. 33-35; 2 Ch. 32. 8; Ps. 3. 8; 18. 2; 20. 5-7; 118. 10, 11; 124. 8; Pr. 18. 10; Ph. 4. 13; He. 11. 33, 34.

[g] ver. 10, 26, 36; Is. 37. 23, 28.

[h] De. 7. 2, 23; 9. 2, 3; Jos. 10. 8.

6 Heb. *shut thee up.* Ps. 31. 8.

[i] ver. 44; De. 28. 26; Is. 56. 9; Re. 19. 17, 18.

[k] Ex. 9. 16; 15. 14, 15; Jos. 4. 24; 1 Ki. 8. 43; 18. 36, 37; 2 Ki. 19. 19; Is. 52. 10; Da. 2. 47, 3. 29; 6. 26, 27.

7 David's speech savours nothing of ostentation; God is all in all in it. He derives his authority from God. He depends wholly for success upon God. He devotes the praise and glory of all to God. Nothing can exceed the humility, faith, and piety, which appear in it. He expresses his assured expectation of success, he glories in his mean appearance and arms, that the victory might be the more unquestionably ascribed to the Lord. He even expresses a hope that it might convince the Philistines that the God of Israel was the only true God.

[l] Ps. 33. 16, 17; 44. 6, 7; Ps. 21. 30, 31; Ho. 1. 7.

[m] ch. 14. 6; 2 Ch. 20. 15-17; Ps. 46. 11; Is. 9. 7; Zec. 4. 6; Ro. 8. 31, 37.

[n] Ps. 27. 1; Pr. 28. 1.

8 David's sling gave him in one respect the advantage of Goliath. He could hit him at a distance, and if he missed once he might renew the attack at least four different times.

[o] 1 Ki. 22. 34; 2 Ki. 9. 24; 1 Co. 1. 27, 28.

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1 The sling was a very powerful weapon. See Note at Ju. 20. 16. The stone might pierce the helmet, or pass through the hole left for sight, or Goliath might have lifted up the part of his helmet that covered his forehead (as he did when speaking) in contempt of David.

2 'The history is recorded, that all may be encouraged to exert themselves for the honour of God, & the support of his cause, whatever dangers may threaten. There is one conflict in which all the followers of the Lamb are, and must be engaged—one enemy more formidable than Goliath, who challenges the armies of Israel. But, 'resist the devil, and he will flee from you.' Only go forth to battle with the faith of David, and the powers of darkness shall not stand against you.' —*Robinson.*

[p] ver. 39; ch. 13. 22.

[q] ch. 21. 9; 2 Sa. 23. 21; Es. 7. 10; Ps. 7. 15, 16; He. 2. 14.

3 Or 'hero,' a different word from that in ver. 4. Goliath is mentioned in the Koran under the name of Jalut, and the dynasty of the ancient Philistine kings is by the Arabs called *Jalutiah.* They have a tradition of the inhabitants of Barbary being descended from Philistines who were driven from their own country by David. The Berbers themselves believe this, and among them the name of Sghlalud is very common.

[r] He. 11. 34.

[s] ch. 14. 21, 22; Ju. 7. 23; 2 Sa. 23. 10.

[t] Jos. 15. 33-36, 45, 46.

4 Or *Shefelah,* the name given to the plain country of the coast from Joppa to Gaza, now called *Falesthin.* See Jos. 11. 16.

[u] 2 Ki. 7. 7-16; Je. 4, 20.

[v] ch. 21. 9; Ex. 16. 33; Jos. 4. 7, 8.

[w] ver. 58; ch. 16. 21, 22.

5 How came they not to know the son of Jesse, who had been Saul's minstrel? For an answer to this see the Note ch. 16. 18.

[x] ver. 54.

[y] ver. 12; ch. 16. 18, 19.

CHAP. XVIII.

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[a] ch. 14. 1-14, 45; Ge. 44. 30; Ju. 20. 11; 1 Ch. 12. 17; Ps. 86. 11; Co. 2. 2.

[b] ch. 19. 2; 20. 17; De. 13. 6; 2 Sa. 1. 26; Pr. 18. 24.

6 The ancients said, 'Friendship produces an entire sameness; it is one soul in two bodies; a friend is another self.' Jonathan, through the whole history, shows a magnanimity and disinterestedness greater than fiction can boast. 'Their friendship was the effect of divine grace, which produces in true believers one heart and one soul, forms them of the same judgment and disposition, and causes them to love each other.'

[c] ch. 16. 21-23; 17. 15.

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would let him go no more home to his father's house.

3 Then Jonathan and David [d]made a covenant, because he loved him as his own soul.

4 And Jonathan [e]stripped himself of the robe that *was* upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.[1]

5 ¶ And David went out whithersoever Saul sent him, *and* behaved[2] himself [f]wisely: and Saul set him over [g]the men of war; and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

6 ¶ And it came to pass as they came, when David was returned from the slaughter of the Philistine,[3] that the [h]women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of music.[4]

7 And the women [i]answered *one another* as they played, and said, [k]Saul hath slain[5] his thousands, and David his ten thousands.

8 And Saul was very wroth, and [l]the saying displeased him;[6] and he said, They have ascribed unto David ten thousands, and to me they have ascribed *but* thousands: [m]and *what* can he have more but the kingdom?

9 And Saul [n]eyed[7] David from that day and forward.

10 ¶ And it came to pass on the morrow, that [o]the evil spirit from God came upon Saul, and he [p]prophesied[8] in the midst of the house; and David played [q]with his hand, as at other times: and *there was* a javelin[9] in Saul's hand.

11 And Saul [r]cast the javelin; for he said, I will smite David even to the wall *with it.* [s]And David avoided out of his presence twice.

12 ¶ And Saul was [t]afraid of David, because [u]the LORD was with him, and was [v]departed from Saul.

13 Therefore Saul [w]removed him from him, and made him his captain over a thousand; and [x]he went out and came in before the people.[10]

14 And David behaved[11] himself wisely in all his ways; and [y]the LORD *was* with him.

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d ch. 20.8-17, 42; 23. 18; 2 Sa.9.1-3; 21.7.
e Ge. 41. 42; Es. 6.8, 9; Is. 61.10; Lu. 15. 22; 2 Co.5.21; Ph.2. 7, 8.
1 The presenting an article of dress or armour, is considered in the East as ratifying an agreement or confirming friendship; the gift of the girdle, in particular, is a valuable present, but the most coveted honour of all, is to be arrayed by a prince in a dress that has been worn by himself. Mordecai was invested with 'the apparel which the king useth to wear.' In the treaty between Russia and Persia in 1813, the Persian ambassador inserted as one of his titles, 'lord of the dagger set in jewels, of the sword adorned with gems, and of *the shawl-coat already worn.*'
2 Or, *prospered.* ver. 14, 15, 30; Ge. 39. 2, 3, 23; Ps. 1. 3; Ac. 7. 10.
f Mat. 10. 16; Ep. 5. 17; Co. 4. 5.
g ch. 13. 2; 14. 52.
3 Or, *Philistines.*
h Ex. 15. 20; Ju. 11. 34; Ps.68.25; Je.31. 11-13.
4 Heb. *three-stringed instruments.* The Vulgate has '*sistrums*,' an Egyptian instrument of sonorous metal, crossed by *three* bars of the same. It was sacred to Isis, and is still used by the Abyssinians in their religious ceremonies.
i Ex.15.21; Ps. 24.7-10.
k ch. 21. 11; 29. 5.
5 Rather 'hath smitten,' or, 'fought against.'
l Es. 3. 5; Pr. 13. 10; 27.4; Ec.4.4; Ja.4.5.
6 Heb. *was evil in his eyes,* Nu. 11. 1; 22. 34. *marg.*
m ch.13.14; 15.28;16. 13; 20.31; 1 Ki.2.22.
n Ge. 4. 5, 6; 31. 2; Mat. 20.15; Mar. 7 22; Ep.4.27; Ja.5.9.
7 With an evil eye of jealousy and envious malice.
o ch. 16. 14,15; 19. 9; 26. 19.
p ch. 19.24; 1 Ki.18. 29; 22.12, 20-23; Je. 28.2-4,11; Zec.13.2-5; Ac. 16. 16; 2 Th. 2. 11.
8 Or, as some translate, 'pretended to be prophesying,' *i. e.* to be singing sacred hymns, while David accompanied him on the harp.
q ch. 16. 16, 23.
9 In the Heb. it is '*the* javelin,' which was a more ancient symbol of regal power than the diadem. In ancient sculptures, kings are represented with it in their hands, and they had it always near them.
r ch. 19. 9, 10; 20. 33; Pr. 27. 4; Is. 54. 17.
s Lu. 4. 30; John 8. 59; 10. 39.
t ver. 15,20; ch. 16.4; Ps.48.3-6;53.5; Mar. 6.20; Lu. 8. 37; Ac. 24. 25.
u ch.16.13,18; 22.13; Ac. 7. 9.
v ch.16.14; 28.15; Ps. 51.11; Ho.9.12; Mat. 25. 41.
w ver.17,25; ch.8.12; 22. 7.
x ver. 16; Nu. 27.16, 17;2Sa.5.2; Ps.121.8.
10 He was a successful leader in warlike expeditions; compare Nu.27.16, 17, with 2 Sa. 5. 2.
11 Or, *prospered.* ver. 5.
y ch.10.7; 16.18; Ge. 39.2,3,23; Jos. 6.27; Mat. 1. 23; 28. 20; Ac. 18. 10.

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z Ps. 112. 5; Da. 6.4, 5; Co.4.5; Ja.1.5; 3. 17.
a ver.5; Lu.19.48; 20. 19.
b ch. 17.25; Ps. 12.2; 55. 21.
1 By his conquest of Goliath he was already entitled to this, (ch. 17. 25.)
2 Heb. *a son of valour.*
c ch.17.47; 25.28; Nu. 32. 20, 27, 29.
d ver. 21,25; De. 17. 7; 2 Sa. 11.15; 12. 9.
e ver.23; ch.9.21; Ex. 3.11; Ru.2.10; 2 Sa. 7.18; Pr. 15. 33; 18. 12; Je. 1. 6.
f Ju. 14.20; 2Sa.21.8.
g Ju. 7. 22.
h ver. 28; Ge. 29.18, 20; 34.3; Ju.16.4,15; 2 Sa. 13. 1; 1 Ki. 11. 1, 2; Ho. 3. 1.
3 Heb. *was right in his eyes.*
i Ex. 10.7; Ps. 7. 14-16; 38.12; Pr. 26.24-26; Je. 5. 26; 9. 8.
4 Saul determined to annex as the condition of their union, the demand mentioned in ver. 25.
k ver. 17; ch. 19. 11, 12.
l ver. 26.
5 In the Heb. it is 'in the two,' a very obscure phrase. The whole clause is wanting in the Vatican MS. of the Sept.
m Ps. 86. 1-3; 55. 21.
n 2 Sa. 13. 28,29; Pr. 29. 12.
o ch. 9.21; Pr. 14.20; 19. 6, 7; Ec. 9. 15, 16.
6 It well becomes us, however God has advanced us, always to entertain low thoughts of ourselves. If David thus magnified the honour of being son-in-law to king Saul, how should we magnify the honour of being sons to the King of kings! Behold what manner of love the Father hath bestowed upon us! Who are we that we should be thus dignified?
7 Heb. *according to these words.*
p Ge. 29. 18; 34. 12; Ex. 22. 16, 17.
q ch.17.26,36; Ge.17. 11-14; Jos. 5. 3.
8 'As a proof not only that thou hast slain a hundred men, but that they are of the *uncircumcised.*' Bruce says, that a similar custom obtains among the Abyssinians.
r ch. 14. 24.
s ver. 17; 2 Sa. 17. 8-11.
9 In the poems and romances of the East, (as well as those of the West which relate to the times of chivalry,) instances often occur of a father trying to get rid of an obnoxious suitor to his daughter, by proposing some arduous enterprize, which he would either decline, or in which, if he accept the condition, he would probably perish. In the famous Bedouin romance of *Antar*, his rival says to the father, 'When Antar asks of the dower of Ibla, tell him you only desire a thousand Asafeer camels that are in the possession of the king of the Arabs. He will go in search of them, and expose his life to danger and death, and you will never see him again.' But Antar, like David, succeeded in the enterprize designed for his destruction.

15 Wherefore, when Saul saw that he behaved himself very [z]wisely, he was afraid of him.

16 But [a]all Israel and Judah loved David, because he went out and came in before them.

17 ¶ And Saul said to David, Behold my elder daughter Merab, [b]her will I give thee to wife;[1] only be thou valiant[2] for me, and fight [c]the LORD's battles: for Saul said, [d]Let not mine hand be upon him, but let the hand of the Philistines be upon him.

18 And David said unto Saul, [e]Who *am* I? and what *is* my life, *or* my father's family in Israel, that I should be son-in-law to the king?

19 But it came to pass, at the time when Merab, Saul's daughter, should have been given to David, that she was given unto [f]Adriel the [g]Meholathite to wife.

20 ¶ And Michal, Saul's daughter, [h]loved David: and they told Saul, and the thing pleased him.[3]

21 And Saul said, I will give him her, that she may be [i]a snare[4] to him, and that [k]the hand of the Philistines may be against him. Wherefore Saul said to David, Thou shalt [l]this day be my son-in-law in *the one of* the twain.[5]

22 ¶ And Saul [m]commanded his [n]servants, *saying,* Commune with David secretly, and say, Behold, the king hath delight in thee, and all his servants love thee: now therefore be the king's son-in-law.

23 And Saul's servants spake those words in the ears of David. And David said, Seemeth it to you *a* light *thing* to be a king's son-in-law, seeing that I *am* [o]a poor man, and lightly [6]esteemed?

24 And the servants of Saul told him, saying, On[7] this manner spake David.

25 And Saul said, Thus shall ye say to David, The king desireth not any [p]dowry, but an hundred [q]foreskins[8] of the Philistines, [r]to be avenged of the king's enemies. But Saul [s]thought to make David fall by the hand of the Philistines.[9]

26 And when his servants told David these words, it pleased David well to

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be the king's son-in-law: and [t]the days were not expired.[1]

27 Wherefore David arose and went, he and [u]his men, and [v]slew[2] of the Philistines two hundred[3] men: and David brought their foreskins, and they gave them in full tale to the king, that he might be the king's son-in-law. And Saul gave him Michal his daughter to wife.

28 ¶ And Saul [w]saw and knew that the LORD *was* with David, and *that* Michal, Saul's daughter, loved him.

29 And Saul was [x]yet the more afraid of David; and [y]Saul became David's enemy continually.

30 Then the princes of the Philistines [z]went forth: and it came to pass, after they went forth, *that* David [a]behaved himself more wisely[4] than all the servants of Saul; so that his name was much set by.[5]

CHAPTER XIX.

Jonathan discloseth to David his father's purpose to kill him, 1—3. *He persuadeth his father to a reconciliation,* 4—7. *By reason of David's good success in a new war, Saul's malicious rage breaketh out against him,* 8—11. *Michal deceiveth her father with an image in David's bed,* 12—17. *David cometh to Samuel to Naioth,* 18, 19. *Saul's messengers, sent to take David,* 20—22, *and Saul himself, prophesy,* 23, 24.

AND [a]Saul spake to Jonathan his son, and to all his servants, that they should kill David.

2 But Jonathan, Saul's son, [b]delighted[6] much in David: and [c]Jonathan told David, saying, Saul my father seeketh to kill thee. Now therefore, I pray thee, take heed to thyself until the morning, and abide in a secret *place*, and hide thyself;

3 And I will go out and stand beside my father in the field[7] where thou *art*, and I will commune with my father of thee; and [d]what I see, that I will tell thee.

4 ¶ And Jonathan [e]spake good of David unto Saul his father,[8] and said unto him, Let not the king [f]sin against his servant, against David; because he hath not sinned against thee, and because [g]his works *have been* to thee-ward very good:

5 For he did [h]put his life in his hand, and [i]slew the Philistine, and the LORD [k]wrought a great salvation for all Israel: thou sawest *it*, and didst rejoice: wherefore then wilt thou [l]sin against innocent blood, to slay David [m]without a cause?

6 And Saul hearkened unto the voice of Jonathan: and Saul [n]sware, *As* the LORD liveth, [o]he shall not be slain.

7 And Jonathan called David, and Jonathan showed him all those things: and Jonathan brought David to Saul, and he was in his presence, [p]as in times past.[1]

8 ¶ And there was war again: and [q]David went out and fought with the Philistines, and slew them with a great slaughter; and they fled from him.[2]

9 And [r]the evil spirit[3] from the LORD was upon Saul, as he sat in his house with his javelin in his hand: and David played with *his* hand.

10 And Saul [s]sought to smite David even to the wall with the javelin; but [t]he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and escaped that night.

11 ¶ Saul also [u]sent messengers unto David's house, [v]to watch him, and to slay him in the morning:[4] and Michal, David's wife, told him, saying, If thou save not thy life to-night, to-morrow thou shalt be slain.

12 ¶ So Michal [w]let David down through a window; and he went, and fled, and escaped.

13 And Michal took an image,[5] and laid *it* in the bed, and put a pillow of goat's *hair* for his bolster,[6] and covered *it* with a cloth.

14 And when Saul sent messengers to take David, [x]she said, He *is* sick.

15 And Saul sent the messengers *again* to see David, saying, [y]Bring him up to me in the bed,[7] that I may slay him.

16 And when the messengers were come in, behold, *there was* an image in the bed, with a pillow of goats' *hair* for his bolster.

17 And Saul said unto Michal, [z]Why hast thou deceived me so, and sent away [a]mine enemy, that he is escaped? And Michal answered Saul, [b]He said unto me, Let me go; [c]why should I kill thee?

18 ¶ So David fled, and escaped, and came [d]to Samuel to Ramah, and told him all that Saul had done to him.

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[t] ver. 21.
1 Heb. *fulfilled.* Or, 'not many days had expired when David arose,' &c.
[u] ver. 13.
[v] Ju. 14. 19; 2 Sa. 3. 14.
2 'David, in the destruction of the Philistines, acted contrary to no rules of religion or morality; for the men he destroyed were the enemies of his country, and actually at war with it.'—*Chandler.*
3 The Greek version has 'one hundred,' which was the number Saul bargained for, and the number for which David says (2 Sa. 3. 14.) he obtained Michal.
[w] ch. 24. 20; 26. 25; Ge. 20. 27; 37. 8-11; 39. 3; Re. 3. 9.
[x] ver. 12, 15; Ps. 37. 12, 13; Ec. 4. 4; Ja. 2. 19.
[y] Ge. 4. 4-8; John 11. 53; 1 John 3. 12-15.
[z] 2 Sa. 11. 1.
[a] ver. 5; Da. 1. 20; Lu. 21. 15; Ep. 5. 15.
4 More skilfully and successfully than any other officer.
5 Heb. *precious*, ch. 2. 30; 26. 21; 2 Ki. 1. 13; Ps. 116. 15; 1 Pe. 2. 4. 7.

CHAP. XIX.

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[a] ch. 18. 8, 9; Pr. 27. 4; Ec. 9. 3; Je. 9. 3; 2 Ti. 3. 13.
[b] ch. 18. 1-3; Ps. 16. 3; John 15. 17-19; 1 John 3. 12-14.
6 How happy was Jonathan by his love! how wretched was Saul by his jealousy!
[c] ch. 20. 2; Pr. 17. 17; Ac. 9. 24; 23. 16.
7 Some field where Saul commonly walked was pitched upon by Jonathan for this conference; that David, being there concealed, might have the fullest evidence of Jonathan's fidelity and affection, and all the information he could procure him.
[d] ch. 20. 9, 13.
[e] ch. 20. 32; 22. 14; Pr. 24. 11, 12; 31. 8, 9; Je. 18. 20.
8 'What a mercy is a true and disinterested friend, who with heartiness and prudence espouses the cause of persecuted saints! Good advice, even from an inferior, deserves attention. But the oath of a common swearer, and the sudden change of a passionate man, are a bad security for one's life. It is good always to keep close to our duty, however ill men may reward us for it. But, while we are on earth, something will ever allay the joys of our triumphs; and no kindness will cure the ranklings of inveterate malice. Happy are they who trust God with their protection and deliverance! He can make the very things intended for ensnaring us the means of our relief.'—*Brown.*
[f] ch. 2. 25; Ge. 9. 6; 42. 22; 2 Ch. 6. 22; 1 Co. 8. 12; 1 John 3. 15.
[g] Ps. 35. 12; 109. 4, 5; Pr. 17. 13; Je. 18. 20.
[h] ch. 28. 21; Ju. 9. 17; 12. 3; Ps. 119. 109; Ac. 20. 24; Ph. 2. 30.
[i] ch. 17. 49-51.
[k] ch. 11. 13; 14. 45; 17. 52, 53; Ex. 14. 13; 1 Ch. 11. 14; He. 2. 3.
[l] ch. 20. 32; Je. 26. 15; Mat. 27. 4, 24.

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[m] Ps. 25. 3; 69. 4; John 15. 25.
[n] ch. 14. 39; 28. 10; Ps. 15. 4; Je. 5. 2.
[o] ver. 10, 11.
[p] ch. 16. 21; 18. 2, 10, 13.
1 Heb. *yesterday, third day*, Ge. 31. 2; Ex. 4. 10; 1 Ch. 11. 2; Is. 30. 33, *marg.*

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[q] Ps. 18. 32, &c.; 27. 3.
2 Heb. *his face.*
[r] ch. 16. 14; 18. 10, 11.
3 Saul perceived that David increased, while he decreased, in popularity; and he began again to view him with a jealous and malignant eye. 'It is a sign that the spirit of God is departed from men, if they are peevish in resenting affronts, envious and suspicious of all about them, and ill-natured in their conduct.'—*Henry.* No sooner does Saul conceive malice against David, than the evil spirit, that had formerly haunted him, seizes him again. Those who indulge in envy, and uncharitableness, give place to the devil, and prepare for the re-entry of the unclean spirit, with seven others more wicked. Where envy is, there is confusion.
[s] ver. 6; Ho. 6. 4; Mat. 12. 43-45; Lu. 11. 24-26; 2 Pe. 2. 20-22.
[t] ch. 20. 23; Job 5. 14, 15; Ps. 18. 17; 34. 19; Pr. 21. 30; Is. 54. 17; Lu. 4. 30; John 10. 39.
[u] Ps. 59, *title*, ver. 3, 4, 6, 15, 16.
[v] Ju. 16. 2.
4 Not yet daring to invade the *harem*, which in general is held sacred from intrusion; but they did enter it at last, (ver. 15,) when authorised by Saul.
[w] Jos. 2. 15; Ac. 9. 24, 25; 2 Co. 11. 32, 33.
5 Heb. *teraphim*, Ge. 31. 19, *marg.*; Ju. 17. 5; 18. 14, 17; Ho. 3. 4. This was some superstitious object, in the figure of a man, kept by Michal, either unknown to her husband, or against his will; for the husbands of Eastern princesses have very little control over the interior of the household.
6 As the radical idea of the word rendered 'pillow,' is 'to braid or twist,' the clause might be translated, 'the net-work of goat's hair at its pillow.' Bed curtains of this sort are still used in the East to keep out insects, like mosquito-nets in the West Indies. They were called in Greek, *konopeion*, from *konops*, a gnat, whence our word *canopy.*
[x] Jos. 2. 5; 2 Sa. 16. 17-19; 17. 20.
[y] ver. 6; Job 31. 31; Ps. 37. 12; Pr. 27. 3, 4; Ro. 3. 15.
7 The Eastern beds consist merely of two thick cotton quilts, one of which folded double, serves as a mattress, the other as a covering. In these the sick are still carried when it is necessary to remove them.
[z] ch. 22. 17; 28. 12; Mat. 2. 16.
[a] 1 Ki. 21. 20; Ga. 4. 16.
[b] ver. 14; Ex. 1. 17-19.
[c] 2 Sa. 2. 22.
[d] ch. 7. 17; 15. 34; 28. 3; Ps. 116. 11; Ja. 5. 16.

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And he and Samuel went and dwelt in Naioth.[1]

19 And it was told Saul, saying, Behold, David *is* at Naioth in Ramah.

20 And Saul [f]sent messengers to take David: and [g]when they saw the company of the prophets prophesying, and Samuel standing *as* appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied.[2]

21 And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul [h]sent messengers again the third time, and they prophesied[3] also.

22 Then went he also to Ramah, and came to a great well that *is* in Sechu: and he asked and said, Where *are* Samuel and David? and *one* said, Behold, *they be* at Naioth in Ramah.

23 [1] And he went thither to Naioth in Ramah: and [k]the Spirit of God was upon him also, and he went on and prophesied, until he came to Naioth in Ramah.

24 And he [l]stripped off his clothes also, and prophesied before Samuel in like manner, and lay[4] down naked all that day, and all that night. Wherefore they say, [m]*Is* Saul also among the prophets?

CHAPTER XX.

David consulteth with Jonathan for his safety, 1—10. *Jonathan and David renew their covenant by oath,* 11—17. *Jonathan's token to David,* 18—23. *Saul, missing David, seeketh to kill Jonathan,* 24—40. *Jonathan lovingly taketh his leave of David,* 41, 42.

AND David [a]fled from Naioth in Ramah, and came and said before Jonathan, What have I done? what *is* mine iniquity? and what *is* my sin before thy father, that he seeketh my life?

2 And he said unto him, [b]God forbid; thou shalt not die: behold, my father will do nothing, either great or small, but that he will shew[5] it me: and why should my father hide this thing from me? it *is* not so.

3 And David sware moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but truly, [c]*as* the LORD liveth, and *as* thy soul liveth, *there is* [d]but a step between me and death.[6]

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1 As the word is used elsewhere for 'dwellings,' Dathe and Gesenius think it here denotes some school of the prophets, at or near Ramah.

e ch. 22. 9, 10; 23:19; 26. 1; Pr. 29. 12.

f ver. 11, 14.

g ch. 10. 5, 6, 10; Nu. 11.25,26; John 7.45, 46.

2 See notes at ch. 10. 5, 6.

h 2 Ki.1.9-13; Pr.27. 22; Je. 13. 23.

i Joel 2. 28.

k ver. 20; ch. 10. 10; Nu.23.5;24.2, Mat. 7. 22; John 11. 51; 1 Co. 13. 2.

l Pr. 16. 9; 21. 1.

m 2Sa.8.14,20; Is.20. 2; Mic. 1. 8.

3 Heb. *fell*, Nu.24. 4.

4 'Naked' often means putting off the upper garments only. Saul took off his arms and outer vestments, and thus appeared like the rest of the prophets, a plain disarmed man. The light under-dress now worn in the East, is complete in itself, though, as it fits closer than the loose outer robes, it does suggest the idea of comparative nakedness.

n ch. 10. 11, 12; Ac.9. 21.

CHAP. XX.

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a ch.19.19-24; 23.26-28; Ps.124.6-8; 2Pe. 2. 9.

b ch.12. 3; 24. 11, 17; Ps.7.3-5, 18.20-24; 2 Co.1.12; 1John 3.21.

c ch. 14. 45; Ge. 24. 7; Jos. 22.22; 24.16; Lu. 20. 16.

5 Heb. *uncover mine ear*, ver. 12; ch. 9. 15, *marg.*; Ps. 40. 6; Is. 50. 5; John 15. 15; 17. 8.

d De. 6. 15; Je. 4. 2; He. 6. 16.

e ch. 25. 26; 2 Sa. 15. 21; 1 Ki. 2. 2, 4, 6.

f ch. 1. 26; 17.55; Je. 38. 26.

g ch. 27. 1; De. 28.66; Ps. 116. 3; 1 Co. 15. 30, 31; 2 Co. 1. 9.

6 Literally, 'there is a step.' A similar figure is made use of by Juvenal, who, authorizing those who risk their lives for gain, speaks thus, 'Go now and commit thy life to the winds, trusting to a hewn plank, but *four or seven fingers distant from death*, if the beam (out of which it has been cut,) has been large enough,' ver. 4. Sometimes it appears to us that there is 'but a step between us and death;' at all times it may be so, and we should prepare for the event. But the dangers appear most threatening, we cannot die till the purpose of God concerning us be accomplished, and till (like David,) we have served our generation according to God's will. We blame not David for using with all diligence the means of safety, but it became him to believe the word of God, and not give way to desponding fears. Faith is not designed to supersede, but to quicken our endeavours, and to assure us of a successful issue. He ought to have recollected his former deliverances, and to have encouraged himself in his God.

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1 Or, *Say what is thy mind, and I will*, &c.

2 Heb. *speaketh*, or, *thinketh*:

3 There is a beautiful and touching simplicity in the original: 'what says thy soul that I should do for thee?'

h Nu. 10.10; 28.11; 2 Ki. 4. 23; Ps. 81. 3; Co. 2.16.

4 The months of the Hebrews were lunar months, and they reckoned from one new moon to another. At these new moons they offered sacrifices, and feasted together in families, for one or more days, ver. 27. On such occasions David was expected to be present, as the king's son-in-law. Compare ver. 6, 25; and note at ch. 1. 5.

i ver.19; ch.19.2; Ps. 55.12; Pr.22.3; John 8. 59; Ac. 17. 14.

k ch. 17. 58. John 7. 42.

5 His native town; thus, 'my country,' Ge.24.4; 'my people,' Ju. 14. 3.

6 Or, *feast*, ch. 9. 12; 16. 2-5.

l De.1.23; 2 Sa.17.4.

m ver. 9; ch. 25. 17; Es. 7. 7.

7 In Heb. 'the evil (*i.e.* David's death) is prepared, or ready at hand.'

n Ge. 24. 49; 47. 29; 2 Sa. 2. 14; Ru. 1. 8; Pr. 3. 3.

o ver. 16; ch. 18. 3; 23. 18.

p Jos. 22. 22; 2 Sa.14. 32; Ps.7.4,5; Ac.25. 11.

8 'If I deserve to die, slay me thyself, but betray me not to thy father.' This was finely conceived to touch the tenderest feelings of Jonathan's heart.

q 1 Ch.12.17; Ps.116. 11.

r ver. 38,42; ch.19.2.

s ver. 30-34; ch. 25. 10,14, 17; Ge. 42. 7, 30; 1 Ki.12. 13; Pr. 18. 23.

9 Gesenius in his Hebrew Lexicon, (p. 63,) says the verse should be translated, 'Who (*i.e.* what messenger,) shall tell me, if thy father answer thee harshly?'

t Jos. 22. 22; Job 31. 4; Ps. 17.3; 139.1-4.

10 There is something wanting to the sense here. Some MSS. supply the word 'liveth,' and the text then reads thus, 'As the Lord God of Israel liveth, when I have sounded my father, if there be good unto David, and I then send not unto thee, &c.

11 Heb. *searched*, Pr. 20. 5; 25. 2, 3.

12 Heb. *uncover thine ear*, ver. 2.

u ch.3.17; 25.22; Ru. 1. 17; 2 Sa. 3.35; 19. 13; 1Ki.19.2; 20.10.

13 This was a usual form of solemn protestation, ch.3. 17; 2 Sa.3. 35. So among the Romans, 'The gods do to me what they please, if,' &c. This clause is to be connected with the preceding verse. Then follows, 'But if my father should resolve to do thee *the* evil,' (*i. e.* inflict death,) &c. Compare ver. 7.

v ch. 17. 37, Jos.1.5; 1 Ch.22.11,16; Mat. 28. 20; Ph. 4. 9.

w ch. 10.7, 11. 6-13; 14. 47; 2 Sa. 7. 13.

x 2 Sa.9.3; Ep.5.1,2.

y ch. 24.21; 2 Sa.9.1-7; 21. 7.

4 Then said Jonathan unto David, Whatsoever[1] thy soul desireth,[2] I will even do *it* for thee.[3]

5 And David said unto Jonathan, Behold, to-morrow *is* the [h]new moon,[4] and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third *day* at even.

6 If thy father at all miss me, then say, David earnestly asked *leave* of me that he might run to [k]Beth-lehem his city;[5] for *there is* a yearly sacrifice[6] there for all the family.

7 If he say thus, [i]*It is* well; thy servant shall have peace: but if he be very wroth, *then* be sure that [7]evil is determined by him.

8 Therefore thou shalt [n]deal kindly with thy servant; for [o]thou hast brought thy servant into a covenant of the LORD with thee: notwithstanding, [p]if there be in me iniquity, slay me thyself;[8] for [q]why shouldest thou bring me to thy father?

9 And Jonathan said, Far be it from thee: for if I knew certainly that evil were determined by my father to come upon thee, [r]then would I not tell it thee?

10 Then said David to Jonathan, Who shall tell me? or what *if* thy father [s]answer thee roughly?[9]

11 [t]And Jonathan said unto David, Come, and let us go out into the field. And they went out both of them into the field.

12 And Jonathan said unto David, [u]O LORD God of Israel,[10] when I have sounded[11] my father about to-morrow any time, *or* the third *day*, and, behold, *if there be* good toward David, and then send not unto thee, and shew[12] it thee;

13 [v]The LORD do so and much more to Jonathan:[13] but if it please my father *to do* thee evil, then I will shew it thee, and send thee away, that thou mayest go in peace: and [w]the LORD be with thee, as [x]he hath been with my father.

14 And thou shalt not only, while yet I live, shew me [y]the kindness of the LORD, that I die not:

15 But *also* [z]thou shalt not cut off

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thy kindness from my house for ever;[1] no, not when the LORD hath cut off the enemies of David every one from the face of the earth.

16 So Jonathan made[2] *a covenant* with the house of David, *saying*, [z]Let the LORD even require *it* at the hand of David's enemies.[3]

17 And Jonathan caused David to swear again,[4] because[5] he loved him: for[a] he loved him as he loved his own soul.

18 ¶ Then Jonathan said to David, To-morrow *is* the [b]new-moon; and thou shalt be missed, because thy seat will be empty.[6]

19 And *when* thou hast stayed three days, *then* thou shalt go down quickly,[7] and come to the place where thou didst hide[c] thyself when[8] the business was *in hand*,[9] and shalt remain by the stone Ezel.[10]

20 And I will shoot three arrows on the side *thereof*, as though I shot at a mark.

21 And, behold, I will send a lad, *saying*, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows *are* on this side of thee, take them; then come thou: for *there is* peace to thee, and no hurt,[11] *as* [d]the LORD liveth.

22 But if I say thus unto the young man, Behold, the arrows *are* beyond thee; go thy way: for the LORD hath sent thee away.[12]

23 And *as touching* [e]the matter[13] which thou and I have spoken of, behold, [f]the LORD *be* between thee and me for ever.

24 ¶ So David hid himself in the field: and when the new-moon was come, the [g]king sat him down to eat meat.[14]

25 And the king sat upon his seat, as[h] at other times, *even* upon a seat by the wall:[15] and Jonathan arose,[16] and Abner sat by Saul's side, and David's place was empty.

26 Nevertheless Saul spake not any thing that day; for he thought, Something hath befallen him, [i]he *is* not clean; surely he *is* not clean.[17]

27 And it came to pass on the morrow, *which was* the second *day* of the month, that David's place was empty: and Saul said unto Jonathan his son, [k]Wherefore cometh not the son of Jesse to meat, neither yesterday nor to-day?

28 And Jonathan [l]answered Saul, David earnestly asked *leave* of me *to go* to Beth-lehem:

29 And he said, Let me go, I pray thee; for our family hath a sacrifice in the city; and [m]my brother, he hath commanded me *to be there*: and now, if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren: therefore he cometh not unto the king's table.

30 Then [n]Saul's anger was kindled against Jonathan, and he said unto him, Thou[2] son of the perverse rebellious *woman*,[3] do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness?[4]

31 For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom: wherefore now [o]send and fetch him unto me; for he shall surely die.[5]

32 And Jonathan answered Saul his father, and said unto him, [p]Wherefore shall he be slain? [q]what hath he done?

33 And Saul [r]cast[q] javelin[6] at him to smite him: [s]whereby Jonathan knew that it was determined of his father to slay David.

34 So Jonathan arose from the table [t]in fierce anger, and did eat no meat the second day of the month: for [u]he was grieved for David, because his father had done him shame.[7]

35 ¶ And it came to pass in the morning, that Jonathan went out into the field [v]at the time appointed with David, and a little lad with him.

36 And he said unto his lad, [w]Run find out now the arrows which I shoot. *And* as the lad ran, he shot an arrow beyond him.[8]

37 And when the lad was come to the place[9] of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, *Is* not the arrow beyond thee?

38 And Jonathan cried after the lad, [y]Make speed, haste, stay not.[10] And

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1 The meaning seems to be, 'If I live, spare me; if I die, spare my family.' The 'kindness of the Lord' denotes such kindness as he shows to those whom he takes into covenant with him; for he is a God to them and to their seed.

2 Heb. *cut*, ch. 18. 3; Ge. 15. 18.

z ch. 25. 22; 31. 2; 2 Sa. 4. 7, 8; 21. 3.

3 'May he punish all David's enemies, and me also and my house, if we become of the number.'

4 Or rather, 'sware again to David.'

5 Or, *by his love toward him.*

a ch. 18. 1, 3; De. 13. 6; 2 Sa. 1. 26; Pr. 18. 24.

b ver. 5.

6 Heb. *missed.* Among the forms of compliment in Persia one is, 'Thy seat was empty among thy friends.' It was frequently addressed to Sir W. Ouseley when coming into a circle of acquaintances after an absence, as it was used to Malcolm by the king at his first audience on his second embassy.

7 Or, *diligently.* Heb. *greatly.* Some ancient and modern versions have, 'On the third day much more shalt thou be missed.'

c ver. 5; ch. 19. 2.

8 Heb. *in the day of the business.*

9 'When my father first proposed to kill thee,' ch. 19. 2.

10 Or, *that showeth the way.*

11 Heb. *not any thing.*

d Je. 4. 2; 5. 2; 12. 16; Am. 8. 14.

12 In case Jonathan could not speak with David, because he was watched, or because of persons passing by, these signals were agreed on; and if the last should be made, David must conclude that his death was determined, and that God had required him to provide for his safety by flight.

e ver. 14, 15.

13 The covenant of friendship between them (ver. 14, 15.) of which God would be witness.

f ver. 42; Ge. 16. 5; 31. 50.

g Ps. 50. 16-21; Pr. 4. 17; 15. 17; 17. 1; 21. 3, 27; Is. 1. 11-15; Ec. 7. 6; John 18. 28.

14 Rather, sat down to the feast to eat.

h Ju. 16. 20.

15 It was reckoned the most honourable seat. See *Harmer's Observ.*

16 This might mean that he rose and stood, out of respect to the king, but the words before and after point to the *order* in which the party sat. Josephus says that Jonathan sat on Saul's right hand, and Abner on his left, and the Syriac gives the sense, 'Jonathan rose (from another seat) and sat down, and Abner (sat down) on the left hand of the king.'

i Le. 7. 21; 11, 24, 27, 31, 40, 15. 5, 16, 17, 19-21; Nu. 19. 16.

17 He supposed David's absence from the sacrificial feast (ver. 5) was occasioned by some ceremonial defilement.

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1. Not the second day *after* the new-moon, but the day after the second new-moon, *i.e.* the second day of the second month. See ver. 34. and compare Ex. 19. 1. 'the third new moon,' *i. e.* the first day of the third month.

k ch. 18. 11; 19. 9, 10, 15.

l ch. 22. 7-9, 13, 14; 25. 10; Is. 11. 3, 2; Mat. 13. 55; 1 Pe. 2. 4.

m ver. 6.

n ch. 17. 28.

o Job 5. 2; Pr. 14. 29; 19. 19; 21. 24; 25. 28; 27. 3; Ja. 1. 19, 20.

2 Or, *Thou perverse rebel.* Heb. *Son of perverse rebellion.* Pr. 15. 2; 21. 24; Mat. 5. 22; Ep. 4. 31; 6. 4.

3 As there is no word for woman in the Heb. some understand the phrase as in the margin. But the subsequent allusion to his mother shows that this does not exhaust the meaning. Among eastern nations it is the extremity of abuse to speak evil of any one's mother. Mungo Park relates the expression of an African, 'Strike me, but do not curse my mother.' Yet the intention is commonly not so much to stigmatize the mother as the son; for not only is she often unknown to the reviler, but a father will (like Saul) use such expressions to his own son, and one brother to another.

4 To the disgrace of thy mother's womb that bare thee.

p ver. 8; ch. 19. 6, 12-15.

5 Heb. *is the son of death*, ch. 26. 16; 2 Sa. 19. 28; Ps. 79. 11, *marg.*

q ch. 19. 5; Pr. 24. 11, 12; 31. 8, 9; John 7. 51.

r Mat. 27. 23; Lu. 23. 22.

s ch. 18. 11; 19. 10, 11; Pr. 22. 24; Ec. 9. 3; Je. 17. 9.

6 Some think that this does not mean that Saul cast a javelin at Jonathan, but that he *had* cast a javelin at David, which Jonathan now recollected. But not to speak of the construction of the original, how could the bare recollection of a fact make him leave his father's feast 'in fierce anger?' Besides, it is added that on this occasion he was grieved not only for David's danger, but his own disgraceful treatment. He grieved for his *father*, he grieved for his *friend*.

t ver. 7; Ec. 7. 9.

u Ec. 7. 20; Ep. 4. 26.

v Mar. 3, 5.

7 By supplying the copulative, it is translated, 'and he also because his father had done him (Jonathan) shame.'

w ver. 19; 2 Sa. 20. 5.

x ver. 20, 21.

8 Heb. *to pass over him.*

9 Michaelis and Dathe, by a slight change in the Hebrew, translate 'half-way to the place,' but that seems unnecessary.

y Ps. 55. 6-8; Pr. 6. 4, 5; Mat. 24. 16-18; Mar. 13. 14-16; Lu. 17. 31, 32.

10 Though these words appear to be addressed to the lad, they were intended for David.

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Jonathan's lad gathered up the arrows, and came to his master.

39 But the lad knew not any thing; only Jonathan and David knew the matter.

40 And Jonathan gave his artillery[1] unto his lad,[2] and said unto him, Go, carry *them* to the city.

41 ¶ *And* as soon as the lad was gone, David arose out of *a place* toward the south,[3] [z]and fell on his face to the ground, and bowed himself three times:[4] [a]and they kissed one another, and wept one with another, until [b]David exceeded.[5]

42 And Jonathan said to David, [c]Go in peace, forasmuch[6] as we have sworn both of us in the name of the LORD, saying, The LORD be between me and thee, and between my seed and thy seed for ever. [d]And he arose and departed: and Jonathan went into the city.

CHAPTER XXI.

David obtaineth of Ahimelech hallowed bread, 1—6. *Doeg is present,* 7. *David taketh Goliath's sword,* 8, 9. *He feeth to Gath. where to save his life he feigneth himself mad,* 10—15.

THEN came David to [a]Nob[7] to [b]Ahimelech the priest: and Ahimelech was [c]afraid at the meeting of David, and said unto him, Why *art* thou alone, and no man with thee?

2 And David said unto Ahimelech the priest, [d]The king hath commanded me a business, and hath said unto me, Let no man know any thing of the business whereabout I send thee, and what I have commanded thee: and I have appointed *my* servants to such and such a place.

3 Now therefore what is [e]under thine hand? give *me* five *loaves of* bread in mine hand, or what there is present.[8]

4 And the priest answered David, and said, *There is* no common bread under mine hand; but there is [f]hallowed bread, [g]if the young men have kept themselves at least from women.

5 And David answered the priest, and said unto him, Of a truth women *have been* kept from us about these three days, since I came out, and [h]the vessels[9] of the young men are holy, and *the bread is* [i]in a manner common, yea,[10] though it were sanctified this day in the vessel.

6 So the priest gave him hallowed *bread;* for there was no bread[1] there but the shew-bread, that was taken from before the LORD, to put [k]hot bread in the day when it was taken away.

7 Now a certain man of the servants of Saul *was* there that day, [m]2 detained before the LORD; and his name *was* [n]Doeg, an Edomite, the chiefest of [o]the herdmen that *belonged* to Saul.

8 ¶ And David said unto Ahimelech, And is there not here under thine hand spear or sword? for I have neither brought my sword nor my weapons with me, because the king's business required haste.

9 And the priest said, [p]The sword of Goliath the Philistine, whom thou slewest in [q]the valley of Elah, behold, it *is here* wrapped in a cloth[3] [r]behind the ephod: if thou wilt take that, take *it;* for *there is* no other save that here. And David said, *There is* none like that; give it me.

10 ¶ And David arose, and [s]fled that day for fear of Saul, and went [t]to Achish[4] the king of Gath.[5]

11 And [u]the servants of Achish said unto him, *Is* not this David [v]the king of the land? did they not sing one to another of him in dances, saying, Saul hath slain his thousands, and David his ten thousands?

12 And David [w]laid up these words in his heart, and was [x]sore afraid of Achish the king of Gath.

13 And he [y]changed his behaviour before them, and feigned himself [6]mad in their hands, and scrabbled[7] on the doors of the gate, and let his spittle fall down upon his beard.

14 Then said Achish unto his servants, Lo, ye see the man is [8]mad: wherefore *then* have ye brought him to me?

15 Have I need of madmen,[9] that ye have brought this *fellow* to play the madman in my presence? shall this *fellow* come into my house?

CHAPTER XXII.

Companies resort unto David at Adullam, 1, 2. *At Mizpeh he commendeth his parents to the protection of the king of Moab,* 3, 4. *Admonished by Gad, he cometh to Hareth,* 5. *Saul going to pursue him, complaineth of his servants' unfaithfulness,* 6—8. *Doeg accuseth Ahimelech,* 9, 10. *Saul commandeth to kill the priests,* 11—16. *The footman refusing, Doeg executeth it,* 17—19. *Abiathar escaping, bringeth David the news,* 20—23.

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1 Heb. *instruments.* Rather *the weapons, i. e.* the bow, quiver, & arrows.
2 Heb. *the lad that was his.*
3 Or, 'rose from the south side,' meaning the south side of the stone *Ezel,* mentioned at ver. 19.
x ch.25.23;Ge.43.28; 2 Sa. 9. 6.
4 'Finding no one near, Jonathan seized the opportunity of one more interview with his beloved friend, who in his conduct on this occasion, united all the respect and honour due to Jonathan's rank, with the most endeared affection and glowing gratitude.'—*Scott.*
a ch.10.1; Ge. 29.11, 13, 45. 15; 2 Sa. 19. 39; Ac. 20. 37.
b ch.18.3; 2 Sa. 1.26.
5 Or, 'burst forth aloud,' which might be the reason why Jonathan found it necessary to close the interview, lest his cries might be heard, & his safety compromised. Delany considers, that David was thus deeply affected by a sense of Jonathan's generosity, rather than by his own danger and desolate condition; and that Jonathan, desirous to prevent his being wholly cast down, repressed his own grief, and concluded the conference in the religious & calm manner here stated. Nothing can be conceived more pathetic than this parting; and we do not find that they met more than once afterwards in this world, (ch. 23. 16-18.)
c ver. 22; ch. 1. 17; Nu. 6.26; Lu.7.50; Ac. 16. 36.
6 Or, the LORD be witness of that *which,* &c.; ver.23.
d ch. 23. 18.

CHAP. XXI.

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a ch. 22. 19; Ne. 11. 32; Is. 10. 32.
7 This was a sacerdotal city in Benjamin. St Jerome says, that in his time, the ruins of it existed, not far from Lydda, and that Jerusalem might be seen from it. The tabernacle was for some time at Nob, and after that town was destroyed, it was removed to Gibeon. and 'the days of Nob and Gibeon,' says Maimonides, 'were fifty-seven years.' But the ark was still at Kirjath-jearim.
b ch. 14. 3. *Ahiah;* 22. 9-19; Mar. 2:26.
c ch. 16. 4.
d ch.19.17;22.22;Ge. 27.20,24; 1Ki.13.18; Ps.119.29; Ga.2.12, 13; Co. 3. 9.
e ver.4; Ju. 9.29; Is. 3. 6.
8 Heb. *found.*
f ver. 6; Ex. 25. 30; Le.24.5-9; Mat. 12. 3, 4.
g Ex.19.15; Zec.7.3; 1 Co. 7. 5.
h Ac.9.15; 1 Th. 4.3, 4; 2 Ti. 2. 20, 21; 1 Pe. 3. 7.
9 The word here denotes 'the human body,' as in 2 Co. 4. 7; 1 Th. 4. 4.
i Le. 24. 9.
10 Or, *especially when this day there is* other *sanctified in the vessel.* The old shew-bread being removed, was in a manner less sacred.

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k Mat. 12. 3, 4; Mar. 2. 25-27; Lu. 6. 3, 4.
1 To this Christ alludes in Mark 2. 25, to prove, that mere ritual observances may be dispensed with, when urgent necessity requires it.
l Le. 24. 5-9.
m Je.7.9-11; Eze.33. 31; Am. 8. 5; Mat. 15. 8; Ac. 21. 26,27.
2 Having become a proselyte to Judaism, (probably with a view to preferment in Saul's service,) he was fulfilling a vow at the tabernacle, but the word *detained* implies that he felt it to be a painful restraint. See ch. 22. 9; and Ps. lii.
n ch.22.9; Ps. lii. *title.*
o ch.11.5; Ge.13.7,8; 26.20; 1 Ch.27.29; 2 Ch. 26. 10.
p ch. 17. 51-54.

A.M.2985. B.C.1019

q ch. 17. 2, 50.
3 It was an ancient custom to dedicate to God some remarkable trophy of victory; and Josephus says, Goliath's sword had been so consecrated. We see a trace of the custom in the practice of hanging in churches the standards taken in war. The more carefully to preserve the sword, it was wrapped in some rich cloth. Roberts says, that in India, whatever is esteemed sacred or valuable is kept folded up in a cloth.
r Ex. 28. 6, &c.
s ch.27.1; 1 Ki. 19.3; Je. 26. 21.
t ch. 27. 2.
4 Or, *Abimelech,* Ps. xxxiv. *title.*
5 The most dangerous place he could have visited, for it was the city of Goliath whom he had slain, whose conquest had spread abroad his fame in songs of praise, and whose well known sword he now wore.
u Ps. lvi. *title.*
v ch.16.1;18.7,8;29.5.
w Ps. 119. 11; Lu. 2. 19, 51.
x ver. 10; Ge. 12.11-13; 26.7; Ps.34.4,56. 3.
y Ps. xxxiv. *title.* Pr. 29. 25.

A.M.2986. B.C.1018

6 Some think that David's terror threw him into an involuntary phrenzy, which produced *epilepsy.* The Greek version seems to countenance this idea; & his foaming at the mouth, so as that the 'spittle fell down upon his beard,' is a concomitant of that disease. But it is evident, that whatever were the appearances, they were all counterfeit. In like manner the ancients spake of Ulysses, Solon, Brutus, &c. feigning madness to gain some important purpose. But though Chandler vindicates David's conduct, it must be viewed as degrading to his character, and as proceeding from a want of faith; nor does the historian say one word in justification of it.
7 Or, *made marks.*
8 Or, *playeth the madman,* Ec. 7. 7.
9 The Rabbins find an emphasis in the word *men,* and account for it by supposing, that the king's wife and daughter were mad.

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DAVID [a]therefore departed thence, and escaped to [b]the cave Adullam:[1] and when his brethren and all his father's house heard *it*, they went down thither to him.

2 And every one *that was* [c]in distress, and every one *that was*[2] in debt, and every one *that was* discontented,[3] gathered themselves unto him; and he became [d]a captain over them: and there were with him about four hundred men.

3 ¶ And David went thence to [e]Mizpeh of Moab: and he said unto [f]the king of Moab, [g]Let my father and my mother, I pray thee, come forth, *and be* with you, [h]till I know what God will do for me.

4 And he brought them before the king of Moab;[4] and they dwelt with him all the while that David was [i]in the hold.

5 ¶ And the prophet [k]Gad said unto David, Abide not in the hold; [l]depart, and get thee into the land of Judah. Then David departed, and came into the forest of Hareth.

6 ¶ When Saul heard that David was discovered, and the men that *were* with him, (now Saul abode in Gibeah under a tree in Ramah,[5] having his spear[m] in his hand, and all his servants *were* standing about him;)

7 Then Saul said unto his servants that stood about him, Hear now, ye Benjamites; will [n]the son of Jesse give[o] every one of you fields and vineyards, *and* make you all [p]captains of thousands, and captains of hundreds;

8 That all of you have conspired against me, and there *is* none that sheweth[6] me [q]that my son hath made a league with the son of Jesse; and *there is* none of you that is sorry for me, or sheweth unto me that my son hath stirred up my servant against me, to lie in wait, as at this day?

9 ¶ Then answered [r]Doeg the Edomite, which was set over the servants[7] of Saul, and said, I saw the son of Jesse coming to Nob, to Ahimelech the son of Ahitub.

10 And [s]he enquired of the LORD for him, and [t]gave him victuals, and gave him the sword of Goliath the Philistine.

A.M.2942. B.C.1062

CHAP. XXII.

A.M.2942. B.C.1062

[a] ch. 21. 10-15; Ps. 34, *title*.

[b] Jos. 12. 15; 15. 35; 2 Sa. 23.13, 14; 1 Ch. 11.15; Ps.cxlii.*title*; Mic.1.15; He.11.38.

1 During the Crusades, (A.D. 1138,) the Christian inhabitants of Tekoah took refuge in the same cave, from the Saracens, carrying with them their families, cattle and property.

[c] Ju. 11. 3; Mat. 11. 12, 28.

2 Heb. *had a creditor*, Mat. 18. 25-34.

3 Heb. *bitter of soul*, ch.1.10; 30. 6; Ju.18.25; 2 Sa.17.8; Pr. 31. 6, *margins*. Men of broken fortunes and unsettled habits, who were hanging loose upon society.

[d] ch. 9. 16; 25.15,16; 30.22-24; 2Sa.5.2; 2 Ki. 20.5; 1Ch.11.15-19; Ps. 72. 12; He.2. 10.

[e] Ju. 11. 29.

[f] ch.14.47; Ru.1.1-4; 4. 10, 17.

[g] Ge. 47. 11; Ex. 20. 12; Mat.15.4-6; 1Ti. 5. 4.

[h] ch.3.18; 2Sa. 15.25, 26; Ph. 2. 22, 24.

4 David's father, Jesse, might be the more inclined to seek shelter in Moab, from his grandmother, Ruth, having been a Moabitess. 'True piety increases and purifies natural affection, & teaches men, however occupied or distressed, to be tender of their aged parents, and to be more ready to meet hardship and danger themselves, than to expose them to it.'

[i] 2 Sa.23.13,14; 1Ch. 12. 16.

[k] 2 Sa.24.11; 1Ch.21. 9; 29.29; 2Ch.29.25.

[l] ch. 23.1-8; Ne.6.11, Ps.11.1; Is.8.12-14.

5 Or, *grove in a high place*. Ramah is not a proper name here, but denotes a height. 'Saul was sitting (or was encamped) on an eminence at Gibeah, under a tamarisk-tree.'

[m] ch. 18.10; 19.9; 20. 33.

[n] ver. 9,13; ch.20.27, 30; 25.10; 2Sa.20.1; 1 Ki.12.16; Is.11.1,10.

[o] ch. 9. 14, 15.

[p] ch. 8. 11, 12.

6 Heb. *uncovereth mine ear*, ch. 20. 2; Job 33. 16, *marg*.

[q] ch.18.3; 20.8,13-17, 30-34,42; 23.16-18.

[r] ch. 21. 7; Ps. 52. *title*, 1-5; Pr. 19. 5; 29. 12; Eze. 22. 9; Mat. 26. 59-61.

7 Noldius thinks this means, 'who was standing among the servants,' but at ch. 21. 7, he is called the 'chiefest of the herdmen that belonged to Saul,' and the Septuagint intimates that he was over Saul's mules. Saul had probably, by this time, made large additions to his paternal property in flocks and herds, which constituted the chief wealth of that age. The person, therefore, who had the general oversight of the whole, held an office of great importance. The swineherds & goatherds of Ulysses, are represented by Homer as sitting at meat with princes in their master's house.

[s] ver. 13, 15; 23. 2, 4, 12; 30.8; Nu.27.21.

[t] ch. 21. 6-9.

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[u] Ro. 3. 15.

[v] ver. 7, 13.

1 Heb. *Behold me*, 2 Sa.9. 6; Is. 65. 1.

[w] ver. 8; Ps. 119. 69. Am.7.10; Lu.23.2-5.

[x] ch. 19. 4, 5; 20. 32; 24.11; 26.23; 2Sa. 22. 23-25; Pr. 24. 11,12; 31. 8, 9.

[y] ver. 13; ch. 17. 25; 18. 27.

[z] ch. 18. 13; 21. 2.

2 'He probably means that his enquiring *now* for David was *no new thing*, having often done so before, and without ever being informed it was wrong in itself, or displeasing to the king.'

[a] Ge. 20.5,6; 2Sa.15. 11; 2 Co. 1.12; 1Pe. 3. 16, 17.

3 Heb. *little or great*, ch. 25. 36.

[b] ch. 14. 44; 20. 31, 1 Ki.18.4; 19.2; Pr.28. 15; Da. 2.5,12; 3.19, 20; Ac. 12. 19.

[c] De. 24. 16; Es.3.6; Mat. 2. 16.

4 Or, *guard*. Heb. *runners*, ch. 8. 11; 2 Sa. 15. 1; 1Ki.1.5. Running footmen. Even they so respected the priestly character, or were so convinced of the king's injustice, inhumanity, and irreligion, that they dared to disobey him.

[d] ver. 13; ch. 20. 33; 25. 17; 1 Ki. 18. 4.

[e] ch.14.45; Ex.1.17; 2 Ki. 1.13,14; Ac.4. 19.

[f] ver. 9.

[g] 2 Ch. 24. 21; Ho. 5. 11; 7. 3; Mic. 6. 16; Zep. 3. 3; Ac. 26.10, 11.

[h] ch. 2.30-33,36; 3.12-14.

5 The LXX. read, 'three hundred and five men,' and Josephus, 'three hundred & eighty-five men.' Probably the 85 were priests, and the 300 the families of the priests; 385 being the whole population of Nob, who were all massacred, as described in ver. 19.

[i] ch. 2. 28; Ex.28.40.

[k] ver. 9; ch.21.1; Ne. 11. 32; Is. 10. 32.

[l] ch.15.3,9; Jos.6.17, 21; Ho. 10.14; Ja.2. 13.

6 This was one of the worst acts in Saul's life. His malice was implacable, and his wrath cruel; there is no motive of justice or policy by which such a barbarous massacre can be justified. It was well said by Justin Martyr, 'Let us pray that kings and rulers may be found having a sober mind.' Saul's unrighteous command fulfilled God's threatening against the house of Eli. 'By the massacre of the priests, Saul weakened the power of those whom he had made his enemies, and obtained their possessions to bestow upon his followers. It was a most decided act of defiance to the Most High.' —*Delany*. 'Saul hereby for ever deprived himself of the protection and counsel of Jehovah. Abiathar fled with the ephod in which was the judgment of Urim; and David thereby received the fullest and plainest directions in circumstances of danger and difficulty.'—*Chandler*.

[m] ch.23.6; 30.7; 2Sa. 20. 25; 1 Ki.2.26,27.

[n] ch. 2. 33; 4. 12; Job 1. 15-17, 19.

11 ¶ Then the king [u]sent to call Ahimelech the priest, the son of Ahitub, and all his father's house, the priests that *were* in Nob: and they came all of them to the king.

12 And Saul said, Hear now, [v]thou son of Ahitub. And he answered, Here I *am*,[1] my lord.

13 And Saul said unto him, [w]Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, and hast enquired of God for him, that he should rise against me, to lie in wait, as at this day?

14 Then Ahimelech answered the king, and said, And [x]who *is so* faithful among all thy servants as David, which is [y]the king's son-in-law, and [z]goeth at thy bidding, and is honourable in thine house?

15 Did I then begin[2] to enquire of God for him? be it far from me. Let not the king impute *any* thing unto his servant, *nor* to all the house of my father: [a]for thy servant knew nothing of all this, less or more.[3]

16 And the king said, [b]Thou shalt surely die, Ahimelech, [c]thou, and all thy father's house.

17 ¶ And the king said unto [4]the footmen that stood about him, Turn, and [d]slay the priests of the LORD; because their hand also *is* with David, and because they knew when he fled, and did not shew it to me. But the servants of the king [e]would not put forth their hand to fall upon the priests of the LORD.

18 And the king said to Doeg, Turn thou, and fall upon the priests. And [f]Doeg the Edomite turned, and [g]he fell upon the priests, and slew on that day [h]fourscore and five persons[5] that did wear [i]a linen ephod.

19 And [k]Nob, the city of the priests, smote he with the edge of the sword, both [l]men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the sword.[6]

20 ¶ And [m]one of the sons of Ahimelech the son of Ahitub, named Abiathar, [n]escaped, and fled after David.

21 And Abiathar shewed David that Saul had slain the LORD's priests.

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22 And David said unto Abiathar, I knew *it* that day, when Doeg the Edomite *was* there, that he would surely tell Saul: [o]I have occasioned *the death* of all the persons of thy father's house.

23 Abide thou with me, fear not; for [p]he that seeketh my life seeketh thy life: [q]but with me thou *shalt be* in safeguard.

CHAPTER XXIII.

The Philistines fight against Keilah; David, enquiring of the Lord by Abiathar, smiteth them, and saveth Keilah, 1—8. *God shewing him the coming of Saul, and the treachery of the Keilites, he escapeth from Keilah,* 9—12. *In Ziph Jonathan cometh and comforteth him,* 13—18. *The Ziphites discover him to Saul,* 19—24. *At Maon he is rescued from Saul by the invasion of the Philistines,* 25—28. *He dwelleth at En-gedi,* 29.

THEN they told David, saying, Behold, the Philistines fight against Keilah,[a1] and they [b]rob the threshing-floors.[2]

2 Therefore David [c]enquired[3] of the LORD, saying, Shall I go and smite these Philistines? And the LORD said unto David, Go and smite the Philistines, and save Keilah.

3 And David's men said unto him, Behold,[d] we be afraid[4] here in Judah, how much more then if we come to Keilah against the armies of the Philistines?

4 Then David enquired of the LORD yet[e] again. And the LORD answered him, and said, Arise, go down to Keilah; for[f] I will deliver the Philistines into thine hand.

5 So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and smote them with a great slaughter. So David saved the inhabitants of Keilah.

6 And it came to pass, [g]when Abiathar, the son of Ahimelech, fled to David to Keilah, *that* he came down *with* [h]an ephod in his hand.[5]

7 ¶ And it was told Saul that David was come to Keilah. And Saul said, God[i] hath delivered him into mine hand; for [k]he is shut in, by entering into a town that hath gates and bars.

8 And Saul called all the people together to war, to go down to Keilah, to besiege David and his men.

9 ¶ And David [l]knew that Saul secretly practised mischief against him; and he said to Abiathar the priest, [m]bring hither the ephod.[1]

10 Then said David, O LORD God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to [n]destroy the city for my sake.

11 Will the men of Keilah deliver me up into his hand? will Saul come down, as thy servant hath heard? O LORD God of Israel, I beseech thee, tell thy servant. [o]And the LORD said, He will come down.

12 Then said David, Will the men of Keilah deliver[2] me and my men into the hand of Saul? and the LORD said, [p]They will deliver *thee* up.[3]

13 ¶ Then David and his men, *which were* about [q]six hundred, arose and departed out of Keilah, and went whithersoever they could go. And it was told Saul that David was escaped from Keilah; and he forbare to go forth.

14 And David abode in the wilderness in strong holds, and remained in [r]a mountain in the [s]wilderness of Ziph:[4] and [t]Saul sought him every day; [u]but God delivered him not into his hand.

15 And David saw that Saul was come out to seek his life: and David *was* in the wilderness of Ziph in a wood.

16 And Jonathan, Saul's son, arose, and went to David into the wood, and [v]strengthened his hand in God.

17 And he said unto him, [w]Fear not; for the hand of Saul my father [x]shall not find thee: and [y]thou shalt be king over Israel, and [z]I shall be next unto thee; and [a]that also Saul my father knoweth.

18 And [b]they two made a covenant before the LORD. And David abode in the wood, and Jonathan went to his house.

19 ¶ Then came up [c]the Ziphites to Saul to Gibeah, saying, Doth not David hide himself with us in strong holds in the wood, in the hill of [d5]Hachilah, which *is* on[6] the south of [7]Jeshimon?

20 Now therefore, O king, come down, according to [e]all the desire of thy soul to come down; and [f]our part *shall be* to deliver him into the king's hand.

A.M.2942. B.C.1062

o ch.21.1-9; Ps.44.22.
p 1Ki.2.26; Mat.24.9; John 15.20,21; 16.2, 3; He. 12. 1-3.
q John 10. 28-30; 17. 12; 18. 9.

CHAP. XXIII.

A.M. 2942. B.C.1062.

a Jos.15.44, Ne.3.17, 18.

1 Keilah was a city of Judah situated, according to Eusebius, 17 Roman miles south-east from Eleutheropolis, but only 8 according to Jerome. Sozomenus says, that the prophet Habbakuk's tomb was shown there.

b Le. 26. 16; De. 28. 33, 51; Ju. 6. 4, 11; Mic. 6. 15.

2 The object of the inroad was to seize the produce of the harvest which the people of Keilah had lately gathered in. See Ju.6.4. The threshing-floors were commonly without the cities.

c ver.4,6,9-12; ch.30. 8; Nu. 27.21; Jos.9. 14; Ju.1.1; 2Sa.5.19, 23; 1 Ch. 14.10; Ps. 32.8; Pr.3.5,6; Je.10. 23.

3 'In what way David made this inquiry we are not told, but it was probably by means of Abiathar; and therefore, I think that the *sixth* verse should be read immediately after the *first*. The adventure here mentioned was truly noble and patriotic. Had not David loved his country and been above all motives of private and personal revenge, he would have rejoiced in this invasion of Judah, as producing a strong diversion in his favour, and embroiling his inveterate enemy. In most cases, a man with David's wrongs would have joined with the enemies of his country, and avenged himself on the author of his calamities; but he thinks of nothing but of succouring Keilah, and using his power and influence in behalf of his brethren. This is a rare instance of disinterested heroism.'—*Clarke.*

d ver.15,23,26; Ps.11. 1; Je. 12. 5.

4 His men, as might be expected from their character (ch.22.2.) were not yet distinguished for subordination or courage.

e ch. 28. 6; Ju. 6. 39.
f Jos.8.7; Ju.7.7; 2Sa. 5. 19; 2 Ki. 3. 18.
g ch. 22. 20.
h ch. 14. 3, 18, 36, 37; Ex. 28. 30, 31.

5 It will be seen from the Note at ver 2. that Clarke, following Houbigant, would bring in this verse after ver. 1. Geddes brings it in after ver. 9. and he, Dathe and Boothroyd following the Greek Version, give the sense thus, 'For Abiathar, who had fled to David, went down with David to Keilah, and brought the ephod with him.' It is certain that Abiathar had joined David before the latter recovered Keilah.

A.M.2943. B.C.1061

i ver. 14; ch. 24. 4-6; 26.8,9; Ps.71.10,11.
k Ex. 14. 3; 15. 9; Ju. 16.2,3; Job 20.5; Lu. 19. 43, 44.
l Je. 11. 18, 19; Ac. 9. 24; 14. 6; 23. 16-18.
m ver. 6; ch. 14. 18; 30. 7; Nu. 27. 21.

1 It seems as if David himself, clothed with the ephod, had consulted the Lord.

n ch.22.19; Ge.18.24; Est. 3. 6; Pr. 28.15.
o Ps. 50. 15; Je.33.3; Mat. 7. 7, 8.

2 Heb. *shut up*, Ps. 31. 8.

p ver.7; Ps.62.1; 118. 8; Ec.9.14,15; Is. 29. 15; He. 4. 13.

3 'In this history,' says Clarke, 'we find proof that there is such a thing as contingency in human affairs; that is, God has poised many things between a possibility of being and not being, leaving it to the will of the creature to turn the scale. In the answers of the Lord the following conditions were implied: "If thou continue in Keilah, Saul will certainly come down; and if Saul come down, the men of Keilah will deliver thee up." Now though the text positively asserts that Saul would come to Keilah, yet he did not come; and that the men of Keilah would deliver David into his hand, yet David was not thus delivered to him. And why? Because David left Keilah; but had he staid, Saul would have come down, and the men of Keilah would have betrayed David.' But it is at the same time evident, that in the mind and purpose of God there was no contingency; he not only knew what *would* have happened in other circumstances, but what *was* to happen in point of fact.

q ch.22.2; 25.13; 30.9, 10.
r Ps. 11. 1-3.
s Jos. 15. 55.

4 'Ziph is mention-in Jos. 15.55. along with Carmel and Maon, and as we have mention of Carmel and Maon in the history of David as adjoining to Ziph, it cannot be doubted but that by the Ziph here is to be understood Ziph near Carmel & Maon.' —*Wells.*

t ch.27.1; Ps. 54.3,4; Pr. 1. 16; 4. 16.
u ver.7; Ps.32.7; Pr. 21.30; Je.36.26; Ro. 8.31; 2Ti.3.11; 4.17, 18.
v De. 3. 28; Ne. 2.18; Job 4.3,4; 16. 5; Pr. 27.9; Ec. 4.9-12; Is. 35.3; Eze.13.22; Lu. 22.32,43; Ep. 6.10; 2 Ti.2.1; He.12.12,13.
w Is. 41. 10, 14; He. 13. 6.
x Ps. 27. 1-3; 46. 1,2; 91.1,2; Pr.14.26; Is. 54. 17.
y Lu. 12. 32.
z Pr. 19. 21; Ac. 28. 16; Ro. 15. 24.
a ch.20.31; 24.20; Ac. 5. 39.
b ch. 18. 3; 20. 12-17, 42; 2 Sa. 9. 1; 21. 7.
c ch.22.7,8; 26.1; Ps. 54. *title*, 3, 4; Pr.29. 12.
d ch. 26. 1, 3.

5 There is a hill twelve miles south of Jericho, which from its impregnable character, has often been the retreat of desperate men.

6 Heb. *on the right hand.*

7 Or, *the wilderness.*

e De.18.6; 2 Sa.3.21; Ps.112.10; Pr.11.23.
f 1 Ki.21.11-14; 2 Ki. 10.5-7; Ps.54.3; Pr. 29. 26.

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21 And Saul said, [g]Blessed *be* ye of the LORD; for ye have compassion on me.

22 Go, I pray you, prepare[1] yet, and know and see his place where his haunt is,[2] *and* who hath seen him there: for it is told me *that* he dealeth very subtlely.

23 See therefore, and [h]take knowledge of all the lurking-places where he hideth himself, and come ye again to me with the certainty, and I will go with you: and it shall come to pass, if he be in the land, that [i]I will search him out throughout all [k]the thousands[3] of Judah.

24 And they arose, and went to Ziph before Saul: but David and his men *were* in the wilderness of [l]Maon,[4] in the plain on [m]the south of Jeshimon.

25 Saul also and his men went to seek *him*. And they told David: wherefore he came down into[5] a rock, and abode in the wilderness of Maon; and when Saul heard *that*, he pursued after David in the wilderness of Maon.

26 And Saul[6] went on this side of the mountain, and David and his men on that side of the mountain: and [n]David made haste to get [o]away for fear of Saul; for Saul and his men compassed David and his men round about to take them.

27 ¶ But [p]there came a messenger unto Saul, saying, Haste thee, and come; for [q]the Philistines have[7] invaded the land.[8]

28 Wherefore Saul returned from pursuing after David, and went against the Philistines: therefore they called that place Sela-hammah-lekoth.[9]

29 ¶ And David went up from thence, and dwelt in strong holds at [r]En-gedi.[10]

CHAPTER XXIV.

David, in a cave at En-gedi, having cut off Saul's skirt, spareth his life, 1—7. He sheweth thereby his innocency, 8—15. Saul, acknowledging his fault, taketh an oath of David, and departeth, 16—22.

AND it came to pass, [a]when Saul was returned from following[11] the Philistines,[12] that [b]it was told him, saying, Behold, David *is* in [c]the wilderness of En-gedi.

2 Then Saul took [d]three thousand chosen men out of all Israel, and went [e]to seek David and his men upon the [f]rocks of the wild goats.[13]

3 And he came to the [1]sheep-cotes by the way, where *was* a cave; and Saul went in to cover [g]his feet:[2] and [h]David and his men remained in the sides of the cave.[3]

4 And [1]the men of David said unto him, Behold the day of which the LORD said unto thee, Behold, [k]I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of Saul's[4] robe privily.

5 And it came to pass afterward, that [l]David's heart smote him,[5] because he had cut off Saul's skirt.

6 And he said unto his men, [m]The LORD forbid that I should do this thing unto my master, the LORD's anointed, to stretch forth mine hand against him, seeing he *is* the anointed of the LORD.

7 So David stayed[6] his servants with these words, and [n]suffered them not to rise against Saul. But Saul rose up out of the cave, and went on *his* way.

8 ¶ David also arose afterward, and went out of the cave, and cried after Saul, saying, [o]My lord the king. And when Saul looked behind him, [p]David stooped with his face to the earth, and bowed himself.

9 And David said to Saul, [q]Wherefore hearest thou men's words, saying, Behold, David seeketh thy hurt?

10 Behold, this day thine eyes have seen how that the LORD had delivered thee to-day into mine hand in the cave: and *some* [r]bade *me* kill thee; but *mine eye* spared thee;[7] and I said, I will not put forth mine hand against my lord; for he *is* [s]the LORD's anointed.

11 Moreover, [t]my father, see; yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that *there is* [u]neither evil nor transgression in mine hand, and I have not sinned against thee; yet [v]thou huntest my soul to take it.

12 The [w]LORD judge between me and thee, and the LORD avenge me of thee; but [x]mine hand shall not be upon thee.

13 As saith the proverb of the ancients, [y]Wickedness proceedeth from

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g ch.22.8; Ps.10.3; Is. 66. 5; Mic. 3. 11.
1 Make still farther inquiry
2 Heb. *foot shall be.* Job 5. 13.
h Mar. 14. 1, 10, 11; John 18. 2, 3.
i 2 Sa.17.11-13; Pr.1. 16; Ro. 3. 15. 16.
k Nu. 10. 36; Mic.5. 2.
3 That means, the districts so called from the number of inhabitants they contained at the first settlement & census; like the word *hundred* in England.
l ch.25.2; Jos. 15 55.
4 Eusebius and Jerome place it in the eastern part of the district of Daromas, (*i. e.* the south,) which was the south of Judah.
m ver. 19.
5 Or, *from the rock*, ver. 28; Ju. 15. 8.
6 The Greek version supplies 'and his men' as in the next clause.
n ch.19. 12; 20. 38; 2 Sa. 15.14; 17. 21,22; Ps. 31. 22.
o 2 Ch. 20.12; Ps.17. 9; 22. 12,16; 118. 11-13; 2 Co.1.8; Re.20. 9.
p Ge. 22.14; De. 32. 36; Ps. 116. 3.
q 2 Ki. 19. 9; Re. 12. 16.
7 Heb. *spread themselves upon*, 1 Ch. 14. 13.
8 David's present deliverance was of such a nature as to make the Divine interposition fully manifest.
9 That is, says our margin, the 'Rock of Divisions;' because, adds the Targum, the heart of the king was *divided* to go hither and thither, 'or because,' says Clarke, 'Saul was obliged to *separate* himself from David in order to go and oppose the invading Philistines. But if the idea of the word be 'separation,' the rock might get this name from its having so completely *divided* the two hostile parties as described in ver. 26. Yet Dathe and Gesenius understand it to mean, not the '*Dividing Rock*,' but the *Rock of Escape*,' the word meaning to 'slip away,' as in the marginal translation of Je. 37. 12.
r ch.24.1; Jos.15.62; 2 Ch.20.2; Ca. 1.14; Eze. 47. 10.
10 A district on the west coast of the Dead sea, full of caves, (ch. 14.1.)

CHAP. XXIV.

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a ch. 23. 28.
11 Heb. *after.*
12 It is probable this was only a small marauding party, which had made an incursion on the Israelitish borders.
b ch.23.19; Pr. 25.5; 29.12; Eze.22.9; Ho. 7. 3.
c ch. 23. 29.
d ch. 13. 2.
e Ps. 37. 32; 38. 12.
f Ps. 104. 18.
13 The original is variously understood. The Vulgate gives a paraphrase 'on the most precipitous rocks accessible only to the ibexes.' The Turgum; 'the caverns of the rocks.' The Sept. makes the original a proper name, *Saddaiem*, and in some copies *Aeiamein*, which are corruptions of the Hebrew. If it be a proper name, it is, 'Tzurey-Ha-Yealim.'

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1 Caves in the rocks, in which it is still common for shepherds and their flocks to lodge; see Ge.19.30.
g Ju. 3. 24.
2 A *euphemism*, rendered by the Vulgate (and the ancient versions generally,) 'ut purgaret ventrem.' Some think it denotes 'to sleep,' but in sleep, the other parts of the body (and in the East even the head,) are covered as well as the feet.
h Ps.lvii.*title*; cxlii. *title.*
3 There are many very large caverns in that part of Judea. Strabo mentions one of sufficient size to contain 4000 men. They usually consist of several distinct cavities, with intricate passages from one to another. Travellers describe the cave of En-gedi as at first not appearing very lofty or spacious, but a low passage leads into apartments, where many persons might remain concealed. Dr Pococke says of it; 'There is a tradition that the people of the country, to the number of thirty thousand, retired into this grotto to avoid a bad air. This place is so strong, that one would imagine it to be one of the strongholds of En-gedi, to which David and his men fled from Saul; & possibly it may be that very cave in which he cut off Saul's skirt, for David and his men might with great ease lie hid there and not be seen by him.' See also Josephus Antiq. 14. 15. 5.
i ch. 26. 8; 2 Sa. 4. 8; Job 31. 31.
k ver.10,18; ch.23,7; 26. 23.
4 Heb. *the robe which* was *Saul's.*
l 2 Sa. 12. 9; 24.10; 2 Ki. 22. 19.
5 'It is a good thing to have a heart within us smiting us for sins that seem little; it is a sign that conscience is awake and tender, and it will be the means of preventing greater sins.'—*Henry.*
m ch. 26. 9-11; 2 Sa. 1.14; 1 Ki.21.3; Job 31.29,30; Mat. 5.44; Ro. 12. 14-21; 13. 1, 2; 1 Th. 5. 15.
6 Heb. *cut off*, Ps. 7. 4.
n ch. 25. 33.
o ch. 26. 17.
p ch.20.41; 25.23,24; Ge.17.3; Ex. 20.12; Ro. 13.7; 1 Pe.2.17.
q ch.26.19; Ps.101.5; Pr. 16. 28; 17. 4; 18. 8; 25.23; 26. 28; Ec. 7. 21, 22; Ja. 3. 6.
r ver. 4; ch. 26. 8.
7 Thus did he render good for evil to him from whom he had received evil for good, and was herein a type of Christ, who saved his persecutors, and an example to all Christians.
s ch.26.9; Ps.105.15.
t ch.18.27; 2 Ki.5.13; Pr. 15. 1.
u ch.26.18; Ps.7.3,4; 35. 7; John 15. 25.
v ch. 23.14,23; 26.20; Job 10. 16; Ps. 140. 11; La. 4. 18; Eze. 13. 18; Mic. 7. 2.
w ch.26.23; Ge.16.5; Ju.11.27; Ps. 7.8,9; 35.1; 43.1; 94.1; Ro. 12. 19; 1 Pe. 2. 23, Re. 6. 10.
x ch. 26. 11.
y Mat.7.16-18; 12.33, 34; 15. 19.

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the wicked;[1] but mine hand shall not be upon thee.

14 After whom is [z]the king of Israel come out? after whom dost thou pursue? [a]after a dead dog, [b]after a flea?[2]

15 The LORD therefore [c]be judge, and judge between me and thee, and see, and plead my cause, and deliver[3] me out of thine hand.

16 ¶ And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, *Is*[d] this thy voice, my son David? and Saul[e] lifted up his voice, and wept.[4]

17 And he said to David, [f]Thou *art* more righteous than I; for [g]thou hast rewarded me good, whereas I have rewarded thee evil.

18 And thou hast shewed this day how that thou hast dealt well with me: forasmuch as, when [h]the LORD had delivered[5] me into thine hand, thou killedst me not.

19 For if a man find his enemy, will he let him go well away? wherefore the [i]LORD reward thee good for that thou hast done unto me this day.

20 And now, behold, [k]I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand:

21 [l]Swear now therefore unto me by the LORD, that [m]thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house.

22 And David sware unto Saul. And Saul went home; but [n]David and his men gat them up unto [o]the hold.[6]

CHAPTER XXV.

Samuel dieth, 1; *David in Paran sendeth to Nabal,* 2—9; *Provoked by Nabal's churlishness, he mindeth to destroy him,* 10—13. *Abigail understanding thereof,* 14—17; *taketh a present,* 18—22; *and by her wisdom,* 23—31; *pacifieth David,* 32—35; *Nabal hearing thereof dieth,* 36—38. *David taketh Abigail and Ahinoam to be his wives,* 39—43. *His wife Michal is given to Phalti,* 44.

AND [a]Samuel died;[7] and all the Israelites were gathered together, and [b]lamented him, and buried him [c]in his house[8] at Ramah. And David arose, and went down to [d]the wilderness of Paran.

2 ¶ And *there was* a man in [e]Maon, whose possessions[9] *were* in Carmel; and the [f]man *was* very great, and he had [g]three thousand sheep, and a thousand goats; and he was [h]shearing his sheep in [i]Carmel.[1]

3 Now the name of the man *was* Nabal, and the name of his wife Abigail; and *she was* a woman of [k]good understanding, and of a beautiful countenance: but the man [l]*was* churlish, and evil in his doings; and he *was* of the house of Caleb.[2]

4 ¶ And David heard in the wilderness that Nabal did shear his sheep.

5 And David sent out ten young men; and David said unto the young men, Get you up to Carmel, and go to Nabal, and greet[3] him in my name:

6 And thus shall ye say to him that [m]liveth *in prosperity*, [n]Peace *be* both to thee, and peace *be* to thine house, and peace *be* unto all that thou hast.

7 And now I have heard that thou hast shearers: now, thy shepherds which were with us, [o]we hurt[4] them not, neither was there ought missing[5] unto them, all the while they were in Carmel.

8 Ask thy young men, and they will shew thee: wherefore let the young men find favour in thine eyes; (for we come in [p]a good day;) give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to [q]thy son David.

9 And when David's young men came, they spake to Nabal according to all those words in the name of David, and ceased.[6]

10 ¶ And Nabal answered David's servants, and said, [r]Who *is* David? and who *is* the son of Jesse? [s]There be many servants now a days that break away every man from his master.

11 [t]Shall I then take my bread, and my water, and my flesh[7] that I have killed for my shearers, and [u]give *it* unto men [v]whom I know not whence they *be*?

12 So David's young men turned their way, and went again, and [w]came and told him all those sayings.

13 And David said unto his men, [x]Gird ye on every man his [8]sword. And they girded on every man his sword; and [y]David also girded on his sword: and there went up after David about four hundred men, [z]and two hundred abode by the stuff.

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1 Men's actions manifest their dispositions; he who is wicked will add sin to sin. 'Had I been a rebel or a murderer, my conduct this day would have shown it.'

z 2 Sa.6.20; 1 Ki.21.7.

a ch. 17.43; 2 Sa.3.8; 9. 8; 16. 9.

b ch.26.20; Ju.8.1-3.

2 Similar phrases are still used in the East, when persons wish to express the lowliness of their condition. Compare 2 Sa. 9. 8. Notwithstanding the value of the dog to man, its name has almost universally been employed to express not only debasement, but detestation. It is a favourite term of abuse among the heroes of Homer. As for the flea, it is deemed equally contemptible and troublesome in the East and West. An Arabian writer thus describes it: 'A black, nimble, extenuated, hunch backed animal, which being sensible when any one looks at it, jumps incessantly, now on one side, now on the other, till it gets out of sight.' Some think that David uses the simile to imply, that while it would cost Saul much pains to catch him, he would obtain but little advantage from the capture; but this seems a needless refinement.

c ver.12; 2 Ch.24.22; Mic. 1. 2.

3 Heb. *judge.*

d ch.26.17; Job 6.25; Pr. 15. 1; 25.11; Lu. 21. 15; Ac. 6. 10.

e Ge. 33. 4.

4 How forcible are right words! David's generous behaviour produces in Saul not only temporary conviction, but deep emotion. But his goodness was as the morning cloud and the early dew.

f ch.26.21; Ge.38.26; Ex. 9. 27; Ps. 37.6; Mat. 27. 4.

g Mat. 5. 44; Ro. 12. 20, 21.

h ver.10; ch.23.7; 26. 23.

5 Heb. *shut me up,* ch.23.12; 26.8, *margins;* Ps. 31. 8.

i ch. 23. 21; 26. 25; Ju. 17. 2.

k ch.20.30,31; 23.17; 2Sa.3.17,18; Job 15. 25; Mat.2.3-6,13,16.

l ch. 20.14-17; Ge.21. 23;31.48,53; He.6.16.

m 2 Sa. 21. 6-8.

n Pr. 26.24,25; Mat. 10.16,17; John 2.24.

o ch. 23. 29.

6 David asked no oath from Saul, nor would he trust himself with him, well-knowing, from experience, how little these transient appearances were to be trusted, ch. 19. 6.

CHAP. XXV.

A.M.2944. B.C.1060

a ch. 28. 3.

7 Hales thinks Samuel died about two years before Saul, and in the ninety-second year of his age.

b Ge.50.11; Nu.20.29; De. 34. 8; Ac. 8. 2.

c ch. 7. 17; 1 Ki. 2.34; 2Ch.33.20; Is.14.18.

8 The Syr. & Arab. understand this to mean his tomb.

d Ge.14.6; 21.21; Nu. 12. 16; Ps. 120. 5.

e ch. 23. 24.

9 Or, *business* was

f Ge. 26. 13; 2 Sa.19. 32; Ps.17.14; 73.3-7; Lu. 16. 19-25.

g Ge. 13. 2; Job 1. 3; 42. 12.

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h Ge. 38.13; 2 Sa. 13. 23, 24.

i ch. 30. 5; Jos.15.55.

1 The place mentioned at ch. 15.12. It was lately visited by Professor Robinson, who says, 'Here seems to have been an important city long after the Christian era. The ruins cover a large extent of ground, and there are remains of several large churches, besides a Roman fortress. The place is now called by the natives, Kurmel. *We read here the story of David and Nabal,* & were deeply struck with the truth of Biblical descriptions of manners and customs, almost literally, and identically the same as they exist at the present day.'

k Pr. 14. 1; 31.26,30, 31.

l ver.10,11,17; Ps.10. 3; Is. 32. 5-7.

2 Some versions, by adopting a slightly different reading, translate, 'he was a doggish man,' *i.e.* of a currish or cynical temper. But as Caleb's family did settle in the south of Judah, and seem to have been prosperous, our own version is preferable.

3 Heb. *ask him in my name of peace,* ch.17.22; Ge.43.23.

m 1 Th. 3. 8; 1 Ti.5.6.

n 2 Sa.18.28, *marg.*; 1 Ch.12.18; Mat.10. 12,13; Lu.10.5; John 14. 27; 2 Th. 3. 16.

o ver.15,16,21; ch.22. 2; Is. 11. 6-9; Lu.3. 14; Ph. 2. 15; 4. 8.

4 Heb. *shamed.*

5 David had not only made his own men respect Nabal's property, but had protected it against the depredations of all the marauding Bedouins, (as was acknowledged by Nabal's own servants,) so that, according to the established law and usage of the East, David had a claim for the present he requested, and might have demanded it as a right.

p Ne. 8. 10; Es.9.19; Lu.11.41; 14.12-14.

q ch. 3. 6; 24. 11.

6 Heb. *rested.*

r ch. 20. 30; 22. 7, 8; Ex. 5. 2; Ju. 9.28; 2 Sa. 20.1; 1 Ki.12.16; Ps. 123. 3, 4.

s ch. 22. 2; Ec. 7. 10.

t ver.3; ch.24.13; De. 8.17; Ju.8.6; Job 31. 17; Ps. 73.7,8; 1 Pe. 4. 9.

7 Heb. *slaughter.*

u Ec. 11. 1, 2; Ga. 6. 10.

v ver. 14,15; John 9. 29, 30; 2 Co. 6. 9.

w 2 Sa. 24. 13; Is.36. 21, 22; He. 13. 17.

x Jos. 9. 14; Pr. 14. 29; 16. 32; 19. 2, 11; 25. 8; Ja. 1. 19, 20.

8 Admitting that David was in fairness entitled to the customary present for the services he had rendered to Nabal, and that the provocation he received was very great, (especially to a military leader, in his peculiarly critical circumstances) still it was not such as to justify his barbarous design. He allowed the bitterness of 'a blockhead's insult,' to sink too deeply into his soul, as he himself afterwards confessed.

y ch. 24. 5, 6; Ro. 12. 19-21.

z ch. 30. 9, 10, 21-24.

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14 ¶ But one of the young men told Abigail, Nabal's wife, saying, Behold, David sent messengers out of the wilderness to salute our master; and he railed[1] on them:

15 But the men *were* [a]very good unto us, and we were not hurt,[2] neither missed we any thing, as long as we were conversant with them, when we were in the fields.

16 They were [b]a wall unto us, both by night and day, all the while we were with them keeping the sheep.

17 Now therefore know and consider what thou wilt do; for [c]evil is determined against our master, and against all his household: for he *is such* [d]a son of Belial, [e]that *a man* cannot speak to him.

18 ¶ Then Abigail [f]made haste,[3] and took[g] two hundred loaves, and two bottles of wine,[4] and five sheep ready dressed, and five measures of parched *corn*, and an hundred clusters[5] of raisins, and two hundred cakes of figs,[6] and laid *them* on asses.[7]

19 And she said unto her servants, Go on before me: behold, I come after you. [h]But she told not her husband Nabal.

20 And it was *so*, *as* she [i]rode on the ass, that she came down by the covert of the hill, and, behold, David and his men came down against her; and she met them.

21 (Now David had said, [k]Surely in vain have I kept all that this *fellow* hath in the wilderness, so that nothing was missed of all that *pertained* unto him; and [l]he hath requited me evil for good.

22 [m]So and more also do God unto the enemies of David, [n]if I leave of all that *pertain* to him, by the morning light, [o]any that pisseth against the wall.)

23 And when Abigail saw David, she hasted, and [p]lighted off the ass, and fell[q] before David on her face, and bowed herself to the ground,

24 And [r]fell at his feet,[8] and said, Upon[s] me, my lord, *upon* me *let this* iniquity[9] *be;* and [t]let thine handmaid, I pray thee, speak in thine audience,[10] and hear the words of thine handmaid.

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1 Heb. *flew upon them*, Mar. 15. 29.
a ver. 7,21; Ph.2.15.
2 Heb. *shamed*.
b Ex. 14. 22; Job 1. 10; Zec. 2. 5.
c ch. 20.7,9,33; 2Ch. 25. 16; Es. 7. 7.
d ver. 25; ch. 2. 12; De.13.13; Ju.19.22; 1 Ki.21.10,13; 2Ch. 13. 7.
e ch. 20. 32,33; 2 Ki. 5. 13, 14.
f ver. 34; Nu. 16.46-48; Pr.6.4,5; Mat.5. 25.
3 'Wisdom was better than' weapons of war. They who desire conditions of peace must send 'when the enemy is yet a great way off.' Lu. 14. 32. She disposed off her husband's property without his consent, because the sacrifice was necessary for his own preservation and that of his family.
g Ge.32.13-20; 43.11-14; 2 Sa. 17. 28, 29; Pr. 18. 16; 21. 14.
4 Two goats' skins full. The bread of the East is in *cakes* rather than loaves.
5 Heb. *lumps*, 1 Sa. 16. 1.
6 'These were made either by pressing a number of fresh figs so closely together that they formed one adhesive lump, or by pounding them into a mass of uniform consistency; and in both cases they were made into *cakes*. These were called in Hebrew *debelim*, and were sometimes round, sometimes square, and sometimes of the shape of bricks.—*Rosenmuller's* Biblical Botany, p. 296.
7 If the present appears small in proportion to the number of David's retainers, (*e. g.* five sheep to 600 men,) this shows both the folly of Nabal, in refusing so moderate a request, and the prudence of Abigail in not taking out of her husband's substance more than was absolutely necessary.
h Pr. 31. 11, 12, 27.
i 2 Ki. 4. 24.
k ver. 13; Job 30. 8; Ps.37.8; Ep.4.26,27, 31; 1 Th.5.15; 1 Pe. 2. 21-23; 3. 9.
l Ge. 44.4; Ps.35.12; 38. 20; 109. 3-5; Pr. 17.13; Je.18.20; Ro. 12.21; 1 Pe. 2.20; 3. 17.
m ch.3.17; 14.44; 20. 13, 16; Ru. 1. 17.
n ver. 34.
o 1 Ki. 14.10; 16. 11; 21. 21; 2 Ki. 9. 8.
p Jos. 15. 18; Ju. 1. 14.
q ch. 20. 41; 24. 8.
r 2 Ki. 4. 37; Es.8.3; Mat. 18. 29.
8 'Yielding pacifies great offences. She puts herself into the place of a penitent and a petitioner. No argument is left untouched; every thing is well put & well expressed, most pertinently and pathetically urged & improved to the best advantage.'—*Henry.*
s ver. 28; Ge. 44. 33, 34; 2Sa.14.9; Philem. 18. 19.
9 'Though he was in a very angry spirit, she took no notice of it, but only entreated him to allow her, as if she had been the criminal, to plead her own cause, and give her a candid hearing.'—*Scott.*
t Ge. 44.18; 2 Sa.14. 12.
10 Heb. *ears*.

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1 Heb. *lay it to his heart*, 2 Sa. 13. 33; Is. 42. 25; Mal. 2. 2.
u ver. 17, 25.
2 That is, *fool*.
3 The original is very expressive, 'Nabal shemo, u-Nabalah immo.' 'Fool (is) his name and folly (is) with him.'
v ver. 34; ch. 20.3; 2 Ki. 2. 2, 4, 6.
w ch. 1. 26.
x ver. 33; Ge. 20. 6.
y Ro. 12. 19, 20.
4 Heb. *saving thyself*, Ps. 18. 47, 48; 44. 3.
z 2 Sa. 18. 32; Je.29. 22; Da. 4. 19.
5 Or, *present*, ch.30. 26; Ge. 33. 11; 2 Ki. 5. 15; 2 Co. 9. 5.
6 Heb. *walk at the feet of*, ver. 42, *marg.*; Ju. 4. 10; 2 Sa. 16. 2.
a ver. 24.
b ch.15.28; 2Sa.7.11, 16,27; 1Ki.9.5; 1Ch. 17. 10, 25.
c ch. 17. 47; 18. 17; 2 Sa. 5.2; 2 Ch.20.15; Ep. 6. 10, 11.
d ch. 24. 6, 7, 11. 17; Mat.5.16; Lu.23.41, 47.
e ch.2.9; Ge.15.1; De. 33.29; Ps.66.9; 116. 15; Mat. 10. 29, 30.
7 As men bind up those things they wish to preserve, (such as sheaves of corn), so God's people form the 'bundle of the living' that he holds in life, Ps. 66. 9; their life is hid with Christ in God; whereas what is put into a *sling* is intended to be thrown away. Roberts says that in India any thing which is important or valuable is called a *kattu* or bundle. A young man enamoured of a female, is said to be bound up in the bundle of love; a just judge is bound up in the bundle of justice, &c.
f John 10. 27-30; 14. 19; 17.21,23; Co.3.3, 4; 1 Pe. 1. 5.
g Je. 10. 18.
8 Heb. *in the midst of the bow of a sling*.
h ch.13.14; 15.28; 23. 17; Ps. 89. 20, &c.
9 Heb. *staggering*, or, *stumbling*, Pr. 5. 12,13; Ro. 14. 21; 2 Co. 1. 12. She reserves this powerful argument to the last, viz. that the less he indulged his passion the more he would consult his peace. Soon is the sweetness of revenge turned into the bitterness of remorse. When tempted to sin, we should consider how it will appear upon reflection.
i ver.33; ch.24.15; 26. 23. 2Sa. 22. 48; Ps. 94. 1; Ro. 12. 19.
k ver. 40; Ge.40. 14; Lu. 23. 42.
l Ge. 24. 27; Ex. 18. 10; Ezr.7.27; Ps.41. 12,13; Lu.1.68; 2Co. 8. 16.
m Ps. 141. 5; Pr.9.9; 17. 10; 25.12; 27.21; 28. 23.
10 Though pressed with hunger and wearied with travel, he overlooks Abigail's seasonable present; but her *advice* which, by calming his revenge, kept him from the commission of crime, draws from him these noble and devout gratulations. This was his most glorious victory—the subduing not of Nabal but of 'his own spirit.'
n ver. 26.
o ver.26,31; ch.24.19; 26. 9, 10.
p ver. 18; ch. 11. 11; Jos. 10. 6, 9.
q ver. 22.

25 Let not my lord, I pray thee, regard[1] this [u]man of Belial, *even* Nabal: for as his name *is*, so *is* he; Nabal[2] *is* his name, and folly[3] *is* with him: but I, thine handmaid, saw not the young men of my lord, whom thou didst send.

26 Now therefore, my lord, [v]*as* the LORD liveth, [w]and *as* thy soul liveth, seeing [x]the LORD hath withholden thee from coming to *shed* blood, and [y]from avenging[4] thyself with thine own hand, now [z]let thine enemies, and they that seek evil to my lord, be as Nabal.

27 And now this blessing,[5] which thine handmaid hath brought unto my lord, let it even be given unto the young men that follow[6] my lord.

28 I pray thee, [a]forgive the trespass of thine handmaid: for [b]the LORD will certainly make my lord a sure house; because my lord [c]fighteth the battles of the LORD, and [d]evil hath not been found in thee *all* thy days.

29 Yet a man is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be [e]bound in the [7]bundle of life [f]with the LORD thy God; and the souls of thine enemies, them shall he [g]sling out, *as*[8] *out* of the middle of a sling.

30 And it shall come to pass, when the LORD shall have done to my lord [h]according to all the good that he hath spoken concerning thee, and shall have appointed thee ruler over Israel,

31 That this shall be no grief[9] unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath [i]avenged himself: but when the LORD shall have dealt well with my lord, then [k]remember thine handmaid.

32 ¶ And David said to Abigail, [l]Blessed *be* the LORD God of Israel, which sent thee this day to meet me:

33 And [m]blessed *be* thy advice,[10] and blessed *be* thou, [n]which hast kept me this day from coming to *shed* blood, and from [o]avenging myself with mine own hand.

34 For in very deed, *as* the LORD God of Israel liveth, which hath kept me back from hurting thee, except thou hadst [p]hasted and come to meet me, surely [q]there had not been left

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unto Nabal, by the morning light, any that pisseth against the wall.

35 So David received of her hand *that* which she had brought him, and said unto her, [r]Go up in peace to thine house: see, I have hearkened to thy voice, and have [s]accepted thy person.[1]

36 ¶ And Abigail came to Nabal; and, behold, he held [t]a feast in his house, like the feast of a king; and Nabal's heart *was* [u]merry within him, for he *was* very drunken: wherefore she[v] told him nothing, less or more, until the morning light.[2]

37 But it came to pass in the morning, when the wine was gone out of Nabal, and his wife [w]had told him these things, that [x]his heart died within him, and he became *as* a stone.

38 And it came to pass about ten days *after*, that [y]the LORD smote Nabal, that he died.[3]

39 ¶ And when David heard that Nabal was dead, he said, [z]Blessed *be* the LORD, that hath [a]pleaded the cause of my reproach from the hand of Nabal, and hath [b]kept his servant from evil: for the LORD [c]hath returned the wickedness of Nabal upon his own head. And David sent and communed with Abigail, [d]to take her to him to wife.[4]

40 And when the servants of David were come to Abigail to Carmel, they spake unto her, saying, [e]David sent us unto thee, to take thee to him to wife.

41 And she arose, and bowed herself on *her* face to the earth, and said, Behold, *let* [f]thine handmaid *be* a servant [g]to wash the feet of the servants of my lord.

42 And [h]Abigail hasted,[5] and arose, and rode upon an ass, with five damsels of her's that went after her:[6] and she went after the messengers of David, and became his wife.

43 David also took Ahinoam of Jezreel;[i] and they were also [k]both of them [l]his wives.

44 ¶ But Saul had given [m]Michal his daughter, David's wife, to [n]Phalti the son of Laish, which *was* of [o]Gallim.

CHAPTER XXVI.

Saul by the discovery of the Ziphites, cometh to Hachilah against David, 1—4. *David coming into the trench stayeth Abishai from killing Saul, but taketh his spear and cruse,* 5—12. *David reproveth Abner's negligence,* 13—17; *and exhorteth Saul,* 18—20. *Saul acknowledgeth his sin and returneth home,* 21—25.

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r ch.20.42; 2Sa.15.9; 2 Ki.5.19; Lu.7.50; 8. 48.
s Ge. 19. 21; Job 34. 19.
1 'The whole transaction between David and Abigail was carried on in the most open and public manner, in the presence of David's men and Abigail's servants in the field where they met, and was begun and finished without interruption, or any private conference between them. The meaning of David's expression is, "I have accepted thy interposition for Nabal, and for thy sake will not execute my intended revenge upon him." The whole conduct of this excellent woman shows that she aimed at nothing but the preservation of Nabal and her family.'—*Chandler.*
t 2 Sa.13.23; Es. 1.3-7; Lu. 14. 12.
u 2 Sa.13.28; 1Ki.20. 16; Pr. 20. 1; 23. 29-35; Ec.2.2,3; Is.28.3, 7,8; Je.51.57; Da.5. 1-5; Na.1.10; Ha.2. 15,16; Lu.21.34; Ro. 13.13; Ep.5.18; 1Th. 5. 7, 8.
v ver. 19; Ps. 112. 5; Mat.10.16; Ep.5.15.
2 'To give good advice to those who are in drink, is to cast pearls before swine.'
w ver. 22, 34.
x De. 28. 28; Job 15. 21, 22.
y ver.33; ch.6.9; Ex. 12. 29; 2 Ki. 19.35; 2 Ch.10.15; Ac.12.23.
3 Either died from the effects of his intoxication and subsequent terror, or by some immediate visitation from God.
z ver.32; Ju.5.2; 2Sa. 22. 47-49; Ps. 58.10, 11; Re. 19. 1-4.
a Pr.22.23; La.3.58-60; Mic. 7. 9.
b ver.26, 34; Ho. 2.6, 7; 2 Co.13.7; 1Th.5. 23; 2 Ti. 4. 18.
c 2Sa.3.28,29; 1Ki.2. 44; Es. 7. 10; Ps. 7. 16.
d Pr.18.22; 19.14; 31. 10, 30.
4 He had heard that Saul, in order to cut off all his pretensions to the throne, had shamefully given his wife Michal, Saul's daughter, to Phalti (ver. 44.) for the marriage tie was not then held so sacred as it ought to have been. David was carried away by the corrupt custom of the times, but 'from the beginning it was not so.'
e Ge. 24. 37, 38, 50.
f Ru. 2.10,13; Pr.15. 33; 18. 12.
g Ge. 18. 4; John 13. 3-5; 1 Ti. 5. 10.
h Ge. 24. 61. 67; Ps. 45. 10, 11.
5 The whole transaction resembled the manner in which matrimonial alliances are generally contracted by princes in the east. 'The king of Abyssinia, says Bruce, sends an officer to the house where the lady lives, who announces to her that it is the king's pleasure she should remove instantly to the palace.
6 Heb. *at her feet.*
i Jos. 15. 56; 2Sa.3.2.
k Ge.2.24; Mat.19.5. 8.
l ch.27.3; 30.5; 2Sa.5, 13-16.
m ch. 18. 20, 27.
n 2 Sa.3.14,15, *Phaltiel.*
o Is. 10. 30.

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CHAP. XXVI.
A.M.2944. B.C.1060
a Jos. 15. 24, 55.
b ver.3; ch.23.19; Ps. liv. *title.*
c ch. 23. 23-25; 24.17; Ps. 38. 12.
d ch. 24. 2.
e ver. 1; ch. 23. 19.
1 The term 'wilderness,' when applied to districts in Palestine, means an uncultivated district.
f Jos.2.1; Mat.10.16.
2 As David and his men knew the country, they had many advantages over their opponents, and could watch them without discovery. Dathe suggests that the precise position of Saul might be perceived by David from an eminence, by the aid of the watch-fires at night. See Note at ver. 7.
g ch.9. 1; 14.50,51; 17. 55; 2Sa.2.8, &c.; 3.7, 8, 27, 33-38; 1 Ch. 9. 39.
3 Or, *midst of his carriages.*
h Ge. 10. 15; 15.20; 2 Sa.11.6,21,24; 12. 9; 23. 39.
i 2Sa.2.18; 16.9,10; 18. 5; 23. 18; 1 Ch. 2.16.
k 1 Ch. 2. 15, 16.
l ch. 14. 6, 7; Ju.7.10, 11.
m 1 Th. 5. 2, 3.
4 The word rendered *bolster*, means simply at his 'head' (see ch.19.13). The *spear* had a spike at the lower end for the purpose of sticking it in the ground when the warrior was at rest, a custom described by Homer and still prevalent in the East. As to the place, in the centre of which Saul lay, it ought not to have been translated *trench*, nor (as in the margin of ver. 5.) '*carriages*,' unless by this we understand 'things carried,' *i. e.* the baggage, (see ch. 17. 20) for heavy waggons could not have been used in so mountainous a district. The radical idea of the word is 'roundness' and it no doubt refers to the *circular* form of encampment still adopted by the Arabs, the chief being always in the centre, as the place of greatest honour and security. *Morier*, in describing the Persian camp in the plain of Oujan, notes particularly that the royal palace was in the middle. 'The king thus became, as it were, the nave of a great wheel, and he was so completely hemmed in, that if an enemy had appeared, it would have been impossible to get at him without first cutting a road through the labyrinth of ropes & tents which every where surrounded him.
n ver. 23; ch. 23. 14; 24. 4, 18, 19; Jos. 21. 44; Ju. 1. 4.
5 Heb. *shut up*, ch. 24.18; De.32.30; Ps. 31. 8; Ro. 11. 32, *marg*; Ga. 3. 22,23, *Gr.*
o Na. 1. 9.
p ch.24.6,7; 2Sa.1.14, 16; Ps. 105. 15.
q ch.24. 15; 25.26,38; Ps.94.1,2,23; Lu.18. 7; Ro.12.19; Re. 18. 8.
r Ge.47.29; De.31.14; Job 7.1; 14.5,14; Ps. 37. 10. 13.
s ch.31.6; De. 32. 35.
t ch, 24. 6, 12; 2 Sa.1. 14, 16.

AND the [a]Ziphites came unto Saul to Gibeah, saying, [b]Doth not David hide himself in the hill of Hachilah, *which is* before Jeshimon?

2 Then [c]Saul arose, and went down to the wilderness of Ziph, having [d]three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph.

3 And Saul pitched in the hill of [e]Hachilah, which *is* before Jeshimon, by the way: but David abode in the wilderness; and he saw that Saul came after him into the wilderness.[1]

4 David therefore [f]sent out spies, and understood that Saul was come in very deed.

5 ¶ And David arose, and came to the place where Saul had pitched; and David beheld[2] the place where Saul lay, and [g]Abner the son of Ner, the captain of his host: and Saul lay in the trench,[3] and the people pitched round about him.

6 Then answered David, and said to Ahimelech the [h]Hittite, and to [i]Abishai the son of [k]Zeruiah, brother to Joab, saying, [l]Who will go down with me to Saul to the camp? And Abishai said, I will go down with thee.

7 So David and Abishai came to the people by night; and, behold, Saul lay [m]sleeping within the trench, and his spear stuck in the ground at his [4]bolster: but Abner and the people lay round about him.

8 Then said Abishai to David, [n]God hath delivered[5] thine enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not *smite* him [o]the second time.

9 And David said to Abishai, Destroy him not: for [p]who can stretch forth his hand against the LORD's anointed, and be guiltless?

10 David said furthermore, *As* [q]the LORD liveth, the LORD shall smite him; or [r]his day shall come to die; or [s]he shall descend into battle, and perish.

11 The LORD forbid [t]that I should stretch forth mine hand against the LORD's anointed: but, I pray thee, take thou now the spear that *is* at his

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bolster, and the cruse of water,[1] and let us go.

12 So David took [u]the spear and the cruse of water from Saul's bolster; and they gat them away, and no man saw *it*, nor knew *it*, neither awaked; for they *were* all asleep: because [v]a deep sleep from the LORD was fallen upon them.

13 ¶ Then David went over to the other side, and stood on [w]the top of an hill afar off, a great space *being* between them:

14 And David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who *art* thou *that* criest to the king?[2]

15 And David said to Abner, *Art* not thou a *valiant* man? and who *is* like to thee in Israel? wherefore then hast thou not kept[3] thy lord the king? for there[x] came one of the people in to destroy the king thy lord.

16 This thing *is* not good that thou hast done. *As* the LORD liveth, ye *are* worthy[4] to die, because ye have not kept your master, the [y]LORD's anointed. And now see where the king's spear *is*, and the cruse of water that *was* at his bolster.

17 And Saul knew David's voice, and said, [z]*Is* this thy voice, my son David? And David said, *It is* my voice, my lord, O king.

18 And he said, [a]Wherefore doth my lord thus pursue after his servant? for [b]what have I done? or what evil *is* in mine hand?

19 Now therefore, I pray thee, [c]let my lord the king hear the words of his servant. If the LORD have [d]stirred thee up against me, let him accept[5] an offering:[6] but if *they be* the children of men, [e]cursed *be* they before the LORD; for [f]they have driven me out this day from abiding[7] in [g]the inheritance of the LORD, saying, Go, serve other gods.[8]

20 Now therefore, [h]let not my blood fall to the earth before the face of the LORD; for [i]the king of Israel is come out to seek a flea, as when one doth hunt a partridge[9] in the mountains.

21 ¶ Then said Saul, [k]I have sinned: return, my son David; for [l]I will no more do thee harm, because [m]my soul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.

22 And David answered and said, Behold the king's spear! and let one of the young men come over and fetch it.

23 The LORD [n]render to every man his righteousness and his [1]faithfulness: for the LORD delivered thee into *my* hand to-day; but [o]I would not stretch forth mine hand against the LORD's anointed.

24 And, behold, [p]as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the LORD, and [q]let him deliver me out of all tribulation.

25 Then Saul said to David, [r]Blessed *be* thou, my son David; thou shalt both do great *things*, and also shalt still [s]prevail.[2] [t]So David went on his way, and Saul returned to his place.

CHAPTER XXVII.

Saul hearing that David was fled to Gath, seeketh no more for him, 1—4. *David beggeth Zihlag of Achish*, 5—7. *He, invading other countries, persuadeth Achish he fought against Judah*, 8—12.

AND David [a]said in his heart, I shall now perish[3] one day by the hand of Saul:[4] [b]*there is* nothing better for me than that I should speedily escape [c]into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I escape out of his hand.

2 And David arose, and he passed over with [d]the six hundred men that *were* with him unto [e]Achish, the son of Maoch,[5] king of Gath.

3 And David dwelt with Achish at Gath, he and his men, every man with his household,[6] *even* David [f]with his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess, Nabal's wife.

4 And it was told Saul that David was fled to Gath; and [g]he sought no more again for him.[7]

5 ¶ And David said unto Achish, If I have now found grace in thine eyes, let them give me a place in [h]some town in the country, that I may dwell there: for why should thy servant dwell in the royal city[8] with thee?

6 Then Achish gave him [i]9[9]Ziklag

A.M.2909. B.C.1095

1 It is common for persons in the East to have a small vessel of water near them in the night.
u ver. 7; ch. 24. 4.
v Ge.2.21;15.12; Es. 6. 1; Is. 29. 10.
w ch. 24. 8; Ju. 9 7.
2 Or rather, 'beside the king,' *i. e.* so near him as to disturb him.
3 The point of this reproach will be better perceived on reading the note to ver. 7.
x ver. 8.
4 Heb. *the sons of death*, ch. 20. 31; 2 Sa. 12. 5; 19.28; Ps. 79. 11; 102.20, *margins*; Ep. 2. 3.
y ver. 9,11; ch. 24. 6.
z ch. 24. 8, 16.
a ch. 24. 9,11-14; Ps. 7. 3-5; 35. 7; 69. 4.
b ch. 17. 29; John 8. 46; 10. 32; 18. 23.
c ch. 25. 24; Ge. 44. 18.
d ch.16.14-23; 18.10; 2 Sa. 16. 11; 24. 1; 1 Ki.22.22; 1Ch.21.1.
5 Heb. *smell*, Ge. 8. 21; Le. 26. 31.
6 'David had not offended Saul; yet he acknowledged that he was a sinner against the Lord; and if convinced that his sufferings were a divine rebuke for any particular offence, he was willing to offer a sacrifice, that his sin being pardoned, his trials might cease.'—*Scott.*
e Pr. 6.16-19; 30. 10; Ga. 1.8,9; 5.12; 2Ti. 4. 14.
f De.4.28; Jos.22.25-27; Ps.42.1,2; 120.5; Ro. 14. 15.
7 Heb. *cleaving.*
g 2 Sa. 14. 16; 20. 19.
8 No privation David now experienced was felt by him so severe as his banishment from the regular ordinances of divine service, enjoyed in the 'delightsome land.' His present unsettled and wandering mode of life, not only shut him out from these privileges, but exposed him to the temptation of becoming an idolater.
h ch. 2. 9; 25. 29.
i ch. 24. 14; Mat. 26. 47, 55.
9 See note on ch. 24. 14. The Hebrew name of the partridge is *kore*, i.e. caller, from its peculiar note. Shaw says of the greater or red-legged partridge, 'The Arabs have another, though a more laborious method of catching these birds; for, observing that they become languid and fatigued after they have been hastily put up twice or thrice, they immediately run in upon them and knock them down with their *serwattys* or bludgeons.' 'Precisely in this manner,' says Harris, (Nat. Hist. of the Bible,) 'Saul hunted David, coming hastily upon him, *putting him up incessantly*, in hopes that at length his strength and resources would fail, and he would become an easy prey to his pursuers.' The Greek version translates the clause, 'as the night crow or the owl pursues its prey upon the mountains.'
k ch 15.24,30; 24.17; Ex. 9. 27; Nu.22.34; Mat. 27. 4.
l ch. 27. 4.

A.M.2911. B.C.1093

m ver. 24; Ps. 49. 8; 116. 15.
n 1Ki. 8.32; Ne.13.14; Ps. 7.8,9; 18. 20-26.
1 David again plainly intimates that he could not trust him, (ch. 24. 22).
o ver.9,11; ch.24.6,7.
p Ps.18.25; Mat.5.7; 7. 2.
q Ge. 48. 16; Ps. 18. *title*, 48; 34. 17, 18; 144.2; Ac.14.22; Re. 7. 14.
r ch. 24. 19; Nu. 24. 9, 10.
s Ge.32.28; Ho.12.4.
2 The Heb. is literally, 'also in doing thou shalt do, and being able thou shalt be able,' which the Targum renders, 'also in reigning thou shalt reign, and in prospering thou shalt prosper.'
t ch. 24. 22; Pr. 26. 25.

CHAP. XXVII.

A.M.2946. B.C.1058

a ch. 16. 1,13; 23.17; 25. 30; Ps. 116. 11; Pr.13. 12; Mat. 14. 31; Mar. 4. 40; 2Co. 7. 5.
3 Heb. *be consumed.*
4 This was a very hasty conclusion. God had so often interposed in defence of his life, that he was authorised to believe the reverse.
b ch. 22.5; Ex.14.12; Nu. 14. 3; Pr. 3.5,6; Is. 30. 15, 16; La. 3. 26, 27.
c ver. 10, 11; ch. 21. 10-15; 28. 1, 2; 29.2-11; 30. 1-3.
d ch. 25. 13; 30. 8.
e ch. 21.10; 1Ki.2.40.
5 This seems to intimate, that it was not the same Achish who reigned at Gath on David's first visit, (ch. 21. 10,) His prospects of the throne of Israel, and the known enmity of Saul, might now make it an act of policy in a neighbouring state, not only to harbour him, but to abet him in his projects.
6 It appears from this, that the men who formed David's army, had their wives and families with them. He and his company resembled a tribe of wandering Arabs.
f ch.25.3,18-35,42,43; 30. 5.
g ch. 26. 21.
7 Not only because he was out of his immediate power, but because he dreaded a breach with the Philistines, who had sheltered David.
h Ge. 46. 34; 2 Co.6. 17.
8 He seemed to intimate that *two* princely establishments in the same city were too many. But his real motive for wishing to remove to a distance, was that he might make incursions on the Philistines unknown to Achish; see ver. 8-12.
i ch. 30. 1,14; Jos.15. 31; 19. 5; 2 Sa.1.1; 1 Ch.4.30; 12.1,20; Ne. 11. 28.
9 It was at first given to the tribe of Judah, (Jos. 15. 31,) but was afterwards ceded to that of Simeon, (Jos. 19. 5.) The Philistines, however, either had never been expelled, or had made themselves again masters of it, and they held it till the time here mentioned, when it fell into the tribe of Judah, and continued to be the property of the kings of Judah.

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that day; wherefore Ziklag pertaineth unto the kings of Judah unto this day.

7 And the time[1] that David dwelt in the country of the Philistines was a full year and four months.[2]

8 ¶ And David and his men went up, and invaded [k]the Geshurites, and the[l] Gezerites,[3] and [m]the Amalekites: for those *nations were* of old the inhabitants of the land, [n]as thou goest to Shur, even unto the land of Egypt.

9 And David smote the land, and left[o] neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned, and came to Achish.

10 And Achish said, Whither have ye made a road[4] to-day? [p]And David said, Against the south of Judah,[5] and against the south of [q]the Jerahmeelites, and against the south of the [r]Kenites.

11 And David saved neither man nor woman alive, to bring *tidings* to Gath, saying, [s]Lest they should tell on us, saying, So did David, and so *will be* his manner all the while he dwelleth in the country of the Philistines.[6]

12 And Achish believed David, saying, He hath made his people Israel utterly[7] to abhor him; therefore he shall be my servant for ever.

CHAPTER XXVIII.

Achish putteth confidence in David, 1, 2. *Saul, having destroyed the workers with familiar spirits,* 3; *and now in his fear forsaken of God,* 4—6, *seeketh to a witch,* 7, 8. *The witch, encouraged by Saul raiseth up Samuel,* 9—14. *Saul, hearing his ruin, fainteth,* 15—20. *The woman, with his servants, refresh him with meat,* 21—25.

AND it came to pass in those [8]days, [a]that the [b]Philistines gathered their armies together for warfare, to fight with Israel: and Achish said unto David, Know thou assuredly, that [c]thou shalt go out with me to battle, thou and thy men.

2 And David said to Achish, [d]Surely thou shalt know what thy servant can do. And Achish said to David, Therefore will I make thee keeper of mine head[9] for ever.

3 ¶ Now [e]Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city: and Saul had [f]put away those that had familiar spirits, and the wizards, out of the land.

4 ¶ And the Philistines gathered themselves together, and came and pitched in [g]Shunem; and Saul gathered all Israel together, and they pitched in [h]Gilboa.

5 And when Saul saw the host of the Philistines, [i]he was afraid, and his heart greatly trembled.

6 And when Saul [k]enquired of the LORD, the LORD answered him not, neither [l]by dreams, nor [m]by Urim, nor [n]by prophets.

7 ¶ Then said Saul unto his servants, [o]Seek me a woman that hath [p]a familiar spirit, that I may go to her, and enquire of her. And his servants said to him, Behold, *there is* a woman that hath a familiar spirit[1] at [q]En-dor.[2]

8 And Saul [r]disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night; and he said, I pray thee, divine unto me by the familiar spirit, and [t]bring me *him* up whom I shall name unto thee.

9 And the woman said unto him, Behold, thou knowest what Saul hath done, [u]how he hath cut off those that have familiar spirits, and the wizards, out of the land: [v]wherefore then layest thou a snare for my life, to cause me to die?

10 And Saul [w]sware to her by the LORD, saying, *As* the LORD liveth, there shall no punishment happen to thee for this thing.

11 Then said the woman, Whom shall I bring up unto thee? and he said, Bring me up Samuel.

12 And when the woman saw Samuel,[3] she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for [x]thou *art* Saul.

13 And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw [y]gods ascending out of the earth.

14 And he said unto her, What form *is* he of?[4] And she said, An old man cometh up; and he *is* covered with [z]a mantle. And Saul perceived that it *was* Samuel, and he stooped with *his* face to the ground, and bowed himself.

A.M.2946. B.C.1058

1 Heb. *the number of days.*
2 Heb. a year of *days,* ch. 29. 3.
k Jos. 13. 2, 13; 2 Sa. 13. 37, 38; 14. 23, 32; 15. 8; 1 Ch. 2. 23.
l Jos. 16. 10; Ju. 1. 29; 1 Ki. 9. 15-17.
3 Or, *Gerzites.*
m ch. 15. 7, 8; 30. 1; Ex. 17. 14-16.
n ch. 15. 7; Ge. 16. 7; 25. 18; Ex. 15. 22.
o ch. 15. 3; De. 25. 17-19; Jos. 6. 21.
4 Or, *Did ye not make a road, &c.?* That is, an inroad or *raid.* He had been in the habit of making predatory excursions.
p ch. 21. 2; Ge. 27. 19, 20, 24; Jos. 2. 4-6; 2 Sa. 17. 20; Ps. 119. 29, 163; Pr. 29. 25; Ga. 2. 11-13; Ep. 4. 25.
5 David meant one thing, but wished Achish to understand another. He *meant* the heathen tribes living near (or perhaps within) the south of Judah; but he wished Achish to suppose he meant the Israelites themselves, especially the descendants of Jerahmeel, the great grandson of Judah, (1 Ch. 2. 25,) and also the friends of Israel, the Kenites, (ch. 15. 6). Though this equivocation had the desired effect of making Achish suppose David had entirely broken with his own countrymen, and is by some defended as an act of prudent policy, yet it cannot be defended, nor is it defended, by the historian. 'He tells us what David did, but he passes no eulogium upon his conduct, and it is false to say, that because these things are *recorded,* therefore they are *approved.*'
q 1 Ch. 2. 9, 25.
r ch. 15. 6; Nu. 24. 21; Ju. 1. 16; 4. 11; 5. 24.
s ch. 22. 22; Pr. 12. 19; 29. 25.
6 There ought to be a full stop at the word 'David;' & then adds the historian, 'And this *was* his custom all the time he dwelt in the country of the Philistines.' As he never brought any prisoners, he made the Philistines more easily believe, that he had been attacking his own countrymen.
7 Heb. *to stink,* ch. 13. 4; Ge. 34. 30.

CHAP. XXVIII.

A.M.2948. B.C.1056

8 The first two verses of this chapter should be joined to the end of the last. Boothroyd translates, 'Hence, when in those days the Philistines, &c., Achish, said to David,' It is certain that what encouraged them to attack Israel, was their persuasion that David's predatory inroads had always been upon his own country.
a ch. 7. 7; 13. 5; 17. 1; 29. 1.
b Ju. 3. 1-4.
c ch. 27. 12; 29. 2, 3.
d ch. 27. 10; 2 Sa. 16. 16-19; Ro. 12. 9.
9 This may mean, 'captain of my life-guard,' or it might be a mere expression of confidence in David's fidelity.
e ch. 25. 1; Is. 57. 1, 2.
f ver. 9; Ex. 22. 18; Le. 19. 31; 20. 6, 27; De. 18. 10, 11; Ac. 16. 16-19.

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g Jos. 19. 18; 2 Ki. 4. 8.
h ch. 31. 1; 2 Sa. 1. 6, 21; 21. 12.
i Job 15. 21; 18. 11; Ps. 48. 5, 6; 73. 19; Pr. 10. 24; Is. 7. 2; 21. 3, 4; 57. 20, 21; Da. 5. 6.
k ch. 14. 37; 1 Ch. 10. 14; Pr. 1. 27, 28; Eze. 20. 1-3; John 9. 31; Ja. 4. 3.
l Ge. 28. 12-15; 46. 2-4; Nu. 12. 6; Job 33. 14-16; Je. 23. 28; Mat. 1. 20.
m Ex. 28. 30; Nu. 27. 21; De. 33. 8.
n Ps. 74. 9; La. 2. 9; Eze. 20. 3.
o 2 Ki. 1. 2, 3; 6. 33; Is. 8. 19, 20; La. 3. 25, 26; Ha. 2. 3.
p ver. 3; De. 18. 11; Is. 19. 3; Ac. 16. 16.
1 Literally 'a woman, the mistress of Ob,' a spirit supposed to come at her bidding.
q Jos. 17. 11; Ps. 83. 10.
2 The ruins are shown 2½ miles from Nazareth.
r 1 Ki. 14. 2, 3; 22. 30, 34; Job 24. 13-15; Je. 23. 24; John 3. 19, 20.
s 1 Ch. 10. 13.
t ver. 15.
u ver. 3.
v 2 Sa. 18. 13; 2 Ki. 5. 7.
w ch. 14. 39; 19. 6; Ge. 3. 5; Ex. 20. 7; De. 18. 10-12; 2 Sa. 14. 11; Mat. 26. 72; Mar. 6. 23.
3 'Was the appearance of Samuel real or imaginary?' That it was a *real* appearance, and not an artful imposition, practised by the woman, can admit of little doubt. Her surprise and amazement at seeing things she did not expect, and that she had never seen before, (ver. 12, 13,) the express assertion of the historian, that Saul *knew* that it was 'Samuel *himself*' who spake to him, (ver. 14, 15, 20,) the allusion to certain passages in Saul's history, known only to himself and Samuel, (ver. 17, 18,) the delivery of a message from the prophet so perfectly in character, and including predictions that were speedily verified; all these are circumstances which clearly point to the reality of the apparition. Besides, on the supposition of its being a deception practised by the woman, she would certainly have put into Samuel's mouth tidings of good fortune rather than bad, according to the wonted custom of persons of her profession; more especially as she had every possible inducement for conciliating the favour of one who had her life at his disposal. In short, any interpretation which proceeds on the idea that the person was other than Samuel, is not only harsh and incongruous, but impeaches the veracity of the sacred historian, as if he could have recorded as actually occurring what only entered into a heated and disordered fancy, first excited, and then deceived, by the juggling tricks of an adroit ventriloquist.
x ver. 3; 1 Ki. 14. 5.
y Ex. 4. 16; 22. 28; Ps. 82. 6; John 10. 34, 35.
4 Heb. *What is his form?*
z ch. 15. 27; 2 Ki. 2. 8, 13, 14.

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15 ¶ And Samuel said to Saul, [a]Why hast thou disquieted me, to bring me up?[1] And Saul answered, [b]I am sore distressed; for [c]the Philistines make war against me, and [d]God is departed from me, and [e]answereth me no more, neither by prophets,[2] nor by dreams: therefore [f]I have called thee, that thou mayest make known unto me what I shall do.

16 Then said Samuel, [g]Wherefore then dost thou ask of me, seeing the LORD is departed from thee, and is become thine enemy?[3]

17 And the LORD hath done to him[4] as [h]he spake by me:[5] for the LORD hath rent the kingdom out of thine hand, and given it to [i]thy neighbour, *even* to David:

18 Because thou [k]obeyedst not the voice of the LORD, nor executedst his fierce wrath upon Amalek, therefore hath the LORD done this thing unto thee this day.

19 Moreover, [l]the LORD will also deliver Israel with thee into the hand of the Philistines; and [m]to-morrow *shalt* thou and thy sons *be* with me: the LORD also shall deliver the host of Israel into the hand of the Philistines.

20 Then Saul fell[6] straightway all along on the earth, and was [n]sore afraid, because of the words of Samuel:[7] and there was no strength in him; for he had eaten no bread all the day, nor all the night.

21 ¶ And the woman came unto Saul, and saw that he was sore troubled, and said unto him, Behold, thine handmaid hath obeyed thy voice, and [o]I have put my life in my hand, and have hearkened unto thy words which thou spakest unto me:

22 Now therefore, I pray thee, hearken thou also unto the voice of thine handmaid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength when thou goest on thy way.

23 But he refused, and said, [p]I will not eat. But his servants, together with the woman, [q]compelled him; and he hearkened unto their voice: so he arose from the earth, and sat upon the bed.

A.M.2948. B.C.1056

a ver. 8, 11.
1 These expressions seem to have been used in accommodation to the general notions of mankind; and indeed the *local* habitation of departed spirits is unknown to us.
b Pr. 5. 11-13; 14.14.
c ver. 4.
d ch.16.13,14; 18.12; Ju.16.20; Ps.51.11; Ho.9.12; Mat.25.41.
e ver.6; ch. 23.2,4,9, 10.
2 Heb. *the hand of prophets.*
f Lu. 16. 23-26.
g Ju. 5.31; 2Ki.6.27; Ps.68.1-3; Re.18.20, 24; 19. 1-6.
3 The Greek, Syr. and Arab. versions read, 'and is with thy neighbour, or rival,' which is adopted by Dathe, Boothroyd, Hales, &c., and agrees with ver. 17, and also with ch. 15. 28.
4 Or, *for himself,* Pr. 16. 4.
h ch. 13.13,14; 15.27-29.
5 Heb. *mine hand.*
i ch.15.28; 16.13; 24. 20.
k ch.15.9,23-26; 1Ki. 20. 42; Je. 48. 10.
l ch. 12. 25; 1 Ki. 22. 20, 28.
m Ex.9.18; Je.28.16, 17; Da.5.25-28; Mat. 26. 24; Ac.5.5,9,10.
6 Heb. *made haste and fell with the fulness of his stature.*
n ver. 5; ch. 25. 37; Job 15. 20-24; 26. 2; Ps. 50. 21, 22.
7 Here was another proof of the reality of the appearance. The question as to the more immediate *agency* by which it was effected, presents greater difficulties. That the woman seemed to arrogate the power to herself, (ver. 21,) proves nothing. Yet it might be conceded that diabolical agency was enabled and permitted to effect such a result in this particular instance, without its following that demons were vested with any such power at other times. But the simpler view is to suppose that before the woman had time to employ her usual incantations, the Almighty, for wise and important ends, sent back Samuel for a short season from the world of spirits. This was the belief of the ancient Jewish church. 'After his death he prophesied, and showed the king his end, and lift up his voice in prophecy to blot out the wickedness of the people,' Ecclus.46.20. Various great purposes were served by the transaction, *e.g.* Saul's crime in 'asking counsel of Ob,' was made the means of his punishment, 1 Ch. 10. 13, 14; the superiority of the oracle of Jehovah, to the real or imaginary oracles of Satan, was clearly evinced; and the doctrines of a future state, and a resurrection of the dead, received an awfully solemn confirmation, which was very necessary in that age of darkness.
o ch. 19. 5; Ju. 12. 3; Job 13. 14.
p 1Ki.21.4; Pr.25.20.
q 2 Ki.4.8; Lu.14.23; 24. 29; Ac. 16. 15; 2 Co. 5. 14.

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r Ge. 18.7, 8; Lu.15. 23.
1 As in these hot countries flesh is soon tainted, they kill and dress their meat as it is required.
2 The preparing of leavened bread would have taken some time, until the whole lump was leavened.

CHAP. XXIX.

A.M.2948. B.C.1056

a ch. 28. 1.
b ch. 4 .1; Jos. 19.30; 1 Ki. 20. 30.
3 Not the Aphek mentioned in ch. 4. 1, which was in Judah, but Aphek of *Issachar,* in, or near, the plain of Jezreel. There was a third Aphek in Asher, on the northern boundary of Canaan, towards Sidon, Jos. 13. 4.
4 It was of great importance to an army to be pitched near a copious spring of water. In the time of the Crusades, there stood on the site of this same Jezreel, a village, called by William of Tyre, 'Little Gerin:' and he says there was a fountain near it, beside which, in the year 1183, the camp of the Christians was pitched, opposite that of the famous Saladin. Bohaeddin, the biographer of Saladin, calls it, 'Ain-Djeluth,' and the Arabic geographers place it between Nablous and Beisan, (Scythopolis). Brochard (who travelled in the 13th century) also mentions this fountain, remarking that he saw, at a short distance, on a rising ground, the remains of Jezreel, in a village of scarce 20 houses, called Zarain. Richardson, at 4 hours from Gennyn, and 2 from Beisan, found in the same locality a copious fountain, called *El Gelced,* or the cold.
c ch. 28.4; Jos.19.18; Ju. 6.33; 1Ki.18.45, 46; 21.1, 23; 2 Ki.9. 36; Ho. 1. 4-11.
d ver.6,7; ch.5 8-11; 6.4; Jos.13.3; Ju.16. 5, 30.
5 This denotes the number of the companies, each with its own captain.
e ch. 28. 2.
6 The word thus rendered, had occurred twice in the former verse in the sense of 'passing on;' hence the Gr. Syr. and Arab. versions translate: 'Who are these passing on?'
f ch. 27. 7.
7 *i. e.* 'Many days, or I might rather say years,' ch.27,7.
g Da.6.5; John 19.6; Ro.12.17; 1Pe.3.16.
8 Since his defection from Israel.
h ch. 14. 21; 1Ch.12. 19; Lu. 16. 8.
i ch.18.6,7; 21.11; Pr. 27. 14.
k ch.20.3; 28.10; De. 10. 20; Is.65.16; Je. 12. 16.
l Mat. 5. 16; 1 Pe. 2. 12; 3. 16.
m Nu. 27. 17; 2Sa.3. 25; Ps. 121. 8.
9 Heb. *thou art not good in the eyes of the lords.*
10 Heb. *do not evil in the eyes of,* &c.
11 *i. e.* the chiefs of the other Philistine cities, for Achish was only lord of Gath.

24 And the woman had [r]a fat [1]calf in the house; and she hasted, and killed it, and took flour, and kneaded *it,* and did bake unleavened[2] bread thereof:

25 And she brought *it* before Saul, and before his servants; and they did eat. Then they rose up, and went away that night.

CHAPTER XXIX.

David marcheth with the Philistines; their princes are offended therewith, 1—5. *Achish dismisseth him with commendations of his fidelity,* 6—11.

NOW [a]the Philistines gathered together all their armies to [b3]Aphek: and the Israelites pitched by a fountain[4] which *is* in [c]Jezreel.

2 And [d]the lords of the Philistines passed on by hundreds and by thousands;[5] but [e]David and his men passed on in the rere-ward with Achish.

3 Then said the princes of the Philistines, What *do* these Hebrews[6] *here?* And Achish said unto the princes of the Philistines, *Is* not this David, the servant of Saul the king of Israel, which hath been with me [f]these days, or these years,[7] and I have [g]found no fault in him since he fell[8] *unto me* unto this day?

4 And the princes of the Philistines were wroth with him; and the princes of the Philistines said unto him, [h]Make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to battle, lest in the battle he be an adversary to us: for wherewith should he reconcile himself unto his master? *should it* not *be* with the heads of these men?

5 *Is* [i]not this David, of whom they sang one to another in dances, saying, Saul slew his thousands, and David his ten thousands?

6 ¶ Then Achish called David, and said unto him, Surely, *as* [k]the LORD liveth, [l]thou hast been upright, and [m]thy going out and thy coming in with me in the host *is* good in my sight: for I have not found evil in thee since the day of thy coming unto me unto this day: nevertheless the lords favour thee not.[9]

7 Wherefore now return, and go in peace, that thou displease[10] not the lords of the Philistines.[11]

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8 And David said unto Achish, [n]But what have I done? and what hast thou found in thy servant, so long as I have been with[1] thee unto this day, [o]that I may not go fight against the enemies[2] of my lord the king?

9 And Achish answered and said to David, I know that thou *art* good in my sight, [p]as an angel of God: notwithstanding, the princes of the Philistines have said, He shall not go up with us to the battle.

10 Wherefore [q]now rise up early in the morning with thy master's servants that are come with thee; and as soon as ye be up early in the morning, and have light, depart.[3]

11 So David and his men rose up early to depart in the morning, to return into the land of the Philistines: and[r] the Philistines went up to Jezreel.[4]

CHAPTER XXX.

The Amalekites spoil Ziklag, 1, 2. *David asking counsel is encouraged by God to pursue them,* 3—10. *By the means of a revived Egyptian he is brought to the enemies, and recovereth all the spoil,* 11—21. *David's law to divide the spoil equally between them that fight and them that keep the stuff,* 22—25. *He sendeth presents to his friends,* 26—31.

AND it came to pass, when David and his men [a]were come to Ziklag on the third day, that [b]the Amalekites had invaded the south, and Ziklag, and smitten Ziklag, and burned it with fire;[5]

2 And had taken the women captives that *were* therein: they [c]slew not any, either great or small, but carried *them* away, and went on their way.

3 ¶ So David and his men came to the city, and, behold, *it was* [d]burned with fire; and their wives, and their sons, and their daughters, were taken captives.

4 Then David and the people that *were* with him [e]lifted up their voice and wept, until they had no more power to weep.

5 And David's [f]two wives were taken captives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite.

6 And David [g]was greatly distressed: for [h]the people spake of stoning him; because the soul of all the people was grieved,[6] every man for his sons and for his daughters: but [i]David encouraged himself in the LORD his God.

A.M.2948. B.C.1056

n ch. 12. 3; 17. 29; 20. 8; 26. 18.
1 Heb. *before.*
o ch. 28.2: 2Sa.16.18, 19; Ps.34.13,14; Mat. 6. 13.
2 We regret to see the language of David is still so ambiguous, and evidently calculated to deceive; for it can scarcely be supposed that he would have fought against Israel, and yet that was the impression he wished to leave on the mind of Achish.
p 2Sa.14.17,20; 19.27; Ga. 4. 14.
q ch.30.1,2; Ge.22.14; Ps.37.23,24; 1 Co.10. 13; 2 Pe. 2. 9.
3 'The princes reasoned wisely according to the common practice of mankind, and it was well ordered by providence that they refused to let David go to this battle, in which he must have been either an enemy to his country or false to his trust. Had he fought for the Philistines, he would have fought against God and his country; and had he in the battle gone over to the Israelites, he would have deceived and betrayed the hospitable Achish. God therefore delivered him from such disgrace; and by the same kind Providence he was sent back to rescue his wives, & the wives and children of his people.' — *Greenfield* and *Clarke.*
r ver. 1; Jos.19.18; 2 Sa. 4. 4.
4 They occupied the ground where the Israelites had first encamped, ver. 1. the latter retiring towards Gilboa. Compare 2 Sa. 4. 4. The plain of Jezreel was the great battle field of Palestine. It is now called Merdj Ibn. —*Amer.*

CHAP. XXX.

A.M.2948. B.C.1056

a ch. 29. 11; 2 Sa.1.2.
b ch. 15. 7; 27. 8-10; Ge. 24. 62; Jos. 11. 16.
5 The strength of the country having been drawn towards Jezreel, the Amalekites eagerly availed themselves of the opportunity of invading the defenceless south. In this expedition (which has entirely the character of a *nomade* incursion) they were not likely to overlook David's town, or to fail of avenging his recent expeditions against themselves.
c ver. 19; ch. 27. 11; Job 38. 11; Ps. 76. 10; Is. 27. 8, 9.
d Ps.34.19; He.12.6; 1 Pe. 1. 6, 7; Re. 3. 9.
e ch.4.13; 11.4; Ge.37. 33-35; Nu. 14. 1, 39; Ju.2.4; 21.2; Ezr.10. 1.
f ch. 1. 2; 25. 42. 43; 27. 3; 2 Sa. 2. 2; 3. 2, 3.
g Ge.32.7; Ps. 25.17; 42. 7; 116. 3, 4, 10; 2 Co. 1. 8, 9; 4. 8; 7. 5.
h Ex.17.4; Nu.14.10; Ps.62. 9; Mat. 21.9; 27. 22.
6 Heb. *bitter,* ch. 1. 10; Ju. 18. 25; 2 Sa. 17.8; 2Ki.4.27, *margins.*
i Job.13.15; Ps.27.1-3; 42.5,11; 56. 3,4,11; 62. 1, 5, 8; 118. 8-13; Pr.18. 10; Is. 37.14-20; Ha.3.17,18; Ro. 4.18; 8.31; 2 Co.1.9, 10; He. 13. 6.

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k ch.22.20,21; 23.6,9; 1 Ki.2.26; Mar.2.26.
l ch.23.2,4,10-12; Ju. 20. 18, 23,28; 2Sa.5. 19, 23; Pr. 3. 5, 6.
m ch. 14. 37; 28.6,15, 16; Nu.27.21; Ps.50. 15; 91. 15.
1 *i. e.* the 'cold.' It is evident that it must have been in the south-west of Palestine, falling into the Mediterranean. Some suppose it to have been between Gaza and Rhinocurura (perhaps the Oa-di Gaza) but St Jerome places it between Rhinocurura and Egypt. It is supposed by others to be the 'river in the wilderness,' or the 'river of Egypt.
n ch. 14. 30, 31; Ju.8. 4, 5.
o De. 15.7-11; 23. 7; Pr. 25. 21; Mat. 25. 35; Lu.10.36,37; Ro. 12. 20, 21.
2 See Note at ch. 25. 18.
p ch.14.27; Ju.15.19; Is. 40. 29-31.
q ver. 13; Es. 4. 16; Jon. 1. 17; Mat. 27. 63.
r Job31.13-15; Pr.12. 10; Ja. 2. 13.
3 Though this poor sick slave might have been easily carried on an ass or a camel, yet they inhumanly left him to perish. But, in the righteous providence of God, this cruelty was the occasion of their own destruction, whilst David's kindness to a perishing stranger and slave was the means of his success, and proved the truest policy.
s ver.16; 2 Sa.8.18; 1 Ki.1.38,44; 1 Ch.18. 17; Eze.25.16; Zep. 2. 5.
4 Calmet and others suppose that these people (who inhabited the same district as the Philistines) were the aborigines of the island of Crete, from which they derived their name.
t Jos. 14. 35; 15. 13.
5 A district in the south of Judah, in which were the cities of Kirjath Arba, or Hebron and Kirjath-sepher, belonging to the family of Caleb.
u ver. 1-3.
v ch. 29. 6; Jos. 2.12; 9.15,19,20; Eze. 17. 13, 16, 19.
w De. 23. 15, 16.
6 How touching was this appeal! He dreaded meeting his cruel oppressor as much as death. That master has the spirit of an Amalekite, & not of an Israelite, who can thus treat a servant when sick. Though David was in haste, and, after being spoiled of all, could have no great plenty for his army, yet he could not forbear to deliver 'one that was drawn unto death,' Pr. 24. 11, 12. 'Masters, give unto your servants that which is just and equal.'
7 The Latin, Arabic, and Syrian versions add, 'And David sware unto him.
x Ju. 1. 24, 25.
y ch.25.36-38; Ex.32. 6,17-19,27,28; Ju.16. 23-30; 2Sa.13.28; Is. 22. 13; Da. 5.1-4,30; Lu.12.19-20; 17. 27-29; 21.34,35; 1 Th.5. 3; Re. 11. 10-13.
8 When sinners cry 'Peace & safety,' they are nearest their ruin.
z Job 20. 5.

7 And David said to [k]Abiathar the priest, Ahimelech's son, I pray thee, bring me hither the ephod. And Abiathar brought thither the ephod to David.

8 And David [l]enquired at the LORD, saying, Shall I pursue after this troop? shall I overtake them? And [m]he answered him, Pursue; for thou shalt surely overtake *them,* and without fail recover *all.*

9 ¶ So David went, he and the six hundred men that *were* with him, and came to the brook Besor,[1] where those that were left behind stayed.

10 But David pursued, he and four hundred men: (for two hundred abode behind, which were so [n]faint that they could not go over the brook Besor:)

11 And they found an Egyptian in the field, and brought him to David, and [o]gave him bread, and he did eat; and they made him drink water;

12 And they gave him a piece of a cake of figs,[2] and two clusters of raisins, and, when he had eaten, [p]his spirit came again to him; for he had eaten no bread, nor drunk *any* water, [q]three days and three nights.

13 And David said unto him, To whom *belongest* thou? and whence *art* thou? and he said, I *am* a young man of Egypt, servant to an Amalekite, and [r]my master left me, because three days agone I fell sick.[3]

14 We made an invasion *upon the* south of [s]the Cherethites,[4] and upon *the coast* which *belongeth* to Judah, and upon the south of [t]Caleb;[5] and [u]we burned Ziklag with fire.

15 And David said to him, Canst thou bring me down to this company? And he said, [v]Swear unto me by God, that thou wilt neither kill me, nor [w]deliver me into the hands of my master,[6] and I will bring thee down to this company.[7]

16 ¶ And [x]when he had brought him down, behold, *they were* spread abroad upon all the earth, [y]eating and drinking, and dancing,[8] [z]because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah.

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17 And David smote them from the twilight even unto the evening of the next day:[1] [a]and there escaped not a man of them, save four hundred young men, which rode upon camels, and fled.

18 And David recovered all that the Amalekites had carried away; and David rescued his two wives.

19 And [b]there was nothing lacking[2] to them, neither small nor great, neither sons nor daughters, neither spoil, nor any *thing* that they had taken to them: David recovered all.

20 And David took all the flocks and the herds, *which* they drave before those *other* cattle, and said, [c]This *is* David's spoil.

21 ¶ And David came to the [d]two hundred men, which were so faint that they could not follow David, whom they had made also to abide at the brook Besor; and they went forth to meet David, and to meet the people that *were* with him: and when David came[e] near to the people, he saluted[3] them.

22 Then answered all the [f]wicked men, and *men* of Belial, of those[4] that went with David, and said, [g]Because they went not with us, we will not give them *ought* of the spoil that we have recovered, save to every man his wife and his children, that they may lead *them* away, and depart.[5]

23 Then said David, Ye shall not do so, [h]my brethren, with that [i]which the LORD hath given us,[6] [k]who hath preserved us, and delivered the company that came against us into our hand.

24 For who will hearken unto you in this matter? [l]but as his part *is* that goeth down to the battle, so *shall* his part *be* that [m]tarrieth by the stuff: they shall part alike.

25 And it was *so* from that day forward,[7] that he made it a statute and an ordinance[8] for Israel unto this day.

26 ¶ And when David came to Ziklag, he sent of the spoil unto the elders of Judah, *even* [n]to his friends, saying, Behold a present[9] for you of the spoil of the enemies of the LORD;

27 To *them* which *were* in [o]Beth-el,[10] and to *them* which *were* in [p]south Ramoth,[1] and to *them* which *were* in [q]Jattir,[2]

28 And to *them* which *were* in [r]Aroer, and to *them* which *were* in Siphmoth,[3] and to *them* which *were* in [s]Eshtemoa,[4]

29 And to *them* which *were* in Rachal,[5] and to *them* which *were* in the cities of the [t]Jerahmeelites,[6] and to *them* which *were* in the cities of the [u]Kenites,

30 And to *them* which *were* in [v]Hormah, and to *them* which *were* in Chorashan,[7] and to *them* which *were* in Athach,

31 And to *them* which *were* in [w]Hebron, and to all the places where David himself and his men were wont to haunt.

A.M.2948. B.C.1056

1 Heb. *their morrow.*
a ch. 11.11; Ju.4.16; 1 Ki. 20. 29, 30; Ps. 18. 42.
b ver.8; Ge.14.14-16; Nu.31.49; Job 1.10, Ps. 34. 9,10; 91.9,10; Mat. 6. 33.
2 'The spoil was recovered & brought off; nothing was lost, but a great deal gotten. Providence had so ordered, that the Amalekites carefully preserved all that they had taken, concluding that they kept it for themselves, though really they preserved it for the right owners. There was "nothing lacking:" so it proved when they concluded all was gone; so much better is God oftentimes to us than our own fears.'—*Henry.*
c ver. 26; Nu. 31. 9-12; 2 Ch. 20. 25; Is. 53. 12; Ro. 8. 37.
d ver. 10.
e He. 13.1; 1 Pe.3.8.
3 Heb. *asked them how they did,* Ju. 18. 15.
f ch. 22. 2; 25. 17, 25; De.13.13; Ju.19.22; 1 Ki. 21. 10, 13.
4 Heb. *the men.*
g Mat. 7. 12.
5 'A while ago they would gladly have given half their own to recover the other half; yet, now that they have all their own, they are not content unless they can have their brethren's too; so soon do men forget their low estate. All seek their own, and too often more than their own. Those are men of Belial indeed, who delight in putting hardships upon their brethren, and care not who is starved so they may be fed to the full.'—*Henry.*
h Ge.19.7; Ju.19.23; Ac. 7. 2; 22. 1.
i ver.8; ch. 2.7; Nu. 31. 49-54; De. 8.10, 18; 1 Ch. 29. 12-14; Ha. 1. 16.
6 God's mercy to us should make us merciful to one another; & those who are any way serviceable to the common interest, ought to share in the common advantage.
k Ps. 44.2-7; 121.7,8.
l Nu. 31. 27; Jos.22. 8; Ps. 68. 12.
m ch. 25. 13.
7 Heb. *and forward.*
8 'This equitable edict was somewhat different from that which had so long obtained in Israel, and by which the spoil of the Midianites was divided. That related to the whole people, this only to the soldiers, some of whom went to battle, while others guarded the baggage.—*Scott.*
n 1 Ch.12.1, &c.; Ps. 35.27; 68.18; Pr.18. 16, 24; Is. 32. 8.
9 Heb. *blessing,* ch. 25. 27; Ge. 33. 11; 2 Ki. 5. 15; 2 Co. 9. 5.
o Ge.28.19; Jos.16.2; Ju. 1.22,23; 1Ki.12. 29.
10 Perhaps not the famous place of this name, which might be too far north, but Bethul, a city of Simeon, (Jos. 19. 4,) supposed to be the same as Bethelia, belonging to Gaza, and having several temples remarkable for their architecture and antiquity.

A.M.2948. B.C.1056

p Jos.19.8, *Ramath.*
1 A city of Simeon, so called to distinguish it from Ramoth Gilead, beyond Jordan, Jos. 19. 8.
q Jos. 15. 48.
2 'A city of the priests in the hill country of Judah, Jos. 15. 48; 21. 14; 1 Ch. 6. 42. Eusebius identifies it with Jetheira, a Christian village in the district of Daroma, 20 miles from Eleutheropolis.'—*Winer.*
r Jos. 13. 16.
3 Supposed to be the same with Shepham, on the east border of Canaan, Nu. 34. 10.
s Jos. 15. 50, *Esthtemoh.*
4 Compare Jos. 15. 50; 21.14; 1Ch.6.57. In the time of Eusebius and Jerome, it was a large Jewish village in the district of Daroma.
5 Supposed by Calmet to be the same as Hachilah, ch. 23. 19.
t ch. 27. 10.
6 The descendants of Jerahmeel, son of Hezron. See Note at ch. 27. 10.
u Ju. 1. 16.
v Jos.19.4; Ju.1.17.
7 Probably the same as Ashan in Simeon, (Jos. 15. 42; 19.7,) which Eusebius says was 15 or 16 Roman miles west of Jerusalem, and was then called Beth-asan. Yet Cellarius suspects some mistake in that statement.
w Jos.14.13,14; 2 Sa. 4. 1; 15. 10.

CHAP. XXXI.

A.M.2948. B.C.1056

a ch.28.1,15; 29.1.
b ch .12. 25; 1 Ch. 10. 1-3.
8 Heb. *wounded.*
c ch.28.4; 2 Sa.1.21.
9 Eusebius and Jerome place it six Roman miles west of Bethshean, where there was a large place called Gelbus.
d ch.14.22; 2Sa.1.6.
e ch. 13.2,16; 14.1-14, 49; 18. 1-4; 23. 17; 1 Ch. 8. 33; 9. 39.
f Ex.20.5; 2Ki.25.7.
g 2 Sa.1.4-10; Am.2. 14.
10 Heb. *shooters, men with bows, found him,* Ge. 49. 23; 1 Ki. 22. 34.
h Ju. 9.54; 1Ch.10.4.
i ch.14.6; 17.26,36; 2 Sa.1.20; Je.9.25,26; Eze. 44. 7-9.
11 Or, *mock.*
k 2 Sa. 1. 14.
l 2 Sa.1.9,10; 17.23; 1 Ki. 16. 18; 1 Ch. 10. 13, 14; Mat. 27. 4,5; Ac. 1. 18; 16. 27.
12 Rather, '*the* sword,' that is, his armour bearer's, who, according to the Jews, was Doeg; and if so, then Saul and he may have fallen by the self-same weapon with which they had massacred the priests of God.
m 1 Ch. 10. 5.
n ch. 4. 10, 11; 11.15; 12. 17,25; 1Ch.10.6; Ec.9.1,2; Ho.13.10, 11.
13 The valley seems to denote Jezreel. The 'other side Jordan' cannot be supposed to include the whole of that territory, but only what adjoined the scene of battle. Some suppose it only means cities near 'the passages of Jordan.' At all events, the occupation of the cities was only temporary.
o ch. 13.6; Le.26.32, 36; De. 28. 33; Ju. 6. 2.

CHAPTER XXXI.

Saul having lost his army, and his sons slain, he and his armour-bearer kill themselves, 1—6. *The Philistines possess the forsaken towns of the Israelites,* 7. *They insult over the dead bodies of Saul and his sons,* 8—10. *The men of Jabesh-Gilead, recovering the bodies by night, burn them, and bury their bones at Jabesh,* 11—13.

NOW [a]the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and [b]fell down slain[8] in mount [c]Gilboa.[9]

2 And the Philistines [d]followed hard upon Saul and upon his sons; and the Philistines slew [e]Jonathan, and Abinadab, and Melchi-shua, [f]Saul's sons.

3 And the battle [g]went sore against Saul, and the archers[10] hit him; and he was sore wounded of the archers.

4 Then said Saul unto his armour-bearer, [h]Draw thy sword, and thrust me through therewith, lest these [i]uncircumcised come and thrust me through, and abuse[11] me. But his armour-bearer would not; for [k]he was sore afraid. therefore [l]Saul took a sword,[12] and fell upon it.

5 And when [m]his armour-bearer saw that Saul was dead, he fell likewise upon his sword, and died with him.

6 So [n]Saul died, and his three sons, and his armour-bearer, and all his men, that same day together.

7 ¶ And when the men of Israel that *were* on the other side of the valley, and *they* that *were* on the other side Jordan,[13] saw that the men of Israel fled, and that Saul and his sons were dead, [o]they forsook the cities,

and fled; and the Philistines came and dwelt in them.

8 ¶ And it came to pass on the morrow, when the Philistines came [p] to strip the slain, that they found Saul and his three sons[1] fallen in mount Gilboa.

9 And they [q] cut off his head, and stripped off his armour, and sent into the land of the Philistines round about, to [r] publish *it in* the house of their idols, and among the people.

10 And [s] they put his armour in the house of [t] Ashtaroth;[1] and they fastened his body to the wall of [u] [2]Beth-shan.

11 ¶ And when the inhabitants of [v] Jabesh-gilead heard of[3] that which the Philistines had done to Saul,

12 All the valiant men arose, and went all night, and took the body of Saul, and the bodies of his sons, from the wall of Beth-shan, and came to Jabesh, and [w] burnt them there.

13 And they took [x] their bones, and buried *them* under a tree at [4] Jabesh, and [y] fasted seven days.

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p 1 Ch.10.8; 2Ch.20. 25.
1 When we recollect that the amiable and pious Jonathan was one of the number, we are reminded of the truth, that 'all things come alike to all.' We cannot judge of the eternal condition of any by the manner of his death. We cannot know love or hatred by any thing that is before us. 'There is one event to the righteous and the wicked.' It matters not what is done with the *body*, if the *soul* be safe.
q ver.4; ch.17.51,54; 1 Ch. 10. 9, 10.
r Ju. 16. 23, 24.
s ch. 21. 9.

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t Ju. 2. 13.
1 As a trophy of victory, and a token of gratitude; see Note, ch. 6. 5; 21. 9.
u Ju. 12. 27; 2 Sa.21. 12-14.
2 With the bodies of his sons also, as appears from ver. 12. They were fastened by hooks, or nails, fixed in the wall, near the entrance to the chief street.
v ch. 11. 1-11; 2 Sa. 2. 4-7.
3 Or, *concerning him, that which.*
w 2 Ch. 16.14; Je.34. 5; Am. 6. 10.
x Ge. 35.8; 2 Sa.2.4, 5; 21. 12-14.
4 An act of grateful respect for his kindness to their city.
y Ge. 50. 10.

CONCLUDING REMARKS ON THE FIRST BOOK OF SAMUEL.

THE materials for a correct *Chronology* of the events recorded in this book, are very scanty, the emendations of Hales being chiefly conjectural. Stackhouse, and others, suppose Eli to have been cotemporary with Samson, but Josephus (Antiq. V. 9. 1,) says he was his successor. Samuel's prophetic call is mentioned by St Paul (Acts xiii. 19, 20,) as having taken place 450 years after the division of the lands, when (says Josephus) he was twelve years of age. Upon the basis of these and other *data*, Hales proposes the following arrangement:

	B. C.
Samson dies, and is succeeded by Eli, (then in his 58th year,)	1182.
Samuel born, (in the 19th year of Eli's administration,)	1163.
Samuel called to be a prophet, (in the 12th year of his age, and 31st of Eli's administration.)	1152.
Eli dies in his 98th year,	1142.
Philistine servitude for 20 years, at the end of which Samuel becomes judge,	1122.
Samuel is sole judge for twelve years, when Saul is chosen king,	1110.
Saul defeats the Ammonites,	1110.
Saul's *first* offence in offering the burnt-sacrifice without waiting for Samuel,	1108.
Jonathan defeats the Philistines,	1106.
Saul's *second* offence in sparing the Amalekites,	1100.
David born,	1100.
—— anointed by Samuel,	1085.
—— kills Goliath,	1080.
—— marries Michal,	1075.
—— first flight to Gath,	1074.
Death of Samuel in his 92d year,	1072.
David's second flight to Gath,	1071.
Saul's *third* offence, (in consulting the necromancer,) and his death,	1070.

The most important event during the period here embraced, was the change in the Israelitish constitution from a pure theocracy to a theocratic monarchy. It may be ultimately traced to the frequent idolatries of the people, by which, in forsaking their allegiance to their heavenly king, they became disunited among themselves, and unable to combine with vigour against their common enemies. Samson, their last military hero, was succeeded by Eli and Samuel, men of peace; and while Eli's sons brought things sacred into contempt by their rapacity and licentiousness, the sons of Samuel disgraced the civil administration of affairs by 'taking bribes and perverting judgment.' The selfishness and jealousies of the different tribes continued. Those beyond Jordan were threatened by the Ammonites; those in the south by the Philistines, yet the other tribes either kept themselves aloof from their neighbours, or failed to assist them with the requisite alacrity. These circumstances, along with Samuel's advanced age, and the prospect of increasing anarchy after his death, induced the people, by their elders, to ask that a king should be appointed to reign over them, 'that they might be like all the nations.'

'But as the invisible king Jehovah would necessarily be obscured by a subordinate visible king, he, by means of Samuel, gave them to understand his disapprobation of their wish. When they, notwithstanding this, persisted in the request, it was granted them; probably because the desired change was sought for in a lawful manner of God himself, and that in the present disposition of the nation, it could be more peaceably brought about now, than at a future period. By this alteration of the constitution, the theocracy was indeed thrown somewhat into the shade; yet as that principle was interwoven with the fundamental law of the state, its influence did not entirely cease; for the elected king was to act as *the viceroy and vassal of Jehovah*.'—*See Jahn's Hist. of the Hebrew Commonwealth*, chap. iv. § 24—27.

Attention to these remarks is very necessary to an intelligent perusal of this first book of Samuel, where the principles of this theocratic monarchy begin to be developed in practice. It will thence be seen, that the cause of God's rejection of Saul, and his approbation of David, was not on account of the *private vices* of the one, or the *private virtues* of the other, but solely by reason of their *public* conduct. The one entirely mistook his position, the other as entirely comprehended it; the one acted as if absolute and independent, the other never forgot that he was only the vice-gerent of God. It was this which procured David the high distinction of being 'the man after God's own heart;' for in other respects there was much in his conduct which God could not, and did not, approve. Yet, even in his private character, (at least in this the earlier part of his history,) how much is there to admire and imitate!—his wisdom, his courage, his modesty, his piety, and prudence; his patience in persecution, his forgiveness of enemies, his faithfulness to friends, his unfailing trust in God. Nor is David's the only character this book offers for our instruction. The fond, foolish indulgence, and culpable remissness of Eli, are exhibited in impressive contrast with the early and entire devotedness, the unyielding firmness, and unbending integrity of Samuel. If we are shocked at the impious profanity of Eli's sons, let us set against it the ardent piety of his daughter-in-law, the wife of Phinehas, the account of whose death-bed (ch. 4. 19—22,) presents to the mind a scene, the pathos and sublimity of which have never been surpassed. And if it be painful to watch the downward career of the unhappy Saul, let us the more gladly turn from it to the contemplation of the portrait of his son Jonathan, one of the most lovely and perfect characters the world ever saw, and whose pure, disinterested friendship, and generous, self-denying magnanimity, find no parallel in fiction. The beautiful song of Hannah breathes the holy effusions of a devout mind, deeply impressed with a sense of God's kindness to herself, and of his providential government of the universe; and while it bears a close resemblance to the hymn of Mary, the mother of the Lord, it contains an illustrious prophecy of His advent and glory, as the MESSIAH, God's anointed king. 'We cannot,' says Hales, 'but admire that *gracious* dispensation of spiritual gifts to Hannah, (whose name signifies *grace*,) in ranking her among the prophets, who should first unfold a leading title of the blessed Seed of the Woman.'

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THE SECOND BOOK OF

SAMUEL,

OTHERWISE CALLED THE SECOND BOOK OF THE KINGS.

THIS book is a continuation of the preceding history, and contains an account of the events which occurred from the death of Saul, and the accession of David to the throne of Judah, till a period very near the close of that monarch's reign over Judah and Israel. It may be viewed as consisting of the 'Biography of David,' both as a man and a monarch; and it neither exaggerates his virtues nor conceals his faults. 'His heinous sins,' says St Augustine, (when commenting on the fifty-first Psalm), 'and his sincere repentance are both propounded, in order that, at the fall of such great men, others may tremble and know what to avoid; and that, at their rising again, those who have fallen may know what to follow and imitate, though many will fall with David, who will not rise with David.'

Though this book bears the name of Samuel, that prophet was dead some time before the period when it commences; but the reason of its being so entitled, has been noticed in the preface to the former book. The most general and probable opinion is, that it was the joint production of the prophets Gad and Nathan; and that it corresponds to the books said to have been composed by them in 1 Chron. xxix. 29. But whoever was the writer, the divine authority of the book is not to be questioned, since that is spoken of as undoubted in every subsequent part of scripture. It contains several remarkable prophecies, especially one regarding the Messiah the son of David, and his divine sonship,—a passage which is expressly quoted in proof of that doctrine, by the apostle Paul. Compare ch. vii. 14, with Heb. i. 5. The Psalms abound in allusions to events here recorded; and indeed, there are perhaps more references, directly or indirectly, made to this book in other parts of the Bible, than to any other portion of the sacred narrative. The contents may be arranged under three principal heads, viz. I. David's *triumphs*, ch. i.—x; II. David's *troubles*, ch. xi.—xix; III. David's restoration to his throne, and subsequent transactions, ch. xx.—xxiv. According to the common chronology, the events here detailed occupied the space of about forty years, viz. from the year A. M. 2949 to 2989. Hales reduces it to thirty-eight years, or (according to his system of computation), from the year B. C. 1070 to 1032.

BEFORE CHRIST, 1055.—JULIAN PERIOD, 3659—CYCLE OF THE SUN, 19.—CYCLE OF THE MOON, 11.—YEAR FROM THE CREATION, 2949.

CHAPTER I.

The Amalekite, who brought tidings of the Israelites' defeat, and accused himself of Saul's death, is slain, 1—10. *David and his men mourn thereat,* 11—16. *David's lamentation over Saul and Jonathan,* 17—27.

NOW it came to pass after the death of Saul, [a]when David was returned from the slaughter of the Amalekites, and David had abode two days in Ziklag;[b]

2 It came even to pass on [c]the third day, that, behold, [d]a man came out of the camp from Saul, with [e]his clothes rent, and [f]earth upon his head; and *so* it was, when he came to David, that he[g] fell to the earth, and did obeisance.

3 And David said unto him, [h]From whence comest thou? And he said unto him, Out of the camp of Israel [i]am I escaped.

4 And David said unto him, How[1] went the matter?[2] I pray thee, tell me. And he answered, That [k]the people are fled from the battle, and many of the people also are fallen and dead; and Saul and Jonathan his son are dead also.

5 And David said unto the young man that told him, [l]How knowest thou that Saul and Jonathan his son be dead?

6 And the young man that told him said, As [m]I happened by chance upon mount[n] Gilboa, behold, [o]Saul leaned upon his spear; and, lo, the chariots and horsemen followed hard after him.

7 And when he looked behind him, he saw me, and called unto me: and I answered, Here *am* I.[1]

8 And he said unto me, Who *art* thou? And I answered him, I *am* [p]an Amalekite.

9 He said unto me again, Stand, I pray thee, upon me, and slay me; for anguish[2] is come upon me, because my life *is* yet whole in me.[3]

10 So I stood upon him, and [q]slew him, because I was sure that he could not live after that he was fallen: and I took [r]the crown[4] that *was* upon his head, and the bracelet[5] that *was* on his arm, and have brought them hither unto my lord.

11 ¶ Then David took hold on his clothes, and [s]rent them; and [t]likewise all the men that *were* with him.

12 And they [u]mourned and wept,

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CHAP. I.

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a 1 Sa. 30. 17-26.
b 1 Sa. 27. 6.
c Ge. 22.4; Es. 4. 16; 5.1; Ho.6.2; Mat.12. 40; 16. 21.
d ch. 4. 10.
e Ge.37.29,34; Jos.7. 6; 1 Sa. 4.12; Joel 2. 13.
f ch.15.32; 1Sa.4.12.
g ch. 14. 4; Ge. 37.7-10; 43.28; 1Sa. 20.41; 25.23; Ps. 66.3; Re. 3. 9.
h 2 Ki. 5. 25.
i Job 1. 15-19.
1 Heb. *what was*, &c.; 1Sa.4.16, *marg.*
2 Infidels have made much of the alledged discrepancies between the account of Saul's death given here, and that in the foregoing chapter; but the story of this young man appears to have been very much a fabrication got up for the purpose of ingratiating himself with David, as the next probable successor to the crown. There is nothing but his bringing Saul's crown and bracelets, as any evidence of his death; and these (as he appears to have been a plunderer of the slain,) he may have easily stripped from the dead body. Delany remarks, that Saul who had forfeited his crown by his ill-judged clemency to the Amalekites, was doomed to have the insignia of royalty stripped from his person by one of those very people.
k 1Sa.31.1-6; 1Ch.10. 1-6.
l Pr. 14. 15.

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m 1Sa.6.9; Lu.10.31.
n ver. 21; 1 Sa.28.4; 31. 1.
o 1 Sa. 31. 2-7.
1 Heb. *behold me*, ch. 9. 6; 1 Sa.22.12; Is.6.8, *marg.*; 65.1.
p Ge. 14.7; Ex.17.8-16; Nu. 24. 20; De. 25, 17-19; 1 Sa.15.3; 27. 8; 30. 1, 13.
2 Or, *my coat of mail*, or, *my embroidered coat hindereth me, that my, &c.*
3 Boothroyd adopting a conjectural emendation, translates, 'convulsion hath seized me, so that there is scarcely life in me.'
q Ju.9.54; 1 Sa.31.4, 5.
r ch. 12.30; La.5.16.
4 Not the crown of state, but either an ornamented fillet of linen, worn as a diadem, or a crowned helmet.
5 Probably worn, says Harmer, as the insignia of royalty, as is the case in the East. D'Herbelot mentions, that when the calif Kayem Bemrillah granted the investiture of certain dominions to a prince, the ceremony was performed by sending him along with the *firman* 'a crown, a chain, and bracelets.' The bracelets, or rather armlets, are ornaments fastened above the elbows, composed of precious stones of great value. The ancient British kings had a similar distinctive ornament.
s ch. 3.31; 13.31; Ge. 37.29, 34; Ac. 14.14.
t Ro. 12. 15.
u Ps. 35. 13, 14; Pr. 24. 17, 18; Je, 9. 1; Am.6.6; Mat. 5.44; 2Co.11.29; 1Pe.3.8.

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and fasted until even for Saul, and for Jonathan his son, and for the people of the LORD, and for the house of Israel; because they were fallen by the sword.

13 ¶ And David said unto the young man that told him, [v]Whence *art* thou? And he answered, I *am* the son of a stranger, an Amalekite.

14 And David said unto him, [w]How wast thou not afraid [x]to stretch forth thine hand to destroy the LORD's anointed?

15 And David called one of the young men, and said, [y]Go near, *and* fall upon him. And he smote him that he died.

16 And David said unto him, [z]Thy blood *be* upon thy head: for [a]thy mouth hath testified against thee, saying, I have slain the LORD's anointed.

17 ¶ And David [b]lamented with this lamentation over Saul, and over Jonathan his son:

18 (Also he bade them [c]teach the children of Judah *the use of* the bow:[1] behold, *it is* written in [d]the book of Jasher:)[2]

19 The [e]beauty[3] of Israel is slain upon thy high places: [f]how are the mighty fallen!

20 [g]Tell *it* not in Gath, publish *it* not in the streets of Askelon; [h]lest the daughters of the Philistines rejoice, lest the [i]daughters of the uncircumcised triumph.

21 Ye [k]mountains of Gilboa, [l]*let there be* no dew, neither *let there be* rain upon you, nor fields [m]of offerings:[4] for there the shield of the mighty is vilely cast away, the shield of Saul, *as though he had* not *been* [n]anointed with oil.

22 From the blood of the slain, from the fat of the mighty, [o]the bow of Jonathan turned not back, and the sword of Saul returned not empty.

23 Saul and Jonathan *were* lovely and pleasant[5] in their lives, and in their death [p]they were not divided: they were [q]swifter than eagles, they were [r]stronger than lions.

24 Ye [s]daughters of Israel, weep over Saul, who clothed you in scarlet,[6] with *other* delights; who put on ornaments of gold upon your apparel.

25 [t]How are the mighty fallen in the midst of the battle! O Jonathan, [u]*thou wast* slain in thine high places.

26 I am distressed[1] for thee, my brother Jonathan: very pleasant hast thou been unto me: [v]thy love to me was wonderful, passing the love of [2]women.

27 How are the mighty fallen, and the [w]weapons of war perished!

CHAPTER II.

David, by God's direction, with his company goeth up to Hebron, where he is made king over Judah, 1—4. *He commendeth the men of Jabesh-Gilead for their kindness to Saul,* 5—7. *Abner maketh Ishbosheth king of Israel,* 8—11. *A mortal skirmish between twelve of Abner's and twelve of Joab's men,* 12—17. *Asahel is slain,* 18—24. *At Abner's motion Joab soundeth a retreat,* 25—31. *Asahel's burial,* 32.

AND it came to pass after this, that David [a]enquired of the LORD, saying, Shall I go up into any of the cities of Judah? And the LORD said unto him, Go up. And David said, Whither shall I go up? And he said, Unto [b]Hebron.

2 So David went up thither, and [c]his two wives also, Ahinoam the Jezreelitess, and Abigail, Nabal's wife, the Carmelite.

3 And [d]his men that *were* with him did David bring up, every man with his household: and they dwelt in [e]the cities of Hebron.[3]

4 And [f]the men of Judah came, and there they [g]anointed David king over the house of Judah.[4] And they told David, saying, *That* [h]the men of Jabesh-gilead *were they* that buried Saul.

5 ¶ And David sent messengers unto the men of Jabesh-gilead,[5] and said unto them, [i]Blessed *be* ye of the LORD, that ye have shewed this kindness unto your lord, *even* unto Saul, and have buried him.

6 And now [k]the LORD shew kindness and truth unto you: and [l]I also will requite you this kindness, because ye have done this thing.

7 Therefore now [m]let your hands be strengthened, and be ye [6]valiant: for your master Saul is dead, and also the house of Judah have anointed me king over them.

8 ¶ But [n]Abner the son of Ner, captain of Saul's host,[7] took [o]Ish-bosheth the son of Saul, and brought him over to [p]Mahanaim;

9 And he made him king over [q]Gilead, and over the [r]Ashurites, and over Jez-

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v ver. 8.
w Nu. 12. 8; 1 Sa.31. 4; 2 Pe. 2. 10.
x 1 Sa.24.6;26.9; Ps. 105. 15.
y ch. 4. 10-12; Ju. 8. 20; 1 Sa. 22. 17, 18; 1 Ki. 2. 25, 34, 46.
z Ge. 9.5,6; Le.20.9, 11-13,16,27; De. 19. 10; Jos.2.19; 1Ki.2. 32; Eze.18.13; 33.5; Mat. 27. 25; Ac.20. 26.
a Job 15. 6; Pr. 6. 2; Lu. 19. 22; Ro. 3. 19.
b Ge.50.11; 2 Ch. 35. 25; Je. 9. 17-21.
c 1 Sa. 31. 3.
1 Lowth and others think that 'Kasheth,' or 'the Bow,' was the title of the following elegy, and that it was so called, in the oriental style, either because Saul's death was occasioned by that weapon, or because the bow of Jonathan is celebrated at ver. 22. Others again think that the word *kasheth* here denotes 'metre,' or a poetical measure. But if the late victory of the Philistines had been chiefly gained by the bow (as is hinted in 1 Sa. 31. 3;) and if it was not as yet a regular *military* weapon of the Israelites, (and we read of no 'body of archers' till the time of David,) then our own translation presents a very good sense. David's residence among the Philistines had taught him thoroughly both the use and value of the bow as a weapon of war, and the Psalms are full of allusions to it.
d Jos. 10. 13.
2 Or, *the upright.*
e ver. 23; De. 4. 7, 8; 1Sa.31.8; Is.4.2; 53. 2; La. 2. 1; Zec. 11. 7, 10.
3 The word also signifies that species of antelope called a *gazelle*, renowned for beauty and swiftness, (ver. 23.) The allusion is to Jonathan, (ver. 25,) Israel's ornament and glory. 'Gazelle of Israel, slain upon thy mountains!'
f ver. 25, 27; La. 5. 16.
g De. 32. 26, 27; Ju. 16. 23, 24; Mic. 1. 10.
h Ex. 15. 20, 21; Ju. 11.34; 1Sa.18.6; Eze. 16. 27, 57.
i 1 Sa. 17.26,36; 31.4.
k 1 Sa. 31.1; 1 Ch.10. 1, 8.
l Ju. 5. 23; Job 3. 3-8; Is. 5. 6; Je. 20. 14.
m Joel 1. 9; 2. 14.
4 i. e. fertile fields, producing the best and earliest fruits, such as might be offered to God.
n 1 Sa.10.1; Is. 21. 5.
o 1 Sa. 14.7-14; 18. 4; Is. 34. 6, 7.
5 Or, *sweet*, 1 Sa.18. 1; 20. 2.
p 1 Sa. 31. 2-5.
q ch. 2. 18; De. 28. 49; 1 Ch. 12. 8; Job 9. 26; Je. 4. 13; La. 4. 19.
r ch.23.20; Ju.14.18; Pr. 30. 30.
s Ju. 5. 30; Ps. 68. 12; Pr. 31. 21; Is. 3. 16-26; Je. 2. 32; 1 Ti. 2. 9, 10; 1 Pe. 3. 3-5.
6 The favourite colour of the rich. It would seem, that under Saul the country had acquired such wealth, that a splendour of dress was attainable that was before unknown.

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t ver.19,27; La.5.16.
u Ju.5.18; 1Sa.14.13-15.
1 The Heb. is very expressive. 'Woe is me for thee!' is the old English version.
v 1 Sa. 18. 1-4; 20.17, 41; 23. 16.
2 It appears that there was somewhat in the conduct of Michal, David's wife, in too hastily consenting to be married to Phaltiel, that gave occasion to this comparison. Her consenting to a divorce, though by her father's orders, showed want of affection and fidelity to David. The brother's love to him, as a friend, was more generous and constant than the sister's, though a wife.'—*Chandler.*
w 2 Ki. 2. 12; 13. 14; Ps. 46.9; 76.6; Eze. 39. 9, 10.

CHAP. II.

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a ch. 5. 19, 23; Nu. 27. 21; Ju.1.1; 1 Sa. 23. 2, 4, 9-12; 30.7,8; Ps.25.4,5; 27.4;143. 8; Pr.3.5,6; Eze.36. 37.
b ch.5.1-3; 15.7; Ge. 23.2; Nu.13.22; Jos. 14.14, 15; 1Ki.2.11; 1 Ch. 29. 27.
c 1 Sa. 25.42,43; 30.5; Lu. 22. 28, 29.
d 1 Sa.22.2; 27.2,3; 30. 9,10; 1 Ch. 12.1, &c.
e Jos. 21. 11, 12.
3 i. e. Hebron itself, and the adjoining villages. It was the city of Abraham also, and is to this day called *Khalil*, i. e. the 'Friend,' from having been the residence of him who was the Friend of God.
f ch.19.11,42; Ge.49. 8-10.
g ver. 7; ch. 5.3,17; 1 Sa.16.13; 1 Ch.11.3.
4 'On the death of Saul, the throne became vacant, and the people were at liberty, under the direction of God, to choose whom they pleased. The tribe of Judah unanimously chose David for their king, whom God pointed out; and it is highly probable the whole body of the nation would have done the same, had they not been prevented by the influence of Abner.'—*Chandler.*
h 1 Sa. 31. 11-13.
5 'This was a generous and noble act, highly indicative of the grandeur of David's mind. He respected Saul, (though he had been greatly injured by him,) as the anointed king of Israel, and once his legitimate sovereign, and he loved Jonathan as his most intimate friend.'—*Clarke.*
i Ru. 1.8; 2.20; 3.10; 1 Sa. 23. 21; 24. 19; 25.32,33; Ps.115.15.
k ch. 15.20; Ps. 57.3; Pr. 14.22, Mat. 5.7; 2 Ti. 1. 16-18.
l ch.9.3,7; 10.2; Mat. 5.44; 10.16; Philem. 18, 19.
m ch. 10. 12; Ge. 15. 1; 1 Sa.4.9; 31.7,12; 1Ch.16.13; Ep.6.10.
6 Heb. *the sons of valour.*
n 1 Sa. 14. 50; 17.55; 26. 14.
7 Heb. *the host which* was *Saul's.*
o ch.3.7,8; 4.5,6; 1 Ch. 8.33; 9.39, *Esh-baal.*
p ch. 17. 26, 27; Ge. 32. 2.
q Nu. 32. 1, &c.; Jos. 13. 8-11; Ps. 108. 8.
r Ge. 30. 13; Nu. 1. 40.

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reel, and over Ephraim, and over Benjamin, and over all Israel.

10 Ish-bosheth, Saul's son, *was* forty years old when he began to reign over Israel, and reigned two years:[1] but the house of Judah followed David.

11 (And [s]the time[2] that David was king in Hebron over the house of Judah was seven years and six months.)

12 ¶ And Abner the son of Ner, and the servants of Ish-bosheth the son of Saul, went out from Mahanaim to [t]Gibeon.

13 And [u]Joab the son of Zeruiah, and the servants of David, went out, and met together[3] by the [v]pool of Gibeon: and they sat down, the one on the one side of the pool, and the other on the other side of the pool.

14 And Abner said to Joab, Let the young men now arise and [w]play[4] before us. And Joab said, Let them arise.

15 Then there arose, and went over by number, twelve of Benjamin, which *pertained* to Ish-bosheth the son of Saul, and twelve of the servants of David.

16 And they caught every one his fellow by the head,[5] and *thrust* his sword in his fellow's side; so they fell down together: wherefore that place was called Helkath-hazzurim,[6] which *is* in Gibeon.

17 And there was a very sore battle that day: and Abner was beaten, and the men of Israel, before the servants of David.

18 ¶ And there were [z]three sons of Zeruiah there, Joab, and Abishai, and Asahel: and Asahel [y]*was as* light of foot[7] as a wild roe.[8]

19 And Asahel pursued after Abner; and in going he [z]turned not to the right hand nor to the left from following[9] Abner.

20 Then Abner looked behind him, and said, *Art* thou Asahel? And he answered, I *am*.

21 And Abner said to him, Turn thee aside to thy right hand or to thy left, and lay thee hold on one of the young men, and take thee his armour.[10] But Asahel would not turn aside from following of him.

22 And Abner said again to Asahel, Turn thee aside from following me: wherefore[a] should I smite thee to the ground? [b]how then should I hold up my face to Joab thy brother?

23 Howbeit he refused to turn aside: wherefore Abner, with the hinder end of the spear,[1] smote him under [c]the fifth *rib*,[2] that the spear came out behind him; and he fell down there, and died in the same place: and it came to pass, *that* as many as came to the place where Asahel fell down and died [d]stood still.[3]

24 Joab also and Abishai pursued after Abner: and the sun went down when they were come to the hill of Ammah, that *lieth* before Giah, by the way of the wilderness of Gibeon.

25 ¶ And the children of Benjamin gathered themselves together after Abner, and became one troop, and stood on the top of an hill.

26 Then Abner called to Joab, and said, [e]Shall the [f]sword devour for ever? knowest thou not that it will be bitterness in the latter end? [g]how long shall it be then ere thou bid the people return from following their [4]brethren?

27 And Joab said, *As* [h]God liveth, [i]unless thou hadst spoken, surely then in the morning[5] the people had [6]gone up every one from following his[7] brother.

28 So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.

29 And Abner and his men walked all that night through the plain, and passed over Jordan, and went through all [k]Bithron,[8] and they came to Mahanaim.[9]

30 ¶ And Joab returned from following Abner: and when he had gathered all the people together, there lacked of David's servants nineteen men and Asahel.

31 But the servants of David had smitten of Benjamin, and of Abner's men, *so that* [l]three hundred and threescore men died.[10]

32 ¶ And they took up Asahel, and [m]buried him in the sepulchre of his father, which *was in* Beth-lehem: and Joab and his men [n]went all night, and they came to Hebron at break of day.

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1 That Ish-bosheth reigned longer than two years, appears evident from ch. 3. 1; he reigned, indeed, as long as did David in Hebron, which was seven years and six months. Houbigant proposes to read here, 'six years' instead of two, but the latter number is found in every MS. yet collated, as well as in the ancient versions. But the meaning probably is, that Ish-bosheth reigned two years before there was any rupture between his men and David's, like that which the historian proceeds to describe.

s ch.5.5; 1 Ki.2.11; 1 Ch. 3. 4; 29. 27.

2 Heb. *number of days.*

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t Jos.9.3;10.12;18.25.

u ver.18; ch.8.16;20. 23; 1Ki.1.7;2.28-35.

3 Heb, *them together.*

v Je. 41. 12.

w ver. 26; Pr. 10.23; 17.14;20.18;25.8;26. 18, 19.

4 The leaders, no doubt, met with hostile intent, but the men on each side felt they were countrymen, and were reluctant to fight. The two generals, therefore, thought of a device which has often been employed in the East and elsewhere, to excite them to battle, when relationship or other causes made them unwilling to engage. Twelve men were matched to fight against each other, and so well matched, that they all fell by each others' hand, which exasperated the opposing forces into a general action.

5 Doubtless 'by the hair of the head, or the beard.' Plutarch in his Apothegms relates, that all things being ready for a battle, Alexander's generals asked him whether he had any further commands, 'Nothing,' said he, 'unless that the Macedonians shave their beards.' When Parmenio expressed surprise at this order; 'Dost thou not know,' said he, 'that in fight there is no better hold than the beard?'

6 That is, *the field of strong men.*

x 1 Ch. 2. 15, 16.

y ch.1.23; 1 Ch. 12.8; Ps. 147. 10,11; Ec.9. 11.

7 Heb. *his feet.*

8 Heb. *one of the roes that is in the field*, Ps.18.33; Cant. 2.17;8. 14; Ha. 3.19. The word rather denotes the beautiful species of Antelope, called a *Gazelle*. ch. 1. 19.

z ver.21; Jos. 1.7;23. 6;2Ki.22.2; Pr.4.27.

9 Heb. *after Abner.*

10 Or, *spoil*, Ju. 14. 19. It would seem that Asahel wished to get the armour of Abner as a trophy. This was greatly coveted by ancient warriors. Homer's heroes no sooner gain a victory than without delay they seize the armour of the vanquished foe. But this was rather the privilege of the principal commanders than of the inferior soldiers.

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a 2 Ki. 14.10-12; Pr. 29. 1; Ec. 6. 10.

b ch. 3. 27.

1 An Arab, when pursued, continually thrusts his lance backward, to prevent the pursuers' approach, and sometimes kills him by dexterously throwing his lance behind. The weapon has at the lower end an iron spike, intended for fixing the spear in the ground when the warrior is at rest. See note on 1 Sa. 26. 7

c ch. 4. 6; 20. 10.

2 There is nothing for 'rib' in the original, and the word translated 'fifth' rather means the abdomen, or groin; and so the Vulgate, Dathe, and Boothroyd, &c.

d ch. 20. 12, 13.

3 Death oftencomes upon us by ways that we least suspect. Who would fear the hand of a flying enemy, or the butt end of a spear? Yet from these Asahel receives his death-wound. And how often are we betrayed by the accomplishments we are proud of. Asahel's swiftness, which he presumed so much upon, did him no service but forwarded his fate; with it he ran upon his death, instead of running from it.—*Henry.*

e ver. 14; Ac. 7. 26.

f ch. 11. 25; Is. 1.20; Je.2.30;12.12;46.10, 14; Ho. 11. 6.

g Job 18. 2; 19.2; Ps. 4. 2; Je. 4. 21.

4 If Abner had been the conqueror, we should not have heard *him* complain of the voraciousness of the sword, or the miseries of civil war. See how the turn things take, alters men's minds.

h 1 Sa. 25.26; Job 27. 2.

i Pr. 15. 1; 17.14; 20. 18; 25.8; Lu. 14. 31, 32.

5 Heb. *from the morning.*

6 Or, *gone away.*

7 'This was spoken in allusion to the proposal of Abner, (ver.14.) which led to the slaughter of twelve young men of each party, and thus provoked the battle. It is probable, that Joab had orders simply to act on the defensive, and would not have attacked the Israelites that day unless compelled, therefore the blame lay upon Abner and Israel.' —*Greenfield.*

k Cant. 2.17, *Bether.*

8 Perhaps a mountain pass, in the mountains of Bether.

9 The strong fortress whence they had come to Gibeon, ver. 12.

l ch. 3. 1; 1 Ki. 20. 11.

10 'The slain of Israel, though much exceeding those of Judah, were not numerous. This might be owing to the directions given by David, to be as lenient as possible; but the death of Asahel seems to have stopped the pursuers from following up the victory & greatly favoured the escape of the vanquished.' —*Scott.*

m 1Sa.17.58;1Ch. 2. 13-16; 2 Ch. 16. 14; 21. 1.

n Pr. 22. 29.

CHAPTER III.

During the war David still waxeth stronger, 1. *Six sons were born to him in Hebron.* 2—5. *Abner, displeased with Ish-bosheth,* 6—11, *revolteth to David,* 12. *David requireth a condition to bring him his wife Michal,* 13—16. *Abner, having communed with the Israelites, is feasted by David, and dismissed,* 17—21. *Joab, returning from battle, is displeased with the king, and killeth Abner,* 22—27. *David curseth Joab,* 28—30; *and mourneth for Abner,* 31—39.

NOW there was [a]long war [b]between the house of Saul and the house of David: but [c]David waxed stronger and stronger, and the house of Saul waxed weaker and weaker.

2 ¶ And unto David were [d]sons born in Hebron: and his first-born was Amnon, [e]of [f]Ahinoam the Jezreelitess;

3 And his second, [g]Chileab, [h]of Abigail the wife of Nabal the Carmelite; and the third, [i]Absalom, the son of Maacah, the daughter of [k]Talmai, king of [l]Geshur;[1]

4 And the fourth, [m]Adonijah, the son of Haggith; and the fifth, Shephatiah, the son of Abital;

5 And the sixth, Ithream, by Eglah, David's wife. These were born to David in Hebron.[2]

6 ¶ And it came to pass, while there was war between the house of Saul and the house of David, that [n]Abner made himself strong for the house of Saul.

7 And Saul had a concubine,[3] whose name *was* [o]Rizpah, the daughter of Aiah: and *Ish-bosheth* said to Abner, Wherefore hast thou [p]gone in unto my father's concubine?

8 Then was Abner [q]very wroth for the words of Ish-bosheth, and said, *Am* I[r] a dog's head,[4] which against Judah do[s] shew kindness this day unto the house of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, that thou chargest me to-day with a fault concerning this woman?

9 [t]So do God to Abner, and more also, except, [u]as the LORD hath sworn to David,[5] even so I do to him;

10 To translate the kingdom from the house of Saul, and to set up the throne of David over Israel, and over Judah, [v]from Dan even to Beer-sheba.[6]

11 And he could not answer Abner a word again; [w]because he feared him.

12 ¶ And Abner sent messengers to David on his behalf, saying, [x]Whose *is* the land?[1] saying *also,* [y]Make thy league with me, and, behold, [z]my hand *shall be* with thee, to bring about all Israel unto thee.

13 ¶ And he said, Well; I will make a league with thee: but one thing I require of thee, that is,[2] [a]Thou shalt not see my face, except thou first bring [b]Michal, Saul's daughter,[3] when thou comest to see my face.

14 And David sent messengers to Ish-bosheth, Saul's son,[4] saying, Deliver *me* my wife Michal, which I espoused to me for a hundred foreskins of the Philistines.

15 And Ish-bosheth sent, and took her from *her* husband, *even* from [c]Phaltiel the son of Laish.

16 And her husband went with her along weeping[5] behind her to [d]Bahurim.[6] Then said Abner unto him, Go, return. And he returned.[7]

17 ¶ And Abner had communication with the elders of Israel, saying, Ye sought for David in times[8] past *to be* king over you.[9]

18 Now then do *it:* [e]for the LORD hath spoken of David, saying, [f]By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies.[10]

19 And Abner also spake in the ears of [g]Benjamin:[11] and Abner went also to speak in the ears of David in Hebron all that seemed good to Israel, and that seemed good to the whole house of Benjamin.

20 So Abner came to David to Hebron, and twenty men with him: and [h]David made Abner, and the men that *were* with him, a feast.

21 And Abner said unto David, I will arise and go, and [i]will gather all Israel unto my lord the king, that they may make a league with thee, and that thou mayest [k]reign over all that thine heart desireth. And David sent Abner away; and he went in peace.

22 ¶ And, behold, the servants of David and Joab came from *pursuing* a troop,[12] and brought in a great spoil with them: but Abner *was* not with David in Hebron; for he had sent him away, and he was gone in peace.

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CHAP. III.

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a 1 Ki.14.3; 15.16,32.
b Ge.3.15; Ps.45.3-5; Mat. 10. 35, 36; Ga. 5. 17; Ep. 6. 12.
c Es.6.13; Job 8.7; 17. 9; Ps. 84.7; Pr.4.18, 19; Da. 2. 34, 35, 44, 45; Re. 6. 2.
d 1 Ch. 3. 1-4.
e ch. 13. 1-29; Ge. 49. 3, 4.
f 1 Sa. 25. 43.
g 1 Ch. 3. 1, *Daniel.*
h 1 Sa. 25. 3, 42.
i ch. 13. 20-28; 14.24-33; 15.1-14; 17.1-14; 18. 9-18, 33.
k ch. 13. 37, 38.
l De.3.14; Jos.13.13; 1 Sa. 27. 8.

1 Some think he had become acquainted with her on one of his incursions into that country, when he resided at Ziklag. Yet there was another Geshur to the north, and it is doubtful which of the two is intended here.

m 1 Ki.1.5, &c.; 2.13-25.

2 As these enumerations are chiefly for genealogical uses, it seems likely that the first-born son only of these several wives is mentioned; for during the seven years David was at Hebron they had all probably more sons as well as daughters. Tamar (who is not named here) was sister of Absalom.

n ch.2.8,9; 2 Ki.10.2, 3; 2 Ch. 25.8; Pr. 21. 30; Is. 8. 9, 10; Joel 3. 9-13; Mat. 12. 30.

3 According to eastern usages, the concubines of a deceased sovereign became the property of his successor, in so peculiar a sense (see the cases of Absalom, ch. 20. 23; and Adonijah, 1 Ki. 2. 13-25) that the action of Abner might be justly interpreted as a design upon the crown; it was at least so insulting an encroachment on the rights of royalty, that it roused the jealousy even of the timid Ish-bosheth.

o ch. 21. 8-10.
p ch.12.8; 16.21,22; 1 Ki. 2. 17, 21, 22.
q Ps.76.10; Mar.6.18, 19.
r ch.9.8; 16.9; De.23. 18; 1 Sa.24.14; 2Ki. 8. 13.

4 A proverbial expression, to denote whatever was deemed worthless and contemptible. Something similar to this was an answer of a Turkish commander at Bir on the Euphrates, to a request made by Drummond to see the castle: 'Do they take me for a child or an *ass's head,* that they would feed me with sweet meats, and dupe me with a bit of cloth? No, they shall not see the castle.'

s ver. 9, 18; ch. 5.2; 1 Sa.15. 28; Ps. 2.1-4; Is. 37. 23; Ac.9.4, 5.
t ver. 35; ch. 19. 13; Ru. 1. 17; 1 Sa.3.17; 14.44; 25.22; 1Ki.19. 2.
u 1 Sa.15.28; 16.1.12, 13; 28. 17; 1 Ch. 12. 23; Ps. 89. 3, 4, 19, 20.

5 Abner then had been acting in opposition to the declared will of God.

v ch.17.11; 24. 2; Ju. 20. 1; 1 Ki. 4. 25.

6 See Note on 1 Sa. 3. 20.

w ver. 39.

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x ch. 19. 6, 7; 20. 1-13.

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1 The question implied 'Is it not at my disposal? only grant me advantageous terms, and I engage to put you in full possession of it.'

y Ps.62.9; Lu.16.5-8.
z ver.21,27; ch.5.1-3; 19.14, 41-43; 20.1,2; 1 Ch. 11. 1-3; 12.38-40; Mat. 21. 8-10.

2 Heb. *saying.*

a Ge. 43. 3; 44.23,26.
b ver. 20-23; 1 Sa.18. 20-28; 19.11-17; 1Ch. 15. 29.

3 As Michal was not legally divorced, but violently separated from David, he had a clear right to demand her, and was justified in receiving her again. It is probable also, that her marriage with Phaltiel was a force upon her inclinations, & whatever affection he might have for her, it was highly criminal for him to take another man's wife. David required Michal probably both out of affection for her, and to strengthen his interest, by asserting his affinity to the house of Saul. Prudence & policy required that he should not leave a princess in the possession of a man who might, in her right, have made pretensions to the throne.

4 There was deep policy in David & Abner secretly concerting this plan of getting Michal back by Ish-bosheth's own order, before openly breaking with him. There was thus a formal acknowledgment, on his part, of David's lawful relationship to his family, and proximity to his throne, which would not so readily have been given had he been aware of Abner's intrigues.

c 1 Sa. 25. 44, *Phalti.*

5 Heb. *going and weeping,* Pr.9.17,18.

d ch. 16. 5; 17.18; 19. 16; 1 Ki. 2. 8.

6 A place not far from Jerusalem. Josephus calls it Bachoures.

7 What inimitable simplicity in this domestic episode! What a fine contrast between the warrior's roughness, and the husband's tenderness.

8 Heb. *both yesterday and the third day.*

9 They had exalted him after he had killed Goliath; many of them had gone to him at Ziklag, and more at Hebron.

e ver. 9; 1 Sa. 13. 14; 15. 28; 16. 1, 12, 13; John 12. 42, 43.
f Ps.89.3,4,19-23; 132. 17, 18.

10 We do not find this promise expressly recorded, but it is implied in all God's procedure towards David.

g 1 Sa.10.20,21; 1Ch. 12. 29; Ps. 68. 27.

11 It was especially necessary to take some pains with this tribe, as they were devoted to the family of Saul, who had been one of them.

h Ge.26.30; 31.54; Es. 1. 3.
i ver. 10, 12; ch. 2. 9; Ph. 2. 21.
k 1 Ki.11.37; Ps.20.4.

12 Probably of border marauders, who had taken advantage of the discord between Judah and Israel.

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23 When Joab and all the host that *was* with him were come, they told Joab, saying, Abner the son of Ner came to the king, and he hath sent him away, and he is gone in peace.

24 Then Joab came to the king, and said, [l]What hast thou done?[1] behold, Abner came unto thee; why *is* it *that* thou hast sent him away, and he is quite gone?

25 Thou knowest Abner the son of Ner, [m]that he came to deceive thee, and [n]to know thy going out, and thy coming in, and to know all that thou doest.

26 And when Joab was come out from David, [o]he sent messengers after Abner, which brought him again from the well of Sirah: but David knew *it* not.

27 And when Abner was returned to Hebron, Joab [p]took him aside in the gate, to speak with him quietly,[2] and smote him there [q]under the fifth *rib*, that he died, [r]for the blood of Asahel his brother.[3]

28 ¶ And afterward, when David heard *it*, he said, I and my kingdom *are* [s]guiltless before the LORD for ever from the blood[4] of Abner the son of Ner:

29 Let it [t]rest on the head of Joab, and on all his father's house; and [u]let there not fail[5] from the house of Joab one that hath [v]an issue, or that is a leper,[w] or that leaneth on a staff, or that falleth on the sword, or that lacketh bread.

30 So Joab and Abishai his brother slew[x] Abner, [y]because he had slain their brother Asahel at Gibeon in the battle.

31 ¶ And David said to Joab, and to all the people that *were* with him, Rend[z] your clothes, and gird you with sackcloth, and mourn before Abner. And king David *himself* followed the bier.[6]

32 And they buried Abner in Hebron; and the king [a]lifted up his voice, and wept at the grave of Abner; and all the people wept.

33 And the king lamented over Abner, and said, Died Abner [b]as a fool dieth?

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l ver.8,39; ch.19.5-7; Nu. 23.11; John 18. 35.

1 Joab and his brother Abishai, David's nephews, had been very faithful, and highly useful to him in his distresses; and from gratitude and natural affection, he had inadvertently permitted them to assume almost as much ascendency over him as Abner had over the pusillanimous Ish-bosheth. He trusted and feared them too much, and allowed them all the importance they claimed, which had emboldened them (especially Joab,) to a high degree of presumption.

m ver.27; 2Ki.18.32, *marg.*: John 7. 12, 47; Ro. 2. 1.

n ch. 10. 3; Ge. 42.9, 12,16; Nu.27.17; De. 28.6; 1Sa. 29.4-6; Ps. 121. 8; Is. 37. 28.

o Pr.26.23-26;27.4,6.

p ch.20.9,10, De.27. 24; 1 Ki. 2. 5, 32.

2 Or, *peaceably*, Je. 41. 2, 6, 7.

q ch. 4. 6.

r ch. 2. 19-23.

3 This was what Abner himself dreaded when he killed Asahel, ch. 2. 22. Among the Arabs the claim of revenge for blood extends even to persons killed in battle, when the slayer is known. Burckhardt thinks this may have somewhat influenced their mode of warfare, since it is much easier to recognize opponents in skirmishes than in the confusion of a general action. Joab, besides, may have had his fears that Abner's intentions to David were not friendly; or, in the event of their negotiation being concluded, he was afraid that Abner, after rendering such essential service to David, would be made the general of the army, and acquire great influence and authority in the state. He therefore treacherously assassinated the unsuspecting, and too confiding Abner; and such was the power of this cold-blooded murderer, that the king dared not to bring him to justice for his crime. But while Joab's conduct cannot be too severely reprobated, the justice of God is apparent in the punishment of Abner, who, from motives of ambition, pertinaciously opposed the declared will of God, and was induced by base resentment, to desert Ish-bosheth, & offer his services to David.

s Ge. 9. 6; Ex.21.12; Nu.35.33; De.21.1-9, Mat. 27. 24.

4 Heb. *bloods*, Ge. 4. 10, *marg.*

t ch. 1. 16; Ju. 9. 24, 56, 57; 1 Ki.2.31-34; Ac. 28. 4.

u 1 Sa. 2.32-36; 2Ki. 5. 27; Ps. 109. 8-19.

5 Heb. *be cut off.*

v Le. 15. 2.

w Le.13.44-46; 2 Ki. 5. 1.

x Pr.28.17; Ac 28.4.

y ch. 2. 19-23.

z ch. 1. 2, 11; Ge.37. 29, 34; Jos. 7. 6; Ju. 11. 35; 2 Ki. 19. 1.

6 Heb. *bed*, Lu.7.14.

a ch.1.12; 13.33; Ps. 30.4 Job 31.29; Pr. 24.17; Lu. 19.41,42.

b ch. 13. 28,29; Ec.2. 15,16; Lu. 12. 19,20.

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c Ju. 16. 21; Ps. 107. 10, 11.

1 The word rendered 'fool,' should be translated *criminal*. The hands of malefactors were secured with cords, and their feet with chains; but that had not been done to Abner, yet he suffered death like a criminal, though unconvicted of any crime. He fell by the hand of treachery, and not of justice. This touching funeral elegy, chaunted by David at Abner's grave, conveyed a severe and galling reproof to Joab, more especially if the people joined in it.

2 Heb. *children of iniquity*, Job 24.14; Ho. 6. 9.

d ch. 1. 12.

e ch. 12. 17; Je. 16.7; Eze. 24. 17, 22.

f ver. 9.

g Ju. 20. 26.

3 Fasting in the East consists in total abstinence from all kinds of food *during the day*, but they eat at night. In this way the Mahommedans keep their great fast of Ramadan.

4 Heb. *was good in their eyes.*

h ch.15.6,12; Ps.62.9; Mar.7.37; 15.11-13.

i ver.12, ch.2.8; 1Sa. 14. 50, 51; Job 32.9.

k Ex.21.12; 2 Ch.19. 6,7; Ps.75.10; 101.8; Pr. 20. 8; 25. 5.

5 Heb. *tender*, 1Ch. 22.5; Is.7.4, *marg.*; Ro. 13. 4.

l 1 Ch. 2. 15, 16.

m ch. 19. 7.

6 Or, *stubborn*. Dathe translates, 'are more powerful than I.'

n 1 Ki. 2. 5, 6, 33, 34; Ps.28.4; 62.12; 2Ti. 4. 14.

CHAP. IV.

A.M.2956. B.C.1048

a ch. 17. 2: Ezr. 4.4, Ne.6.9; Is.13.7; 35. 3; Je. 6. 24; 50. 43; Zep. 3. 16.

b Mat. 2. 2, 3.

7 Geddes & Boothroyd propose to bring in ver. 4 here.

c ch.3.22, 2Ki.5.2;6. 23.

8 The Vulg. & Syr. have 'chiefs of banditti.' If they headed bands of marauders, (retained by Ishbosheth, to make sudden inroads across the frontier,) they would be well qualified for their work of blood.

9 Heb. *second.*

10 Beeroth was one of the cities of Gibeon, in Benjamin, Jos. 9. 17; 18. 25; but when Saul was defeated and slain at Jezreel, these men had deserted their own city and gone to settle at Gittaim, which was also in Benjamin, Ne. 11. 33. The fact of the regicide brothers being Benjamites, is mentioned to show that Saul's family had peculiar claims upon their fidelity, for that monarch had been peculiarly favourable and kind to his own tribe.

d Jos.9.17; 18.25.

e 1Sa.31.7; Ne.11.33.

f ch. 9. 3.

g 1 Sa. 29.1,11; 31.1-10.

h 1 Ch. 8. 34; 9. 40, *Meribbaal.*

11 See Note on ver. 1. It was his youth and lameness that emboldened these ruffians to murder his uncle, for he was the next heir and the avenger of blood.

34 Thy [c]hands *were* not bound, nor thy feet put into fetters:[1] as a man falleth before wicked men,[2] *so* fellest thou. And all the people [d]wept again over him.

35 And when all the people came to [e]cause David to eat meat while it was yet day, David sware, saying, [f]So do God to me, and more also, if I taste bread, or ought else, [g]till the sun be down.[3]

36 And all the people took notice *of it*, and it pleased them:[4] [h]as whatsoever the king did pleased all the people.

37 For all the people, and all Israel, understood that day, that it was not of the king to slay Abner the son of Ner.

38 And the king said unto his servants, Know ye not that there is [i]a prince and a great man fallen this day in Israel?

39 And [k]I *am* this day [5]weak, though anointed king; and these men [l]the sons of Zeruiah *be* [m]too hard[6] for me: [n]the LORD shall reward the doer of evil according to his wickedness.

CHAPTER IV.

The Israelites being troubled at the death of Abner, 1, *Baanah and Rechab slay Ish-bosheth, and bring his head to Hebron,* 2—8. *David causeth them to be slain, and Ish-bosheth's head to be buried,* 9—12.

AND when Saul's son heard that Abner was dead in Hebron, [a]his hands were feeble, [b]and all the Israelites were troubled.[7]

2 ¶ And Saul's son had two men *that were* [c]captains of bands;[8] the name of the one *was* Baanah, and the name of the other[9] Rechab, the sons of Rimmon a Beerothite, of the children of Benjamin;[10] (for [d]Beeroth also was reckoned to Benjamin:

3 And the Beerothites [e]fled to Gittaim, and were sojourners there until this day.)

4 And [f]Jonathan, Saul's son, had a son *that was* lame of *his* feet. He was five years old when [g]the tidings came of Saul and Jonathan out of Jezreel, and his nurse took him up, and fled: and it came to pass, as she made haste to flee, that he fell, and became lame; and his name *was* [h]Mephibosheth.[11]

5 And the sons of Rimmon the

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Beerothite, Rechab and Baanah, [i] went, and came about the heat of the day to the house of Ish-bosheth, who [k] lay on a bed at noon.

6 And they came thither into the midst of the house, *as though* they would have fetched wheat;[1] and they smote him [l] under the fifth *rib:* and Rechab and Baanah his brother escaped.

7 For when they came into the house, he lay on his bed in his bed-chamber, and they smote him, and slew him, and beheaded him, and [m] took his head, and gat them away through the plain all night.

8 And they brought the head of Ish-bosheth unto David to Hebron, and said to the king, Behold the head of Ish-bosheth the son of Saul thine enemy, which [n] sought thy life; and the [o] LORD hath avenged my lord the king this day of Saul, and of his seed.

9 ¶ And David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said unto them, *As* the LORD liveth, [p] who hath redeemed my soul out of all adversity,

10 When [q] one told me, saying, Behold, Saul is dead, (thinking[2] to have brought good tidings,) I took hold of him, and slew him[3] in Ziklag, who[4] *thought* that I would have given him a reward for his tidings:

11 How much more, [r] when wicked men have slain a righteous person in his own house upon his bed? shall I not therefore now [s] require his blood of your hand, and take you away [t] from the earth?

12 And David commanded his young men, and they [u] slew them, and cut off their hands and their feet, and [v] hanged[5] *them* up over the pool in Hebron: but they took the head of Ish-bosheth, and buried *it* [w] in the sepulchre of Abner in Hebron.

CHAPTER V.

The tribes come to Hebron to anoint David king over Israel, 1—3. *David's age,* 4, 5. *He taking Zion from the Jebusites, dwelleth in it,* 6—10. *Hiram sendeth to David,* 11, 12. *Eleven sons are born to him in Jerusalem,* 13—16. *David, directed by God, smiteth the Philistines at Baal-perazim,* 17—21; *and again at the mulberry-trees,* 22—25.

THEN [a] came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, [b] we *are* thy bone and thy flesh.

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i 2 Ch. 24. 25; 25 27; 33. 24.
k ch. 11. 2; 1 Ki. 16. 9; Pr. 24. 33, 34; 1 Th. 5. 3-7.
1 The Greek version is, 'Now, behold, the doorkeeper of his house had been cleaning wheat, & being heavy had fallen asleep. So Rechab & Baanah the brothers, escaped notice and went into the house.' &c. The narrative of Josephus is the same. It is customary in the East to give grain to soldiers as part of their pay. And as it was the custom also to grind the corn, as needed, at the break of day, these two men naturally went the day before to the palace, where the king's stores appear to have been kept, to fetch wheat, in order to distribute it to the soldiers under them. They came in the heat of the day, when they knew the king would be resting on his bed; and as it was necessary to have the corn before the hour for grinding next morning, their coming at that time, though it might be unusual, excited no suspicion.
l ch. 2. 23; 3. 27; 20. 10.
m 1 Sa. 17. 54; 31. 9; 2 Ki. 10. 6, 7; Mat. 14. 11; Mar. 6. 28, 29.
n 1 Sa. 18. 11; 19. 2-10. 15; 20. 1; 23. 15; 25. 29; Mat. 2. 20.
o ch. 18 19, 31; 22. 48; Lu. 18. 7, 8; Re. 6. 10; 18. 20.
p Ge. 48. 16; 1 Ki. 1. 29; Ps. 31. 5-7; 34. 22; 71. 23; 103. 4; 106. 10; 107. 2; 2 Ti. 4. 17, 18.
q ch. 1. 2-16.
2 Heb. *he was in his own eyes, as a bringer, &c.*
3 That is, 'I caused him to be apprehended and put to death.'
4 Or, *which was the reward I gave him for his tidings.*
r 1 Ki. 2. 32; Pr. 25. 26; Ha. 1. 4, 12; 1 John 3. 12.
s ch. 3. 27, 39; Ge. 9. 5, 6; Ex. 21. 12; Nu. 35. 31-34; Ps. 9. 12.
t Ge. 4. 11; 6. 13; 7. 23; Ex. 9. 15; Ps. 109. 15; Pr. 2. 22; Je. 10. 11.
u ch. 1. 15; Ps. 55. 23; Mat. 7. 2.
v ch. 21. 9; De. 21. 22, 23.
5 The criminal code of the Jews, while it inflicted no punishment that stamped perpetual disgrace upon the living, yet allowed in certain cases a brand of infamy to be affixed to the bodies of those who had been punished with death. One of these was the suspension of the corpse upon a gallows or tree, and the person thus suspended was called 'the accursed of God.' It was deemed infamous to be deprived of sepulture, and hence the contrast drawn here between the disposal of the remains of Ish-bosheth and those of his murderers.
w ch. 3. 32.

CHAP. V.

A.M.2956. B.C.1048
a 1 Ch. 11. 1-3; 12. 23-40.
b ch. 19. 13; Ge. 29. 14; De. 17. 15; Ju. 9. 2; Ep. 5. 30; He. 2. 14.

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c Nu. 27. 17; 1 Sa. 18. 13, 16; 25. 28; Is. 55. 4.
d ch. 7. 7; 1 Sa. 16. 1, 13; 25. 30; Ps. 78. 71, 72; Is. 40. 11; Eze. 34. 23; 37. 24, 25; Mic. 5. 4; Mat. 2. 6, *marg.*; John 10. 3, 4, 11.
e 1 Sa. 9. 16; 13. 14; 2 Ki. 20. 5; He. 2. 10.
1 They invited him to assume the government on the grounds, 1. of his *military* claim, as one who had often led them to victory; and 2. of his *theocratical* claim, as one who had been expressly appointed by God. This is the first time that good rulers are spoken of under the emblem of 'shepherds.'
f 1 Ch. 11. 3.
g 1 Sa. 11. 15. 2 Ki. 11. 17; 2 Ch. 23. 16.
2 This shows (as in the case of Saul, see note at 1 Sa. 10. 25,) that the Jewish kings were not absolute, but ruled under certain stipulated conditions.
h Ju. 11. 11; 1 Sa. 23. 18.
i ch. 2. 4; 1 Sa. 16. 13.
k Lu. 3. 23.
l 1 Ch. 26. 31; 29. 27.
m ch. 2. 11; 1 Ki. 2. 11; 1 Ch. 3. 4.
n 1 Ch. 11. 4-9.
o Ge. 14. 18; Jos. 10. 3; Ju. 1. 8.
p Jos. 15. 63; 18. 28; Ju. 1. 21; 19. 10-12.
q Je. 37. 10.
3 Kennicott's translation is, 'Who spake unto David saying, Thou shalt not come in hither; for the blind & the lame shall drive thee away by saying, David shall not come in hither.'
4 Or, *saying, David shall not.*
r Ps. 2. 6; 9. 11; 48. 12; 51. 18; 87. 2; 132. 13; Is. 12. 6; 59. 20; Mic. 4. 2; Ro. 9. 33; He. 12. 22; Re. 14. 1.
s ch. 6. 10; 1 Ki. 2. 10; 3. 1, 8. 1; 1 Ch. 11. 7; 2 Ch. 5. 2; 24. 16.
t Jos. 15. 16, 17; 1 Sa. 17. 25.
5 Connecting this with 1 Ch. 11. 5, 6, Kennicott translates, 'Whoever *first* smiteth the Jebusites, and by the subterraneous passage reacheth the lame and blind who are hated of David's soul, (because the blind and lame continued to say, 'He shall not come into the hold,)—shall be head and captain. So Joab, &c.' The Jebusites, depending on the strength of their fortress, treated David's attempt with insolent raillery, & contemptuously set on the walls the *refuse* of the people, to insult him with bravadoes.
6 Or, *because they had said, even the lame and the blind, he shall not come into the house.*
u Ju. 9. 6, 20; 1 Ki. 9. 15, 24; 11. 27; 2 Ch. 32. 5.
7 Heb. *went going and growing,* ch. 3. 1; Job 17. 9; Pr. 4. 18; Is. 9. 7; Da. 2. 44; Lu. 2. 52.
v Ge. 21. 22; Ps. 46. 7, 11; Is. 8. 9, 10; Ro. 8. 31.
A.M.2961. B.C.1043
w 1 Ki. 5. 8, 9; 1 Ch. 14. 1.
8 Heb. *hewers of the stone of the wall.*
x ch. 7. 2; 1 Ki. 7. 1-12; Ec. 2. 4-11; Je. 22. 14-16.
y ch. 7. 16; 1 Ch. 14. 2.
z 1 Ki. 10. 9; 2 Ch. 2. 11; Es. 4. 14; Is. 1. 25-27; Da. 2. 30.
a Ge. 25. 5, 6; De. 17. 17; 1 Ch. 14. 3-7; 2 Ch. 11. 18-21; 13. 21.

2 Also in time past, when Saul was king over us, thou wast he that [c] leddest out and broughtest in Israel: and the LORD said to thee, [d] Thou shalt feed my people Israel, and thou shalt be [e] a captain over Israel.[1]

3 So [f] all the elders of Israel came to the king to Hebron; and king David [g] made a league[2] with them in Hebron [h] before the LORD: and they [i] anointed David king over Israel.

4 ¶ David *was* [k] thirty years old when he began to reign; *and* he reigned [l] forty years.

5 In Hebron he reigned over Judah [m] seven years and six months; and in Jerusalem he reigned thirty and three years over all Israel and Judah.

6 ¶ And the king and his men [n] went to [o] Jerusalem unto [p] the Jebusites, the inhabitants of the land; which spake unto David, saying, [q] Except thou take away the blind and the lame,[3] thou shalt not come in hither: thinking,[4] David cannot come in hither.

7 Nevertheless David took the strong hold of [r] Zion: [s] the same *is* the city of David.

8 And David said on that day, [t] Whosoever getteth up to the gutter,[5] and smiteth the Jebusites, and the lame and the blind, *that are* hated of David's soul, *he shall be chief and captain.*[6] Wherefore they said, The blind and the lame shall not come into the house.

9 So David dwelt in the fort, and called it, The city of David: and David built round about, from [u] Millo and inward.

10 And David went on,[7] and grew great; and [v] the LORD God of hosts *was* with him.

11 ¶ And [w] Hiram king of Tyre sent messengers to David, and cedar-trees, and carpenters, and masons:[8] and [x] they built David an house.

12 And [y] David perceived that the LORD had established him king over Israel, and that he had exalted his kingdom for [z] his people Israel's sake.

13 ¶ And [a] David took *him* more concubines and wives out of Jerusalem, after he was come from Hebron: and

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there were yet sons and daughters born to David.

14 And these *be* [b]the names of those that were born unto him in Jerusalem; Shamuah,[1] and Shobab, and [c]Nathan, and [d]Solomon,

15 Ibhar also, and [e]Elishua, and Nepheg, and Japhia,

16 And Elishamah, and [f]Eliada, and [g]Eliphalet.

17 ¶ But [h]when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David; and David heard *of it*, and went down to [i]the hold.[2]

18 The Philistines also came and spread themselves in [k]the valley of Rephaim.

19 And David [l]enquired of the LORD, saying, Shall I go up to the Philistines? wilt thou deliver them into mine hand? And [m]the LORD said unto David, Go up; for I will doubtless deliver the Philistines into thine hand.

20 And David came to [n]Baal-perazim, and David smote them there, and said, The LORD hath broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that place Baal-perazim.[3]

21 And there they left their images,[4] and [o]David and his men burned[5] them.

22 ¶ And the Philistines [p]came up yet again, and spread themselves in the valley of Rephaim.

23 And when David [q]enquired of the LORD, he said, Thou shalt not go up; *but* fetch a compass behind them, and come upon them over against the mulberry-trees.[6]

24 And let it be, when thou hearest the[s] sound of a going in the tops of the mulberry-trees, that then [t]thou shalt bestir thyself: for then shall the LORD go out before thee, to smite the host of the Philistines.[7]

25 And David did so, as the LORD had commanded him; and smote the Philistines from [u]Geba until thou come to [v]Gazer.

CHAPTER VI.

David fetcheth the ark from Kirjath-jearim on a new cart, 1—5. Uzzah is smitten at Perez-uzzah, 6—8. God blesseth Obed-edom for the ark, 9—11. David bringing the ark into Zion with sacrifices, danceth before it, for which Michal despiseth him, 12—16.

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b 1 Ch. 3. 5-9; 14. 4.
1 Or, *Shimea*, 1 Ch. 3. 5.
c ch.12.1-7; Lu.3.31.
d ch. 12. 24,25; Mat. 1. 6.
e Or, *Elishama*, 1 Ch. 3. 6; 14. 5.
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f Or, *Beeliada*, 1 Ch. 14. 7.
g *Eliphelet*, 1 Ch. 3. 8.
h 1 Ch. 14. 8, 9; Ps. 2. 1-5; Re. 11. 15-18.
i ch. 23.14; 1 Ch.11. 16.
2 Some strong place. But Michaelis and others translate, 'to attack them.'
k ch. 23.13; Ge.14.5; 1Ch.11.15; Is.17.5.
l ch. 2.1; 1 Sa.23.2,4; 30. 7, 8.
m ver. 23; Ju. 20.28; 1 Sa.28.6; 30.8; 1 Ki. 22. 6, 15-23; Pr. 3.6.
n Is. 28. 21.
3 That is, *The plain of breaches*. To this signal victory Isaiah seems to refer, when he says, (ch. 28. 21,) that 'the Lord shall rise up as in Mount Perazim.' The valley and hill of this name lay a little to the S. W. of Jerusalem, towards Philistia.
4 When the ark fell into their hands, it consumed them, but their gods cannot save themselves.
o De. 7. 5,25; 1 Sa.5. 2-6; 1 Ch. 14. 11,12; Is. 37. 19.
5 Or, *took them away*, Is.46.1,2; Je. 43. 12.
p 1 Ki.20.22; 1Ch.14. 13.
q ver. 19.
r Jos. 8. 2, 7; 1Ch.14. 14; Mat. 9. 29, 30; Mar. 8.23-25; John 9. 6, 7.
6 David was to approach the enemy from behind, in the direction of these trees, but not to attack them till he should hear a rustling in the tops. What species of tree is intended is very doubtful. The 'mulberry' is merely the translation of the Rabbies; the Gr. has, in the parallel passage in 1 Ch.14. 14, 15, '*pear* trees,' and so the Lat. in both places. Celsius, Michaelis, and Gesenius, think the Heb. denotes the *Baca*, a shrub which grows round Mecca, and is not unlike that which yields the famous balm. But it is very uncertain whether it was found in Palestine; and the mention of 'rustling,' points to large trees rather than shrubs.
s 2 Ki. 7. 6.
t Ju. 4.14; 7.15; 1Sa. 14.9-12; 1Ch.14.15; Ph. 2. 11, 12.
7 Though God promised to go before him, to smite the Philistines, yet, when he heard the sound of the going, he must bestir himself, and be ready to pursue the victory. God's grace must quicken our endeavours, and it is comforting and assuring to go out to the conflict when we know that God goes before us. The noise among the trees might be an alarm to the enemy, and throw them into confusion; for of those against whom God fights, it is said (Le. 26. 36,) 'the sound of a *shaken leaf* shall chase them.'
u 1Ch.14.16, *Gibeon*.
v Jos. 16. 10.

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CHAP. VI.

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a ch. 5. 1; 1 Ki.8.1; 1 Ch. 13. 1-4; Ps.132. 1-6.
b Jos. 15. 9, 10, 60; 1 Sa.7. 1; 1Ch. 13.6.
1 It should rather be, '*to* Baale,' another name for Kirjath-jearim, where the ark seems to have remained since the time when it was recovered from the Philistines, 1 Sa.7.2.
2 Or, *at which the name, even the name of the LORD of hosts was called upon*, Le. 24.11-16; Is. 47. 4; 54. 5.
c Ex. 25. 18-22; 1Sa. 4.4; 1 Ki. 8.6,7; Ps. 80. 1; 1 Pe. 1. 12.
3 Heb. *made the ark of God to ride.*
d Nu. 4. 5-12; 7. 9; 1 Sa. 6. 7.
4 Or, *the hill.*
5 A vehicle that had not been used for any profane purpose. In this they followed the precedent of the Philistines in a like case, 1 Sa. 6. 2-16, but it had been still better had they adhered to the law, (Ex. 25. 14,) that it should be carried by the Levites.
e 1 Sa.7.1,2; 1Ch.13.7.
6 Heb. *with.*
7 Houbigant reads, 'Uzzah walked *beside*, and Ahio went *before*.'
f 1 Sa. 10. 5; 16. 16; 2 Ki. 3. 15; 1 Ch.13.8; 15. 10-24; Ps. 47. 5; 68. 25-27; 150. 3-5; Da.3.5,7,10,15; Am. 5. 23; 6. 5.
8 This should be corrected from the parallel place, 1 Ch. 13. 8, where, instead of 'with all trees of fir,' we read, 'with all their might and with songs.' The Gr. has the same reading here.
g 1 Ch.13.9, *Chidon's*.
h Nu. 4. 15, 19, 20.
9 Or, *stumbled.*
i Le. 10. 1-3; 1 Sa.6. 19; 1Ch.13.10; 15.2, 13; 1 Co. 11. 30-32.
10 Or, *rashness.*
11 Even the Kohathites, who were appointed to carry the ark, were forbidden to *touch* it on pain of death, Nu. 4. 15; but Uzzah, who certainly was no priest, dared, with unhallowed presumption, to lay his hand upon it. He must have heard of what had happened both to the Philistines & Bethshemites, (1 Sa. v. vi.) but he had allowed himself to become too familiar with this sacred symbol; he might presume, too, on the services which he and his family had rendered in taking care of it, when generally neglected; as if that could give him a sanctity superior to that of the priests. Not only had he taken the management of the business out of their hands, but he affected to show, before this great assembly, how free and bold he could make with sacred things.
k 1Ch.13.11,12; Jon. 4. 1, 9.
12 Heb. *broken.*
13 That is, *The breach of Uzzah.*
l Nu. 17. 12,13; 1 Sa. 6. 10, 11; 6. 20; Ps. 119.120; Is.6.5; Lu. 5. 8, 9; 1 Pe. 3. 6.
m 1 Ki.8.27; 1Ch.13. 11, 12; Job 25. 5, 6.
n 1 Ch. 13. 13,14; 15. 18; 16. 5; 26. 4-8.
o ch.4.3; 15.19; 18.2.
p Ge. 30. 27; 39.5,23; Pr.3.9,10; Mal.3.10.

He placeth it in a tabernacle with sacrifices and feasting, 17—19. Michal reproving David for his religious joy, is childless to her death, 20—23.

AGAIN, David [a]gathered together all *the* chosen *men* of Israel, thirty thousand.

2 And David arose, and went with all the people that *were* with him from [b]Baale[1] of Judah, to bring up from thence the ark of God, [2]whose name is called by the name of the LORD of hosts, that [c]dwelleth *between* the cherubims.

3 And they set[3] the ark of God upon [d]a new cart, and brought it out of the house of Abinadab that *was* in Gibeah;[4] and Uzzah and Ahio, the sons of Abinadab, drave the new cart.[5]

4 And they brought it out of [e]the house of Abinadab which *was* at Gibeah, accompanying[6] the ark of God; and Ahio went before the ark.[7]

5 And [f]David, and all the house of Israel, played before the LORD on all manner of *instruments*[8] *made of* firwood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

6 ¶ And when they came to [g]Nachon's thrashing-floor, Uzzah [h]put forth *his hand* to the ark of God, and took hold of it; for the oxen shook[9] *it*.

7 And the anger of the LORD was kindled against Uzzah; and [i]God smote him there for *his* error;[10] and there he died by the ark of God.[11]

8 And David was [k]displeased, because the LORD had made[12] a breach upon Uzzah: and he called the name of the place Perez-uzzah[13] to this day.

9 And David was [l]afraid of the LORD that day, and said, [m]How shall the ark of the LORD come to me?

10 So David would not remove the ark of the LORD unto him into the city of David; but David carried it aside into the house of [n]Obed-edom the [o]Gittite.

11 And the ark of the LORD continued in the house of Obed-edom the Gittite three months: and [p]the LORD blessed Obed-edom, and all his household.

12 ¶ And it was told king David, saying, The LORD hath blessed the house of Obed-edom, and all that *per-*

taineth unto him, because of the ark of God. [q]So David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness.

13 And it was *so*, that, [r]when they that bare the ark of the LORD had gone six paces,[1] he sacrificed [s]oxen and fatlings.

14 And David [t]danced[2] before the LORD [u]with all *his* might; and David *was* [v]girded with a linen ephod.

15 So David and all the house of Israel brought up the ark of the LORD with[w] shouting, and with [x]the sound of the trumpet.

16 And as the ark of the LORD came into the city of David, [y]Michal, Saul's daughter, looked through a window, and saw king David leaping and dancing before the LORD; and she despised[z] him in her heart.

17 ¶ And [a]they brought in the ark of the LORD, and set it in his place, in the midst of the tabernacle that David had pitched[3] for it: and David [b]offered burnt-offerings and peace-offerings before the LORD.

18 And as soon [c]as David had made an end of offering burnt-offerings and peace-offerings, [d]he blessed the people in the name of the LORD of hosts.

19 And [e]he dealt among all the people, *even* among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece *of flesh*, and a flagon *of wine*.[4] [f]So all the people departed every one to his house.

20 ¶ Then David returned to [g]bless his household.[5] And [h]Michal, the daughter of Saul, came out to meet David, and said, How [i]glorious was the king of Israel to-day, who [k]uncovered himself[6] to-day in the eyes of the handmaids of his servants, as one of the [l]vain fellows shamelessly[7] uncovereth himself!

21 And David said unto Michal, *It was* [m]before the LORD, which [n]chose me before thy father, and before all his house, to appoint me ruler over the people of the LORD, over Israel: therefore will I [o]play before the LORD.

22 And I will yet be [p]more vile

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q 1 Ch.15.1-3,25; Ps. 24. 7-10; 68. 24-27; 132. 6-8.
r Nu. 4.15; 7. 9; Jos. 3. 3; 1 Ch. 15. 2, 25, 26.
1 David was now convinced (1 Ch. 15. 2,) that 'none ought to carry the ark of God but the Levites;' and as soon as they had moved with it a few paces without any token of divine wrath, as in the case of Uzzah, he offered a sacrifice of thanksgiving.
s 1 Ki. 8.5; 2 Ch. 5.6.
t Ex. 15.20; Ju. 11.34; 21.21; Ps. 30.11; 149. 3; 150.4; Lu. 15.25;
2 That might not be a usual practice, but we are to bear in mind, that this was no ordinary occasion. David exulted with holy joy at the prospect of the sacred symbol of Jehovah's presence being again enshrined in the midst of his people, and of the whole tabernacle service being again restored, after having been so long suspended.
u De. 6. 5; Ec. 9. 10; Co. 3. 23.
v 1 Sa. 2. 18; 22.18; 1 Ch. 15. 27.
w 1 Ch. 15. 16, 25, 28; Ezr. 3. 10, 11; Ps. 47. 1, 5, 6; 68. 24-27.
x Nu. 10.1-10; Jos. 6. 4, 5; Ps. 150. 3.
y ch. 3. 14.
z 1 Ch. 15. 29; Ps. 69. 7; Is. 53.3; Ac. 2.13; 1 Co. 2. 14.
a 1 Ch. 15. 1; 16. 1; 2 Ch. 1. 4; Ps. 132. 8.
3 Heb. *stretched.*
b 1 Ki. 8. 5, 62-65; 2 Ch. 5.6; 7. 5-7; Ezr. 6. 16, 17.
c 1 Ki. 8.55; 1 Ch. 16. 2; 2 Ch. 6. 3; 30. 18, 19, 27; Ac. 3. 26.
d Ge. 14.19; Ex. 39. 43; Le. 9. 22, 23; He. 7. 1-7.
e 1 Ch. 16. 3; 2 Ch. 30. 24; 35. 7, 8, 12, 13; Ne. 8. 10; Eze. 45. 17; Ac. 20. 35; Ep. 4. 8.
4 The words translated 'good piece' and 'flagon' are of doubtful meaning. Gesenius takes the former to mean a 'measure' of wine or liquor, and the latter 'a honey-cake or pan-cake;' it certainly does not mean a 'flagon.'
f 1 Ki. 8. 66; 2 Ch. 7. 10.
g ver. 18; Ge. 18. 19; Jos. 24. 15; 1 Ch. 16. 43; Ps. xxx. *title*; 101. 2.
5 No public engagements ought to be allowed to interfere with private or family devotion. In David's conduct we see a beautiful and harmonious consistency, well worthy the imitation of all heads of families.
h ver. 16; Ps. 69 7-9; Mar. 3. 21
i Ne. 4. 3, 4; Is. 53. 2, 3; John 13. 6; 1 Co. 4. 10-13; Ph. 2. 7, 8.
k 1 Sa. 19. 23, 24.
6 David only divested himself of his royal robes. He was still clothed with a double garment, a robe of fine linen and an ephod, so that it was impossible that any part of his person could be exposed. The word 'shamelessly' is not in the Heb. at all.
l Ju. 9. 4; Job 30. 8.
7 Or, *openly.*
m ver. 14, 16; 1 Co. 10. 31.
n 1 Sa. 13. 14; 15. 28; 16. 1, 12; Ps. 78. 70-72; 89. 19, 20; Ac. 13. 22.
o ver. 5; 1 Ch. 15. 29.
p Is. 50. 6; 51. 7; Mat. 5. 11, 12; Ac. 5. 41, 42; Heb. 12. 2; 1 Pe. 4. 14.

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q Ge. 32. 10; Job 40. 4; 42. 6; 1 Ti. 1. 15; 1 Pe. 5. 6.
1 The Greek has 'in thy sight.'
2 Or, *handmaids* of my servants.
r 1 Sa. 2. 30.
s 1 Sa. 1. 6-8; Is. 4. 1; Ho. 9. 11; Lu. 1. 25.
t 1 Sa. 15. 35; Is. 22. 14.

CHAP. VII.

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1 Ch. 17. 1, &c.; Da. 4. 29, 30.
b Jos. 21. 44; 23. 1; 1 Ki. 5. 4; 2 Ch. 14. 6; Pr. 16. 7; Lu. 1. 74, 75.
c ch. 12. 1; 1 Ch. 29. 29.
d ch. 5. 11; 1 Ch. 14. 1; Je. 22. 13-15; Hag. 1. 4.
e Ps. 132. 5; John 2. 17; Ac. 7. 46.
f ch. 6. 17; Ex. 26. 1-14; 40. 21; 1 Ch. 16. 1; 2 Ch. 1. 4.
3 In a mean tent of skins.
g 2 Ki. 4. 27.
h 1 Sa. 16. 7; 1 Ki. 8. 17, 18; 1 Ch. 22. 7; 28. 2; Ps. 20. 4; 37. 4.
i 1 Sa. 10. 7; 1 John 2. 27.
k Nu. 12. 6; 1 Ch. 17. 3; Am. 3. 7.
4 Heb. *to my servant, to David.*
l 1 Ki. 5. 3; 8. 18, 19; 1 Ch. 17. 4; 22. 7, 8; 28. 3.
5 'Dost thou entertain such a purpose, which never entered into the thoughts of any before thee?' This message came that he might not set his heart on a work not intended for him; and it came by Nathan, that *he* might not be discouraged by having his former counsel (ver. 3,) contradicted by another, though it came from himself, and not from God.
m Jos. 18. 1; 1 Ki. 8. 16; 1 Ch. 17. 5, 6.
n Ex. 33. 14, 15; 40. 35-38; Le. 26. 23, 24, 27, 28; Nu. 10. 33-36; De. 23. 14; 2 Co. 6. 16; Re. 2. 1.
o Ex. 40. 18, 19, 34; Ac. 7. 44.
p 1 Ch. 17. 6; *judges.*
6 Instead of *tribes*, we should read *judges*, which is the reading in the parallel passage in 1 Ch. 17. 6. Indeed, there is but one Hebrew letter of difference between the words for them.
q ch. 5. 2; Ps. 78. 71, 72; Is. 40. 11; Je. 23. 4; Eze. 34. 2, 15, 23; Mi. 5. 4; Mat. 2. 6, *marg.*; John 21. 15-17; Ac. 21. 28; 1 Pe. 5. 2.
r 1 Sa. 16. 11, 12; 1 Ch. 17. 7; Ps. 78. 70.
7 Heb. *after.*
s ch. 6. 21; 12. 7; 1 Sa. 9. 16; 10. 1.
t ch. 5. 10; 8. 6, 14; 22. 30, 34-38; 1 Ch. 17. 8.
u ch. 22. 1; 1 Sa. 31. 6; Ps. 89. 23.
8 Heb. *from thy face.*
v Ge. 12. 2; 1 Sa. 2. 8; 1 Ch. 17. 8; Ps. 113. 7, 8; Lu. 1. 52.
w Ps. 87. 3-6.
9 Infidels, with a view to disprove the application of ver. 14 to the Messiah, alledge, that the prophet here speaks of the *future* prosperity of the Jews, as to be afterwards *fixed* & *no more afflicted*, which circumstances are totally repugnant to their fate, as hitherto connected with the coming of Christ. But Kennicott shows, that this verse should run thus, 'I *have* appointed and *have* planted; neither *do* the children of wickedness afflict them as before,' &c.
x 1 Ch. 17. 9; Ps. 44. 2; 80. 8; Je. 18. 9; 24. 6; Eze. 37. 25-27; Am. 9. 15.
y Ps. 89. 22, 23; Is. 60. 18; Ho. 2. 18.

than thus, and will be base [q]in mine own sight:[1] and of the [2]maid-servants, which thou hast spoken of, of them shall [r]I be had in honour.

23 Therefore [s]Michal, the daughter of Saul, had no child [t]unto the day of her death.

CHAPTER VII.

Nathan, first approving the purpose of David to build God an house, 1—3; *afterward by the word of God forbiddeth it,* 4—11. *He promiseth him benefits and blessings in his seed,* 12—17. *David's prayer and thanksgiving,* 18—29.

AND it came to pass, [a]when the king sat in his house, and [b]the LORD had given him rest round about from all his enemies,

2 That the king said unto [c]Nathan the prophet, See now, [d]I dwell in an house of cedar, but [e]the ark of God dwelleth within [f]curtains.[3]

3 And Nathan said to the king, [g]Go, do [h]all that *is* in thine heart; [i]for the LORD *is* with thee.

4 ¶ And it came to pass [k]that night, that the word of the LORD came unto Nathan, saying,

5 Go and tell my[4] servant David, Thus saith the LORD, [l]Shalt thou build me an house for me to dwell in?[5]

6 Whereas [m]I have not dwelt in *any* house since the time that I brought up the children of Israel out of Egypt, even to this day, but have [n]walked in a [o]tent and in a tabernacle.

7 In all *the places* wherein I have walked with all the children of Israel spake I a word with any of the [p6]tribes of Israel, whom I commanded to [q]feed my people Israel, saying, Why build ye not me an house of cedar?

8 Now therefore so shalt thou say unto my servant David, Thus saith the LORD of hosts, [r]I took thee from the sheep-cote, from following[7] the sheep, to be [s]ruler over my people, over Israel.

9 And [t]I was with thee whithersoever thou wentest, and have [u]cut off all thine enemies out[8] of thy sight, and have made thee [v]a great name, [w]like unto the name of the great *men* that *are* in the earth.

10 Moreover, I will appoint[9] a place for my people Israel, and will [x]plant them, that they may dwell in a place of their own, and move no more; [y]nei-

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ther shall the children of wickedness afflict them any more, [z]as before-time,

11 And as [a]since the time that I commanded judges *to be* over my people Israel, and [b]have caused thee to rest from all thine enemies. Also the LORD telleth thee, that [c]he will make thee an house.

12 ¶ And [d]when thy days be fulfilled, and thou shalt [e]sleep with thy fathers, [f]I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

13 [g]He shall build an house for my name; and [h]I will stablish the throne of his kingdom for ever.

14 [i]I will be his father, and he shall be my son. [k]If he commit iniquity,[1] I[l] will chasten him with the rod of men, and with the stripes of the children of men:

15 But [m]my mercy shall not depart away from him, [n]as I took *it* from Saul, whom I put away before thee.

16 And [o]thine house and thy kingdom shall be established for ever before thee:[2] thy throne shall be established for ever.

17 [p]According to all these words, and according to all this vision, so did Nathan speak unto David.

18 ¶ Then went king David in, and sat[q][3] before the LORD, and he said, Who[r] *am I*, O Lord GOD? and what *is* my house, that thou hast brought me hitherto?

19 And [s]this was yet a small thing in thy sight, O Lord GOD; but [t]thou hast spoken also of thy servant's house for a great while to come: [u]and *is* this the manner[4] of man,[5] O Lord GOD?

20 And what can David say more unto thee? for thou, Lord GOD, [v]knowest thy servant.

21 For [w]thy word's sake, and according[x] to thine own heart, hast thou done all these great things, to make thy servant know *them*.

22 Wherefore [y]thou art great, O Lord GOD: for *there is* [z]none like thee, neither *is there any* god besides thee, according to all that we have heard with our ears.

23 And [a]what one nation in the earth *is* like thy people, *even* like Israel, whom God [b]went to redeem for a people to himself, and to [c]make him a name, and to do for you[1] [d]great things, and terrible, for thy land, before [e]thy people, which thou redeemedst to thee from Egypt, *from* the nations and [f]their gods?

24 For thou hast [g]confirmed to thyself thy people Israel *to be* a people unto thee for ever: and thou, LORD, [h]art become their God.

25 And now, O Lord GOD, the word that thou hast spoken concerning thy servant, and concerning his house, [i]establish *it* for ever, and do as thou hast said.

26 And [k]let thy name be magnified for ever, saying, The LORD of hosts *is* the God over Israel: and let the house of thy servant David be established [l]before thee.

27 For thou, O LORD of hosts, God of Israel, hast revealed[2] to thy servant, saying, [m]I will build thee an house; therefore hath thy servant [n]found in his heart to pray this prayer unto thee.

28 And now, O Lord GOD, thou *art* that God, and [o]thy words be true, and thou hast promised this goodness unto thy servant:

29 Therefore now let[3] it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord GOD, hast spoken *it:* and with thy blessing let the house of thy servant be blessed [p]for ever.[4]

CHAPTER VIII.

David subdueth the Philistines, and maketh the Moabites tributory, 1, 2. *He smiteth Hadadezer and the Syrians,* 3—8. *Toi sendeth his son with presents to bless him,* 9, 10. *The presents and the spoil David dedicateth to God,* 11—13. *He putteth garrisons in Edom,* 14, 15. *A list of his principal officers,* 16—18.

AND [a]after this it came to pass, that David smote the Philistines, and subdued them: and David took Methegammah[5] out of the hand of the Philistines.

2 And [b]he smote Moab, and [c]measured them with a line, casting them down to the ground; even with two lines measured he to put to death, and with one full line to keep alive:[6] [d]and *so* the Moabites became David's servants, *and* [e]brought gifts.

3 ¶ David smote also [f]Hadadezer,

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z Ex. 1.13,14,22; Ju. 4.3;6.2-6;1Sa.13.17.
a Ju. 2. 14-16; 1 Sa. 12.9-11; Ps. 106.42.
b ver. 1; Jos 5.18,19; 34. 29; Ps. 46. 9.
c ver. 27; Ex. 1.21; 1 Ki. 2.24; 1 Ch.17.10; 22.10; Ps.89.3,4;127. 1; Pr. 14. 1.
d 1 Ki. 2. 1; 8. 20.
e De. 31. 16; 1 Ki. 1. 21; Da. 12.2; Ac. 13. 36; 1Co.15.51; 1Th. 4. 14.
f Ge. 15.4; 1 Ki.8.20; 1 Ch. 17. 11; Ps.89. 29;132.11;Is.9.7;11. 1-3, 10; Mat. 22. 42-44; Ac. 2. 30.
g 1Ki.5.5; 6.12; 8.19; 1 Ch. 17.11,12; 22.9, 10; 28. 6, 10; Zec. 6. 13; Mat. 16.18; Lu. 1. 31-33; He. 3. 3; 1 Pe. 2. 5.
h ver. 16; 1 Ch. 28.7; Ps.89.4,21,36,37; Is. 9.7; 49. 8; Lu. 1. 32, 33.
i 1Ch.17.13; 28.6; Ps. 89. 26,27; Mat.3.17; He. 1. 5.
k Ps. 89. 30-35.
l This illustrious prophecy is expressly applied by St Paul to Christ, He. 1. 5. But how could it be said of him that he would commit iniquity? Whoever would see that and many other points in this chapter cleared up, must consult *Kennicott's* Remarks on Select Passages of the Old Testament, p. 109. This clause he translates, 'even in his suffering for iniquity I shall chasten him with the rod of men, (*i. e.* due to men,) and with the stripes (due to) the children of Adam.' Compare Is. 53, 4, 5.
l De. 8. 5; Job 5. 17; Ps. 94. 12,13; Pr. 3. 11,12; Je.30.11;1Co. 11. 32; He. 12. 5-11; Re. 3. 19.
m Ps.89.28,34; Is.55. 3; Ac. 13. 34-37.
n 1 Sa. 15.28; 16.14; 1 Ki.11.13,34-36; Is.9. 7; 37. 35.
o Ge.49. 10; 2 Ki.19. 34; 1 Ch. 17. 13, 14; Ps.45.6; 72.5,17-19; 89.36,37; Is.9.7; Da. 2.44; 7. 14; Mat. 16. 18; Lu. 1. 32, 33; John 12. 34; Re.11. 15.
2 The Gr. & Syr. have, 'before me,' which is a better sense.
p 1 Ch.17.15; Ac.20. 20, 27; 1 Co. 15. 3.
q 1 Ch. 17. 16; Is.37. 14.
3 To kneel, and then rest upon the heels, is a posture in which the people of the East appear before the great, and it is even a devotional attitude.
r Ge.32.10; Ex.3.11; Ju. 6. 15; 1 Sa.9.21; 15.17; 18.18; Ps.8.4.
s ch. 12. 8; Nu. 16.9, 13.
t ver. 11-16; 1Ch.17. 17.
u Ps. 36.7; Is.55.8,9; Ep. 2. 7: 3. 19, 20.
4 Pye Smith, following Kennicott, renders, 'This is the LAW of the ADAM,' referring to the promise, Ge. 3. 15.
5 Heb. *law.*
v 1 Sa. 16. 7; Ps.139. 1; John 2.25; 21.17; He. 4. 13; Re. 2. 23.
w Nu. 23. 19; De. 9. 5; Jos. 23.14,15; Ps. 115.1:138.2; Mat.24. 35; Lu. 1. 54, 55,72.
x Mat. 11. 26; Lu.10. 21; 12. 32; 1 Co.1.1; Ep. 1. 9; 3, 11.
y De. 3. 24; 1 Ch. 16. 25; 2 Ch. 2.5; Ps.48. 1; 86.10; 96.4; 135.5.
z Ex. 15. 11; De. 4. 35; 32. 39; 1 Sa. 2.2; Ps. 86. 8; 89.6,8; Is. 40.18,25; 45.5,18,22; Je.10.6; Mic.7.18.
a De. 4.7,8,32-34; 33. 29; Ps. 147. 20; Ro. 3. 1, 2.

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b Ex. 3. 7, 8; 19. 5, 6; Nu. 14. 13, 14; Ps. 111. 9; Is. 63. 7-14; Ti. 2. 14; 1 Pe. 2. 9; Re. 5. 9.
c Ex. 9.16; Jos.7.9; 1 Ch. 17. 21; Is.63.12, 14; Eze.20.9; Ep.1.6.
1 Rather, 'for them.'
d De.10.21; Ps.40.5; 65. 5; 66. 3; 106. 22; 145. 6.
e De.9.26;15.15; Ne. 1. 10.
f Ex. 12. 12.
g Ge.17.7; De.26.18.
h ver. 23; Ex. 15. 2; De.27.9; 1Ch.17.22; Ps. 48. 14; Is. 12. 2; Je. 31. 1, 33; 32. 38; Ho. 1. 10; Zec.13.9; John 1.12; Ro.9.25, 26; 1 Pe. 2. 10.
i Ge. 32. 12; Ps. 119. 49; Je. 11. 4,5; Eze. 36. 37.
k 1 Ch. 17. 23,24; 29. 10-13; Ps. 72. 18,19; 115. 1; Mat. 6. 9; John 12. 28.
l Ge. 17. 18; 1Ch.17. 23, 24; Ps. 89. 36.
2 Heb. *opened the ear,* Ru.4.4; 1Sa.9. 15, *marg.*
m ver. 11.
n 1 Ch. 17.25,26; Ps. 10. 17.
o Nu.23.19; John 17. 17; Ti. 1. 2.
3 Heb. *be thou pleased and bless,* Nu. 6. 24-26; 1 Ch. 17.27; Ps.115.12-15.
p ch. 22. 51.
4 The two leading petitions in this sublime and affecting prayer, are 1st. That the crown might remain in David's family, and that none of his children might ever forfeit it by misconduct. 2d. That his kingdom might have its chief perfection, and its lasting perpetuity in Him who was 'David's Son and David's Sire,' at once his root and his offspring, the Messiah now again promised.

CHAP. VIII.

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a ch. 7. 9; 21. 15-22.
5 Or, *the bridle of Ammah,* (ch.2.24; 1 Ch. 18. 1, *Gath.*) *i.e.* 'The mother's bridle,' meaning perhaps the metropolis, or mother city, which held the lesser towns and the surrounding country in check. We know from 1 Ch. 18. 1, that Gath is here intended, 'with her towns,' literally, 'her daughters.'
b Nu.24.17; Ju.3.29, 30; 1 Sa. 14. 47; Ps. 60.8; 83.6; 108.9.
c ch. 12. 31.
6 We must not judge of the laws of war that prevailed in those ages and countries, by the usages of civilized warfare among Christian nations. David's act seems one of severity, and yet (comparing it with the conduct of his enemies round about,) it was one of lenity. He might have followed the invariable custom of putting all his captives to death; but causing those taken in battle (for it is to them only the verse applies) to lie down, he marked off a certain proportion to be spared. What that proportion was is not very evident from the Hebrew, but the best ancient versions make it to be *one-half.*
d ver.6,12-14; 2Ki.1. 1; 3.4-27; 1Ch.18.2.
e 1 Sa.10.27; 2Ch.26. 8; Ps. 72. 10, 11; Is. 36. 16.
f 1 Ch. 18. 3, *Hadarezer.*

earth *is* like thy people, *even* like Israel, whom God [b]went to redeem for a people to himself, and to [c]make him a name, and to do for you[1] [d]great things, and terrible, for thy land, before [e]thy people, which thou redeemedst to thee from Egypt, *from* the nations and [f]their gods?

24 For thou hast [g]confirmed to thyself thy people Israel *to be* a people unto thee for ever: and thou, LORD, [h]art become their God.

25 And now, O Lord GOD, the word that thou hast spoken concerning thy servant, and concerning his house, [i]establish *it* for ever, and do as thou hast said.

26 And [k]let thy name be magnified for ever, saying, The LORD of hosts *is* the God over Israel: and let the house of thy servant David be established [l]before thee.

27 For thou, O LORD of hosts, God of Israel, hast revealed[2] to thy servant, saying, [m]I will build thee an house; therefore hath thy servant [n]found in his heart to pray this prayer unto thee.

28 And now, O Lord GOD, thou *art* that God, and [o]thy words be true, and thou hast promised this goodness unto thy servant:

29 Therefore now let[3] it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord GOD, hast spoken *it:* and with thy blessing let the house of thy servant be blessed [p]for ever.[4]

CHAPTER VIII.

David subdueth the Philistines, and maketh the Moabites tributory, 1, 2. *He smiteth Hadadezer and the Syrians,* 3—8. *Toi sendeth his son with presents to bless him,* 9, 10. *The presents and the spoil David dedicateth to God,* 11—13. *He putteth garrisons in Edom,* 14, 15. *A list of his principal officers,* 16—18.

AND [a]after this it came to pass, that David smote the Philistines, and subdued them: and David took Methegammah[5] out of the hand of the Philistines.

2 And [b]he smote Moab, and [c]measured them with a line, casting them down to the ground; even with two lines measured he to put to death, and with one full line to keep alive:[6] [d]and *so* the Moabites became David's servants, *and* [e]brought gifts.

3 ¶ David smote also [f]Hadadezer,

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the son of Rehob, king of [g]Zobah, as he went to recover his border [h]at the river Euphrates.

4 And David took from[1] him a thousand *chariots*, and seven hundred horsemen,[2] and twenty thousand footmen: and [i]David houghed[3] all the chariot-*horses*, but [k]reserved of them *for* an hundred chariots.

5 And [l]when the Syrians of Damascus [m]came to succour Hadadezer king of Zobah, David slew of the Syrians two and twenty thousand men.

6 Then David put [n]garrisons in Syria of Damascus; and the Syrians became servants to David, *and* brought gifts. And [o]the LORD preserved David whithersoever he went.

7 And David took the [p]shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem.

8 And from [q]Betah,[4] and from Berothai, cities of Hadadezer, king David took [r]exceeding much brass.

9 ¶ When [s]Toi king of [t]Hamath[5] heard that David had smitten all the host of Hadadezer,

10 Then Toi sent [u]Joram his son unto king David, to salute[6] him, and to[v] bless him, because he had fought against Hadadezer, and smitten him: (for Hadadezer had[7] wars with Toi:) and *Joram* brought[8] with him vessels of silver, and vessels of gold, and vessels of brass:

11 Which [w]also king David did dedicate unto the LORD, with the silver and gold that he had dedicated of all nations which he subdued;

12 Of [x]Syria, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalek, and of the spoil of Hadadezer, son of Rehob, king of Zobah.

13 And David [y]gat *him* a name when he returned from smiting[9] of the Syrians[10] in [z]the valley of Salt, *being*[11] eighteen thousand *men*.

14 ¶ And he put garrisons in Edom; throughout all Edom put he garrisons: and [a]all they of Edom became David's servants. And [b]the LORD preserved David whithersoever he went.

15 ¶ And David reigned [c]over all Israel; and [d]David executed judgment and justice unto all his people.

16 And [e]Joab, the son of Zeruiah, *was* over the host; and [f]Jehoshaphat, the son of Ahilud, *was* recorder;[1]

17 And [g]Zadok, the son of Ahitub, and Ahimelech, the son of Abiathar, *were* the priests; [h]and Seraiah *was* the scribe;[2]

18 And [i]Benaiah, the son of Jehoiada, *was over* both [k]the Cherethites and the Pelethites;[3] and David's sons were chief[4] rulers.

CHAPTER IX.

David by Ziba sendeth for Mephibosheth, 1—6. For Jonathan's sake he entertaineth him at his table, and restoreth him all that was Saul's, 7, 8. He maketh Ziba his farmer, 9—13.

AND David said, Is there yet any that is left of the house of Saul, that I may shew him kindness for [a]Jonathan's sake?

2 And *there was* of the house of Saul [b]a servant, whose name *was* [c]Ziba: and when they had called him unto David, the king said unto him, *Art* thou Ziba? And he said, Thy servant *is he.*

3 And the king said, *Is* there not yet any of the house of Saul, that I may shew [d]the kindness of God[5] unto him? And Ziba said unto the king, Jonathan hath [e]yet a son, *which is* lame on *his* feet.

4 And the king said unto him, Where *is* he? And Ziba said unto the king, Behold, he *is* in the house of [f]Machir, the son of Ammiel, in Lodebar.

5 ¶ Then king David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lodebar.[6]

6 Now when [g]Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, [h]he fell on his face, and did reverence. And David said, Mephibosheth! And he answered, Behold thy servant!

7 ¶ And David said unto him, [i]Fear not: [k]for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt [l]eat bread at my table continually.

8 And he bowed himself, and said, What *is* thy servant, that thou should-

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g ch.10.6; 1Sa.14.47; 1Ki.11.23,24; Ps.lx. *title.*
h Ge. 15. 18; Ex. 23. 31; De.11.24; 1Ki.4. 21; Ps. 72. 8.
1 Or, *of his.*
2 In the parallel place in 1 Ch.18.4; it is 'seven thousand horsemen,' a far more probable number. The great similarity of the Hebrew letters used for the numerals 700 and 7000, might easily cause the one to be mistaken for the other by a transcriber.
i De.17.16; Jos.11.6, 9; Ps.20.7; 33.16,17.
3 To hough is to ham-string, or cut the sinew of the thigh, by which the animal generally bleeds to death. As the Hebrews were forbidden to multiply horses themselves, it was their obvious policy todestroy those of their enemies; more especially as the latter seem to have had no native breed of their own, but had to import them.
k 1 Ki. 10. 26.
l 1Ki.11.23-25; 1 Ch. 18. 5, 6; Is. 7. 8.
m Job 9. 13; Ps. 83. 4-8; Is. 8. 9, 10; 31. 3.
n ver.14; ch. 23.14; 1 Sa.13.3;14.1,6,15; 2 Ch.17.2;Ps.18.34-46.
o ver.14;ch.7.9;1Ch. 18. 13; Ps. 5.11, 12; 121. 7,8; 140. 7;144. 1, 2; Pr. 21. 31.
p 1Ki.10.16,17;14.26, 27; 1 Ch.18.7; 2 Ch. 9. 15, 16.
q 1 Ch.18.8, *Tibbath Chun.*
4 Rather Bethach, *i.e.*security, implying that the place waseithernaturally strong or had been fortified by art. Its precise locality cannot be determined.
r 1Ch.22.14,16; 29.7; 2 Ch. 4. 1-18.
s 1 Ch. 18. 9, *Tou.*
t Am. 6. 2.
5 A very ancient city of Syria, still bearing the same name; the Epiphania of the Greeks. When Burchhardt was there in 1812, the governor had jurisdiction over 120 inhabited villages, and seventy or eighty which lay waste. The western part of the district forms the granary of Northern Syria.
u 1Ch.18.10, *Hadorum.*
6 Heb. *ask him of peace,* Ge. 43.27; Is. 39. 1.
v 1 Sa.13.10, *marg.*; 1Ki.1.47; Ps.129.8.
7 Heb. *was a man of wars with.*
8 Heb. *in his hand were.*
w 1Ki.7.51; 1 Ch.18. 11; 22. 14-16; 26.26-28; 29. 2; Mic. 4.13.
x ch. 10. 11,14; 12.26-31; 1 Ch. 18. 11.
y ch.7.9; 1 Ch.18.12; Ps. lx. *title.*
9 Heb. *his smiting.*
10 The parallel passage in 1 Ch. 18.12, has 'Edomites,' and from the next verse here, it is evident that the Edomites are intended. A transcriber has written *Aram* (Syria,) for *Edom*, the difference in the Hebrew being only one letter, which is very like the other.
z 2 Ki.14.7; 2 Ch.25. 11.
11 Or, *slaying.*
a Ge.25.23; 27.29,37, 40; Nu.24.18; 1 Ki. 22.47;1Ch.18.13;Ps. 60. 8, 9; 108. 9, 10.
b ver. 6.
c ch. 3. 12; 5. 5.

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d ch.23.3,4; 1 Ch.18. 14; Ps. 45. 6,7; 75.2; 78. 71, 72; 101. 1-8; Is.9.7; Je.22.15; 23. 5, 6.
e ch. 19. 13; 20. 23; 1 Ch. 11. 6; 18. 15-17.
f 1 Ki. 4. 3.
1 Or, *remembrancer,* or *writer of chronicles.*
g 1 Ch. 6.8,53;24.3,4.
h 1 Ch. 18. 16, *Shavsha.*
2 Or, *secretary.*
i 1Ki.1.44; 2.34,35; 1 Ch. 18. 17.
k ch. 15. 18; 20. 7,23; 23.20-23; 1Sa.30.14; Eze.25.16; Zep.2.5.
3 It is generally admitted that the Cherethites and Pelethites formed David's body guard, but various opinions are held concerning the origin of their names. The Chaldee calls them 'archers and slingers,' which they very probably were, but that describes merely the *arms* they used, & not the reason of their being so designated. It is quite consistent with that explanation, to regard the Cherethites as a portion of a Philistine tribe of that name, who had attached themselves to David during his exile, (Comp. 1 Sa. 30. 14-16; Eze. 25. 16; Zep. 2. 5,) & the Pelethites as the followers of Peleth, one of the 'mighty men, helpers of the war,' who went out to David at Ziklag, 1 Ch. 12. 3. The Philistines were famous as *archers,* and David desired to teach the Hebrews the use of the bow, 1 Sa.31.3; 2 Sa. 1. 18.
4 Or, *princes,* ch.20. 26.

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a ch.1.26; 1 Sa.18.1-4; 20.42;23.16-18;1Ki. 2.7; Pr.27.10; Mat. 10.42;25.40; Mar.9. 41; John 19. 26, 27; Philem. 9-12; 1 Pe. 3. 8.
b Ge.15.2,3;24.2; 39. 6.
c ch. 16.1-4; 19.17,27-29.
d De. 4. 37; 10. 15; 1 Sa.20.14-17; Mat.5. 44,45; Lu.6.36; Tit. 3. 3, 4.
5 That is, 'the highest degree of kindness,' as the 'hail of God' is very great hail, the 'mountains of God' exceeding high mountains; besides which, this kindness was according to the covenant or oath of God, sworn between David and Jonathan.
e ch. 4. 4; 19. 26.
f ch. 17. 27-29.
6 This place appears to have been situated beyond Jordan, and was probably, (as Reland supposes,) the same as Debir or Lidbir, Jos. 13. 26. This Machir was afterwards a very useful friend of David, (ch. 17. 27-29.) & would be so the more readily from his present kindness to Mephibosheth, whom Machir had generously brought up.
g 1 Ch. 8. 34; 9. 40, *Meribaal.*
h Ge.18.2;33.3; 1Sa. 20. 41; 25. 23.
i Ge. 43.18,23; 50.18-21; 1Sa.12.19,20,24; Is.35.3,4; Mar.5.33, 34; Lu. 1. 12, 13,29, 30.
k ver.1,3; Ru.2.11,12; 2 Ti. 1. 16-18.
l ver.11; ch. 19.28,33 1 Ki. 2.7; Je. 52. 33, 34; Lu.22.30; Re. 3. 20.

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est look upon such [m]a dead dog as I *am?*

9 ¶ Then the king called to Ziba, Saul's servant, and said unto him, [n]I have given unto thy master's son all that pertained to Saul, and to all his house.

10 Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in *the fruits*, that thy master's son may have food to eat: but Mephibosheth thy master's son [o]shall eat bread alway at my table.[1] Now[p] Ziba had fifteen sons and twenty servants.

11 Then said Ziba unto the king, According[q] to all that my lord the king hath commanded his servant, so shall thy servant do. As for Mephibosheth, *said the king*, he shall eat at my table, as one of the king's sons.

12 And Mephibosheth had a young son,[r] whose name *was* Micah: and all that dwelt in the house of Ziba *were* servants[s] unto Mephibosheth.

13 So Mephibosheth dwelt in Jerusalem: for [t]he did eat continually at the king's table; and was lame on both his feet.

CHAPTER X.

David's messengers, sent to comfort Hanun the son of Nahash, are disgracefully entreated, 1—5. The Ammonites, strengthened by the Syrians, are overcome by Joab and Abishai, 6—14. Hadarezer sendeth a new army of Syrians under Shobach, which is defeated by David, 15—19.

AND it came to pass after this, that the [a]king of the children of Ammon died, and Hanun his son reigned in his stead.

2 Then said David, I will [b]shew kindness unto Hanun the son of Nahash, [c]as his father shewed kindness unto me. And David sent to comfort him by the hand of his servants for his father. And David's servants came into the land of the children of Ammon.

3 And the princes of the children of Ammon said unto Hanun their lord, Thinkest[2] thou that David doth honour thy father, that he hath sent comforters unto thee? [d]hath not David *rather* sent his servants unto thee, to search the city, and to spy it out, and to overthrow *it?*

4 Wherefore Hanun took David's servants, [e]and shaved off the one half of their beards,[3] and [f]cut off their garments in the middle, *even* to their buttocks, and sent them away.

5 When they told *it* unto David, he sent to meet them, because the men were greatly ashamed: and the king said, Tarry at [g]Jericho[1] until your beards be grown, and *then* return.

6 ¶ And when the children of Ammon saw that they [h]stank[2] before David,[3] the children of Ammon sent and hired [i]the Syrians of Beth-rehob,[4] and the Syrians of Zoba, twenty thousand footmen, and of king [k]Maacah[5] a thousand men, and of Ish-tob[6] twelve thousand men.

7 And when David heard of *it*, he sent Joab, and [l]all the host of the mighty men.

8 And the children of Ammon came out, and put the battle in array at the entering in of the gate: and the Syrians of Zoba, and of [m]Rehob, and Ish-tob, and Maacah, *were* by themselves in the field.[7]

9 When Joab saw that [n]the front of the battle was against him before and behind, he chose of all the choice *men* of Israel, and put *them* in array against the Syrians:

10 And the rest of the people he delivered into the hand of Abishai his brother, that he might put *them* in array against the children of Ammon.

11 And he said, [o]If the Syrians be too strong for me, then thou shalt help me; but if the children of Ammon be too strong for thee, then I will come and help thee.

12 Be [p]of good courage, and let us [q]play the men for our people, and for the cities of our God: and [r]the LORD do that which seemeth him good.[8]

13 And Joab drew nigh, and the people that *were* with him, unto the battle against the Syrians: and [s]they fled before him.

14 And when the children of Ammon saw that the Syrians were fled, then fled they also before Abishai, and entered into the city. So Joab returned from the children of Ammon, and came to Jerusalem.

15 ¶ And when the Syrians saw that they were smitten before Israel, they [t]gathered themselves together.

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m ch.3.8; 16.9; 1 Sa. 24. 14; 26. 20; Mat. 15. 26, 27.
n ch.16.4; 19.29; 1 Sa. 9. 1; Is. 32. 8.
o ver.11; ch.19.28; 2 Ki.25.29; Lu.14.15.
1 This eating at a king's table was of two kinds, the one public and ceremonious, the other private. Sir John Chardin understands these passages which speak of a right to eat at the royal table, as meaning only a right to a seat there when the repast was *public* and *solemn*. Thus in a MS. Note on 1 Kings 2.7, he tells us that it was to be understood of the *majilis*, (the term for an assembly of lords, and not of the daily and ordinary repast. Hence, tho' Mephibosheth was to eat at all public times at the king's table, yet he would require the produce of his own lands for food at other times. Sir John mentions a young Tartar prince as admitted by the king of Persia to his majilis; and along with his admission to these royal assemblies, a considerable pension was assigned for his maintenance.
p ch. 19. 17.
q ch.16.1-4; 19.26,27.
r 1 Ch.8.34-40; 9.40-44, *Micah*.
s Mic. 7. 6.
t ver. 7, 10, 11.

CHAP. X.

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a Ju. 10. 7-9; 11. 12-28; 1Sa.11.1-3; 1Ch. 19. 1-3.
b De.23.3-6; Ne.4.3-7; 13. 1-3.
c 1 Sa. 22. 3, 4.
2 Heb. *In thine eyes doth.*
d Ge. 42. 9, 16; 1 Co. 13. 5.
e Le. 19. 27; 1Ch.19. 3, 4; Ps. 109.4,5; Is. 15. 2.
3 No treatment could be more degrading. 'The beard is held in high respect, and greatly valued in the East. The possessor considers it his greatest ornament, often swears by it; and in matters of great importance, pledges it, and nothing can be more secure than such a pledge, for the owner will redeem it at the hazard of his life. The beard was never cut off but in mourning, or as a sign of slavery. It is customary to shave the Ottoman princes, as a mark of their subjection to the reigning emperor. The beard is a mark of authority and liberty among the Mahomedans, as well as Turks; the Persians, who clip the beard, and shave above the jaw, are reputed heretics. They who serve in the seraglios have their beards shaven, as a sign of servitude, nor do they suffer it to grow till the sultan has set them at liberty. Among the Arabs, it is more infamous for one to appear with his beard cut off, than among us to be publicly whipped or branded, and many would prefer death to such a punishment.'-*Greenfield.*
f Is. 20. 4; 47.2,3; Je. 41. 5.

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g Jos. 6. 24-26; 1 Ki. 16. 34; 1 Ch. 19. 5.
1 This city had not been rebuilt since the time of Joshua, and therefore the few scattered dwellings would be well fitted for privacy. The growth of their beards was considered necessary to the appearance of these grave and venerable personages in public.
h Ge. 34. 30; Ex. 5. 21; 1Sa.13.4; 27.12; 1 Ch. 19. 6, 7.
2 *i. e.* had made themselves odious, abominable. Compare Ge. 34. 30.
3 'The Son of David will assuredly resent the contempt put upon his ambassadors by unbelievers, regarding it as done against himself.'
i ch.8.3.5,12, *Zobah*; Pr.25.8; Is.8.9,10.
4 The district now called *Ard-el. Hhule*, (the land of Hhule,) at the foot of Antilibanus, & near the sources of the Jordan; for it was 'in a valley' near Laish or Dan, Ju. 18. 28; on the road to Hamath, Nu. 13. 21, in the north of Palestine, Ju. 1. 31. 'A few leagues beyond Paneas,' says the German traveller Seetzen, 'the mountains form a long, but partially cultivated, valley, which is called El-Hhule, and in the middle of which lies the marshy lake, called from it the Bahhrat Hhule,' *i. e.* the lake Merom. Hul was a son of Aram, the progenitor of the Syrians, Ge. 10.23. Compare Burckhardt's Travels in Syria, p. 36.
k Jos. 13. 11-13.
5 Maacah was not the name of a man, but a district; it should be the king of Maacah, or Syria Maachah, as in 1 Ch. 19. 6, 7. It lay south of Damascus, on the Jewish frontier.
6 Or, *the men of Tob*, Ju. 11. 3, 5.
l ch. 23. 8, &c.; 1Ch. 19. 8, &c.
m ver.6; Nu. 13. 21; Jos. 19.28; Ju.1.31.
7 It appears from 1 Ch. 19. 7, that this was at Medeba, a city upon the borders of the Ammonites, and in their possession. When Joab arrived, the army of the Ammonites was probably in the city, and their allies in the field, so that they almost surrounded the army of Israel.
n Jos. 8. 22; Ju. 20. 42, 43.
o 1 Ch. 19. 9-12; Ne. 4.20; Lu.22.32; Ro. 15.1; Ga.6.2; Ph.1. 27, 28.
p Nu. 13. 20; De.31. 6; Jos. 1. 6,7,9,18; 1 Sa. 14. 6, 12; 17. 32; 2 Ch.32.7; Ne.4.14; He. 13. 6.
q 1Sa.4.9; 1Ch.19.13; 1 Co. 16. 13.
r ch.16.10,11; Ju.10. 15; 1Sa.3.18; Job 1. 21
8 This is a spirited and patriotic address, 'Ye fight *pro aris et focis*—for every thing dear to you as men, or as Israelites, *for your God, for your families, for your country.*'
s 1Ki.20.13,14,19-21, 28-30; 1Ch.19.14,15; 2 Ch. 13. 5-16.

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t Ps. 2. 1; Is. 8. 9, 10; Mic. 4. 11, 12; Zec. 14.2,3; Re.19.19-21.

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16 And [u]Hadarezer sent, and brought out the Syrians that *were* beyond the river;[1] and they came to Helam: and Shobach,[2] the captain of the host of Hadarezer, *went* before them.

17 And when it was told David, [v]he gathered all Israel together, and passed over Jordan, and came to Helam:[3] and the Syrians set themselves in array against David, and fought with him.

18 And the Syrians [w]fled before Israel; and David slew *the men of* seven hundred chariots of the Syrians, and forty thousand [x]horsemen,[4] and smote [y]Shobach, the captain of their host, who died there.

19 And when all the kings *that were* servants[z] to Hadarezer saw that they were smitten before Israel, they made peace with Israel, and served them. So the Syrians [a]feared to help the children of Ammon any more.

CHAPTER XI.

While Joab besieged Rabbah, 1, *David committeth adultery with Bath-sheba,* 2—5. *Uriah, sent for by David to cover the adultery, cometh to David, but refuseth to go down to his house,* 6—13. *He carrieth to Joab the letter of his death,* 14—17. *Joab sendeth the news thereof to David,* 18—25. *David taketh Bath-sheba to wife,* 26, 27.

AND it came to pass, after[5] the year [a]was expired,[6] at the time when kings go forth *to battle*, that [b]David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah:[c] but David tarried still at Jerusalem.

2 ¶ And it came to pass in an evening-tide, that David [d]arose from off his bed,[7] and walked upon [e]the roof[8] of the king's house: and from the roof he[f] saw a woman washing herself; and the woman *was* [g]very beautiful to look upon.

3 And David [h]sent and enquired after the woman. And *one* said, *Is* not this Bath-sheba,[9] the daughter of Eliam,[10] the wife of [i]Uriah the Hittite?

4 And David [k]sent messengers, and took her:[11] and she came in unto him, and [l]he lay with her; (for she[12] was purified[m] from her uncleanness;) and she returned unto her house.

5 ¶ And the woman conceived, and sent and told David, and said, [n]I *am* with child.

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u ch. 8.3-8; 1 Ch. 18. 3, 5.
1 That is, *Euphrates.*
2 Or, *Shophach*, 1 Ch. 19. 16.
v 1 Ch. 19. 17.
3 From its being across Jordan, it probably lay near the south-east border of Syria.
w ch. 8. 4; Ps. 18.38; 46. 11.
x 1 Ch. 19.18; *footmen.*
4 Correcting this by 1 Ch. 19. 18, it should be 7000 horsemen, 700 chariots and 40,000 foot.
y Ju. 4. 2, 22; 5. 26.
z Ge.14.1-5; Jos.11. 10; Ju.1.7; 1 Ki.20. 1; Da. 2. 37.
a ch.8.6; 1 Ch.19.19; Ps. 48.4,5; Is. 26.11; Re. 18. 10.

CHAP. XI.

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5 Heb. *at the return of the year*, 1 Ki. 20. 22, 26.
a 2 Ch.36.10; Ec.3.8.
6 'David sent Joab to destroy the Ammonites "at the return of the year," that is, in the month of September; this month was appointed for making war, because the great heats being passed, they then went into the field.'—*T. Hartwell Horne.* Some, however, think that spring is intended rather than autumn. Yet though it was the time when *kings* went forth to battle, the king of Israel went not forth. Not being at the post of duty, by giving way to slothful indulgence, he exposed himself to temptation.
b 1 Ch.20. 1; Zec.14. 3.
c ch.12.26; De. 3.11; 1Ch.20.1; Eze.21.20.
d ch.4.5,7; Pr.19.15; 24. 33, 34; Mat. 25. 40, 41; 1 Th.5.6,7; 1 Pe. 4.7.
7 Some commentators speak of David's repose having been 'unseasonable,' but it was not so; he had been taking his afternoon rest, which the climate of the East renders necessary.
e De.22.8; Je.19.13; Mat. 10.27; Ac. 10. 9.
8 Whither he had resorted (as is customary,) to enjoy the cool air. They do not, however, walk for exercise as we do, but merely saunter. The roofs are flat. David's palace being built on mount Sion, would overlook much of the neighbourhood.
f Ge. 3.6; 6.2; 34. 2; Job 31.1, Ps.119.37; Mat.5.28; 1John 2. 16.
g Ge. 39.6; Pr. 6.25; 31. 30.
h Je. 5.8; Ho. 7. 6,7; Ja. 1. 14, 15.
9 Or, *Bath-shua.*
10 Or, *Ammiel*, 1 Ch. 3. 5.
i ch. 23.39; 1 Ch. 11. 41.
k Ge.39.7; Job 31.9-11; Ps. 50. 18.
11 Delany has examined the particulars recorded respecting Bath-sheba, & does not consider her to have shown levity or licentiousness, nor to have been privy to her husband's death.
l Ps. li. *title*; Ja. 1. 14.
12 Or, *and when she had purified herself, &c. she returned*, Pr. 30. 20.
m Lu.12.2-5; 15. 19, &c; 18. 19.
n De.22.22; Pr.6.34.

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o Ge.4.7; 38.18-23; 1 Sa.15.30; Job 20.12-14; Pr.28.13; Is.29. 13; Mat. 26. 70, 72, 74.
1 Heb. *of the peace of Joab*, Ge. 29. 6; 37. 14; 1 Sa. 17. 22, *marg.*
p Ps.44.21; Is.29.15; Lu. 12.2; He. 4.13.
q Ge. 18. 4; 19. 2.
2 i.e. 'Refresh thyself after thy journey.' David might be anxious for Bath-sheba, who was in danger of death as an adulteress, but his chief anxiety was about himself. To screen the criminality of both, he endeavoured to prevail on Uriah to co-habit with his wife, that he might be considered the father of the child.
r Ps. 12. 2; 55. 21.
3 Heb. *went out after him.*
s Ge. 43. 34.
t Job 5.12-14; Pr.21. 30.
u ch.7.2,6; 1 Sa. 4.4; 14. 18.
v ch. 20. 6; Mat. 10. 24,25; John 13.14; 1 Co.9.25-27; 2 Ti. 2. 3,4,12; He. 12. 1, 2.
w ch. 14. 19; 1 Sa. 1. 26; 17. 55; 20. 3; 25. 26.
4 'David's heart, it might have been expected, should have been deeply touched, to think how he had abused so brave a man; and made him reflect, how vilely he indulged himself in sinful pleasure, while this man and the rest, gloriously endured all manner of hardships, and refused the most innocent pleasure for the sake of their country. But he was so corrupted for the present, that he was troubled to find Uriah so true a soldier.'—*Patrick.*
x Je. 2. 22, 23, 37.
y Ge. 19. 32-35; Ex. 32. 21; Ha. 2. 15.
5 'In Bengal, servants and others generally sleep in the verandah or porch in front of their master's house.' — *Ward.* This is common in other parts of the East. David, in addition to his other injuries, tempted Uriah to drunkenness, hoping that when his passions were inflamed, he might be induced to go home to his wife; but in this too he was disappointed. It is possible that Uriah may have suspected or heard something of the truth, and the king's repeated urgency on the point, might well increase his suspicions.
z 1 Ki. 21. 8-10; Ps. 19.13;52.2;62.9; Je. 9. 1-4; 17.9; Mic. 7. 3-5.
a ver.17; 1 Sa.18.17, 21, 25; Ps. 51. 4, 14; Je. 10. 23.
6 Heb. *strong.*
7 Heb. *from after him.*
b ch. 12. 9.
8 Here was a complication of the basest and foulest crimes; — lasciviousness, adultery, treachery, hypocrisy, murder. No excuse can be made for David, & he made none for himself. Lord! what is man? Lead us not into temptation but deliver us from evil!
c ver.21; ch.3.27; 20. 9,10; 1 Sa.22.17-19; 1 Ki. 2. 5,31-34; 21. 12-14; 2 Ki. 10. 6,7; Pr.29.12; Ho. 5.11; Ac. 5. 29.
d ch. 12.9; Ps.51.14.

6 And David sent to Joab, *saying*, [o]Send me Uriah the Hittite. And Joab sent Uriah to David.

7 And when Uriah was come unto him, David demanded *of him* [1]how Joab did, and how the people did, and how the war prospered.

8 And David said to Uriah, [p]Go down to thy house, and [q]wash thy feet.[2] And Uriah departed out of the king's house, and [r]there followed[3] him [s]a mess *of meat* from the king.

9 But [t]Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house.

10 And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Camest thou not from *thy* journey? why *then* didst thou not go down unto thine house?

11 And Uriah said unto David, [u]The ark, and Israel, and Judah, abide in tents; and [v]my lord Joab, and the servants of my lord, are encamped in the open fields: shall I then go into mine house, to eat and to drink, and to lie with my wife? [w]*as* thou livest, and *as* thy soul liveth, I will not do this thing.[4]

12 And David said to Uriah, [x]Tarry here to-day also, and to-morrow I will let thee depart. So Uriah abode in Jerusalem that day and the morrow.

13 And when David had called him, he did eat and drink before him; and he [y]made him drunk: and at even he went out to lie on his bed with the servants of his lord,[5] but went not down to his house.

14 ¶ And it came to pass in the morning, that David [z]wrote a letter to Joab, and sent *it* by the hand of Uriah.

15 And he wrote in the letter, saying, [a]Set ye Uriah in the fore-front of the hottest[6] battle, and retire ye [7]from him, that he may be smitten, [b]and [8]die.

16 And it came to pass, when Joab observed the city, that [c]he assigned Uriah unto a place where he knew that valiant men *were*.

17 And the men of the city went out and fought with Joab: and [d]there fell *some* of the people of the servants of

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David; and Uriah the Hittite died also.[1]

18 ¶ Then Joab sent and told David all the things concerning the war;

19 And charged the messenger, saying, When thou hast made an end of telling the matters of the war unto the king,

20 And if so be that the king's wrath[2] arise, and he say unto thee, Wherefore approached ye so nigh unto the city when ye did fight? knew ye not that they would shoot from the wall?

21 Who smote [e]Abimelech the son of [f]Jerub-besheth? did not a woman cast a piece of a mill-stone upon him from the wall, that he died in Thebez?[3] why went ye nigh the wall? Then say thou, [g]Thy servant Uriah the Hittite is dead also.

22 ¶ So the messenger went, and came and shewed David all that Joab had sent him for.

23 And the messenger said unto David, Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate.

24 And the shooters shot from off the wall upon thy servants; and *some* of the king's servants be dead, and thy servant Uriah the Hittite is dead also.

25 Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing displease[4] thee; [h]for the sword devoureth one[5] as well as another:[6] [i]make thy battle more strong against the city, and overthrow it; and encourage thou him.

26 ¶ And when the wife of Uriah heard that Uriah her husband was dead, [k]she mourned for her husband.

27 And when the mourning was past, David sent and [l]fetched her to his house, and she became his wife, and bare him a son. [m]But the thing that David had done displeased the LORD.[7]

CHAPTER XII.

Nathan's parable of the ewe-lamb causeth David to be his own judge, 1—6. *David, reproved by Nathan, confesseth his sin, and is pardoned,* 7—14. *The new-born child being stricken of God, David mourneth and prayeth for him while living,* 15—23. *Solomon is born, and named Jedidiah,* 24, 25. *David taketh Rabbah, and tortureth the people thereof,* 26—31.

AND [a]the LORD sent Nathan [b]unto David: and [c]he came unto him, and said unto him,[1] [d]There were two men in one city; the one rich, and the other poor.

2 The rich *man* had [e]exceeding many flocks and herds;

3 But the poor *man* had nothing, save [f]one little ewe-lamb, which he had bought, and nourished up; and it grew up together with him, and with his children: it did eat of his own [2]meat, and drank of his own cup, and [g]lay in his bosom, and was unto him as a daughter.

4 And there came [h]a traveller[3] unto the rich man; and he spared to take of his own flock, and of his own herd,[4] to dress for the way-faring man that was come unto him; but [i]took the poor man's lamb, and dressed it for the man that was come to him.

5 And [k]David's anger was greatly kindled against the man; and he said to Nathan, [l]*As* the LORD liveth, the man that hath done this *thing* shall surely die:[5]

6 And he shall [m]restore the lamb fourfold, because he did this thing, and [n]because he had no pity.

7 ¶ And Nathan said to David, [o]Thou *art* the man.[6] Thus saith the LORD God of Israel, [p]I anointed thee king over Israel, and [q]I delivered thee out of the hand of Saul;

8 And I gave thee thy master's house,[7] and thy [r]master's wives into thy bosom, and [s]gave thee the house of Israel and of Judah; and if *that had been* too little, [t]I would moreover have given unto thee such and such [8]things.

9 Wherefore hast thou [u]despised the commandment of the LORD, [v]to do evil in his sight? [w]thou hast killed Uriah the Hittite with the sword, and hast taken his wife *to be* thy wife, and hast slain him with the sword of the children of Ammon.

10 Now therefore [x]the sword shall never depart from thine house; [y]because thou hast despised me, and [z]hast taken the wife of Uriah the Hittite to be thy wife.

11 Thus saith the LORD, Behold, [a]I will raise up evil[9] against thee out of thine own house, and [b]I will take thy wives before thine eyes, and give *them*

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1 'David would not kill Uriah with his own hands, nor order his servants to assassinate him, nor put him to death under colour of law; for his reputation must have been ruined by such means; nay, perhaps the direct injustice and murder would have disquieted his conscience, insensible as it was become. But he devised a more plausible method of getting rid of him, which seemed at the time less atrocious, tho' in reality it was unspeakably more complicated and heinous. The known valour, fidelity, and zeal for his country, of this gallant officer, suggested the method of murdering him! David had such confidence in this much injured man, that he did not hesitate to entrust him with the letter which decreed his death; and whatever else Uriah suspected, he did not betray his trust. Joab, and those "who retired from Uriah," were thus made accomplices in the murder; and the soldiers who were slain with Uriah, were no less murdered by David, than he.'—*Scott.*

2 Some suppose that by some rash attack on the enemy, Joab had suffered loss about this time; and that he contrived to get rid of the odium, by connecting the transaction with Uriah's death, which he knew would be so pleasing to the king. But the whole detail here seems rather to describe the stratagem Joab had laid for cutting Uriah off.

e Ju. 9. 53.

f Ju.6.32; 7.1, *Jerubbaal.*

3 Amidst all the painful feelings excited by reading this chapter, it is one pleasing feature to find a military man so ready at quoting scripture.

g ch. 3. 37,34; Ps.39. 8; Is.14.10; Eze.16. 51, 52.

4 Heb. *be evil in thine eyes.*

h Jos.7.8,9; 1 Sa.6.9; Ec. 9. 1-3, 11, 12.

5 Heb. *so and such.*

6 What abominable hypocrisy, as well as callous insensibility! both strongly marking the awful state of his heart.

i ch. 12. 26.

k ch. 3. 31; 14. 2; Ge. 27. 41.

l ch. 3. 2-5; 5. 13-16; 12. 9.

m Ge. 38. 10; 1 Ch. 21. 7.

7 Heb. *was evil in the eyes of,* Ps. 5. 6; 51. 4, 5; He. 13. 4. The fall of David is one of the most instructive and alarming recorded in that most faithful and impartial of all histories, the Bible. The transgression of one idle & unguarded moment pierced him through with many sorrows, and embittered the remainder of his life.

CHAP. XII.

A.M.2970. B.C.1034

a ch. 7.1-5; 24.11-13; 1Ki.13.1; 18.1; 2Ki. 1. 3.

b ch. 11.10-17,25; 14. 14; Is. 57. 17, 18.

c Ps. li. *title.*

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1 This exquisitely beautiful parable has extorted universal admiration. It does not indeed carry out the comparison to the full extent, for David had not only seized the pet-lamb, but killed its owner. But Nathan was perhaps interrupted by the king's expression of anger against the oppressor, or a more exact resemblance might have defeated the prophet's purpose.

d ch. 14. 5-11; Ju. 9. 7-15; 1Ki. 20.35-41; Is.5.1-6; Mat.21.33-45; Lu. 15. 11, &c.; 16. 19, &c.

e ver.8; ch.3.2-5; 5.13-16; 15. 16; Job 1. 3.

f ch. 11. 3; Pr. 5. 18, 19.

2 Heb. *morsel.*

g De. 13. 6; Mic.7 5.

h Ge.18.2-7; Ja.1.14.

3 The Rabbins absurdly 'allegorizing the allegory,' say that the traveller was David's lust, 'which in the beginning is but a traveller, but in time becomes a guest.'

4 From the mention of flocks quite at hand, the scene appears to be laid in a country town, where (as at this day,) it is the richest inhabitants that are expected to entertain strangers. The more a man spends on his guest, the greater is his reputation, and any who pursue an opposite course are despised.

i ch. 11. 3, 4.

k Ge. 38. 24; 1Sa.25. 21,22; Lu. 6. 41, 42; 9. 55; Ro. 2. 1.

l 1 Sa. 14. 39.

5 Or, *is worthy to die.* Heb. *is a son of death,* 1 Sa.20.31; 26. 16, *marg.*

m Ex. 22.1; Pr.6.31; Lu. 19. 8.

n Ja. 2. 13.

o 1 Sa.13.13; 1Ki.18. 18; 21. 19, 20; Mat. 14. 4.

6 Nathan is no longer an humble petitioner for a poor man, but thunders forth his message as ambassador of the great God, with whom is no respect of persons.

p ch.7.8; 1 Sa.15.17; 16. 13.

q ch. 22.1,49; 1Sa.18. 11,21; 19. 10-15; 23. 7, 14, 26-28.

7 The Syr. and Ar. have 'daughter.'

r ver.11; 1Ki.2.22.

s ch. 2. 4; 5. 5.

t ch. 7. 19; Ps. 84.11; 86. 15; Ro. 8. 32.

8 *i. e.* still greater things.

u ver. 10; ch.11.4,14-17; Ge.9.5,6; Ex.20. 13,14; Nu 15.30.31; 1 Sa.15.19,23; Is.5.24; Am. 2.4; He. 10.28, 29.

v 2 Ch.33.6; Ps.51.4; 90.8; 139.1,2; Je.18. 10.

w ch. 11. 15-17, 27.

x ch. 13.28,29; 18.14, 15,33; 1 Ki. 2.23-25; Am.7.9; Mat.26.52.

y Nu. 11. 20; 1 Sa.2. 30; Mal.1.6,7; Mat. 6.24; Ro. 2.4; 1 Th. 4. 8.

z Ge. 20. 3; Pr.6.32, 33.

a ch. 13. 1-14, 28, 29; 15. 6, 10.

9 That is, 'in the course of my providence I will *permit* this to be done.' Such phrases in Scripture do not mean that God either does, or can do evil himself, but only permits such evil to be done as he foresaw would be done.

b ch.16.21,22; De.28. 30; Eze.14.9; 20.25, 26; Ho. 4. 13, 14.

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unto thy neighbour,[1] and he shall lie with thy wives in the sight of this sun.

12 For thou didst *it* [c]secretly; but I will do this thing before all Israel, and before the sun.

13 And [d]David said unto Nathan, I[e] have sinned against the LORD. And Nathan said unto David, [f]The LORD also hath put away thy sin; [g]thou shalt not die.[2]

14 Howbeit, because [h]by this deed thou hast given great occasion to the enemies of the LORD to blaspheme,[3] the[i] child also *that is* born unto thee shall surely die.

15 ¶ And Nathan departed unto his house: and the LORD [k]struck the child that Uriah's wife bare unto David, and it was very sick.

16 David therefore [l]besought God for the child; and David fasted,[4] and went in, and [m]lay all night upon the earth.[5]

17 And [n]the elders[6] of his house arose, *and went* to him, to raise him up from the earth: but he would not, neither did he eat bread with them.

18 And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead; for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice; how will he then vex[7] himself, if we tell him that the child is dead?

19 But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead.

20 Then David [o]arose from the earth, and washed, and [p]anointed *himself*, and changed his apparel, and came into [q]the house of the LORD, and worshipped:[8] then he came to his own house; and when he required, they set bread before him, and he did eat.

21 Then said his servants unto him, What[r] thing *is* this that thou hast done? thou didst fast and weep for the child, *while it was* alive; but when the child was dead thou didst rise and eat bread.

22 And he said, While the child was yet alive, [s]I fasted and wept: for I said, Who can tell *whether* God will be gracious to me, that the child may live?

23 But now he is dead, wherefore should I fast? Can I bring him back again? [t]I shall go to him, but [u]he shall not return to me.[1]

24 ¶ And David comforted Bath-sheba, his wife, and went in unto her, and lay with her: and [v]she bare a son, and he called his name Solomon: and the LORD loved him.

25 And he sent by the hand of [w]Nathan the prophet; and he called his name Jedidiah, because of the LORD.[2]

26 ¶ And [x]Joab fought against Rabbah of the children of Ammon, and took the royal city.

27 And Joab sent messengers to David, and said, I have fought against [y]Rabbah, and have taken the city of waters.[3]

28 Now therefore gather the rest of the people together, and encamp against the city, and take it; lest I take the city, and it[4] be [z]called after my name.

29 And David gathered all the people together, and went to Rabbah, and fought against it, and took it.

30 And he [a]took their king's crown from off his head, (the weight whereof *was* a talent[5] of gold with the precious stones,) and it was *set* on David's head: and he brought forth the spoil of the city in[6] great abundance.

31 And he brought forth the people that *were* therein, and [b]put *them* under saws,[7] and under harrows of iron, and under axes of iron, and made them pass through the brick-kiln: and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jerusalem.

CHAPTER XIII.

Amnon loving Tamar, by Jonadab's counsel feigning himself sick, ravisheth her, 1—14. *He hateth her, and shamefully turneth her out of his house,* 15—18. *Absalom entertaineth her, and concealeth his purpose,* 19—22. *At a sheep-shearing, among all the king's sons, he killeth Amnon,* 23—29. *David grieving at the news is comforted by Jonadab,* 30—36. *Absalom fleeth to Talmai at Geshur,* 37—39.

AND it came to pass after this, that [a]Absalom the son of David had [b]a

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1 Or, 'rival,' meaning his rebellious son Absalom, (ch. 16. 22,) who debauched his father's wives, probably on the very house-top whence his father had lusted after Bathsheba. Though David was not then at Jerusalem, it was done in as open & shameless a manner as if he had seen it with his own eyes.

c ch.11.4,8,13,15; Ec. 12.14; Lu. 12.1,2; 1 Co. 4. 5.

d 1Sa.15.20; 1 Ki.13. 4;21.20;22.8; 2Ki.1. 9; 2 Ch.16.10;24.20-22;25.16; Mat.14.3-5, 10.

e ch.24.10;1 15.24, 25, 30; Job .20; 33. 27; Ps. 32.3-5; 51.4; Pr.25.12;28.13; Lu. 15. 21; Ac. 2. 37; 1 John i. 8-10.

f Job 7.21;Ps.32.1,2, 130.3,4;Is.38.17; 43. 25; 44. 22; La. 3.32; Mic.7.18,19; Zec.3. 4;He.9.26.

g Le. 20. 10; Nu. 35. 31-33;Ps.51.16; Ac. 13.38,39;Ro.8.33,34.

2 'Though David should die a corporeal death, yet he would not die by the immediate hand of God, or by the sword of justice as a malefactor, a murderer, or adulterer, as he, according to the law deserved to die; nor should he die a spiritual death, though his grace had been so low and his corruption so high; nor an eternal death—the second death—the just wages of sin.' —*Gill.*

h Ne.5.9; Ps. 74. 10; Is.52.5; Eze. 36.20-23; Mat.18.7; Ro.2. 24.

3 Alas! that David's sin should have this effect still!

i Ps. 89.31-33; 94. 12; Pr.3.11,12; Am.3.2; 1Co.11.32; He.12.6; Re. 3. 19.

k De. 32.39; 1 Sa.25. 38;26.10;2Ki.15.5;2 Ch.13.20;Ps.104.29; Ac. 12. 23.

l ver.22;Ps.50.15;Is. 26.16; Joel 2. 12-14; Jon. 3. 9.

4 Heb. *fasted a fast*, Es. 4.16; Ps.69.10; Is. 22. 12; Ac. 9. 9.

m ch.13.31;Job20.12-14.

5 Dathe translates 'went into his *bed-chamber* & lay all night upon the ground.

n ch.3.35;1Sa.28.23.

6 The chief persons of his household or court. Whatever sustenance he might take until the child's death, was mean, scanty, and taken privately. He nowpenned the 51st psalm, in which, though assured of pardon, he greatly laments his sin. His fasting and lying on the bare floor, were signs of sorrow for sin. True penitents will be most ashamed of sin when God is pacified towards them, Eze. 16. 63.

7 Heb. *do hurt to.*

o Job 1. 20; 2. 10; Ps. 39. 9; La. 3. 39-41.

p Ru. 3. 3; Ec. 9. 8.

q ch. 6. 17; 7. 18.

8 He went to acknowledge the hand of God in his affliction, and to humble himself under it; to thank God that his own life was spared, & his sin forgiven, and to pray that God would yet be gracious to him & his house. 'Weeping must never hinder worshipping.'

r 1 Co. 2. 15.

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s Is. 38. 1-3; Joel 1. 14; Am.5.15; John 1.6; 3. 9,10; Ja.4. 9, 10.

t Ge.37.35;Job30.23; Lu. 23. 43.

u Job 7. 8-10.

1 He could not profit the child by his tears, but he might injure himself and neglect his duty. The child, released from sufferings & gone before him to a better world, was no loser. How different his conduct at the death of ungodly Absalom!

A.M.2971. B.C.1033

v ch. 7.12; 1 Ch. 3.5; 22.9,10; 28.5,6;29.1; Mat. 1. 6.

w ver.1-14;ch.7.4; 1 Ki. 1. 11, 23.

2 That is, *beloved of the Lord*, Mat. 3. 17; 17. 5. The Latin, Syriac, and Arabic, repeat the word 'loved,' which makes the sense much clearer; 'Jehovah loved him, and sent by Nathan the prophet, and called his name Jedidiah, (beloved of Jehovah,) because Jehovah loved him.'

x ch. 11. 25; 1 Ch.20. 1.

y ch. 11.1; De. 3.11; Eze. 21. 20.

3 See note at 1 Ch. 20. 1. Rabbath Ammon, (*i.e.* the great *city* of the Ammonites,) lay partly on a hill and partly on both sides of a *stream* now called Moiet-Amman, as we find from the ruins still extant which Seetzen & Burckhardt brought to light. Joab had taken the latter, including the *royal* quarter, (ver. 26,) but he wished David to have the honour of taking that stronger part of the city which lay on the hill.

4 Heb. *my name be called upon it.*

z John 7. 18.

a 1 Ch. 20. 2.

5 If this talent was only 7lbs. weight, (as Whiston says), David might have worn the crown for a little; but a talent, according to common computation, amounted to 125 lbs. Some therefore think, that the Hebrew word rendered *weight* should be taken for a talent's value, & then the worth of the crown with the jewels would be about £6000. The ancients often mention these large crowns, made more for ornament than use. Athenæus describes one that was twenty-four feet in circumference, & others that were so much as five feet deep. Besides the crown usually worn, it was customary for some kings to have these enormous ones either hung or supported over the throne. The state crown of Persia, from its excessive weight, was suspended by chains of gold, so contrived as to be at a little distance imperceptible. In other cases, crowns were supported by slaves.

6 Heb. *very great.*

b ch. 8. 2; Ps. 21.8, 9.

7 See note at 1 Ch. 20. 3. The only thing not there mentioned is the employing them in making bricks.

CHAP. XIII.

A.M.2972. B.C.1032

a ch. 3. 2,3; 1 Ch.3.2.

b ch. 11.2; Ge.6.2;39. 6, 7; Pr.6.25; 31.30.

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fair sister, whose name *was* [c]Tamar; and Amnon the son of David [d]loved her.

2 And Amnon was so [e]vexed, that he fell sick for his sister Tamar; for she *was* a virgin: and Amnon[1] thought it hard[2] for him to do any thing to her.

3 But Amnon had [f]a friend, whose name *was* Jonadab, the son of [g]Shimeah, David's brother:[3] and Jonadab *was* a very [h]subtle man.

4 And he said unto him, [i]Why *art* thou, *being* the king's son, lean[4] from[5] day to day? wilt thou not tell me? And Amnon said unto him, [k]I love Tamar, [l]my brother Absalom's sister.

5 And Jonadab said unto him, [m]Lay thee down on thy bed, and make thyself sick; and when thy father cometh to see thee, say unto him, I pray thee, let my sister Tamar come and give me meat, and dress the meat in my sight, that I may see *it*, and eat *it* at her hand.

6 ¶ So Amnon lay down, and made himself sick;[6] and when the king was come to see him, Amnon said unto the king, I pray thee, let Tamar my sister come and [n]make me a couple of cakes in my sight, that I may eat at her hand.

7 Then David sent home to Tamar, saying, Go now to thy brother Amnon's house, and dress him meat.[7]

8 So Tamar went to her brother Amnon's house; and he was laid down. And she took flour,[8] and kneaded *it*, and made cakes[9] in his sight, and did bake the cakes.

9 And she took a pan, and poured *them* out before him: but he refused to eat. [o]And Amnon said, Have out all men from me. And they went out every man from him.

10 And Amnon said unto Tamar, Bring the meat into the chamber,[10] that I may eat of thine hand. And Tamar took the cakes which she had made, and brought *them* into the chamber to Amnon her brother.

11 And when she had brought *them* unto him to eat, he took hold of her, and said unto her, [p]Come lie with me, my sister.

12 And she answered him, Nay, my brother, do not force[11] me; for [12]no such thing ought to be done in Israel: do not thou this [q]folly.[1]

13 And I, whither shall I cause my shame to go? and as for thee, thou shalt be as one of the fools in Israel. [r]Now therefore, I pray thee, speak unto the king; for he will not withhold me from thee.

14 Howbeit he would not hearken unto her voice; but, being stronger than she, [s]forced her, and lay with [2]her.

15 ¶ Then Amnon [t]hated her exceedingly;[3] so that the hatred wherewith he hated her *was* greater than the love wherewith he had loved her: and Amnon said unto her, Arise, be gone.[4]

16 And she said unto him, *There is* no cause: this evil in sending me away *is* greater than the other that thou didst unto me. But he would not hearken unto her.

17 Then he called his servant that ministered unto him, and said, Put now this *woman* out from me, and bolt the door after her.

18 And *she had* [u]a garment of divers colours upon her; for with such robes were the king's daughters *that were* virgins apparelled. Then his servant brought her out, and bolted the door after her.

19 ¶ And Tamar [v]put ashes on her head, and rent her garment of divers colours that *was* on her, and [w]laid her hand on her head, and went on crying.

20 And Absalom her brother said unto her, Hath Amnon[5] thy brother been with thee? [x]but hold now thy peace, my sister: he *is* thy brother; regard[6] not this thing. So Tamar remained desolate[7] in her brother Absalom's house.[8]

21 ¶ But when king David heard of all these things, [y]he was very wroth.[9]

22 And Absalom [z]spake unto his brother Amnon [a]neither good nor bad: for Absalom [b]hated Amnon, because he had forced his sister Tamar.

23 ¶ And it came to pass after two full years, that Absalom had [c]sheepshearers in Baal-hazor, which *is* beside Ephraim: and Absalom [d]invited all the king's sons.

24 And Absalom came to the king,

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c ch. 14. 27; 1 Ch. 3. 9.
d ver. 15; Ge. 29. 18, 20; 34. 3; 1 Ki. 11. 1.
e 1 Ki. 21. 4; Ca. 5. 8; 2 Co. 7. 10.
1 Heb. *it was marvellous, or hidden, in the eyes of Amnon.*
2 The meaning is, that virgins in the East live so secluded, and are so narrowly watched, that it was *difficult* for him to procure access to her without witnesses.
f Ge. 38. 1, 20; Ju. 14. 20; Es. 5. 10, 14; 6. 13; Pr. 19. 6.
g ver. 32; 1 Sa. 16. 9, *Shammah.*
3 Consequently his own cousin german by the father.
h ch. 14. 2, 19, 20; Ge. 3. 1; Je. 4. 22; 1 Co. 3. 19; Ja. 3. 15.
i 1 Ki. 21. 7; Es. 5. 13, 14; Lu. 12. 32.
4 Heb. *thin.*
5 Heb. *morning by morning.*
k Is. 3. 9; Je. 8. 12; Mic. 7. 3.
l Le. 18. 9; 20. 17.
m ch. 16. 21-23; 17. 1-4; Ps. 50. 18, 19; Pr. 19. 27; Mar. 6. 24, 25; Ac. 23. 15.
6 Roberts says that all Asiatics are adepts at feigning sickness.
n Ge. 18. 6; Mat. 13. 33.
7 'The Eastern ladies often prepare cakes, pastry, &c. in their own apartments. But some particular dishes are cooked by them in a room near the kitchen.' —*Russel's Aleppo.*
8 Or, *paste.*
9 Parkhurst translates 'and *tossed* it in his sight, and dressed the (tossed) cakes.' This receives illustration from the account which Jackson gives in his work on Morocco, of the Arabian manner of kneading and baking. 'They have a small place built with clay, between two and three feet high, having a hole at the bottom for the convenience of drawing out the ashes; something similar to that of a brick kiln. The oven is usually about fifteen inches wide at the top, and gradually grows wider to the bottom. It is heated with wood, and when sufficiently hot, and perfectly clear from smoke, having nothing but clear embers at bottom, which continue to reflect great heat, they prepare the dough in a large bowl, and mould the cakes to the desired size on a board or stone placed near the oven. After they have kneaded the cake to a proper consistence, they pat it a little, then *toss it about with great dexterity* in one hand, till it is as thin as they choose to make it. They then wet one side of it with water, at the same time wetting the hand and arm with which they put it into the oven.'
o Ge. 45. 1; Ju. 3. 19; John 3. 20.
10 Dathe and Boothroyd have 'inner chamber.'
p Ge. 39. 7, 12.
11 Heb. *humble*, Ge. 34. 2; De. 22. 29.
12 Heb. *it ought not so to be done*, Le. 18. 9; 20. 17.

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q Ge. 34. 7; Ju. 19. 23; 20. 6; Pr. 7. 7
1 Folly is here 'wickedness,' and fools 'wicked men.' There is something exceedingly tender and affecting in her remonstrance, but Amnon was a mere brute, and it was all lost upon him. See how David began to be punished in his ungodly children! Adultery & murder had been his own sins, & these sins among his children form the beginning of his chastisement. He would feel it the more keenly, as no doubt his own example had encouraged them to such enormities.
r Ge. 19. 8; Ju. 19. 24.
s ch. 12. 11; De. 22. 25-27; Ju. 20. 5; Es. 7. 8.
2 The diabolical plot had been artfully laid. Amnon's real sickness gave plausibility to his pretended illness: persons, when indisposed, are capricious as to their diet; David's well known love to his children would make him visit Amnon, & indulge him in all his innocent wishes. As to the poor victim of his treachery, her compassionate attention to the pretended invalid, and all her answers & behaviour, are fitted to give us a very favourable opinion of her character, and to increase our detestation of the criminal.
t Eze. 23. 17.
3 Heb. *with great hatred greatly.*
4 See what deceitful pleasures those of the flesh are! how soon they pass away and turn into loathing! Inordinate lust ever ends in satiety. Let none ever expect better treatment than Tamar from those who are capable of attempting their seduction.
u Ge. 37. 3, 32; Ju. 5. 30; Ps. 45. 14.
v ch. 1. 2; Jos. 7. 6; Job 2. 12; 42. 6.
w Je. 2. 37.
5 Heb. *Aminon.*
x Pr. 26. 24; Ro. 12. 19.
6 Heb. *set not thine heart on.*
7 Heb. *and desolate*, Ge. 34. 2; 46. 15.
8 Tamar had shown such outward signs of grief, in order to prove to the world, that though unfortunate, she was not criminal; and she seems ever after to have shunned society, and lived singly all her days. In the East, *the son of the same mother* is, more than even the father, the proper person to protect a female, and redress her wrongs.
y ch. 3. 28, 29; 12. 5, 10; Ge. 34. 7; 1 Sa. 2. 22-25, 29; Ps. 101. 8.
9 'But he would not grieve the soul of Amnon his son, for he loved him, because he was his first-born.' Addition of the Gr. & Lat. and Josephus.
z Le. 19. 17. 18; Pr. 25. 9; Mat. 18. 15.
a Ge. 24. 50; 31. 29.
b Pr. 10. 18; 26. 24; 27. 4-6; Ec. 7. 9; Ep. 4. 26, 31; 1 John 3. 15.
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c Ge. 38. 12, 13; 1 Sa. 25. 2, 4, 36; 2 Ki. 3. 4; 2 Ch. 26. 10.
d 1 Ki. 1. 9, 19, 25.

and said, Behold now, thy servant hath sheep-shearers; [e]let the king, I beseech thee, and his servants, go with thy servant.

25 And the king said to Absalom, Nay, my son, let us not all now go, lest we be chargeable unto thee. And he [f]pressed him: howbeit he would not go, but [g]blessed[1] him.

26 Then said Absalom, if not, I pray thee, [h]let my brother Amnon[2] go with us. And the king said unto him, Why should he go with thee?

27 But Absalom pressed him, that he let Amnon and all the king's sons go with him.

28 ¶ Now Absalom had [i]commanded his servants, saying, Mark ye now when Amnon's [k]heart is merry with wine, and when I say unto you, Smite Amnon; then kill him, [l]fear not: have[3] not I commanded you? be courageous, and be valiant.[4]

29 And the [m]servants of Absalom did unto Amnon as Absalom had commanded:[5] then all the king's sons arose, and every man gat[6] him up upon his [n]mule,[7] and fled.

30 ¶ And it came to pass, while they were in the way, that tidings came to David, saying, Absalom hath slain all the king's sons, and there is not one of them left.

31 Then the king [o]arose, and tare his garments, and lay on the earth; and [p]all his servants stood by with their clothes rent.

32 And [q]Jonadab[8] the son of [r]Shimeah, David's brother, answered and said, Let not my lord suppose *that* they have slain all the young men the king's sons; for Amnon only is dead: for by the appointment[9] of Absalom this hath been determined,[10] from the day that he forced his sister Tamar.[11]

33 Now therefore let not my lord the king take the thing to his heart, to think that all the king's sons are dead: for Amnon only is dead.

34 But [t]Absalom fled. And the young man that kept the watch lifted up his eyes and looked, and, behold, there came much people by the way of the hill-side behind him.

35 And Jonadab said unto the king, Behold, the king's sons come! as[1] thy servant said, so it is.

36 And it came to pass, as soon as he had made an end of speaking, that, behold, the king's sons came, and lifted up their voice and wept; and the king also and all his servants wept very sore.[2]

37 ¶ But Absalom fled, and went to [u]Talmai, the son of Ammihud,[3] king of Geshur: and *David* mourned for his son every day.

38 So Absalom fled, and went to [v]Geshur, and was there three years.

39 And [w]*the soul of* king David longed[4] to go forth unto Absalom: for he was [x]comforted concerning Amnon, seeing he was dead.

CHAPTER XIV.

Joab, suborning a widow of Tekoah, by a parable to incline the king's heart to fetch home Absalom, bringeth him to Jerusalem, 1—23. *Absalom's beauty, hair, and children,* 25—27. *After two years, Absalom by Joab is brought into the king's presence,* 28—33.

NOW [a]Joab the son of Zeruiah perceived that the king's heart *was* [b]toward Absalom.

2 And Joab sent [c]to Tekoah,[5] and fetched thence a wise woman, and said unto her, I pray thee, feign thyself to be a mourner, and put on now [d]mourning apparel, and anoint not thyself with oil, but be as a woman that had a long time mourned for the dead;

3 And come to the king, and speak on this manner unto him. So Joab [e]put the words in her mouth.

4 ¶ And when the woman of Tekoah spake to the king, she [f]fell on her face to the ground, and did obeisance, and said, Help, O king![6]

5 And the king said unto her, What aileth thee? And she answered, [g]I *am* indeed a widow woman, and mine husband is dead.[7]

6 And thy handmaid had two sons, [h]and they two strove together in the field, and *there was* none[8] to part them, but the one smote the other, and slew him.

7 And, behold, [i]the whole family is risen against thine handmaid, and they said, Deliver him that smote his brother, that we may kill him, for the life of his brother whom he slew;[9] and we will destroy the heir also: and [k]so they shall [l]quench my coal[10] which is left,

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e ch. 11. 8-15; Ps. 12. 2; 55. 21; Je. 41. 6, 7.
f Ge. 19. 2, 3; Ju. 19. 7-10; Lu. 14. 23; 24. 29; Ac. 16. 15.
g ch. 14. 22, *marg.*; Ru. 2. 4.
1 Could any thing have prevailed with Absalom to renounce his murderous design, it would surely have been a father's blessing!
h ch. 3. 27; 11. 13-15; 20. 9; Ps. 55. 21; Pr. 26. 24, 25.
2 He urged this with the more plausibility, because Amnon was the first-born, and presumptive heir to the crown, (if Chileab were dead) and Absalom had dissembled his resentment so long, and so well, that his design was not suspected.
i ch. 11. 15; Ex. 1. 16, 17; 1 Sa. 22. 17, 18; Ac. 5. 29.
k ch. 11. 13; Ge. 9. 21; 19. 32-35; Ju. 19. 6, 22; 1 Sa. 25. 36-38; 1 Ki. 20. 16; Es. 1. 10; Da. 5. 2-6, 30; Na. 1. 10; Lu. 21. 34.
l Nu. 22. 16, 17; 1 Sa. 28. 10, 13.
3 Or, *Will you not, since I have commanded you?* Jos. 1. 9.
4 Heb. *sons of valour.*
m 1 Sa. 22. 18, 19; 1 Ki. 21. 11-13; 2 Ki. 1. 9-12; Pr. 29. 12; Mic. 7. 3.
5 'O God! thou art righteous to reckon for those sins which human partiality or negligence hath omitted; & while thou punishest sin with sin, to punish sin with death. Happy the man, who by unfeigned repentance, improves the days of his peace to the prevention of vengeance.'—*Bp. Hall.*
6 Heb. *rode.*
n ch. 18. 9; Ge. 36. 24; Le. 19. 19; 1 Ki. 1. 33.
7 This is the first time the mule is *certainly* mentioned in scripture, for the passage in Ge. 36. 24, is doubtful. Though the *breeding* of them was forbidden, (Le. 19. 19,) the Jews did not think they were prohibited from their use. They either obtained them from Armenia, by way of Tyre, (Eze. 27. 14,) or as spoil in battle.
o ch. 12. 16; Ge. 37. 29, 34; Jos. 7. 6; Job 1. 20.
p ch. 1. 11; 3. 31.
q ver. 3-5.
8 This was a very bad man; he had given his *friend* Amnon the most detestable advice, (ver. 3,) and now he speaks with the most cold-blooded apathy of his murder, though he himself had very much contributed to bring it about.
r 1 Sa. 16, 9, *Shammah.*
9 Heb. *mouth.*
10 Or, *settled*, Ge. 27. 41; Ps. 7. 14; Pr. 24. 11, 12.
11 Scott thinks it is not likely that Absalom would have made Jonadab his confidant because he had been Amnon's friend, (ver. 3); but a man of his character could betray a friend without scruple, and lend himself to the designs of his enemy.
s ch. 19. 19.
t ver. 38; Ge. 4. 8-14; Pr. 28. 17; Je. 48. 44; Am. 5. 19.

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1 Heb. *according to the word of thy servant.*
2 Heb. *with a great weeping greatly*, ver. 15, *marg.*; ch. 12. 21; 18. 33. This scene of family distress is very touching; & what would make the grief more poignant was, that there was nothing to alleviate it in the character either of the murdered or his murderer.
u ch. 3. 3; 1 Ch. 3. 2.
3 Or, *Ammihur.*
v ch. 14. 23, 32; 15. 8. A.M. 2974-77. B.C. 1030-27.
w Ge. 31. 30; De. 28. 32; Ph. 2. 26.
4 Or, *was consumed*, Ps. 84. 2; 119. 20.
x ch. 12. 23; Ge. 24. 67; 37. 35; 38. 12.

CHAP. XIV.

A.M.2977. B.C.1027

a ch. 2. 18; 1 Ch. 2. 16.
b ch. 13. 39; 18. 33; 19. 2, 4; Pr. 29. 26.
c 2 Ch. 11. 6; 20. 20; Ne. 3. 5, 27; Je. 6. 1; Am. 1. 1, *Tekoa.*
5 This place was two Roman miles S.E. of Bethlehem. Its distance from Jerusalem rendered the truth of this woman's story more difficult to be inquired into, and consequently there was less danger of detection. Irby and Mangles think they met with the ruins of Tekoah on an eminence.
d ch. 11. 26; Ru. 3. 3; Ps. 104. 15; Ec. 9. 8; Mat. 6. 17.
e ver. 19; Ex. 4. 15; Nu. 23. 5; De. 18. 18; Is. 51. 16; 59. 21; Je. 1. 9.
f ch. 1. 2; 1 Sa. 20. 41; 25. 23.
6 Heb. *Save*, 2 Ki. 6. 26-28; Job 29. 12-14; Lu. 18. 3-5.
g ch. 12. 1-3; Ju. 9. 8-15.
7 As Joab may have found a person, whose circumstances bore some resemblance to what he wished to represent, it is possible that this woman's story may have been partly founded in truth, yet it is expressly said, (ver. 2,) that she '*feigned* herself a mourner.' Her melancholy tale, her widow's weeds, her aged person, her poetical and picturesque language, and her earnest, eloquent manner, were all fitted to impress a mind like David's.
h Ge. 4. 8; Ex. 2. 13; De. 22. 26, 27.
8 Heb. *no deliverer between them.*
i Ge. 4. 14; Nu. 35. 19; De. 19. 12.
9 This shows how deep-rooted was the principle of blood-revenge. Though we might fancy the mother the party most aggrieved, yet she had no influence to prevent the nearest male of kin from avenging the blood of one brother upon another.
k Ge. 27. 45; De. 25. 6.
l ch. 21. 17.
10 This means, 'to destroy all hope of posterity, and extinguish the family from among the people.' The heathen used the same similitude. The few persons who survived the deluge of Deucalion, are termed *living coals*, because by them the vital flame was to be rekindled on the earth.—*Clarke.*

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and shall not leave to my husband *neither* name nor remainder upon[1] the earth.

8 And the king said unto the woman, Go to thine house, and [m]I will give charge concerning thee.

9 And the woman of Tekoah said unto the king, My lord, O king, [n]the iniquity *be* on me, and on my father's house; [o]and the king and his throne *be* guiltless.

10 And the king said, Whosoever saith *ought* unto thee, bring him to me, and he shall not touch thee any more.

11 Then said she, I pray thee, [p]let the king remember[2] the LORD thy God, that thou[3] wouldest not suffer [q]the revengers of blood to destroy any more, lest they destroy my son. And he said, *As* [r]the LORD liveth, there shall [s]not one hair of thy son fall to the earth.

12 Then the woman said, [t]Let thine handmaid, I pray thee, [u]speak *one* word unto my lord the king. And he said, [v]Say on.

13 And the woman said, [w]Wherefore then hast thou thought such a thing against the [x]people of God?[4] for the king doth speak this thing as one which is faulty, [y]in that the king doth not fetch home again his banished.

14 For [z]we must needs die, and *are* [a]as water spilt on the ground, which cannot be gathered up again: neither[5] doth [b]God respect *any* person;[6] yet doth he [c]devise means, that his banished be not expelled from him.

15 Now therefore[7] that I am come to speak of this thing unto my lord the king, *it is* because the people have made me afraid: and thy handmaid said, I will now speak unto the king; it may be that the king will perform the request of his handmaid.

16 For the king will hear, to deliver his handmaid out of the hand of the man *that would* destroy me and my son together out of the inheritance of God.

17 Then thine handmaid said, The word of my lord the king shall now be comfortable:[8] for [d]as an angel of God,[9] so *is* my lord the king, to [e]discern[10] good and bad; therefore the LORD thy God will be with thee.

18 Then the king answered and said unto the woman, [f]Hide not from me, I pray thee, the thing that I shall ask thee. And the woman said, Let my lord the king now speak.

19 And the king said, *Is not* the hand [g]of Joab with thee in all this? And the woman answered and said, [h]*As* thy soul liveth, my lord the king, none can [i]turn to the right hand or to the left from ought that my lord the king hath spoken: for thy servant Joab, he bade me, and [k]he put all these words in the mouth of thine handmaid:

20 To [l]fetch about this form of speech[1] hath thy servant Joab done this thing: and my lord *is* wise, [m]according to the wisdom of an angel of God, [n]to know all *things* that *are* in the earth.

21 ¶ And the king said unto Joab, Behold now, [o]I have done this thing: go therefore, bring the young man Absalom again.

22 And Joab fell to the ground on his face, and bowed himself, and thanked[2] the king: and Joab said, To-day thy servant knoweth that [p]I have found grace in thy sight, my lord, O king, in that the king hath fulfilled the request of his[3] servant.

23 So Joab arose, and went to [q]Geshur, and brought Absalom to Jerusalem.

24 And the king said, Let him turn to his own house, and [r]let him not see my face. So Absalom returned to his own house, and saw not the king's face.

25 ¶ But[4] in all Israel there was none to be so much praised as Absalom for his beauty: [s]from the sole of his foot even to the crown of his head there was no blemish in him.

26 And [t]when he polled his head, (for it was at every year's end[5] that he polled *it;* because *the hair* was heavy on him, therefore he polled it:) he weighed the hair of his head at [u]two hundred shekels[6] after the king's weight.

27 And unto Absalom there were [v]born three sons, and one daughter, whose name *was* [w]Tamar: she was a woman of a fair countenance.

28 ¶ So Absalom dwelt two full

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1 Heb. *upon the face of.*
m ch. 12. 5, 6; 16. 4; Job29.16; Pr.18.13, Is. 11. 3, 4.
n Ge.27.13; Mat.27. 25.
o ch.3.28; Nu.35.33; De.21.1-9; 1Ki.2.33.
p Ge. 14. 22; 24. 2.3; 31. 50; 1 Sa. 20. 42.
2 This phrase is rather ambiguous. Some think it means that she exacted of the king an oath; and his reply countenances this idea. Boothroyd renders 'for the sake of Jehovah,' and at the end of this verse, he brings in ver. 15–17, by which the connection of the argument is rendered clearer.
3 Heb. *the revenger of blood do not multiply to destroy.*
q Nu. 35. 19,27; De. 19.4-10; Jos.20.3-6.
r 1 Sa. 14.45; 28. 10.
s 1 Ki.1.52; Mat. 10. 30, Ac. 27. 34.
t 1 Sa. 25. 24.
u Ge.18.27,32;44.18; Je. 12. 1.
v Ac. 26. 1.
w ch. 12. 7; 1 Ki. 20. 40-42; Lu. 7. 42-44.
x ch. 7. 8; Ju. 20. 2.
4 The sense is 'why then hast thou so decided in a case affecting the whole nation?' From the word the king speaketh he is guilty, (*i. e.* he is condemned by his own showing,) in that he recalls not his own banished son.'
y ch. 13. 37, 38.
z ch.11.25; Job30.23; 34.15; Ec.3.19,20; 9. 5; He. 9. 27.
a Job 14.7-12,14; Ps. 22. 14; 79. 3.
5 Or, *because God hath not taken away his life, he hath also devised means,* &c.
b De. 10. 17; Job 34. 19; Mat. 22. 16; Ac. 10. 34; Ro. 2. 11; 1 Pe. 1. 17.
6 This might be rendered, 'But God does not (in a case like this) take away life,' so that the sense of the whole verse is: 'It is true we must all die, but God does not visit an involuntary homicide like this with death; on the contrary, he has arranged a method by which sinners, though justly banished, may be readmitted to his presence and favour.' She perhaps referred to the permitted return of the manslayer to his inheritance after the death of the high priest.
c Ex. 21.13; Nu. 35. 15, 25, 28.
7 It is not easy to see why she should resume the pleading for her son, after arguing (in ver. 13, 14,) in favour of Absalom, on the ground of her son being already pardoned by the king. We are therefore inclined with Boothroyd to transpose ver. 15-17, to follow ver. 10 or 11.
8 Heb. *for rest.*
d ver. 20; ch. 19. 27; 1 Sa.29.9; Pr.27.21; 29. 5.
9 This is not unlike the hyperbolical language addressed by Hindoos to a European when they desire a favour. 'Saheb,' say they, 'can do every thing; Saheb is God.'
e 1 Ki. 3.9,28; Job 6. 30; 1 Co. 2. 14, 15, *marg.*; He. 5. 14.
10 Heb. *to hear.*

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f 1 Sa.3.17,18; Je.38. 14, 25.
g ch. 3. 27,29, 34; 11. 14, 15; 1 Ki. 2. 5, 6.
h ch.11.11; 1Sa.1.26; 17.55; 20.3; 25.26; 2 Ki. 2. 2.
i Nu.20.17; De.5.32; 28.14; Jos. 1. 7; Pr. 4. 27.
k ver. 3; Ex. 4. 15; Lu. 21. 15.
l ch. 5. 23.
1 Or, 'to give this turn to the discourse.'
m ver.17; Job 32.21, 22; Pr. 26.28; 29. 5.
n Ge. 3.5; Job 38.16, &c.; 1 Co. 8. 1, 2.
o ver. 11; 1 Sa.14.39; Mar. 6. 26.
2 Heb. *blessed.* ch. 19.39; Ne.11.2; Job 29.11; 31.20; Pr.31. 28.
p Ge.6.8; Ex.33.16, 17; Ru.2.2; 1 Sa.20. 3.
3 Or, *thy.*
q ch. 3. 3; 13. 37.
r ver.28; ch.3.13; Ge. 43. 3; Re. 22. 4.
4 Heb. *And as Absalom there was not a beautiful man in all Israel to praise greatly.* 1 Sa. 9.2; 16. 7; Pr. 31. 30; Mat. 23. 27.
s De.28.35; Job 2. 7; Is. 1. 6; Ep. 5. 27.
t ch. 18.9; Is. 3.24; 1 Co. 11. 14.
5 Or, 'from time to time,' *i. e.* occasionally, or as the next clause explains it, 'when the hair became heavy on him, or *burdened him,* then he polled it;' and this may have been at longer intervals than a year. Being vain of the abundance and beauty of his hair, (of which the people of the East are very proud,) he wore it as long as he could without much inconvenience; & when at length he was compelled to part with it, he made it be weighed, in order that the fame of its quantity, might compensate his vanity for the temporary loss. The circumstance is noticed here with a view to explain & give point to the fact, that these fondly cherished locks proved the occasion of his death, ch. 18. 9.
u Ge. 23.16; Le. 19. 36; Eze. 45. 9-14.
6 If this were the ordinary shekel of the sanctuary, the whole would amount, according to Josephus, to the enormous weight of 12½ lbs. avoirdupois. But the addition of 'after the king's weight,' probably points to what was called the king's shekel, which is said to have been about the fourth of an ounce; and this reduces the amount to 3 lbs. 2 oz. If that be still thought excessive, it is to be borne in mind, that not only was much oil and ointment used in dressing the hair, but it was the fashion to powder it with *gold dust.* Some think the words refer to the *value* of the hair; but as there is no proof of wigs or false hair being as yet in use, it is difficult to see to what purpose it could be applied when sold. After all, there may be a mistake in the numerical letter.
v ch. 18. 18; Job 18. 16-19; Is. 14.22; Je. 22. 30.
w ch. 13. 1.
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years in Jerusalem, and saw not the king's face.

29 Therefore Absalom sent for Joab, to have sent him to the king;[1] [z]but he would not come to him: and when he sent again the second time, he would not come.

30 Therefore he said unto his servants, See, Joab's field is near mine,[2] and he hath barley there; [y]go and set it on fire. [z]And Absalom's servants set the field on fire.

31 Then Joab arose, and came to Absalom unto *his* house, and said unto him, Wherefore have thy servants set my field on fire?[3]

32 And Absalom answered Joab, Behold, I sent unto thee, saying, Come hither, that I may send thee to the king, to say, Wherefore am I come from Geshur? [a]*it had been* good for me *to have been* there still: now therefore let me see the king's face; and [b]if there be *any* iniquity in me, let him kill me.

33 So Joab came to the king, and told him: and when he had called for Absalom, he came to the king, and bowed himself on his face to the ground before the king: and the king kissed[c] Absalom.

CHAPTER XV.

Absalom, by fair speeches and courtesies, stealeth the hearts of the men of Israel, 1—6. *Under pretence of a vow he obtaineth leave to go to Hebron,* 7—9. *He maketh there a dangerous conspiracy,* 10—12. *David upon the news fleeth from Jerusalem,* 13—18. *Ittai would not leave him,* 19—23. *Zadok and Abiathar are sent back with the ark,* 24—29. *David and his company go up mount Olivet weeping,* 30. *He prayeth God to defeat Ahithophel's counsel,* 31. *Hushai is sent back with instructions,* 32—37.

AND it came to pass after this, that [a]Absalom prepared him chariots and horses, and fifty men to run before him.

2 And Absalom [b]rose up early, and stood beside the way of the gate:[4] and it was *so*, that when any man that had a controversy came[5] to the king for judgment, then Absalom called unto him, and said, Of what city *art* thou? And he said, Thy servant *is* of one of the tribes of Israel.

3 And Absalom said unto him, See, thy[c] matters *are* good and right; but *there*[6] *is* no man *deputed* of the king to hear thee.

4 Absalom said moreover, [d]Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and [e]I would do him justice!

5 And it was *so*, that when any man came nigh *to him* to do him obeisance, he put forth his hand, and [f]took him, and [g]kissed him.[1]

6 And on this manner did Absalom to all Israel that came to the king for judgment. So Absalom [h]stole the hearts of the men of Israel.

7 ¶ And it came to pass after [2i]forty years, that Absalom said unto the king, I pray thee, [k]let me go and [l]pay my vow, which I have vowed unto the LORD, in Hebron.

8 For [m]thy servant vowed a vow while I abode at [n]Geshur in [3]Syria, saying, If the LORD shall bring me again indeed to Jerusalem, then [o]I will serve the LORD.

9 And the king said unto him, Go in peace. So he arose, and went to Hebron.

10 ¶ But Absalom sent [p]spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom [q]reigneth in [r]Hebron.[4]

11 And with Absalom went two hundred men out of Jerusalem, *that were* [s]called; and they went in [t]their simplicity, and they knew not any thing.

12 And Absalom sent for [u]Ahithophel the Gilonite, [v]David's counsellor, from his city, *even* from [w]Giloh, [x]while he offered sacrifices: and the conspiracy was strong; for [y]the people increased continually with Absalom.

13 ¶ And there came a messenger to David, saying, [z]the hearts of the men of Israel are after Absalom.

14 And David said unto all his servants that *were* with him at Jerusalem, [a]Arise, and let us flee; for we shall not *else* escape from Absalom: make speed to depart, lest he overtake us suddenly, and bring[5] evil upon us, [b]and smite the city with the edge of the sword.

15 And the king's servants said unto the king, [c]Behold, thy servants *are ready to do* whatsoever my lord the king shall appoint.[6]

16 And the king went forth, and all his household after[7] him. And the

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1 Absalom's spirit was still unhumbled, his pride unmortified. Had he truly repented, he would not so soon have complained of solitude. If the murderer must live, let him live as a recluse.
z ver.30,13; Es.1.12; Mat. 22. 3.
2 Heb. *my place.*
y ch.13.28,29; Ju.15.5.
z 1Ki.21.9-14; 2 Ki. 9. 33; 10. 6, 7.
3 This vain & ambitious young man now began to prosecute those rebellious designs, which he had probablybeenhatching in his banishment at Geshur. The first step was to obtain a full reconciliation with David, and the manner in which he procured that through Joab, shows at once the depth of his policy, and the violence of his temper. He then began to assume much state in public which would enhance his condescension and affability to the people. Ch. 15. 5, 6.
a Ex.14.12;16.3;17.3.
b Ge.3.12;18a.15.13; Pa.36.3;Pr.28.13;Je. 2. 22, 23; 8.12; Mat. 25. 44; Ro. 3. 19.
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c Ge. 27.36; 33.4; 45. 15; Lu. 15. 20.

CHAP. XV.

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a ch.12.11;De.17.16; 1 Sa.8. 11; 1 Ki.1.5, 33;10.26-29;Pa.20.7; Pr.11.2;16.18;17.19; Je. 22. 14-16.
b Job 24.14; Pr.4.16, Mat. 27. 1.
4 The gate of the palace, where, or in the apartment over it (ch. 18. 33.) the king was expected to administer judgment; and as the public business in eastern courts is transacted very early in the morning, Absalom repaired thither betimes, that he might ingratiate himself with all who attended this morning levee. As they were from every part of the country, they would carry home the favourable impressions they had received of his attentions. It would seem that from old age, sickness, or some other cause, David had become remiss in giving judgment in person. Absalom would not be slow in taking advantage of all this. In the eyes of the people too, he had many *personal* attractions. His admired beauty, his rich and luxuriant hair, his stately presence, his splendid equipages, his fascinating manners, his condescending and assiduous attentions—all tended to win adherents to his cause. He, moreover, could boast of being maternally descended from a line of kings, which could not be said of David himself or of any other of his sons.
5 Heb. *to come,* Ex. 18. 14, 16, 26; 1 Ki. 3. 16-28.
c Nu.16. 3,13,14; Pa. 12.2;Da.11.21; 2Pe. 2.10.
6 Or, *none will hear thee from the king* downward, ch8.15; Ex.20.12;21.17; Pr. 30.11, 17; Eze. 22.7; Mat. 15.4; Ac. 23.5; 1 Pe. 2. 17.
d Ju.9.1-5,15,29; Pr. 25.6,7; Lu. 14.8-11.

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e Pr.27.2; 2 Pe.2.19.
f Pa. 10. 9,10; 55.21; Pr. 26. 25.
g ch. 14. 33.
1 Never were the low arts of an unprincipled demagogue more graphically described than in this account of the conduct of Absalom,—in his pandering to the worst passions of the people, paying them assiduous court, basely flattering their vanity, exciting in their minds discontentment with the constituted authorities, and the established order of things, and all on the score of the purest patriotism and philanthropy.
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h Pr.11.9; Ro.16.18; 2 Pe. 2. 3.
i 1 Sa. 16. 1, 13.
2 This date has been corrupted by the substitution of *arbayim,* 'forty,' for *arba* 'four,' which is the reading of the Syriac, Arabic, Josephus, Theodoret, the Vulgate, &c.
k ch. 13. 24-27.
l Pr. 21. 27; Is. 58.4; Mat. 2. 8; 23. 14.
m Ge.28.20-21; 1Sa. 1.11;Ps.56.12; Ec.5. 4.
n ch. 13.37,38; 14.23, 32.
3 For Aram, (Syria,) the Syriac and Arabic have Edom. Could that reading be adopted it would determine this to be the southern Geshur. Absalom was born at Hebron, (ch.3.2,3,) & it has been a holy city since the days of Abraham.
o Jos.24.15;1s.28.15; Je. 9. 3-5; 42. 20.
p ch.19.28,29; 14.30.
q ch.19.10; Job 29.5; Ps. 73. 18, 19.
r ch.2.1,11;3.2,3;5.5; 1 Ch.11.3; 12. 23,38.
4 David being old, it might be thought Absalom would have been content to await his death, as he was (since Amnon and Chileab were removed,) the eldest surviving son. But he might already suspect that he was to be passed over by the appointment of Solomon; and, indeed the law of primogeniture had not yet been applied to the succession to the crown. Besides, in his present unnatural attempt he had but one rival, and that was his fondly attached father; whereas, had he waited for David's death he might have had several formidable competitors in his brothers.
s 1 Sa. 9. 13; 16. 3-5.
t Ge.20.5;1Sa.22.15; Pr.14.15;22.3; Mat. 10.16; Ro. 16.18,19;
u ver. 31; ch. 16. 20-23; 17. 14, 23.
v Ps. 41. 9; 55. 12-14; Mic.7.5,6; John 13. 18.
w Jos. 15. 51.
x Nu. 23. 1, 14, 30; 1 Ki.21.9,12; Ps.1.16-21;Pr.21.27;1s.1.10-16; Tit. 1. 16.
y Ps. 3. 1; 43. 1, 2.
z ver.6; ch.3.36; Ju. 9.3;Ps.62.9;Mat.21. 9; 27. 22.
a ch. 19. 9; Ps. *iii. title.*
5 Heb. *thrust,* Eze. 46. 18; Mat. 11. 12, *marg.*; Lu. 10. 15.
b ch.23.16,17; Ps.51. 18; 55. 3-11; 137. 5, 6.
c Pr.18.24;Lu.22.28, 29;John 6.66-69; 15. 14.
6 Heb. *choose.*
7 Heb. *at his feet,* Ju.4.10; 1 Sa.25.27, 42, *marg.*

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king left [d]ten women, *which were* concubines, to keep the house.[1]

17 And the king [e]went forth, and all the people after him, and tarried in a place that was far off.[2]

18 And all his servants passed on beside him; and all the [f]Cherethites, and all the Pelethites, and all the Gittites,[g][3] six hundred men which came after him from Gath, passed on before the king.

19 ¶ Then said the king to [h]Ittai the Gittite, Wherefore goest thou also with us? return to thy place, and abide with the king:[4] for thou *art* a stranger, and also an exile.

20 Whereas thou camest *but* yesterday, should I this day make thee go[5] up and down with us? [i]seeing I go whither I may, return thou, and take back thy brethren: [k]mercy and truth *be* with thee.

21 And Ittai answered the king, and said, [l]*As* the LORD liveth, and *as* my lord the king liveth, [m]surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be.

22 And David said to Ittai, Go and pass over. And Ittai the Gittite passed over, and all his men, and all the little ones[6] that *were* with him.

23 And all the country wept with a loud voice, and all the people passed over: the king also himself passed over the brook [n]Kidron,[7] and all the people passed over, toward the way of the wilderness.[o]

24 ¶ And lo [p]Zadok also, and all the Levites *were* with him, [q]bearing the ark of the covenant of God: and they set down the ark of God; and Abiathar went up,[8] until all the people had done passing out of the city.

25 And the king said unto Zadok, Carry[r] back the ark of God into the city: if I shall find favour in the eyes of the LORD, [s]he will bring me again, and shew me *both* it and his [t]habitation.

26 But if he thus say, I [u]have no delight in thee; behold, *here am* I, [v]let him do to me as seemeth good unto him.[9]

27 The king said also unto Zadok the priest, *Art not* thou [w]a seer?[10] [x]return into the city in peace, and your two sons with you, Ahimaaz thy son, and Jonathan the son of Abiathar.

28 See, [y]I will tarry in the plain of the wilderness, until there come word from you to certify me.

29 Zadok therefore and Abiathar carried the ark of God again to Jerusalem; and they tarried there.

30 ¶ And David went up by [z]the ascent of *mount* Olivet,[1] and wept[2] as he went up, and had [a]his head covered; and he went [b]barefoot: and all the people that *was* with him covered every man his head,[3] and they went up, [c]weeping as they went up.

31 ¶ And *one* told David, saying, [d]Ahithophel *is* among the conspirators with Absalom. And David said, [e]O LORD, I pray thee, [f]turn the counsel of Ahithophel into foolishness.[4]

32 ¶ And it came to pass, that *when* David was come to [g]the top *of the mount*, where [h]he worshipped God, behold, [i]Hushai the [k]Archite came to meet him with his [l]coat rent, and earth upon his head;

33 Unto whom David said, If thou passest on with me, [m]then thou shalt be a burden[5] unto me:

34 But if thou [n]return to the city, and say unto Absalom, I will be thy servant, O king; [o]*as* I *have been* thy father's servant hitherto, so *will* I now also *be* thy servant: [p]then mayest thou for me defeat the counsel of Ahithophel.

35 And *hast thou* not there with thee Zadok and Abiathar the priests? therefore it shall be, *that* what thing soever thou shalt hear out of the king's house, [q]thou shalt tell *it* to Zadok and Abiathar the priests.

36 Behold, *they have* there with them [r]their two sons, Ahimaaz, Zadok's *son*, and Jonathan, Abiathar's *son;* and by them ye shall send unto me every thing that ye can hear.

37 So Hushai, David's [s]friend, came into the city, and [t]Absalom came into Jerusalem.

CHAPTER XVI.

Ziba, by presents and false suggestions, obtaineth his master's inheritance, 1—4. *At Bahurim, Shimei curseth David,* 5—8. *David with patience abstaineth, and restraineth others from revenge,* 9—14. *Hushai insinuateth himself into Absalom's counsels,* 15—19. *Ahithophel's counsel,* 20—23.

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d ch. 12. 11; 16. 21, 22; 20. 3; Ro. 12. 2.
1 By this inadvertency the Lord fulfilled his threatening, ch. 12. 11; 16. 21.
e Ps. iii. *title;* ver. 2; ch. 66. 12; Ec. 10. 7.
2 Some take the words for the name of a place, '*Beth-hamerchak.*'
f ch. 8. 18; 20. 7, 23; 1 Sa. 30. 14; 1 Ki. 1. 38; 1 Ch. 18. 17.
g ver. 19. 22; ch. 6. 10; 18. 2; 1 Sa. 27. 3.
3 See Note at ch. 8. 18. The Gittites were not, as some suppose, Israelites who had fled to David at Gath, but Philistines who had joined him there; for he addresses them as 'strangers & aliens.'
h ch. 18. 2; Ru. 1. 11-13.
4 *i.e.* Do not follow my fortunes, nor involve thyself in my fate; attach thyself to him who is in possession of the royal power.
5 Heb. *wander in going.* Ps. 56. 8; 59. 15; Am. 8. 12; He. 11. 37, 38.
i 1 Sa. 23. 13.
k ch. 2. 6; Ps. 25. 10; 57. 3; 61. 7; 85. 10; 89. 14; Pr. 14. 22; John 1. 17; 2 Ti. 1. 16-18.
l 1 Sa. 20. 3; 25. 26; 2 Ki. 2. 2, 4, 6; 4. 30.
m Ru. 1. 16, 17; Pr. 17. 17; 18. 24; Mat. 8. 19, 20; John 6. 66-69; Ac. 11. 23; 21. 13; 2 Co. 7. 3.
6 It is customary with many Eastern tribes to carry their families with them when they go to war.
n 1 Ki. 2. 37; John 18. 1; *Cedron.*
7 It is but a few paces broad; runs along the valley of Jehoshaphat, east of Jerusalem and empties itself into the Dead Sea. It is dry at least nine months in the year, being only furnished with water in the winter, and after heavy rains. Our blessed Saviour crossed this same brook in his way to Gethsemane, near the mount of Olives, John 18. 1-3.
o ch. 16. 2; Mat. 3. 1, 3; Lu. 1. 80.
p ver. 27, 35; ch. 8. 17; 20. 25; 1 Ki. 1. 8; 2. 35; 4. 2-4; 1 Ch. 6. 8-12; Eze. 48. 11.
q ch. 6. 13; Nu. 4. 15; 7. 9; Jos. 3. 3, 6, 15-17; 4. 16-18; 6. 4, 6; 1 Sa. 4. 3-5, 11; 1 Ch. 15. 2.
8 The sense is obscure. Michaelis translates, 'offered sacrifices.'
r ch. 12. 10. 11; 1 Sa. 4. 3-11; Je. 7. 4.
s Ps. 26. 8; 27. 4, 5; 42. 1, 2; 43. 3, 4; 63. 1, 2; 84. 1-3, 10; 122. 1, 2, 9; Is. 38. 22.
t ch. 6. 17; 7. 2.
u ch. 22. 20; Nu. 14. 8; 1 Ki. 10. 9; 2 Ch. 9. 8; Is. 42. 1; 62. 4; Je. 22. 28; 32. 41; Mal. 1. 10.
v Ju. 10. 15; 1 Sa. 3. 18; Job 1. 20, 21; Ps. 39. 9.
9 That we may not complain of *what is,* let us see God's hand in all events; and that we may not fear what *shall be,* let us see all events in God's hand.
w ch. 24. 11; 1 Sa. 9. 9; 1 Ch. 25. 5.
10 That is, one whose presence was necessary to divine worship, who, as a servant of God, had no cause to fear for his personal safety, and who, by means of his own son, and Abiathar's, might procure David important intelligence.
x ver. 34, 36; ch. 17. 17.

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y ver. 23; ch. 16. 2; 17. 1, 16.
z Zec. 14. 4; Lu. 19. 29, 37; 21. 37; 22. 39; Ac. 1. 12.
1 So called from its abounding with Olive trees. It lies east of Jerusalem, being separated from it only by the valley of Jehoshaphat, & the brook Kidron. Josephus says it is five stadia from Jerusalem, and St Luke says it is a Sabbath day's journey, or about eight stadia distant, *i.e.* to the summit. It forms part of a ridge of limestone hills. The highest top overlooks the whole of the city, over whose streets and walls the eye roves as if in the survey of a model.
2 Heb. *going up and weeping,* Ps. 42. 3-11; 43. 1, 2, 5; Lu. 19. 41.
a ch. 19. 4; Es. 6. 12; Je. 14. 3, 4.
b Is. 20. 2, 4; Eze. 24. 17, 23.
3 By enveloping it with a cloth or mantle. The custom was general in antiquity, being practised by persons in great distress, or convicted of great crimes. See the case of Haman, Es. 7. 8. Darius, when informed that his queen was dead, '*covered his head,* and wept a long time.' As it shrouded the face, it was a token of grief that sought concealment; hence the ancient painter who despairing of adequately expressing a father's sorrow at the sacrifice of his daughter, represented his head as covered with a veil.
c Ps. 126. 5, 6; Mat. 5. 4; Ro. 12. 15; 1 Co. 12. 26.
d ver. 12; Ps. 3. 1, 2; 41. 9; 55. 12-14; Mat. 26. 14, 15; John 13. 18.
e Ps. 55. 15-17; 109. 3, 4.
f ch. 16. 23; 17. 14, 23; Job 5. 12, 13; 12. 16-20; Is. 19. 3, 11-14; Je. 8. 8, 9; 1 Co. 1. 20; 3. 18-20; Ja. 3. 15.
4 Ahithopel was regarded as a cunning and experienced statesman, (ch. 16. 23,) and David dreaded more evil from his superior talents and decisive energy, than from the strength & courage of his enemies. The short ejaculation he here offered to God, was immediately answered by the arrival of one fully able to counteract Ahithophel's machinations.
g ver. 30; 1 Ki. 11. 7; Lu. 19. 29.
h 1 Ki. 8. 44, 45; Job 1. 20, 21; Ps. 3. 3-5, 7; 4. 1-3; 10. 15; 91. 15.
i ch. 16. 16-19.
k Jos. 16. 2.
l ch. 1. 2; 13. 19.
m ch. 19. 35.
5 Hushai was not so much a warrior as a statesman, who (like the priests,) would be of more service to David in the camp of the enemy. He was no doubt of David's council, & esteemed a man of wisdom, otherwise Absalom would not so readily have trusted him.
n ver. 20; Jos. 8. 2; Mat. 10. 16.
o ch. 16. 16-19.
p ch. 17. 5-14.
q ch. 17. 15, 16.
r ver. 27; ch. 17. 17; 18. 19, &c.
s ch. 16. 16; 1 Ch. 27. 33.
t ch. 16. 15.

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AND when David was a [a]little past the top *of the hill*, behold, [b]Ziba, the servant of Mephibosheth, met him, [c]with a couple of asses saddled, and upon them two hundred *loaves*[1] of bread, and an hundred bunches of raisins, and an hundred of [d]summer-fruits,[2] and [e]a bottle of wine.[3]

2 And the king said unto Ziba, What[f] meanest thou by these? And Ziba said, [g]The asses *be* for the king's household[4] to ride on; and the bread and summer-fruit [h]for the young men to eat; and the wine, [i]that such as be faint in the wilderness may drink.

3 And the king said, And [k]where *is* thy master's son? And Ziba said unto the king, Behold, he abideth at Jerusalem: for he said, [l]To-day shall the house of Israel restore me the kingdom of my father.

4 Then said the king to Ziba, [m]Behold, thine *are* all that *pertained* unto Mephibosheth.[5] And Ziba said, I[6] humbly beseech thee *that* I may find grace in thy sight, my lord, O king.

5 ¶ And when king David came to Bahurim,[n] behold, thence came out a man of the family of the house of Saul, whose[o] name *was* Shimei, the son of Gera: he[7] came forth, and [p]cursed still as he came.

6 And he cast stones at David, and at all the servants of king David: and all the people, and all the mighty men, *were* on his right hand and on his left.

7 And thus said Shimei, when he cursed, Come out, come out,[8] thou bloody[9] man, and thou [q]man of Belial:

8 The LORD hath [r]returned upon thee all [s]the blood of the house of Saul, in whose stead thou hast reigned; and the LORD hath delivered the kingdom into the hand of Absalom thy son: and, behold,[10] thou *art taken* in thy mischief,[11] because thou *art* a bloody man.

9 ¶ Then said [t]Abishai, the son of Zeruiah, unto the king, Why should this [u]dead dog [v]curse my lord the king? [w]let me go over, I pray thee, and take off his head.

10 And the king said, [x]What have I to do with you, ye sons of Zeruiah? so let him curse, because [y]the LORD hath said unto him, Curse David. [z]Who shall then say, Wherefore hast thou done so?

11 And David said to Abishai, and to all his servants, [a]Behold, my son, which [b]came forth of my bowels, [c]seeketh my life: how much more now may *this* Benjamite *do it?* Let him alone, and let him curse; [d]for the LORD hath bidden[1] him.

12 It may be that [e]the LORD will look on mine affliction,[2] and that the LORD will [f]requite me good for his cursing this day.

13 And as David and his men went by the way, Shimei went along on the hill's side over against him, and [g]cursed as he went, and threw stones at him, and cast dust.[3]

14 And the king, and all the people that *were* with him, came weary, and refreshed themselves [h]there.

15 ¶ And [i]Absalom, and all the people, the men of Israel, came into Jerusalem, and Ahithophel with him.

16 And it came to pass, when Hushai the Archite, David's friend, was come unto Absalom, that Hushai said unto Absalom, God save the king, God save the king.

17 And Absalom said to Hushai, Is this thy kindness to thy friend? why wentest thou not with thy friend?

18 And Hushai said unto Absalom, Nay; but [m]whom the LORD, and this people, and all the men of Israel, choose, his will I be, and with him will I abide.

19 And again, Whom should I serve? [n]*Should I* not *serve* in the presence of his son? As I have served in thy father's presence, so will I be in thy presence.

20 ¶ Then said Absalom to Ahithophel, [o]Give counsel among you what we shall do.

21 And Ahithophel said unto Absalom, [p]Go in [q]unto thy father's concubines, which he hath left to keep the house; and all Israel shall hear that thou art [r]abhorred of [s]thy father: then shall [u]the hands of all that *are* with thee be strong.[5]

22 So they spread Absalom a tent upon [v]the top of the house; and

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CHAP. XVI.

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a ch. 15. 30, 32.
b ch. 9. 2, 9-12.
c ch.17. 27-29; 19.32; 1 Sa.25.18; 1 Ch.12. 40;Pr.18.16; 29.4,5.
1 Thin cakes, not yeasted and raised like ours.
d Jer.40.10,12; Am. 8. 1; Mic. 7. 1.
2 Perhaps pumpions, cucumbers or water melons, which are much used in the East to refresh travellers in the burning heat of summer, & probably, (as Harmer supposes,) called summer-fruits on this very account. The Greek and Latin version, however, have 'clusters of figs.' See note on 1 Sa. 25. 18.
e 1 Sa. 10. 3; 16. 20.
3 A goats' skin full of wine.
f Ge.21.29;33:8; Eze. 37. 18.
g ch.15.1;19.26;Ju.5. 10; 10. 4.
4 This is the eastern mode of speaking when presenting anything to a great man: 'This is for the slaves of the servants of your majesty;' when at the same time the presents are intended for the sovereign himself, and it is so understood.—*Clarke.*
h 1 Sa. 25. 27,
i ch.15.23, 17.29; Ju. 8.4,5;1Sa.14.28; Pr. 31. 6, 7.
k ch. 9, 10;Ps.88. 18; Mic. 7. 5.
l ch.19.24-30; Ex.20. 16;De.19.18,19; Ps. 15.3;101.5. Pr.1.19; 21. 28; 1 Ti. 6. 9, 10; Jude 11.
m ch.14.10,11; Ex.23. 8;De. 19.15; Pr 18. 13, 17; 19. 2.
5 Ziba basely took advantage of existing circumstances, to form an artful plan for obtaining from David a grant of Mephibosheth's estate; for it turned out (ch. 19. 24-30.) that his accusation was a gross falsehood. As he had already been enriched through Mephibosheth, his conduct was both treacherous and ungrateful; nor can David be freed from blame for his precipitancy.
6 Heb. *I do obeisance,* ch. 14. 4, 22.
n ver.14;ch.3.16;17. 18.
o ch.19.16; 1 Ki.2.8, 9, 36-44.
7 Or,*or he still came forth and cursed.*
p Ex.22.28; 1 Sa.17. 43; Ps.69.26;109.16-19,28; Pr. 26. 2; Ec. 10.20; Is.8.21; Mat. 5. 11, 12.
8 Rather 'go out,' i. e. away with thee! get thee out of the kingdom, from which thou deservest to be expelled.
9 Heb.*man of blood,* ch.3.27;11.15-17;12. 9; Ps. 5. 6; 51. 14.
q De.13.13;1Sa.2.12. 25.17;1Ki.21.10.13.
r Ju.9.24,56,57;1Ki. 2.32, 33; Ac. 28.4,5; Re. 16. 6.
s ch.1.16;3.28,29;4.11, 12; Ps. 3. 2; 4. 2.
10 Or,*behold thee in thy evil.*
11 How ready are the malicious to press God's judgments into the service of revenge.
t ch.3.30;1Sa.26.6-8.
u ch.3.8;9.8; 1 Sa.24. 14.
v Ex.22.28; Ac.23.5; 1 Pe. 2. 17.
w 1Sa.26.6-11;Job31. 30, 31; Je. 40. 13-16.
x ch. 3.39;19.22;1Ki. 2.5;Mat.16.23; Lu. 9. 54-56; 1 Pe. 2. 23.
y Ge.50.20;1Ki.22.21-23;2Ki.18.25; La.3. 38, 39; John 18. 11.

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z Job 9. 12; Ec. 8. 4; Da. 4. 35; Ro. 9.20.
a ch. 12. 11, 12.
b ch. 7. 12; Ge. 15. 4.
c ch. 17. 1-4; 2 Ki. 19. 37; 2Ch. 32.21; Mat. 10. 21.
d Is.10.5-7;Eze.14.9; 20. 25.
1 *i. e.* permitted him. He was the unconscious instrument of God in correcting David for his good, but the 'curse causeless shall not come.'
e Ge.29.32,33; Ex.2-24, 25;3.7,8; 1 Sa. 1. 11; Ps. 25. 18.
2 Or, *tears,* Heb. *eye.*
f De. 23, 5; Is. 27. 7; Mat. 5. 11,12; Ro.8. 28;2Co.4.17,2Th.1. 7;He.12.10,11, 1Pe. 4. 12-19.
g ver. 5, 6.
3 Heb. *dusted* him *with dust,* Ac. 22. 23. It is the custom in those warm and arid countries to lay the dust before a person of distinction by sprinkling the ground with water. To throw dust in the air, therefore, while a person was passing was a mark of great disrespect; to do so before a sovereign prince, an indecent outrage. But it is probable that Shimei meant more than disrespect and outrage to this afflicted king. Chardin informs us, that in the East those who demand justice against a criminal 'throw dust upon him,' signifying that he ought to be put in the grave; and hence the common imprecation among the Turks & Persians, 'Be covered with earth,' or, 'Earth be on thy head;' and among the Hindoos, (as related by Roberts,) 'Soon shalt thou be as that (dust,) thy mouth shall be full of it.' Compare Paul's case, Ac. 22. 23.
h ver. 5.
i ch. 15. 37.
4 Heb. *let the king live,*1Sa.10.24;1Ki. 1.25,34; 2 Ki.11.12; Da.2.4;5.10; 6.6,21; Mat. 21. 9.
k De. 32. 6.
l ch. 15.32-37; 19.25; Pr. 17. 17; 18. 24
m ch.5. 1-3; 1 Sa. 16. 13.
n ch. 15.34; 1 Sa. 28. 2,29.8;Ps.55.21;Ga. 2. 13.
o Ex.1.10;Ps.3.2,37. 12,13; Pr. 21.30; Is. 8.10; 29.15; Mat.27. 1; Ac. 4. 23-28.
p Ge. 6. 4; 38.16.
q ch.12.11; 15.16;20. 3; Ge.35. 22; Le.18. 8;20. 11; 1 Ki. 2. 17, 22; 1 Co. 5. 1.
r Ge.34.30; 1 Sa. 13. 4.
s Ge. 49. 3, 4.
t 1 Sa. 27. 12.
u ch.2. 7; Zec. 8. 13.
5 He advised this shameless measure in order as a means of establishing Absalom in the kingdom, and to preclude the possibility of a reconciliation with David; for the wives of a conquered king were the property of the conqueror, and in possessing them, possessed a new & peculiar right to the kingdom. Smerdis having seized on the Persian throne after the death of Cambyses, espoused all the wives of his predecessor. Compare note at ch. 12. 8, 11; 1 Ki. 2. 22.
v ch. 11. 2.

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salom went in unto his father's concubines [w]in the sight of all Israel.

23 And the counsel of Ahithophel, which he counselled in those days, *was* [x]as if a man had enquired at the oracle[1] of God: so *was* [y]all the counsel of Ahithophel, [z]both with David and with Absalom.

CHAPTER XVII.

Ahithophel's counsel is overthrown by Hushai's, according to God's appointment, 1—14. *Secret intelligence is sent unto David,* 15—22. *Ahithophel hangeth himself,* 23, 24. *Amasa is made captain,* 25, 26. *David at Mahanaim is furnished with provisions,* 27—29.

MOREOVER, Ahithophel said unto Absalom, Let me now choose out twelve thousand men, and [a]I will arise and pursue after David [b]this night:

2 And I will come upon him while he *is* [c]weary and weak-handed, and will make him afraid: and all the people that *are* with him shall flee; and I[d] will smite the king only.

3 And [e]I will bring back all the people unto thee; the man whom thou seekest *is* as if all returned:[2] *so* all the people [f]shall be in peace.

4 And [g]the saying pleased[3] Absalom well,[4] and all the elders of Israel.

5 Then said Absalom, Call now Hushai[h] the Archite also, and let us hear likewise what he[5] saith.

6 And when Hushai was come to Absalom, Absalom spake unto him, saying, Ahithophel hath spoken after this manner: shall we do *after* his saying?[6] if not, speak thou.

7 And Hushai said unto Absalom, The counsel that Ahithophel hath given[7] *is* [i]not good at this time.

8 For, said Hushai, thou knowest thy father and his men, that they *be* mighty[k] men, and they *be* chafed[8] in their minds, [l]as a bear robbed of her whelps in the field:[9] and [m]thy father *is* a man of war, and will not lodge with the people.[10]

9 Behold, [n]he is hid now in some pit, or in some *other* place: and it will come to pass, when [o]some of them[11] be overthrown[12] at the first, that whosoever heareth it will say, There is a slaughter among the people that follow Absalom.

10 And he also *that is* valiant, whose heart[p] *is* as the heart of a lion, shall [q]utterly melt: for all Israel knoweth that thy father *is* a mighty man, and *they* which *be* with him *are* valiant men.

11 Therefore I counsel, that [r]all Israel be generally gathered unto thee, from Dan even to Beer-sheba, [s]as the sand that *is* by the sea for [1]multitude, and that thou[2] go to battle [t]in thine own person.

12 So shall we come upon him [u]in some place where he shall be found, and [v]we will light upon him as the dew[3] falleth on the ground: and of him, and of all the men that *are* with him, there shall not be left so much as one.

13 Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river,[4] until there be not [w]one small stone found there.

14 And Absalom and all the men of Israel said, The counsel of Hushai the Archite *is* better[5] than the counsel of Ahithophel: for [x]the LORD had appointed[6] [y]to defeat the [z]good counsel of Ahithophel, to the intent that the LORD might bring evil upon Absalom.

15 ¶ Then said Hushai unto [a]Zadok and to Abiathar the priests, Thus and thus did Ahithophel counsel Absalom and the elders of Israel; and thus and thus have I counselled.

16 Now therefore send quickly, and tell David, saying, [b]Lodge not this night in the plains of the wilderness, [c]but speedily pass over; lest the king [d]be swallowed up, and all the people that *are* with him.

17 Now [e]Jonathan and Ahimaaz stayed by [f]En-rogel; (for they might not be seen to come into the city;) and a wench went and told them; and they went and told king David.

18 Nevertheless a lad saw them, and told Absalom: but they went both of them away quickly, and came to a man's house in [g]Bahurim, which had a well in his court; whither they went down.

19 And the woman took and [h]spread a covering over the well's mouth, and spread ground corn thereon; and the thing was not known.

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w ch. 12. 11, 12; Nu. 25.6; Is.3.9; Je.3.3; 8.12; Eze.24.7; Ph. 3. 19.
x Nu. 27.21; 1 Sa.30. 8; Ps. 28. 2; 1 Pe.4. 11.
1 Heb. *word*, Ps. 19. 7.
y ch.17.14,23; Job 5. 12; 28.28; Je.4.22; 8. 9; Mat. 11. 25; Lu. 16.8; Ro.1.22; 1 Co. 3. 19, 20; Ja. 3. 13-18.
z ch. 15.12; Ec.10.1.

CHAP. XVII.

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a Pr. 1. 16; 4. 16; Is. 59. 7, 8.
b Ps. 3. 3-5; 4. 8; 109. 2-4.
c ch. 16. 14; De. 25. 18.
d 1 Ki.22.31; Zec.13. 7; Mat. 21. 38; 26. 31; John 11. 50; 18. 4-8.
e ch. 3. 21.
2 The meaning seems to be: 'Only secure David and all is safe. He is the soul of the whole; destroy him and the rest will submit.' Yet the original is very obscure. The Greek version has, 'as a bride returneth to her husband, for thou seekest only the life of one man,' a translation adopted by Boothroyd, and by Kitto in his Pict. Hist. of Palestine; but it is founded on a corrupt Hebrew text.
f Is.48.22; 57.21; 1 Th. 5. 3.
g 1 Sa. 18. 20, 21; 23. 21; Es. 5. 14; ko.1. 32.
3 Heb. *was right in the eyes of*, 2 Ch. 30.4; Es.1.21, *marg.*
4 Though it contemplated the murder of his aged & indulgent father, he might flatter himself that the sole guilt would rest on Ahithophel.
h ch. 15.32-37; 16.16-19.
5 Heb. *is in his mouth.*
6 Heb. *word.*
7 Heb. *counselled.*
i Pr. 31. 8.
k ch.15.18; 21.18-22; 23.8,9,16,18,20-22; 1 Sa. 16. 18; 17.34-36, 50,51; 1 Ch.11.25-47; He. 11. 32-34.
8 Heb. *bitter of soul*, Ju. 18. 25, *marg.*
l 2 Ki.2.24; Pr.17.12; 28. 15; Da.7.5; Ho. 13. 8.
9 Or, 'as a bear of the forest.' The danger of pressing too close on a defeated army, has given rise to the maxim, 'Build a bridge of gold to a flying foe.' The Syrian bear (ursus Syriacus) of Ehrenberg, is here intended; it seems to have been in ancient times very common in Palestine, and to have been much dreaded for its ferocity. At present it is almost confined to Lebanon. The fierce rage the she-bear manifests when her cubs are killed or taken from her, is often noticed in voyages and travels.
m 1 Sa. 23. 23.
10 'David is too experienced a warrior to allow himself to be surprised in the open field.'
n Ju. 20. 33; 1 Sa.22. 1; 24. 3.
o Jos. 7. 5; 8. 6; Ju. 20. 32; 1 Sa. 14. 14, 15.
11 He hints there was reason to fear an ambush & consequent panic.
12 Heb. *fallen.*
p ch.1.23; 23.20; Ge. 49.9; Nu.24.8,9; Pr. 28. 1.

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q Ex.15.15; De.1.28; Jos. 2.9-11; Is.13.7; 19. 1.
r ch. 24. 2; Ju. 20. 1.
s Ge. 13. 16; 22. 17; Jos. 11.4; 1 Ki.4.20.
1 This love of hyperbole (so well adapted to the taste of a vain-glorious youth like Absalom,) prevails throughout the East. In one of Wilkins' translations from the Sanscrit, there is mention of a king, 'whose innumerable army, when it moved, so filled the heavens with the dust of their feet, that the birds could not rest upon it.'
2 Heb. *thy face*, or *presence*, *go*, &c.
t ch. 12. 28; Ps. 7. 15, 16; 9. 16.
u 1 Sa. 23. 23.
v 1 Ki.20.10; 2 Ki.18. 23; 19. 24; Is. 10.13, 14; Ob. 3.
3 An apt and beautiful emblem, descriptive of the sudden appearance, and unexpected attack, of a hostile army. The reader of history will recall the manner in which David Leslie surprised Montrose at Philiphaugh, and Napoleon the Austrians at Aosta, after crossing the Great St Bernard. The dew in warm countries falls fast, sudden, and heavy. The Romans called their light-armed soldiers *rorarii*. dew-beaters.
4 The ditch by which fortresses are surrounded. In the same style of exaggeration Hushai boasts that the mere manual strength of Absalom's troops could raze the strongest town to the ground. It was an ancient mode of besieging cities, to fix iron hooks in the battlements, and pull them down piecemeal. Tavernier mentions a Javanese prince, who 'proposed to demolish a tower of the Dutch, by making his people and elephants pull at a number of chains and ropes of cocoa nut bark thrown round it.
w Mat. 24. 2.
5 To raise a large army which he would command in person, and to claim all the honour of success in suddenly crushing his opponents, was a plan much better suited to a man of Absalom's limited capacity, and ambitious, revengeful disposition, and to the temper of the unthinking multitude, than the good (*i. e.* sagacious and politic,) counsel of Ahithophel.
x ch. 15. 31; Ge. 32. 28; Ex. 9.16; De. 2. 30; 2 Ch. 25. 16, 20.
6 Heb. *commanded*, Ps. 33.9,10; La. 3. 37; Am. 9. 3.
y ch.15.34; 16.23, Job 5. 12-14; Pr. 19. 21; 21.30; Is.8.10; 1 Co. 1. 19, 20; 3. 19.
z Lu. 16. 8.
a ch. 15. 35.
b ch. 15. 28.
over. 21,22; ch.15.14; 1 Sa.20.38; Ps. 55.8; Pr. 6. 4, 5; Mat. 24. 16-18.
d ch.20.19,20; Ps.35. 25; 56. 2; 57. 3; 1 Co. 15. 54; 2 Co. 5. 4.
e ch. 15. 27, 36.
f Jos. 15. 7; 18. 16; 1 Ki. 1. 9.
g ch.3.16; 16.5; 19.16.
h Jos. 2. 4-6.

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20 And when Absalom's servants came to the woman to the house, they said, Where *is* Ahimaaz and Jonathan? And the woman said unto them, They[i] be gone over the brook of water. And [k]when they had sought and could not find *them*, they returned to Jerusalem.

21 And it came to pass, after they were departed, that they came up out of the well, and went and told king David, and said unto David, [l]Arise, and pass quickly over the water: for thus[m] hath Ahithophel counselled against you.

22 Then David arose, and all the people that *were* with him, [n]and they passed over Jordan: by the morning light [o]there lacked not one of them that was not gone over Jordan.

23 ¶ And when Ahithophel [p]saw that his counsel was not followed,[1] he saddled *his* ass, and arose, and gat him home to his house, to [q]his city, and put[2] his household in order, [r]and hanged himself,[3] and died, and was buried in the sepulchre of his father.

24 Then David came to [s]Mahanaim:[4] and Absalom passed over Jordan, he and all the men of Israel with him.

25 ¶ And Absalom made [t]Amasa captain of the host instead of Joab: which Amasa *was* a man's son whose name *was* [u]Ithra, an Israelite,[5] that went in to Abigail[6] the daughter of Nahash,[7] sister to Zeruiah, Joab's mother.[8]

26 So Israel and Absalom pitched in the [v]land of Gilead.

27 ¶ And it came to pass, when David was come to Mahanaim, that Shobi, the[w] son of Nahash of Rabbah of the children of Ammon, and [x]Machir, the son of Ammiel of Lo-debar, and [y]Barzillai the Gileadite of Rogelim,

28 Brought [z]beds, and basons,[9] and earthen vessels, and wheat, and barley, and flour, and parched *corn*, and beans, and lentiles, and parched *pulse*,

29 And honey, and butter, and sheep, and [a]cheese of kine,[10] [b]for David, and for the people that *were* with him, to[c] eat: for they said, [d]The people *is* hungry, and weary, and thirsty, [e]in the wilderness.

i ch. 15.34; Ex.1.19; Jos. 2. 4, 5; 1 Sa.19. 14-17; 21. 2; 27. 11, 12.
k Jos. 2. 22, 23.
l ver. 15, 16.
m ver. 1-3.
n ver. 24; Pr. 27. 12; Mat. 10. 16.
o Nu. 31. 49; John 18. 9.
p Pr. 16. 18; 19. 3.
1 Heb. *done.*
q ch. 15. 12.
2 Heb. *gave charge concerning his house*, 2 Ki. 20. 1.
r ch.15.31; 1Sa.31.4, 5; 1Ki.16.18; Job 31. 3; Ps. 5. 10; 55. 23; Mat. 27. 5.
3 While he was still wise enough to set his affairs in order, he was mad enough to hang himself. To this awful end he was driven by mortified pride at the rejection of his counsel, and the fear of falling into David's hands, for he perceived that Absalom's cause would be lost. 'The providence of the wisest men is too short to overreach the providence of God; he often permits such Ahithophels, for the punishment of their presumption and malice, to perish by their own devices.'—*Prideaux.*
s ch. 2. 8; Ge. 32. 2; Jos. 13. 26.
4 This city was in Bashan, in the tribe of Gad, but on the borders of Manasseh, beyond Jordan. It had been the royal seat of Ishbosheth, (ch. 2. 8,) and may have been chosen by him, and now by David, for its strength. Yet the name (which signifies the 'double camp or host,') was given by Jacob on account of the vision of angels (God's host) he there saw.
t ch. 19.13; 20.4,9-12.
u 1 Ch. 2. 16, 17, *Jether the Ishmaelite.*
5 In 1 Ch. 2. 17, he is called 'Jether the Ishmaelite,' which is no doubt the true reading, for had he been an Israelite, there had been no need to mention his nation.
6 Heb. *Abigal.*
7 Or, *Jesse*, 1 Ch. 2. 13, 16.
8 The commanders of the opposing armies were thus sisters' sons to David, viz., Joab, the son of Zeruiah, and Amasa, the son of Abigail.
v Nu. 32. 1, &c.; De. 3. 15; Jos. 17. 1.
w ch. 10. 1, 2; 12.30; 1 Sa. 11. 1.
x ch. 9. 4.
y ch. 19. 31, 32; 1Ki. 2. 7; Ezr. 2. 61.
z ch. 16. 1, 2; 1 Sa.25. 18; Is. 32. 8.
9 Or, *cups.* The couches would be of skins, mats, &c.; and the basons were probably wooden bowls used by the Arabs as kneading-troughs.
a 1 Sa. 17. 18.
10 The expression occurs no where else. Michaelis absurdly renders it, 'ox-goads,' to be weapons of defence. But Bochart had previously shown that it means 'cow milk cheese,' as distinguished from that of she-goats and ewes.
b Lu. 8. 3; Ph. 4. 15-19.
c Ps. 34. 8-10; 84. 11.
d Jn. 8. 4-6; Ec. 11. 1, 2; Is. 21. 14; 58. 7.
e ch. 16. 2.

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CHAP. XVIII.

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a Ex. 17. 9; Jos. 8. 10.
1 By this time his army would be considerably augmented, but its precise number is unknown. Josephus makes it 4000.
b 1 Sa. 8. 12.
c Ju. 7. 16, 19, 20; 9. 43.
d ch. 10. 7-10.
e ch. 15. 19-22.
f ch. 17. 11; Ps. 3. 6; 27. 1-3; 118. 6-8.
g ch. 21. 17.
h ch. 17. 2; 1 Ki. 22. 31; Zec. 13. 7.
2 Heb. *set their heart on us.*
3 Instead of 'now,' the Gr. the Vulg. the Chald. and two MSS. read, 'thou,' the words in Heb. only differing by one letter.
4 Heb. *as ten thousand of us*, La. 4. 20.
5 Heb. *be to succour*, ch.10.11; Ex. 17. 10-12.
6 David must have felt thankful that he was spared the painful necessity of fighting in person against his own son; and providence so ordered it, that he was not present to save Absalom's life.
i ver. 24; Is. 28. 6.
k ver. 1; 1 Sa. 29. 2.
l ch. 16.11; 17.1-4,14; De. 21. 18-21; Ps. 103. 13; Lu. 23. 34.
7 Or, 'spare,' as it is in the Greek version.
m ver. 12.
n Ju. 12. 4-6.
8 Rosenmueller, in his Bibl. Geography, Winer, in his Bibl. Dictionary, and other German writers, maintain that this was in the *tribe* of Ephraim, on this side Jordan, but English writers hold it to have been *beyond* Jordan, near Mahanaim. It is certain that Absalom and his army did cross the Jordan, and pitch in the land of Gilead, (ch. 17. 26,) and as there is no mention of that river having been re-crossed either by them or by David's men, previous to the battle, the inference is, that it was fought *beyond* Jordan. If we suppose that the Ephraimites, who lived on the Jordan, were in the habit of sending their cattle over the river for pasture, that circumstance might give rise to the name.
o ch.2.17;15.6;19.41-43.
p Pr. 11. 21; 24. 21, 22.
q ch. 2. 26, 31; 2 Ch. 13. 16, 17; 28. 6.
r Ex. 15, 10; Jos. 10. 11; Ju.5.20,21; 1Ki. 20.30; Ps.3.7; 43.1.
9 Heb. *multiplied to devour.*
10 The Chald. Syr. and Arab. state that they were devoured by 'wild beasts in the wood.' Harmer conjectures that they perished in swamps, &c., in the wood, which is not unlikely, as it was near the Jordan.
s ch. 14. 26; 17. 23; Mat. 27. 5.
11 Rather, 'terebinth-tree.' He was either caught by the hair, or his head was entangled and wedged in the fork of a strong bough.
t De.21.23; 27.16,20. Job 18. 9, 10; 31. 3; Pr.20.20; 30.17; Je. 48. 44; Mar. 7. 10; Ga. 3. 13.

CHAPTER XVIII.

David viewing the armies in their march giveth them charge of Absalom, 1—5. The men of Israel are sore smitten in the wood of Ephraim, 6—8. Absalom, hanging in an oak, is slain by Joab, and cast into a pit, 9—17. Absalom's place, 18. Ahimaaz and Cushi bring tidings to David, 19—32. David mourneth for Absalom, 33.

AND David [a]numbered[1] the people that *were* with him, and set [b]captains of thousands and captains of hundreds over them.

2 And David sent forth [c]a third part of the people under [d]the hand of Joab, and a third part under the hand of Abishai, the son of Zeruiah, Joab's brother, and a third part under the hand of [e]Ittai the Gittite. And the king said unto the people, [f]I will surely go forth with you myself also.

3 But the people answered, [g]Thou shalt not go forth: for [h]if we flee away, they will not care[2] for us; neither if half of us die, will they care for us: but now[3] *thou art* worth[4] ten thousand of us: therefore now *it is* better that thou succour[5] us out of the city.

4 And the king said unto them, What seemeth you best I will do.[6] And the king stood [i]by the gate-side, and all the people came out [k]by hundreds, and by thousands.

5 And the king commanded Joab, and Abishai, and Ittai, saying, [l]Deal gently[7] for my sake with the young man, *even* with Absalom. And [m]all the people heard when the king gave all the captains charge concerning Absalom.

6 ¶ So the people went out into the field against Israel: and the battle was in the [n]wood of Ephraim;[8]

7 Where [o]the people of Israel were slain before the servants of David: and there was there [p]a great slaughter that day of [q]twenty thousand *men*.

8 For the battle was there scattered over the face of all the country: and [r]the wood devoured[9] more people[10] that day than the sword devoured.

9 ¶ And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and [s]his head caught hold of the oak,[11] and he was [t]taken up between the heaven and the earth; and the mule that *was* under him went away.

10 And a certain man saw *it*, and

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told Joab, and said, Behold, I saw Absalom hanged[1] in an oak.

11 And Joab said unto the man that told him, And, behold, thou sawest *him;* and why didst thou not smite him there to the ground? and I would have given thee ten *shekels* of silver, and a girdle.[2]

12 And the man said unto Joab, Though I should receive[3] a thousand *shekels* of silver in mine hand, *yet* would I not put forth mine hand against the king's son: for [u]in our hearing the king charged thee, and Abishai, and Ittai, saying, Beware[4] that none *touch*[5] the young man Absalom.

13 Otherwise I should have [v]wrought falsehood against mine own life:[6] [w]for there is no matter hid from the king; and thou thyself wouldest have set thyself against *me.*

14 Then said Joab, I may not tarry thus with[7] thee. And he took three darts in his hand, and [x]thrust them through the heart of Absalom, while he *was* yet alive in the midst[8] of the oak.

15 And ten young men that bare Joab's armour compassed about and smote Absalom, and slew him.

16 And Joab [y]blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people.

17 And they took Absalom, and cast him into a great pit in the wood, and [z]laid a very great heap of stones[9] upon him: and all Israel fled every one to his tent.

18 ¶ Now Absalom in his life-time had taken and [a]reared up for himself a pillar, which *is* in [b]the king's dale:[10] for he said, [c]I have no son to keep my name in remembrance; and [d]he called the pillar after his own name: and it is called unto this day [e]Absalom's place.[11]

19 ¶ Then said [f]Ahimaaz the son of Zadok, Let me now run and bear the king tidings, how that the LORD hath avenged[12] him of his enemies.

20 And Joab said unto him, Thou shalt not bear[13] tidings this day, but thou shalt bear tidings another day; but this day thou shalt bear no tidings, because[g] the king's son is dead.

21 Then said Joab to Cushi, Go tell the king what thou hast seen. And Cushi bowed himself unto Joab, and ran.

22 Then said Ahimaaz, the son of Zadok, yet again to Joab, But howsoever,[1] let me, I pray thee, also run after Cushi.[2] And Joab said, Wherefore wilt thou run, my son, seeing that thou hast no tidings ready?[3]

23 But howsoever, *said he,* let me run. And he said unto him, Run. Then Ahimaaz ran by the way of the plain, and over-ran Cushi.

24 And David sat [h]between the two gates:[4] and [i]the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone.

25 And the watchman cried, and told the king. And the king said, If he *be* alone, *there is* tidings in his mouth.[5] And he came apace, and drew near.

26 And the watchman saw another man running; and the watchman called unto the porter, and said, Behold *another* man running alone. And the king said, He also bringeth tidings.

27 And the watchman said, Methinketh[6] the running of the foremost is like the running of Ahimaaz the son of Zadok. And the king said, [k]He *is* a good man, and cometh with good tidings.[7]

28 And Ahimaaz called, and said unto the king, All[8] is well. And [l]he fell down to the earth upon his face before the king, and said, [m]Blessed *be* the LORD thy God, which hath delivered[9] up the men that lifted up their hand against my lord the king.

29 And the king said, Is[10] the young man Absalom safe? And Ahimaaz answered, When Joab sent the king's servant, and *me* thy servant,[11] [n]I saw a great tumult, but I knew not what *it was.*[12]

30 And the king said *unto him,* Turn aside, *and* stand here.[13] And he turned aside, and stood still.

31 And, behold, Cushi came; and Cushi said, Tidings,[14] my lord the king; for [o]the LORD hath avenged thee this day of all them that rose up against thee.

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1 Being thus *hanged on a tree,* he was, as it were, pronounced accursed of God. Let young people read here the Lord's abhorrence of rebellion against parents; let them learn how empty are all outward embellishments, and how vain the flattery of man.

2 If a military girdle is here intended, it was perhaps equivalent to the promise of promotion. Compare Is. 22. 11. The present of a girdle was highly valued. Jonathan gave his to David, 1 Sa. 18. 4; and Ajax his to Hector, (Homer's Iliad, VII. 305.)

3 Heb. *weigh upon my hand.*

u ver. 5.

4 Heb. *beware, whosoever* ye be, *of the,* &c.

5 All the ancient versions have, 'Preserve for my sake.' Compare Note at ver. 5.

v ch.1.15,16;4.10-12.

6 'Had I thus done falsely, it would have been at the risk of my own life.'—*Boothroyd.* The reading 'my life,' is marginal; that of the Hebrew text and Septuagint is, 'his life,' and Dathe translates, 'If I had wrought wickedness against him.'

w ch.14.19,20; He.4. 13.

7 Heb. *before thee.*

x ver.5;Ju.4.21;5.26, 31; Ps.45.5; 1 Th.5. 3.

8 Heb. *heart,* Mat. 12. 40.

y ch.2.28;20.22; Nu. 10. 2-10; 1 Co. 14.8.

z Jos. 7. 26; 8 29; 10. 27; Pr. 10.7; Je. 22. 18, 19.

9 This certainly was not done with a view to honour his memory, nor was it done as a mark of disgrace; the chief design was to be a memorial of the event.

a 1 Sa. 15. 12.

b Ge. 14. 17.

10 The valley of Jehosaphat near Jerusalem, where a modern structure is shown, called 'Absalom's tomb,' described by Wilde as the most elegant and tasteful piece of architecture in Judea.' It probably occupies the site of the ancient monument, or at least of the marble column that existed in the days of Josephus; and some think that the original materials have not wholly disappeared.

c ch.14.27; Job18.16, 17;Ps.109.13; Je.22. 30.

d Ge.11.4;1Sa.15.12; Ps.49. 11; Da. 4.30.

e Ge.11.9; Ac. 1. 18, 19.

11 Lit. 'hand.' See Note 1 Sa. 15. 12. The domes of the mosques in Persia have commonly the figure of a hand, where the Turks would put a crescent, and the Persian flag-staff terminates in a hand, which is also seen on some Roman standards; figures of hands were painted on the flags borne before the Nabob of Arcot.

f ver.23,27-29;ch.15. 36; 17. 17.

12 Heb. *judged him from the hand,* &c., Ps.7.6.8,9; 9.4, 6; 10.14.18; Ro.12. 19.

13 Heb. *be a man of,* ch. 17. 16-21.

g ver. 5, 27, 29, 33.

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1 Heb. be *what* may.

2 He had continued with David since bringing tidings from Hushai, and was present in the battle, perhaps sounding one of the sacred trumpets. Having accompanied David for the express purpose of conveying to him information, he was anxious to be the first to communicate the tidings of the victory. But Joab was unwilling, out of regard both to David and Ahimaaz, to make so respectable a person the bearer of the intelligence of Absalom's death. With a delicacy we should scarcely have expected from his character, he felt that to carry these sad tidings would have been unsuitable to the young priest's pious and friendly design, and made them doubly unwelcome to the afflicted father. He therefore selects for the message a man whose name intimates that he was perhaps an Ethiopian and a slave.

3 Or, *convenient,* Ro. 1. 28; Ep. 5. 4. Dathe translates 'thou wilt receive no messenger's reward.' The sense seems to be, 'Thou wilt not be the bearer of good news.'

h 1 Sa. 4. 13.

4 The entrance of the walled town of Mahanaim, where David now was, would be through a gateway, closed by two gates, an outer and inner, at some distance from each other. In the space between these two gates David sat, either on a seat or platform by the wayside, or in a chamber by the wall open in front. Over the outer gate there was a turret where a sentinel kept watch.

i 2 Ki. 9. 17-20; Is. 21. 6-9, 11, 12; Eze. 33. 2-6.

5 'If a man is seen in India to run fast, the same words are uttered.'—*Roberts.*

6 Heb. *I see the running,* 2 Ki. 9. 20.

k 1 Ki.1.42;Pr.25.13, 25;Is. 52. 7; Ro. 10. 15.

7 Had the battle been lost, more would have been seen running in different directions.

8 Or, *peace* be to thee. Heb. *peace.*

l ch. 1. 2; 14. 4.

m ch. 22. 47; Ge.14. 20;24.27;2Ch.20.26; Ps. 115. 1; 144. 1, 2; Re. 19. 1-3.

9 Heb. *shut up,* 1Sa, 24.18; 26.8; Ps.31.8.

10 Heb. is there *peace to,* &c.

11 The Vulgate and five of Kennicot's MSS. have, 'When Joab the king's servant sent thy servant.'

n ver. 19, 20, 22.

12 Clarke thinks it probable he did not know of Absalom's death; but did not Joab distinctly inform him of it? ver. 20.

13 He wished to confront the two messengers, and compare their accounts.

14 Heb. *tidings is brought.*

o ver.19,28;ch.22.48, 49;De.32.35,36; Ps. 58. 10; 94. 1-4.

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32 And the king said unto Cushi, *Is* the young man Absalom safe? and Cushi answered, [p]The enemies of my lord the king, and all that rise against thee to do *thee* hurt, be as *that* young man[1] *is*.

33 ¶ And the king was much moved, and went up to the chamber over the gate,[2] and wept; and, as he went, thus he said, [q]O my son Absalom! my son, my son Absalom! [r]Would God I had died for thee, O Absalom, my son, my son![3]

CHAPTER XIX.

Joab causeth the king to cease his mourning, 1—8. *The Israelites are earnest to bring the king back,* 9, 10. *David sendeth to the priests to incite the men of Judah,* 11—15. *Shimei is pardoned,* 16—23. *Mephibosheth excused,* 24—31. *Barzillai dismissed; Chimham his son is taken into the king's family,* 32—40. *The Israelites expostulate with Judah for bringing home the king without them,* 41—43.

AND [a]it was told Joab, Behold, the king weepeth and mourneth for Absalom.

2 And the victory[4] that day was *turned*[b] into mourning unto all the people: for the people heard say that day how the king was grieved for his son.

3 And the people gat them by stealth that day [c]into the city, as people being ashamed [d]steal away when they flee in battle.

4 But the king [e]covered his face,[5] and the king cried with a loud voice, O[f] my son Absalom! O Absalom, my son, my son!

5 And Joab came into the house to the king, and said, Thou hast shamed[6] this day the faces of all thy servants, which this day have [g]saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines;

6 In[7] that thou lovest thine enemies, and hatest thy friends: for thou hast declared this day, that thou regardest[8] neither princes nor servants; for this day I perceive, that if Absalom had lived, and all we had died this day, then[h] it had pleased thee well.

7 Now therefore arise, go forth, and speak comfortably[9] unto thy servants: for I swear by the LORD, if thou go not forth, [i]there will not tarry one with thee this night; and that will be worse unto thee than [k]all the evil that befell thee from thy youth until now.

8 Then the king arose, and [l]sat in the gate.[1] And they told unto all the people, saying, Behold, the king doth sit in the gate. And all the people came before the king; [m]for Israel had fled, every man to his tent.

9 ¶ And all the people were at [n]2strife throughout all the tribes of Israel, saying, [o]The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines; and now [p]he is fled out of the land for Absalom.

10 And Absalom, [q]whom we anointed over us, [r]is dead in battle: now therefore why speak[3] ye not a word of bringing the king back?[4]

11 ¶ And king David [s]sent to Zadok and to Abiathar the priests, saying, [t]Speak unto the elders of Judah,[5] saying, [u]Why are ye the last to bring the king back to his house? seeing the speech of all Israel is come to the king, *even* to his house.

12 Ye *are* my brethren, ye *are* [v]my bones and my flesh: wherefore then are ye the last to bring back the king?

13 And say ye to [w]Amasa, *Art* thou not of my bone, and of my flesh?[6] [x]God do so to me, and more also, if thou be not captain of the host before me continually in the [y]room of Joab.

14 And he bowed[7] the heart of all the men of Judah, [z]even as *the heart of* one man; so that they sent *this word* unto the king, Return thou, and all thy servants.

15 So the king returned, and came to Jordan. And Judah came to [a]Gilgal, to go to meet the king, to conduct the king over Jordan.

16 ¶ And [b]Shimei, the son of Gera, a Benjamite, which *was* of Bahurim, [c]hasted, and came down with the men of Judah to meet king David.

17 And *there were* a thousand men of Benjamin with him, and [d]Ziba, the servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they went over Jordan before the king.

18 And there went over a ferry-boat to carry over the king's household, and to do what[8] he thought good. And Shimei the son of Gera [e]fell down

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p Ju.5. 31; Ps. 68.1, 2; Da. 4. 19.
1 There was both discretion and delicacy in this announcement. Without mentioning Absalom's name, or the tragical manner of his death, Cushi with much address does not deny its having occurred, but dwells solely upon the fact of its being the death of an enemy and a rebel.
2 See Note at ver. 24. Over the gate there was a tower, the principal apartment in which was used sometimes as a state-room, and sometimes as a private parlour. 'In most cases this room has a window towards the street; which in Egypt & Turkey projects forward, and is called a *kiosk*.—*Kitto.*
q ch. 19. 4.
r ch. 12. 10-23; Ps. 103.13; Pr.10.1; 17. 25; Ja. 5. 17.
3 This pathetic lamentation has been generally & justly admired. The brief and abrupt exclamations are so true to nature, that they express the bitterest and most poignant grief, in a manner infinitely more touching than would the most laboured elegy. Deeply grieved as David must previously have been by the unnatural conduct of his son, he possesses his soul in patience, till he hears of his awful fate; but then the iron enters into his soul. Who but a pious father can fully enter into his feelings? Let it be the anxious endeavour of parents, so to act, that if their child does come to an unhappy end, they may not have to reproach themselves with having contributed to it by precept or example, by the neglect of his education, or the indulgence of his vices.

CHAP. XIX.

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a ch. 18. 5, 12, 14,20, 33.
4 Heb. *salvation*, or, *deliverance.*
b Pr. 16. 15; 19. 12.
c ver. 32; ch. 17. 24.
d Ge. 31. 27.
e ch. 15. 30.
5 The custom of mourners. See ch. 15. 30.
f ch. 18. 33.
6 'Affronted,'—*Geddes.* 'David's immoderate grief for his rebellious son was imprudent; & Joab's firm reproof was necessary to arouse him to a sense of his duty to his people; but in his *manner*, Joab far exceeded the bounds of that reverence which a servant owes to his master, or a subject to his prince.'—*Clarke.*
g Ne. 9. 27; Ps. 3. 8; 18. 47, 48.
7 Heb. *by loving*, &c.
8 Heb. *princes or servants* are *not to thee.*
h ch.3.24,25; Job 34. 18; Pr.19.9,10; Ac. 23. 5.
9 Heb. *to the heart of*, Ge. 34.3; Is. 40. 1; Ho. 2. 14, *marg.*
i Pr. 14. 28.
k Ps.71.4-6, 9-11, 18-20; 129. 1, 2.

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l ch. 18. 4, 24.
1 The custom still prevails in the East. When Pococke was at the ancient Byblus, he says, 'the sheik & elders were sitting in the gate of the city, after the ancient manner.'
m ver. 3; ch. 18. 7; 1 Ki. 22. 36; 2 Ki. 14. 12.
n Ge.3.12,13; Ex.32. 24; Ja. 3. 14-16.
2 Or, 'blamed one another, indulged in mutual reproaches.'
o ch. 8. 10; 1 Sa. 17. 50; 18. 5-7, 25; 19.5.
p ch. 15. 14.
q ch.15.12,13; Ho.8. 4.
r ch. 18. 14.
3 Heb. are *ye silent?* Ju. 18. 9.
4 'It might seem the obvious consequence of his victory, that David should repass the Jordan at the head of his conquering army, and resume his throne at Jerusalem. But the mass of the people had chosen another for their king, and by that act had virtually, to the extent of their power, deposed David; and it would appear, that the civil principles of the constitution required, that he should, in a certain sense, be re-elected to the crown.'—*Kitto's Pict. Hist. of Palestine.*
s ch. 15. 29, 35, 36; 1 Ki. 2. 25, 26, 35.
t 2 Co. 5. 20.
5 The tribe of Judah (besides being his native tribe,) were in possession of the metropolis; he opened a negotiation with their leaders, through the high priests, as influential persons, who were still at Jerusalem. (ch. 15. 29.) He appears to take no notice of Judah's desertion of him, but rather places confidence in them, that their confidence in him might be restored; and to gain it still more, he promises to make Amasa general of the army instead of Joab. This was ill-requiting Joab for his faithful services; but David was glad of a pretext to get rid of him, and he expected, that were Amasa assured of pardon and preferment, he would draw over all his party.
u Mat. 5.16, 2 Th.3. 9.
v ch. 5. 1; Ge. 2. 23; Ju. 9. 2; Ep. 5. 30.
w ch. 17.25; 1 Ch. 2. 16, 17; 12. 18.
6 He was the son of his sister Abigail.
x Ru. 1. 17; 1 Ki.19. 2.
y ver. 5-7; ch. 3. 29, 30; 8. 16; 18. 11.
7 The Rabbins understand this of Amasa's influence over Judah, and so Chandler; but it is natural to suppose, it refers to the effect of David's negotiations through him and the priests, (ver. 11.)
z Ju.20.1; Ps. 110.2, 3; Ac. 4. 32.
a Jos.5.9; 1Sa.11,14, 15.
b ch.16.5-13; 1 Ki.2. 8, 36-46.
c Job 2.4; Pr. 6. 4,5; Mat. 5. 25.
d ver. 26,27; ch. 9.2, 10; 16. 1-4.
8 Heb. *the good in his eyes.*
e Ps.66.3; 81.15; Re. 3. 9.

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before the king, as he was come over Jordan;

19 And [f]said unto the king, [g]Let not my lord impute iniquity unto me, neither do thou [h]remember that which thy servant [i]did perversely the day that my lord the king went out of Jerusalem, that the king should [k]take it to his heart.

20 For thy servant doth know that I have sinned; therefore, behold, [l]I am come the first this day of all the house of [m]Joseph[1] to go down to meet my lord the king.

21 But Abishai the son of Zeruiah answered and said, [n]Shall not Shimei be put to death for this, because he cursed[o] the LORD's anointed?

22 And David said, [p]What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? [q]Shall there any man be put to death this day in Israel? for do not I know that I *am* this day king over Israel?

23 Therefore the king said unto Shimei, [r]Thou shalt not die: and the king [s]sware unto him.

24 ¶ And [t]Mephibosheth the son of Saul came down to meet the king, and had neither [u]dressed his feet,[2] nor trimmed his beard,[3] nor washed his clothes, from the day the king departed until the day he came *again* in peace.

25 And it came to pass, when he was come to Jerusalem[4] to meet the king, that the king said unto him, Wherefore[v] wentest not thou with me, Mephibosheth?

26 And he answered, My lord, O king, my servant deceived me: for thy servant said, [w]I will saddle me an ass, that I may ride thereon, and go to the king; because [x]thy servant *is* lame.

27 And he hath [y]slandered[5] thy servant unto my lord the king; but my lord the king *is* [z]as an angel of God:[6] do therefore *what is* good in thine eyes.

28 For all *of* my father's house were[a] but dead[7] men before my lord the king; yet [b]didst thou set thy servant among them that did eat at thine own table: what right therefore have I yet [c]to cry any more unto the king?

29 And the king said unto him, [d]Why speakest thou any more of thy matters? I have said, [e]Thou and Ziba divide the land.[1]

30 And Mephibosheth said unto the king, [f]Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house.

31 ¶ And [g]Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan.

32 Now Barzillai was a very [2]aged man, *even* [h]fourscore years old: and he had [i]provided the king of sustenance while he lay at Mahanaim; [k]for he *was* a very great man.

33 And the king said unto Barzillai, [l]Come thou over with me, and I will feed thee with me in Jerusalem.

34 And Barzillai said unto the king, How long[3] have I to live, that I should go up with the king unto Jerusalem?

35 I *am* this day fourscore years old; *and* [m]can I discern between good and evil? can thy servant [n]taste what I eat or what I drink? [o]can I hear any more the voice of singing-men and singing-women?[4] wherefore then should thy servant be yet a [p]burden unto my lord the king?

36 Thy servant will go a little way over Jordan with the king: and why should the king recompense it me with such a reward?

37 Let thy servant, I pray thee, turn back again, that [q]I may die in mine own city, *and be buried* [r]by the grave of my father and of my mother: but behold thy servant [s]Chimham;[5] let him go over with my lord the king; and do to him what shall seem good unto thee.

38 And the king answered, Chimham shall go over with me, and I will do to him that which shall seem good unto thee: and whatsoever thou shalt require[6] of me, *that* will I do for thee.

39 And all the people went over Jordan. And when the king was come over, the king [t]kissed Barzillai, and [u]blessed him; and [v]he returned unto his own place.

40 Then the king went on to Gilgal, and Chimham[7] went on with him: and all [w]the people of Judah conducted

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f Ec. 10. 4.
g 1 Sa. 22. 15; Ps. 32. 2; Ro. 4. 6, 8; 2 Co. 5. 19.
h Ps. 79. 8; Is. 43. 25; Je. 31. 34.
i ch. 16. 5-9, 13; Ex. 10. 16, 17; 1Sa. 26. 21; Mat. 27. 4.
k ch. 13. 20, 33; 1 Sa. 25. 25.
l Ps. 78. 34-37; Je. 22. 23; Ho. 5. 15.
m ver. 9; ch. 16. 5; Ge. 48. 14, 20; 1 Ki. 12. 20. 25; Ho. 4. 15-17; 5. 3.
1 It would seem from this, that neither Ephraim nor Manasseh had yet submitted. Shimei was a Benjamite, but not wishing to remind David of his relationship to Saul, he claims connection with Joseph, Benjamin's loving brother.
n Ex. 22. 28; 1 Ki. 21. 10, 11.
o ch. 16. 5, 7, 13; 1 Sa. 24. 6; 26. 9.
p ch. 3. 39; 16. 10; 1 Sa. 26. 8; Mat. 8. 29.
q 1 Sa. 11. 13; Is. 16. 5; Lu. 9. 54-56.
r 1 Ki. 2. 8, 9, 37, 46.
s 1 Sa. 28. 10; 30. 15; He. 6. 16.
t ch. 9. 6; 16. 3.
u ch. 15. 30; Is. 15. 2; Je. 41. 5; Mat. 6. 16; Ro. 12. 15; He. 13. 3.
2 Literally, '*made* his feet,' which includes washing them, paring the nails, and anointing, or otherwise perfuming them, if not tinging the nails with *al henna*. It is customary to have as much care of the feet as the hands; the barbers cut and adjust the nails with a proper instrument, because the people often go barefoot.
3 This may mean clipping it slightly to improve the appearance, or give it a favourite shape, combing, curling, anointing, and perfuming it. Morier says, that in Persia they almost universally dye the beard black by the successive use of *henna* and indigo.
4 As Mephibosheth had never left Jerusalem, & David had not yet returned to it, but was only at the Jordan, when Mephibosheth 'went down to meet him, we must here read, '*from* Jerusalem.'
v ch. 16. 17.
w ch. 16. 2, 3.
x ch. 4. 4.
y ch. 16. 3; Ex. 20. 16; Ps. 15. 3; 101. 5, Je. 9. 4.
5 As a proof of the sincerity of Mephibosheth's joy at the king's return, we are told (ver. 24,) how he mourned for the king's banishment. He now complains of Ziba his servant, who should have been his friend, but had been his enemy. How much mischief is it in the power of a wicked servant to do to the best of masters, more especially in the way of defaming their characters.
z ch. 14. 17, 20; 1 Sa. 29. 9.
6 'Thou art too wise not to penetrate the motives from which both Ziba and I have acted. I leave the matter in thy hands, content with whatever thou shalt ordain.'
a Ge. 32. 10.
7 Heb. *men of death*, 1 Sa. 26. 16.
b ch. 9. 7, 8, 10, 13.
c 2 Ki. 8. 3.

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d Job 19. 16, 17; Pr. 18. 13; Ac. 18. 15.
e De. 19. 17-19; Ps. 82. 2; 101. 5.
1 Some think this meant a division of the estate between them, but it more probably was a putting matters on their former footing, (ch. 9. 10,) the property being in Mephibosheth, and the occupancy in Ziba. The latter deserved nothing for his treachery, but he had shown kindness to David in his greatest distress.
f ch. 1. 26; Ac. 20. 24; Ph. 1. 20.
g 1 Ki. 2. 7; Ezr. 2. 61; Ne. 7. 63.
2 This little episode is very interesting, and contains an affecting description of the infirmities of old age. The venerable and loyal Barzillai was fourscore years old; his eye was dim of seeing, and his ear dull of hearing; his relish for even royal dainties was gone. Let the aged learn from him to be dead to the delights of sense, & to listen to the voice which says, 'Arise and depart, for this is not your rest.'
h Ge. 5. 27; 9. 29; 25. 7; 47. 28; 50. 26; De. 34. 7; Ps. 90. 3-10.
i ch. 17. 27.
k 1 Sa. 25. 2; Job 1. 3.
l ch. 9. 11; Mat. 25. 34-40; Lu. 22. 28-30; 2 Th. 1. 7.
3 Heb. *how many days* are *the years of my life?* Ge. 47. 9; Job 14. 14; Ps. 39. 5, 6; 1 Co. 7. 29; Ja. 4. 14.
m Job 6. 30; 12. 11; He. 5. 14; 1 Pe. 2. 3.
n Ec. 12. 1-5.
o Ezr. 2. 65; Ne. 7. 67; Ec. 2. 8; 12. 4.
4 As might be expected in so enthusiastic a lover of music, David had attached to his court a band of singers, whose performances were one of the regular entertainments there; and it appears from Barzillai's language, that this was one of those attractions of a residence at court, which were talked of in the remoter parts of the country. A body of trained musicians is an appendage to the royal establishment both in Asia and Europe.
p ch. 13. 25; 15. 33.
q Ge. 48. 21; Jos. 23. 14; Lu. 2. 29, 30; 2 Ti. 4. 6; 2 Pe. 1. 14.
r Ge. 47. 30; 49. 29-31; 50. 13; 1 Ki. 13. 22.
s ver. 40; 1 Ki. 2. 7; Je. 41. 17.
5 'My son Chimham,' Syr. & Arab. That he was his son is generally supposed, and it is confirmed by David's charge to Solomon, (1 Ki. 2. 7,) 'Shew kindness to the sons of Barzillai.' In Je. 41. 17, mention is made of the 'habitation of Chimham, which is by Bethlehem;' & hence it has been conjectured, that David left to him and his family a part of his own paternal estate.
6 Heb. *choose.*
t Ge. 31. 55; 45. 15; Ru. 1. 14; 1 Ki. 19. 20; Ac. 20, 37.
u ch. 6. 18, 20; 13. 25; Ge. 14. 19; 28. 3, 47. 7, 10; Lu. 2. 34.
v Ge. 31. 55; Nu. 24. 25; 1 Sa. 24. 22.
7 Heb. *Chimhan.*
w ver. 11-15; Ge. 49. 10; Mat. 21. 9.

the king, and also half the people of Israel.

41 ¶ And, behold, all the men of Israel came to the king, and said unto the king, [x]Why have our brethren the men of Judah [y]stolen[1] thee away, and have brought the king and his household, and all David's men with him, over Jordan?

42 And all the men of Judah answered the men of Israel, [z]Because the king *is* near of kin to us: wherefore then be ye angry for this matter? have we eaten at all of the king's *cost?* or hath he given us any gift?

43 And the men of Israel answered the men of Judah, and said, [a]We have ten[b] parts in the king, and we have also more *right* in David than ye: why then did ye despise[2] us, that [c]our advice should not be first had in bringing back our king? And [d]the words of the men of Judah were fiercer than the words of the men of Israel.

CHAPTER XX.

By occasion of the quarrel, Sheba maketh a party in Israel, 1, 2. *David's ten concubines are shut up in perpetual prison,* 3. *Amasa, made captain over Judah, is slain by Joab,* 4—13. *Joab pursueth Sheba unto Abel,* 14, 15. *A wise woman saveth the city by Sheba's head,* 16—22. *David's great officers,* 23—26.

AND [a]there happened to be there [b]a man of Belial, whose name *was* Sheba, the son of Bichri, a Benjamite, and [c]he blew a trumpet, and said, [d]We have no part in David, neither have we inheritance in the son of Jesse: every man to his tents, O Israel.[3]

2 So [e]every man of Israel went up from after David, *and* followed Sheba the son of Bichri: but [f]the men of Judah clave unto their king, [g]from Jordan even to Jerusalem.

3 ¶ And David came to his house at Jerusalem; and the king took the ten[h] women *his* concubines, whom he had left to keep the house, and put them in ward,[4] and fed them, but went not in unto them: so they were shut[5] up unto the day of their death, living[6] in widowhood.

4 ¶ Then said the king to [i]Amasa, Assemble[7] me the men of Judah within three days, and be thou here present.

5 So Amasa went to assemble *the men of* Judah: but he [k]tarried longer than the set time which he had appointed him.

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x Ju. 8.1;12.1; John 7. 5, 6.
y ver. 3; Ge. 31. 26, 27.
1 That is, 'they have in a secret and furtive manner brought about the king's restoration,withoutmaking us parties, or even consulting us.' To judge by the result, we may doubt the wisdom of the separate appeal which David had made,(ver.11,) to his own tribe of Judah; for his more intimate connection with it, both by birth & having reigned over it separately for seven years, required the most cautious policy to prevent the jealousies of the other tribes who might be tempted to regard him as merely the king of a party. The menof Judah, by now acting independently in the matter of his recall, put the others in a false and unfavourable position towards him: & in consequence of the haughty and provoking replies of the Judahites to the remonstrances addressed to them, they so strengthened the previous disinclinationsof the Israelites, as that only a slight impulse was required to induce them to abandon David, and this was supplied by Sheba.
z ver.12;ch.5.1;1Ch. 2. 3-17.
a ch.20.1,6; 1 Ki. 12. 16.
b ch. 5. 1; Pr. 13. 10.
2 Heb. *set us at light.*
c ver.9, 14; Ga. 5.20, 26; Ph. 2. 3.
d Ju.9.23;12.1-6;Pr. 15.1;17.14,18,19;Ro. 12.21; Ga. 5. 15, 20; Ja.1.20;3.14-16;4.1-5.

CHAP. XX.

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a ch.19.41-43;Ps.34. 19.
b ch. 23.6; De.13.13; Ju.19 22; 1 Sa.2.12; 30.22; Ps. 17.13; Pr. 26. 21; Ha. 1. 12, 13.
c ch. 15. 10; Ju.3.27; Pr. 24. 21, 22; 25. 8.
d ch.19.43;1Ki.12.16. 2 Ch. 10. 16; Lu. 19. 14, 27.
3 This became too the watchword of rebellion in England in the 17th century. 'Every man,' *i. e.* all the disaffected.
e ch. 19. 41; Ps. 62.9; 118. 8-10; Pr.17. 14.
f John 6. 66-68; Ac. 11. 23.
g ch. 19. 15, 40, 41.
h ch. 15. 16; 16.21,22.
4 Heb. *a house of ward,* Ge. 40. 3.
5 Heb. *bound.* As royal wives they could marry no other; to have united them to others would have endangered the crown; to have taken them again would have been in a degree incestuous, (ch. 16. 21, 22); to have suffered them to go at liberty would have constantly renewed the memory of Absalom's crimes, and to punish them would have been unjust, as they were not guilty. In China, when an emperor dies, his women are shut up for life in what is called 'The palace of chastity.'
6 Heb. *in widowhood of life.*
i ch.17.25;19.13;1Ch. 2 17.
7 Heb. *call.*
k 1 Sa. 13. 8.

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l ch. 2. 18; 3. 30, 39; 10.9, 10,14; 18. 2.12; 21.17; 23.18; 1Sa.26. 6; 1 Ch. 11. 20; 18. 12.
m ch. 19. 7.
n ch. 11. 11;1 Ki. 1. 33
1 David's body guards.
2 Heb. *deliver himself from our eyes.*
o ver.23; ch.8.16,18; 15. 18, 23. 22, 23; 1 Ki. 1. 38, 44.
3 The place of rendezvous for David's forces,and here Amasa having joined them, took the command.
p ch. 2. 13; 3. 30.
q ver. 4, 5.
4 Or, 'he let it fall out,' for it was not by mere accident; but it was part of Joab's murderous design, that he might have it in his hand when saluting Amasa; and the farther to lull suspicion it was in his left hand.
r Ps.55.21;Pr.26.24-26; Mic. 7. 2.
s Mat. 26.48,49; Lu. 22. 47, 48.
5 Or rather 'it,' *i. e.* the beard, for it would bereckoned an affront to lay hold on it unless for that purpose. Among the Arabs, to kiss the beard is a mark of respect to an equal or superior.
t ver.9;Ju.3.21;1Ch. 12. 2.
u ch.2.23.3.27; Ge.4. 8; 1 Ki. 2. 5, 6, 31-34.
6 Rather, 'in the groin.' This fresh murder by Joab, was on account of Amasa supplanting him as general of the army.
v Ac. 1. 18, 19.
7 Heb. *doubled not his stroke,* 1 Sa.26. 8.
w ver. 6, 7, 13, 21.
x ver. 4; 2 Ki.9. 32.
8 This was his proclamation to the army, 'Joab is now again commander in chief, and has never, like Amasa, deserted David; let all David's friends then follow him.'
y ch. 17. 25; Ps. 9. 16; 55.23; Pr.24. 21, 22.
9 Or, 'was weltering in his own blood.' Though it had been said at ver. 10, that he died, it appears from this clause, (which is parenthetical,)that he did not immediatelyexpire. Comp. 2 Sa. 2. 23.
z 1Ki.15.20; 2Ki.15. 29; 2 Ch. 16. 4.
10 Some think this should be Abel of Beth-maacah,as in ver. 15, but in the Syriac dialect *Beth* signifies a country or territory,and that there was a district of Maachah to the north of Palestine towards Syria appears from many passages of scripture, though the precise locality cannot well be fixed. The chief town was this Abel, called in 2 Ch. 16. 4, Abel-Maim, placed by Eusebius between Cæsarea Philippi and Damascus.
a Jos. 18. 25, *Beeroth.*
b 2Ki.19.32;Je.32.24; 33. 4; Lu. 19. 43.
11 Or, *it stood against the outmost wall.*
12 The marginal reading is preferable; they raised a high mound or tower, overlooking the outer wall, that thence they might attack the city.

6 And David said to [l]Abishai, Now shall Sheba the son of Bichri [m]do us more harm than *did* Absalom: take thou [n]thy lord's servants,[1] and pursue after him, lest he get him fenced cities, and escape us.[2]

7 And there went out after him [o]Joab's men, and the Cherethites, and the Pelethites, and all the mighty men; and they went out of Jerusalem, to pursue after Sheba the son of Bichri.

8 When they *were* at the great [3]stone which *is* [p]in Gibeon, [q]Amasa went before them: and Joab's garment that he had put on was girded unto him, and upon it a girdle *with* a sword fastened upon his loins in the sheath thereof; and as he went forth it fell out.[4]

9 And Joab said to Amasa, [r]*Art* thou in health, my brother? and Joab took Amasa by the beard with the right hand [s]to kiss him.[5]

10 But Amasa took no heed to the sword that *was* [t]in Joab's hand: so [u]he smote him therewith in the fifth *rib,*[6] [v]and shed out his bowels to the ground, and struck[7] him not again; and he died. So Joab and Abishai his brother pursued after Sheba the son of Bichri.

11 And one of Joab's men stood by him, and said, [w]He that favoureth Joab, and he that *is* [x]for David, *let him go* after Joab.[8]

12 And [y]Amasa wallowed[9] in blood in the midst of the highway: and when the man saw that all the people stood still, he removed Amasa out of the highway into the field, and cast a cloth upon him, when he saw that every one that came by him stood still.

13 When he was removed out of the highway, all the people went on after Joab, to pursue after Sheba the son of Bichri.

14 ¶ And he went through all the tribes of Israel unto [z]Abel, and to Beth-maachah,[10] and all the [a]Berites: and they were gathered together, and went also after him.

15 And they came and besieged him in Abel of Beth-maachah, and they [b]cast up a bank against the city, and it[11] stood in the trench:[12] and all the

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people that *were* with Joab [1]battered the wall, to throw it down.

16 ¶ Then cried [c]a wise woman out of the city, Hear, hear; say, I pray you, unto Joab, Come near hither, that I may speak with thee.

17 And when he was come near unto her, the woman said, *Art* thou Joab? and he answered, I *am he.* Then she said unto him, [d]Hear the words of thine handmaid. And he answered, I do hear.

18 Then she spake, saying, They[2] were wont to speak in old time, saying, They shall surely ask *counsel* at Abel; and so they ended *the matter.*[3]

19 I *am one of them that are* [e]peaceable *and* faithful[4] in Israel: thou seekest to destroy a city and [f]a mother in Israel; why wilt thou [g]swallow up [h]the inheritance of the LORD?

20 And Joab answered and said, Far[i] be it, far be it from me, [k]that I should swallow up or destroy.

21 The matter *is* not so: but [l]a man of mount Ephraim, (Sheba the son of Bichri by[5] name,) hath [m]lifted up his hand against the king, *even* against David: deliver him only,[6] and I will depart from the city. And the woman said unto Joab, Behold, [n]his head shall be thrown to thee over the wall.

22 Then the woman went unto all the people [o]in her wisdom: and they cut off the head of Sheba the son of Bichri, and cast *it* out to Joab: and he[p] blew a trumpet, and they retired[7] from the city, every man to his tent. And[q] Joab returned to Jerusalem unto the king.

23 ¶ Now [r]Joab *was* over all the host of Israel: [s]and Benaiah the son of Jehoiada *was* over the Cherethites, and over the Pelethites;

24 And [t]Adoram *was* over the tribute; and Jehoshaphat the son of Ahilud [u]*was* recorder;[8]

25 And [v]Sheva[9] *was* scribe; and Zadok and Abiathar *were* the priests;

26 And [w]Ira also the [x]Jairite was a chief ruler[10] about David.

CHAPTER XXI.

The three years' famine for the Gibeonites ceaseth by hanging seven of Saul's son's, 1—9. *Rizpah's kindness unto the dead,* 10, 11. *David burieth the bones of Saul and Jonathan in his father's sepulchre,* 12—14. *Four battles against the Philistines, wherein four mighty men of David slay four giants,* 15—22.

THEN there was [a]a famine in the days of David three years, year after year; and David enquired[1] [b]of the LORD. And the LORD answered, [c]*It is* for [d]Saul, and for *his* bloody house, because he slew the Gibeonites.[2]

2 And the king called the Gibeonites, and said unto them: (now [e]the Gibeonites *were* not of the children of Israel, but of the remnant of the Amorites,[3] and the children of Israel had sworn unto them; and Saul sought to slay them [f]in his zeal to the children of Israel and Judah:)

3 Wherefore David said unto the Gibeonites, What shall I do for you? and [g]wherewith shall I make the atonement, that ye may [h]bless the inheritance of the LORD?

4 And the Gibeonites said unto him, We[4] will have [i]no silver nor gold of Saul, nor of his house; neither for us shalt thou kill any man in Israel. And he said, What ye shall say, *that* will I do for you.

5 And they answered the king, [k]The man that consumed us, and that devised[5] against us, *that* we should be destroyed from remaining in any of the coasts of Israel,[6]

6 Let seven men of his sons be delivered unto us, and we will [l]hang them up unto the LORD [m]in Gibeah of Saul, *whom*[7] the LORD did choose. And the king said, I will give *them.*

7 But the king spared [n]Mephibosheth, the son of Jonathan, the son of Saul, [o]because of the LORD's oath that *was* between them, between David and Jonathan the son of Saul.

8 But the king took the two sons of [p]Rizpah the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth; and the five sons of [8]Michal the daughter of Saul, whom she brought up[9] for Adriel the son of Barzillai the Meholathite:

9 And he delivered them into the hands of the Gibeonites, and they hanged them[10] in the hill [q]before the LORD; and they fell *all* seven together, and were put to death in the days of

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1 Heb. *marred to throw down.*
c ch. 14. 2; 1 Sa. 25. 3, 32, 33; Ec. 9. 14-18.
d ch. 14. 12; 1 Sa. 25. 24.
2 Or, *They plainly spake in the beginning, saying, Surely they will ask of Abel, and so make an end,* De. 20. 10, 11.
3 The woman expressed herself briefly and obscurely, perhaps for fear of giving either party offence. She delicately alludes to the ancient law in De. 20. 10, which required, that before siege was laid even to a foreign city (much more to a mother-city or *metropolis* in Israel) peace should be offered if the inhabitants would submit. She hints that at the 'beginning' of the siege (see marg. read.) the people of Abel fully expected, & openly said, that before their city was attacked they would be asked whither they stood by Sheba or not, and that, if they were willing to give him up, the siege would be 'at an end.' Others think that Abel was so famed for the wisdom of its inhabitants, that 'to ask counsel at Abel' had become a proverb: but the word 'counsel' is not in the Heb. and the interpretation is otherwise strained.
e Ge. 18. 23; Ro. 13. 3, 4; 1 Ti. 2. 2.
4 The Chaldee has, 'we are peaceable and faithful.' The place was so remote that, in all probability, Absalom's rebellion had not reached it.
f Ju. 5. 7; Eze. 16. 45-49.
g ch. 17. 16; Nu. 16. 32; 26. 10; Ps. 124. 3; Je. 51. 34, 44; La. 2. 2, 5, 16; 1 Co. 15. 54; 2 Co. 5. 4.
h ch. 21. 3; Ex. 19. 5, 6; De. 32. 9; 1 Sa. 26. 19.
i ch. 23. 17; Job 21. 16; 22. 18.
k ver. 10; Pr. 28. 13; Je. 17. 9; Lu. 10. 29.
l ver. 1; Ju. 2. 9, 7. 24; 2 Ki. 5. 22; Je. 4. 15; 50. 19.
5 Heb. *by his name.*
m ch. 23. 18, 1 Sa. 24. 6; 26. 9.
6 'The single condition of peace is, the surrender of the traitor. It is so in God's dealings with the soul, when besieged by conviction & distress: sin is the traitor, the beloved lust is the rebel; part with that, cast away the transgressions, and all shall be well. No peace on any other terms.'—*Henry.*
n ch. 17. 2, 3, 2 Ki. 10. 7; John 18. 4-8.
o Ec. 7. 19; 9. 14-18.
p ver. 1; ch. 2. 28; 18. 16.
7 Heb. *were scattered.*
q ch. 3. 28-39; 11. 6-21; Ec. 8. 11.
r ch. 8. 16-18; 1 Ch. 18. 15-17.
s ver. 7.
t 1 Ki. 4. 6; 12. 18.
u 1 Ki. 4. 3.
8 Or, *remembrancer.*
v ch. 8. 17; 1 Ki. 4. 4; 1 Ch. 18. 16; *Shavsha.*
9 The Syriac and Arabic have 'Seraiah,' as in ch. 8. 17.
w ch. 23. 38; 1 Ch. 11. 40, *Ithrite.*
x Ju. 10. 4, 5.
10 Or, *a prince,* ch. 8. 18; Ge. 41. 43; Ex. 2. 14. He was probably a state counsellor.

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CHAP. XXI.
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a Ge. 12. 10; 26. 1; 41. 57; 42. 1; 43. 1; Le. 26. 19, 20, 26; 1 Ki. 17. 1; 18. 2; 2 Ki. 6. 25; 8. 1; Je. 14. 1, &c.
1 Heb. *sought the face.*
b ch. 5. 19, 23; Nu. 27. 21; 1 Sa. 23. 2, 4, 11; Job 5. 8-10; 10. 2; Ps. 50. 15; 91. 15.
c Jos. 7. 1, 11, 12.
d 1 Sa. 22. 17-19.
2 The massacre is not mentioned in Saul's history, and why it was not punished till now is one of the mysteries of God's providence; it may teach us, however, that though men forget sin, God does not.
e Jos. 9. 3, 15-21.
3 They were, strictspeaking, 'Hivites,' Jos. 11. 19, but Amorites is a name often given to the Canaanites generally.
f De. 7. 16; 1 Sa. 14. 44; 15. 8, 9, 2 Ki. 10. 16, 31; Lu. 9. 54, 55; John 16. 2; Ro. 10. 2; Ga. 4. 17.
g Ex. 32. 30; Le. 1. 4; 1 Sa. 2. 25; Mic. 6. 6, 7; He. 9. 22; 10. 4-12.
h ch. 20. 19.
4 Or, It is *not silver nor gold that we have to do with Saul, or his house; neither* pertains it *to us to kill.* &c.
i Ps. 49. 7, 8; 1 Pe. 1. 18, 19.
k ver. 1; Es. 9. 24, 25; Mat. 7. 2.
5 Or, *cut us off,* Da. 9. 26.
6 Some suppose that the slaughter of the Gibeonites took place along with the massacre of the priests at Nob, seeing they were servants to the priests. But the charge here implies a much more systematic & deliberate attempt to extirpate not a portion only, but the whole tribe. Hales thinks it was done when Saul embarked in a crusade against diviners & wizards; or perhaps, seeing the offence he had committed in sparing the Amalekites, he thought he would atone for it by destroying the Gibeonites. To this he would be the more readily incited because they were unable to resist him, and he probably gave their lands to his own relatives.
l ch. 17. 23; 18. 10; Ge. 40. 19, 22; Nu. 25. 4, 5; De. 21. 22; Jos. 8. 29; 10. 26; Ezr. 6. 11; Es. 9. 10, 13, 14; Mat. 27. 5.
m 1 Sa. 10. 26; 11. 4.
7 Or, *the chosen of the LORD,* 1 Sa. 9. 16, 17; 10. 1, 24; Ac. 13. 21.
n ch. 4. 4; 9. 10; 16. 3; 19. 25.
o 1 Sa. 18. 3; 20. 8, 15, 17, 42; 23. 18.
p ch. 3. 7.
8 Or, *Michal's sister.* 1 Sa. 18. 19.
9 Heb. *bare to.* But as Michal had no child (ch. 6. 23.) we must read *Merab,* who was also Saul's daughter and the wife of Adriel, 1 Sa. 18. 19.
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10 They were first slain, and then gibbeted, until the fall of rain (the want of which had created the famine) showed that God was pacified. To the Jews it must have been a peculiarly revolting sight, because contrary to their law, De. 21. 22.
q ver. 6; ch. 6. 21; Ex. 20. 5; Nu. 35. 31-34; De. 21. 1-9; 2 Ki. 24. 3, 4.

harvest, in the first *days*, [r]in the beginning of barley-harvest.

10 ¶ And [s]Rizpah the daughter of Aiah [t]took sackcloth, and spread it for her upon the rock, [u]from the beginning of harvest [v]until water dropped upon them out of heaven, and suffered neither the[w] birds of the air to rest on them by day, nor the beasts of the field by night.

11 And it was [x]told David what Rizpah the daughter of Aiah, the concubine of Saul, had done.

12 ¶ And David went and took [y]the bones of Saul, and the bones of Jonathan his son, from the men of Jabesh-gilead, which had stolen them from the street of [z]Beth-shan, where the Philistines had hanged them, when the Philtines had slain Saul [a]in Gilboa:

13 And he brought up from thence the bones of Saul, and the bones of Jonathan his son; and they gathered the bones of them that were hanged.

14 And the bones of Saul and Jonathan his son [b]buried they in the country of Benjamin in [c]Zelah, in the sepulchre of Kish his father:[1] and they performed all that the king commanded: and after that [d]God was entreated for the land.[2]

15 ¶ Moreover, [e]the Philistines had yet war again with Israel; and David went down, and his servants with him, and fought against the Philistines: [f]and David waxed faint.

16 And Ishbi-benob, which *was* [g]of the sons of the giant,[3] (the weight of whose spear[4] *weighed* three hundred *shekels* of brass in weight,) he, being girded with a new *sword*, [h]thought to have slain David.

17 But [i]Abishai the son of Zeruiah succoured[k] him, and smote the Philistine, and killed him. Then the men of David sware unto him, saying, Thou[l] shalt go no more out with us to battle, that thou [m]quench not the light[5] of Israel.

18 And it came to pass after this, that there was again a battle with the Philistines at Gob:[6] then [n]Sibbechai the Hushathite slew Saph,[7] which *was* of the sons of the giant.[8]

19 And there was again a battle in Gob with the Philistines, where [o]Elhanan the son of Jaare-oregim,[1] a Bethlehemite, slew *the brother of* [p]Goliath the Gittite, the staff of whose spear *was* like a weaver's beam.

20 And there was [q]yet a battle in Gath, where was a man of *great* stature, that had on every hand six fingers,[2] and on every foot six toes, four and twenty in number; and he also was born to the giant.[3]

21 And when he defied[4] Israel, [r]Jonathan the son of [s]Shimeah, the brother of David, slew him.

22 These [t]four were born to the giant[5] in Gath, and [u]fell by the hand of David, and by the hand of his servants.

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r Ru. 1. 22.
s ver. 8; ch. 3. 7.
t 1 Ki. 21. 27; Joel 1. 13.
u ver. 9.
v De. 11. 14; 1 Ki. 18. 41-45; Je. 5. 24, 25; 14. 22; Ho. 6. 3; Joel 2. 23; Zec. 10. 1.
w Ge. 40. 19; Eze. 39. 4.
x ch. 2. 4; Ru. 2. 11, 12.
y ch. 2. 5-7; 1 Sa. 31. 11-13.
z Jos. 17. 11, *Beth-shean;* 1 Sa. 31. 10.
a ch. 1. 6, 21; 1 Sa. 28. 4; 31. 1; 1 Ch. 10. 1, 8.

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b ch. 3. 32; 4. 12.
c Jos. 18. 28; 1 Sa. 10. 2, *Zelzah.*
1 David showed by these funeral honours, that he had not acted out of personal disrespect to Saul or his family, but solely with a view to fulfil the desire of the Gibeonites, by God's command.
d ch. 24. 25; Ex. 32. 27-29; Nu. 25. 13; Jos. 7. 26; 1 Ki. 18. 40, 41; Je. 14. 1-7; Joel 2. 18, 19; Am. 7. 1-6; Jon. 1. 15; Zec. 6. 8.
2 Clarke blames David for having left the choice of retribution to the Gibeonites, and says, he ought to have consulted God; but it is evident from the removal of the judgment, that the whole was 'of the Lord.' Besides, the law of *blood-revenge* entitled the Gibeonites to hold the relatives responsible, if the actual blood-shedders could not be reached. From the bloody *house* of Saul being mentioned (ver. 1.) it is probable these persons had taken part in the massacre. None of them pretended to the throne, and David had no interest in their death, of which he was only the instrument.
e ch. 5. 17, 22; 1 Ch. 20. 4.
f Jos. 14. 10, 11; Ps. 71. 9, 18; 73. 26; Ec. 12. 3; Is. 40. 28-30; Je. 9. 23, 24; 1 Pe. 1. 24, 25.
g Ge. 6. 4; Nu. 13. 32, 33; De. 1. 28; 2. 10, 21; 3. 11; 9. 2; 1 Sa. 17. 4, 5.
3 Or, *Rapha*, ver. 18, 20, *marg.*; ch. 5. 18; Ge. 14. 5.
4 Heb. *the staff* or *the head.*
h 1 Sa. 17. 45-51.
i ch. 20. 6-10.
k ch. 22. 19; Ps. 46. 1; 144. 10.
l ch. 18. 3.
m ch. 14. 7; 1 Ki. 11. 36; 15. 4; Ps. 132. 17; John 1. 8, 9; 5. 35.
5 Heb. *candle*, or *lamp.* It was a just but delicate compliment to the venerable warrior, whose life was too precious to be any more exposed, now that his vigour failed him. As king, prophet, psalmist, he was Israel's light, and a type of the 'Light of the world.'
6 About forty MSS. read Nob, but in 1 Ch. 20. 4, it is *Gezer*, the same place as that mentioned 2 Sa. 5. 25, in the account of David's triumph over the Philistines in the valley of *Rephaim*, *i. e.* of the giants. It was four Roman miles north of Nicopolis or Emmaus.
n 1 Ch. 11. 29; 20. 4.
7 Or, *Sippai*, 1 Ch. 20. 4.
8 Or, *Rapha*, ver. 16, 20, *marg.*

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o 1 Ch. 11. 26.
1 Or, *Jair.* See note at 1 Ch. 20. 5.
p 1 Sa. 17. 4, &c.
q 1 Ch. 20. 6.
2 Such a *lusus naturæ* has occasionally appeared in all ages and countries. Maupertuis mentions two families near Berlin, in which this peculiarity was transmitted on the side of both parents.
3 Or, *Rapha*, ver. 16, 18, *marg.*
4 Or, *reproached*, 1 Sa. 17. 10, 26, 36; 2 Ki. 19. 23.
r 1 Ch. 27. 32.
s 1 Sa. 16. 9; 17. 13, *Shammah*; 1 Ch. 2. 13, *Shimma.*
t 1 Ch. 20. 8.
5 Or, 'were of the race of the Rephaim,' *i.e.* giants.
u Jos. 14. 12; Ps. 60. 12; 108. 13; 117. 15; Ec. 9. 11; Je. 9. 23; Ro. 8. 31, 37.

CHAP. XXII.

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a Ps. 50. 14; 103. 1-6; 116, 1, &c.
b Ex. 15. 1; Ju. 5. 1.
6 It is in substance the same as Ps. xviii. the 74 variations noted by the Rabbins are chiefly verbal.
c ver. 49; Ps. xviii. *title*; 34. 19; Is. 12. 1, &c.; 2 Co. 1. 10; 2 Ti. 4. 18; Re. 7. 9-17.
d 1 Sa. 23. 14; 24. 15; 25. 29; 26. 24; 27. 1.
e De. 32. 4; 1 Sa. 2. 2; Ps. 18. 2; 31. 3; 42. 9; 71. 3; Mat. 16. 18.
f Heb. 2. 13.
g Ge. 15. 1; De. 33. 29; Ps. 3. 3; 5. 12; 28. 7; 84. 9, 11; 115. 9-11; Pr. 30. 5.
h 1 Sa. 2. 1; Lu. 1. 69.
i ver. 51; Ps. 61. 3; 144. 2; Pr. 18. 10.
k Ps. 9. 9; 18. 2; 27. 5; 32. 7; 46. 1, 7, 11; 71. 7; 142. 4; Is. 32. 2; Je. 16. 19.
l Is. 12. 2; 45. 21; Lu. 1. 47, 71; Ti. 3. 4, 6.
m ver. 49; Ps. 55. 9; 72. 14; 86. 14; 140. 1, 4, 11.
n Ps. 116. 2, 4; 13. 17.
o Ne. 9. 5; Ps. 18. 3; 66. 2; 106. 2; 148. 1-4; Re. 4. 11; 5. 12.
p Ps. 34. 6; 50. 15; 55. 16; 56. 9; 57. 1-3; Ro. 10. 13.
7 Or, *pangs*, 1 Th. 5. 3.
q Ps. 18. 4; 69. 14, 15; 93. 3, 4; Is. 59. 19; Je. 46. 7, 8; He. 12. 15, 16; 17. 1, 18.
8 Heb. *Belial.*
r Ps. 18. 5; 116. 3; Jon. 2. 2; Ac. 2. 24.
9 Or, *cords*, Job 36. 8; Ps. 140. 5; Pr. 5. 22.
s Pr. 13. 14; 14. 27.
10 Or, 'the cords of Hades entangled me; the snares of Death entrapped me,'—both allusions being taken from the art of the fowler.
t Ps. 116. 4; 120. 1; Mat. 26. 38, 39; Lu. 22. 44; He. 5. 7.
u Ex. 3. 7; Ps. 34. 6, 15-17.
v 1 Ki. 8. 28-30; Ps. 18. 6; 27. 4; Jon. 2. 4, 7; Hab. 2. 20.
w Ja. 5. 4.
x Ju. 5. 4; Ps. 18. 7; 77. 18; 97. 4; Hab. 3. 6-11; Mat. 27. 51; 28. 2; Ac. 4. 31.
y Job 26. 11; Na. 1. 5, 6.
z ver. 16; Ex. 15. 7, 8; 19. 18; 24. 17; De. 32. 22; Job 4. 9; 41. 20, 21; Ps. 18. 8, 15; 97. 3-5; Is. 30. 27, 33; Je. 5. 14; 15. 14; He. 12. 29.
11 Heb. *by his*, &c.
a Hab. 3. 5.
12 Or, 'fiery flakes issued from it,' *i.e.* his mouth. The smoke represents the thunder cloud; the fire the lightning; & the burning coals the thunder-bolts.
b Ps. 144. 5; Is. 64. 1-3.
c Ex. 20. 21; De. 4. 11; 1 Ki. 8. 12; Ps. 97. 2; 104. 3; Mat. 27. 45; Lu. 23. 44, 45.

CHAPTER XXII.

A psalm of thanksgiving for God's mighty deliverances, and manifold blessings.

AND [a]David spake unto the Lord [b]the words of this song,[6] [c]in the day *that* the Lord had delivered him out of the hand of all his enemies, and [d]out of the hand of Saul:

2 And he said, [e]The Lord *is* my rock, and my fortress, and my deliverer;

3 The God of my rock; [f]in him will I trust: *he is* my [g]shield, and [h]the horn of my salvation, [i]my high tower, and [k]my refuge, [l]my saviour; [m]thou savest me from violence.

4 I [n]will call on the Lord, *who is* [o]worthy to be praised: [p]so shall I be saved from mine enemies.

5 When the waves[7] of death compassed me, [q]the floods of ungodly[8] men made me afraid;

6 [r]The sorrows[9] of hell compassed me about; the [s]snares of death prevented[10] me.

7 In [t]my distress I called upon the Lord, and cried to my God; and [u]did hear my voice [v]out of his temple, and [w]my cry *did enter* into his ears.

8 Then [x]the earth shook and trembled; [y]the foundations of heaven moved and shook, because he was wroth.

9 There [z]went up a smoke out[11] of his nostrils, and fire out of his mouth devoured: [a]coals[12] were kindled by it.

10 He [b]bowed the heavens also, and came down; and [c]darkness *was* under his feet.

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11 And he rode upon [d]a cherub, and did fly; and he was seen [e]upon the wings of the wind.

12 And he made darkness [f]pavilions round about him, dark[1] waters, *and* thick clouds of the skies.

13 Through the brightness before him were [g]coals of fire kindled.

14 The LORD [h]thundered from heaven, and the most High uttered his voice.

15 And he sent out [i]arrows, and scattered them; lightning, and discomfited them.

16 And [k]the channels of the sea appeared, the foundations of the world were discovered,[2] at the [l]rebuking of the LORD, at the blast of the breath of his nostrils.[3]

17 He [m]sent from above, he took me; [n]he drew me out of many[4] waters:

18 He [o]delivered me from my strong enemy, *and* from them that hated me: for they were too strong for me.

19 They [p]prevented[5] me in the day of my calamity; but [q]the LORD was my stay.

20 He [r]brought me forth also into a large place;[6] he delivered me, because he [s]delighted in me.

21 The LORD [t]rewarded me according to my righteousness; according to the [u]cleanness of my hands hath he recompensed me.

22 For [v]I have kept [w]the ways of the LORD, and [x]have not wickedly departed from my God.

23 For [y]all his [z]judgments *were* before me; and *as for* his statutes, [a]I did not depart from them.

24 I was also [b]upright before[7] him, and have [c]kept myself from mine iniquity.[8]

25 Therefore the LORD hath [d]recompensed me according to my righteousness; according to my cleanness in[9] his eye-sight.

26 With [e]the merciful thou wilt shew thyself merciful, *and* with the upright man thou wilt show thyself upright.

27 With [f]the pure thou wilt show thyself pure; and with [g]the froward thou wilt show[10] thyself unsavoury.[11]

28 And [h]the afflicted people thou wilt save: [i]but thine eyes *are* upon the haughty, *that* thou mayest bring *them* down.

29 For thou *art* my lamp,[1] O LORD; and the LORD will [k]lighten my darkness.

30 For by thee I have run[2] through a troop: by my God have I leaped over a wall.

31 *As for* God, [l]his way *is* perfect; [m]the word of the LORD *is* tried:[3] he *is* [n]a buckler to all them that trust in him.

32 For [o]who *is* God, save the LORD? and who *is* [p]a rock, save our God?

33 God *is* my [q]strength *and* power; and he maketh[4] [r]my way [s]perfect.

34 He maketh[5] my feet [t]like hinds' *feet*;[6] and [u]setteth me upon my high places.

35 He [v]teacheth my hands to[7] war; so that [w]a bow of steel[8] is broken by mine arms.

36 Thou hast also given me [x]the shield of thy salvation; and thy [y]gentleness hath made[9] me great.

37 Thou hast [z]enlarged my steps under me; so that [a]my feet[10] did not slip.

38 I have [b]pursued mine enemies, and destroyed them; and turned not again until I had consumed them.

39 And I have [c]consumed them, and wounded them, that they could not arise; yea, they are fallen under my feet.

40 For thou hast [d]girded me with strength to battle: [e]them that rose up against me hast thou subdued[11] under me.

41 Thou hast also given me the [f]necks of mine enemies, that [g]I might destroy them that hate me.

42 They looked, but *there was* none to save; *even* [h]unto the LORD, but he answered them not.

43 Then did I beat them [i]as small as the dust of the earth, I did stamp them [k]as the mire of the street, *and* [l]did spread them abroad.

44 Thou also hast [m]delivered me from the strivings of my people, thou hast kept me *to be* [n]head of the heathen: [o]a people *which* I knew not shall serve me.

45 Strangers[12] shall submit[13] them-

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d Ge.3.24; Ex.25.19; 1 Sa. 4.4; Ps. 18.10; 68. 17; 80. 1; 99. 1; Eze. 9. 3; 10. 2-14; He. 1. 14.
e Ps.104.3; 139.9,10.
f Ps. 18. 11,12; 27. 5.
1 Heb. *binding of waters.*
g ver. 9.
h Ex.19.6; Ju. 5.20; 1 Sa. 2.10; 7. 10; 12. 17,18; Job 37.2-5; 40. 9; Ps.29.3-9; 77.16-19; Is. 30. 30; Eze. 10. 5; Re. 11. 19.
i De. 32. 23; Jos. 10. 10; Ps. 7. 12, 13; 18. 14; 45. 5; 144. 6, 7; Hab. 3. 11.
k Ex.14.21-27; 15.8-10; Ps.18.15-17; 114. 3-7.
2 The thunder-cloud lowers, the tempest rushes from it in fury; the lightnings flash, the thunder-bolts descend, the thunders roar; the waves rise mountain high.
l Ex.15.8; Job 38.11; Ps. 106.9; Na 1. 4; Hab.3.8-10; Mat.8. 26, 27.
3 Or, *anger*, ver. 9; Ps. 74. 1.
m Ps.18.16,17; 144.7.
n Ps.32.6; 59.1,2; 93. 3,4; 124. 4,5; 130. 1; Is. 43. 2; La. 3. 54; Re. 17. 15.
4 Or, *great.*
o ver. 1; Ps.3. 7; 56. 9; 2 Co.1.10; 2 Ti.4. 17
p ch. 15. 10-13; 1 Sa. 19. 11-17; 23. 26,27; Ps.18.18,19; 118.10-13; Mat.27.39-44.
5 Or, surprised me, assailed me unawares.
q Ps.71.20,21; Is.26. 3, 4; 50. 10.
r Ge. 26.22; 1 Ch. 4. 10; Ps. 31.8; 118. 5; Ho. 4. 16.
6 He had been straitened in dens and caves, and was afraid to go abroad, but now he 'walked at liberty.' There may also be a reference to the extent of his dominions, and the greatness of his prosperity, contrasted with his former poverty & difficulties.
s ch. 15.26; Ps. 22.8; 147.11; 149.4; Is.42. 1; Mat. 3. 17; 17. 5; 27. 43; Ac. 2. 32-36.
t ver.25; 1 Sa.26.23; 1 Ki.8.32; Ps. 7.3,4, 8; 18.20-25; 19.11; 1 Co. 15. 58.
u Job 17.9; Ps. 24.4; Ja. 4. 8.
v Nu.16.15; 1 Sa.12. 3; Job 23. 10-12; 2 Co. 1. 12.
w Ge.18.19; Ps.119. 1-3; 128.1; Pr.8.32.
x Ps. 36. 3; 125. 5; Zep. 1. 6; John 16. 10; He. 10. 38, 39.
y Ps. 119. 6, 86, 128; Lu.1.6; John 15.14.
z De.6.1,2; 7.12; Ps. 19. 8, 9; 119. 13, 30, 102.
a De. 8. 11.
b Ge. 6. 9; 17. 1; Job 1.1; Ps.51.6; 84. 11; John 1. 47; 2 Co. 5. 11.
7 Heb. *to him.*
c Pr. 4.23; He. 12.1.
8 This is not intended as a vindication of every part of his conduct, but refers to that conscious integrity towards man which a believer feels, and may avow as an answer to unmerited reproach.
d ver. 21; Is. 3. 10; Ro.2.7,8; 2Co.5.10.
9 Heb. *before his eyes*, Pr. 5. 21.
e Mat. 5.7; Ja. 2. 13.
f Mat. 5. 8.
g Le. 26. 23-28; De. 28.58-61; Ps. 125.5.
10 Or, *wrestle*, Ex. 18 11; Ps. 18.26; Is. 45. 9.
11 It is better to adopt the reading of Ps. 18. 26, 'with the stubborn thou art stubborn.'
h Ex.3.7,8; Ps. 12.5; 72.12,13; 140.12; Is. 61.1-3; 63.9; Mat.5. 3.

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i Ex.9.14-17; 10.3; 18. 11; Job 40.11,12; Ps. 138. 6; Pr. 21. 4; Is. 2. 11; 37. 23, 28, 29; Da.4.37; Ja.4.6,7; 1 Pe. 5. 5, 6.
1 Or, *candle*, Job 29.3; Ps.27.1; 84.11; John 8. 12; Re. 21. 23.
k Ps. 4. 6; 18. 28; 97. 11; 112. 4; Is. 50.10; 60. 19, 20; Mic.7. 9; Mal. 4. 2; John 12. 46.
2 Or, *broken a troop*, Ps. 18. 29; 118.10-12; Ro.8.37; Ph. 4. 13.
l De.32.4; Da. 4.37; Mat. 5. 48; Re. 15. 3.
m Ps. 12. 6; 18. 30; 119. 140; Pr. 30. 5.
3 Or, *refined.*
n ver.3; Ps.35.2; 91. 4; Pr. 2. 7.
o De. 32.31,39; 1 Sa. 2. 2; Is.42 8; 44.6,8; 45.5,6,21; Je.10.6,7, 16.
p ver. 2, 3.
q Ex.15.2; Ps.18.32; 27. 1; 28. 7, 8; 31. 4; 46.1; Is.41.10; Zec. 10.12; 2 Co.12.9; Ep. 6. 10; Ph. 4. 13.
4 Heb. *riddeth* or *looseth.*
r Heb. 13. 21.
s De.18.13; Job22.3; Ps. 101. 2, 6; 119. 1.
5 Heb. *equalleth to.*
t ch. 2.18; De.33.25; Hab. 3. 19.
6 Not only is that animal proverbially swift, but it stands and leaps among high rocks and craggy precipices with ease & safety; & its hoofs are so hard that Virgil compares them to brass.
u De.32.13; Is.33.16; 58. 14.
v Ps.18.33,34; 144.1.
7 Heb. *for the war.*
w Ps.46.9; Eze.39.3, 9, 10.
8 Rather of 'brass.' Some translate '& maketh my arms like a bow,' but as the ancient bow was not easily bent but with the feet; (hence the phrase to tread the bow,) it was a great test of strength to be able not only to bend, but to break it with the arms alone.
x Ge.15.1; Ps.84.11; Ep. 6. 16.
y Ps. 18. 35
9 Heb. *multiplied me*, Ge.12.2; 22.17; Ps. 115. 14.
z Ps. 4.1; 18. 36; Pr. 4. 12.
a 1 Sa. 2.9; Ps. 17.5; 94.18; 119. 117; 121. 3.
10 Heb. *ankles.*
b ch.5.18-25; 8.1,2,13, 14; 10.14; Ps.21.8,9; Ro. 8. 37.
c Ps.18.37,38; 110. 1, 5,6; 118.10-12; Mal. 4. 1, 3.
d 1 Sa. 17.49-51; 23. 5; Ps. 18. 32, 39; Is. 45. 5; Co. 1. 11.
e Ps. 44. 5; 144. 2.
11 Heb. *caused to bow*, Is. 60. 14; Re. 3. 9.
f Ge.49.8; Ex.23.27; Jos.10.24; Ps.18.40, 41.
g Ps. 21.8,9; Lu. 19. 14, 27; 2 Th. 1. 8, 9.
h 1 Sa. 28. 6; Job 27. 9; Pr. 1.28; Is.1.15; Eze. 20.3; Mic.3.4; Mat.7.22,23; Lu.13. 25, 26.
i 2 Ki.13.7; Ps.18.42; 35.5; Da.2.35; Mal. 4. 1.
k Ps. 18.42; Is.10. 6; Mic.7.10; Zec.10.5.
l De.32.26; Is.26.15; Zec. 2.6; Lu. 21.24.
m ch.3.1; 5.1; 18.6-8; 19. 9, 14; 20. 1, 2, 22; Ps 2.1-6; 18.43; Ac. 4. 25-28; 5. 30, 31.
n ch. 8. 1-14; De. 28. 13; Ps. 2. 8; 60. 8, 9; 72.8, 9; 110.6; Is.60. 12; Da.7.14; Ro.15. 12; Re. 11. 15.
o Is. 55. 5; 65.1; Ho. 2. 23; Ro. 9. 25, 26.
12 Heb. *sons of the stranger*, Is.56.3,6.
13 Or, *yield feigned obedience*; Heb. *lie*, De. 33. 29; Ps. 18.44,45; 66.3; 81.15; Ac. 8. 13, 21-23.

selves unto me: as soon as they hear, they shall be obedient unto me.

46 Strangers shall [p]fade away, and they shall be afraid [q]out of their close places.

47 The [r]LORD liveth; and blessed *be* my rock; and exalted be the God of [s]the rock of my salvation.

48 It *is* God that avengeth[1] me, and [t]that bringeth down the people under me,

49 And that bringeth me forth from mine enemies: [u]thou also hast lifted me up on high above them that rose up against me: thou hast delivered me from [v]the violent man.

50 Therefore I will give thanks unto thee, O LORD, [w]among the heathen, and [x]I will sing praises unto thy name.

51 *He is* [y]the tower of salvation for his king; and sheweth mercy to [z]his anointed, unto David, and to his [a]seed for evermore.

CHAPTER XXIII.

David, in his last words, professeth his faith in God's promises to be beyond sense or experience, and the different state of the wicked, 1—7. *A catalogue of David's mighty men,* 8—39.

NOW these *be* [a]the last words of David. David the son of Jesse said, and the man *who was* [b]raised up on high, [c]the anointed of the God of Jacob, and the [d]sweet psalmist of Israel, said,

2 The [e]Spirit of the LORD spake by me, and his word *was* in my tongue.

3 The [f]God of Israel said, [g]the Rock of Israel spake to me, He[2] that ruleth over men [h]*must be* just, [i]ruling in the fear of God.

4 And *he shall be* [k]as the light of the[l] morning *when* the sun riseth, *even* a morning without clouds; *as* [m]the tender grass *springing* out of the earth by clear shining after rain.

5 Although [n]my house *be* not so with God, yet [o]he hath made with me an everlasting covenant, ordered in all *things*, [p]and sure: for *this is* [q]all my salvation, and all *my* [r]desire, although he make *it* not to [s]grow.[3]

6 But [t]*the sons* of Belial *shall be* all of them as [u]thorns thrust away, because they cannot be taken with hands:

7 But the man *that* shall touch them must be fenced[4] with iron, and the staff of a spear; and [v]they shall be utterly burned with fire in the *same* place.

8 ¶ These *be* the names of the mighty men whom David had: The Tachmonite[1] that sat in the seat,[2] chief among the captains; the same *was* Adino the Eznite: *he lift up his spear* against eight hundred, whom he [3]slew at one time.

9 And after him *was* [w]Eleazar the son of Dodo the Ahohite, *one* of the three mighty men with David, when they [x]defied the Philistines *that* were there gathered together to battle, and [y]the men of Israel were gone away:

10 He arose, and smote the Philistines, until his hand was weary, and his hand clave unto the sword: and [z]the LORD wrought a great victory that day; and [a]the people returned after him only to spoil.

11 And after him *was* [b]Shammah the son of Agee the Hararite: and [c]the Philistines were gathered together into[4] a troop, where was a piece of ground full of lentiles; and the people fled from the Philistines.

12 But he stood in the midst of the ground, and defended it, and slew the Philistines: and [d]the LORD wrought a great victory.

13 And three[5] of the thirty chief went down, and came to David in the harvest-time unto [e]the cave of Adullam: and the troop of the Philistines pitched in [f]the valley of Rephaim.

14 And David *was* then in [g]an [6]hold, and the [h]garrison of the Philistines *was* then *in* Beth-lehem.

15 And David [i]longed, and said, Oh that one would give me drink of the water of the well of [7]Beth-lehem, which *is* by the gate!

16 And [k]the three mighty men brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it*, and brought *it* to David: nevertheless he would not drink thereof, but [l]poured it out unto the LORD;

17 And he said, [m]Be it far from me, O LORD, that I should do this:[8] *is not this* [n]the blood of the men that went in [o]jeopardy of their lives? therefore he

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p Ps.1.3;Is.64.6; Ja. 1. 11.
q Is.2.19,21; Am.9.3; Mic. 7. 17
r De. 32. 39,40; Job 19. 25.
s Ps.18. 46; 89.26;95. 1; Lu. 1. 47.
1 Heb. *giveth avengment for me*,ch.18. 19,31;1Sa.25.39 Ps. 18. 47; 35. 1; 94. 1.
t Ps. 110. 1; 144. 2; 1 Co. 15. 25.
u ch.5.12;7. 8,9; Nu. 24.7,17-19; 1Sa.2.8; Ps. 18. 48.
v Ps. 140. 1.
w Ro. 15. 9.
x Ps.18.49;103.1;138. 1;145.1,2; 146.1,2; Is. 12. 1-6.
y ver.2; Ps.3.3;21.1; 48.3;89.26;91.2;144. 10.
z Ps.18.50;89.20; Ac. 4. 27.
a ch. 7.12,13; Ps. 18. 50; 89. 29; Je. 30. 9, Lu. 1. 31-33; Re.11. 15.

CHAP. XXIII.

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a Ge.49.1,2;De.33.1, &c. Jos.xxiii.xxiv. Ps.72.20; 2Pe.1.13-15.
b ch.5.1-3; 7.8,9; Ps. 78. 70, 71; 89. 27.
c 1Sa. 2.10; 16.12, 13; Ps. 2. 6; 89 20.
d 1 Co. 14. 4, 5. 7, 9; Am. 6. 5; Lu.20.42; Ep.5.19,20;Co.3.16; Ja. 5. 13.
e Mat.22.43;Mar.12. 36;Ac.2.25-31;He.3. 7, 8; 2 Pe. 1. 21.
f Ge.33.20; Ex.3.15; 19. 5, 6; 20. 2.
g ch 22.2, 32; De.32. 4, 30, 31; Ps. 42. 9.
2 Or, *be thou ruler over men*, &c., Ps. 110. 2.
h Ex. 23.6-8; De.16. 18-20; Ps.82.3,4; Is. 11.4,5;32.1; Je.23.5; Zec. 9. 9; He. 1. 8.
i Ex.18.21; 2 Ch.19. 7-9; Ne. 5. 15.
k Ju. 5.31; Ps.89.36; 110. 3; Pr. 4. 18; Is. 60.1, 3, 18-20; Ho.6. 5;Mal.4.2; Lu.1.78, 79; John 1. 7.
l Ho. 6. 3.
m De.32.2; Ps.72. 6; Is. 4. 2; Mic. 5. 7.
n ch. 7. 18, 19; 12.10, 13.14,15,28;18.14,15; 1Ki.1.5,6;2.24,25;11. 6-8; 12. 14, 15.
o ch.7.15,16;1Ch.17. 11-14; Ps. 89.3,4,28, 29;Is.9.6,7; 55.3;61. 8;Je.32.40; 33.25,26; Eze. 37. 26; He.13. 20.
p 1 Sa. 2. 35; 25.28; 1 Ki.11.38; Ac.13.34; He. 6. 19.
q Ps. 62. 2; 119. 81.
r Ps. 27.4; 63.1-3;73. 25, 26.
s Is. 4.2; 7.14; 9. 6,7; 11.1;27.6; Am.9.11; 1 Co. 3. 6, 7.
3 Pye Smith's translation is, 'Ruling over man is a Righteous One, ruling in the fear of God; even as the light of the morning shall he arise; Jehovah the Sun, a morning without clouds for brightness, as after rain the herbage from the earth. Truly thus is my house with God, for an everlasting covenant he hath fixed with me, ordered in every thing and secured; for this is all my salvation and all my desire. But the wicked shall not grow, but shall be all of them,' &c. The internal characters of the passage appear evident proofs of its being a *prophecy* of the *Messiah* in his divine glory, his righteous reign, the punishment of his enemies, and his showering down blessings on the world.
t ch.20.1; De.13.13; 1 Sa. 2. 12.
u Ge.3.18; Cant.2.2; Is. 33. 12; Eze. 2. 6.
4 Heb. *filled.*
v ch.22.8-10;Is.27.4; Mat. 3. 10-12; 13.42; Lu. 19. 14,27, John 15.6; 2 Th. 1.8; 2. 8; He. 6. 8.

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1 Or, *Josheb-bassebet, the Tachmonite, head of the three*, 1 Ch. 11. 11, 12; 27. 32.
2 Kennicott has shown how the text here has been corrupted, & must be corrected from 1 Ch. 11. 11. The words 'sat in the seat,' should be the proper name *Jashobeam*, and 'Adino the Eznite,' should be, 'lift up his spear.'
3 Heb. *slain.*
w 1Ch.11.12-14;27.4, *Dodai.*
x Nu.23.7,8; 1Sa.17. 10, 26, 36, 45, 46.
y Is. 63. 3,5; Mar.14. 50.
z Jos.10.10,42; 11.8; Ju.15.14,18; 1Sa.11. 13; 14. 6, 23; 19. 5; 2 Ki. 5.1; Ps. 108. 13; 144. 10; Ro.15.18; 2 Co. 4. 5; Ep. 6. 10-18.
a Ps. 68. 12; Is. 53. 12
b 1 Ch.11.27, *Shammoth the Harorite.*
c 1 Ch. 11. 13, 14.
4 Or, *for foraging.*
d ver. 10; Ps. 3.8;44. 2; Pr. 21. 31.
5 Or, *the three captains over the thirty*, 1 Ch. 11. 15-19.
e Jos. 12. 15; 15.35; 1 Sa. 22.1; Mic. 1. 15.
f ch.5.18,22;1Ch.11. 15; 14. 9; Is. 17. 5.
g 1Sa.22.4,5;24.22; 1 Ch. 12. 16.
6 Chandler thinks that the bringing water from the well of Bethlehem, and the other exploits of David's worthies here recorded, took place during the wars with the Philistines mentioned in ch. v.
h 1 Sa. 10.5; 13.4,23; 14. 1, 6.
i Nu.11.4,5: Ps.42.1, 2;63.1;119.81;Is.41. 17,18; 44. 3; John 4. 10, 14; 7. 37, 38.
7 A cistern is still shown in a valley north-west of Bethlehem, which bears the name of David's well; it is not a spring but merely a collection of rain-water, and the identity of the two may well be doubted.
k ver. 9; 1 Sa. 19. 5; Ac.20.24; Ro.5.7; 2 Co. 5. 14.
l Nu. 28. 7; 1 Sa.7.6; La. 2. 19; Ph. 2. 17, *marg.*
m ch. 20. 20; Ge. 44. 17;1Sa.2.30;26.11;1 Ki. 21. 3; 1 Ch. 11. 19.
8 David, upon recollection, being ashamed of his desire, poured the water out as a libation before the Lord. Thus he would show the tender regard he had to the lives of his soldiers, and how far he was from being prodigal of their blood, Ps. 72. 14. Thus he would cross his own foolish fancy and punish himself for entertaining and indulging in it, and show that he had sober thoughts to correct his rash ones, and knew how to deny himself even in that of which he was fond. Thus he would honour God and give glory to him; the water purchased at this rate, he thought too precious for his own drinking, and fit only to be poured out to God as a drink-offering. If it was the blood of these men, it was God's due, for the blood was always his.'—*Henry.*
n Ge. 9. 4; Ps. 72.14; Mat. 26.28; Mar.14. 24; John 6. 52-54.
o Ju.5.18;1Co.15.30.

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would not drink it. These things did these three mighty men.

18 And [p]Abishai the brother of Joab, the son of Zeruiah, was chief among three: and he lifted up his spear against three hundred, *and* slew[1] *them*, and had the name among three.[2]

19 Was he not most honourable of three? therefore he was their captain; howbeit [q]he attained not unto the *first* three.

20 And [r]Benaiah the son of Jehoiada, the son of a valiant man, of [s]Kabzeel, who[3] had done many acts, he slew two lion-like[4] men of Moab: he went down also and [t]slew a lion in the midst of a pit in time of snow.

21 And he slew an Egyptian, a goodly man:[5] and the Egyptian had a spear in his hand; but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew[u] him with his own spear.

22 These *things* did Benaiah the son of Jehoiada, and had the name among three mighty men.

23 He was more honourable[6] than the thirty, but he attained not to the *first* three: and David set him over his guard.[7]

24 [v]Asahel, the brother of Joab, *was* one of the thirty; Elhanan the son of Dodo of Beth-lehem,

25 [w]Shammah the Harodite, Elika the Harodite,[8]

26 Helez the [x]Paltite, [y]Ira the son of Ikkesh the [z]Tekoite,

27 [a]Abiezer the Anethothite, [b]Mebunnai the Hushathite,

28 Zalmon the Ahohite, [c]Maharai the Netophathite,

29 [d]Heleb the son of Baanah, a Netophathite, [e]Ittai the son of Ribai out of Gibeah of the children of Benjamin,

30 [f]Benaiah the [g]Pirathonite, [h]Hiddai of the brooks[9] of Gaash,

31 [i]Abi-albon the Arbathite, Azmaveth the [k]Barhumite,

32 Eliahba the Shaalbonite; of the sons of [l]Jashen, Jonathan,

33 [m]Shammah the Hararite, Ahiam the son of [n]Sharar the Hararite,

34 Eliphelet the son of Ahasbai, the son of the Maachathite, [o]Eliam the son of Ahithophel the Gilonite,

35 [p]Hezrai the Carmelite, Paarai the Arbite,

36 [q]Igal the son of Nathan of Zobah, Bani the Gadite,

37 [r]Zelek the Ammonite, [s]Naharai the Beerothite, armour-bearer to Joab the son of Zeruiah,

38 [t]Ira an Ithrite, Gareb an Ithrite,

39 [u]Uriah the Hittite: thirty and seven in all.[1]

CHAPTER XXIV.

David, tempted by Satan, forceth Joab to number the people, 1—4 *The captains, in nine months and twenty days, bring the muster of thirteen hundred thousand fighting men,* 5—9. *David, having three plagues propounded by God, repenteth, and chooseth the three days' pestilence,* 10—14. *After the death of threescore and ten thousand, David, by repentance, preventeth the destruction of Jerusalem,* 15—17. *David, by Gad's direction, purchaseth Araunah's thrashing-floor; where having sacrificed, the plague ceaseth,* 18—25.

AND [a]again the anger of the LORD was kindled against Israel, and he[2] [b]moved David against them to say, [c]Go, number Israel and Judah.

2 For the king said to [d]Joab the captain of the host, which *was* with him, Go[3] now through all the tribes of Israel, [e]from Dan even to Beer-sheba, and number ye the people, [f]that I may know the number of the people.

3 And Joab said unto the king, [g]Now the LORD thy God add unto the people, how many soever they be, an hundred-fold, and that the eyes of my lord the king may see *it:* but why doth my lord the king delight in this thing?

4 Notwithstanding [h]the king's word prevailed against Joab, and against the captains of the host: and Joab and the captains of the host [i]went out from the presence of the king to number the people of Israel.

5 ¶ And they passed over Jordan, and pitched in [k]Aroer,[4] on the right side of the city that *lieth* in the midst of the river[5] of Gad, and towards [l]Jazer.

6 Then they came to [m]Gilead, and to the land[6] of Tahtim-hodshi; and they came to [n]Dan-jaan,[7] and about to [o]Zidon,

7 And came to the strong hold of [p]Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the south of Judah, *even* [q]to Beer-sheba.

8 So when they had gone through

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p ch.2.18;3.30; 10.10, 14;18.2; 20.10; 1 Sa. 26. 6-8; 1 Ch. 2. 16; 11. 20, 21.

1 Heb. *slain.*

2 Of the thirty-seven heroes mentioned, six were more distinguished than the rest; and of these six the first triumvirate was superior to the second. Some think it was a kind of order of military knighthood of different classes, and that, according to modern parlance, Jashobeam was the *Grand-Master*; or the reference may be to their rank & command in the army; for the frequent occurrence of the word *Shalishim*, i. e. 'third,' in the sense of 'captain,' intimates that the Hebrew army, like that of the Egyptians & Assyrians, was divided into *three* principal divisions, corresponding to the centre, right, and left wings of modern armies, and that the commander of each division was distinguished by that title.

q ver. 9, 13,16; 1 Ch. 11.25; Mat. 13.8,23; 1 Co. 15. 41.

r ch.8.18;20.23; 1 Ki. 1.8,26,38;2.29-35,46; 1 Ch. 18. 17; 27. 5, 6.

s Jos. 15. 21.

3 Heb. *great of acts.*

4 Heb. *lions of God,* ch.1.23; 1 Ch.11.22-24; 12. 8.

t Ju. 14.5,6; 1 Sa.17. 34-37.

5 Heb. *a man of countenance,* or *sight,* called, 1 Ch. 11. 23, *a man of great stature.*

u 1 Sa. 17. 51; Co. 2. 15.

6 Or, *honourable, among the thirty,* 1 Ch. 27. 6.

7 Or, *over his council,* Heb. *at his command,* ch. 20. 23; 1 Sa. 22. 14.

v ch.2.18;1Ch.11.26; 27. 7.

w 1 Ch. 11. 27, 28, *Shammoth.Harorite.*

8 This catalogue is full of variations both in the text & in the versions, & differs much from that in Chronicles, which maybe partly accounted for by the corruptions that have crept into both. It was the comparison of these texts that led Kennicott to engage in his great work of collating the Hebrew MSS. Perhaps the list here contains the names of the commanders who lived in the *early* part of David's reign; but it underwent various changes, which are noted in 1 Ch. xi.

x 1 Ch.11. 27; 27. 10, *Pelonite.*

y 1 Ch. 11. 28; 27. 9.

z ch. 14. 2.

a 1 Ch. 11. 28, *Antothite;* ch.27.12, *Anethothite.*

b 1 Ch. 11.29, *Sibbecai.*

c 1 Ch. 11.30; 27. 13.

d 1Ch 11.30, *Heled;* ch. 27. 15, *Heldai.*

e 1 Ch. 11. 31, *Ithai.*

f 1 Ch. 11. 31; 27. 14.

g Ju. 12. 15.

h 1 Ch. 11. 32, *Hurai.*

10 Or, *valleys,* De.1. 24; Ju. 2. 9.

i 1 Ch. 11. 32, *Abiel.*

k 1Ch.11.33, *Baharumite.*

l 1Ch.11.34, *Hashem, the Gizonite.*

m 1 Ch. 11. 27.

n 1Ch.11.35, *Sacar.*

o ch. 11. 3; 15.31; 17. 23; 1 Ch. 27. 33, 34.

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p 1Ch. 11.37, *Hezro.*

q 1 Ch. 11. 38, *Joel.*

r 1 Ch. 11. 39.

s 1 Ch. 11: 37.

t ch.20.26; 1Ch.2.53; 11. 40.

u ch. 11. 3, 6; 12. 9; 1 Ki.15.5; 1Ch.11.41; Mat. 1. 6.

1 'Were we but as much attached to the person & cause of the Captain of our salvation, and as much pleased to show our love and gratitude to him by doing his will and promoting his honour, as some soldiers have been to a beloved prince or commander, how self-denying and ready for suffering should we be, and how glad to spend and lay down our lives for his sake! Yet surely never ruler or captain was of so excellent a character as ours; his commands are all righteous & beneficial, his authority is an inexpressible blessing. The obligations that he has conferred on his soldiers and servants, the love he bears to them, and the honours that he has prepared for them, are beyond all computation or conception. The blessings which he freely bestows were dearly purchased by him, and for them "when rebels & enemies." He will expose them to no danger or loss but for their good; he will comfort them under every suffering, & finally present them and all their services as an oblation to the glory of God.'—*Scott.*

CHAP. XXIV.

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a ch. 21. 1, &c.

2 *Satan,* 1 Ch. 21. 1; Ja. 1. 13, 14. The reader is referred to the Notes at 1 Ch. xxi.

b ch.12.11;16.10; Ge. 45.5;50.20; Ex. 7.3, 1Sa.26.19; 1 Ki. 22. 20-23; Ez.14.9;20.25, Ac. 4. 28; 2 Th. 2. 11.

c 1Ch. 27. 23, 24.

d ch.2.13;8.16;20.23; 23. 37.

3 Or, *compass now all,* 1 Ch. 21. 2.

e ch. 3.10; 17.11; Ju. 20. 1

f De. 8.13, 14; 2 Ch. 32. 25, 26, 31; Pr.29. 23; Je.17.5; 2 Co.12. 7.

g ch.10.12; 1Ch.21.3, 4; Ps.115.14; Pr.14. 28; Is. 60. 5.

h 1Ch.21.4; Ec. 8. 4.

i Ex.1. 17; Ac.5. 29.

k De. 2.36; Jos.13.9, 16; 1Sa.30.28; Is.17. 2.

4 Not Aroer on the Arnon, but Aroer on the Jabbok, (now the Wady Serka,) here called the river of Gad, because it divided the tribe of Gad from the Ammonites. From its being said to be 'in the midst of the river,' it perhaps was built on an island.

5 Or, *valley.*

l Nu.32.1,3,35; Is.16. 8, 9.

m Ge. 31. 21, 47, 48; Nu. 32. 1, 39.

6 Or, *nether land newly inhabited.*

n Jos. 19. 47; Ju. 18. 29.

7 Probably the Dan of Jos. 19. 47, for it was in the northern border of the land, and in the way from Gilead to Zidon.

o Ge.10.15; Jos.11.8; 19. 28; Ju. 18. 28.

p Jos. 19. 29.

q ver. 2; Ge. 21. 31-33.

all the land, they came to Jerusalem at the end of nine months and twenty days.

9 And Joab gave up the sum of the number of the people unto the king: and there were in Israel [r]eight hundred thousand valiant men that drew the sword; and the men of Judah *were* five hundred thousand men.

10 ¶ And [s]David's heart smote him after that he had numbered the people. And David said unto the LORD, [t]I have sinned greatly in that I have done: and now, I beseech thee, O LORD, [u]take away the iniquity of thy servant; for I have done very [v]foolishly.

11 For when David was up in the morning, the word of the LORD came unto the prophet [w]Gad, David's [x]seer, saying,

12 Go and say unto David, Thus saith the LORD, [y]I offer thee three *things;* choose thee one of them, [z]that I may do *it* unto thee.

13 So Gad came to David, and told him, and said unto him, Shall [a]1seven years of famine come unto thee in thy land? or wilt thou [b]flee three months before thine enemies, while they pursue thee? or that there be [c]three days' pestilence in thy land? now advise, and see what answer I shall return to him that sent me.

14 And David said unto Gad, [d]I am in a great strait; let us fall now into the hand of the LORD, [e](for his mercies *are* great,)[2] and [f]let me not fall into the hand of man.

15 ¶ So [g]the LORD sent a pestilence upon Israel, from the morning even to the time appointed: and there died of the people, [h]from Dan even to Beersheba, [i]seventy thousand men.[3]

16 And when [k]the angel[4] stretched out his hand upon Jerusalem[5] to destroy it, the LORD [l]repented him of the evil, and said to the angel that destroyed the people, [m]It is enough; stay now thine hand. And the angel of the LORD was by the thrashing place of [n]Araunah [o]the Jebusite.

17 And David [p]spake unto the LORD when he saw the angel that smote the people, and said, [q]Lo, I have sinned, and I have done wickedly: but [r]these sheep, what have they done?[1] [s]let thine hand, I pray thee, be against me, and against my father's house.

18 ¶ And [t]Gad came that day to David, and said unto him, Go up, rear an altar unto the LORD in the thrashing-floor[2] of Araunah[3] the Jebusite.

19 And David, according to the saying of Gad, went up, [u]as the LORD commanded.

20 And Araunah looked, and saw the king and his servants coming on toward him; and Araunah went out, and [v]bowed himself before the king with his face upon the ground.

21 And Araunah said, [w]Wherefore is my lord the king come to his servant? and David said, [x]To buy the thrashing-floor of thee, to build an altar unto the LORD, that [y]the plague may be stayed from the people.

22 And Araunah said unto David, [z]Let my lord the king take and offer up what *seemeth* good unto him: behold, *here be* [a]oxen for burnt-sacrifice, and thrashing instruments and *other* instruments of the oxen for wood.

23 All these *things* did Araunah, as a king, give unto the king:[4] and Araunah said unto the king, [c]The LORD thy God accept thee.

24 And the king said unto Araunah, [d]Nay; but I will surely buy *it* of thee at a price: neither will I offer burnt-offerings unto the LORD my God of that which doth cost me [5]nothing. [e]So David bought the thrashing-floor and the oxen for fifty[6] shekels of silver.

25 And David [f]built there an altar unto the LORD, and offered burnt offerings and peace-offerings. [g]So the LORD was entreated for the land, and the plague was stayed from Israel.

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r See Note at 1 Ch. 21. 5, 6; 27. 23, 24.
s 1 Sa. 24.5; John 8. 9; 1 John 3. 20, 21.
t ch.12.13; 1 Ch.21.8; 2 Ch. 32.26; Job 33. 27,28; Ps. 32.5; Pr. 28.13; Mic. 7. 8,9; 1 John 1. 9.
u Job 7.21; Ho.14.2; John 1. 29.
v ch.13.13; De.32.6; 1 Sa.13.13; 26. 21; 2 Ch.16.9; Mar. 7.22; Ti. 3. 3.
w 1 Sa.22.5; 1Ch.21. 9; 29. 29.
x 1 Sa. 9. 9.
y 1 Ch. 21. 10, 11.
z ch. 12.9,10,14; Le. 26. 41; Job 5. 17, 18; Pr.3.12; He.12.6-10; Re. 3. 19.
a ch.21.1; Le. 26.20, 26; 1 Ki.17.1,&c.; 1 Ch. 21. 12; Eze. 14. 13, 21; Lu. 4. 25.
1 A mistake of a copyist, writing seven for *three*.
b Le.26.17,36,37; De. 28. 25, 52.
c Le.26.16,25; De.28. 22, 27, 35; Ps. 91. 6; Eze. 14. 19-21.
d 1 Sa. 13.6; 2 Ki. 6. 15; John 12.27; Ph. 1. 23.
e Ex.34.6,7; 1Ch.21. 13; Ps.51.1; 86.5.15; 103.8,13,14; 119.156; 145.9; Is. 55.7; Jon. 4. 2; Mic. 7. 18.
2 Or, *many*.
f 2 Ki. 13. 3-7; 2 Ch. 28.5-9; Pr.12.10; Is. 47. 6; Zec. 1. 15.
g Nu. 16.46-49; 25.9; 1 Sa. 6.19; 1 Ch. 21. 14; 27.24; Mat.24.7; Re. 6. 8.
h ver. 2.
i Is. 37. 36.
3 He had been proud of the numbers of his people, and therefore the judgment must be such as will make them fewer. What we make the matter of our pride, it is just with God to take from us, and to make the means of our punishment. He had chosen the pestilence, because he & his family would be as much exposed to it as the poorest Israelite; and he would continue for a shorter time under the Divine rebuke, however severe it might be.
k Ex.12.23; 2 Ki.19. 35; 1 Ch.21.15,16; 2 Ch. 32.21; Ps. 35.6; Ac. 12. 23.
4 Some think this means the pestilence personified; but various expressions, both here and in 1 Ch. xxi., show that it was really an angel.
5 Perhaps there was more wickedness, especially more pride, (and that was the sin now chastised,) in Jerusalem, than elsewhere, and therefore, the hand of the destroyer is stretched out upon that city; but then the Lord 'repented him of the evil,' changed not his mind, but his way. 'Jerusalem shall be spared for the ark's sake, for it is the place God hath chosen to put his name there.'
l Ge.6.6; 1 Sa.15.11; Ps. 78. 38; Je. 18.7-10; Joel 2. 13, 14; Am. 7.3, 6; Ha.3.2.
m Ex.9.28; 1Ki.19.4; Is. 40. 1,2; Mar. 14. 41; 2 Co. 2. 6.

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n 1 Ch. 21. 15; 2 Ch. 3. 1, *Ornan*.
o ch. 5.8; Ge. 10.16; Jos.15.63; Ju. 1.21; 19. 11; Zec.9. 7.
p 1 Ch. 21. 16, 17.
q ver. 10; Job 7. 20; 42. 6; Ps. 51. 2-5; Is. 6.5.
r 1 Ki. 22.17; Ps. 44. 11; Eze. 34. 2-6, 23, 24; Zec. 13. 7.
1 'I am the sinner, let me be the sufferer! I accept the punishment of my iniquity. Smite the shepherd but spare the sheep!
s Ge. 44.33; John 10. 11, 12; 1 Pe. 2. 24, 25.
t ver. 11; 1 Ch. 21. 18.
2 The thrashing-floors in the East are plots of ground in the open air, where the corn is trodden out by oxen.
3 Heb. *Araniah*, ver. 16.
u Ge. 6. 22; 1 Ch. 21. 19; 2Ch.20.20;36.16; Ne. 9. 26; He. 11. 8.
v ch. 9. 8; Ge. 18. 2; Ru. 2. 10; 1 Ch. 21. 20, 21.
w ver. 3, 18.
x Ge. 23. 8-16; 1 Ch. 21. 22; Je. 32. 6-14.
y ch.21.3-14; Nu.16. 47-50; 25. 8; Ps.106. 30.
z Ge.23.11; 1 Ch. 21. 22.
a 1 Sa.6.14; 1 Ki.19. 21.
b Is. 32. 8.
4 Literally, 'gave Araunah the king to the king,' whence some infer, that before the taking of Jerusalem he had been king of the Jebusites. The Sept. Syriac, & Arabic, have not the word *king* after Araunah, & it is wanting in 3 MSS., and in the parallel place in Chronicles.
c Job 42. 8; Ps. 20. 3, 4; Is. 60.7; Eze. 20. 40,41; Ho.8.13; Ro. 15.30,31; 1 Th.2.1,2; 1 Pe. 2. 5.
d Ge.23.13; 1 Ch.21. 24; Mal.1.12-14; Ro. 12. 17.
5 David would not take advantage of the pious Jebusite's generosity. They know not what religion is, who are chiefly concerned about making it cheap & easy to themselves, and who are best pleased with duties which cost them little money, or cause them little trouble.
e 1 Ch. 21. 25; 22. 1.
6 In 1 Ch. 21. 25, it is 'six hundred shekels of gold.' The statement here is supposed to refer to the price paid for the thrashing-floor & oxen, and the other to the purchase-money of the whole of mount Moriah, for the building of the temple; others by placing a comma here at 'thrashing-floor,' refer the fifty shekels of silver to the oxen, and the six hundred of gold to the ground.
f Ge.8.20; 22.9; 1Sa. 7. 9, 17.
g ver.14; ch.21.14; 1 Ch. 21.26,27; La. 3. 32, 33.

CONCLUDING REMARKS ON THE SECOND BOOK OF SAMUEL.

The leading dates in this book are fixed by Hales thus: David's accession, B. C. 1070; his *first* offence, 1052; his *second* offence, 1032.

Behold here, at once the goodness and severity of God!—his severity in punishing David's sins, his goodness in leading him to repentance. While we admire his personal bravery, his military prowess, his tender and elevated strains as Israel's sweet Psalmist, and his wise and prosperous government as Israel's righteous king, let us chiefly mark, that we may carefully imitate, the depth of his contrition, the strength of his faith, the fervour of his love, the activity of his obedience. View his whole life before the occurrence of his "great transgression;" it is one continued course of piety and virtue. View his whole life from that fatal hour; it is one continued train of humiliation and grief; or, if he varies his conduct, it is only from lowly penance to lofty praise. Were David's latter days so clouded and embittered? Let us impressively teach us, how much God hates sin in his own people, and how, though he forgives their iniquities, he will "take vengeance on their inventions."

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THE FIRST BOOK OF THE

KINGS,

COMMONLY CALLED THE THIRD BOOK OF THE KINGS.

In the oldest editions of the Hebrew Scriptures the two books of Kings form but one. Its Hebrew title was taken from the first words 'Vehammelech David,' *i. e.* 'Now king David;' though some of the early Christian fathers seem to have begun it more naturally with the reign of Solomon (ch. ii. 12); and in the Arabic version it is entitled 'The Book of Solomon.' In the Greek and Latin versions, these books are called respectively, the Third and Fourth Book of Kings or Reigns, the books of Samuel being the first and second.

These books continue the history of Judah and Israel, first as a united kingdom, under David and Solomon, and then as two independent states, down to the time of their successive subversion, the latter by the Assyrians, and the former by the Babylonians. They embrace, according to Dr Hales' chronology, a period of 469 years, or, if we reckon only to the destruction of Jerusalem, 444 years.

Much diversity of opinion has existed as to the author, or authors, of these books; but it is now generally admitted, that they were compiled and digested by Ezra or Jeremiah, from the records and other documents left by those prophets who had acted as the royal historiographers. Thus in 1 Kings xi. 41. there is reference to 'the Book of the Acts of Solomon,' which in 2 Chron. ix. 29. is described as consisting of three different compositions, viz. the 'Book (or words) of Nathan the prophet, the Prophecy of Ahijah the Shilonite, and the Visions of Iddo the Seer.' This Iddo drew up, along with Shemaiah the prophet, a book 'concerning genealogies,' (or *annals*, as Dathe understands it) in which were found the acts of Rehoboam, 2 Chron. xii. 15. There is mention also of the book of Jehu the prophet, 2 Chron. xx. 34. part of which we find quoted in 1 Kings xvi. 1—4. Isaiah wrote the acts of Uzziah and Hezekiah; and both in his prophecy, and that of Jeremiah, we find entire chapters of history almost *verbatim* the same as what is recorded in the second book of Kings. The divine authority of these books has always been acknowledged in the Jewish and Christian churches, and they are frequently cited in the New Testament as part of the Old Testament Canon.

This *first* book of Kings embraces a period of 126 years, according to the common reckoning, but only 100 according to the system of Hales. Commencing with the last scenes of the life of David, it carries down the history to the end of Jehosaphat's reign over Judah, and of Ahab's reign over Israel, the intermediate reigns having been (after David and Solomon) in *Judah*, those of Rehoboam, Abijam, and Asa; and in *Israel*, those of Jeroboam I., Nadab, Baasha, Elah, Zimri, and Omri. The proper termination of the book is at ch. xxii. 50. for the last three verses belong to the reign of Ahab's successor Amaziah.

BEFORE CHRIST, 1015.—JULIAN PERIOD, 3699—CYCLE OF THE SUN, 3.—CYCLE OF THE MOON, 13.—YEAR FROM THE CREATION, 2989.

CHAPTER I.

Abishag cherisheth David in his extreme age, 1—4. *Adonijah, David's darling, usurpeth the kingdom*, 5—10. *By the counsel of Nathan*, 11—14; *Bathsheba moveth the king on Solomon's behalf*, 15—21; *and Nathan secondeth her*, 22—27. *David reneweth his oath to Bath-sheba*, 28—31. *Solomon, by David's appointment, being anointed king by Zadok and Nathan, the people triumph*, 32—40. *Jonathan bringing these news, Adonijah's guests fly*, 41—49. *Adonijah, flying to the horns of the altar, on condition of his good behaviour, is dismissed by Solomon*, 50—53.

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NOW king David was [a]old [b]*and* stricken[1] in years;[2] and they covered him with clothes, but he gat no heat.

2 Wherefore his servants said unto him, Let[3] there be sought for my lord the king a young virgin;[4] and let her stand[d] before the king, and let her cherish[5] him, and let her [e]lie in thy bosom, that my lord the king may get[f] heat.

3 So [g]they sought for a fair damsel throughout all the coasts of Israel, and found [h]Abishag a [i]Shunammite, and brought her to the king.

4 And the damsel *was* very fair, and cherished the king, and ministered to him: but the king [k]knew her not.

5 ¶ Then [l]Adonijah the son of Haggith [m]exalted himself, saying, [n]I will be king:[1] and [o]he prepared him chariots and horsemen, and fifty men to run before him.

6 And his father [p]had not [2]displeased him at[3] any time in saying, Why hast thou done so? and he also *was a* [q]very goodly *man;* and *his mother* [r]bare him after Absalom.[4]

7 And he[5] [s]conferred with [t]Joab the son of Zeruiah, and with [u]Abiathar the priest: and they, [6]following Adonijah, helped *him.*

8 But [v]Zadok the priest, and Benaiah the son of Jehoiada, and [w]Nathan the prophet, and [x]Shimei, and Rei, and [y]the mighty men which *belonged* to David, were not with Adonijah.

9 And Adonijah [z]slew sheep, and oxen, and fat cattle, by the stone of Zoheleth, which *is* by En-rogel,[7] and [a]called all his brethren the king's sons, and all the men of Judah the king's servants.

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CHAP. I.

a 2 Sa.5.4; 1 Ch.23.1; 29.27, 28; Ps.90.10.
b Ge.18.11; 24.1. Lu. 1.7.
1 Heb. *entered into days*, Jos. 23. 1, 2, *marg.*
2 David was thirty years old when he began to reign, and he reigned forty years, so that he was now under his seventieth year, which is not extreme old age; but his hard military service, and his severe family afflictions (brought on him by personal transgression) had enfeebled his constitution.
3 Heb. *Let them seek.*
4 Heb. *a damsel, a virgin.*
d De.10.8; 1 Sa.16.21, 22; 2 Ch. 29. 11.
5 Heb. *be a cherisher unto him.* This practice is common in the East; old & decrepit men often repay a young person by leaving her a large property.'—*Roberts.* That Abishag was considered as David's concubine is evident from ch. 2. 22. A 'Shunammite' means a native of Shunem, in the tribe of Issachar, a few miles south of Tabor.
e Ge.16.5; De. 13. 6; 2 Sa. 12. 3; Mic.7.5.
f Ec. 4. 11.
g Es. 2. 2-4.
h ch. 2. 17-25.
i Jos.19. 18; 1 Sa. 28. 4; 2 Ki. 4. 8, 25.
k Mat. 1. 25.
l 2 Sa. 3. 4; 1 Ch. 3.2.

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m ver. 11; ch. 2. 24; Ex. 9. 17; Pr.16.18; 18.12; Lu.14.11; 18. 14.
n De. 17. 15; Ju.9.2; 1 Ch. 22. 5-11; 28.5; 29. 1.
1 Heb. *reign.*
o De.17.16; 2Sa.15.1; Is. 2. 7.
p 1 Sa.3.13; Pr.22.15; 23. 13, 14; 29.15; He. 12. 5, 6.
2 Or 'reproved,' (Dathe) 'corrected.' Vulgate.
3 Heb. *from his days.*
q 1 Sa.9.2; 10.23; 2Sa. 14. 25.
r 2 Sa. 3. 3, 4; 1 Ch.3. 2.
4 It might seem from this that both were by the same mother, but Maachah, and not Haggith, was Absalom's mother, 2 Sa. 3. 3. Houbigant reads, 'he was begotten *by David* after Absalom.' The words 'his mother,' are not in the Heb.
5 Heb. *his words were with.*
s 2 Sa. 15.12; Ps.2.2.
t ch.2. 28; 2 Sa. 8. 16; 20. 23.
u 1 Sa.22.20-23; 2 Sa. 15. 24-29, 35; 20. 25.
6 Heb. *helped after Adonijah*, ch. 2. 22, 26-35.
v ch.2.35; 2 Sa.8. 17, 18; 20. 25; 1 Ch.27.5, 6; Eze. 44. 15.
w 2 Sa. 7. 2-4; 12. 1-15.
x ch.4.18; Zec.12.13.
y 2 Sa.23.8-39; 1 Ch. 11. 10-47.
z 2 Sa. 15. 12; Pr.15. 8.
7 Or, *the well Rogel*, 2 Sa. 17. 17.
a 2 Sa. 18. 23-27; 15. 11.

10 But [b]Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he called not.[1]

11 ¶ Wherefore [c]Nathan spake unto Bath-sheba the mother of Solomon, saying, hast thou not heard that [d]Adonijah the son of Haggith doth reign, and David our lord knoweth *it* not?

12 Now therefore come, [e]let me, I pray thee, give thee counsel, that thou mayest [f]save thine own life, and [g]the life of thy son Solomon.

13 Go and get thee in unto king David, and say unto him, Didst not thou, my lord, O king, swear[2] unto thine handmaid, saying, [h]Assuredly Solomon thy son shall reign after me, and he shall [i]sit upon my throne? why then doth Adonijah reign?

14 Behold, while thou yet talkest there with the king, [k]I also will come in after thee, and confirm[3] thy words.

15 ¶ And Bath-sheba went in unto the king into the chamber: and the king was [l]very old; and Abishag the Shunammite ministered unto the king.

16 And Bath-sheba [m]bowed, and did obeisance unto the king. [n]And the king said, What[4] wouldest thou?

17 And she said unto him, [o]My lord, [p]thou swarest by the LORD thy God unto thine handmaid, *saying*, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne:

18 And now, behold, [q]Adonijah reigneth; and now, my lord the king, thou[r] knowest *it* not:

19 And [s]he hath slain oxen, and fat cattle, and sheep in abundance, and hath called all the sons of the king, and Abiathar the priest, and Joab the captain of the host: but Solomon thy servant hath he not called.

20 And thou, my lord, O king, [t]the eyes of all Israel *are* upon thee, that thou[u] shouldest tell them who shall sit on the throne[5] of my lord the king after him.

21 Otherwise it shall come to pass, when my lord the king shall [v]sleep with his fathers, that I and my son Solomon shall be counted offenders.[6]

22 ¶ And, lo, [w]while she yet talked with the king, Nathan the prophet also came in.

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[b] ver. 8, 19.
1 This was a very significant exception, for he doubtless knew that the crown had been assigned to Solomon, though a younger brother. Feeling that this was his best opportunity of asserting his claim, he, in imitation of Absalom, set up a splendid retinue & courted popularity.
[c] 2 Sa. 7. 12-17; 12. 24, 25; 1 Ch. 22. 9, 10; 28. 4, 5; 29. 1.
[d] ver. 5.
[e] Pr. 11. 14; 20. 18; 27. 9; Je. 38. 15.
[f] ver. 21; Ge. 19. 17; Ac. 27. 31.
[g] Ju. 9. 5; 2 Ki. 11. 1; 2 Ch. 21. 4; 22. 10; Mat. 21. 38.
2 Though there is no record of such an oath, there doubtless was one, of which Nathan had knowledge. David, however, in nominating Solomon, had not acted from the mere impulse of paternal preference (otherwise he would perhaps have named Absalom) but he was under the direction of God, who had settled the succession in favour of Solomon. See 1 Ch. 22. 9, 10, 11.
[h] ver. 11, 17, 30.
[i] ver. 17, 24, 30, 35, 48; ch. 2. 12; v. 17. 18; 1 Ch. 29. 23; Ps. 132. 11, 12; Is. 9. 7; e. 33. 21; Lu. 1. 32, 33.
[k] ver. 17-27; 2 Co. 13. 1.
3 Heb. *fill up.*
[l] ver. 2-4.
[m] ver. 23; 1 Sa. 20. 41; 24. 8; 25. 23.
[n] ch. 2. 20; Es. 7. 2; Mat. 20. 21, 22.
4 Heb. *What to thee?*
[o] Ge. 18. 12; 1 Pe. 3. 6.
[p] ver. 13, 30.
[q] ver. 5, 24; 2 Sa. 15. 10.
[r] ver. 11, 24, 27; Ac. 3. 17.
[s] ver. 7-10, 25.
[t] 2 Ch. 20. 12; Ps. 25. 15; 123. 2; Zec. 3. 9.
[u] 2 Sa. 23. 2; 1 Ch. 22. 8-10; 28. 5, 6, 10; 29. 1.
5 It appears that David's right to nominate which of his sons he pleased to succeed him, was recognised by his subjects. Michaelis thinks that he had secured this right by the terms of his covenant with the people. But it rather seems to have been a right which needed no stipulation, being sanctioned by general usage, as we see exemplified in the case of Jacob, who deprived his eldest son Reuben of that priority which would otherwise have belonged to him. The right of the eldest son was in general recognised, but with a reserved right in the father to give the preference to a younger son if he saw occasion. Oriental kings still enjoy this power. The late king of Persia, for instance, publicly recognised his second son (Abbas Mirza) as his successor, to the exclusion of the eldest, who, however, took no pains to conceal his intention to put the matter to the arbitration of the sword.—*Kitto.*
[v] ch. 2. 10; Ge. 15. 15; De. 31. 16.
6 Heb. *sinners*, ch. 2. 15, 22-24.
[w] Ge. 24. 15; Job 1. 16-18; Da. 9. 20.

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[x] ver. 16; Ro. 13. 7; 1 Pe. 2. 17.
[y] ver. 14, 18.
[z] ver. 5, 13, 17.
[a] ver. 9; 1 Sa. 11. 14, 15; 1 Ch. 29. 21-23.
1 Heb. *Let king Adonijah live*, ver. 34; 1 Sa. 10. 24; 2 Sa. 16. 16; 2 Ki. 11. 12; 2 Ch. 23. 11, *marg.*; Mat. 21. 9; Mar. 11. 9, 10; Lu. 19. 38.
[b] ver. 8, 19; 2 Sa. 7. 2, 12-17; 12. 25.
[c] ver. 24; 2 Ki. 4. 27; John 15. 15.
2 This should rather be in the direct interrogative form, like the preceding clause: 'Hast thou not shown to thy servant?' insinuating, but in a delicate & respectful manner, that he had done so.
3 Heb. *before the king.*
[d] ch. 2. 24; 17. 1; 18. 10; Ju. 8. 19; 1 Sa. 14. 39, 45; 19. 6; 20. 21; 2 Sa. 12. 5; 2 Ki. 4. 30; 5. 16, 20.
[e] Ge. 48. 16; 2 Sa. 4. 9; Ps. 34. 19-22; 72. 14; 136. 24; 138. 7.
4 The true believer loves to review his past experience, & to remember all the way in which he has been led in the wilderness. The grateful recollection of the distresses out of which the Lord has redeemed him, enhances his joy, enlivens his hope, and animates him to his duty, even under the decays of nature and the approach of death.
[f] ver. 13, 17.
[g] 2 Sa. 9. 6; Es. 3. 2; Mat. 21. 37; Ep. 5. 33; He. 12. 9.
[h] ver. 25; Ne. 2. 3; Da. 2. 4; 3. 9; 5. 10; 6. 6, 21.
5 'This common expression of loyalty and affection to princes, as here used, implied that Bath-sheba cordially desired the continuance of David's life, in preference to her son's succession to the throne.'—*Scott.*
[i] ver. 8, 26, 38.
6 *i. e.* David's guards.
[k] ver. 5, 38, 44; Ge. 41. 43; Es. 6. 6-11.
7 This was full evidence that Solomon should be his successor, for no private person, says Maimonides, might ride upon the king's mule; to do so without permission was a capital offence.
8 Heb. *the mule which belongeth to me.*
[l] Le. 19. 19.
[m] ver. 38, 45; 2 Ch. 32. 30.
9 A fountain on the west side of Jerusalem, supposed to be the Siloam of the New Testament. It was a place of great resort, and well fitted to display the retinue of Solomon. As Adonijah's party were by a fountain (Ain-Rogel, *i.e.* the well of Rogel) in the valley to the *east* (ver. 9.) so Solomon's party went to the fountain in the *western* valley. It was an opposite site, equally public, and it was selected for an opposite proclamation, made with all that authority and solemnity which the royal sanction alone could give.
[n] ch. 19. 16; 1 Sa. 10. 1; 16. 3, 12, 13; 2 Sa. 2. 4; 5. 3; 2 Ki. 9. 3, 6; 11. 12; 2 Ch. 23. 11; Ps. 45. 7; Ac. 10. 38.
[o] 2 Sa. 15. 10; 2 Ki. 9. 13, 11, 14; Ps. 98. 5-7.

23 And they told the king, saying, Behold Nathan the prophet. And when he was come in before the king, he[x] bowed himself before the king with his face to the ground.

24 And Nathan said, My lord, O king, [y]hast thou said, Adonijah shall reign[z] after me, and he shall sit upon my throne?

25 For he is gone down this day, and hath [a]slain oxen, and fat cattle, and sheep in abundance, and hath called all the king's sons, and the captains of the host, and Abiathar the priest; and, behold, they eat and drink before him, and say, God save king Adonijah.[1]

26 But me, *even* [b]me thy servant, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant Solomon, hath he not called.

27 Is this thing done by my lord the king, [c]and thou hast not shewed[2] *it* unto thy servant, who should sit on the throne of my lord the king after him?

28 ¶ Then king David answered and said, Call me Bath-sheba: and she came into[3] the king's presence, and stood before the king.

29 And the king sware, and said, [d]*As* the LORD liveth, that [e]hath redeemed my soul out of all distress,[4]

30 Even [f]as I sware unto thee by the LORD God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day.

31 Then Bath-sheba bowed with *her* face to the earth, and [g]did reverence to the king, and said, [h]Let my lord king David live for ever.[5]

32 ¶ And king David said, Call me [i]Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king.

33 The king also said unto them, Take with you the servants[6] of your lord, and cause Solomon my son [k]to ride[7] upon mine[8] own [l]mule, and bring him down to [m]Gihon:[9]

34 And let [n]Zadok the priest, and Nathan the prophet, anoint him there king over Israel: and [o]blow ye with

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the trumpet, and say, [p]God save king Solomon.

35 Then ye shall come up after him, that he may come and [q]sit upon my throne;[1] for he shall be king in my stead: and [r]I have appointed him to be ruler over Israel and over Judah.

36 And Benaiah the son of Jehoiada answered the king, and said, [s]Amen: the [t]LORD God of my lord the king say so *too.*

37 As [u]the LORD hath been with my lord the king, even so be he with Solomon, [v]and make his throne greater than the throne of my lord king David.[2]

38 So [w]Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and [x]the Cherethites, and the Pelethites, went down, and caused Solomon to ride upon [y]king David's mule, and brought him to Gihon.

39 And Zadok the priest took [z]an horn of oil[3] [a]out of the tabernacle, and anointed[b] Solomon: and they blew the trumpet; and [c]all the people said, God save king Solomon.

40 And all the people came up after him; and the people piped with pipes,[4] and [d]rejoiced with great joy, so that the earth rent[5] with the sound of them.

41 ¶ And Adonijah, and all the guests that *were* with him, heard *it* as[e] they had made an end of eating.[6] And when Joab heard the sound of the trumpet, he said, [f]Wherefore *is* this noise of [g]the city being in an uproar?

42 And while he yet spake, behold, Jonathan[h] the son of Abiathar the priest came: and Adonijah said unto him, Come in; for thou *art* [i]a valiant[7] man, and bringest good tidings.

43 And Jonathan answered and said to Adonijah, [k]Verily our lord king David hath made Solomon king.

44 And the king hath sent with him Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, and they have caused him to ride upon the king's mule:

45 And Zadok the priest, and Nathan the prophet, have anointed him king in Gihon; and they are come up from thence rejoicing, so that [l]the city rang again. [m]This *is* the noise that ye have heard.

46 And also Solomon [n]sitteth on the throne of the kingdom.

47 And moreover, the king's servants came to [o]bless our lord king David, saying, [p]God make the name of Solomon better than thy name, and make his throne greater than thy throne: and the king [q]bowed himself upon the bed.

48 And also thus said the king, [r]Blessed *be* the LORD God of Israel, [s]which hath given *one* to sit on my throne this day, [t]mine eyes even seeing *it.*

49 And [u]all the guests that *were* with Adonijah were afraid, and rose up, and went every man his way.

50 ¶ And Adonijah feared because of Solomon, and arose, and went, and [v]caught hold on the horns of the altar.

51 And it was told Solomon, saying, Behold, Adonijah feareth king Solomon: for, lo, he hath caught hold on the horns of the altar,[1] saying, Let king Solomon swear unto me to-day that he will not slay his servant with the sword.

52 And Solomon said, If he will shew himself a worthy man, [w]there shall not an hair of him fall to the earth: but if [x]wickedness shall be found in him, he shall die.

53 So king Solomon sent, and they brought him down from the altar. And he came and [y]bowed himself to king Solomon: and Solomon said unto him, [z]Go to thine house.

CHAPTER II.

David, having given a charge to Solomon, 1, 2; *of religiousness,* 3, 4; *of Joab,* 5, 6; *of Barzillai,* 7; *of Shimei,* 8, 9; *dieth,* 10, 11. *Solomon succeedeth him,* 12. *Adonijah, moving Bath-sheba to sue unto Solomon for Abishag, is put to death,* 13—25. *Abiathar, having his life spared, is deprived of the priesthood,* 26, 27. *Joab fleeing to the horns of the altar is there slain,* 28—34. *Benaiah is put in Joab's room, and Zadok in Abiathar's,* 35. *Shimei, confined to Jerusalem, by occasion of going thence to Gath in defiance of the king's orders, is put to death,* 36—46.

NOW [a]the days of David drew nigh that he should die; and he [b]charged Solomon his son, saying,

2 [c]I go the way of all the earth: [d]be thou strong therefore, and [e]shew thyself a man;[2]

3 And [f]keep the charge[3] of the LORD thy God, to walk in his ways, to keep his [g]statutes, and his commandments,

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p ver. 25; 2 Ki. 11. 12.
q ver. 13, 17; ch. 2. 12.
1 'The customs of the East afford many instances of a king securing, or endeavouring to secure, the throne to the destined successor, by causing him to be proclaimed, crowned, or publicly recognised in his own lifetime. It was a regular practice for the ancient monarchs of Persia to have the heir solemnly inaugurated and acknowledged when they went on any dangerous expeditions. On the same principle the late king of Persia presented his second son to his court as the future king, and caused him to be publicly acknowledged.'—*Kitto.*
r ch. 2. 15; 1 Ch. 23. 1; 28. 4, 5; Ps. 2. 6; lxxii. *title*, 1, 2.
s De. 27. 15-26; Ps. 72. 19; Je. 11. 5; 28. 6; Mat. 6. 13; 28. 20; 1 Co. 14. 16.
t 1 Sa. 25. 29; Ps. 18. 2; 63. 1; 89. 20, 26.
u ch. 3. 7-9; Ex. 3. 12; Jos. 1. 5, 17; 1 Sa. 20. 13; 1 Ch. 28. 20; 2 Ch. 1. 1; Ps. 46. 7, 11; Is. 8. 10; Mat. 1. 23; Ro. 8. 31.
v ver. 47; 2 Sa. 24. 3; 2 Ki. 2. 9; Ps. 72. 8, 17-19; Da. 7. 14.
2 'The language of Benaiah not only expressed the most loyal attachment to Solomon, but also fervent piety, and an earnest desire for the prosperity of Israel. This instance serves to explain the original use & emphasis of the word *Amen.*'—*Scott.*
w ver. 8. 26.
x 1 Sa. 30. 14; 2 Sa. 8. 18; 15. 18, 20. 23; 1 Ch. 18. 17; Zep. 2. 5.
y ver. 33.
z 1 Sa. 16. 3.
3 Both Absalom & Adonijah had disregarded this expressive ceremony, presuming on the right of primogeniture; for we do not find that kings, who succeeded as the first-born of their predecessors, were anointed. The anointing denoted both their appointment expressly by God, and the qualifications with which he would endue them.
a Ex. 30. 23-33; Ps. 89. 20.
b 1 Ch. 29. 22.
c ver. 25; 1 Sa. 10. 24; 2 Ki. 11. 12; 2 Ch. 23. 11, 13.
4 Or, *flutes*, Da. 3. 5.
d 1 Sa. 11. 15; 2 Ki. 11. 14, 20; 1 Ch. 12. 38-40; Ps. 97. 1; Zec. 9. 9; Lu. 19. 37; Re. 11. 15-18.
5 This is synonymous with our expression, 'they rent the air with their cries.'
e Job 20. 5; Pr. 14. 13; Mat. 24. 38, 39; Lu. 17. 26-29.
6 Adonijah and his guests had wasted much time upon this magnificent feast, when far more important concerns were waiting their attention, and when ruin hung over their heads.
f Ex. 32. 17, 18; Job 15. 21, 22; Ps. 73. 18-20.
g Mat. 21. 9-11, 15; Ac. 21. 31.
h 2 Sa. 15. 36; 17. 17.
i ch. 22. 18; 2 Sa. 18. 27; 2 Ki. 9. 22; Is. 57. 21; 1 Th. 5. 2, 3.
7 Or 'worthy,' as at ver. 52.
k ver. 32-40.
l ver. 40, 1 Sa. 4. 5; Ezr. 3. 13.

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m ch. 14. 6; 1 Sa. 28. 29; Da. 5. 26-28.
n ver. 13; 1 Ch. 29. 23; Ps. 132. 11; Hag. 2. 22.
o Ex. 12. 32; 2 Sa. 8. 10; 21. 3; Ezr. 6. 10; Ps. 20. 1-4.
p ver. 37; Lu. 19. 38.
q Ge. 47. 31; He. 11. 21
r Ge. 14. 20; 1 Ch. 29. 10, 20; Ne. 9. 5; Ps. 34. 1; 41. 13; 72. 17-19; 103. 1, 2; 145. 2; Da. 4. 34; Lu. 1. 46, 47, 68, 69; Ep. 1. 3; 1 Pe. 1. 3.
s ch. 3. 6; 1 Ch. 17. 11-14, 17; Ps. 132. 11, 12; Pr. 17. 6.
t 2 Sa. 24. 3.
u Pr. 28. 1; Is. 21. 4, 5; Da. 5. 4-6.
v ch. 2. 28; Ex. 21. 14; 38. 2; Ps. 118. 27.
1 The altar erected on the threshing-floor of Araunah, 2 Sa. 24, 25. The altar of the Hebrews seems to have been a refuge till a man's case was heard, or till pardon was obtained; though there is no precept in the law to make it a privileged place, as it was among the Greeks and Romans. The *murderer* was to be taken from the altar and slain, Ex. 21. 12-14. 'Adonijah acknowledged Solomon as king, both by word and deed; and received a conditional pardon, but Solomon gave him fair warning that he was put upon his good behaviour. He also required him to go to his house and live a retired life, not affecting the splendour and state that he had done before.'—*Scott.*
w 1 Sa. 14. 45; 2 Sa. 14. 11; Mat. 10. 30; Lu. 21. 18; Ac. 27. 34.
x ch. 2. 21-23.
y ver. 16, 31; 2 Sa. 1. 2.
z ch. 2 36; 2 Sa. 14. 24, 28; Pr. 24. 21.

CHAP. II.

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a Ge. 47. 29; De. 31. 14; 33. 1; 2 Ti. 4. 6; 2 Pe. 1. 13-15.
b Nu. 27. 19; De. 3. 28; 31. 23; Ac. 20. 28-31; 1 Ti. 1. 18; 6. 13; 2 Ti. 4. 1.
c Jos. 23. 14; Job 16. 22; 30. 23; He. 9. 27.
d De. 31. 6; Jos. 1. 6, 7; 1 Ch. 28. 20; Ep. 6. 10; 2 Ti. 2. 1.
e ch. 3. 7; 2 Sa. 10. 12; 1 Co. 16. 13; 1 Ti. 4. 12.
2 'Solomon could not at this time be more than twenty years of age; and, it is probable, he was not so much: an early period for him to enter upon so weighty a charge as the government of God's people. But he was endowed with extraordinary wisdom; and David charged & exhorted him to show all Israel that though he was but a child in years, he was a man in capacity and attention to business.'—*Scott.*
f De. 29. 9; Jos. 1. 7; 22. 5; 1 Ch. 22. 12, 13; 28. 8, 9; 29. 19.
3 Keep his *charge*, *i. e.* what he has given thee to keep; walk in *his ways* and not in thine own; keep his *statutes*, receiving all his appointments as holy, just, and good; keep his *commandments*, doing what he bids, avoiding what he forbids; keep his *judgments* and his *testimonies*, for what he deems evil is evil, & what he calls good is good.
g De. 4. 1, 5, 8; 5. 1; 6. 1, 2.

and his judgments, and his [h]testimonies, [i]as it is written in the law of Moses, that thou mayest prosper[1] in all that thou doest, and [k]whithersoever thou turnest thyself;

4 [l]That the LORD may continue [m]his word, which he spake concerning me, saying, If thy children take heed to their way, to [n]walk before me in truth with[o] all their heart and with all their soul, there shall not fail[2] thee (said he) a man on the throne of Israel.

5 Moreover, thou knowest also what Joab[p] the son of Zeruiah did to me, *and* what he did to the two captains of the host of Israel, unto [q]Abner the son of Ner, and unto [r]Amasa the son of [s]Jether, whom he slew, and [3]shed the blood of war in peace, and [t]put the blood of war upon his girdle that *was* about his loins, and in his shoes that *were* on his feet.

6 Do therefore [u]according to thy wisdom, and [v]let not his hoar head[4] go down to the grave [w]in peace.

7 But shew kindness unto the sons of [x]Barzillai the Gileadite, and let them be of those that [y]eat at thy table: for so they came to me [z]when I fled because of Absalom thy brother.

8 And, behold, *thou hast* with thee Shimei[a] the son of Gera, a Benjamite of Bahurim, which cursed me with a grievous[5] curse in the day when I went to Mahanaim: but [b]he came down to meet me at Jordan, and I sware to him by the LORD, saying, I will not put thee to death with the sword.

9 Now therefore [c]hold him not guiltless:[6] for thou *art* [d]a wise man, and knowest what thou oughtest to do unto him; but [e]his hoar head bring thou down[7] to the grave [f]with blood.

10 ¶ So [g]David slept with his fathers, and was buried in [h]the city of David.

11 And the days that David [i]reigned over Israel *were* forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

12 ¶ Then [k]sat Solomon upon the throne of David his father; and [l]his kingdom was established greatly.

13 ¶ And [m]Adonijah the son of Haggith came to Bath-sheba the mother of Solomon. And she said, [n]Comest thou peaceably? and he said, Peaceably.

14 He said moreover, [o]I have something to say unto thee. And she said, Say on.

15 And he said, [p]Thou knowest that the kingdom was mine, and that all Israel set their faces on me, that they should reign: howbeit the kingdom is turned about, and is become my brother's: for [q]it was his from the LORD.

16 And now I ask one petition of thee, deny me not.[1] And she said unto him, Say on.

17 And he said, Speak, I pray thee, unto Solomon the king, (for he will not say thee nay,) that he give me [r]Abishag the Shunammite to wife.

18 And Bath-sheba said, [s]Well, I will speak for thee unto the king.

19 ¶ Bath-sheba therefore went unto king Solomon, to speak unto him for Adonijah. And the king [t]rose up to meet her,[3] and bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother; and [u]she sat on his right hand.

20 Then she said, [v]I desire[4] a small petition of thee: *I pray thee*, say me not nay. And the king said unto her, [w]Ask on, my mother; for I will not say thee nay.

21 And she said, [x]Let Abishag the Shunammite be given to Adonijah thy brother to wife.

22 And king Solomon answered and said unto his mother, And [y]why dost thou ask Abishag the Shunammite for Adonijah? ask for him [z]the [5]kingdom also; (for he *is* mine elder brother;) even for him, and for Abiathar the priest, and for Joab the son of Zeruiah.

23 Then king Solomon sware by the LORD, saying, [a]God do so to me, and more also, if Adonijah have not [b]spoken this word against his own life.

24 Now therefore, [c]*as* the LORD liveth, which hath established me, and [d]set me on the throne of David my father, and who hath [e]made me a house, [f]as he promised, Adonijah shall be [g]put to death[6] this day.

25 And king Solomon sent by the

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h De.4.45; Ps. 19.7; 119. 2; 111. 138.
i De. 17.18-20; Mal. 4. 4.
1 Or, *do wisely*, Jos. 1. 7,8, *marg.*; 1 Sa. 18.5,14,30; 2 Ch. 31. 20,21; Ps.1.2,3; 119. 98-100; Pr. 3. 1-4.
k 2 Sa. 8. 6, 14; 2 Ki. 18. 7.
l Ge.18.19; De.7.12; 1 Ch.28.9; John 15. 9,10; Jude 20,21,24.
m 2 Sa. 7.11-16,25; 1 Ch. 17. 11-15; 22. 9-11; 28.5-7; Ps.89.29-37; 132. 11, 12.
n ch.3.3,14; 8.23; Ge. 17.1; Le. 26.3; 2 Ki. 20.3; 23. 3,25; 2 Ch. 17. 3, Lu. 1. 6.
o De. 6.5; 10. 12; 11. 13; Mat. 22. 37.
2 Heb. *be cut off from thee from the throne*, ch.8.25; Ps. 37. 9, 22; Zec. 14. 2.
p ch. 1.7,18,19; 2 Sa. 3.39; 18.5,14; 19.5-7.
q 2 Sa. 3. 27.
r 2 Sa. 20. 10.
s 2 Sa. 17. 25, *Ithra.*
3 Heb. *put.*
t Je. 2.34; 6.15; Eze. 24. 7, 8.
u ver. 9; Pr. 20. 26.
v ver.28-34; Ge.9.6; Nu.35.33; Pr.28.17; Ec. 8. 11; Is. 65. 20.
4 Hales says, 'David did not advise Solomon to put Joab to death absolutely or unconditionally. His words imply, 'Though you have now pardoned Joab through policy, & as I was compelled to do myself, by the exigency of the times, and the predominate influence of the sons of Zeruiah, yet should he offend again, act according to your discretion, and then punish him as a hoary murderer & confirmed traitor with death.'"
w 2 Ki.22.20; Ps.37. 37; Is.48.22; 57.2,21.
x 2 Sa. 17. 27-29; 19. 31-38; Pr. 27. 10.
y 2 Sa. 9. 10; 19. 28; Lu.12.37; 22. 28-30; Re. 3. 20, 21.
z 2 Sa. 15. 13-15.
a ver.36-46; 2 Sa.16. 5-8.
5 Heb. *strong.*
b 2 Sa. 19.16-23; Je. 4. 2.
c Ex.20.7; 22.28; Job 9. 28.
6 'Though I have spared his life, do not treat him as an innocent person.'
d ch. 3. 12, 28.
e ver. 6; Ge. 42. 38; 44. 31.
7 Some think the verse should be translated, 'Now therefore hold him not guiltless, (for thou art a wise man, and knowest what thou oughtest to do unto him,) but bring *not* down,' &c., the negative being supplied from the first clause. Solomon, they urge, so understood the charge, for he did not kill Shimei for his crimes against his father, but knowing that he ought to be well watched, confined him to a particular spot in Jerusalem. Others consider Solomon as not bound by his father's oath, and hence David left it to his prudence, to execute what in policy he had thought it not advisable for himself to do.
f Nu. 32. 23.
g ch. 1. 21; 1 Ch. 29. 28; Ac. 2.29; 13. 36.
h ch.3.1; 11.43; 2Sa. 5. 7; 1 Ch. 11. 7.

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i 2 Sa.5.4; 1Ch.29.26, 27.
k ch.1.46; 1Ch.29.23-25; 2Ch.1.1; Ps.132. 12.
l 2Sa.7.12,13,29; Ps. 89. 36, 37.
m ch. 1.5-10, 50-53.
n 1Sa.16.4,5; 2 Ki.9. 18-22; 1 Ch. 12. 17, 18; Lu. 10. 5, 6.
o 2Sa.14.12; Lu.7.40.
p ch.1.5,25; 2 Sa.15. 6, 13; 16. 18.
q 2 Sa. 7.12; 12.24; 1 Ch. 22.9,10; 28.5-7; Pr.21.30; Je.27.5-7; Da. 2. 21.
1 Heb. *turn not away my face*, Ps. 132. 10; Pr. 30. 7, *marg.* The same expression is still common in the East. See Roberts' Illustrations.
r ch. 1.2-4; 2 Sa.3.7; 12. 8.
2 This was Adonijah's treasonable project, to marry Abishag, David's concubine, though no treasonable intentions are at first sight apparent.
s Pr. 14. 15.
t Ex. 20. 12; Le. 19. 3.
3 The Persians rise hastily and meet a superior near the door of the apartment. The 'king's mother,' seems to have been a title of dignity. To sit on 'his right hand' is the highest mark of honour conferred by an Eastern monarch.
u Ps. 45. 9; 110. 1; Mat. 25.33.
v Mat.20.20,21; John 2. 3, 4.
4 She saw nothing important involved in the request; and the law (Le. 18. 8,) did not seem to apply where the woman had only acted as a nurse. Bathsheba, however, might have suspected something from the manner in which Adonijah had spoken to her of the loss of the succession, 'when all Israel had set their faces on him that he should reign,' (ver. 15.) Solomon was at no loss to discover his latent motive, and acted accordingly.
w Mat.7.7-11; 18.19; Mar.10.35,36; 11.24; Lu. 11. 9, 10; John 14. 13, 14; 15. 16.
x 2 Sa. 16. 21, 22.
y Mat. 20. 22; Mar. 10. 38; Ja. 4. 3.
z ch.1.5-7; 11. 24,25.
5 We saw at 2 Sa. 16. 23. that the whole harem of an Eastern monarch was a part of the royal succession, and it was treason for a subject to claim any wife or virgin who had formed a part of it. Solomon evidently considered the request of Adonijah in this light, and was convinced that he was still aiming to seize the crown, to which he considered this as one step. He therefore punished it as a fresh overt act of treason.
a ch.20.10; Ru.1.17; 1 Sa.14.44; 2 Sa.3.9, 35; 19.13; 2 Ki.6.31.
b Ps.64.8; 140.9; Pr. 18.6,7; Ec.10.12; Lu. 19. 22.
c ch. 1. 29.
d ch. 3. 6, 7; 10. 9; 1 Ch.29.23; 2 Ch.1.8, 9.
e Ex. 1. 21; 1 Sa. 25. 28; 2 Sa. 7.12,13,27; 1 Ch. 17. 10, 17, 23; Ps. 127. 1.
f 1 Ch. 22. 10.
g Ec. 8. 11-13.
6 He had had only a conditional reprieve. Clarke severely censures Solomon for this act; but the discerning mind of Solomon, 'the wise man,' saw through his brother's design, & more was probably known to him than is here expressed.

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and of Benaiah the son of Jehoiada; [h] and he fell upon him[1] that he died.

26 ¶ And unto [i]Abiathar the priest said the king, Get thee to [k]Anathoth,[2] unto thine own fields; for thou *art* worthy of death:[3] but I will not at this time put thee to death, [l]because thou barest the ark of the Lord God before David my father, and [m]because thou hast been afflicted in all wherein my father was afflicted.

27 So Solomon thrust out Abiathar from being priest[4] unto the Lord: that [n] he might fulfil the word of the Lord,[5] which he spake concerning the house of Eli[6] in [o]Shiloh.

28 ¶ Then tidings came to Joab; for [p]Joab had turned after Adonijah, though he turned not after Absalom;) and Joab fled unto the tabernacle of the Lord, and [q]caught hold on the horns of the altar.

29 And it was told king Solomon that Joab was fled unto the tabernacle of the Lord; and, behold, *he is* by the altar: then Solomon sent Benaiah the son of Jehoiada, saying, [r]Go, fall upon him.

30 And Benaiah came to the tabernacle of the Lord, and said unto him, Thus saith the king, Come forth. And he said, Nay; but I will die here. And Benaiah brought the king word again, saying, Thus said Joab, and thus he answered me.

31 And the king said unto him, [s]Do as he hath said, and fall upon him, and bury him; that thou [t]mayest take away the innocent blood, which Joab shed, from me, and [u]from the house of my father.

32 And the Lord shall [v]return his blood upon his own head, who fell upon [w]two men [x]more righteous and better than he, and slew them with the sword, [y]my father David not knowing *thereof, to wit,* Abner the son of Ner, captain of the host of Israel, and Amasa the son of [z]Jether, captain of the host of Judah.

33 Their blood shall therefore return [a]upon the head of Joab, and upon the head of his seed for ever: but upon [b] David, and upon his seed, and upon [c] his house, and upon his throne, shall there be peace for ever from the Lord.

34 So [d]Benaiah the son of Jehoiada went up, and fell upon him, and slew him;[1] [e]and he was buried in his own house [f]in the wilderness.[2]

35 ¶ And the king put Benaiah the son of Jehoiada in his room over the host; and [g]Zadok the priest did the king put in the room of Abiathar.

36 ¶ And the king sent and called for [h]Shimei, and said unto him, [i]Build thee an house in Jerusalem, and dwell there, and go not forth thence any whither.[3]

37 For it shall be, *that* on the day thou goest out, and passest [k]over the brook Kidron,[4] thou shalt know for certain that thou shalt surely die: [l]thy blood shall be upon thine own head.

38 And Shimei said unto the king, [m]The saying *is* good: as my lord the king hath said, so will thy servant do. And Shimei dwelt in Jerusalem many days.[5]

39 And it came to pass, at the end of three years, that two of the servants of Shimei ran away unto [n]Achish son of Maachah king of Gath: and they told Shimei, saying, Behold, thy servants *be* in Gath.

40 And Shimei [o]arose, and saddled his ass, and went to Gath to Achish to seek his servants: and Shimei went, and brought his servants from Gath.

41 And it was told Solomon that Shimei had gone from Jerusalem to Gath, and was come again.

42 And the king sent and called for Shimei, and said unto him, [p]Did I not make thee to swear by the Lord, and protested unto thee, saying, Know for a certain, *that* on the day thou goest out, and walkest abroad any whither, that thou shalt surely die? and thou saidst unto me, The word *that* I have heard *is* good.

43 Why [q]then hast thou not kept the oath of the Lord, and [r]the commandment that I have charged thee with?

44 The king said moreover to Shimei, [s]Thou knowest all the wickedness[6] which thine heart is privy to, that thou didst to David my father; there-

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h ver.31,34,46; Ju.8. 20,21; 1 Sa. 15.33; 2 Sa. 1. 15; 4. 12.

1 Probably being attended by guards. Death was often inflicted by military officers and not by common executioners. 'When a great man,' says Thevenot, 'is doomed by the sultan to die, the Capidgi, or officer who executes such orders, is sent to him with some assistants, & showing hisorders, strangles him and cuts off his head.'

i ver. 35; ch. 1. 7, 25.

k Jos.21.18; Is.10.30; Je. 1. 1.

2 One of the cities of the tribe of Benjamin, given to the sons of Aaron, Jos. 21. 18.

3 Heb. *a man of death,* 2 Sa. 12. 5, *marg.* This confirms the suspicion that Adonijah's treasonable practices had not been relinquished, and that Abiathar was his accomplice; so that Solomon's procedure was fully justified.

l 1Sa. 22. 20-23; 23.6-9; 1 Ch. 15. 11, 12.

m 2Sa.15.24-29; Mat. 10.42; Lu.22.28; Ga. 3. 4.

4 That is, high priest. He was deprived of the high priest's office but not of the priesthood, for then he could not have possessed Anathoth.

n 1 Sa.2. 31-36; 3.12-14; Mat.26.56; John 12. 38; 19. 24, 28, 36, 37.

5 Better as Boothroyd translates, 'so that the word of Jehovah was fulfilled.' He punished him for his treason, and not to fulfil the divine threatening, tho' by this act it was fulfilled.

6 The high priesthood was in the first instance settled upon Eleazar the thirdson of Aaron; but in the beginning of 1 Sa.we find the priesthood held by Eli a descendant of Aaron's youngest son Ithamar, without any reason being assigned for the alteration. Now the effect of the deposition of Abiathar, and the appointment of Zadok, is that the priesthood is taken from this Ithamar branch of Aaron's family, and restored to the elder branch of Eleazar. In this line the dignity remained till after the return from the Babylonish captivity, the last high priest of the house of Eleazar being Joshua the son of Josedech.

o Jos.18.1; Ps.78.60; Je. 7. 12-14.

p ch. 1. 7; 2 Sa.18. 2, 14, 15.

q ch. 1. 50; Ex.27. 2.

r ver. 25, 31, 46.

s Ex. 21. 14.

t Ge.9.5,6; Nu.35.33; De.19.12,13; 21.8,9; 2Ki.9.26; Pr.28.17; Ac. 28. 4.

u 2 Sa. 3. 28.

v ver.44; Ge.4.11; Ju. 9. 24, 57; Ps. 7. 16.

w 2 Sa. 3. 27; 20. 10.

x 1 Sa.15.28; 2 Sa.4. 11; 2Ch.21.13; Es.1. 19.

y 2 Sa. 3. 26, 37.

z ver.5; 2 Sa. 17. 25, *Ithra.*

a ver.32; 2Sa.3.29; 2 Ki. 5.27; Ps. 101.8; 109.6-15; Mat.27.25.

b 2 Sa. 3. 28; Pr. 25. 5.

c Ps.89.29,36,37; 132. 12; Is.9. 6,7; 11. 1-9; Lu. 1. 31-33; 2. 14.

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d ver. 25, 31, 46.

1 God decreed (Ex. 21. 12-14,) that the presumptuous murderer who had taken refuge at his altar, should be dragged thence & put to death,

e 2 Ki.21.18; 2 Ch.33. 20.

f Jos.15.61; Mat.3.1.

2 'It is usual now,' says Roberts, 'in some parts of the East, for parents or children to build a house,often a splendid one, in some lonely spot, for the purpose of there depositing their dead.'

g ver. 27; Nu. 25.11-13; 1Sa.2.35; 1Ch.6. 4-15,50-53; 24.3; Ps. 109. 8; Ac. 1. 20.

h ver.8,9; 2 Sa. 16.5-9; Pr. 20. 8, 26.

i ch.1.53; 2 Sa.14.24, 28.

3 'No doubt Solomon suspected, that Shimei's influence would be dangerous upon his own estate, and among his numerous dependants in different parts of the land,and therefore he proposed to him, as the condition of his indemnity for former crimes, that he shouldlive in Jerusalem under his eye, and by no means remove thence. These terms Shimei readily agreed to, & solemnly aware to observe, & for three years helived unmolested and in affluence. But growing secure, in contempt of Solomon's authority & of the oath of God, upon an unnecessary business he took a journey, which, according to his own engagement, forfeited his life. Thus the Lord left him to be infatuated, that due punishment might be inflicted upon him, in order that every ringleader of opposition to Solomon's kingdom might be crushed.and others be intimidated by their examples; and that his throne might be established in peace as the type of the Redeemer's kingdom of peace & righteousness.'—*Scott.*

k ch. 15. 13; 2 Sa.15. 23; 2 Ki. 23. 6; 2Co. 29.16; Je.31.40; John 18. 1, *Cedron.*

4 This was on the way to Bahurim, where Shimei had lived.

l ver.31,33; Le.20.9; Jos. 2.19; 2 Sa.1.16; Eze. 18. 13.

m ch.20.4; 2Ki.20.19.

5 'It is thus too that time is generally described among the Hindoos, and not by *years,* as with us.'—*Roberts.*

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n 1 Sa. 21.10; 27. 2, 3.

o Pr.15.27; Lu.12.15; 1 Ti. 6.10.

p ver.36-38; Ps.15.4; Lu. 19. 22.

q 2 Sa. 21.2; Eze. 17. 18, 19.

r 2Ch. 30.12; Ec.8.2; Ro. 13. 5.

s 2 Sa. 16.5-13; John 8.9; Ro.2.15; 1John 3. 20.

6 Shimei had shown himself to be a turbulent rebel; an irreconcilable enemy to the dynasty of David and to the peace of the kingdom. Both he and his servants may have been plotting with the Philistines against Solomon, who felt that he could no longer be trusted.

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fore the LORD shall [f]return thy wickedness upon thine own head.

45 And king Solomon *shall be* blessed,[u] and the throne of David[w] shall be established before the LORD for ever.

46 So the king commanded Benaiah the son of Jehoiada; which went out, and fell upon him, that he died: and the[w] kingdom was established in the hand[1] of Solomon.

CHAPTER III.

Solomon marrieth Pharaoh's daughter, 1. *High places being in use, Solomon sacrificeth at Gibeon,* 2—4. *Solomon at Gibeon, in the choice which God gave him, preferring wisdom, obtaineth wisdom, riches, and honour,* 5—15. *His judgment between the two harlots maketh his wisdom renowned,* 16—28.

AND Solomon [a]made affinity with Pharaoh king of Egypt, [b]and took Pharaoh's daughter,[2] and brought her into [c]the city of David, until he had made an end of building [d]his own house, and [e]the house of the LORD, and the[f] wall of Jerusalem round about.

2 Only [g]the people sacrificed in high places, because there [h]was no house built unto the name of the LORD, until those days.

3 And Solomon [i]loved the LORD, walking[k] in the statutes of David his father: [l]only he sacrificed and burned incense in high places.[3]

4 And the king went to [m]Gibeon to sacrifice there; for that *was* the great high place: [n]a thousand burnt-offerings did Solomon offer upon that altar.

5 ¶ In Gibeon the LORD appeared to Solomon [o]in a dream by night: and God said, [p]Ask what I shall give thee.

6 And Solomon said, Thou hast shewed unto [q]thy servant David my father [r]great mercy,[4] [s]according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that [t]thou hast given him a son to sit on his throne, as *it is* this day.

7 And now, O LORD my God, [u]thou hast made thy servant king instead of David my father; and I *am but* [v]a little child:[5] I know not *how* [w]to go out or come in.[6]

8 And thy servant *is* in the midst of [x]thy people which thou hast chosen, a great people, that [y]cannot be numbered nor counted for multitude.

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[f] ver. 32,33; Ps.7.16; Pr. 5. 22; Ho. 4. 9, *marg.*
[u] Ps. 21. 6; 72. 17.
[v] ver.24; Pr.25.5; Is. 9. 6, 7.
[w] ver. 12. 45; 2Ch.1. 1; Pr. 29. 4.
1 Dathe translates, by the 'care' or policy of Solomon; and Boothroyd connects this verse with the next chapter. 'The royal power being thus established, Solomonmada,' &c.

CHAP. III.

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[a] 2 Ch. 18. 1; Ezr. 9. 14.
[b] ch. 7. 8; 9. 24; 11. 1.
2 See at 2 Ch. 8. 11.
[c] 2 Sa. 5.7; 1Ch.11.7.
[d] ch. 7. 1-12.
[e] ch. vi.; 7. 13-51; 2 Ch. ii. iv; Ezr.5.11.
[f] ch. 9. 15-19.
[g] ch.22.43; Le. 17.3-6;26.30; De.12.2-5;2 Ch. 33. 17.
[h] ch.5.3; 1Ch.17.4-6; 28.3-6; Ac. 7. 47-49.
[i] De.6.5; 10.12; 30.6, 16,20; 2Sa.12.24,25; Ps. 31. 23; Mar. 12. 29,30; Ro.8.28; 1Co. 8. 3; Ja. 1. 12; 2.5; 1 John 4. 19, 20; 5. 2, 3.
[k] ver.14; ch.2.3,4; 11. 34; 15.3; 1Ch.28.8,9; 2 Ch. 17. 3-5.
[l] ch.15.14; 22.43; 2Ki. 12. 3; 14. 4; 15. 4,35; 18. 4, 22.
3 Besides that at Gibeon (ver. 4.) This was a fault never committed in the time of David.
[m] ch. 9.2; Jos.9.3; 10. 2; 1Ch.16.39; 21.29; 2 Ch. 1. 3.
[n] ch.8.63; 2Ch.1.6; 7. 5; 29.32-35; 30.24; Is. 40. 16; Mic. 6. 6, 7.
[o] Ge. 28. 12, 13; Nu. 12. 6; Job 33. 14, 15; Mat. 1. 20; 2. 13, 19.
[p] 2Ch.1.7-12; Mat.7. 7, 8; Mar. 10. 36-38, 51; 11. 24; John 14. 13, 14; 15. 16; 16.23, 24; Ja. 1.5,6; 1John 5. 14, 15.
[q] Nu. 12. 7; 2 Sa. 7. 5.
[r] 2 Sa. 7. 8-12; 12.7,8; 22.47-51; 1Ch.29.12-14; Ps. 78. 70-72.
4 Heb. *bounty*, Ps. 13.6; 116. 7; 119. 17; 2 Co. 9. 5, 11.
[s] ch. 2.4; 9.4; 2Ki.20. 3; Ps.15.2; 18.20-24.
[t] ch. 1. 48.
[u] De.2.21; 4.25,32; 5. 18. 21.
[v] 1Ch.29.1; Job 32.6-8; Ec.10.16; Je.1.6; Mat. 18. 3, 4.
5 A Hebraism for 'I am *as* a little child,'—an Eastern expression, now employed in like cases by men even advanced in years; compare Je. 1. 6. Josephus has been misled by it to assert that Solomon was at his accession only twelve years of age, but Hales makes it evident, from various incidental circumstances, that he must at least have been about twenty years old.
[w] Nu.27.17; De.31.2; 1Sa.18.16; 2 Sa.5.2; John 10. 3, 4. 9.
6 This is another Hebraism for 'to conduct affairs,' & there is a peculiar emphasis in it here from its connection with the phrase that precedes it. The whole expresses a sense of ignorance and inexperience (and consequent inaptitude for business) like that of a little child, who is unable to walk without support, and cannot be trusted out of doors alone.
[x] Ex.19.5, 6; De.7.6-8; 1Sa.12.22; Ps.78. 71.
[y] Ge.13. 16; 15.5; 22. 17; 1Ch.21.2,5,6; 27. 23, 24.

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[z] 1 Ch. 22. 12; 29.19; 2 Ch. 1. 10; Ps. 119. 34,73,144; Pr.2.6; 3. 13-18; 16.16; Ja.1.5; 3. 17.
1 Heb. *hearing*, Pr. 20. 12.
[a] ver. 28; Ps. 72.1,2; Pr.14.8; Ec.7.11,19; 9. 15-18.
[b] 2Sa.14.17; Is.11. 2-4; 1 Co.2.14,15; Ep. 5.17; Ph. 1. 10. *Gr.*; He. 5. 14.
[c] Ex. 3. 11, 12; 4. 10-13; Je.1.6; Mat.3.11, 14; 2 Co. 2. 16; 3. 5.
[d] Pr. 15. 8.
[e] Ps. 4. 6; Pr. 16. 31; Mat. 20.21,22; Ja.4 3.
2 Heb. *many days.*
3 Heb. *hear*, ver. 9, *marg.*
[f] Ps. 10. 17; Is.65.24; Ro. 8. 26, 27; 1John 5. 14, 15.
[g] ver.28; ch.2.6,9; 4. 29-34; 5.12; 10.3-8; 2 Ch.1.11,12; 2.12; 9. 5-8; Ec.1.16; Lu.21. 15.
4 Solomon had asked (ver. 9) not wisdom in general, but the knowledge of the true science of government, & that was given him. If we find that in after life he showed himself devoid of much practical wisdom in his *personal* conduct, it was because he was unfaithful to the condition now stipulated at ver. 14.
[h] Mat.12.42; Co.2.3.
[i] Ps.84.11,12; Mat.6. 33; Ro.8.32; 1Co.3. 22, 23; Ep. 3. 20.
[k] ch. 4. 21-24; 10. 23, 27; Pr. 3. 16.
5 Or, *hath not been.*
[l] ch.2.3,4; 1Ch.22.12, 13; 28. 9; 2Ch.7.17-19; Ps.132.12; Zec.3. 7.
[m] ver.3; ch.9.4,5; 15. 5; 2Ch.17.3,4; 29. 2; 34. 2; Acts 13. 22.
[n] De.5.16; Ps.91.16; Pr. 3. 2, 16; 1 Ti. 4. 8.
[o] Ge. 41. 7; Je.31.26.
[p] 2 Sa. 6.17; 1Ch.16. 1, 2.
[q] ch. 8. 63; Le.iii.; 7. 11-19; 2 Sa. 6.18,19; 2Ch.7.5,7-10; 30.22-26.
[r] Ge.31.54; 40.20; Es. 1.3; Da.5.1; Mar.6. 21.
[s] Le. 19. 29; De. 23. 17; Jos. 2. 1.
6 The Targum has 'victuallers,' or tavern-keepers. Not common harlots, but unmarried women who had been guilty of fornication. The Jews suppose they were not Israelites, but strangers, and so not subject to the law in De. 23. 17.
[t] Ex. 18. 13, 16; Nu. 27. 2.
7 Perhaps this difficult case was referred to the king, on account of its having proved too hard for the inferior judges to decide. Solomon, in his wisdom, adopted the only rational method of discovering the truth, by making an ingenious appeal to the self-denying tenderness of a mother. The murder of illegitimate infants by their mothers, to conceal their shame, so often occurring in this country, is not so much as intimated in anyway in the Scriptures. Nor is it met with in ancient history. The practice, however, with the ancients, of exposing their children, whether spurious or not, might remove the temptation to take away their lives by secret murder.
[u] Ge.43.20; Ro.13.7.
[v] Job 24. 13-17; Mat. 13. 25; John 3. 20.
[w] ver. 21.

9 [z]Give therefore thy servant understanding[1] heart [a]to judge people, that I may [b]discern between good and bad: for [c]who is able judge this thy so great a people?

10 And the speech [d]pleased the LORD, that Solomon had asked this thing.

11 And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life;[2] neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern[3] judgment;

12 Behold, [f]I have done according to thy words: lo, [g]I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither [h]after thee shall any arise like unto thee.

13 And [i]I have also given thee that which thou hast not asked, both [k]riches and honour: so that there shall not be any among the kings like unto thee all thy days.

14 And [l]if thou wilt walk in my ways, to keep my statutes and my commandments, [m]as thy father David did walk, then [n]I will lengthen thy days.

15 And Solomon [o]awoke; and, behold, *it was* a dream: and he came to Jerusalem, and stood [p]before the ark of the covenant of the LORD, and offered up burnt-offerings, and offered [q]peace-offerings, and made [r]a feast to all his servants.

16 ¶ Then came there [s]two women, *that were* harlots[6] unto the king, and [t]stood before him.[7]

17 And the one woman said, O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house.

18 And it came to pass, the third day after that I was delivered, that this woman was delivered also: and we *were* together; *there was* no stranger with us in the house, save we two in the house.

19 And this woman's child died in the night; because she overlaid it.

20 And she arose at [v]midnight, and [w]took my son from beside me, when thine handmaid slept, and laid

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her bosom, and laid her dead child in my bosom.

21 And when I arose in the morning to [z]give my child suck, behold, it was dead; but when I had considered it in the morning, behold, it was not my son which I did bear.

22 And the other woman said, [y]Nay; but the living *is* my son, and the dead *is* thy son. And this said, No; but the dead *is* thy son, and the living *is* my son. Thus they spake before the king.

23 Then said the king, The one saith, This *is* my son that liveth, and thy son *is* the dead: and the other saith, Nay; but thy son *is* the dead, and my son *is* the living.

24 And the king said, Bring me a sword. And they brought a sword before the king.

25 And the king said, [z]Divide the living child in two,[1] and give half to the one, and half to the other.

26 Then spake the woman, whose the living child *was*, unto the king, (for [a]her bowels yearned[2] upon her son,) and she said, O my lord, [b]give her the living child, and in no wise slay it:[3] but the other said, Let it be neither mine nor thine, *but* divide *it*.

27 Then the king answered and said, Give her the living child, and in no wise slay it: she *is* the mother thereof.

28 And all Israel heard of the judgment which the king had judged; and they [c]feared[4] the king: for they saw that [d]the wisdom of God *was* in him[5] to do judgment.

CHAPTER IV.

Solomon's princes, 1—6. *His twelve officers who provided for his household,* 7—19. *The peace and largeness of his kingdom,* 20, 21. *His daily provision,* 22—25. *His stables,* 26—28. *His extraordinary wisdom,* 29—34.

SO king Solomon was king [a]over all Israel.

2 And these *were* [b]the princes[6] which he had; [c]Azariah the son of Zadok the priest;[7]

3 Elihoreph and Ahiah the sons of Shisha,[d] scribes;[8] Jehoshaphat the son of Ahilud, the recorder.[9]

4 And [e]Benaiah the son of Jehoiada *was* over the host; and [f]Zadok and Abiathar *were* the priests;[10]

5 And Azariah the [g]son of Nathan *was* over the officers;[11] and Zabud the son of Nathan *was* principal officer, *and* [h]the king's friend;

6 And Ahishar *was* over the household; and [i]Adoniram the son of Abda *was* over the tribute.[1]

7 ¶ And Solomon had twelve [2]officers over all Israel, which provided victuals for the king and his household: [k]each man his month in a year made provision.

8 And these *are* their names: The son of Hur,[3] in [l]mount Ephraim.

9 The son of Dekar,[4] in Makaz, and in [m]Shaalbim, and [n]Beth-shemesh, and Elon-beth-hanan.

10 The son of Hesed,[5] in Aruboth; to him *pertained* [o]Sochoh, and all the land of [p]Hepher.

11 The son of Abinadab,[6] in all the region of [q]Dor; which had Taphath the daughter of Solomon to wife.

12 Baanah the son of Ahilud; *to him pertained* [r]Taanach and [s]Megiddo, and all [t]Beth-shean, which *is* by [u]Zartanah, beneath [v]Jezreel, from Beth-shean to [w]Abel-meholah, *even* unto *the place that is* beyond Jokneam.

13 The son of Geber,[7] in [x]Ramoth-gilead: to him *pertained* [y]the towns of Jair the son of Manasseh, which *are* in Gilead: to him *also pertained* the region of [z]Argob, which *is* in Bashan, threescore great cities, with walls and brazen bars.

14 Ahinadab the son of Iddo *had* Mahanaim.[8]

15 Ahimaaz *was* in [a]Naphtali; he also took Basmath [b]the daughter of Solomon to wife.

16 Baanah the son of Hushai *was* in [c]Asher and in Aloth.

17 Jehoshaphat the son of Paruah in [d]Issachar.

18 [e]Shimei the son of Elah in [f]Benjamin.

19 Geber the son of Uri *was* in the country of Gilead, *in* [g]the country of Sihon king of the Amorites, and of Og king of Bashan; and *he was* the only officer[9] which *was* in the land.

20 ¶ Judah and Israel *were* many, [h]as the sand which *is* by the sea in multitude, [i]eating and drinking, and making merry.[10]

21 And [k]Solomon reigned over all

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x Ge.21.7; 1 Sa.1.23; La. 4. 3, 4.
y ver. 23, 24.
z Pr. 25. 3.
1 This incidentally shows, that in *judicial* matters there was no limit to the royal power among the Hebrews; for were such an order given in a similar case by a magistrate with us, no alarm would be excited in the mother's mind, because she would know well, that he could not, and would not put the child to death.
a Ge.43.30; Is.49.15; Je.31.20; Ho. 11.8; Ph.1.8; 2.1; 1 John 3.17.
2 Heb. *were hot*, Ps. 39. 3.
b Ro. 1.31; 2 Ti.3.3.
3 The Hindoos have a similar story, only that the claimants of the child were commanded to seize it by a leg & arm, and pull with all their might in opposite directions; but no sooner did the child begin to scream, than the real mother left off pulling, & resigned her claim.
c Ex.14.31; Jos.4.14; 1 Sa.12.18; 1 Ch.29. 24; Pr. 24. 21.
4 Or rather 'revered.' Nothing is better understood and appreciated among the common people, than an acute decision of some knotty point, in a case where the sympathies are much engaged. The difficulty in the present case arose from the character of the parties being the same, and the absence of witnesses.
d ver. 9-12; Ezr. 7. 25; Ec. 7.19; Da. 2. 21,47; 5.11; 1 Co. 1. 24, 30; Co. 2. 3.
5 Heb. *in the midst of him.*

CHAP. IV.

A. M. 2989-3029. B. C. 1015-975.

a ch. 11.13,35,36; 12. 19, 20; 2 Sa. 5. 5; 1 Ch.12.38; 2 Ch.9.30; Ec. 1. 12.
b Ex. 18. 21; 2 Sa. 8. 15-18; 20. 23-26; 1 Co. 12. 28.
6 This denotes the chief officers of his court, for none of them were princes in the common acceptation of the term.
c 1 Ch.6.8-10; 27.17.
7 Or, *chief officer.*
d 2Sa.20.25, *Sheva;* 1 Ch. 18. 16, *Shavsha.*
8 Or, *secretaries.*
9 Or, *remembrancer*, 2 Sa.8.16, 1 Ch. 18.15; Is.62.6, *margins.* The scribes were the king's secretaries, and the recorder was his historiographer or annalist.
e ch. 2. 35.
f ch. 2. 26, 27, 35.
10 Yet it is said (ch. 2. 26, 27,) that Abiathar had not only been deprived of the high-priest's office, but exiled to Anathoth. Some suppose he was so far restored as to act in Zadok's absence; but it is more probable, that as it had been customary in the former part of the history to mention these two together as high-priests, this form of expression continued to be employed, notwithstanding Abiathar's deposition.
g ch.1.10, &c.; 2 Sa. 7. 2; 12. 1-15, 25.
11 Who are mentioned at ver. 7, 8.

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h 2 Sa. 15. 37; 16. 16; 19. 37,38; Pr. 22.11; John 13. 23; 15. 14, 15; Ja. 2. 23.
i ch. 12.18; 2 Sa. 20. 24, *Adoram.*
1 Or, *levy*, ch. 5. 13, 14; 9. 15.
2 'The revenues of princes in the East are paid in the fruits & products of the earth. The twelve officers mentioned, (ver. 7-19,) are to be considered as his general receivers. They furnished food for all that belonged to the king; and the having provisions for themselves & their attendants, seems to have been all the ordinary gratification his ministers of state, as well as his meaner servants, received. Silver and gold, horses, armour, precious vestments, and other things of value, came to Solomon as tribute from the surrounding princes, (ch.10.25,) & from merchants whom he allowed to pass through his territory, (ch. 10. 15;) also from his own commerce by the Red sea, (ch. 10. 22.) Out of these precious articles, he made presents to those who distinguished themselves in his service, (ch. 10. 26, 27.) It is according to this plan of conducting the expences of his civil government, that the history of Solomon is to be explained.—*Harmer.*
k 1 Ch. 27. 1-15.
3 Or, *Ben-hur.* Some think the names of five of these prefects have dropped out, or they may have had their father's name with Ben, i. e. *Son*, prefixed.
l Ju. 17. 1; 19. 1.
4 Or, *Ben-dekar.*
m Jos.19.42, *Shaalabbin.*
n 1 Sa. 6. 12, 20.
5 Or, *Ben-hesed.*
o Jos. 15. 35.
p Jos. 12. 17; 17. 2.
6 Or, *Ben-abinadab.*
q Jos. 12. 23; 17. 11; Ju. 1. 27.
r Jos.17.11; Ju.5.19.
s 2 Ki. 23. 29, 30.
t 1 Sa. 31. 10, 12.
u ch.7.46. *Zarthan;* Jos. 3.16, *Zaretan.*
v ch. 18. 46.
w ch. 19. 16.
7 Or, *Ben-geber.*
x ch. 22.3; De. 4.43; Jos. 20. 8; 21. 38; 2 Ki. 9. 1, 14.
y Nu.32.41; De.3.14.
z De. 3. 4,13,14; Ps. 22. 12; 68. 15.
8 Or, *to Mahanaim*, Ge. 32. 2; 2 Sa. 2.8; 17. 24, 27.
a Jos. 19. 32-39.
b ver.11; 1 Sa.18.18.
c Jos. 19. 24-31.
d Jos. 19. 17-23.
e ch. 1.8; Zec.12.13.
f Jos. 18. 20-28.
g Nu. 21. 21-35; De. 2.26-37; 3.1-17; Jos. 13. 9-12.
9 Yet in ver. 13, a part of Gilead and Bashan are assigned to the 'son of Geber.' We must suppose, that Geber exercised a general superintendence over the Trans-Jordan region, including the district of his son.
h ch. 3.8; Ge. 13.16; 15.5; 22.17; Pr.14.28.
i 1 Sa.30.16; 1Ch.12. 39; Job 1.18; Ps.72. 3-7; Ec.2.24; Is.22. 13; Mic.4.4; Zec.3. 10; 9. 15; Ac. 2. 46.
10 This verse is wanting in the Septuagint.
k ver.24, Ge. 15.18; Ex. 23. 31; De. 11. 24; Jos.1.4; 2 Ch.9. 26; Ezr.4.20; Ps.72. 8, 9.

kingdoms,[1] from the river unto the land of the Philistines, and unto the border of Egypt: they [h]brought presents, and served Solomon all the days of his life.

22 ¶ And Solomon's provision[2] for one day was thirty measures[3] of fine flour, and threescore measures of meal,

23 Ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, beside harts,[4] and roebucks, and fallow deer, and fatted fowl.

24 For he had dominion over all *the region* on this side the river, from Tiphsah[5] even to [m]Azzah, over [n]all the kings on this side the river: and he had peace on all sides round about him.

25 And Judah and Israel dwelt safely,[6] [o]every man under his vine and under his fig-tree, [p]from Dan even to Beer-sheba, all the days of Solomon.

26 ¶ And Solomon had [q]forty thousand[7] stalls of horses for his chariots, and twelve thousand horsemen.

27 And [r]those officers provided victual for king Solomon, and for all that came unto king Solomon's table, every man in his month: they lacked nothing.

28 Barley also and straw for the horses and dromedaries[8] brought they unto the place where *the officers* were, every man according to his charge.

29 ¶ And [t]God gave Solomon wisdom and understanding exceeding much, and [u]largeness of heart, even as [v]the sand that *is* on the sea-shore.

30 And Solomon's wisdom excelled the wisdom of all [w]the children of the east country, and all [x]the wisdom of Egypt.

31 For he was [y]wiser than all men; than [z]Ethan the Ezrahite, and [a]Heman, and Chalcol, and Darda, the sons of Mahol: and [b]his fame was in all nations round about.

32 And [c]he spake three thousand proverbs: and his [d]songs were a thousand and five.

33 And he spake of trees, from the [e]cedar-tree that *is* in Lebanon, even unto the hyssop that springeth out of the wall: he spake also [g]of beasts, and of fowl, and of creeping things, and of fishes.

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1 That is, all *provinces* from the Euphrates to the land of the Philistines, even to the frontiers of Egypt. He had, as his tributaries, not only Syria, but also Moab, Ammon, &c., which lay between the Euphrates & Jordan in short, all that God had promised Abraham to give to his posterity.
h 1 Sa. 10. 27; 2 Ki. 17. 3; 2 Ch. 17. 5; 32. 23; Ps. 68. 29; 72. 10, 11; 76. 11.
2 Heb. *bread.*
3 Heb. *core.* The *cor* was the same with the homer, and held, according to Bishop Cumberland, 75 wine gallons and 5 pints. Gill, reckoning the *cor* equivalent to 648 Roman lbs. and allowing to one man 2 lbs. a day, thinks there would be food enough for 29,160 men, out of the total 58,320 lbs; but Villalpandus reckons the consumers per day at 48,600, and Calvisius at 54,000. Kitto estimates the allowance at 240 bushels of fine flour, and 480 of the coarser sort, here called *meal.*
4 Or, *harts, roebucks, fallow deer, and fatted fowl.*
5 Tiphsah. It was no doubt the Thapsacus of the Greeks, a large city on the Euphrates, a long day's journey from Tadmor or Palmyra. The name denotes 'a passage or ford,' and here the younger Cyrus and Alexander the Great led their armies across the river, which was four stadia broad.
m Ge. 10. 19; Ju. 16. 1, *Gaza.*
n ver. 21; Ps. 72. 8, 11.
o ch. 5. 4; 1 Ch. 22. 9; Ps. 72. 3, 7; Is. 9. 7; Lu. 2. 14; He. 7. 1, 2.
6 Heb. *confidently,* Is. 60. 18; Je. 23. 5, 6; 33. 15, 16; Eze. 38. 11, *marg.*
p 2 Ki. 18. 31; Mic. 4. 4; Zec. 3. 10.
q Ju. 20. 1; 2 Sa. 17. 11; 24. 15.
r ch. 10. 25, 26; De. 17. 16; 2 Sa. 8. 4; 2 Ch. 1. 14; 9. 25; Ps. 20. 7.
7 In the parallel place in 2 Ch. 9. 25, it is only 4000. which seems the true reading.
s ver. 7-19.
8 Or, *mules,* or *swift beasts,* Es. 8. 10, 14; Mic. 1. 13.
t ch. 3. 12. 28; 10. 23, 24; 2 Ch. 1. 10-12; Ps. 119. 34; Pr. 2. 6; Ec. 1. 16; 2. 26; Ja. 1. 5, 17; 3. 17.
u Is. 60. 5.
v ver. 20; Ge. 41. 49; Ju. 7. 12; Je. 33. 22; Ha. 1. 9.
w Ge. 25. 6; Job 1. 3; Da. 1. 20; 4. 7; 5. 11, 12; Mat. 2. 1.
x Is. 19. 11, 12; Ac. 7. 22.
y ch. 3. 12; Mat. 12. 42; Lu. 11. 31; Co. 2. 3.
z See at 1 Ch. 15. 19; Ps. lxxxix. *title.*
a 1 Ch. 2. 6; 6. 33; 15. 17, 19; Ps. lxxxviii. *title.*
b ch. 5. 7; 10. 1, 6; 2 Ch. 9. 23; Mat. 4. 24.
c Pr. 1. 1; Ec. 12. 9; Mat. 13. 35.
d Ca. 1. 1.
e Nu. 24. 6; 2 Ki. 19. 23; Ps. 92. 12.
f Ex. 12. 22; Nu. 19. 18; Ps. 51. 7; He. 9. 19.
g Ge. 1. 20-25.

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h ch. 10. 1; 2 Ch. 9. 1, 23; Is. 2. 2; Zec. 8. 23.
1 Egypt was decried by the Gentiles the fountain of arts and sciences, and their philosophers repaired thither for wisdom. But now the point of concourse was the court of Solomon.

CHAP. V.

A. M. 2990. B. C. 1014
a ver. 10, 18; ch. 9. 11-14; 2 Ch. 2. 3, *Huram.*
b 2 Sa. 8. 10; 10. 1, 2; Ps. 45. 12.
c 2 Sa. 5. 11; 1 Ch. 14. 1; Am. 1. 9.
d 2 Ch. 2. 3.
2 David's intention was well known to Hiram, from the great preparations he had made.
e 2 Sa. 7. 5-11; 1 Ch. 22. 4-6; 2 Ch. 6. 6-8.
f 1 Ch. 22. 8, 28. 3.
g Jos. 10. 24; Ps. 8. 6; 110. 1; Mal. 4. 3; 1 Co. 15. 25; Ep. 1. 22.
h ch. 4. 24; 1 Ch. 22. 9; Ps. 72. 7; Is. 9. 7; Ac. 9. 31.
i 2 Ch. 2. 1, 4.
3 Heb. *say.*
k 2 Sa. 7. 12, 13; 1 Ch. 17. 12; 22. 10; 28. 6, 10; Zec. 6. 12, 13.
l ch. 6. 9, 10, 16, 20; 2 Ch. 2. 8, 10; Ps. 29. 5.
m Ro. 12. 17; Ph. 4. 8.
4 Heb. *say.*
n 1 Co. 12. 14-21; Ep. 4. 7.
o Ge. 10. 15; Ezr. 3. 7.
5 Zidon was the first settlement of the Canaanites, Ge. 10. 15, and hence the name of that city was sometimes given to the whole of Phœnicia. In Jos. 11. 8; 19. 28; it is called Zidon the great or the chief city. The name of Tyre does not occur till the time of David, but Zidon is mentioned in the earliest genealogy of the nations in the 10th chapter of Genesis. Even Homer takes no notice of Tyre, but he speaks of the Zidonians as rich merchants, trading in curious wares, and mariners skilled in astronomy and navigation. It sometimes had its own princes, but in the time of Solomon, was under the same government as Tyre. It is now called *Saida,* and on the 27th Sept. 1840, was captured by a brilliant *coup-de-main* of Commodore Napier, at the head of a body of British, Austrians, and Turks.
p ch. 10. 9; 2 Ch. 2. 11, 12; 9. 7, 8; Ps. 122. 6, 7; 137. 6.
q ch. 1. 48; Ge. 33. 5; Is. 8. 18; 9. 6.
r ch. 3. 9; 2 Ch. 2. 12; Pr. 10. 1; 15. 20; 23. 24.
6 Heb. *heard.*
7 This portion of the assistance rendered by Hiram was of the utmost importance; every thing else Solomon required for the temple he might have got from Egypt, but that country was so far from being able to supply timber, that it wanted it more than any other. In the Egyptian Antiquities there is the view of a curious piece of sculpture, representing an invasion of Lebanon by an Egyptian king, and the inhabitants are seen felling trees to form entrenchments, their costume & physiognomy being carefully preserved.
s ch. 6. 15, 34; 2 Sa. 5. 5; 2 Ch. 3. 5.

34 And [h]there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.

CHAPTER V.

Hiram, sending to congratulate Solomon, is certified of his purpose to build the temple, and desired to furnish him with timber for that purpose. 1—6. Hiram, blessing God for Solomon, requesteth food for his family, furnisheth him with timber, 7—12. The number of Solomon's workmen and labourers, 13—18.

AND [a]Hiram king of Tyre [b]sent his servants unto Solomon; (for he had heard that they had anointed him king in the room of his father:) for Hiram was [c]ever a lover of David.

2 And [d]Solomon sent to Hiram, saying,

3 Thou knowest[2] how that David my father [e]could not build an house unto the name of the LORD his God, [f]for the wars which were about him on every side, until the LORD [g]put them under the soles of his feet.

4 But now the LORD my God [h]hath given me rest on every side, *so that there is* neither adversary nor evil occurrent.

5 And, [i]behold, I purpose[3] to build an house unto the name of the LORD my God, [k]as the LORD spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name.

6 Now therefore command thou that they hew me [l]cedar-trees out of Lebanon; and my servants shall be with thy servants: and unto thee will I give hire for thy servants, according to all that thou shalt appoint:[4] for thou knowest [m]that *there is* not among us any that can skill to hew timber like unto the [o]Zidonians.[5]

7 ¶ And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, [p]Blessed *be* the LORD this day, [q]which hath given unto David [r]a wise son over this great people.

8 And Hiram sent to Solomon, saying, I have considered[6] the things which thou sentest to me for: *and* I will do all thy desire[7] concerning timber of cedar, and concerning timber of fir.

9 My servants shall bring *them* down

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from Lebanon unto the sea; and I will convey them by sea in floats unto the place that thou shalt appoint me, and will cause them to be discharged there, and thou shalt receive *them:* and thou shalt accomplish my desire, in giving food for my household.

10 So Hiram gave Solomon cedar-trees, and fir-trees, *according to* all his desire.

11 And Solomon gave Hiram twenty thousand measures[2] of wheat *for* food to his household, and twenty measures of pure oil:[3] thus gave Solomon to Hiram year by year.[4]

12 And the LORD gave Solomon wisdom, as he promised him: and there was peace between Hiram and Solomon; and they two made a league together.

13 ¶ And king Solomon raised a levy[5] out of all Israel; and the levy was thirty thousand men.

14 And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, *and* two months at home: and Adoniram *was* over the levy.

15 And Solomon had threescore and ten thousand that bare burdens, and fourscore thousand hewers in the mountains;

16 Besides the chief of Solomon's officers which *were* over the work, three thousand and three hundred, which ruled over the people that wrought in the work.

17 And the king commanded, and they brought great stones,[6] costly stones, *and* hewed stones, to lay the foundation of the house.

18 And Solomon's builders and Hiram's builders did hew *them,* and the stonesquarers:[7] so they prepared timber and stones to build the house.

CHAPTER VI.

The building of Solomon's temple begun, 1—4. *The chambers thereof,* 5—10. *God's promise unto it,* 11—13. *The ceiling and adorning of it,* 14—22. *The cherubims,* 23—30. *The doors,* 31—35. *The court,* 36. *The time of building of it,* 37, 38.

AND it came to pass,[8] in the four hundred and eightieth year[9] after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which *is* the second month, that he began to build the house of the LORD.

2 And the house which king Solomon built for the LORD, the length thereof *was* [d]threescore cubits, and the breadth thereof twenty *cubits,* and the height thereof thirty cubits.

3 And the porch before the temple of the house, twenty cubits *was* the length thereof, according to the breadth of the house; *and* ten cubits *was* the breadth thereof before the house.

4 And for the house he made windows of narrow lights.[2]

5 And against[3] the wall of the house he built chambers[4] round about, *against* the walls of the house round about, *both* of the temple and of the oracle: and he made chambers[5] round about:

6 The nethermost chamber *was* five cubits broad, and the middle *was* six cubits broad, and the third *was* seven cubits broad: for without *in the wall* of the house he made narrowed rests round about, that *the beams* should not be fastened in the walls of the house.

7 And the house, when it was in building, was [h]built of stone made ready before it was brought thither: so that there was neither hammer, nor axe, nor any tool of iron, heard in the house while it was in building.

8 The door for the middle chamber *was* in the right side[8] of the house: and they went up with winding [i]stairs into the middle *chamber,* and out of the middle into the third.

9 So he built the house, and finished it; and covered the house with beams and boards[10] of cedar.

10 And *then* he built chambers against all the house five cubits high: and they rested on the house with timber of cedar.

11 ¶ And the word of the LORD came to Solomon, saying,

12 *Concerning* this house which thou art in building, [m]if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with thee, which I spake unto David thy father:

13 And [o]I will dwell among the

A.M. 2990. B.C. 1014

t De. 2. 35.
u 2 Ch. 2. 10.
1 Heb. *send.*
v 2 Ch. 1. 15; Ezr. 3. 7; Eze. 27. 17; Ac. 12. 20.
2 Heb. *pora.* ch. 4. 22, *marg.* 2 Ch. 2. 10.
3 The discrepancy between this statement, and that in 2 Ch. 2. 10, is reconciled by supposing, that *here* the reference is to what was given to Hiram for his household alone, and *there* to what was given for all his workmen.
4 If Tyre supplies Israel with craftsmen, Israel will supply Tyre with corn. Thus by the wise arrangements of providence, one country has need of another, and is benefitted by another, that there may be mutual dependence, tending to friendly intercourse. Compare Eze. 27. 17; Ac. 12. 20.
w ch. 3. 12; 4. 29; 2 Ch. 1. 12; Ja. 1. 5.
x ch. 15, 19; Ge. 21, 32; Am. 1. 9.
5 Heb. *tribute of men,* ch. 4. 6.
y ch. 9. 15.
z ch. 4. 7, 19; 1 Ch. 27. 1-15.
a ch. 4. 6.
b ch. 9. 20-22; 2 Ch. 2. 17, 18; 8. 7-9; Ezr. 2. 55; Ne. 7. 57, 60.
c ch. 9. 23; 2 Ch. 2. 2.
6 The stones were quarried & hewn with the aid of the Phœnicians, but it seems doubtful, whether they were brought from Lebanon, since good stones, of the same quality as those of Lebanon, could be got much nearer. Stones of immense size were used in ancient buildings; witness one in the foundation of the great temple of Baalbec, (ascribed by tradition to Solomon,) sixty-six feet long, twelve broad, and twelve thick.
d ch. 6. 7; 7. 9; 1 Ch. 22. 2; Is. 28. 16; 1 Co. 3. 11, 12; 1 Pe. 2. 6, 7; Re. 21. 14-21.
7 Or, *Giblites,* Jos. 13. 5; Ps. 83. 7; Eze. 27. 9. The marg. reading is generally preferred; 'the Gebalites,' denoting the natives of Gebal, called by the Greeks Byblus, and now Djeball or Djibleh, a very ancient city of Phœnicia. The walls still exist, built of massive stones; 'some of them,' says Pococke, 'so long as twenty feet.'

CHAP. VI.

A.M. 2993. B.C. 1011

a Ju. 11. 26; 2 Ch. 3. 1, 2.
8 *Bardwell* in his 'Temples, Ancient and Modern,' (Lond. 1837,) gives the most scientific description of Solomon's temple, on architectural principles, that has yet appeared. Adopting Sir Isaac Newton's opinion, that the temple cubit was 23¼ inches, he estimates the length at 116 ft. 3 in. (exclusive of the porch,) breadth 37 ft. 6 in., height 58 ft. 1½ in.
9 Dr *Hales* in the general Introduction to his Chronology, endeavours to show that the interval from the Exodus to the foundation of the temple, was not 480 years, but 621 years.
b ver. 37; Nu. 1. 1.

A.M. 2993. B.C. 1011

1 Heb. *built,* Ac. 7. 47.
c 1 Ch. 29. 19; Eze. 6. 12, 13. 15; John 2. 19-21; 1 Co. 3. 16; 2 Co. 6. 16; Ep. 2. 20-22; Col. 2. 7; He. 9. 11, 11, 10; 1 Pe. 2. 5.
d Ex. 6. 3, 4; Eze. 40. 1, &c.; Re. 11. 16, 19.
e 1 Ch. 28. 11; 2 Ch. 3. 4; Ezek. 41. 16; Mat. 4. 5; John 10. 23; Ac. 3. 10, 11.
2 Or, *windows broad within, and narrow without; or, shewed* and *closed,* ch. 6. 4; Ca. 2. 9; Eze. 40. 16, 41. 26. Michaelis and Dathe translate, 'windows that could be opened or shut.'
3 Or, *upon, or joining to.*
f 1 Ch. 9. 26; 23. 28; 28. 11; 2 Ch. 31. 11; Ne. 10. 37; 12. 44; 13. 5-9; Ca. 1. 4; Je. 35. 4; Eze. 40. 44; 41. 5-11; 42. 3-13.
4 Heb. *floors.*
g ver. 16, 19-21, 31; Ex. 25. 23; Le. 16. 2; Nu. 7. 89; 2 Ch. 4. 20; 5. 7, 9; Ps. 28. 2.
5 Heb. *ribs.*
6 Or, *narrowings, or, rebatements.* It was surrounded on three sides by chambers, in three stories, each story wider than the one below it, as the walls were narrowed, or made thinner as they ascended, by set offs of eleven inches on each side, which received the flooring-joists, as no cutting was on any account permitted.—*Bardwell.*
h ch. 5. 18; Pr. 24. 27; Ro. 9. 23; 2 Co. 5. 1; Co. 1. 12; 1 Pe. 2. 5.
i 42. 2; Ac. 9. 31; Ja. 1. 20; 3. 17, 18.
7 Not only were the stones squared and fitted in the quarry, but the timber was shaped for its use; so that when the edifice was rearing, (to use the well known lines of Bp. Heber in his poem on 'Palestine,')

'No workman's steel, no prentice axe rang
Like some tall palm the noiseless fabric sprang.
Majestic silence!'—

8 Heb. *shoulder.*
k Eze. 41, 6, 7.
9 'Access to the apartments mentioned in ver. 6, was given from the right hand side of the interior of the temple, by a winding stair-case of stone, such as may be seen in several of the ancient Nubian temples.'—*Bardwell.* Indeed, it is now commonly admitted, that the temples there, or in Egypt, were the models for that of Solomon. Instead of 'the door for the middle chamber,' Boothroyd, following the Sept. and Chald. has, 'In the lowest chamber (or gallery,) there was an entrance.'
A.M. 3000. B.C. 1004
l ver. 14, 38.
10 Or, *the vault beams and the ceilings with cedar.* The roof was flat, constructed of thick planks of cedar, supported by large cedar-beams, and covered with gold.
m ch. 2. 3, 4; 3. 14; 8. 25; 9. 3-6; 1 Sa. 13. 14, 15; 1 Ch. 28. 9; 2 Ch. 7. 17, 18; Ps. 132. 12; Zec. 3. 7; Col. 1. 23.
n 2 Sa. 7. 13; 1 Ch. 22. 10.
o ch. 8. 27; Ex. 25. 8; Le. 26. 11; Ps. 68. 18; 132. 12, 13; Is. 57. 15; Eze. 37. 26-28; 2 Co. 6. 16; Re. 21. 3.

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children of Israel, and [p] will not forsake my people Israel.

14 So [q] Solomon built the house, and finished it.

15 And he built the walls of the house within with boards of cedar, both[2] the floor of the house, and the walls of the ceiling:[3] *and* he covered *them* on the inside with wood, and covered the floor of the house with planks of fir.

16 And he built twenty cubits on the sides of the house, both the floor and the walls with boards of cedar: he even [r] built *them* for it within, *even* for the oracle,[4] *even* for the most holy *place.*

17 And the house, that *is,* the temple before it, was forty cubits *long.*

18 And the cedar of the house within *was* carved with knops[5] and [6] open flowers: all *was* cedar; there was no stone seen.

19 And [s] the oracle he prepared in the house within, [t] to set there the ark of the covenant of the LORD.

20 And the oracle in the forepart *was* twenty cubits in length, and twenty [u] cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with pure gold;[7] and *so* covered [v] the altar *which was of* cedar.

21 So Solomon [w] overlaid the house within with pure gold: and he made a partition [x] by the chains of gold before the oracle, and he overlaid it with gold.

22 And the whole house he overlaid with gold, until he had finished all the house: [y] also the whole altar,[8] that *was* by the oracle, he overlaid with gold.

23 ¶ And within the oracle he made two [z] cherubims *of* olive-tree,[9] *each* ten cubits high.

24 And five cubits *was* the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other *were* ten cubits.

25 And the other cherub *was* ten cubits: both the cherubims *were* of one measure and one size.

A. M. 2993—3000.
B. C. 1011—1004.

p De. 31. 6, 8; d Sa. 12. 22; 1 Ch. 28. 9, 20.

q ver. 9. 38; Ac. 7. 47, 48.

1 'The building of the temple was a work of extraordinary dispatch, if we consider its magnitude, variety and minuteness. The summit of the rocky limestone mount of Moriah had to be levelled in order to form a sufficient area for the prodigious pile —the most splendid and magnificent perhaps that the world ever saw.'—*Hales.*

2 Or, *from the floor of the house, unto the walls,* &c. ver. 16.

3 The marg. reading is preferable. The meaning is, that he wainscoted the walls with cedar, and planked the floor with cypress.

r ver. 5, 19, 20; ch. 8. 6; Ex. 25. 21, 22; 26. 33; Le. 16. 2; 2 Ch. 3. 8; He. 9. 3.

4 In the same manner, and in the same proportions as the tabernacle had been divided, so was the temple divided into two parts. Compare Ex. 26. 31-33. In the most holy place was deposited the ark of the covenant, with the mercy-seat, and it was called 'the Oracle,' because thence Jehovah declared his answers to the high-priest. It was an exact square of 37 feet 6 inches, divided from the rest of the temple by a partition of cedar of that height.

5 Or, *gourds.* In the shape of colocynths or wild gourds, (as the word means,) the full blown flowers of which must have been very ornamental.

6 Or, *openings of flowers.*

s ver. 5; 2 Ch. 4. 20.

t ch. 8. 6-10; Ex. 40. 20, 21; 2 Ch. 5. 7; He. 9. 3, 4.

u ver. 2, 3.

7 Heb. *shut up.* Plates of gold, for the value amounted to 600 talents, 2 Ch. 3. 8. The Hebrew is 'shut up,' meaning probably beaten or hammered gold, shut up in rolls like sheet lead.'—*Williams.*

v ver. 22; ch. 7. 48; Ex. 30. 1-3.

w Ex. 26. 29, 32; 36. 34; 2 Ch. 3. 7-9.

x ver. 5; Ex. 26. 32, 33; 2 Ch. 3. 14-16.

y ver. 20.

8 This was the altar of incense without the vail, standing in the holy place, which was twice as long as the most holy place.

z Ge. 3. 24; Ex. 25. 18-22; 37. 7-9; 2 Ch. 3. 10-13; Ps. 18. 10; 80. 1; Is. 37. 16; Eze. 10. 2, &c.; He. 1. 14; 1 Pe. 1. 12.

9 Or, *oily.* Heb. *trees of oil.* In Ne. 8. 15, a distinction is made between *Zait,* the olive-tree, & *Etz-Shemen,* the 'tree of oil,' which is mentioned here. By the latter is probably intended the oleaster, or wild olive-tree. The Greek version has 'cypress-wood.' Celsius thinks it denotes generally *oily,* i.e. resinous trees.

A. M. 2993—3000.
B. C. 1011—1004.

1 These symbolical figures are described at length in the tenth chapter of Ezekiel. It may be doubted whether they were intended to represent angels; they were rather emblems designed to intimate the manifestation of God's presence as a God of mercy & grace, 'shining forth from between the cherubim.' Ps. 80. 1. The colossal cherubim described here, (19 feet 4½ inches in height) were distinct from those which covered the mercy-seat, and were inseparably united to it. The former stood erect, with their 'faces towards the wall, 2 Ch. 3. 13, and they covered with their outspread wings the whole breadth of the 'oracle.' The smaller ones were of solid gold; these of the gilded wood of the wild olive-tree.

a Ex. 25. 20; 37. 9; 2 Ch. 5. 8.

2 Or, *the cherubims stretched forth their wings,* 2 Ch. 3. 11.

b Ex. 36. 8; 2 Ch. 3. 14; 4. 2-5; Ps. 103. 20; 148. 2; Lu. 2. 13, 14; Ep. 3. 10; Re. 5. 11-14.

c Ps. 92. 12-15; Re. 7. 9.

3 Heb. *openings of flowers,* ver. 18, 32.

d Is. 54. 11, 12; 60. 17; Re. 21. 18-21.

4 It would seem that besides the vail of the temple, there was another partition between the outer sanctuary and the oracle. When the vail was drawn aside, there were doors that took up a fifth of that partition, or about four cubits. 'In the centre of the partition,' says Bardwell, 'there was a pair of folding doors of olive wood, seven feet six inches wide, very richly carved.'

e John 10. 9; 14. 6; Ep. 2. 18; He. 10. 19, 20.

5 Or, *five square.*

6 Or, *leaves of the doors.*

7 Heb. *openings of flowers.*

8 From the inside of the pronaos a grand pair of folding doors, nine feet four inches and a half wide, opened into the temple. These doors were also overlaid with gold, embossed in rich patterns of cherubim and knops and flowers; both pairs of doors had ornamented hinges of gold, and before the doors of the oracle hung a vail embroidered with cherubim, in blue, and purple, and crimson.'—*Bardwell.*

9 Or, *four square.*

f ch. 5. 8.

g Eze. 41. 23-25.

h Ex. 27. 9-19; 38. 9-20; 2 Ch. 4. 9; 7. 7; Re. 11. 2.

i ver. 1; 2 Ch. 3. 2.

k Ezr. 6. 14, 15; Zec. 4. 9; 6. 13-15.

10 Or, *with all the appurtenances thereof, and with all the ordinances thereof.*

l ch. 7. 1; Ezr. 3. 8-13; 6. 15; John 2. 20.

11 The whole time was seven years and six months, but the round number only is given.

26 The height of the one cherub *was* ten cubits, and so *was it* of the other cherub.

27 And he set the cherubims[1] within the inner house: [a] and they [2] stretched forth the wings of the cherubims, so that the wing of the one touched the *one* wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house.

28 And he overlaid the cherubims with gold.

29 And he carved all the walls of the house round about with [b] carved figures of cherubims, and [c] palm-trees, and open[3] flowers, within and without.

30 And [d] the floor of the house he overlaid with gold within and without.

31 ¶ And for the entering[4] of the oracle he made [e] doors *of* olive-tree: the lintel *and* side-posts *were* a fifth[5] part *of the wall.*

32 The two[6] doors also *were of* olive-tree; and he carved upon them carvings of cherubims, and palm-trees, and open[7] flowers, and overlaid *them* with gold, and spread gold upon the cherubims, and upon the palm-trees.

33 So also made he for the door of the temple[8] posts *of* olive-tree, a [9] fourth part *of the wall.*

34 And the two doors *were of* [f] fir-tree: the [g] two leaves of the one door *were* folding, and the two leaves of the other door *were* folding.

35 And he carved *thereon* cherubims, and palm-trees, and open flowers; and covered *them* with gold fitted upon the carved work.

36 ¶ And he built [h] the inner court with three rows of hewed stone, and a row of cedar-beams.

37 ¶ In [i] the fourth year was the foundation of the house of the LORD laid, in the month Zif:

38 And in the eleventh year, in the month Bul, (which *is* the eighth month,) was the house [k] finished throughout[10] all the parts thereof, and according to all the fashion of it. So was he [l] seven years[11] in building it.

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CHAPTER VII.

The building of Solomon's house, 1. Of the house of Lebanon, 2—5. Of the porch of pillars, 6. Of the porch of judgment, 7. Of the house for Pharaoh's daughter, 8—12. Hiram's work of the two pillars, 13—22. Of the molten sea, 22—26. Of the ten bases, 27—37. Of the ten lavers, 38, 39; and all the other vessels, 40—51.

A. M. 3000—3013. B. C. 1004—991.

BUT Solomon was building his own house [a]thirteen years, and he finished all his house.

2 ¶ He built also [b]the house of the forest of Lebanon;[1] the length thereof *was* an hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar-pillars, with cedar-beams upon the pillars.

3 And *it was* covered with cedar above upon the beams,[2] that *lay* on forty-five pillars, fifteen *in* a row.

4 And *there were* [c]windows *in* three rows, and light[3] *was* against light *in* three ranks.

5 And all the doors[4] and posts *were* square with the windows: and light *was* against light *in* three ranks.

6 ¶ And he made a porch of pillars; the length thereof *was* fifty cubits, and the breadth thereof thirty cubits: and the porch *was* before[5] them; and the *other* pillars and the thick beam *were* before them.[6]

7 ¶ Then he made [d]a porch [e]for the throne where he might judge, *even* the porch [f]of judgment: and *it was* covered with cedar from[7] one side of the floor to the other.

8 ¶ And his house where he dwelt *had* another[g] court within the porch, *which* was of the like work. Solomon made also an[h] house for Pharaoh's daughter, whom he had taken *to wife*, like unto this porch.[8]

9 All these *were of* [i]costly stones, according to the measures of hewed stones, sawed with saws, within and without, even from the foundation unto the coping, and *so* on the outside toward the great court.

10 And [k]the foundation *was of* costly stones, *even* great stones, stones of ten cubits, and stones of eight cubits.

11 And [l]above *were* costly stones, (after the measures of hewed stones,) and cedars.

12 And the great court round about *was* with [m]three rows of hewed stones, and a row of cedar-beams, both for the inner court of the house of the LORD, and for [n]the porch of the house.

A. M. 3000—3013. B. C. 1004—991.

CHAP. VIII.

A. M. 3000—3013. B. C. 1004—991.

[a] ch. 9. 10; 2 Ch. 8. 1; Ec. 2. 4, 5; Mat. 6. 33.

[b] ch. 9. 19; 10. 17; 2 Ch. 9. 16; Ca. 7. 4.

1 So called most probably from the great quantity of cedar (ver. 2, 3, 7,) employed in its construction. Ikenius, a German writer, labours hard to show that it was a pleasure-house on Lebanon. But since it is said, ch. 10. 17, that Solomon preserved there a large collection of targets and shields of gold, and caused his throne in it to be constructed in the most curious and costly fashion, all that points rather to a palace in or near the residence-city, than to a mere villa, or place of summer retreat. The fact of Shishak king of Egypt having seized these golden shields when 'he came up against Jerusalem,' (2 Ch. 12. 9,) seems decisive of the point. See the Notes at 2 Ch. iii.

2 Heb. *ribs*, ch. 6. 5, *marg.*

[c] ver. 5; ch. 6. 4; Is. 54. 12; Eze. 40. 16, 22, 25, 29, 33, 36; 41. 26.

3 Heb. *sight against sight.*

4 Or, *spaces and pillars* were *square in prospect.*

5 Or, *according to them.*

6 Or, *according to them.*

[d] ch. 6. 3.

[e] ch. 10. 18-20; Ps. 122. 5; Is. 9. 7.

[f] ch. 3. 9, 28; Pr. 20. 8.

7 Heb. *from floor to floor.*

[g] 2 Ki. 20. 4.

[h] ch. 3. 1; 9. 24; 2 Ch. 8. 11.

8 Lamy supposes that the three houses here described, viz. the king's own house, (ver. 1,) the house of the forest of Lebanon, (ver. 2,) and the house for Pharaoh's daughter, (ver 8,) were only different portions of the same great edifice; and the idea does agree with the architecture and arrangement of palaces in the East, which commonly consist of a series of open quadrangles, with each its distinct and appropriate buildings, one for public business, another for the males of the royal house, and a third for the females. The quadrangle into which the principal *gate* opens, usually contains the place where the sovereign gives audience, and sits in *judgment*, & hence the court is so often called 'the gate,' of which we have a familiar instance in the phrase of the 'Sublime Porte.' The *porch of judgment* here, (ver. 7,) was analogous to the 'gate of judgment' of the splendid Moorish palace of the Alhambra at Granada in Spain.

[i] ver. 10, 11; ch. 5. 17.

[k] Is. 28. 16; 54. 11; 1 Co. 3. 10, 11; Re. 21. 19, 20.

[l] Ep. 2. 20-22; 1 Pe. 2. 5.

[m] ch. 6. 36.

[n] John 10. 23; Ac. 3. 11; 5. 12.

[o] ver. 40; 2 Ch. 2. 13; 4. 11, *Huram.*

1 Heb. *the son of a widow woman.*

[p] 2 Ch. 2. 14.

[q] Ex. 31. 2-6; 35. 30-35; 36. 1, 2, 8; Is. 28. 26; Da. 1. 17.

2 Heb. *fashioned.*

[r] 2 Ki. 25. 16, 17; 2 Ch. 3. 15-17; 4. 12; Je. 52. 21-23.

3 In 2 Ch. 3. 15, it is said these two pillars were 35 cubits high. Tremellius reconciles the statements, by observing that the common cubit was but one half of the cubit of the sanctuary; so that 18 of the one would make 36 of the other, from which, if we deduct one cubit for the plinth or base, there would remain 35. But as much difficulty exists regarding the distinction between the common and sacred cubit, perhaps the simplest mode of reconciling the passage is that proposed by Abarbanel, namely, that the writer here speaks of the length of the pillars *singly*, whereas the writer in Chronicles speaks of them *together*. In this case, as on the former supposition, a cubit must be allowed for the base.

[s] Ex. 36. 38; 38. 17, 19, 28; 2 Ch. 4. 12, 13.

[t] Ex. 28. 14, 22, 24, 25; 39. 15-18; 2 Ki. 25. 17.

4 Bardwell has made it very probable that these famous pillars did not, as has been commonly supposed, stand out detached, but supported the entablature of the pronaos. He says, 'The two great columns of the *pronaos* were of the usual proportions of Egyptian columns, being five and a half diameters high, and as these gave the great characteristic feature to the building, Solomon sent an embassy to fetch the architect from Tyre, to superintend the moulding & casting of them in brass; and observe how conspicuous is the idea of the vase (the *bowl* of our translation,) rising from a cylinder ornamented with *lotus* flowers. The bottom of the vase was partly hidden by the flowers, the belly of it was overlaid with net-work, ornamented by seven wreaths, (the Hebrew number of happiness,) and beneath the lip of the vase were two rows of pomegranates, one hundred in each row. These superb pillars were 8 feet diameter, and 44 feet high, supporting a noble entablature 14 feet high.' See at 2 Ch. iii.

[u] ver. 22; ch. 6. 18, 32, 35.

[v] 2 Ki. 25. 17; 2 Ch. 3. 16; 4. 13; Je. 52. 22, 23.

[w] 2 Ch. 3. 17; Ga. 2. 9; Re. 3. 12.

[x] ch. 6. 3; Eze. 40. 48, 49.

5 That is, *He shall establish*, 2 Sa. 7. 12; Is. 9. 7.

6 That is, *In it is strength*, Ru. 4. 21; Is. 45. 24; Mat. 16. 18.

[y] Ex. 30. 18-21; 38. 8.

[z] 2 Ki. 25. 13; 2 Ch. 4. 2; Je. 52. 17, 20.

7 Heb. *his brim to his brim.*

[a] ch. 6. 18; Ex. 25. 31-36; 37. 17-22.

[b] 2 Ch. 4. 3.

13 ¶ And king Solomon sent and fetched [o]Hiram out of Tyre.

14 He *was* a widow's son[1] of the tribe of [p]Naphtali, and his father *was* a man of Tyre, a worker in brass: and [q]he was filled with wisdom and understanding, and cunning to work all works in brass. And he came to king Solomon, and wrought all his work.

15 For he cast[2] [r]two pillars of brass, of eighteen cubits[3] high a piece; and a line of twelve cubits did compass either of them about.

16 And he made [s]two chapiters *of* molten brass, to set upon the tops of the pillars: the height of the one chapiter *was* five cubits, and the height of the other chapiter *was* five cubits:

17 *And* nets of checker-work, and [t]wreaths of chain-work, for the chapiters which *were* upon the top of the pillars: seven for the one chapiter, and seven for the other chapiter.

18 And he made the pillars,[4] and two rows round about upon the one net-work, to cover the chapiters that *were* upon the top with pomegranates: and so did he for the other chapiter.

19 And the chapiters that *were* upon the top of the pillars *were* of [u]lily-work in the porch, four cubits.

20 And the chapiters upon the two pillars *had pomegranates* also above, over against the belly which *was* by the net-work; and the [v]pomegranates *were* two hundred, in rows round about upon the other chapiter.

21 And [w]he set up the pillars in [x]the porch of the temple: and he set up the right pillar, and called the name thereof Jachin;[5] and he set up the left pillar, and called the name thereof Boaz.[6]

22 And upon the top of the pillars *was* lily-work: so was the work of the pillars finished.

23 ¶ And [y]he made [z]a molten sea, ten cubits from the one brim[7] to the other: *it was* round all about, and his height *was* five cubits; and a line of thirty cubits did compass it round about.

24 And under the brim of it round about *there were* [a]knops compassing it, ten in a cubit, [b]compassing the sea round about: the knops *were* cast in two rows when it was cast.

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25 It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea *was set* above upon them, and all their hinder parts *were* inward.

26 And it *was* [c] an hand-breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained [f] two thousand baths.

27 ¶ And he made ten [g] bases of brass; four cubits *was* the length of one base, and four cubits the breadth thereof, and three cubits the height of it.

28 And the work of the bases *was* on this *manner:* they had borders, and the borders *were* between the ledges:

29 And on the borders that *were* between the ledges *were* [h] lions, oxen, and cherubims: and upon the ledges *there was* a base above: and beneath the lions and oxen *were* certain additions made of thin work.[1]

30 And every base had four brazen wheels, and plates of brass: and the four corners thereof had undersetters: under the laver *were* undersetters molten, at the side of every addition.

31 And the mouth of it within the chapiter and above, *was* a cubit: but the mouth thereof *was* round, *after* the work of the base, a cubit and a half: and also upon the mouth of it *were* gravings with their borders, four-square, not round.[2]

32 And under the borders *were* four wheels; and the axle-trees of the wheels *were joined*[3] to the base: and the height of a wheel *was* a cubit and half a cubit.

33 And [k] the work of the wheels *was* like the work of a chariot-wheel: their axle-trees, and their naves, and their felloes,[4] and their spokes, *were* all molten.

34 And *there were* four undersetters to the four corners of one base: *and* the undersetters *were* of the very base itself.

35 And in the top of the base *was there* a round compass of half a cubit high: and on the top of the base, the

A. M. 3000-3013. B. C. 1004-991.

c 2 Ch. 4. 4; Je. 52. 20; Eze. 1. 10; Mat. 23. 19; Mar. 16. 15, 16; Lu. 24. 47; 1 Co. 9, 9; Re. 4. 6, 7.
d Je. 52. 21.
e ver. 19; ch. 6. 18, 32, 35.
f ver. 38; 2 Ch. 4. 5; Eze. 45. 14.
g 2 Ki. 25. 13, 16; 2 Ch. 4. 14; Je. 52. 17, 20.
h ver. 25; ch. 6. 29; Eze. 1. 10; 10. 14; 41. 18, 19; Re. 4. 6, 7.
i "In the tabernacle there had been one laver of brass, at which the priests continually washed themselves, and the sacrifices (Ex. 30. 18-21.) But now the numbers of the priests and Levites were multiplied, & the sacrifices were proportionably increased. Therefore Solomon prepared this brazen sea; and ten lavers besides, at which the sacrifices were to be washed. These were constantly supplied with water by the Nethinim, or the Gibeonites, who were servants to the priests, Jos. 9. 27. The brazen sea was a very large reservoir, capable of holding three thousand baths, or about four hundred & fifty hogsheads; though no more than two thousand were generally put into it. The knops are supposed to have been in the form of an ox's head, (2 Ch. 4. 3,) and some think that the water flowed out at the mouths of them, or some of them. The oxen on which it was placed, might be intended as a protest against the absurd idolatry of worshipping God under an image in that form."—*Scott.*
k Eze. 1. 16-21; 3. 13; 10. 10-13.
l "The Rabbins conceive that the vessel was round for the two upper cubits of its height, and square below. This seems to have been devised for the purpose of giving a greater capacity to the sea, and also is somewhat sanctioned by the statement that the twelve oxen faced, by threes, the cardinal points of the compass. Josephus says, that the vessel was hemispherical, its bottom resting on a pillar a cubit in diameter, and on the hinder parts of the twelve oxen. The present text says (ver. 26) that it contained 2000 baths, which is about 16,000 gallons; but in 2 Ch. 4. 5, which is followed by Josephus, 3000 is the number given. Some suppose one of these texts corrupted, while others endeavour to account for the discrepancy by a difference of measures, or by relative explanations, such as that of some of the Rabbins, who suppose that the basin, or cup, could contain 3000 baths, but usually contained only 2000; or that of Calmet, who concludes that the cup held 2000, & the base or foot 1000 more."—*Kitto.*
3 Heb. *in the bases.*
4 i. e. their rims.

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l ver. 29; ch. 6. 29, 32, 35; Eze. 40. 31, 37, 41, 18. 20, 25, 26.
1 In the splendid Arabian palace of *Al-hambra* at Granada in Spain, there is a "Fountain of Lions," so called from being supported by the figures of these animals, and perhaps designed in imitation of Solomon's Molten Sea.
2 Heb. *nakedness.*
m Ex. 30. 17-21, 28; 38. 8; 40. 11, 12; 2 Ch. 4. 6; Zec. 13. 1; He. 9. 10; 10. 22; John 1. 7; Re. 7. 14.
3 Heb. *shoulder.*
n 2 Ch. 4. 6, 10.
4 "The Jewish writers say that it was supplied with water by a pipe from the well Etam, which seems more probable than that the Gibeonites performed the duty of keeping it full. It was kept continually flowing, according to the same accounts, there being spouts which discharged for use from the basin as much water as it received from the well Etam. As most, if not all, of the Jewish ablutions were performed in running water, this is highly probable; and we may suppose that the priests performed their ablutions at these flowing streams. This indeed the Jews say with respect to ordinary ablutions, but they add that, to complete ablutions of the whole person, the priests got into the basin, and to prevent their being drowned was the reason that it never contained more than 2000 baths, according to the above mentioned interpretation. Every one will see the absurdity of this notion. When a complete ablution was necessary the priest could stand under the running streams, or bathe in the hollow base which received & discharged water, and which also must have had an outlet. It is not clear whence the streams were discharged; but it may have been from the mouths of the oxen, or, as some properly conceive, from embossed heads in the sides of the vessels."—*Pict. Bible.*
5 Heb. *Hiram*, ver. 13.
o ver. 28, 2 Ki. 25. 14, 15; 2 Ch. 4. 8, 11-16; Je. 52. 18, 19.
p ver. 45
q Ex. 24. 6.
r Ex. 39. 32-43.
s ver. 18-22; 2 Ch. 4. 12.
t ver. 17, 18.
6 Heb. *the face of the pillars.*
u ver. 27-39.
v ver. 23-26.
w Ex. 27. 3; 38. 3; Le. 8. 31; 1 Sa. 2. 13, 14; 2 Ch. 4. 16; Eze. 46. 20-24; Zec. 14. 21.
7 Heb. *brass made bright,* or, *secured.*
8 Heb. *the thickness of the ground.*
x Ge. 33. 17.
y ch. 4. 12. *Zartanah;* Jos. 3. 16. *Zaretan;* 2 Ch. 4. 17. *Zeredathah.*
9 Heb. *for the exceeding multitude;* 2 Ch. 4. 18.
10 Heb. *searched,* 1 Ch. 22. 14, 16.
z Ex. 30. 1-5; 37. 25-28; 39. 38; 40. 26; 2 Ch. 4. 19.

ledges thereof, and the borders thereof, *were* of the same.

36 For on the plates of the ledges thereof, and on the borders thereof, graved cherubims, lions, and palm trees, according to the proportion[2] of every one, and additions round about.

37 After this *manner* he made the ten bases: all of them had one casting, one measure, *and* one size.

38 ¶ Then made he [m] ten lavers of brass: one laver contained forty baths: *and* every laver was four cubits: and upon every one of the ten bases a laver.

39 And he put five bases on the right side[3] of the house, and five on the left side of the house: and he set the sea[4] on the right side of the house eastward, over against the south.

40 ¶ And Hiram[5] made [o] the lavers, and [p] the shovels, and [q] the basons. So Hiram made an end of doing all the work that he made king Solomon for the house of the LORD:

41 The [r] two pillars, and the bowls of the chapiters that *were* on the top of the two pillars; and [s] the two net-works, to cover the two bowls of the chapiters which *were* upon the top of the pillars;

42 And four hundred pomegranates for the two net-works, *even* two rows of pomegranates for one net-work, to cover the two bowls of the chapiters that *were* upon the pillars;[6]

43 And the [t] ten bases, and ten lavers on the bases;

44 And [u] one sea, and twelve oxen under the sea;

45 And [v] the pots, and the shovels, and the basons: and all these vessels, which Hiram made to king Solomon for the house of the LORD, *were* of bright brass.[7]

46 In the plain of Jordan did the king cast them, in the [8] clay-ground between [x] Succoth and [y] Zarthan.

47 And Solomon left all the vessels *unweighed,* because[9] they were exceeding many: neither was the weight of the brass found out.[10]

48 And Solomon made all the vessels that *pertained* unto the house of the LORD: [z] the altar of gold,

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the table of gold, whereupon the shewbread *was*,

49 And the candlesticks of pure gold, five on the right *side*, and five on the left, before the oracle, with the flowers, and the lamps, and the tongs, *of* gold;

50 And the bowls, and the snuffers, and the basons, and the spoons, and the censers, [1] *of* pure gold; and the hinges [2] *of* gold, *both* for the doors of the inner house, the most holy *place*, *and* for the doors of the house, *to wit*, of the temple.

51 So [f] was ended all the work that king Solomon made for the house of the LORD. And Solomon brought in the things [3] which David his father had dedicated; *even* the silver, and the gold, and the vessels, did he put among the treasures of the house of the LORD.

CHAPTER VIII.

The feast of the dedication of the temple, 1—11. Solomon's blessing, 12—21. 54—61. Solomon's prayer, 22—61. His sacrifice of peace-offerings, 62—66.

THEN [a] Solomon [b] assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, [c] that they might bring up the ark of the covenant [5] of the LORD [d] out of the city of David, which *is* Zion.

2 And all the men of Israel assembled themselves unto king Solomon at the feast in the month Ethanim, which *is* the seventh month.

3 And all the elders of Israel came, and [f] the priests took up the ark.

4 And they brought up the ark of the LORD, [g] and the [h] tabernacle of the congregation, and all the holy vessels that *were* in the tabernacle, even those did the priests and the Levites bring up.

5 And king Solomon, and all the congregation of Israel, that were assembled unto him, *were* with him before the ark, [i] sacrificing sheep and oxen, that could not be told nor numbered for multitude.

6 And [k] the priests brought in the ark of the covenant of the LORD unto his [l] place, into the oracle of the house, to the most holy *place*, *even* [m] under the wings of the cherubims.

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a Ex. 25. 23, 30, 37; 10:16; 39. 36, 39, 43. 22, 23; Le. 24. 5-9. 2 Ch. 4. 8; Ezek. 40. 39, 42. 41. 22; 44. 16; Mal. 1. 12; 1 Co. 10. 21.

b Ex. 25. 31, &c.; 37. 17, &c.; 39. 37; 40. 24, 25; 2 Ch. 4. 7. Zec. 4. 2, 3, 11-14. Mat. 5. 14-16. Re. 1. 20; 2. 1.

c 2 Ch. 4. 20.

d Ex. 25. 38; Nu. 4. 9.

e Ex. 25. 29; Nu. 7. 86.

1 Heb. *ash-pans*. Le. 16. 12; 2 Ch. 4. 21, 22. Pictorial illustrations of all these articles, taken from Egyptian sources, are given in Kitto's Hist. of Palestine, p. 510, 511. Specimens of most of them are in the British Museum.

2 Doors in the East have never been hung on hinges, but always turned on pins fixed in the lintel & threshhold. In Egypt, they were often of metal, (bronze) and some of these are preserved in the British Museum.

f Ex. 40. 33; Ezr. 6. 15; Zec. 4. 9.

3 Heb. *holy things of David*.

g 2 Sa. 8. 7-11; 1 Ch. 18. 7, 8, 10, 11; 26. 26-28; 28. 11-18; 29. 2-8; 2 Ch. 5. 1.

CHAP. VIII.

A. M. 3000. B. C. 1004

a 2 Ch. 5. 2.

b Jos. 23. 2; 24. 1; 1 Ch. 28. 1; 2 Ch. 30. 1; Ezr. 3. 1.

4 Heb. *princes*, Nu. 7. 2.

c 2 Sa. 6. 1, 2, 12; 1 Ch. 13. 1-5, 15. 3, 25.

5 The temple was in a peculiar manner the residence of Jehovah in the midst of Israel, when the ark of the covenant was placed in it; and the want of the ark, after the Babylonish captivity, in the temple then built, intimated that that dispensation was ready to vanish away. Solomon's undertaking was therefore incomplete, and the temple lacked its chief glory, (notwithstanding all its gold and exquisite workmanship,) until the ark was removed thither, and fixed in the most holy place. This therefore he took care to perform, according to the law, and in the most public and solemn manner. Mount Moriah, on which the temple was built, was near to the city of David, on mount Zion, where the ark was before placed; but was distinct from it.—*Scott*.

d ch. 3. 15; 2 Sa. 5. 7-9; 6. 12-17; 1 Ch. 11. 7; 15. 29; 16. 1; Ps. 9. 11; 102. 21; Is. 28. 16; 46. 13; 1 Pe. 2. 6.

e Le. 23. 34; Nu. 29. 12, &c.; De. 16. 13; 2 Ch. 5. 3; 7. 8-10; Ezr. 3. 4; Ne. 8. 14-18; Zec. 14. 16-19; John 7. 2, 37, 38.

f Nu. 4. 15; De. 31. 9; Jos. 3. 3, 6, 14, 15; 4. 9; 6. 6; 1 Ch. 15. 2, 11-15; 2 Ch. 5. 5-8.

g ch. 3. 4; 2 Ch. 1. 3.

h Ex. 40. 2-33.

i ver. 62, 63; 2 Sa. 6. 13; 1 Ch. 16. 1.

k ver. 4; 2 Ch. 5. 7.

l ch. 6. 19; Ex. 26. 33, 34; 40. 20, 21.

m ch. 6. 27; Ex. 25. 20-22; 37. 9; 1 Sa. 4. 4; 2 Sa. 6. 2; Ps. 80. 1; 99. 1; Is. 37. 16; Eze. 10. 5.

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1 The cherubim here do not mean those of solid gold, made in the days of Moses, & which overshadowed the ark, for they were inseparable from the mercy-seat, (Ex. 25. 10-21;) but those which Solomon had just prepared in the Most Holy Place. The end of the staves might be seen in the holy of holies, but not in the outer sanctuary.

n Ex. 25. 14, 15; 37. 4, 5; 40. 20.

2 Heb. *heads*.

3 Or, *ark*, 2 Ch. 5. 9.

4 The oracle was entirely dark. The staves being thus drawn out into the holy place, would guide the high priest when he entered, as well as be a testimony that the ark was there. The ark now came to its resting-place.

o Jos. 4. 9; Mat. 28. 15,

p Ex. 25. 21; De. 10, 2; 2 Ch. 5. 10.

5 Aaron's rod, the pot of manna, and the copy of the law, formerly deposited there, must have been placed *before* or *beside* the ark; or it is possible these sacred relics had been purloined, perhaps at Bethshemesh, and if so, that would well account for the heavy judgments there inflicted.

q Ex. 16. 33; Nu. 17. 10; He. 9. 4.

r Ex. 40. 20; De. 10. 5; 31. 26.

6 Or, *where*, ver. 21; Ex. 24. 8; 34. 27, 28; De. 4, 13.

s Ex. 13. 21; 14. 24; 16. 10; 4. 16-18; 40. 34, 35; Le. 16. 2; Nu. 9. 15; 2 Ch. 5, 13, 14; 7. 1-3; Eze. 10. 4; Re. 15. 8.

t Le. 9. 6, 23; Eze. 43. 2, 4, 5; 44, 4; John 1. 14; Ac. 7. 55; 2 Co. 3. 18; 4. 6; Re. 21. 11, 23.

u De. 4. 11; 2 Ch. 6. 1, 2; Ps. 18. 8-11; 97. 2.

v Ex. 20. 21; De. 5. 22; He. 12. 18.

w 2 Sa. 7. 13; 1 Ch. 17. 12; 22. 10, 11; 28. 6, 10, 20; 2 Ch. 6. 2.

x Ps. 78. 68, 69; 132, 13, 14; John 4. 21-23; Ac. 6. 14; He. 8. 5-13; 9. 11, 12, 24.

y ver. 55, 56; Jos. 22, 6; 2 Sa. 6. 18, 1 Ch. 16. 2; 2 Ch. 6. 3; 30. 18-20; Ps. 116. 26; Lu. 24. 50, 51.

z 2 Ch. 7, 6; Ne. 8. 7; 9. 2; Mat. 13, 2.

a 1 Ch. 29. 10, 20; 2 Ch. 6. 4; 20. 26; Ne. 9. 5; Ps. 41. 13; 72. 18, 19; 115. 18; 117. 1, 2; Lu. 1. 68; Ep. 1. 3; 1 Pe. 1, 3.

b 2 Sa. 7. 25, 28, 29; 1 Ch. 17. 12; Is. 1. 20; Lu. 1. 70.

c Jos. 21. 45; 23. 15, 16; Ps. 139. 2; Mat. 24. 35; Lu. 1. 54, 55, 72.

d 2 Sa. 7. 6, 7; 2 Ch. 6. 5.

e 1 Ch. 17. 5, 6; Ps. 132. 13.

f ver. 29; ch. 11. 36; 2 Ki. 23. 27; Ne. 1. 9; Je. 7, 12; Da. 9. 19.

g 1 Sa. 16. 1; 2 Sa. 7. 8; 1 Ch. 28. 4; Ps. 78. 70; 89. 19, 20.

7 Kennicott remarks that allusion is made here to some *one* place, and some *one* person, preferred above all others; the place is Jerusalem, and the person is David. But a reference to the parallel place, in 2 Ch. 6. 5, 6, will help to complete the sense.

h 2 Sa. 7. 2, 3; 1 Ch. 17. 1, 2; 22. 7; 28. 2.

i 2 Ch. 6. 7, 8; 2 Co. 8. 12.

k ch. 5. 3-5; 2 Sa. 7. 5, 12, 13; 1 Ch. 17. 4, 11, 12; 22. 8-10; 28. 6.

7 For the cherubims spread forth *their* two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above.

8 And they drew out the staves, that the ends of the staves were seen out in the holy *place* before the oracle, and they were not seen without: and there they are unto this day.

9 *There was* nothing [n] in the ark save the two tables of stone, which Moses [r] put there at Horeb, when the LORD [s] made *a covenant* with the children of Israel, when they came out of the land of Egypt.

10 And it came to pass, when the priests were come out of the holy *place*, that [t] the cloud filled the house of the LORD,

11 So that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD.

12 Then spake Solomon, [u] The LORD said that he would dwell in the thick darkness.

13 I have [w] surely built thee an house to dwell in, [x] a settled place for thee to abide in for ever.

14 And the king turned his face about, and [y] blessed all the congregation of Israel: (and all the congregation of Israel stood:)

15 And he said, [z] Blessed *be* the LORD God of Israel, which spake with his mouth unto David my father, and hath with his hand fulfilled *it*, saying,

16 Since [a] the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build an house, that [b] my name might be therein; but [c] I chose David to be over my people Israel.

17 And it was in the heart of David my father [d] to build an house for the name of the LORD God of Israel.

18 And the LORD said unto David my father, [e] Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart:

19 Nevertheless [f] thou shalt not build the house; but thy son, that shall come forth out of thy loins, he shall build the house unto my name.

20 And the LORD [l]hath performed his word that he spake; and I am risen up in the room of David my father, and sit on the throne of Israel, as the LORD promised, and have built an house for the name of the LORD God of Israel.

21 And [m]I have set there a place for the ark, wherein *is* [n]the covenant of the LORD, which he made with our fathers, when he brought them out of the land of Egypt.

22 ¶ And Solomon [o]stood before the altar of the LORD, in the presence of all the congregation of Israel, and spread[p] forth his hands toward heaven:

23 And he said, [q]LORD God of Israel, *there is* [r]no god like thee, in heaven above, or on earth beneath, who[s] keepest covenant and mercy with thy servants that [t]walk before thee with all their heart;

24 Who hast kept with thy servant David my father that thou promisedst him: [u]thou spakest also with thy mouth, and hast fulfilled *it* with thine hand, as *it is* this day.

25 Therefore now, LORD God of Israel, [v]keep with thy servant David my father that thou promisedst him, saying, There[1] shall not fail thee a man in my sight to sit on the throne of Israel; so[2] that [w]thy children take heed to their way, that they walk before me as thou hast walked before me.

26 And now, [x]O God of Israel, [y]let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father.

27 But [z]will God indeed dwell on the earth?[3] Behold, [a]the heaven, and heaven of heavens,[4] cannot contain thee; how much less this house that I have builded!

28 Yet [b]have thou respect unto the prayer of thy servant, and to his supplication, O LORD my God, to [c]hearken unto the cry and to the prayer which thy servant prayeth before thee to-day:

29 That [d]thine eyes may be open toward this house night and day, *even* toward the place of which thou hast said, [e]My name shall be there; that thou mayest hearken unto the prayer which thy servant shall make [1]toward this place.

30 And hearken thou to the supplication of thy servant, and of thy people Israel, [f]when they shall pray toward[2] this place:[3] [g]and hear thou in heaven thy dwelling-place; and when thou hearest, [h]forgive.

31 ¶ If any man[4] [i]trespass against his neighbour, and an oath[5] be laid upon him to cause him to swear, and [k]the oath come before thine altar[6] in this house:

32 Then [l]hear thou in heaven, and do, and judge thy servants, [m]condemning the wicked, to bring his way upon his head; and [n]justifying the righteous, to give him according to his righteousness.

33 ¶ When thy people Israel be [o]smitten down before the enemy, [p]because they have sinned against thee, and shall [q]turn again to thee, and confess thy name, and [r]pray, and make supplication unto thee in[7] this house:

34 Then hear thou in heaven, and [s]forgive the sin of thy people Israel, and bring them again unto the land [t]which thou gavest unto their fathers.

35 ¶ When [u]heaven is shut up, and there is no rain, because they have sinned against thee; [v]if they pray toward this place, and [w]confess thy name, and [x]turn from their sin, when thou afflictest them:

36 Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that [y]thou teach them [z]the good way wherein they should walk, and [a]give rain upon thy land which thou hast given to thy people for an inheritance.

37 ¶ If there be [b]in the land famine, if there be pestilence, blasting,[8] mildew, locust, *or* if there be caterpillar; if their enemy besiege them in the land of their cities;[9] whatsoever plague, whatsoever sickness *there be;*

38 What [c]prayer and supplication soever be *made* by any man, *or* by all thy people Israel, which shall know every man [d]the plague of his own heart, and [e]spread forth his hands toward this house:

39 Then [f]hear thou in heaven thy

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l ver.15; Ne.9.8; Is. 9.7; Je. 29.10; 2.29; Eze. 12. 25; 37. 14; Mic.7.20; Ro. 4.21; Ph. 1. 6.
m ver. 5, 6.
n ver. 9; Ex. 34. 28; De. 9. 9, 11.
o 2 Ki. 11. 14; 23.3; 2 Ch. 6. 12, 13.
p Ex.9.29,33: 2Ch.6. 12; Ezr.9.5; Job 11. 13; Ps.28.2;63.4; Is. 1. 15; 1 Ti. 2.8.
q Ge.33.20; Ex.3.15.
r Ex.15.11; 1 Sa.2.2; 2 Sa.7.22; Ps.35.10; 86. 8; 89. 6-8; 113.5; Is.40.18,25; Je.10.6, 16; Mic. 7. 18.
s De.7.9; Ne. 1.5; 9. 32; Ps.89.3-5; Da.9. 4; Mic.7.19,20; Lu. 1. 72.
t ch. 2. 4; 3.6; 6. 12; Ge. 17.1; 2 Ki. 20.3.
u ver.15; 2 Sa. 7.12; 2 Ch. 6. 14, 15.
v ch. 2.4; 2 Sa. 7.27-29; 1 Ch. 17. 23-27; Lu. 1. 68-72.
1 Heb. *there shall not be cut off unto thee a man from my sight,* Je. 33. 17-26.
2 Heb. *only if.*
w ch.2.4; 9.4-6; 1 Ch. 28.9; 2 Ch. 6. 16,17.
x ver. 23; Ex. 24.10; 1 Sa.1.17; Ps.41.13; Is. 41. 17; 45. 3.
y 2 Sa.7.25-29; 2 Ch. 1. 9; Je. 11. 5; Eze. 36. 36, 37.
z 2 Ch.6.18; Is.66.1; John 1.14; Ac.7.48, 49; 17.24; 2 Co.6.16; 1 John 3. 1
3 This question breathes the language of veneration and astonishment, not unmingled with holy, humble delight. He is struck with the immensity, the dignity, the surpassing grandeur of the Divine Being, but especially with his condescension indwelling with men. Yet when we think of 'God manifest in the flesh, we see this marvellous truth embodied, even in the person of Him who was 'Emmanuel, God with us.' Both the tabernacle & temple were types of him, and all prayer, to be acceptable, must be offered unto God through him alone.
a De. 10.14; 2 Ch.2. 6; Ps. 113.4; 139. 7-16; Je. 23. 24; 2 Co. 12. 2.
4 All the words are plural, 'the heavens, even heavens of heavens,' which some consider as expressing a plurality of worlds, in the creation of which the infinite God may be perpetually engaged; an idea, which the sublime discoveries of modern astronomy invest with surpassing grandeur. The solemn testimony given by Solomon to the grand truth of the spirituality and omnipresence of Jehovah, was peculiarly appropriate on an occasion when the people, with their carnal notions, would be tempted to limit his presence to the gorgeous temple, where the symbol of it was henceforth to be enshrined.
b 2 Ch.6.19; Ps. 141. 2; Da. 9.17-19; Lu. 18. 1, 7.
c Ps.4.1; 5.1; 86. 3,6, 7; 88. 1, 2.
d ver.52; 2Ki.19.16; 2Ch.6.20,40; 7.15; 16. 9; Ne.1.6; Ps.34.15; Da. 9. 18.
e ver. 16,43, *marg.*; ch.11.36; Ex.20.24; De.12.11; 16.2,6; 26. 2; 2Ki.21.4,7,23.27; 2 Ch. 6.5,6,20; 7.16; 20.8; 33.4,7; Ne.1.9; John 14. 13, 14.

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1 Or, *in this place,* Da. 6. 10.
f 2 Ch. 20. 8,9; Ne.1. 5, 6.
2 Or, *in this place.*
3 The true sense of the verse seems to be, 'If they pray toward this place, hear thou,' &c.
g ver.34,36,39,43,49; 2 Ch.6.21; Ps.33.13, 14; 113. 5, 6; 123. 1; Ec. 5. 2; Is. 57. 15; Mat. 6. 9
h ver.34,36,39; 2 Ch. 7.14; Ps.130.3,4; Da. 9. 19; Mat. 6. 12.
4 Solomon puts here *seven* cases in which the mercy and intervention of God would be indispensably requisite; and he earnestly bespeaks that mercy and intervention, whenever the people should pray toward the holy place with sincerity & earnestness.
i 2 Ch. 6. 22, 23.
5 Heb. *he require an oath of him,* Ex. 22.8,11; Le.5.1; Pr. 30. 9.
k Nu. 5. 16-22.
6 It would appear from this, that it was the custom to take solemn oaths at the altar; whence arose the practice of swearing by the altar, Mat. 23. 20.
l ver. 30.
m Nu.5.27; De.25.1; Pr.1.31; Is. 3.10,11; Eze.18.13,30; Ro.2. 6-10.
n Ex.23.7; Pr.17.15; Eze. 18. 20.
o Le. 26. 17, 25; De. 28.25,48; Jos. 7.8; 2 Ch. 6. 24,25; Ps. 44. 10.
p Jos. 7.11,12; Ju. 6. 1,2; 2 Ki.17.7-18; 18. 11, 12; 2 Ch. 36. 14-17.
q Le.26.40,41; Ne.1. 9; Jon. 3.10.
r Ezr. 9.5, &c.; Ne. 9.1-3,&c.; Is.63.15-19; lxiv. &c.; Da.9. 3, &c.
7 Or, *toward,* ver. 30.
s ver.30; Ezr. 1.1-6; Ps. 106.47, Je. 31.4-9,27; 32.37; 33.10-13; Da.9.2,19,25; Am.7. 2.
t Ge. 13.15; Ex. 6.8; Jos. 21. 43.
u ch.17.1; Le.26.19; De. 11.17; 28.12,23, 24; 2 Sa. 24. 13; Je. 14. 1-7; Eze. 14. 13; Mal.3.10; Lu. 4.25; Re. 11. 6.
v ver.33; 2 Ch. 6.24, 26; Ro. 10. ·; 15. 9.
w ver. 29,30; Joel 1. 13-20; 2. 15-17.
x ver.33; Is. 1.15,16; 9.13; Eze.18.30-32; Ho. 14. 1.
y Ps.25.4,5.12; 27.11; 32.8; 94. 12; 119. 33; 143.8; Is.35.8; Mic. 4. 2.
z 1 Sa.12.23; 2 Ch.6. 26,27; Is. 30.21; Je. 6. 16; 42. 3; Mat. 22. 16.
a ch. 18. 1, 27-40, 45; Ps. 68. 9; Je. 14. 22; Ja. 5. 17, 18.
b Le. 26. 16, 25, 26; De. 28. 21,22,25,38-42,52-61; 2 Ki.6.25-29; 1 Ch.21.12; 2Ch. 6.28-31; 20.9. Ps.105. 34,35; Je.32.2; 39.1-3; Eze.14.21; Joel 1. 4-7; 2. 25, 26.
8 That includes any thing by which the crop is injured, so that the ear is never matured, but yields only a black offensive dust. *Mildew* is any thing that vitiates or corrodes the texture of the stalk, destroys the blossoms, or causes the young fruit to fall.
9 Or, *jurisdiction.*
c 2Ch.20.5-13; Ps.50. 15; 91.15; Is.37.4,15-21; Joel 2. 17; Am. 7. 1-6.
d 2Ch.6.29; Job7.11; Ps.32.3,4; 42.6,9,11; 73. 21, 22; 142. 3-5; Pr.14.10; Ro. 7.24; Ph. 4. 6.
e ver. 22; Is. 1. 15.
f ver. 32, 36.

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dwelling-place, and forgive, and do, and [g]give to every man according to his ways, whose heart thou knowest; (for [h]thou, *even* thou only, knowest the hearts of all the children of men;)

40 That they may [i]fear thee all the days that they live in the land which thou gavest unto our fathers.

41 ¶ Moreover, concerning [k]a stranger, that *is* not of thy people Israel, but [l]cometh out of a far country for thy name's sake;

42 (For [m]they shall hear of thy [n]great name, and of [o]thy strong hand, and of thy stretched-out arm;) [p]when he shall come and pray toward this house:

43 Hear thou in heaven thy dwelling-place, and do according to all that the stranger calleth to thee for; [q]that all people of the earth may know thy name, to [r]fear thee, as *do* thy people Israel; and that they may know that this[1] house, which I have builded, is called by thy name.

44 ¶ If thy people [s]go out to battle against their enemy, [t]whithersoever thou shalt send them, and [u]shall pray unto the LORD toward[2] [v]the city which thou hast chosen, and *toward* the house that I have built for thy name:

45 Then hear thou in heaven their prayer and their supplication, and maintain their cause.[3]

46 If they sin against thee, (for [w]*there* is no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives [x]unto the land of the enemy, far or near;

47 *Yet* [y]if they shall bethink[4] themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, [z]saying, We have sinned, and have [a]done perversely, we have committed wickedness;

48 And *so* [b]return unto thee with all their heart, and with all their soul, in the land of their enemies which led them away captive, and [c]pray unto thee toward their land which thou gavest unto their fathers, [d]the city which thou hast chosen, and the house[5] which I have built for thy name:

49 Then [e]hear thou their prayer and their supplication in heaven thy dwelling-place, and maintain their cause,[1]

50 And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, [f]and give them compassion before them who carried them captive, that they may have compassion on them:

51 For they *be* [g]thy people, and thine inheritance, which thou broughtest forth out of Egypt, from the midst of [h]the furnace of iron:

52 That [i]thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them [k]in all that they call for unto thee.[2]

53 For thou didst [l]separate them from among all the people of the earth, *to be* [m]thine inheritance, [n]as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord GOD.

54 ¶ And it was *so*, that [o]when Solomon had made an end of praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD, from [p]kneeling on his knees [q]with his hands spread up to heaven.

55 And he stood, and [r]blessed all the congregation of Israel with a loud voice, saying,

56 [s]Blessed *be* the LORD, that [t]hath given rest unto his people Israel, according to all that he promised: [u]there hath not failed[3] one word of all his good promise, which he promised by the hand of Moses his servant.

57 The [v]LORD our God be with us, as he was with our fathers: let him not leave us, nor forsake us;

58 That he may [w]incline[4] our hearts unto him, to walk in all his ways, and to keep [x]his commandments, and his statutes, and his judgments, which he commanded our fathers.

59 And let these my words,[5] wherewith I have made supplication before the LORD, be [y]nigh unto the LORD our God day and night, that he maintain the cause of his servant, and the cause

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g Ps. 18, 20-26; 28; 4; Je.17.10;32.19; Eze. 18. 30; Re. 22. 12.
h 1 Sa. 16.7; 1 Ch. 28. 9; 2 Ch. 6. 30; Ps. 11. 4, 5; John 2. 25; 21. 17; Ac. 1. 24; He. 4. 13; Re. 2. 23.
i Ge. 22. 12; Ex. 20. 20; De. 6. 2, 13; 10. 12, 20; 13. 4; Ps. 115. 13; 130. 4; Je. 32. 39, 40; Hos. 3. 5; Ac. 9. 31; 10. 2; He. 12. 28, 29; Re. 15. 4; 19. 5.
k ch. 10. 1, 2; Ru. 1. 16; 2. 11; 2 Ch. 6. 32; Is. 56. 3-7; Mat. 8. 5, 10, 11; 15. 22-28; Lu. 17. 18; John 12. 20; Ac. 10. 1-4.
l ch. 10. 1, 2; Ex. 18. 8-12; 2 Ki. 5. 1-7, 16, 17; Is. 60. 1-10; Mat. 2. 1; 12. 42; Ac. 8. 27, &c.
m Ex. 15. 14, 15; De. 4. 6; Jos. 2. 10, 11; 9. 9, 10; 2 Ch. 32. 31; Da. 2. 47; 3. 28; 4. 37.
n Ex. 3. 13-16; 34. 5-7; Jos. 7. 9; Ps. 86. 8, 9; Ex. 20. 9.
o Ex. 3. 19, 20; 9. 15, 16; 13. 14; De. 3. 24; 11. 2, 3; 2 Ki. 17. 36; Ps. 89. 13. 136. 12; Is. 51. 9; 63. 12; Je. 31. 11; 32. 17.
p Is. 66. 19, 20; Je. 3. 19; Zec. 14. 16; Ac. 8. 27.
q 1 Sa. 17. 46; 2 Ki. 19. 19; 2 Ch. 6. 33; Ps. 22. 27; 67. 2; 72. 10, 11; 86. 9; Is. 11. 9; Re. 11. 15.
r Ps. 102. 15; cxvii.
1 Heb. *thy name is called upon this house*, ver. 29.
s De. 20. 1-4; 31. 3-6; Jos. 1. 2-5. 2 Ch. 6. 34.
t Nu. 31. 1, &c.; Jos. 6. 2-5; 8. 1, 2; Ju. 1. 1, 2; 4. 6; 6. 14; 1 Sa. 15. 3, 18. 30. 8; 2 Sa. 5. 19, 23.
u 2 Ch. 14. 9-12; 18. 31; 20. 6-13; 32. 20.
2 Heb. *the way of the city.*
v ver. 16; Ps. 78. 67-69; 132. 13, 14; Da. 9. 17-19.
3 Or, *right*, Ge. 18. 25; Ps. 9. 4; Je. 5. 28.
w 2 Ch. 6. 36; Job 14. 4; 15. 14-16; Ps. 19. 12; 130. 3; 143. 2; Pr. 20. 9; Ec. 7. 20; Is. 53. 6; 64. 6; Ro. 3. 19; Ga. 3. 22; Ja. 3. 2; 1 John 1. 8-10.
x Le. 26. 34-39; De. 4. 26, 27; 28. 36, 64-68; 29. 28; 2 Ki. 17. 6, 18, 23; 25. 21; Da. 9. 7-14; Luke 21. 24.
y Le. 26. 40-45; De. 4. 29-31; 30. 1, 2; 2 Ch. 6. 37; 33. 12, 13; Eze. 16. 61, 63; 18. 28; Hag. 1. 8; Lu. 15. 17.
4 Heb. *bring back to their heart.*
z Ezr 9. 6, 7; Ne. 1. 6; 9. 26-30; Ps. 106. 6; Is. 64. 6-12; Da. 1. 5-11; Zec. 12. 10.
a Job 33. 27, 28; Jer. 31. 18-20; Lu. 15. 18.
b De. 4. 29; 6. 5, 6; Ju. 10. 15, 16; 1 Sa. 7. 3, 4; Ne. 1. 9; Ps. 119. 2, 10, 145; Pr. 23. 26; Is. 55. 6, 7; Je. 3. 10; 24. 7; 29. 12-14; Da. 9. 13; Ac. 8. 37; Ro. 10. 10.
c ver. 30; Da. 6. 10.
d ver. 44.
5 In the East this is called the *kebla*, or point where the Deity is supposed to be peculiarly manifested. Among the Mahometans it is Mecca, among the ancient Magians it was the east, among the Sabians the meridian, &c. Perhaps it was with a view to prevent the identification of the worship of Jehovah with that of the sun in the east, that the Jewish *kebla* was fixed at the opposite point, for the sanctuary *fronted* the east, so that the worshipper there turned his back on the Magian *kebla*. In every Jewish synagogue the principal door is placed at, or near, the point of the compass supposed to be opposite to the direction of Jerusalem.

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e ver. 30.
1 Or, *right*, ver. 45; 2 Ki. 19. 19; Zec. 1. 15, 16.
f 2 Ch. 30. 9; Ezr. 7. 6, 27, 28; Ne. 1. 11; 2. 4-8; Ps. 106. 46; Pr. 16. 7; Da. 1. 9, 10; Ac. 7. 10.
g ver. 53; Ex. 32. 11, 12; Nu. 14. 13-19; De. 9. 26-29; 2 Ch. 6. 39; Ne. 1. 10; Is. 63. 16-18; 64. 9; Je. 51. 19.
h De. 4. 20; Je. 11. 4.
i ver. 29; 2 Ch. 6. 40.
k Ps. 86. 5; 145. 18.
2 This intercession was answered in the restoration of the Jews from Babylonish captivity; for it was in this very way it was brought about, Da. 9. 1-19. But it will hereafter receive another more remarkable answer, when the remnant of Israel shall be gathered into the church of Christ. It is very instructive to compare the several parts of this prayer with the preceding prophecies and the subsequent history, which may be partly done by consulting the numerous marginal references.
l Ex. 19. 5, 6; 33. 16; Nu. 23. 9; De. 4. 34; 7. 6-8; 14. 2; 32. 9; 2 Co. 6. 14-18; Tit. 2. 14; 1 Pe. 2. 9.
m De. 32. 9; Je. 10. 16; Ep. 1. 18.
n De. 33. 1-3, 26-29.
o Lu. 11. 1; 22. 45.
p 2 Ch. 6. 13; Ps. 95. 6; Lu. 22. 41, 45; Ac. 20. 36; 21. 5.
q ver. 22; 2 Ch. 6. 12.
r ver. 14; Nu. 6. 23-27; 2 Sa. 6. 18; 1 Ch. 16. 2.
s ver. 15.
t De. 3. 20; 12. 10-12; Jos. 21. 44; 2 Ch. 14. 6; He. 4. 3-9.
u Jos. 21. 45; 23. 14, 15; Lu. 1. 54, 55, 72, 73; 21. 33.
3 Heb. *fallen*, 1 Sa. 3. 19; 2 Ki. 10. 10.
v De. 31. 6, 8; Jos. 1. 5, 9; 1 Ch. 28. 9; 2 Ch. 32. 7, 8; Ps. 46. 7, 11; Is. 8. 10; 41. 10; Mat. 1. 23; 28. 20; Ro. 8. 31; He. 13. 5.
w Ps. 110. 3; 119. 36; Ca. 1. 4; Je. 31. 33; Eze. 36. 26, 27; Ph. 2. 13; He. 13. 21.
4 'No blessing can be expected so long as men continue wilfully disobedient. No human heart is of itself *inclined* to obey the call to repentance, faith, and newness of life. The first benefit communicated to sinners, through the intercession of him whom Solomon typified, is "the inclining of the heart to this obedience." Yet Solomon afterwards (ver. 61) exhorted the people to be perfect with the Lord, and this is the scriptural method, though to many it appears inconsistent: but the exhortation reminds men of their duty; and the prayer or promise shows how they may be enabled to do it.'—*Scott.*
x De. 4. 1, 45; 6. 1.
5 This and the following verse are a kind of supplement to the prayer which ended at ver. 53, but there is an important addition to this prayer in the parallel place, 2 Ch. 6. 41, 42, 'Now therefore arise, O Lord God, into thy resting-place, thou and the ark of thy strength,' &c.
y Ps. 102. 1, 2; 141. 2; John 17. 9, 20-24; 1 John 2. 2.

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of his people Israel at[1] all times, [z]as the matter shall require:

60 That [a]all the people of the earth may know that [b]the LORD *is* God, *and that there is* none else.

61 Let your heart therefore be [c]perfect[2] with the LORD our God, to walk in his statutes, and to keep his commandments, as at this day.

62 ¶ And [d]the king, and all Israel with him, offered sacrifice before the LORD.

63 And Solomon offered [e]a sacrifice of peace-offerings, which he offered unto the LORD, two and twenty thousand oxen, and an hundred and twenty thousand sheep:[3] so the king and all the children of Israel [f]dedicated the house of the LORD.

64 The same day did the king [g]hallow the middle of the court that *was* before the house of the LORD: for there he offered burnt-offerings, and meat offerings, and the fat of the peace-offerings; because [h]the brazen altar that *was* before the LORD *was* too little to receive the burnt-offerings, and meat-offerings, and the fat of the peace-offerings.

65 ¶ And at that time Solomon [i]held a feast, and all Israel with him, [k]a great congregation, [l]from the entering in of Hamath unto [m]the river of Egypt, before the LORD our God, [n]seven days and seven days, *even* fourteen days.[4]

66 On [o]the eighth day he sent the people away: and they blessed[5] the king, and went unto their tents joyful[p] and glad of heart, for all the goodness that the LORD had done for David his servant, and for Israel his people.

CHAPTER IX.

God's covenant in a second vision with Solomon, 1—9. *The mutual presents of Solomon and Hiram,* 10—14. *In Solomon's works the Gentiles were his bondmen, the Israelites honourable servants,* 15—23. *Pharaoh's daughter removeth to her house,* 24. *Solomon's yearly soleman sacrifices,* 25. *His navy fetcheth gold from Ophir,* 26—28.

AND [a]it came to pass, when Solomon had finished the building of the [b]house of the LORD, and the king's house,[6] and [c]all Solomon's desire which he was pleased to do,

2 That the LORD appeared to Solomon the second time, [d]as he had appeared unto him at Gibeon.

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1 Heb. *the thing of a day in his day.* Lu. 11. 3.
z De. 33. 25.
a ver. 43; Jos. 4. 24; 1 Sa. 17. 46; 2 Ki. 19. 19.
b ch. 18. 39; De. 4. 35, 39; Is. 44. 6, 8, 24; 45. 5, 6, 22; Je. 10. 10-12; Joel 2. 27.
c ch. 11. 4; 15. 3, 14; Ge. 17. 1; 2 Ki. 20. 3; 1 Ch. 28. 9; Job 1. 1, 8; Ps. 37. 37; 2 Co. 7. 1; Ph. 3. 12-16.
2 Be sincere in your heart; be irreproachable in your conduct.
d 2 Sa. 6. 17-19; 2 Ch. 7. 4-7.
e Le. iii.; 1 Ch. 29. 21; 2 Ch. 15. 11; 29. 32-35; 30. 24; 35. 7-9; Ezr. 6. 16, 17; Eze. 45. 17; Mic. 6. 7.
3 The sacrifices offered at the dedication of the tabernacle were very few, compared with the immense number now, but the former were proportioned to the circumstances of the princes in the wilderness, the latter to the riches of king Solomon. The immense number of the people assembled feasted on the peace-offerings.
f Nu. 7. 10, 11, 84-88; 2 Ch. 2. 4; 7. 5; Ezr. 6. 16, 17; Ne. 12. 27; John 10. 22.
g 2 Ch. 7. 7.
h 2 Ch. 4. 1.
i ver. 2; Le. 23. 34-43; 2 Ch. 7. 8, 9.
k 2 Ch. 30. 13; Ps. 40. 9, 10.
l ch. 4. 21, 24; Nu. 34. 8; Jos. 13. 5; Ju. 3. 3; 2 Ki. 14. 25; Am. 6. 14.
m Ge. 15. 18; Ex. 23. 31; Nu. 34. 5; Jos. 13. 3.
n 2 Ch. 7. 8, 9; 30. 23.
4 The people sepnrated on the 23d day of the 7th month, the day after the end of the feast of tabernacles, (2 Ch. 7. 9, 10,) so that the dedication of the temple must have preceded it; & as the great day of atonement was observed on the 10th day of the 7th month, it is not unlikely that the seven days of the feast of dedication preceded that solemnity, and that the people waited after it to keep the feast of tabernacles also before theyreturned home.
o 2 Ch. 7. 10; 31. 1.
5 Or, *thanked,* ch. 1. 47.
p De. 12. 7, 12, 18; 16. 11; 2 Ch. 29. 36; 30. 26, 27; Ne. 8. 10; Ps. 95. 1, 2; 100. 1, 2; Is. 61. 9, 10; 66. 13, 14; Je. 31. 12-14; Zep. 3. 14; Zec. 9. 9, 17; Ac. 2. 46; Ga. 5. 22; Ph. 4. 4.

CHAP. IX.

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a ch. 6. 37, 38; 7. 1, 51; 2 Ch. 7. 11.
b 2 Ch. 8. 1-6; Ec. 2. 4
6 As God's words here (ver. 3,) contain an answer to Solomon's prayer in the temple, and yet Solomon's own house was not finished for many years after the building of the temple, it is not likely that God's answer of peace was delayed so long. And therefore we should translate, 'Thus Solomon finished,' &c., and put ver. 2-9 in a parenthesis, 'For the Lord had appeared,' &c. Thus Junius and Tremellius. Compare 2 Ch. 7. 11.
c ver. 11, 19; Ec. 2. 10; 6. 9.
d ch. 3. 5; 11. 9; 2 Ch. 1. 7-12; 7. 12.

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e 2 Ki. 20. 5; Ps. 10. 17; 66. 19; 116. 1; Da. 9. 23; John 11. 42; Ac. 10. 31.
f ch. 8. 10, 11; Ex. 20. 11; Nu. 16. 38; Mat. 6. 9.
g ch. 8. 29; De. 12. 5, 11, 21; 16. 11.
h De. 11. 12; 2 Ch. 6. 40; 7. 15, 16; Ps. 132. 13, 14; Ca. 4. 9, 10; Je. 15. 1.
i ch. 3. 14; 8. 25; 11. 4, 6, 38; 14. 8; 15. 5; De. 28. 1; 2 Ch. 7. 17, 18; Job 23. 11, 12; Ps. 15. 2; 26. 1, 11; Pr. 20. 7; Zec. 3. 7; Lu. 1. 6; 1 Th. 4. 1, 2.
k ch. 2. 4; 6. 12; 8. 15, 20; 2 Sa. 7. 12, 16; 1 Ch. 22. 10; Ps. 89. 28-39; 132. 11, 12.
l 1 Sa. 2. 30; 2 Sa. 7. 14-16; 1 Ch. 28. 9; 2 Ch. 7. 19-22; 15. 2.
1 This certainly means, 'if ye shall *wholly* turn,' for it is not every sin that is alluded to, but only national idolatry or apostacy, sanctioned or tolerated by their rulers. As that violated the national covenant, it necessarily caused the forfeiture of covenant blessings.
m ch. 11. 4-10; Jos. 23. 15, 16.
n Le. 18. 24-28; De. 4. 26; 29. 26-28; 2 Ki. 17. 20-23; 25. 9; Je. 7. 15; 24. 9; Eze. 33. 27-29; Lu. 21. 24.
o ver. 3; 2 Ki. 25. 9; 2 Ch. 7. 20; 36. 19; Je. 7. 4-14; 26. 6, 18; 52. 13; La. 2. 6, 7; Eze. 24. 21; Mic. 3. 12; Mat. 24. 2; Lu. 21. 24.
p De. 28. 37; Ne. 4. 1-4; Ps. 44. 14; Is. 65. 15; Je. 24. 9; La. 2. 15, 16; Joel 2. 17.
2 Witness the captivity in Babylon, the destruction of Jernsalem by the Romans, and the character and condition of the Jews ever since, throughout the world.
q 2 Ch. 7. 21; Is. 64. 11; Je. 19. 8; 49. 17; 50. 13; Da. 9. 12.
3 That is, 'which will be so highly celebrated, so famous among all the nations.' Compare the parallel place in the original of 2 Ch. 7. 21. The temple, tho' a holy house, which God had hallowed by his name, honoured with his presence, and filled with his glory, should be abandoned and become desolate. 'They deserted the temple, therefore God deserted it; they profaned it with their sins, and made it common, therefore God profaned it with his judgments, and made it waste.'—*Henry.*
r De. 29. 24; Je. 22. 8, 9, 28.
s De. 29. 25-28; 2 Ch. 7. 22; Je. 2. 10-13, 19; 5. 19; 16. 10-13; 50. 7; La. 2. 16, 17; 4. 13-15; Eze. 36. 17-20.
4 'When an indigent person claims the protection of a superior, he casts himself down before him, and *lays hold of his feet.*'—*Ward's Hindoos.*
t ver. 1; ch. 6. 37, 38; 7. 1; 2 Ch. 8. 1.
u ch. 5. 6-10; 2 Ch. 2. 8-10, 16.
v 2 Ch. 8. 2.
w Jos. 20. 7.
5 As it is supposed Solomon could not have alienated any part of the national inheritance, these places were perhaps beyond its original boundaries, and one of the recent conquests of David in the neighbourhood of Tyre.

3 And the LORD said unto him, 'I have heard thy prayer and thy supplication that thou hast made before me: [f]I have hallowed this house which thou hast built, [g]to put my name there for ever; and [h]mine eyes and mine heart shall be there perpetually.

4 And [i]if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, *and* wilt keep my statutes and my judgments;

5 Then [k]I will establish the throne of thy kingdom upon Israel for ever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel.

6 *But* [l]if ye shall at all turn[1] from following me, you or your children, and will not keep my commandments, *and* my statutes, which I have set before you, but [m]go and serve other gods, and worship them;

7 Then [n]will I cut off Israel out of the land which I have given them: and [o]this house, which I have hallowed for my name, will I cast out of my sight; and [p]Israel shall be a proverb and a by-word[2] among all people:

8 And at [q]this house, *which* is [3]high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, [r]Why hath the LORD done thus unto this land, and to this house?

9 And they shall answer, [s]Because they forsook the LORD their God, who brought forth their fathers out of the land of Egypt, and have taken [4]hold upon other gods, and have worshipped them, and served them; therefore hath the LORD brought upon them all this evil.

10 ¶ And it came to pass [t]at the end of twenty years, when Solomon had built the two houses, the house of the LORD, and the king's house,

11 (*Now* [u]Hiram the king of Tyre had furnished Solomon with cedar-trees, and fir-trees, and with gold, according to all his desire,) that then [v]king Solomon gave Hiram twenty cities in the land [w]of Galilee.

12 And Hiram came out from Tyre to see the cities which Solomon had

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given him; and they[1] pleased him[2] not.

13 And he said, What cities *are* these which thou hast given me, [z]my brother? And he called them the land of Cabul[3] unto this day.

14 And Hiram [y]sent to the king six-score talents of gold.[4]

15 ¶ And this *is* [z]the reason of the levy[5] which king Solomon raised; for to [a]build the house of the LORD, and his own house, and [b]Millo, and the wall of Jerusalem, and [c]Hazor, and Megiddo,[d] and [e]Gezer.

16 *For* Pharaoh king of Egypt had gone up and taken Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city, and given it *for* a present unto his [f]daughter, Solomon's wife.

17 And Solomon built Gezer, and Beth-horon[g] the nether,

18 And [h]Baalath, and [i]Tadmor in the wilderness, in the land,

19 And all [k]the cities of store that Solomon had, and cities for his chariots, and cities for his horsemen, and that[6] which Solomon desired to build in Jerusalem, and in Lebanon, and in all the land of his dominion.

20 ¶ *And* all the people *that were* left[l] of the [m]Amorites, Hittites, Perizzites, Hivites, and Jebusites, which *were* not of the children of Israel,

21 Their children [n]that were left after them in the land, whom the children of Israel also were [o]not able utterly to destroy, upon those did Solomon [p]levy a tribute [q]of bond-service unto this day.

22 But [r]of the children of Israel did Solomon make no [s]bond-men: but they *were* men of war, and his servants, and his princes, and his captains, and rulers of his chariots, and his horsemen.

23 These *were* the [t]chief of the officers that *were* over Solomon's work, five hundred and fifty,[7] which bare rule over the people that wrought in the work.

24 ¶But [u]Pharaoh's daughter came up out of [v]the city of David unto her house which *Solomon* had built for her: then did he build [w]Millo.

25 ¶ And [x]three times in a year did Solomon offer burnt-offerings and peace-offerings upon the altar which he built unto the LORD, and he [y]burnt incense upon[1] the altar that *was* before the LORD: [z]so he finished the house.

26 ¶ And king Solomon [a]made a navy of ships in [b]Ezion-geber,[2] which *is* beside [c]Eloth, on the shore[3] of the Red sea, in the land of Edom.

27 And Hiram sent in the navy [d]his servants, shipmen that had knowledge of the sea, with the servants of Solomon.

28 And they came to [e]Ophir,[4] and fetched from thence gold, [f]four hundred and twenty talents, and brought *it* to king Solomon.

CHAPTER X.

The queen of Sheba admireth the wisdom of Solomon, 1—13. *Solomon's yearly revenue in gold,* 14, 15. *His targets,* 16, 17. *The throne of ivory,* 18—20. *His vessels,* 21—23. *His presents,* 24, 25. *His chariots and horsemen,* 26, 27. *His tribute,* 28, 29.

AND [a]when the queen of [b]Sheba [c]heard of the fame of Solomon, [d]concerning the name of the LORD, she came [e]to prove him with hard questions.

2 And she came to Jerusalem with [f]a very great train, with camels that bare [g]spices, and very much gold, and precious stones: and when she was come to Solomon, she [h]communed with him of all that was in her heart.

3 And Solomon [i]told her all her questions:[5] there was not *any* [k]thing hid from the king, which he told her not.

4 And when the queen of Sheba had seen all [l]Solomon's wisdom, and [m]the house that he had built,

5 And [n]the meat of his table, and the sitting of his servants,[6] and the attendance[7] of his ministers, and their apparel, and his cup-bearers,[8] and his [o]ascent by which he went up unto the house of the LORD; [p]there was no more spirit in her.

6 And she said to the king, It was a true report[9] that I heard in mine own land of thy acts,[10] and of thy wisdom.

7 Howbeit [q]I believed not the words, until I came, and mine eyes had seen *it;* and, behold, the half was not told me: thy wisdom[11] and prosperity exceedeth the fame which I heard.

(895)

A.M.3013. B.C.991.

1 Heb. *were not right in his eyes,* Nu.22.34; Ju.14.3, *margins.*
2 Perhaps being accustomed to nothing but trade, he had no turn for agriculture, and finding the appearances uninviting, he was not aware of the advantages he might reap from his possession of these places, and would have preferred part of the coast. They were afterwards rebuilt by Solomon, 2 Ch. 8. 2, but Hiram, no doubt, received some equivalent.
z ch. 5. 1,2; Am. 1. 9.
3 That is, *displeasing,* or, *dirty,* Jos. 19. 27, where mention is made of a town of Cabul in the land of Zebulun, and as that lay towards Tyre it is possible that Hiram gave the obnoxious name of the town to the whole district. Yet the precise meaning of 'Cabul' is doubtful. It is Josephus who says that in the Phœnician language it signified 'displeasing.' The Sept. has 'border-land.' Michaelis gives us an Arabic etymology, 'land given for a debt.'
y ver.11,28;ch.10.10, 14, 21
4 Or, 'Now Hiram had sent.' This was an additional debt, not liquidated by the corn and wine (ch. 5. 11.) sent by Solomon. Reckoning 16 talents of silver to one of gold, this was = £720,000. In order to pay this, he had to lay a heavy tax on the people.
A. M. 2989-3029. B. C. 1015-975.
z ver. 21; ch. 5. 13.
5 Or 'forced service.' Millo was a strong castle on the highest part of mount Zion.
a ver. 10; ch. 6.38; 7. 1; 2 Ch. 8. 1.
b ver. 24; ch. 11. 27; Ju.9.6, 20; 2 Sa.5.9; 2 Ki. 12. 20.
c Jos.11.1; 19.36; Ju. 4. 2; 2 Ki. 15. 29.
d ch.4.12; Jos. 17.11; Ju.5.19; 2 Ki. 9.27; 23.29,30; 2Ch.35.22; Zec. 12. 11.
e ver. 16, 17; Jos. 10. 33; 16.10; 21.21; Ju. 1.29; 1 Ch. 6.67; 20. 4.
f ver. 24; ch. 3. 1.
g Jos. 16. 3; 21. 22; 2 Ch. 8. 5, 6.
h Jos. 19. 44.
i See note, 2Ch.8.4,6.
k ch. 4.26-28; Ex. 1. 11.
6 Heb. *the desire of Solomon which he desired,* ver. 1; Ec. 2. 10; 6. 9.
l 2 Ch. 8. 7, 8.
m Ge.15. 19-21; Ex. 23. 23, 28-33; 34. 11, 12; De. 7. 1-3.
n Ju.1.21.27-35; 2.20-23; 3.1-4; Ps.106.34-36.
o Jos.15.63; 17.12, 16-18.
p ver.15; ch.5.13; Ju. 1. 28, 35.
q Ge.9.25, 26; Exr.2. 55-58; Ne.7.57; 11.3.
r Le. 25. 39.
s ch.4.1-27; 1Sa.8.11, 12; 2 Ch. 8. 9, 10.
t ch.5.16; 2 Ch. 2.18; 8. 10.
7 In 2 Ch. 8. 10. it is only 250. Perhaps, says Abarbanel, 250 were connected with the temple, and the rest with other public works.
u ver. 16; ch.3.1; 7.8; 2 Ch. 8. 11.
v 2 Sa. 5. 9.
w ver.15; ch.11.27; 2 Ch. 32. 5.
x Ex.23.14-17; 34.23; De. 16. 16; 2 Ch. 8. 12, 13.

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y Ex. 30. 7; 1Ch. 23. 13; 2 Ch. 26. 16-21; 29. 11; 34. 25.
1 Heb. *upon it which* was *before.*
z ch.6.38; 2 Ch.8.16.
a 2 Ch. 8. 17, 18.
b ch.22.48; Nu.33.35; De. 2. 8.
2 A harbour at the end of the north-east arm of the Red sea, anciently called the Ælanitic gulf, and now the gulf of Akaba. A few miles from Akaba, ruins are still seen in the sea when the water is very low; they consist of walls, houses, and pillars, and may perhaps have belonged to Ezion-Geber. It gave Solomon the command of the Red sea, and access to the Indian ocean.
c 2 Ki. 14. 22.
3 Heb. *lip.*
d ch. 5. 6, 9; 22. 49; 2 Ch. 20. 36, 37.
e ch.10.11; Ge.10.29 1Ch.29.4; 2Ch.8.18; 9.10; Job 22. 24; 28. 16; Ps. 45. 9; Is.13. 12.
4 After all that has been written regarding the precise locality of Ophir, there seems no good reason why it should not be identified with that district, in the south of Arabia, that fell to the descendants of Ophir, one of the sons of Joktan, Ge. 10. 29. If gold is not found there *now,* we have the testimony of Greek writers that it was found in ancient times; or by 'gold of Ophir,' we need only understand gold obtained there in the way of trade, just as we speak of 'Mocha coffee,' though no coffee is raised within many miles of that place. The three years' duration of the voyage is no where mentioned in connection with Ophir alone.
f See note at 2Ch.8. 18.

CHAP. X.

A.M.3014. B.C.990.

a 2 Ch. 9. 1; Mat.12. 42; Lu. 11. 31.
b Ge. 10. 7, 28; 25. 3; Job 6. 19; Ps.72.10, 15; Is.60.6; Jer.6.20; Eze. 27. 22, 23; 38. 13. See note at 2 Ch. 9. 1.
c ch. 4. 31, 34.
d Job 28. 28; Pr.2. 3-6; John 17.3; 1Co.1. 20, 21.
e Ju. 14.12-14; Ps.49. 4; Pr. 1. 6; Mat. 13. 11, 35; Mar. 4. 34.
f 2Ki.5.5,9; Is.60.6-9; Ac. 25. 23.
g Ex. 25. 6; 2 Ki. 20. 13.
h Ge. 18. 33; Job 4.2; Ps. 4. 4; Lu. 24. 15.
i 2 Ch. 9. 2; Pr.1.5,6; 13.20. Is.42.16; Mat. 13. 11; John 7. 17; 1 Co. 1. 30; Co. 2. 3.
5 Heb. *words.*
k ver.1; ch.3.12; 2Sa. 14. 17, 20; Da. 2.20-23; He. 4. 12, 13.
l ch. 3. 28; 4. 29-31; 2 Ch. 9. 3, 4; Ec.12.9; Mat. 12. 42.
m ch. vi.; vii.
n ch. 4. 22, 23.
6 This may refer to the meetings of his councillors in high state.
7 Heb. *standing.*
8 Or, *butlers.*
o 2 Ki. 16. 18; 1Ch.9. 18; 2Ch.23.13; Eze. 44. 3; 46. 2.
p Jos. 5. 1; 2 Ch. 9.4.
9 Heb. *word,* 2 Ch. 9. 5, 6, *marg.*
10 Or *sayings.*
q Is.64. 4; Zec. 9. 17; Mar.16.11; John 20. 25-29; 1 Co. 2. 9; 1 John 3. 2.
11 Heb. *thou hast added wisdom and goodness to the fame.*

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8 Happy *are* thy men, [q]happy *are* these thy servants, which stand continually before thee, *and* that hear thy wisdom.

9 [r]Blessed be the LORD thy God, which [s]delighted in thee, to set thee on the throne of Israel: [t]because the LORD loved Israel for ever, therefore made he thee king, [u]to do judgment and justice.[1]

10 And [v]she gave the king an hundred and twenty talents of gold,[2] and of [w]spices very great store, [x]and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon.

11 And the navy also of Hiram, that brought gold from [y]Ophir, brought in from Ophir great plenty of [z]almug-trees,[3] and precious stones.

12 And the king made of the almug-trees pillars[4] for the house of the LORD, and for the king's house, [a]harps also and psalteries for singers: there came no such almug-trees, nor were seen unto this day.

13 And king Solomon gave[5] unto the queen of Sheba [b]all her desire, whatsoever she asked, besides *that* which[6] Solomon gave her of his royal bounty: so she turned, and went to her own country,[7] she and her servants.

14 ¶ Now the weight of gold[8] that came to Solomon in one year [c]was six hundred threescore and six talents of gold,

15 Besides *that he had* of the merchant-men, and of the traffic of the spice-merchants, and of [d]all the kings of Arabia,[9] and of the governors[10] of the country.

16 ¶ And king Solomon made [e]two hundred targets *of* beaten gold: six hundred *shekels* of gold went to one target.

17 And *he made* three hundred shields *of* beaten gold; three pound of gold went to one shield: and the king put them [f]in the house of the forest of Lebanon.

18 ¶ Moreover, the king made [g]a great throne of [h]ivory, and overlaid it with the best gold.

19 The throne had six steps, and the top of the throne *was* round behind:[11] and *there were* stays[12] on either side on the place of the seat, and two lions stood beside the stays.

20 And twelve [i]lions stood there on the one side and on the other upon the six steps: there was not the[1] like made in any kingdom.[2]

21 ¶ And all king Solomon's [k]drinking vessels *were of* gold, and all the vessels of [l]the house of the forest of Lebanon *were of* pure gold; [3]none *were of* silver: it was nothing accounted of in the days of Solomon.

22 For the king had at sea a navy of [m]Tharshish with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold, and silver, ivory,[4] and apes, and [n]peacocks.

23 So king Solomon [o]exceeded all the kings of the earth for riches and for wisdom.

24 ¶ And all the earth sought [5]to Solomon, to hear his wisdom, [p]which God had put in his heart.

25 And they brought [q]every man his present, vessels of silver, and vessels of gold, and garments, and armour, and spices, horses, [r]and mules, [s]a rate year by year.

26 ¶ And [t]Solomon gathered together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed [u]in the cities for chariots, and with the king at Jerusalem.

27 And [v]the king made[6] silver *to be* in Jerusalem as stones, and cedars made he *to be* as the sycamore-trees that *are* in the vale, for abundance.

28 ¶ And Solomon[7] had [w]horses brought out of Egypt, [x]and linen[8] yarn: the king's merchants received the linen yarn at a price.

29 And a chariot came up and went out of Egypt for six hundred *shekels* of silver, and an horse for an hundred and fifty: and so for all [y]the kings of the Hittites, and for the kings of Syria, did they bring *them* out by [9]their means.

CHAPTER XI.

Solomon's wives and concubines, 1—3. *In his old age they draw him to idolatry,* 4—8. *God threateneth him,* 9—13. *Solomon's adversaries were Hadad, who was entertained in Egypt,* 14—22. *Rezem, who reigned in Damascus,* 23—25; *and Jeroboam, to whom Ahijah had prophesied,* 26—40. *Solomon's acts, reign, and death: Rehoboam succeedeth him,* 41—43.

BUT king Solomon [a]loved many strange women, (together[10] with

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q 2 Ch. 9. 7, 8; Pr. 3. 13, 14; 8. 34; 10. 21; 13.20; Lu.10.39-42; 11. 28, 31.
r ch.5.7; Ps.72.17-19.
s Ps. 18. 19; 22.8; Is. 42. 1; 62. 4.
t De.7.8; 1Ch.17.22; 2 Ch. 2. 11.
u 2 Sa.8.15; 23.3; Ps. 72.2; Pr.8.15,16; Is. 9. 7; 11. 4, 5; 32.1,2; Je.23.5,6; Ro.13.3,4.
1 Considering her sex and rank, and the magnificence and indulgence in which she had lived at home, her long journey, undertaken for such a purpose, formed a strong evidence of a pious and ingenuous mind, which was willing to buy the truth at any price. 'Therefore,' says Henry, 'doth our Saviour mention her inquiring after God by Solomon, as an aggravation of the stupidity of those who inquire not after God by our Lord Jesus Christ.'
v ver. 2; ch. 9. 14; Mat. 2. 11.
2 Equal to £720,000.
w Ge. 43. 11; Ex.30. 34.
x Pr. 3. 13-15; 20.15; Re. 21. 11.
y ch. 9.27,28; 2 Ch.8. 18; Ps. 45. 9.
z 2 Ch. 2. 8; 9.10,11, *algum.*
3 Called in Chronicles *algum-trees.* It was most probably the *Pterocarpus Santalinus* of Linnæus, which furnishes the red sandal-wood, and is called by the Arabs *El-Bakam.* The wood is firm, hard, and heavy, is esteemed very precious in the East, and is used by the Hindoos in adorning their temples. Western Asia still receives a variety of Indian productions by way of Arabia.
4 Or, *rails.* Heb. *a prop.*
a 1Ch.23.5; 25.1, &c.; Ps. 92.1-3; 150.3-5; Re. 14. 2, 3.
5 This verse should evidently follow ver. 10.
b ver. 2; ch. 9.1; Ps. 20. 4; 37. 4; Mat.15. 28; John 14. 13, 14; Ep. 3. 20.
6 Heb. *which he gave her, according to the hand of king Solomon.*
7 All the Abyssinian traditions concerning her, state that she had a son by Solomon, called *Menilek,* or David I., who was brought up at the Israelitish court, succeeded his mother in the kingdom of Saba, and introduced among his subjects the Jewish religion.—See *Bruce's Travels.*
8 This seems to point to *bullion* alone, and its value is estimated at three or four millions of our money.
c ch. 9. 28.
d 2 Ch. 9. 13, 14; Ps. 72.10; Is.21.13; Ga. 4. 25.
9 They were probably induced by the Queen of Sheba's report and example, to pay him court and bring him presents.
10 Or, *captains.*
e ch. 14. 26-28; 2 Ch. 9. 15, 16; 12. 9, 10.
f ch. 7. 2.
g 2 Ch. 9. 17-19; Ps. 45. 6; 110. 1; 122. 5; He.1.3,8; Re.20.11.
h ver. 22; ch. 22. 39; Ps. 45. 8; Eze.27.6; Am. 6.4; Re.18.12.
11 Heb. *on the hinder part thereof.*
12 Heb. *hands.*

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i Ge.49.9; Nu.23.24; 24. 9; Re. 5. 5.
1 Heb. *so made.*
2 In *Wilkinson's* 'Ancient Egyptians,' (vol. ii.) we find several figures of thrones, and fauteuils very much resembling it. The former are on a raised platform, or *dais,* to which there is an ascent by steps; and of the latter, several have a round top, and concave back, and a lion appears in the arm, (or 'stay,') at each side.
k 2 Ch. 9. 20-22.
l ver. 17; ch. 7. 2.
3 Or, there was *no silver* in them.
m ch.22.48; Ge.10.4; 2 Ch.9.21; 20.36,37; Ps.48.7; 72.10; Is.2. 16; 23. 1, 6, 10; 60.9; 66. 19; Eze. 27. 12; Jonah 1. 3. See Note at 2 Ch. 9. 21.
4 Or, *elephant's teeth,* ver. 18. Am.3. 15.
n Job 39. 13.
o ch.3.12,13; 4.30.31; 2 Ch.9.22,23; Ps.89. 27; Ep.3.8; Co.1.18, 19; 2. 2, 3.
5 Heb. *the face of.*
p ch. 3. 9, 12, 28; Pr. 2. 6; Da. 1. 17; 2.21, 23; 5. 11.
q ver. 10; Ju.3.15; 1 Sa. 10. 27; 2 Sa. 8.2, 10; 2Ch.26.8; Job42. 11; Ps. 72.10,15; Is. 36. 16; Mat. 2. 11.
r ch. 1. 33; 18. 5; Ge. 36.24; Exr.2.66; Es. 8. 10, 14; Is. 66. 20; Eze. 27. 14.
s 2Ki.17.4; 2Ch.9,24.
t ch. 4.2 &c.; 2Ch.1.14; 9. 25; Is. 2. 7.
u 2 Ch. 9. 25.
v 2 Ch. 1.15-17; 9.27; Job 22. 24, 25.
6 Heb. *gave.*
7 Heb. *the going forth of the horses which* was *Solomon's.*
w De. 17.16; 2 Ch.1. 16.17; 9.28; Is.31.1-3; 36. 9.
x Ge.41.42; Pr.7.16; Is.19.9; Eze.27.7.
8 This is one of the most obscure places in the Bible. The translation of linen yarn' is held to be inadmissible, though it is not so easy to say what should be substituted. The Gr. and Lat. take it for the name of a place or district, 'Coa;' Bochart, for a 'toll or custom;' Dathe, for a purchased 'privilege;' Houbigant, (by a conjectural emendation,) for 'chariots.' The nearest sense to the original seems to be, that a caravan of the king's mercantile agents were in the habit of bringing from Egypt, *troops* or *studs of horses,* with chariots, which they received at a price fixed by contract, viz. about £18 15s. for a horse, and £75 for a chariot. After retaining what he required for himself, his factors sold (doubtless at a high profit,) the remainder to the neighbouring princes. Royal monopolies are very common in the East; and Solomon might more easily procure this privilege in Egypt, as the king's son-in-law.
y Jos.1.4; 2Ki.7.6.
9 Heb. *their hand,* Ho. 12.10; Mal.1.1, *margins.*

CHAP. XI.
A. M. 3020-3029. B. C. 984-975.

a ver. 8; Ge. 6. 2-5; De. 17. 17; Ne. 13. 23-27; Pr. 2.16; 5.3-20; 6.24; 7.5; 22.14; 23. 33.
10 Or, *besides,* ch. 3. 1; Le. 18. 18.

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the daughter of Pharaoh,) women of the Moabites, Ammonites, Edomites, Zidonians, *and* Hittites;

2 Of the nations *concerning* which the LORD said unto the children of Israel, [b]Ye shall not go in to them, neither shall they come in unto you: *for* [c]surely they will turn away your heart after their gods. [d]Solomon clave unto these in love.

3 And he had [e]seven hundred wives, princesses, and three hundred concubines:[1] and his wives turned away his heart.

4 For it came to pass, [f]when Solomon was old, *that* [g]his wives turned away his heart after other gods: and [h]his heart was not perfect[2] with the LORD his God, as *was* the heart of David his father.

5 For Solomon went after [i]Ashtoreth the goddess of the Zidonians, and after [k]Milcom the abomination of the Ammonites.

6 And Solomon did evil in the sight of the LORD, and went[3] not fully after the LORD, as *did* David his father.

7 Then did Solomon [l]build an high place for [m]Chemosh, the [n]abomination of Moab, in [o]the hill that *is* before Jerusalem,[4] and for Molech the abomination of the children of Ammon.

8 And likewise did he for [p]all his strange wives, which burnt incense, and sacrificed unto their gods.[5]

9 ¶ And the LORD was [q]angry with Solomon, because [r]his heart was turned from the LORD God of Israel, [s]which had appeared unto him twice,

10 And had [t]commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded.

11 Wherefore the LORD said unto Solomon, Forasmuch as this is[6] done of thee, and thou hast not kept my covenant, and my statutes, which I have commanded thee, [u]I will surely rend the kingdom from thee, and will give it to thy servant.[7]

12 Notwithstanding [v]in thy days I will not do it [w]for David thy father's sake: *but* [x]I will rend it out of the hand of thy son.

A. M. 3020-3029. B. C. 984-975.

b Ex.23.32,33;34.16; De.7.3,4;Jos.23.12, 13; Ezr.9.12; 10.2, &c.; Mal. 2.11.
c ch.16.31-33; Nu.25. 1-3; Ju. 3.6,7; 2 Ch. 21.6; 2 Co. 6.14-16.
d Ge. 2.24; 34.3; Ju. 16.4-21; 2 Ch. 19.2; Ps.139.21; Ro.1.32; 12.9;1Co.15.33;Re. 2.4.
e Ju.8.30,31;9.5;2Sa. 3.2-5;5.13-16; 2 Ch. 11.21; Ec. 7.28.
1 Those of superior rank seem to have been regarded as his wives, & styled princesses, while the inferiors had not that privilege. They are called *strange* women, (*i. e.* foreign,) because they still retained the idolatrous religion of their respective countries.
f ver. 42;ch. 6.1; 9. 10; 14. 21.
g ver.2;De.7.4;17.17; Ne. 13. 26, 27.
h ver. 6, 38; ch. 6.12, 13;8.61;9.4;15.3,14; 2Ki.20.3; 1Ch.28.9; 29.19; 2 Ch.17.3;25. 2; 31. 20, 21; 34. 2.
2 'Sincere,' Syriac; 'Entire,' Arabic.
i ver.33; Ju.2.13; 10. 6;1Sa.7.3,4;12.10; 2 Ki.23.13;Je.2.10-13.
k ver.7;Le.18.21;20. 2-5, *Molech; Zep.* 1. 5, *Malcham.*
3 Heb. *fulfilled not after*, Nu.14.24; Jos. 14. 8, 14, *Heb.*
l Le. 26. 30; Nu. 33. 52;2Ki.21.2,3;23.13, 14;Ps.78.58;Eze.20. 28, 29.
m Nu. 21. 29; Ju.11. 24; Je. 48. 13.
n De. 13. 14; 17.3,4; 27.5; Is.44.19; Eze. 18.12; Da.11.31; 12. 11; Re. 17. 4, 5.
o 2Sa.15.30 Zec.14. 4; Mat.26.30; Ac.1. 9, 12.
4 In looking at the rising sun, we have the east *before*, the west *behind*, the south on the *right*, and the north on the *left*, so that *before* denotes 'to the east.' It was the mount of Olives, (2 Sa.15. 30,) which on account of this act of abomination was called the mount of Corruption, 2Ki. 23. 13.
p ver. 1; Eze. 16.22-29;Ho.4.11,12; 1Co 10. 11, 12, 20-22.
5 'There is not a more melancholy or astonishing instance of depravity than that here recorded. He who was named 'beloved of the Lord,' who had been favoured with such special tokens of God's favour, who had received such answers to prayer, who had been honoured to build the temple, who was renowned through the earth for wisdom and piety, who was a penman of sacred scripture, who gave such excellent counsel to others, who was so illustrious a type of Christ, even he became a public worshipper of abominable idols.'—*Scott.*
q Ex.4.14; Nu.12.9; De.3.26,9.8,20;1Sa. 6.7;11.27; 1Ch.21.7; Ps.78.58-60; 90.7,8.
r ver.2,3;De.7.4,Pr. 4. 23; Is. 29. 13, 14; Ho. 4.11; 2 Ti.4.10.
s ch. 3. 5; 9. 2.
t ch.6. 12, 13; 9.4-7; 2 Ch. 7. 17-22.
6 Heb. *is with thee.*
u ver.31;ch.12.15,16; Nu. 14.23; 3[5]; 1 Sa. 2.30-32;13.13,14;15. 26-28; 2 Sa.12.9-12.
7 Compare ver. 26.
v ch.21. 29; 2 Ki. 20. 19.
w ch.9.4,5; Ge.12.2; 19. 29.
x Ex. 20. 5.

A. M. 3020-3029. B. C. 984-975.

y 2Sa. .15,16; 1 Ch. 17. 13,14; Ps.89.33-37.
z ver. 35, 36;ch. 12. 20.
a ch.11.12, 32; De.9. 5; 2 Ki.13. 23;19.34; Ps.89.49; 132. 1, 17; Is.9.7; Je.33.17-26; Lu. 1. 32, 33.
1 The line of the Messiah must be preserved in Judah; even the regal *line*, and the regal *right*.
b De.12.5,11;2Ki.21. 4;23.27; Ps. 132. 13, 14; Is.14.32; 62.1,7; Je. 33. 15, 16.
c ch.12.15;1Sa.26.19; 2 Sa. 24. 1; 1 Ch. 5. 26; Is. 10. 5, 26; 13. 17.
d 2Sa.7.14;Ps.89.30-34.
2 Literally a 'Satan.' Once he could say, (ch. 5. 4.) he had 'no Satan,'—his kingdom was in peace; but having turned from God, three Satans rise up against him at once—Hadad, Rezon, and Jeroboam.
3 In the list of Edomite kings in Ge. xxxv. no one is mentioned as the relative of the preceding, whence it has been inferred, that at first the crown was elective; but in later times there would seem to have been a royal dynasty.
e 2 Sa.8.14; 1 Ch. 18. 12,13; Ps. lx. *title;* 108. 10.
4 The Targum has 'to take the spoils of the slain,' or it may refer to the slain of Israel.
f Ge. 25. 23; 27. 40; Nu. 24. 18,19; Mal. 1. 2, 3.
g Nu. 31. 17
h Ex. 2.1-10; 2 Sa.4. 4; 2 Ki.11.2; Mat.2. 13, 14.
5 Rather, 'boy, or youth.'
i Ge.25.2,4; Nu.22.4; 25. 6, 14, 18.
k Ge.14.6;21.21; Nu. 10.12; De.1.1; 33.2; Ha. 3. 3.
l Ge. 39. 4, 21; Ac.7. 10, 21.
m Je. 43. 7-9.
n Ge. 21.7,8; 1 Sa. 1. 24.
o ch. 2. 10; Ex.4. 19; Mat. 2. 20.
6 Heb. *send me away*, Ge. 45. 24; Jos 2.21; 1 Sa.9.26; 2 Sa. 3. 21.
p Je.2.31; Lu.22.35.
7 Heb. *not.*
q 2 Sa. 18. 22,23; Ps. 37. 8; Mar. 14. 31.
8 After the death of David & Joab, Hadad returned to Idumea, in the hope of exciting disturbances before Solomon's authority was established; but he seems to have been disappointed and restrained till after Solomon's idolatry, when he perhaps attempted to seize the kingdom of Edom, and molested Solomon all the rest of his reign.
r ver.14; 2 Sa.16.11; Ezr.1.1,5; Is.13.17; 37.26;45.5; Eze. 38. 16.
s 2 Sa.8.3;10.15-18; 1 Ch. 18.3-9; 19. 6, 16-19, *Hadarezer;* Ps. lx. *title.*
9 Rezon or Hezion had deserted his master when he was attacked by David, 2 Sa. 8. 3. As David put a garrison in Damascus, (2 Sa. 8. 6,) the events now mentioned must have happened towards the end of Solomon's reign. Rezon had abhorred Israel from the first, but probably he did not appear as Solomon's adversary till he had provoked the Lord by his idolatries.

13 Howbeit [y]I will not rend away all the kingdom; *but* will give [z]one tribe to thy son [a]for David my servant's sake,[1] and [b]for Jerusalem's sake, which I have chosen.

14 ¶ And [c]the LORD stirred up [d]an adversary[2] unto Solomon, Hadad the Edomite: he *was* of the king's seed[3] in Edom.

15 For it came to pass, [e]when David was in Edom, and Joab the captain of the host was gone up to bury the [4]slain, [f]after he had smitten [g]every male in Edom,

16 (For six months did Joab remain there with all Israel, until he had cut off every male in Edom,)

17 That Hadad fled, he, and certain Edomites of his father's servants with him, to go into Egypt; [h]Hadad *being* yet a little child.[5]

18 And they arose out of [i]Midian, and came to [k]Paran: and they took men with them out of Paran, and they came to Egypt, unto Pharaoh king of Egypt; which gave him an house, and appointed him victuals, and gave him land.

19 And Hadad [l]found great favour in the sight of Pharaoh, so that he gave him to wife the sister of his own wife, the sister of [m]Tahpenes the queen.

20 And the sister of Tahpenes bare him Genubath his son, whom Tahpenes [n]weaned in Pharaoh's house: and Genubath was in Pharaoh's household among the sons of Pharaoh.

21 And when Hadad [o]heard in Egypt that David slept with his fathers, and that Joab the captain of the host was dead, Hadad said to Pharaoh, Let[6] me depart, that I may go to mine own country.

22 Then Pharaoh said unto him, [p]But what hast thou lacked with me, that, behold, thou seekest to go to thine own country? And he answered, Nothing:[7] howbeit [q]let me go in any wise.[8]

23 ¶ And [r]God stirred him up *another* adversary, Rezon the son of Eliadah, which fled from his lord [s]Hadadezer king of Zobah.[9]

24 And he gathered men unto him, and became captain over a band, when

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David slew them *of Zobah:* and they went to [t]Damascus, and dwelt therein, and reigned in Damascus.

25 And he was an adversary to Israel [u]all the days of Solomon, besides the mischief that Hadad *did:* and he [v]abhorred Israel, and reigned over Syria.[1]

26 ¶ And [w]Jeroboam the son of Nebat, [x]an Ephrathite of Zereda, Solomon's[y] servant, (whose mother's name *was* Zeruah, a widow woman,) even he lifted up *his* hand against the king.

27 And this *was* the cause that he lifted[z] up *his* hand against the king: Solomon[a] built Millo, *and* repaired[2] the[b] breaches of [c]the city of David his father.

28 And the man Jeroboam *was* a mighty man of valour: and Solomon seeing the young man that he [3]was industrious, [d]he made him ruler over all the charge[4] of [e]the house of Joseph.[5]

29 And it came to pass at that time, when Jeroboam went out of Jerusalem, that the prophet [f]Ahijah the [g]Shilonite[6] found him in the way; and he had clad himself with a new garment: [h]and they two *were* alone in the field:

30 And Ahijah caught the new garment that *was* on him, and [i]rent it *in* twelve pieces.[7]

31 And he said to Jeroboam, Take thee ten pieces; for [k]thus saith the LORD, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee:

32 (But [l]he shall have one tribe for my servant David's sake, and [m]for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:)

33 Because that [n]they have forsaken[8] me, and have worshipped [o]Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do *that which is* right in mine eyes, and *to keep* my statutes and my judgments, as *did* David his father.

A. M. 3020-3029. B. C. 984-975.

t ch.19.15;20.34; Ge. 14. 15; Ac. 9. 2.
u ch. 5. 4; 2 Ch. 15.2.
v Ge.34.30; De.23.7; 2 Sa. 16. 21; Ps.106. 40; Zec. 11. 8.
1 The text is ambiguous here. Josephus refers this clause to Hadad, and certainly the kings of Syria after this bore the name of Ben-Hadad, or the sons of Hadad. The Greek Version has 'over Idumæa,' having read Edom for Aram (Syria).
A. M. 3024. B. C. 980.
w ver. 11,28; ch.12.2, 20,&c.;13.1,&c.; 14. 16;15.30;16 3;21.22.
x Ge. 35. 16; Ru.1.2; 1Sa.1.1;17.12; 1Ch. 2. 19.
y ch.9. 22; 2 Ch.13.6.
z 2 Sa. 20.21: Pr. 30. 32; Is. 26. 11.
a ch. 9. 15, 24.
2 Heb. *closed*, Am. 9. 11.
b Ne.4.7; Ps.60.2; Is. 22. 9; Eze. 13. 5.
c 2 Sa. 5. 7.
3 Heb. *did work*, Pr. 22. 29.
d ch. 5. 16.
4 Heb. *burden*, De. 1.12; Is. 14. 25; Mat. 11. 30.
e Jos. 16. 5; Ju. 1.22, 23; 2 Sa. 19.20; Am. 5. 6; Zec. 10. 6.
5 Jeroboam, having been employed in superintending the builders at Jerusalem, so distinguished himself by capacity and industry, that Solomon preferred him to a post of considerable authority and influence. He either placed him over the tribute collected from the tribes of Ephraim and Manasseh, or made him superintendent of the levy sent from them by courses to assist in his works. This advancement, probably from a low situation, opened vast prospects to his ambitious mind: & he seems to have excited & encouraged the discontent of the people, on account of the burdens laid on them. Perhaps he was plotting an open revolt; at least he joined the disaffected party; and thus he might be said to 'lift up his hand against the king;' though his designs were not carried into effect till after Solomon's death.
f ch.12.15;14.2; 2Ch. 9. 29.
g Jos. 18. 1.
6 A native of Shiloh (ch. 14. 2.) and one of those who wrote the annals of Solomon's reign, 2 Ch. 9. 29. He is thought to have been the person by whom God spoke to him twice, ch. 6. 12; 11. 11.
h Ge. 4. 8; 2 Sa.14.6.
i 1Sa.15.27,28;24.4,5.
7 These were symbolical of the twelve tribes. The whole emblematic action seems to imply that the garment belonged to the prophet, and not to Jeroboam. He had purposely provided himself with a new garment, and he 'gave' ten parts of it to Jeroboam.
k ver. 11, 12.
l ch. 12. 20.
m ver. 13.
n ver.9;ch.3.14;6.12, 13,9.5-7; 1Ch.28.9;2 Ch.15. 2; Jer. 2. 13.
8 Boothroyd, following some MSS. and Versions, reads 'he hath;' Dathe, 'he and his people have.'
o ver. 5-8.

A.M. 3024. B.C. 980

p ver. 12, 13, 31; Job 11. 6; Ps. 103. 10; Hab. 3. 2.
q ch. 12. 15-17, 20; 2 Ch. 10. 15-17.
r ch.15.4; 2 Sa. 7. 16, 29;21.17; 2 Ki 8.19; 2 Ch. 21. 7; Ps.132. 17,Je.33.17-21; Am. 9.11,12; Lu.1.69,70, 78,79; Ac. 15.16,17.
1 Heb. *lamp, or candle*, a term for posterity, which, when extinct may be said to resemble an extinguished lamp.
s ver. 13; ch.9.3; Ga. 4. 25, 26; He. 12. 22; Re. 21. 10.
t ver. 26; De.14.26; 2 Sa. 3. 21.
2 From this it appears that Jeroboam had already been cherishing ambitious views towards the possession of supreme power.
u ch.3.14;6.12; 9.4.5; Ex. 19. 5; De. 15.5; Zec. 3. 7.
v De. 31. 8; Jos. 1. 5.
w ch.14. 7-14; 2 Sa.7. 11,16,26-29; 1Ch.17. 10, 24-27.
3 Neither the design of God, nor the declaration of the prophet, excused Jeroboam's rebellion. David was faithful to Saul long after he had been anointed in his room. Jeroboam, moreover, instead of seeking to secure the promise by obedience, endeavoured to establish his throne by disobedience, & hence forfeited the kingdom both for himself and his posterity.
x ch. 12. 16; 14. 8. 25, 26; Ps. 89.38-45, 49-51.
y ver.36; Is.7.14;9.7. 11.1-10; Je 23.5, 6; Lu. 1. 32, 33; 2. 4, 11.
4 Three alleviations of the denounced judgments are mentioned: 1st. They would not happen in Solomon's days, and therefore Jeroboam is warned not to molest him. 2d. Part of the kingdom is to be reserved to Solomon's descendants, and therefore Jeroboam is warned not to attack Judah. 3d. The affliction of David's house is not to be for ever. Though Israel shall be destroyed, yet the kingdom of David shall be prolonged; and, says Jarchi here, 'when the Messiah cometh the kingdom shall be restored to the house of David.'
z 2 Ch. 16. 10; Pr.21. 30; Is. 14. 24-27; 46. 10; La. 3. 37.
5 The word 'therefore' is not in the Hebrew.
a See the Note at ch. 14. 25, 26; 2 Ch. 12. 2-9.
6 The *Sheshouk* of the monuments.
b 2 Ch. 9. 29, 30.
7 Or, *words*, or, *things*.
8 Heb. *days*.
c ch. 2. 11.
d ch.1.21; 14.20;15.8, 24;16.6; De.31.16; 2 Ki.16.20; 20.21; 21. 18.
e ch.2.10;14 31; 2Ki. 21.18,26; 2Ch.21.20; 26. 23; 28. 27; Je.22. 19.
f 1Ch.3.10;2Ch.9.31; 13. 7; Mat. 1. 7, *Roboam*.

34 Howbeit [p]I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes;

35 But I will take the kingdom out of his son's hand, and [q]will give it unto thee, *even* ten tribes.

36 And unto his son will I give one tribe, that [r]David my servant may have a light[1] alway before me in Jerusalem, [s]the city which I have chosen me to put my name there.

37 And I will take thee, and thou shalt reign [t]according to all that thy soul desireth,[2] and shalt be king over Israel.

38 And it shall be, [u]if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do *that is* right in my sight, to keep my statutes and my commandments, as David my servant did, [v]that I will be with thee, and [w]build thee a sure house, as I built for David, and will give Israel unto thee.[3]

39 And I will for this [x]afflict the seed of David, but [y]not for ever.[4]

40 Solomon [z]sought therefore[5] to kill Jeroboam: and Jeroboam arose, and fled into Egypt, unto [a]Shishak[6] king of Egypt, and was in Egypt until the death of Solomon.

41 ¶ And [b]the rest of the acts[7] of Solomon, and all that he did, and his wisdom, *are* they not written in the book of the acts of Solomon?

42 And the time[8] that Solomon reigned in Jerusalem over all Israel *was* [c]forty years.

43 And Solomon [d]slept with his fathers, and was [e]buried in the city of David his father; and [f]Rehoboam his son reigned in his stead.

CHAPTER XII.

The Israelites assembled at Shechem to crown Rehoboam, by Jeroboam make a suit of relaxation unto him, 1—5. *Rehoboam refusing the old men's counsel, by the advice of young men answereth them roughly,* 6—15. *Ten tribes revolting, kill Adoram, and make Rehoboam to flee,* 16—20. *Rehoboam, raising an army, is forbidden by Shemaiah,* 21—24. *Jeroboam strengtheneth himself by cities,* 25; *and by the idolatry of the two calves,* 26—33.

AND [a]Rehoboam went to [b]Shechem: for all Israel were come to Shechem to make him king.

2 And it came to pass, when [c]Jero-

g Jos. 18. 1.
h Ge. 4. 8; 2 Sa.14.6.
i 1Sa.15.27,28;24.4,5.
k ver. 11, 12.
l ch. 12. 20.
m ver. 13.
n ver.9;ch.3.14;6.12, 13,9.5-7; 1Ch.28.9;2 Ch.15. 2; Jer. 2. 13.
o ver. 5-8.
p ver. 12, 13, 31; Job 11. 6; Ps. 103. 10; Hab. 3. 2.
q ch. 12. 15-17, 20; 2 Ch. 10. 15-17.
r ch.15.4; 2 Sa. 7. 16, 29;21.17; 2 Ki 8.19; 2 Ch. 21. 7; Ps.132. 17,Je.33.17-21; Am. 9.11,12; Lu.1.69,70, 78,79; Ac. 15.16,17.
1 Heb. *lamp, or candle*, a term for posterity, which, when extinct may be said to resemble an extinguished lamp.
s ver. 13; ch.9.3; Ga. 4. 25, 26; He. 12. 22; Re. 21. 10.
t ver. 26; De.14.26; 2 Sa. 3. 21.
2 From this it appears that Jeroboam had already been cherishing ambitious views towards the possession of supreme power.
u ch.3.14;6.12; 9.4.5; Ex. 19. 5; De. 15.5; Zec. 3. 7.
v De. 31. 8; Jos. 1. 5.
w ch.14. 7-14; 2 Sa.7. 11,16,26-29; 1Ch.17. 10, 24-27.
3 Neither the design of God, nor the declaration of the prophet, excused Jeroboam's rebellion. David was faithful to Saul long after he had been anointed in his room. Jeroboam, moreover, instead of seeking to secure the promise by obedience, endeavoured to establish his throne by disobedience, & hence forfeited the kingdom both for himself and his posterity.
x ch. 12. 16; 14. 8. 25, 26; Ps. 89.38-45, 49-51.
y ver.36; Is.7.14;9.7. 11.1-10; Je 23.5, 6; Lu. 1. 32, 33; 2. 4, 11.
4 Three alleviations of the denounced judgments are mentioned: 1st. They would not happen in Solomon's days, and therefore Jeroboam is warned not to molest him. 2d. Part of the kingdom is to be reserved to Solomon's descendants, and therefore Jeroboam is warned not to attack Judah. 3d. The affliction of David's house is not to be for ever. Though Israel shall be destroyed, yet the kingdom of David shall be prolonged; and, says Jarchi here, 'when the Messiah cometh the kingdom shall be restored to the house of David.'
z 2 Ch. 16. 10; Pr.21. 30; Is. 14. 24-27; 46. 10; La. 3. 37.
5 The word 'therefore' is not in the Hebrew.
a See the Note at ch. 14. 25, 26; 2 Ch. 12. 2-9.
6 The *Sheshouk* of the monuments.
b 2 Ch. 9. 29, 30.
7 Or, *words*, or, *things*.
8 Heb. *days*.
c ch. 2. 11.
d ch.1.21; 14.20;15.8, 24;16.6; De.31.16; 2 Ki.16.20; 20.21; 21. 18.
e ch.2.10;14 31; 2Ki. 21.18,26; 2Ch.21.20; 26. 23; 28. 27; Je.22. 19.
f 1Ch.3.10;2Ch.9.31; 13. 7; Mat. 1. 7, *Roboam*.

CHAP. XII.
A.M. 3029. B.C.975.
a ch. 11. 43; 2 Ch.10. 1.
b Ge. 12. 6, *Sichem*; 33.18,19; Jos. 20. 7; 24.1,32; Ju.9. 1; Ps. 60. 6; Ac. 7. 16, *Sychem*.
c ch. 11. 26-31 40; 2 Ch. 10. 2, 3.

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oam the son of Nebat, who was yet
n Egypt, heard *of it*, (for he was fled
rom the presence of king Solomon,
nd Jeroboam dwelt[1] in Egypt,)

3 That they sent and called him:
nd Jeroboam and all the congregation
f Israel came, and spake unto Reho-
oam, saying,

4 Thy father made [d]our yoke griev-
us: now therefore make thou the
rievous service of thy father, and his
eavy yoke which he put upon us,
ighter, and we will serve thee.

5 And he said unto them, Depart
et *for* three days, then come again to
me. And the people departed.

6 ¶ And king Rehoboam [e]consulted
with the old men that stood before
Solomon his father, while he yet lived,
and said, How do ye advise, that I may
answer this people?

7 And they spake unto him, saying,
If [f]thou wilt be a servant[2] unto this
people this day, and wilt serve them,
and answer them, and [g]speak good
words to them, then they will be thy
servants for ever.

8 But [h]he forsook the counsel of
the old men,[3] which they had given
him, and consulted with the young
men that were grown up with him,[4] *and*
which stood before him:

9 And he said unto them, [i]What
counsel give ye, that we may answer
this people who have spoken to me,
saying, Make the yoke which thy
father did put upon us lighter?

10 And the young men that were
grown up with him spake unto him,
saying, [k]Thus shalt thou speak unto
this people that spake unto thee, say-
ing, Thy father made our yoke heavy,[5]
but make thou *it* lighter unto us; thus
shalt thou say unto them, [l]My little
finger shall be thicker than my father's
loins.[6]

11 And now whereas my father did
lade you with a heavy yoke, [m]I will
add to your yoke: my father hath
chastised you with whips, but I will
chastise you with [n]scorpions.[7]

12 ¶ So Jeroboam and all the people
came to Rehoboam the third day, as
the king had appointed, saying, [o]Come
to me again the third day.

A.M. 3029. B.C. 995.

1 The Gr. and Latin have the same reading as the parallel place in 2 Ch. 10. 2, 'it came to pass that . . . Jeroboam returned out of Egypt.'

d ch. 4. 7, 20, 22, 23, 25; 9. 22, 23; 1 Sa. 8. 11-18; 2 Ch. 10. 4, 5; Mat. 11. 29, 30; 23. 4; 1 John 5. 3.

e 2 Sa. 16. 20; 17. 5; Job 12. 12; 32. 7; Pr. 27. 10; Je. 42. 2-5 43. 2.

f 2 Ch. 10. 6, 7; Pr. 15. 1; Ph. 2. 7-11.

2 That is, 'wilt condescend to them, gratify and oblige them.'

g ver. 13; 2 Sa. 15. 3-6; Ec. 10. 4; Zec. 1. 13.

h 2 Ch. 10. 8; 25. 15, 16; Pr. 1. 2-5, 25, 30; 19. 20; 25. 12; Ec. 10. 2, 3.

3 Young men are in danger of doing many things rashly and inconsiderately, of which they will have to repent all their life. They should therefore seek the advice of age and experience; for they who may have been agreeable companions in pleasure, may prove but foolish counsellors in difficulty. 'He that dwelleth with wise men shall be wise.'

4 'It was an ancient custom, particularly in the East, for young princes to be trained up with those young men who, from the rank and influence of their families, might be expected to become leading men in the nation. Sesostris in Egypt, Cyrus in Persia, and Alexander in Macedon, were brought up in this manner.'—*Kitto.*

i ch. 22. 6-8; 2 Sa. 17. 5, 6; 2 Ch. 10. 9; 18. 5-7.

k 2 Sa. 17. 7-13.

5 He imposed heavy taxes, and burdensome services, for his palaces, his household, his idolatrous temples, his horses and chariots, the salaries of his officers, the support of his magnificent but expensive court.

l 2 Ch. 10. 10, 11; Pr. 10. 14; 18. 6, 7; 28. 25; 29. 23; Is. 47. 6.

6 'As much as the body surpasses the little finger in thickness, so much does my power exceed that of my father; and the use I shall make of it to chastise you shall be in proportion.'

m Ex. 1. 13, 14; 5. 5-9, 18; 1 Sa. 8, 18; 2 Ch. 16. 10; Is. 58. 6; Je. 27. 11; 28. 13, 14.

n ver. 14; Eze. 2. 6; Re. 9. 3-10.

7 Here a simple scourge is contrasted with another more painful. The latter is called a scorpion, probably to denote a comparison between the pain occasioned by the scourge and the reptile. The Rabbins think that the scorpion was a scourge composed of knotted and thorny twigs. *Isidore*, and after him *Calmet*, assert that it was a sort of severe whip, the lashes of which were armed with iron points, while others say it was a long bag of leather, filled with sand, and stuck full of spikes.

o ver. 5; 2 Ch. 10. 12-14.

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p ch. 20. 6-11; Ge. 42. 7, 30; Ex. 5. 2; 10. 28; Ju. 12. 1-6; 1 Sa. 20. 10, 30, 31; 25. 10, 11; 2 Sa. 19. 43; Pr. 15. 1; 18. 23.

1 Heb. *hardly*, Ge. 16. 6.

q 2 Ch. 22. 4; Es. 1. 16-21; 2. 2-4; Pr. 12. 5; Is. 19. 11-13; Da. 6. 7.

r ver. 10, 11; Pr. 13. 10; 16. 18; 17. 14; Ec. 7. 8; Ja. 3. 14-18; 4. 1, 2.

s ver. 24; ch. 22. 23; De. 2. 30; Ju. 14. 4; 2 Ch. 10. 15; 22. 7; 25. 16, 20; Ps. 5. 10; Am. 3. 6; Ac. 2. 23; 4. 28.

2 Providence permitted the temper of the prince to bring down the judgments threatened and predicted by Ahijah, ch. 11. 35.

t ch. 11. 11, 29-38; 1 Sa. 15. 29; 2 Sa. 17. 14; 2 Ki. 9. 36; 10. 10; Is. 14. 13-17; 46. 10, 11; Da. 4. 35; John 19. 23, 24, 28, 29, 32-37; Ac. 3. 17; 13. 27-29.

u 2 Sa. 20. 1; 2 Ch. 10. 16.

v ch. 8. 66.

w ch. 11. 13, 34, 36, 39; 2 Sa. 7. 15, 16; Ps. 2. 1-6; 76. 10; 89. 29-37; 132. 17; Is. 7. 2, 6, 7; 9. 6, 7; Je. 23. 5, 6; 33. 15, 16, 21; Lu. 19. 14, 27.

x Ju. 8. 35; 2 Sa. 15. 13; 16. 11.

y ch. 11. 13, 36; 2 Ch. 10. 17; 11. 13-17.

3 That is, though the ten tribes withdrew their allegiance from Rehoboam, yet a great number of the priests and Levites, together with Benjamites and Simeonites, dwelt in Judah, (Jos. 19. 1-9.) and many others soon after joined them. See 2 Ch. 11. 13-17.

z ch. 4. 6; 5. 14, *Adoniram;* 2 Sa. 20. 24; 2 Ch. 10. 18, *Hadoram.*

4 He was sent to collect the tribute, and endeavour to recall the obedience of the people. But his very office, and perhaps his conduct in the discharge of it, had made him peculiarly obnoxious, and the enraged populace falling upon him, stoned him to death.

a Ex. 17. 4; Nu. 14. 10; 2 Ch. 24. 21; Ac. 5. 26; 7. 57, 58.

5 Heb. *strengthened himself.*

b ch. 20. 18-20; Pr 28. 1, 2; Am. 2. 16.

c 1 Sa. 10. 19; 2 Ki. 17. 21; 2 Ch. 10. 19; 13. 5-7, 17; Is. 7. 17.

6 Or, *fell away*, He. 6. 6.

d Jos. 4. 9.

e 1 Sa. 10. 24; Ho. 8. 4.

7 Jeroboam possessed ten tribes, together with all the tributary nations eastward to the Euphrates. Rehoboam retained only the tribes of Judah and Benjamin, with Philistia and Edom. But the whole of this territory, which was now called the kingdom of Judah, included scarcely a fourth part of Solomon's dominion. Yet it would appear that the population of the two tribes that adhered to the house of David, was almost equal to that of the other ten.

f ver. 17; ch. 11. 13, 32.

g 2 Ch. 11. 1-3.

h 1 Ch. 21. 5; 2 Ch. 14. 8, 11; 17. 14-19; Pr. 21. 30, 31.

i 2 Ch. 12. 5, 7.

k ch. 13. 1, 4, 5, 11; 17. 18, 24; De. 33. 1; 2 Ki. 4. 16, 22, 25, 27; 1 Ti. 6. 11.

13 And the king [p]answered the people roughly,[1] and forsook the old men's counsel that they gave him;

14 And spake to them after [q]the counsel of the young men, saying, [r]My father made your yoke heavy, and I will add to your yoke: my father *also* chastised you with whips, but I will chastise you with scorpions.

15 Wherefore the king hearkened not unto the people; for [s]the cause was from the LORD,[2] [t]that he might perform his saying, which the LORD spake by Ahijah the Shilonite unto Jeroboam the son of Nebat.

16 ¶ So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, [u]What portion have we in David? neither *have we* inheritance in the son of Jesse: [v]to your tents, O Israel. [w]Now see to thine own house, David. [x]So Israel departed unto their tents.

17 But *as for* [y]the children of Israel which dwelt in the cities of [3]Judah, Rehoboam reigned over them.

18 Then king Rehoboam sent [z]Adoram,[4] who *was* over the tribute; and [a]all Israel stoned him with stones, that he died: therefore king Rehoboam made[5] speed to get him up to his chariot, to [b]flee to Jerusalem.

19 So [c]Israel rebelled[6] against the house of David [d]unto this day.

20 ¶ And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, [e]and made him king over all Israel:[7] there was [f]none that followed the house of David but the tribe of Judah only.

21 ¶ And [g]when Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, [h]an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon.

22 But the word of God came unto [i]Shemaiah [k]the man of God, saying,

23 Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin,

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and to the remnant of the people, saying,

24 Thus saith the LORD, [l]Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; [m]for this thing is from me.[1] [n]They hearkened therefore to the word of the LORD, and returned to depart, according to the word of the LORD.

25 ¶ Then Jeroboam [o]built [p]Shechem in mount Ephraim, and dwelt therein; and went out from thence, and built Penuel.[2]

26 ¶ And Jeroboam [r]said in his heart, [s]Now shall the kingdom return to the house of David:

27 If this people [t]go up to do sacrifice in the house of the LORD at Jerusalem, then shall the heart of this people turn again unto their lord, *even* unto Rehoboam king of Judah, [u]and they shall kill me, and go again to Rehoboam king of Judah.

28 Whereupon the king [v]took counsel, and made [w]two calves *of* gold,[2] and said unto them, [x]It is too much for you to go up to Jerusalem: [y]behold thy gods, O Israel, which brought thee up out of the land of Egypt.

29 And he set the one in [z]Beth-el, and the other put he in [a]Dan.

30 And this thing [b]became a sin: for the people went *to worship* before the one, *even* unto Dan.

31 And he made [c]an house of high places, and made [d]priests of the lowest of the people, which were not of the sons of Levi.

32 And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, [e]like unto the feast that *is* in Judah; and he offered[3] upon the altar, (so did he in Beth-el,) sacrificing[4] unto the calves that he had made: and [f]he placed in Beth-el the priests of the high places which he had made.

33 So he offered[5] upon the altar which he had made in Beth-el the fifteenth day of the eighth month, *even* in [g]the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and [h]he offered upon the altar, and burnt[6] incense.

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l Nu.14.42; 2 Ch.11. 4; 25. 7, 8; 28. 9-13.
m ver. 15; ch.11.29-38; Ho. 8. 4.
1 These two considerations should reconcile us to our losses and troubles, viz. that God is the author of them, and our brethren are the instruments; let us not therefore meditate revenge.
n 2 Ch. 25.10; 28. 13-15.
o ch. 9.15, 17, 18; 15. 17; 16.24; 2 Ch.11.5-12.
p ver. 1; Ju. 9.1, 45-49.
q Ge. 32.30,31; Ju.8. 8, 17.
r Ps.14.1; Mar. 2. 6-8; Lu. 7. 39.
s ch.11.38; 1 Sa.27.1; 2 Ch. 20. 20; Is.7.9; Je. 38. 18-21; John 11. 47-50; 12. 10,11, 19; Ac. 4. 16, 17.
t ch. 8. 29, 30, 44; 11. 32; De.12.5-7; 16.2, 6.
u Ge. 12.12,13; 26.7; Pr.29.25; 1Co.1.19, 20.
v ver. 8. 9; Ex.1.10; Is. 30. 1.
w Ex.20.4; De.4.14-15; 2Ki.10.29; 17.16; 2Ch.11.15; Ho.8.4-7; 10.5, 6.
2 This was a piece of deep and insidious policy. Jeroboam was afraid, not without reason, that if his subjects went three times a year to Jerusalem, as the law required, they would soon return to their allegiance to the house of David. He therefore set up two golden calves, one at each extremity of his kingdom, with the declared view of saving them the trouble of so long a journey, and this alone proves that the symbols were intended for the accommodation of the *worshippers of Jehovah*, who alone could have any inducement to undertake such a journey. Jeroboam seems to have taken up many Egyptian ideas during his stay in Egypt, & by these he was influenced in the selection of this symbol. He probably thought this was the least offensive contrivance by which his object could be attained, and in that object his successors also were so much interested, that they took care to keep up this symbolical worship. Some think these calves were the Apis and Mnevis of the Egyptians, designed to represent the two cherubim.
x Is.30.10; 2Pe.3.19.
y Ex. 32. 4, 8
z Ge. 12.8; 28.19; 35. 1; Ho. 4. 15.
a Ge.14.14; De.34.1; Ju. 18.29-31; 20.1; 2 Ki.10.29; Je. 8. 16; Am. 8. 14.
b ch. 13. 34; 2 Ki. 10. 31; 17. 21.
c ch. 13. 32; Exe. 16. 25; Ho. 12. 11.
d ch.13.33; Nu.3.10; 2 Ki.17.32; 2 Ch.11. 14,15; 13.9; Eze.44. 7, 8.
e ch. 8. 2; Le. 23. 34, &c.; Nu. 29.12,&c.; Eze.45.8; Mat.15.8, 9.
3 Or, *went up to the altar.*
4 Or, *to sacrifice.*
f Am. 7. 10-13.
5 Or, *went up to*, &c. ver. 32.
g Nu. 15.39; Ps. 106. 39; Is.29.13; Mat.15. 6; Mar. 7. 13.
h ch.13.1; 1Sa.13.12; 2 Ch. 26. 16.
6 Heb. *to burn incense*, ch. 13. 1.

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CHAP. XIII.

A.M. 3030. B.C. 974.

1 This verse should be connected with the end of the last chapter.
a ch.12.22; 2Ch.9 29.
2 It cannot be ascertained who this was, but it was neither Ahijah nor Iddo, for both these prophets were alive after the circumstances here recorded.
b ver.5, 9, 26, 32, ch. 20.35; Je.25.3; 1 Th. 4. 15.
c ch. 12.33; 2 Ch. 26. 18.
3 Or, *offer*. Nu. 16. 40; Je. 11.13; 32.29; Mal. 1. 14; Re. 8. 3. Like gods, like priest. Let there be a departure from the true worship of Jehovah, and other innovations will easily follow. The priests & Levites were faithful, and would not be partakers in Jeroboam's sin; so that while he was glad to make men priests out of any tribe, he dared to assume the functions of the high priest.
4 He denounced the destruction of this idolatrous system.
d De.32.1; Is.1.2; 58. 1; Je.22.29; Eze.36. 1, 4; 38. 4; Lu. 19. 40.
e 2 Ki. 22. 1, 2; 23.15-18; 2Ch.34.1,4-7; Is. 42. 9; 44.26-28; 46.10; 48. 5-7.
5 Here is one of the clearest and most remarkable prophecies in the bible, & we know it was fulfilled about 360 years after its delivery. 2 Ki. 23. 15-20. It was attested by both nations. The Jews would guard it most carefully, and it was the interest of the Israelites, against whom it was levelled, to impugn its authenticity and expose its falsehood, had that been possible. It may be advantageously contrasted with the obscure and equivocal predictions of the pretended oracles of ancient paganism.
f Ex.4. 3-5. 8, 9; 7.10; De. 13. 1-3; 1 Sa.2. 34; 2 Ki. 20.8, Is.7.11-14; 38.6-8; Je.44.29; Mat.12-38-40; 1 Co. 1. 22.
g 2 Ch. 16. 10; 18.25; 25.15,16; Je.20.2; 26. 8-11, 20-23; 38. 4-6; Am. 7. 10-13; Mat. 26. 57; Mar. 14. 44-46; Ac. 6. 12-14.
h Ge. 19. 11; 2 Ki. 6. 18-20; Je.20.4-6; Lu. 3. 19,20; 6.10; John 18.6; Ac.9.4,5; 13.8-11; Re. 11.5.
i ch. 22. 38, 35; Ex.9. 18-25; Nu. 16.23-35; De. 18.22; Je. 28.16, 17; Mar.16. 20; Ac. 5. 1-10.
k Ex.8.8,28; 9.28; 10. 17; 12.32; Nu. 21.7; 1 Sa. 12.19; Je. 37. 3; 42.2-4; Ac.8.24; Re. 3. 9.
6 Or, the favour of Jehovah.
l Ex.8.12,13; Nu.12. 13; 1Sa.12.23; Mat. 5.44; Lu.6.27,28,33. 34; Ac.7.60; Ro.12. 14, 21; Ja. 5. 16-18.
7 Heb. *face of the LORD.*
m Ge.18.5; Ju.13.15; 19. 21.
n 1Sa.9.7,8; 2Ki.5.15; Je 40.5; Mal. 1. 10; Ac.8.18-20; 1 Pe.5. 2.
o Nu. 22. 18; 24. 13; Es.5.3,6; 7.2; Mar.6. 23.
p 2 Ki. 5. 16, 26, 27; Mar.6.11; 2Co.11.9, 10.
q ver.1,21,22; 1Sa.15. 22; Job 23.12; John 13. 17; 15. 9, 10, 14.

CHAPTER XIII.

Jeroboam's hand, that offered violence to him that prophesied a his altar at Beth-el, withereth, 1—5; *and at the prayer of the phet is restored,* 6. *The prophet, refusing the king's enter ment, departeth from Beth-el,* 7—10. *An old prophet, see him, bringeth him back,* 11—19. *He is reproved by God,* 20. *slain by a lion,* 23—25; *buried by the old prophet,* 26—30; *confirmeth his prophecy,* 31, 32. *Jeroboam still persisteth evil courses,* 33, 34.

AND, behold,[1] there came [a]a m of God[2] out of Judah [b]by the w of the LORD unto Beth-el: and [c]Je boam stood by the altar to burn [3]ince

2 And he cried[4] against the alta the word of the LORD, and said, altar, altar! thus saith the Lo Behold, a child shall be born unto house of David, [e]Josiah by name;[5] upon thee shall he offer the priests the high places that burn incense u thee, and men's bones shall be bu upon thee.

3 And [f]he gave a sign the same saying, This *is* the sign which the L hath spoken, Behold, the altar s be rent, and the ashes that *are* u it shall be poured out.

4 ¶ And it came to pass, when k Jeroboam heard the saying of the of God, which had cried against altar in Beth-el, that he put forth hand from the altar, saying, [g]Lay on him. And [h]his hand, which he forth against him, dried up, so tha could not pull it in again to him.

5 The altar also was rent, and ashes poured out from the altar, [i]acc ing to the sign which the man God had given by the word of LORD.

6 And the king answered and unto the man of God, [k]Entreat the face[6] of the LORD thy God, pray for me, that my hand may restored me again. [l]And the man God besought the LORD,[7] and the k hand was restored him again, became as *it was* before.

7 ¶ And the king said unto the of God, Come home with me, [m]refresh thyself, [n]and I will give th reward.

8 And the man of God said the king, [o]If thou wilt give me thine house, [p]I will not go in thee, neither will I eat bread nor d water in this place:

9 For [q]so was it charged me by

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word of the LORD, saying, [r]Eat no bread, nor drink water,[1] nor turn again by the same way that thou camest.

10 So he went another way, and returned not by the way that he came to Beth-el.

11 ¶ Now there dwelt [s]an old prophet in Beth-el; and his sons[2] [t]came and told him all the works that the man of God had done that day in Beth-el: the words which he had spoken unto the king, them they told also to their father.

12 And their father said unto them, What way went he? for his sons had seen what way the man of God went which came from Judah.

13 And he said unto his sons, [u]Saddle me the ass. So they saddled him the ass: and he rode thereon,

14 And went after the man of God, and found him [v]sitting under an oak: and he said unto him, [w]*Art* thou the man of God that camest from Judah? And he said, I *am*.

15 Then he said unto him, Come home with me, and eat bread.

16 And he said, [x]I may not return with thee, nor go in with thee; neither will I eat bread nor drink water with thee in this place:

17 For it was[3] said to me [y]by the word of the LORD, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest.

18 He said unto him, I *am* a prophet also as thou *art:* and [z]an angel spake unto me by the word of the LORD, saying, Bring him back with thee into thine house, that he may eat bread and drink water. [a]*But* he lied unto him.

19 So [b]he went back with him, and did eat bread in his house, and drank water.

20 ¶ And it came to pass, as they sat at the table, that [c]the word of the LORD came unto the prophet that brought him back:[4]

21 And he cried unto the man of God that came from Judah, saying, Thus[d] saith the LORD, Forasmuch as thou[e] hast disobeyed the mouth of the LORD, and hast not kept the commandment which the LORD thy God commanded thee,

22 But camest back, and hast eaten bread and drunk water in the place of the which *the LORD* did say to thee, Eat no bread, and drink no water; thy carcase shall not come unto the sepulchre of thy fathers.

23 ¶ And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, *to wit,* for the prophet whom he had brought back.

24 And when he was gone, [g]a [1]lion met him by the way, and slew him; and his carcase *was* cast in the way, and the ass stood by it, the lion also stood by the carcase.

25 And, behold, men passed by, and saw the carcase cast in the way, and the lion standing by the carcase: and they came and told *it* in the city where the old prophet dwelt.

26 ¶ And when the prophet that brought him back from the way heard *thereof,* he said, *It is* [h]the man of God, who was disobedient unto the word of the LORD; therefore the LORD hath delivered him unto the lion,[2] which hath torn[3] him, and slain him, according to the word of the LORD which he spake unto him.

27 And he spake to his sons, saying, Saddle me the ass. And they saddled *him.*

28 And he went, and found his carcase cast in the way, and the ass and the lion standing by the carcase: [i]the lion had not eaten the carcase, nor torn[4] the ass.

29 And the prophet took up the carcase of the man of God, and laid it upon the ass, and brought it back: and the old prophet came to the city to mourn, and to bury him.

30 And he laid his carcase in his own grave: and they [k]mourned over him, *saying,* Alas, my brother![5]

31 And it came to pass, after he had buried him, that he spake to his sons, saying, When I am dead, then bury me in the sepulchre wherein the man of God *is* buried; [l]lay my bones beside his bones:[6]

32 For [m]the saying which he cried

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r Nu. 16. 26; De. 13. 13-18; Ps. 141. 4; Ro. 16. 17; 1 Co. 5. 11; Ep. 5. 11; 2 John 10, 11; Re. 18. 4.

1 This would have been a symbol and seal of mutual friendship & peace, and it sufficiently explains why he was forbidden to refresh himself in this evil place. He was to hold no intercourse with idolaters. 1 Co. 5. 11.

s ver. 20, 21; Nu. 23. 4, 5; 24. 2; 1 Sa. 10. 11; 2 Ki. 23. 18; Eze. 13. 2, 16; Mat. 7. 22; 2 Pe. 2. 16.

2 Heb. *son.*

t 1 Ti. 3. 5.

u ver. 27; Nu. 22. 21; Ju. 5. 10; 10. 4; 2 Sa. 19. 26.

v ch. 19. 4; John 4. 6, 34; 1 Co. 4. 11, 12; 2 Co. 11. 27; Ph. 4. 12, 13.

w ver. 1.

x ver. 8, 9; Ge. 3. 1-3; Nu. 22. 13, 19; Mat. 4. 10; 16. 23.

3 Heb. *a word* was.

y ver. 1; ch. 20. 35.

z Nu. 22. 35; Ju. 6. 11, 12; 13. 3.

a Ge. 3. 4, 5; Is. 9. 15; Je. 5. 12. 31; 23. 14, 17, 32; 28. 15, 16; Eze. 13. 9, 10, 22; Mat. 7. 15; 24. 24; Ro. 16. 18; 2 Co. 11. 3, 13-15; 2 Pe. 2. 1; 1 John 4. 1; Re. 19. 20.

b ver. 9; Ge. 3. 6; 2 Pe. 2. 18, 19.

c Nu. 23. 5, 16; 24. 4, 16-24; Mat. 7. 22; John 11. 51; 1 Co. 13. 2.

4 'A great clamour has been raised against this part of the history, on account of God's denouncing sentence on the *true* by the mouth of the *false prophet;* but if we examine with attention the original words here, they will be found to signify, either *he who brought him back,* or *whom he had brought back,*—for the very same words occur again, ver. 23, where they are now translated, *whom he had brought back,*—and where they cannot be translated otherwise. This being the case, we are at liberty to consider the word of the Lord as delivered to the *true* prophet, thus brought back; and then the sentence is pronounced by God himself, calling out of heaven, as in Ge. 22. 11. And that this doom was thus pronounced by God, not by the false prophet, we are assured in ver. 26, 'The Lord hath delivered him unto the lion, according to the word of the Lord which *He* spake unto him. Josephus, [and also the Arabic,] expressly asserts, that the sentence was declared by God to the *true* prophet.' —*Kennicott.* This is very ingenious, yet it scarcely accords with what follows in ver. 21; but why may not God have employed a wicked man in denouncing his judgment? more especially as in so doing, he also published the shame of his own impious imposture.

d ver. 17; Ge. 3. 7; Es. 6. 13; Je. 7. 19; Ga. 1. 8, 9.

e Le. 10. 3; Nu. 20. 12, 24; 1 Sa. 4. 18; 13. 13; 15. 19, 22-24; 2 Sa. 6. 7; 12. 9-11; 24. 13; Re. 3. 19.

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f ch. 14. 13; 2 Ch. 21. 19, 20; Is. 14. 19, 20; Je. 22. 19.

g ch. 20. 36; 2 Ki. 2. 24; Am. 5. 19; 1 Co. 11. 31, 32; 1 Pe. 4. 17, 18.

1 In 2 Ki. 2. 24, we find that there was a wood near Bethel, out of which came two she-bears; and it is probable that this lion came from the same wood. All the circumstances of this transaction, 'the cluster of miracles,' (as Patrick calls them,) viz. that the lion did not devour the body, nor rend the ass, nor molest the passing travellers, nor the old prophet and his ass—all was calculated in the most striking manner, to direct the attention of the people to that divine power which thus authenticated its own message by the very destruction of the messenger; and all counteracted the inference which Jeroboam might otherwise have drawn from his death against the truth of his prophecy.

h Le. 10. 3; 2 Sa. 12. 10, 14; Ps. 119. 120; Pr. 11. 31; Eze. 9. 6; 1 Co. 11. 30; He. 12. 28, 29; 1 Pe. 4. 17.

2 'I cannot think but this prophet died in the favour of God, though by the teeth of the lion; his life was forfeited for example; his soul was safe; yea his very carcase was left, though torn, yet fair, after those deadly grasps; as if God had said, 'I will only take thy breath from thee; as the penalty of thy disobedience; a lion shall do what an apoplexy or fever might do.'—*Bp. Hall.*

3 Heb. *broken.*

i ch. 17. 4, 6; Le. 10. 2, 5; Job 38. 11; Ps. 148. 7, 8; Je. 5. 22, 23; Da. 3. 22, 27, 28; 6. 22-24; Ac. 16. 26; He. 11. 33, 34.

4 Heb. *broken.*

k ch. 14. 13; Je. 22. 18; Ac. 8. 2.

5 The final judgment of the disobedient prophet was not merely a personal punishment of the messenger, but was necessary to vindicate the character of the message, which had been compromised by his disobedience. Here we have at once a pattern and a warning to ministers. It is theirs to declare God's whole counsel without fear or favour. He will protect them, and his word shall not return to him void. But on the other hand, let us learn not to regard what men say in religious matters, without good evidence, especially when they pretend to extraordinary illuminations.

l Nu. 23. 10; Ps. 26. 9; Ec. 8. 10; Lu. 16. 22, 23.

6 A wish similar to that of Balaam, whom he so much resembled. 'Let me die the death of the righteous.' Yet this man was a worshipper of the calves at Bethel, a liar, a deceiver, a murderer.

m ver. 2; 2 Ki. 23. 16-19.

by the word of the LORD against the altar in Beth-el, and against all [n]the houses of the high places which *are* in[o] the cities of Samaria, shall surely come to pass.

33 ¶ After this thing [p]Jeroboam returned not from his evil way, but made[1] again of the lowest of the people priests of the high places: [q]whosoever would, he consecrated[2] him, and he became *one* of the priests of the high places.

34 And this thing [r]became sin unto the house of Jeroboam, even [s]to cut *it* off, and to destroy *it* from off the face of the earth.[3]

CHAPTER XIV.

Abijah, being sick, Jeroboam sendeth his wife disguised with presents to the prophet Ahijah at Shiloh, 1—4. *Ahijah, forewarned by God, denounceth God's judgments,* 5—16. *Abijah dieth, and is buried,* 17, 18. *Nadab succeedeth Jeroboam,* 19, 20. *Rehoboam's wicked reign,* 21—24. *Shishak spoileth Jerusalem,* 25—28. *Abijam succeedeth Rehoboam,* 29—31.

AT [a]that time Abijah [b]the son of Jeroboam fell sick.

2 And Jeroboam said to his wife, Arise, I pray thee, and [c]disguise thyself, that thou be not known to be the wife of Jeroboam, and get thee to Shiloh; behold, there *is* [d]Ahijah the prophet, which told me that *I should be* king over this people.

3 And [e]take with thee[4] ten loaves, and cracknels,[5] and a cruse[6] of honey, and go to him: [f]he shall tell thee what shall become of the child.

4 And Jeroboam's wife did so, and arose, and went to [g]Shiloh, and came to the house of Ahijah: but Ahijah could not see; [h]for his eyes were [7]set by reason of his age.

5 And [i]the LORD said unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son; for he *is* sick: thus and thus shalt thou say unto her; for it shall be, when she cometh in, that she shall feign herself *to be* another *woman.*

6 And it was *so,* when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou [k] wife of Jeroboam; [l]why feignest thou thyself *to be* another? [m]for I *am* sent to thee *with* heavy[8] *tidings.*

7 Go, tell Jeroboam, Thus saith the LORD God of Israel; [n]Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel,

8 And [o]rent the kingdom away from the house of David, and gave it thee; and *yet* thou hast not been as [p]my servant David, who kept my commandments, and who followed me with all his heart, to do *that* only *which was* right in mine eyes;

9 But [q]hast done evil above all that were before thee: for [r]thou hast gone and made thee other gods, and molten images, [s]to provoke me to anger, and hast [t]cast me behind thy back;

10 Therefore, behold, [u]I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam [v]him that pisseth against the wall, *and* [w]him that is shut up and left[1] in Israel, and will take away the remnant of the house of Jeroboam, [x]as a man taketh away dung, till it be all gone.

11 Him [y]that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat: for the LORD hath spoken *it.*

12 Arise thou therefore, get thee to thine own house: *and* [z]when thy feet enter into the city, the child shall die.

13 And all Israel [a]shall mourn for him, and bury him; for he only of Jeroboam shall come to the grave, because in him [b]there is found *some* good thing[2] toward the LORD God of Israel in the house of Jeroboam.

14 Moreover, [c]the LORD shall raise him up a king over Israel, who shall cut off the house of Jeroboam that day: [d]but what? even now.[3]

15 For [e]the LORD shall smite Israel, [f]as a reed is shaken in the water, and he shall [g]root up Israel out of [h]this good land, which he gave to their fathers, and [i]shall scatter them beyond the river, [k]because they have made their groves, [l]provoking the LORD to anger.

16 And [m]he shall give Israel up because of the sins of Jeroboam, [n]who did sin, and who made Israel to sin.

17 ¶ And Jeroboam's wife arose, and departed, and came to [o]Tirzah: *and* [p]when she came to the threshold of the door, the child died;[4]

A.M.3048. B. C.956.

n ch.12.29,31; Le.26. 30.
o ch. 16. 24, 2 Ch.25, 13; Ezr. 4.10; John 4. 4, 5.
A. M. 3030-3050. B. C. 974-954.
p ch.12. 31-33; 2 Ch. 11.15;13.9; Am.4.6-11.
1 Heb. *returned and made,* Ps. 78. 34; Je. 18. 4, *marg.*
q Nu.1.51;3.10;17.5, 12, 13.
2 Heb. *filled his hand,* Ex. 28. 41, *Marg.;* Ju. 17. 12.
r ch. 12.30; 2 Ki. 10. 31; 17. 21.
s ch.12.26; 14.10; 15. 29, 30.
3 The diminution, disquiet, and desolation of families are the fruit of sin. Jeroboam promised himself that the calves would secure the crown to his house, but they were the cause of its being lost.

CHAP. XIV.

A.M.3048. B.C.956.

a ch. 13. 33, 34.
b ver. 12,13; Ex. 20. 5; 1 Sa. 4.19,20; 31. 2; 2 Sa.12. 15.
c ver. 5, 6; ch.22.30; 1 Sa.28.8;2Sa.14.2; 2 Ch. 18.29; Lu.12. 2.
d ch. 11. 29- 38.
e ch.13.7; 1Sa.9.7,8; 2 Ki.4.42; 5.5,15; 8. 7-9.
4 Heb. *in thine hand.* It was customary to carry a present to a prophet when he was inquired of; see Note on 1 Sa. 9. 7. Patrick thinks this was designedly a *poor* present, to conceal the feigned character she had assumed; yet D' Arvieux mentions that when he waited on an Arab Emir, his mother and sister sent him a present of 'pastry, honey, & fresh butter, with a bason of sweetmeats of Damascus,' a present not unlike that of Jeroboam's wife to the prophet. And presents of provisions are still made in the East by persons in good circumstances, to others whom they respect. We need not therefore suppose that the queen thought the affectation of a very low condition necessary for her purpose.
5 Or, *cakes,* 2 Sa. 13. 6. As the original suggests the idea of something *spotted,* Harmer supposes they were a kind of biscuit sprinkled with seeds. We employ carraway seeds, the orientals commonly use *poppy* seeds in this way.
6 Or, *bottle.*
f 2 Ki.1.2; 8.8; Lu.7. 2,3;John4.47,48;11. 3.
g ch.11.29; Jos.18.1; 1 Sa. 4.3,4; Je.7.12-14.
h Ge.27.1;48.10; De. 34.7; 1 Sa.3.2; 4.15; Ps. 90. 10; Ec. 12. 3.
7 Heb. *stood for his hoariness.*
i 2 Ki. 4. 27; 6. 8-12; Pr. 21.30; Am. 3.7; Ac. 10. 19, 20.
k Job 5. 13; Ps. 33. 10.
l ver.2,5; Eze.14.3-5, 7, 8; Lu. 20. 20-23; Ac.5.3-5,9,10; He.4. 13.
m ver.10,11; ch.13.20-22; 20.42; 21.18-24; 22.8; 1 Sa. 15.16,26; 28. 18; Je. 21. 2-7; Eze.2.4.5; Da.4.19-25; 5.17-28; Mar. 14. 21.
8 Heb. *hard.*
n ch.12.24; 16.2; 1Sa. 2.27-30; 15.16; 2 Sa. 12. 7, 8.

A.M.3048. B.C.956.

o ch. 11. 30, 31.
p ch. 3. 14; 11.33,38; 15.5; 2Ch.17.3; 28.1; Ac. 13. 22, 36.
q ver. 16; ch. 12. 28; 13. 33, 34; 15. 34; 16. 31.
r De.32.16,17,21. Ju. 5.8; 2 Ch.11.15; Ps. 106.19,20; 115 4-8; Is. 44.9-20; Je.10.14-16.
s ver.22; De.9.8-16, 24; 2Ki.21.3. 23.26; 2Ch.33.6; Ps.78.40, 56, Je. 7.9,10; Eze. 8.3,17; 1 Co. 10. 22.
t Ne.9.26; Ps. 50.17; Eze. 23. 35.
u ch.15.25-30; Am.3. 6.
v ch. 16. 11; 21. 21; 1 Sa.25.22,34; 2Ki.9. 8, 9.
w De.32.36; 2 Ki.14. 26.
1 This is the literal Hebrew. That it denotes 'entire destruction,' is certain, though the precise idea is rather obscure. De Dieu renders 'the married and the single;' Venema, 'the mighty and the weak;' Rosenmuller and Gesenius, 'the bond and the free.' It was a proverbial phrase, founded on the similar sound of the two words *atzur* and *azub,* the *separate* meaning of which must not be pressed too far. The sense is, that all Jeroboam's family should perish: not one escaping however carefully shut up and hidden from calamity, till the last remaining fragment should be extirpated.
x 1 Sa. 2.30; 2 Ki. 9. 37; 21. 13; Job 20. 7; Ps.83.10; Is.5.25; 14. 19,23; Je. 8.2; Eze. 26.4; Zep.1.17; Mal. 2. 3; Lu. 14. 34, 35.
y ch.16.4; 21.19,23,24; Is. 66. 24; Je. 15. 3; Eze. 39. 17-19; Re. 19. 17, 18.
z ver.3,6,17; 2 Ki.1. 6. 16; John 4. 50-52.
a Nu. 20. 29; Je. 22. 10, 18.
b 2 Ch. 12. 12; 19. 3; Job 19. 28; Philem. 6; 2 Pe. 2. 8, 9.
2 The rabbins affirm that he disapproved of the golden calves, and that he had persuaded his father to withdraw the guards posted along the frontiers, to prevent worshippers from going to Jerusalem.
c ch. 15. 27-29.
d Ec.8. 11; Eze.7.2-7; 12.22-28; Ja. 5.9; 2 Pe. 2. 3.
3 Dathe has, 'perhaps at no distant period.' Boothroyd, 'one day and that soon.'
e 1Sa.12.25; 2 Ki.17. 6, 7.
f Mat.11. 7; Lu.7.24.
g De.29.28; Ps.52.5; Pr. 2. 22; Am. 2. 9; Zep.2.4; Mat.15.13.
h Le. 26. 32- 34, 43; De. 4.26, 27; 28. 36, 64-68; 29.24-28; Jos. 23. 15, 16.
i 2Ki.13.29; 17.23; 18. 11,12; Am.5.27; Ac. 7. 43.
k Ex. 34. 13, 14; De. 12. 3, 4.
l ver. 9, 23, 24.
m Is.40.24; Ho.9.11, 12, 16, 17.
n ch.12.30; 13.34; 15. 30, 34; 16.2; Ex.32. 21,35; Je. 5.31; Ho. 5. 11, 12; Mic. 6.16; Mat.18.7; Ro.14.13.
o ch.15.21,33; 16.6,8, 9, 15, 23; Jos. 12.24; Cant. 6. 4.
p ver. 12, 13; 1 Sa.2. 30-34; 4. 18-20.
4 Children are taken away from the evil to come. 'This hopeful child,' says Henry, 'dies first of all the family; for God often takes them soonest whom he loves best.'

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18 And they buried him; and all Israel mourned[1] for him, according to the word of the LORD, which he spake by the hand of his servant Ahijah the prophet.

19 ¶ And the rest of the acts of Jeroboam, [q]how he warred, and how he reigned, behold, they *are* written [r]in the book of the chronicles[2] of the kings of Israel.

20 And the days which Jeroboam reigned *were* two and twenty years: and [s]he slept[3] with his fathers; and Nadab[t] his son reigned in his stead.

21 ¶ And Rehoboam the son of Solomon reigned in Judah. [u]Rehoboam *was* forty and one[4] years old when he began to reign; and he reigned seventeen years in Jerusalem, [v]the city which the LORD did choose out of all the tribes of Israel, [w]to put his name there: and his mother's name *was* Naamah,[x] an Ammonitess.

22 And [y]Judah did evil in the sight of the LORD, and [z]they provoked him to jealousy with their sins which they had committed, [a]above all that their fathers had done.

23 For they also [b]built them high places, and images,[5] and [c]groves, on every high hill, and under every green tree.

24 And [d]there were also sodomites in the land: *and* they did according to all the abominations of the nations which the LORD cast out before the children of Israel.

25 ¶ And it came to pass in the fifth year of king Rehoboam, *that* [e]Shishak[6] king of Egypt came up against Jerusalem:

26 And [f]he took away the treasures of the house of the LORD, and the treasures of the king's house; he even took away all: and he took away all [g]the shields of gold which Solomon had made.

27 And king Rehoboam [h]made in their stead brazen shields, and committed *them* into the hands of the chief of the guard,[7] which kept the door of the king's house.

28 And it was *so*, when the king went into the house of the LORD, that the guard bare them, and brought them back into [i]the guard-chamber.

A.M.3048. B.C.956.

1 'Those who are good in bad times and places, shine very bright in the eyes of God. To show the power and sovereignty of his grace, he will choose some out of the worst of families, and it is often an ill omen for a family when the best are buried out of it. Abijah's death might well be mourned over as a public calamity; and it aggravated the poor mother's grief, that she did not reach home in time to see him alive.'—*Henry.*

A. M. 3029-3050.
B. C. 975-954.

q ver. 30; 2 Ch.13.2-20.

r ver. 29; ch. 15. 31; 16.5,14,20,27; 22.39; 1Ch.27.24; Es.6.1.

2 'Not the canonical book of the Chronicles, (for that was written after this book,) but a book of civil records—the annals wherein all the remarkable passages were recorded by the king's command, out of which the sacred penmen, by the direction of God's Spirit, took those passages which were most considerable and useful for God's honour and man's edification.'—*Poole.*

s ch. 2. 10; 11. 43.

3 Heb. *lay down.* Job 14. 12; Ps. 3. 5; 4. 8.

t ch. 15. 25-31.

A. M. 3029-3046.
B. C. 975-958.

u ch. 11. 43; 2 Ch.12. 13; 13. 7.

4 Rehoboam's son Abijah says (2 Ch. 13. 7,) his father was '*young* and *tender hearted*' when he came to the throne, and he then consulted the *young*men brought up with him, (1Ki. 12. 8). Hence it is suspected that the number 41 here is incorrect.

v ch. 8. 16,44; 11. 36; Ps.78.68,69; 87.1,2; 132. 13,14; Is. 12.6.

w Ex. 20. 24; De.12. 5, 21.

x ver. 31; De. 23. 3; 2 Ch. 12. 13.

y Ju.3.7,12; 4.1;2Ki. 17.19; 2Ch.12.1; Je. 3. 7-11.

z ver.9; De.4.24;29. 28; 32.16-21; Ps.78. 58; Is. 65. 3, 4; 1Co. 10. 22.

a ch. 16. 30; 2 Ki.21. 11; Eze. 16. 47, 48.

b ch. 3. 2; De. 12. 2; Is.57.5; Eze. 16. 24, 25; 20. 28, 29.

5 Or, *standing images*, or, *statues*, Le. 26. 1.

c Mic. 5.14; De.12.2; 2Ki.17.9,10; 21.3-7; 2 Ch.28.4; Je.17.2.

d ch.15.12;22.46; Ge. 19.5; De.23.17; Ju. 19.22; 2Ki.23.7; Ro. 1.24-27; 1Co.6.9.

A.M.3034. B.C.970.

e ch. 11. 40; 2 Ch.12. 2-4.

6 Champollion has made it probable that this was the *Sesonchis* of Manetho, who, on one of the columns of the first peristyle in the palace of Carnak, appears under the name of *Shoshonk*. According to Wilkinson, he ascended the throne in the year B. C. 978.

f ch.7.51; 15.18;2Ki. 24.13; 2 Ch.12.9-11; Ps.39.6; 89.35-45.

g ch. 10. 16, 17; 2Ch. 9.15,16; Pr.23.5; Ec. 2. 18, 19.

h La. 4. 1, 2.

7 Heb. *runners*, ver. 1, 5; ch. 18. 46; 1Sa.8.11;22.17;2Sa. 15. 1.

i 2 Ch. 12. 11.

A. M. 3029-3046.
B. C. 975-958.

k ver. 19; ch. 11. 41; 15. 23; 22. 45; 2 Ch. 12. 15.

l ch.12.24; 15.6,7.

A.M. 3046. B.C.958.

m ver. 20; ch. 11.43; 15.3,24; 22.50; 2Ch. 12. 16.

n ver. 21.

1 This had been mentioned at ver. 21, but it is here repeated as if to assign some reason for Rehoboam's great wickedness. She is supposed to have been the daughter of Shobni, one of the royal family of Ammon, who was kind to David during Absalom's rebellion, 2 Sa. 17. 27. David had himself married Maachah, the daughter of the king of Geshur, but the character of Absalom, her son, should have warned him and Solomon against such connections. As Solomon worshipped the gods of Ammon, (among others,) Naamah may have been one of his seducers to idolatry.

o 1 Ch. 3. 10, *Abia;* 2 Ch.12.16, *Abijah;* Mat. 1. 7, *Abia.*

CHAP. XV.

A. M. 3046-3049.
B. C. 958-955.

2 From here to the end of the second book of Kings, we have a history of the affairs of the two kingdoms of Israel and Judah; while in the second book of Chronicles, from the tenth chapter to the end, the parallel history refers almost exclusively to the affairs of Judah, the particulars of which are there given more in detail than in the books of Kings.

a ch. 14.31; 2 Ch.13. 1, 2.

b ver.13; 2 Ch.11.20-22.

c 2Ch.13.2, *Michaiah the daughter of Uriel.*

d 2 Ch. 11. 21, *Absalom.*

e ch. 14. 21, 22.

f ch. 3. 14; 11.4,33; 2 Ki. 20. 3; 2 Ch.25.2; 31. 20, 21; Ps. 119. 80.

g ch.11.12,32; Ge.12. 2; 19.29; 26.5; De.4. 37; 2 Sa.7.12-16; Is. 37. 35; Je. 33. 20-26; Ro. 11. 28.

h ch. 11. 36; 2Ch.21. 7; Ps. 132.17; Lu.1. 69-79; 2. 32; John 8. 12; Re. 22. 16.

3 Or, *candle*, Ps.18. 28.

i Ps. 87.5; Is.9.7; 14. 32; 62. 7; Je. 33. 2; Mic. 4.1,2; Mat.16. 18.

k ver. 3; ch. 14. 8; 2 Ki. 22.2; 2 Ch.34.2; Ps. 119. 6; Lu. 1. 6; Ac. 13. 22, 36.

l 2 Sa.11.4,15-17; 12. 9, 10; Ps. li. *title.*

m ch. 14. 30.

4 Instead of Rehoboam, 14 MSS., the Arabic, and some copies of the Targum, read *Abijam.* The Syriac has also the son of Rehoboam; & the Editio Princeps of the Vulgate has *Abia.* This is doubtless the true reading, as otherwise it would be an unnecessary repetition of ch. 14. 30, & a repetition which interrupts the history of Abijah.

n ch. 14. 29; 2 Ch.13. 2. 21, 22.

o 2 Ch. 13. 3-20.

A.M.3049. B.C.955.

p ch.14.31;2Ch.14.1.

q 1 Ch. 3. 10; Mat. 1. 7, 8.

A. M. 3049-3090.
B. C. 955-914.

29 ¶ Now the rest of the acts of Rehoboam, and all that he did, [k]*are* they not written in the book of the chronicles of the kings of Judah?

30 And [l]there was war between Rehoboam and Jeroboam all *their* days.

31 And [m]Rehoboam slept with his fathers, and was buried with his fathers in the city of David: and [n]his mother's name *was* Naamah, an [1]Ammonitess: and [o]Abijam his son reigned in his stead.

CHAPTER XV.

Abijam's wicked reign, 1—6. *Asa succeedeth him,* 7, 8. *Asa's good reign,* 9—15. *The war between Baasha and Asa causeth him to make a league with Benhadad,* 16—22. *Jehoshaphat succeedeth Asa,* 23, 24. *Nadab's wicked reign,* 25, 26. *Baasha conspiring against him, executeth Ahijah's prophecy,* 27—30. *Nadab's acts and death,* 31, 32. *Baasha's wicked reign,* 33, 34.

NOW,[2] [a]in the eighteenth year of king Jeroboam the son of Nebat reigned Abijam over Judah.

2 Three years reigned he in Jerusalem: and [b]his mother's name *was* [c]Maachah, the daughter of [d]Abishalom.

3 And he walked in [e]all the sins of his father, which he had done before him: [f]and his heart was not perfect with the LORD his God, as the heart of David his father.

4 Nevertheless, [g]for David's sake, did the LORD his God [h]give him a [3]lamp in Jerusalem, to set up his son after him, [i]and to establish Jerusalem;

5 Because [k]David did *that which was* right in the eyes of the LORD, and turned not aside from any *thing* that he commanded him all the days of his life, [l]save only in the matter of Uriah the Hittite.

6 And [m]there was war between Rehoboam[4] and Jeroboam all the days of his life.

7 ¶ Now [n]the rest of the acts of Abijam, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah? And [o]there was war between Abijam and Jeroboam.

8 And [p]Abijam slept with his fathers; and they buried him in the city of David: and [q]Asa his son reigned in his stead.

9 ¶ And in the twentieth year of Jeroboam king of Israel reigned Asa over Judah.

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10 And forty and one years reigned he in Jerusalem: and his mother's[1] name *was* Maachah, the daughter of Abishalom.

11 And [r]Asa did *that which was* right in the eyes of the LORD, as *did* David his father.

12 And he took away [s]the sodomites out of the land, and removed [t]all the idols that his fathers had made.

13 And also [u]Maachah [v]his mother, even her he removed from *being* queen,[2] because she had made an idol in a grove: and Asa destroyed[3] her idol,[4] and[w] burnt *it* by [x]the brook Kidron.

14 But [y]the high places were not removed: nevertheless Asa's heart [z]was perfect[5] with the LORD all his days.

15 And [a]he brought in the things[6] which his father had dedicated, and the things which himself had dedicated, into the house of the LORD, silver, and gold, and vessels.

16 ¶ And [b]there was war between Asa and Baasha king of Israel all their days.

17 And [c]Baasha king of Israel went up against Judah, and built [d]Ramah,[7] that [e]he might not suffer any to go out or come in to Asa king of Judah.

18 Then [f]Asa took all the silver and the gold *that were* left in the treasures of the house of the LORD, and the treasures of the king's house, and delivered them into the hand of his servants; and king Asa sent them to [g]Ben-hadad, the son of Tabrimon, the son of Hezion, king of Syria, that dwelt at Damascus,[h] saying,

19 *There is* a [i]league between me and thee, *and* between my father and thy father: behold, I have sent unto thee a present of silver and gold; come and [k]break thy league with Baasha king of Israel, that he may depart[8] from me.

20 So Ben-hadad hearkened unto king Asa, and sent the captains of the hosts which he had against the cities of Israel, and smote [l]Ijon, and [m]Dan, and [n]Abel-beth-maachah, and all [o]Cinneroth,[9] with all the land of Naphtali.

21 And it came to pass, [p]when Baasha heard *thereof*, that he left off building of Ramah, and dwelt in [q]Tirzah.

22 Then king Asa [r]made a proclamation throughout all Judah; (none *was* exempted;[1]) and they took away the stones of Ramah, and the timber thereof, wherewith Baasha had builded; and king Asa built with them [s]Geba of Benjamin, and [t]Mizpah.

23 ¶ The [u]rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, *are* they not written in the book of the chronicles of the kings of Judah? Nevertheless [v]in the time of his old age[2] he was diseased in his feet.

24 And Asa slept with his fathers, and was buried with his fathers in the city of David his father: and [w]Jehoshaphat his son reigned in his stead.

25 ¶ And [x]Nadab the son of Jeroboam began to reign[3] over Israel in the second year of Asa king of Judah, and reigned over Israel two years.

26 And [y]he did evil in the sight of the LORD, and [z]walked in the way of his father, and [a]in his sin wherewith he made Israel to sin.

27 ¶ And [b]Baasha the son of Ahijah, of the house of Issachar, [c]conspired against him: and Baasha smote him at [d]Gibbethon,[4] which *belonged* to the Philistines; (for Nadab and all Israel laid siege to Gibbethon;)

28 Even [e]in the third year of Asa king of Judah did Baasha slay him, and reigned in his stead.

29 And it came to pass, when he reigned, *that* he smote all the house of Jeroboam;[5] [f]he left not to Jeroboam any that breathed, until he had destroyed him, according unto the saying of the LORD, which he spake by his servant Ahijah the Shilonite:

30 Because of [g]the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation wherewith he provoked the LORD God of Israel to anger.

31 ¶ Now the rest of the acts of Nadab, and all that he did, *are* [h]they not written in the book of the chronicles of the kings of Israel?

32 And [i]there was war between Asa and Baasha king of Israel all their days.

33 In the third[6] year of Asa king

A. M. 3049-3090. B. C. 955-914.

1 That is, *grandmother's*, ver. 2,13; 2 Ch. 11. 20, 21; 13. 2.
r ver.3;2Ch.14.2,11; 15. 17; 16. 7-10.
s ch.14.24; 22.46; Ro. 1. 26, 27; Jude 7.
t ver.3;ch.11.7,8; 14. 23;2Ch.14.2-5;Eze. 20.18,19; Zec.1.2-6; 1 Pe. 1. 18.
u ver. 2, 10; 2 Ch.15. 16.
v De. 13. 6-11; 33. 9; Zec. 13. 3; Mat. 10. 37; 12.46-50; 2Co.5. 16; Ga. 2. 5, 6, 14.
2 She was his grandmother, but this designation of 'the king's mother,' was a title of dignity, not always confined to the immediate parent of the reigning monarch. It denoted the first lady in rank in the kingdom, compare 1 Ki. 2.19. Thus in 2 Ki. 24. 12, 15, mention is made of Jehoiachim's *mother*, who in the parallel passage in Je. 29. 2. is called '*the queen*.' So in Da. 5. 10. the 'queen' was not one of Belshazzar's wives, but his mother. The title of *Oloo-kani*, or great queen of the Krim Tartars, was a dignity conferred on some of his female relatives by the Khan: and in Abyssinia the title of *Itegue*, or king's mother, is not always held by the natural mother of the reigning monarch.
3 Heb. *cut off*, Le.26. 30; De.7. 5; 2Ki.18. 4; 23.12-15; 2 Ch.34. 4.
4 The word means a 'horrible-idol,' either from its frightful aspect, or the gross abominations of its worship.
w Ex. 32. 20; De. 9. 21; Jos. 6. 24.
x 2Sa.15.23; 2Ki. 23. 6; John 18. 1, *Cedron*.
y ch.22.43; 2Ki.12.3; 14.4; 15.4; 2Ch.14.3, 5.
z ch.8.61; 11.4; 2 Ch. 15. 17; 16. 9; 25. 2.
5 He sincerely and constantly adhered to the worship and service of Jehovah. His sins arose from infirmity, and not presumption.
a ch.7.51; 1Ch.26.26-28, 2 Ch. 14. 13; 15. 18.

A. M. 3051-3074. B. C. 953-930.

6 Heb. *holy things*. This may refer to spoils taken in war.
b ver. 6, 7, 32; ch. 14. 30; 2 Ch. 16. 1, &c.

A. M. 3074. B.C.930.

c ver. 27; 2 Ch. 16. 1.
d ver. 21; Jos.18. 25; 1 Sa. 15. 34; Je. 31. 15.
7 *i. e.* he rebuilt or fortified it. It lay on the confines of the two kingdoms, & was probably the same as the Ramathaim-zophim of 1 Sa. 1. 1. where see the Note, and 2Ch. 16. 1.
e ch. 12. 27; 2 Ch. 11. 13-17.
f ver. 15; ch.14.26; 2 Ki.12.18, 18.15,16; 2 Ch. 15. 18; 16. 2-6.
g ch. 20. 1-5,33, 34; 2 Ki. 8. 7-15.
h ch.11.23,24; Ge.14. 15, 15. 2; Je. 49. 27; Am. 1. 4.
i 2 Ch. 19.2; Is. 31. 1.
k 2 Sa. 21.2; 2Ch.16. 3; Eze.17.13-16; Ro. 1. 31; 3. 8.
8 Heb *go up*.
l 2 Ki. 15. 29.
m ch. 12. 29; Ge. 14. 14; Ju. 18. 29.
n 2 Sa. 20. 14, 15.
o Jos. 11. 2; 12. 3.
9 Or, Gennesareth.
p 2 Ch. 16. 5.
q ch.14.17; 16. 15-18; Ca. 6. 4.

r 2 Ch. 16. 6.
1 Heb. *free*.
s Jos. 18. 24, *Gaba*; 21. 17.
t Jos. 18. 26; 1Sa.7.5, *Mizpeh*; Je. 40. 6, 10.
u ver.7,8;ch.14.29-31.
v 2 Ch. 16. 12-14; Ps. 90. 10.
2 'In the account we have of the kings of Judah, we find the number of the good and bad kings pretty nearly equal; but then we may observe to our comfort, that the reign of the good kings was generally long, but that of the bad ones short; the consideration of which will make the state of God's church not altogether so bad, within that period, as at first seems. Length of days is in wisdom's right hand.' —*Henry*.

A.M. 3090. B.C.914.

w ch. 22. 41-43; 2Ch. 17.1; Mat.1.8, *Josaphat*.

A. M. 3050-3051. B. C. 954-953.

x ch. 14. 12, 20.
3 Heb. *reigned*.
y ch. 16. 7, 25, 30.
z ch.12.28-33; 13. 33, 34.
a ver.30,34;ch.14.10; 16. 19,26; 21.22; 22. 52;Ge.20. 9; Ex. 32. 21;1Sa.2.24;2Ki.3.3; 21.11; 23. 15; Je.32. 35; Ro.14.15,1Co.8. 10-13.

A.M.3051. B. C.953.

b ver. 16, 17.
c ch.16.9; 2 Ki. 12.20.
d ch.16.15,17;Jos.19. 44; 21. 23.
4 It belonged to the tribe of Dan, and was given by that tribe to the Levites, Jos. 19.24; 21. 33. The latter seem to have been dispossessed of the towns they held in the ten tribes, which may have afforded the Philistines an opportunity of getting Gibbethon into their own hands.
e De. 32. 35.
5 He doubtless left the dead bodies of Jeroboam's family unburied, as Ahijah had foretold (ch. 14. 9-14.) Baasha soon showed that his motive in this massacre was his own malice and ambition, and that, in gratifying his thirst for blood, he might secure his usurped authority; for though he roots out the sinners, he cleaves to their sins. Thus ungodly men are 'the rod of God's anger,' even when ripening themselves for his vengeance.
f ch.14.10-14; 2 Ki.9. 7-10,36,37; 10.10,11, 31; 19. 25.
g ver. 26; ch. 14. 9-15.
h ch. 14. 19; 16. 5,14, 20, 27.

A. M. 3051-3074. B. C. 953-930.

i ver. 16.
6 Baasha began to reign in the third year of Asa; and he reigned twenty-four years; yet he died, and was succeeded by Elah in the twenty-sixth year of Asa; (ch. 16. 8.) and in like manner Elah, who began to reign in the twenty-sixth year of Asa, & was killed in the twenty-seventh, is said to have reigned two years. Thus it is evident, that a *part* of a year is calculated as a whole year. In the Chinese annals, the whole year in which the king dies is ascribed to his reign.

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udah began Baasha the son of Ahijah
o reign over all Israel in Tirzah,
wenty[k] and four years.

34 And [l]he did evil in the sight of
he LORD, and [m]walked in the way of
eroboam,[1] and in his sin wherewith
e made Israel to sin.

CHAPTER XVI.

Jehu's prophecy against the house of Baasha, 1—4, 7. *Elah succeedeth him,* 5—7. *Zimri conspiring against Elah succeedeth him,* 8—10. *Zimri executeth Jehu's prophecy,* 11—14. *Omri, made king by the soldiers, forceth Zimri desperately to burn himself,* 15—20. *The people being divided, Omri prevaileth against Tibni,* 21, 22. *Omri buildeth Samaria,* 23, 24. *His wicked reign,* 25, 26. *Ahab succeedeth him,* 27, 28. *Ahab's most wicked reign,* 29—33. *Joshua's curse fulfilled upon Hiel the builder of Jericho,* 34.

THEN the word of the LORD came to [a]Jehu[2] the son of [b]Hanani against Baasha, saying,

2 Forasmuch as [c]I exalted thee out of the dust, and made thee prince[3] over my people Israel, and [d]thou hast walked in the way of Jeroboam, and hast[e] made my people Israel to sin, to provoke me to anger with their sins;

3 Behold, I will take away the posterity of Baasha, and the posterity of his house; and [f]will make thy house like the house of Jeroboam the son of Nebat.

4 Him that dieth of Baasha in the city [g]shall the dogs eat; and him that dieth of his in the fields shall the fowls of the air eat.

5 ¶ Now [h]the rest of the acts of Baasha, and what he did, and his might, *are* they not written in the book of the chronicles of the kings of Israel?

6 So [i]Baasha slept with his fathers, and was buried in Tirzah:[4] and [k]Elah his son reigned in his stead.

7 And also[5] by [l]the hand of the prophet Jehu the son of Hanani came the word of the LORD against Baasha, and against his house, even for all the evil that he did in the sight of the LORD, in provoking him to anger [m]with the work of his hands, in being like the house of Jeroboam; and [n]because he killed him.[6]

8 ¶ In the twenty and sixth year of Asa king of Judah began Elah the son of Baasha to reign over Israel in Tirzah, two years.

9 And his servant Zimri (captain of half *his* chariots) [o]conspired against him, as he was in Tirzah, [p]drinking himself drunk[1] in the house of Arza, steward[2] of *his* house in Tirzah.

10 And [q]Zimri went in and smote him, and killed him, in the twenty and seventh year of Asa king of Judah, and [r]reigned in his stead.

11 ¶ And it came to pass, when he began to reign, as soon as he sat on his throne, *that* [s]he slew all the house of Baasha: [t]he left him not one that pisseth against a wall, neither[3] of his kinsfolks, nor of his friends.

12 Thus did Zimri destroy all the house of Baasha, [u]according to the word of the LORD, which he spake against Baasha by[4] Jehu the prophet;

13 For all the sins of Baasha, and the sins[5] of Elah his son, by which they sinned, and by which they made Israel to sin, in provoking the LORD God of Israel to anger with their [v]vanities.

14 Now the rest of the acts of Elah, and all that he did, *are* [w]they not written in the book of the chronicles of the kings of Israel?

15 ¶ In the twenty and seventh year of Asa king of Judah did Zimri reign [x]seven days in Tirzah: and the people *were* [y]encamped against Gibbethon, which *belonged* to the Philistines.

16 And the people *that were* encamped heard say, Zimri hath conspired, and hath also slain the king: wherefore all Israel made [z]Omri, the captain of the host, king over Israel that day in the camp.

17 And Omri went up from Gibbethon, and all Israel with him, and they [a]besieged Tirzah.[6]

18 And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the king's house, [b]and burnt the king's house over him with fire,[7] and died,

19 For his sins which he sinned [c]in doing evil in the sight of the Lord, in walking in the way of Jeroboam, and [d]in his sin which he did, to make Israel to sin.

20 Now [e]the rest of the acts of Zimri, and his treason that he wrought, *are* they not written in the book of the chronicles of the kings of Israel?

21 ¶ Then were the people of Israel [f]divided into two parts: half of the

A. M. 3051-3074. B. C. 953-930.

k ch. 16. 8.
l ver. 26.
m ver. 26; ch. 12. 28, 29; 13. 33; 14. 16.
1 'The *entail* of iniquity cannot be cut off but by a thorough *conversion* to God; and of this these bad kings seem to have had no adequate notion. The wicked followed the steps of the wicked, and became still more wicked; sin gathers strength by *exercise* and *age*.' *Clarke.*

CHAP. XVI.
A. M. 3073. B. C. 931.
a ver. 7; 2 Ch. 19. 2; 20. 34.
2 He is mentioned no where but in this chapter. The name of his father occurs 2 Ch. 16. 7, as suffering imprisonment on account of the faithful discharge of his office to Asa.
b 2 Ch. 16. 7-10.
c ch. 14. 7; 1 Sa. 2. 8, 27, 28; 15. 17-19; 2 Sa. 12. 7-11; Ps. 113. 7, 8; Lu. 1. 52.
3 Though Baasha got the kingdom by treachery and murder, yet the transference of it to him was according to the appointment of God.
d ch. 13. 33, 34; 15. 34.
e ch. 14. 16; 15. 26; Ex. 32. 21; 1 Sa. 2. 24; 26. 19.
f ver. 11, 12; ch. 14. 10; 15. 29, 30; 21. 21-24; Is. 66. 24; Je. 22. 19.
g ch. 14. 11.
h ch. 14. 19; 15. 31.
i ch. 14. 20; 15. 24.
4 Tirzah had been a royal city of the Canaanites, Jos. 12. 24. When Jeroboam mounted the throne of Israel, he made Shechem (in his own tribe of Ephraim,) his metropolis, but had a summer palace at Tirzah, which hence, in the history, shares with it the metropolitan dignity. From its following in the list in Joshua, the towns of Dor and Gilgal, it is supposed to have been in the tribe of Manasseh. Brochard, a traveller of the middle age, speaks of it as three hours E. of Samaria, but that is an unsupported, and improbable tradition. It seems to have become the principal seat of government till Omri built Samaria. It appears to have been pleasantly situated, as in Ca. 6. 4. it is said, 'Thou art beautiful, O my love, as Tirzah.'
k ver. 8, 13, 14.
5 Some think this verse redundant, but we may, with Houbigant, bring it in after ver. 4: '*And* thus by the hand,' &c.
l ver. 1, 2.
m Ps. 115. 4; Is. 2. 8; 44. 9-20.
n ch. 14. 14; 15. 27-29; 2 Ki. 10. 30, 31; Is. 10. 6, 7; Ho. 1. 4; Ac. 2. 23; 4. 27, 28.
6 Rather, 'on this account God slew him,' *i. e.* Baasha. He was actuated only by his own selfish and ambitious passions, and therefore deserved punishment; tho' in so acting he fulfilled God's righteous purposes.
o ch. 15. 27; 2 Ki. 9. 14; 12. 20; 15. 10, 25, 30.
p ch. 20. 16; 1 Sa. 25. 36-38; 2 Sa. 13. 28, 29; Pr. 23. 29-35; Je. 51. 57; Da. 5. 1-4, 30; Na. 1. 10; Ha. 2. 15. 16; Mat. 24. 49-51; Lu. 21. 34.

A. M. 3073. B. C. 931.

1 'Let this be a warning to drunkards, that they know not but death may surprise them in that condition. Death *easily* comes upon men when they are drunk; besides the various diseases which men bring on themselves by hard drinking, which cut them off in the midst of their days. Men in that condition are more easily overcome by an enemy, and are more liable to bad accidents. Death comes *terribly* upon such, finding them in the act of sin, and incapacitated for any act of devotion; that day comes upon them unawares, as a thief, Lu. 21. 34.'—*Henry.*
2 Heb. *which was over.* Ge. 15. 2; 24. 2, 10; 39. 4, 9.
A. M. 3075. B. C. 929.
q 2 Ki. 9. 31.
r ver. 15.
s ch. 15. 29; Ju. 1. 7.
t ch. 14. 10; 1 Sa. 25. 22, 34.
3 Or, *both his kinsmen and his friends.*
u ver. 1-4.
4 Heb. *by the hand of,* ver. 7; ch. 14. 18; 2 Ki. 14. 25; 2 Ch. 10. 15; Pr. 26. 6.
5 There is a remarkable resemblance between the destruction of Baasha's family and Jeroboam's: the son of each reigned but about two years. They were both slain; there was no successor to either family; and both were slain, while the same city was besieged. Yet both Jeroboam & Baasha died in peace.
v De. 32. 21; 1 Sa. 12. 21; 2 Ki. 17. 15; Is. 41. 29; Je. 10. 3-5, 8, 15; Jonah 2. 8; 1 Co. 8. 4; 10. 19, 20.
w ver. 5.
x 2 Ki. 9. 31; Job 20. 5; Ps. 37. 35, 36.
y ch. 15. 27; Jos. 19. 44; 21. 23.
z ver. 30; 2 Ki. 8. 26; 2 Ch. 22. 2; Mic. 6. 16.
a Ju. 9. 45, 50, 56, 57; 2 Ki. 6. 24, 25; 18. 9-12; 25. 1-4; Lu. 19. 43, 44.
6 The army which besieged Gibbethon having made their commander Omri king, by a military election, he raised the siege of Gibbethon, to attack Zimri.
b Ju. 9. 54; 1 Sa. 31. 4, 5; 2 Sa. 17. 23; Job 2. 9, 10; Mat. 27. 5.
7 Finding his cause desperate, afraid of falling alive into the hands of his enemies, and perhaps envying his competitor the possession of that palace and those riches that he himself had collected, he burnt himself, with the palace and all its treasures. He was driven to this extremity, and left to this desperation, by the righteous judgment of God, for his sins; as in the space of seven days he had murdered all the posterity and relations of Baasha; and yet had manifested a determination to support his idolatry.
c ver. 7, 13; ch. 15. 30; Ps. 9. 16; 58. 9-11.
d ch. 12. 28; 14. 16, 15. 26.
e ver. 5, 14, 27; ch. 14. 19; 5. 31; 22. 39.
f ver. 8, 29; ch. 15. 25, 28; Pr. 28. 2; Is. 9. 18-21; 19. 2; Mat. 12. 25; 1 Co. 1. 12, 13; Ep. 4. 3-5.

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people followed Tibni the son of Ginath, to make him king; and half followed Omri.[1]

22 But the people that followed Omri prevailed against the people that followed Tibni the son of Ginath: so Tibni died, and Omri reigned.[2]

23 ¶ In the thirty and first year[3] of Asa king of Judah began Omri to reign over Israel, [g]twelve years: six years reigned he in Tirzah.

24 And he bought the hill Samaria[4] of Shemer for two talents of silver, and built on the hill, and called [h]the name of the city which he built, after the name of Shemer, owner of the hill, Samaria.[5]

25 ¶ But Omri wrought evil in the eyes of the LORD, and [i]did worse than all that *were* before him.

26 For [k]he walked in all the way of Jeroboam the son of Nebat, and in his sin wherewith he made Israel to sin, to provoke the LORD God of Israel to anger with [l]their vanities.

27 Now [m]the rest of the acts of Omri which he did, and his might that he shewed, *are* they not written in the book of the chronicles of the kings of Israel?

28 So Omri [n]slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his stead.

29 ¶ And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel [o]in Samaria twenty and two years.

30 And Ahab the son of Omri did evil in the sight of the LORD [p]above all that *were* before him.

31 And it came to pass, as[6] if it had been [q]a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he [r]took to wife [s]Jezebel, the daughter of Ethbaal,[7] king of [t]the Zidonians, [u]and went and [v]served Baal, and worshipped him.

32 And he reared up an altar for Baal in [w]the house of Baal, which he had built in Samaria.

33 And Ahab [x]made a grove; and Ahab [y]did more to provoke the LORD God of Israel to anger than all the kings of Israel that were before him.

A. M. 3079-3086. B. C. 925-918.

1 The army, encamped before Gibbethon, chose Omri, their commander, king; but it seems either that some of them were afterwards disgusted by him; or, that the principal persons, who were absent, disapproved of this measure, and set up Tibni against him. As the war lasted four years, numbers no doubt were cut off on both sides, before the contest ended with the death of Tibni, who was probably slain in battle.

2 How much is contained in this concise sentence! and similar contests continually terminate in the same manner. It is an epitome of the history of most civil wars.

3 'He reigned 12 years, not from this 31st year of Asa, (for he died in Asa's 38th year, ver. 28, 29,) but from the beginning of his reign, which was in Asa's 27th year, ver. 15. 16. So he reigned 4 years in a state of war with Tibni, & 8 years peaceably.'

g ver. 8, 29.

4 The destruction of the palace at Tirzah, induced Omri to found a new capital. Some confound Samaria with Shechem; but it is now commonly identified with a locality about 8 miles N. of that place, and about 45 miles N. of Jerusalem. It remained the capital of Israel so long as that kingdom lasted, and perished along with it. Dr Richardson says, 'The situation is extremely beautiful, and strong by nature, more so, I think, than Jerusalem. It stands on a fine large insulated hill, compassed all round by a broad, deep valley, and when fortified, (as it is stated to have been by Herod,) one would have imagined that in the ancient system of warfare, nothing but famine could have reduced it.'

h ch. 13.32; 18.2; 20.1; 22.37; 2Ki.17.1,6, 24; John 4. 4, 5; Ac. 8. 5-8.

5 Heb. *Shomeron.*

i ver.30,31,33; ch.14.9; Mic. 6. 16.

k ver. 2, 7,19; ch. 12. 26-33; 13. 33, 34.

l ver.13; Ps.31.6; Je. 8.19; 10. 3,8; 14.22; 16.19; 18.15; Ac.14. 15; Ro. 1. 21-23.

m ver.5,14,20; ch.15. 31.

n ver. 6.

A. M. 3086-3107. B. C. 918-897.

o ver. 24.

p ver. 25, 31, 33; ch. 14.9; 21.25; 2Ki.3.2.

6 Heb. *was it a light thing,* &c.

q Ge.30.15; Nu.16.9; Is.7.13; Eze.8.17; 16. 20, 47; 34. 18.

r Ge. 6. 2, De. 7.3,4; Jos.23.12,13; Ne.13. 23-29.

s ch. 18. 4,19; 19.1,2; 21. 5-14, 25; 2 Ki. 9. 30-37; Re. 2. 20.

7 Called in profane writers, *Rhobalus.* His name was taken from the idol.

t ch. 11.1; Ju. 10.12; 18. 7.

u ch. 11. 4-8.

v ch. 21.26; Ju.2.11; 3.7; 10.6; 2Ki.10.18; 17. 16.

w 2 Ki.10.21,26,27.

x Ex. 34.13; 2 Ki.13. 6; 17. 16; 21. 3; Je. 17. 2.

y ch.21.19,25; 22,6.8.

A. M. 3086-3107. B. C. 918-897.

z Jos. 6.26; 23.14,15; Zec. 1.5,6; Mat.24. 35.

1 As Jericho never seems to have been wholly depopulated, (Ju. 1. 16; 3. 13; 2 Sa. 10. 5,) we are to understand by 'building' here, the fortifying it with walls and gates. Thus in 2 Ch. 14. 6, 7, Asa is said to have *built* cities in Judah, which is explained by 'making about them walls and towers, gates and bars.' Hiel, being enticed to idolatry at Bethel, set God's curse at defiance, but the consequence was the loss of all his children, the eldest dying at the commencement of his impious attempt, and the youngest on its completion.

CHAP. XVII.

A. M. 3094. B. C. 910.

2 Heb. *Eliahu,* Mat. 11. 14; 16. 14; 27.47,49; Lu. 1. 17; 4. 25,26; 9. 30,33,54; John 1. 21, 25; Ro. 11. 2, *Elias.*

a ch. 22. 14; 2 Ki. 3. 14; 5. 16; Is. 49. 18; Mat.7.29; Lu.1.17.

b De. 10.8; Je.15.19; Lu.1.19; 21.36; Ac. 27. 23.

c Lu. 4. 25; Ja. 5.17; Re. 11. 6.

3 All that it is necessary to understand by this is, that they should not be in the usual quantities.

d ch. 12. 22; 1 Ch.17. 3; Je.7.1; 11.1; 18.1; Ho. 1. 1, 2.

e ch. 22.25; Ps.31.20; 83. 3; Je. 36. 19, 26; John 8. 59; Ac. 17. 14; He. 11. 38; Re. 12. 6, 14.

f ver. 9; ch. 19. 5-8; Nu.20.8; Job 34.29; 38. 8-13, 41; Ps. 33. 6,9; 147. 9; Am.9.3, 4; Mat. 4. 4, 11.

4 Some think that by *Orebim* is meant *Arabs;* but if he was nourished by men, would they not have supplied him with *water* as well as bread, as did the widow? Every ancient version has 'ravens.'

g ch. 19 9; Pr. 3.5,6; Mat.16.24; John 15. 14.

h Ex. 16. 35; Nu.11. 23; Ju. 14.14; 15.18, 19; Ps.34.9,10; 37.3, 19; 78. 15, 16, 23,24; Je. 37.21; 40.4; Ha. 3. 17, 18; Mat. 6.31, 32; 14.19-21; 19.26; Lu.22.35; He.6.18.

A. M. 3095. B. C. 909.

5 Heb. *at the end of days.*

i Is.40.30,31; 54.10.

k ver.2. Ge.22.14; Is. 41. 17; He. 13. 6.

l Ob. 20; Lu. 4. 26, *Sarepta.*

m Mat. 15. 21, 22.

n ver. 4; Ju. 7. 2, 4; Ro.4.17-21; 2Co.4.7.

6 'Strange comfort this to mere natural reason! A woman who has herself lost her chief earthly sustainer; a Phœnician, who might be a heathen, against whose idols Elijah was so zealous. Yet poor as she appeared, by the occupation which now engaged her, his faith could tell him she would have wherewith to sustain him.'—*Krummacher.*

o Ge. 21. 15; 24. 17; John 4. 7; 2 Co. 11. 27; He. 11. 37.

p Ge.24.18,19; Mat. 10.42; 25.35-40; He. 13. 2.

q ver.9; ch.18.4; Ge. 18. 5.

r ver. 1; 1 Sa. 14.39, 45; 20. 3, 21; 25. 26; 26. 10; 2 Sa. 15. 21; Je. 4. 2; 5. 2.

s 2 Ki.4.2-7; Mat.15. 33, 34.

34 ¶ In his days did Hiel the Bethelite build Jericho: he laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest *son* Segub, [z]according to the word of the LORD, which he spake by Joshua the son of Nun.[1]

CHAPTER XVII.

Elijah, having prophesied against Ahab, is sent to Cherith, the ravens feed him, 1—7. *He is sent to a widow of Zarephath,* 8—16. *He raiseth the widow's son: the woman believeth him* —24;

AND Elijah[2] the Tishbite, *who was* of the inhabitants of Gilead, said unto Ahab, [a]*As* the LORD God of Israel liveth, [b]before whom I stand, there shall not be [c]dew nor rain[3] these years, but according to my word.

2 And [d]the word of the LORD came unto him, saying,

3 Get thee hence, and turn thee eastward, and [e]hide thyself by the brook Cherith, that *is* before Jordan.

4 And it shall be, *that* thou shalt drink of the brook: and [f]I have commanded the ravens[4] to feed thee there.

5 So he went, and [g]did according unto the word of the LORD: for he went and dwelt by the brook Cherith, that *is* before Jordan.

6 And [h]the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.

7 And it came to pass, after a [5]while, that [i]the brook dried up, because there had been no rain in the land.

8 ¶ And [k]the word of the LORD came unto him, saying,

9 Arise, get thee to [l]Zarephath, [m]which *belongeth* to Zidon, and dwell there: behold, I have commanded a [n]widow woman[6] there to sustain thee.

10 So he arose, and went to Zarephath: and when he came to the gate of the city, behold, the widow woman *was* there gathering of sticks; and he called to her, and said, [o]Fetch me, I pray thee, a little water in a vessel, that I may drink.

11 And [p]as she was going to fetch *it,* he called to her, and said, Bring me, I pray thee, [q]a morsel of bread in thine hand.

12 And she said, [r]*As* the LORD thy God liveth, I have not a cake, [s]but

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handful of meal in a barrel,[1] and a little
il in a cruse: and, behold, I *am* gath-
ring two sticks,[2] that I may go in
nd dress it for me and my son, [t]that
ve may eat it, and die.

13 And Elijah said unto her, [u]Fear
ot; go *and* do as thou hast said: but
make[v] me thereof a little cake [w]first,
nd bring *it* unto me, and after make
or thee and for thy son:

14 For [x]thus saith the LORD God of
srael, [y]The barrel of meal shall not
waste, neither shall the cruse of oil
ail, until the day *that* the LORD send-
th[3] rain upon the earth.

15 And she went, and [z]did according
o the saying of Elijah: and she, and
e, and her house, did eat *many* days.[4]

16 *And* [a]the barrel of meal wasted
not,[5] neither did the cruse of oil fail,
ccording[b] to the word of the LORD,
which he spake by[6] Elijah.

17 ¶ And it came to pass, after these
hings, *that* [c]the son of the woman,
he mistress of the house, fell sick;
nd his sickness was so sore, [d]that
here was no breath left in him.

18 And she said unto Elijah, [e]What
ave I to do with thee, [f]O thou man
f God? [g]art thou come unto me to
all my sin to remembrance,[7] and to
lay my son?

19 And he said unto her, Give me
hy son. And he took him out of her
osom, and carried him up [h]into a loft
where he abode, and laid him upon his
own bed.

20 And [i]he cried unto the LORD,
nd said, O LORD my God, [k]hast thou
lso brought evil upon the widow
with whom I sojourn, by slaying her
son?

21 And [l]he stretched[8] himself upon
he child three times, and cried unto
he LORD, and said, [m]O LORD my God,
I pray thee, let this child's soul come
into[9] him again.

22 And the LORD heard the voice of
Elijah; and the soul of the child came
into him again, [n]and he revived.

23 And Elijah took the child, and
brought him down out of the chamber
into the house, and delivered him unto
his mother: and Elijah said, [o]See, thy
son liveth.

A.M. 3095. B.C. 909.

1 Rather an 'earthen jar.' They keep their corn in long clay vessels, or great jars, to preserve it from being eaten by worms. The word is the same that is used for the vessels which contained Gideon's lamps.

2 The very same phrase is in use among the Hindoos, *two* being put for a number; the women are often seen seeking a few sticks to boil their rice.

t Ge. 21. 16; Je. 14. 18; La. 4. 9; Eze. 12. 18, 19; Joel 1. 15, 16.

u Ex. 14. 13; 2 Ki. 6. 16; 2 Ch. 20. 17; Is. 41. 10, 13; Mat. 28. 5; Ac. 27. 24.

v Ge. 22. 1, 2; Ju. 7. 5-7; Mat. 19. 21, 22; He. 11. 17; 1 Pe. 1. 7.

w Pr. 3. 9, 10; Mal. 3. 10; Mat. 6. 33; 10. 37.

x 2 Ki. 3. 16, 17; 7. 1, 2; 9. 6.

y ver. 4; 2 Ki. 4. 2-7, 42-44; Mat. 14. 17-20; 15. 36-38.

3 Heb. *giveth.*

z Ge. 6. 22; 12. 4; 22. 3; 2 Ch. 20. 20; Mat. 15. 28; Mar. 12. 43; John 11. 40; Ro. 4. 19, 20; He. 11. 7, 8, 17.

4 Or, *a full year.*

a Mat. 9. 28-30; 19. 26; Lu. 1. 37, 45; John 4. 50, 51.

5 'We do not read that whole sacks of meal were brought into the widow's house, nor that her oil cruse run over, but only that they wasted not. We require just as much patience to wait as oil is required for our lamps until the daydawn.'-*Krummacher.*

b ch. 13. 5.

6 Heb. *by the hand of,* ch. 16. 12. A.M. 3096. B.C. 908.

c Ge. 22. 1, 2; 2 Ki. 4. 18-20; Zec. 12. 10; John 11. 3, 4, 14; Ja. 1. 2-4, 12; 1 Pe. 1. 7; 4. 12.

d Job 12. 10; 34. 14; Ps. 104. 29; Da. 5. 23; Ja. 2. 26, *marg.*

e 2 Sa. 16. 10; 19. 22; 2 Ki. 3. 13; 2 Ch. 35. 21; Lu. 4. 34; 8. 28; John 2. 4.

f ch. 13. 1.

g ch. 18. 9; Ge. 42. 21, 22; 50. 15-17; 1 Sa. 16. 4; Job 13. 26; Eze. 21. 23, 24; Mar. 5. 7, 15-17; 6. 16.

7 This is certainly strange language, but very significant. She seems to say, 'Surely the Lord could not have approached so near a poor sinner as I am, if thou hadst not brought his awful presence into my house.' Alas! what absurd ideas, and yet with all this foolishness what genuine feeling, what self-annihilation, what humility! The object of the stroke is gained.-*Krummacher.*

h 2 Ki. 4. 10, 21, 32; Ac. 9. 37.

i ch. 18. 36, 37; Ex. 17. 4; 1 Sa. 7. 8, 9; 2 Ki. 19. 4, 15; Ps. 99. 6; Mat. 21. 22; Ja. 5. 13-18.

k Ge. 18. 23-25; Jos. 7. 8, 9; Ps. 73. 13, 14; Je. 12. 1.

l 2 Ki. 4. 33-35; Ac. 20. 10.

8 Heb. *measured.*

m Ac. 9. 40; He. 11. 19.

9 Heb. *into his inward parts.*

n De. 32. 39; 1 Sa. 2. 6; 2 Ki. 13. 21; Lu. 8. 54, 55; John 5. 28, 29; 11. 43, 44; Ac. 20. 12; Ro. 14. 9; Re. 11. 11.

o 2 Ki. 4. 36, 37; Lu. 7. 15; Ac. 9. 41; He. 11. 35.

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p John 2. 11; 4. 42-48; 11. 15, 42; 15. 24.

q Ec. 12. 10; 1 Th. 2. 13; 1 John 2. 21.

1 'It would seem that Elijah had once said something to her which she did not fully comprehend or believe. But now when he said unto her, See thy son liveth, her heart was ready to say something greater still, 'I know that my Redeemer liveth.'-*Krummacher.*

CHAP. XVIII.

A.M. 3098. B.C. 906.

a Lu. 4. 25; Ja. 5. 17; Re. 11. 2, 6.

b ch. 17. 1, 7, 15.

c ver. 2, 15, &c.

d Le. 26. 4; De. 28. 12; Ps. 65. 9-13; Is. 5. 6; Je. 10. 13; 14. 22; Joel 2. 23; Am. 4. 7.

e Ps. 27. 1; 56. 4; Pr. 28. 1; Is. 51. 12; He. 13. 5, 6.

f Le. 26. 26; De. 28. 23, 24; 2 Ki. 6. 25; Je. 14. 2-6, 18; Joel 1. 15-20.

2 Heb. *Obadiahu.* Some think this was the prophet of the same name; but for this there is no groundwhatever. Indeed, he was no seer but merely a pious character, who in a time of general defection adhered to the service of Jehovah.

3 Heb. *over his house,* Ge. 24. 2, 10; 39. 4, 5, 9; 41. 40.

g ver. 12; Ge. 22. 12; 42. 18; 2 Ki. 4. 1; Ne. 5. 15; 7. 2; Pr. 14. 26, 27; Mal. 3. 16; Mat. 10. 28; Ac. 10. 2, 35.

4 Heb. *Izebel.*

h Ne. 9. 26; Mat. 21. 35; Re. 17. 4-6.

i He. 11. 38.

k ver. 13; 2 Ki. 6. 22, 23; Mat. 10. 40-42; 25. 35, 40.

l ch. 13. 8, 9, 16.

m Ps. 104. 14; Je. 14. 5, 6; Joel 1. 18; 2. 22; Ha. 3. 17; Ro. 8. 20-22.

5 Heb. *we cut* not *off* ourselves *from the beasts.*

6 Where there is water in the East there is always grass and verdure. During an Eastern summer, even under its usual circumstances, the country is entirely dried up. As the hot season advances, vegetation disappears, every green herb is parched from the roots, unless where it is watered by streams or the labour of man. The fields, lately clothed with verdure, become a brown and arid wilderness. The fountains fail and the rivulets are dried up. If this is the common state of the country, we may easily suppose how exceedingly severe would be the effects of a *third* year's drought.

n Je. 14. 3.

o ch. 11. 29.

p 2 Ki. 1. 6-8; Mat. 3. 4; 11. 8.

q Ge. 18. 2; 50. 18; 1 Sa. 20. 41; 2 Sa. 19. 18; Is. 60. 14.

r Ge. 18. 12; 44. 16, 20, 33; Nu. 12. 11.

s ver. 3; Ro. 13. 7; 1 Pe. 2. 17, 18.

t ver. 12; ch. 17. 18; Ex. 5. 21.

u ver. 15; ch. 1. 29; 2. 24; 17. 1, 12; 1 Sa. 29. 6.

v Ps. 10. 2; Je. 26. 20-23.

w ch. 17. 5, 9; Ps. 12. 7, 8; 31. 20; 91. 1; Je. 36. 26; John 8. 59.

x ver. 8, 14.

y 2 Ki. 2. 11, 16; Eze. 3. 12-14; 8. 3; 11. 24; 37. 1; 40. 1, 2; Mat. 4. 1; Ac. 8. 39; 2 Co. 12. 2, 3.

24 And the woman said to Elijah, [p]Now by this I know that thou *art* a man of God, *and* that [q]the word of the LORD in thy mouth *is* truth.[1]

CHAPTER XVIII.

In the extremity of famine, Elijah sent to Ahab, meeteth good Obadiah, 1—8. *Obadiah bringeth Ahab to Elijah,* 9—16. *Elijah, reproving Ahab by fire from heaven, conviceth Baal's prophets,* 17—40. *Elijah, by prayer obtaining rain, followeth Ahab to Jezreel,* 41—46.

AND it came to pass [a]*after* many days, that the word of the LORD came to Elijah in [b]the third year, saying, [c]Go, shew thyself unto Ahab; and [d]I will send rain upon the earth.

2 And Elijah [e]went to shew himself unto Ahab: and *there was* [f]a sore famine in Samaria.

3 And Ahab called Obadiah,[2] which *was* the governor of *his* house:[3] (now Obadiah [g]feared the LORD greatly;

4 For it was *so*, when Jezebel[4] [h]cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty [i]in a cave, and [k]fed them with [l]bread and water:)

5 And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks; peradventure we may find [m]grass to save the horses and mules alive, that we[5] lose not all the beasts.[6]

6 So they divided the land between them, to pass throughout it: [n]Ahab went one way by himself, and Obadiah went another way by himself.

7 ¶ And as Obadiah [o]was in the way, behold, Elijah met him: and [p]he knew him, and [q]fell on his face, and said, *Art* thou that [r]my lord Elijah?

8 And he answered him, I *am:* go, tell [s]thy lord, Behold, Elijah *is here.*

9 And he said, [t]What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me?

10 *As* [u]the LORD thy God liveth, there is no nation or kingdom [v]whither my lord hath not sent to seek thee: and when they said, *He is* not *there,* he took an oath of the kingdom and nation, that [w]they found thee not.

11 And now thou sayest, [x]Go, tell thy lord, Behold, Elijah *is here.*

12 And it shall come to pass, *as soon as* I am gone from thee, that [y]the Spirit of the LORD shall carry thee

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whither I know not; and *so* when I come and tell Ahab, and he cannot find thee, [e]he shall slay me:[1] but I thy servant fear the LORD [f]from my youth.

13 Was it not told my lord [b]what I did, when Jezebel slew the prophets of the LORD, how I hid an hundred men of the LORD's prophets by fifty in a cave, and fed them with bread and water?

14 And now thou sayest, Go, tell thy lord, Behold, Elijah *is here:* and he shall slay me.

15 And Elijah said, [c]*As* the LORD of[d] hosts liveth, [e]before whom I stand, I will surely shew myself unto him today.

16 So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah.

17 ¶ And it came to pass, when Ahab saw Elijah, that Ahab said unto him, *Art* thou [f]he that troubleth[2] Israel?

18 And he answered, [g]I have not troubled Israel; but thou, and thy father's house, [h]in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim.

19 Now therefore send, *and* gather to me all Israel unto [i]mount Carmel,[3] and [k]the prophets of Baal four hundred and fifty, and the [l]prophets of the groves[4] four hundred, which [m]eat at Jezebel's table.

20 So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel.

21 ¶ And Elijah came unto all the people, and said, [n]How long halt ye between two opinions?[5] [o]if the LORD *be* God, follow him: but if Baal, *then* follow him. And the people [p]answered him not a word.

22 Then said Elijah unto the people, I, *even* [q]I only, remain[6] a prophet of the LORD; but [r]Baal's prophets *are* four hundred and fifty men.

23 Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay *it* on wood, and put no fire *under;* and I will dress the other bullock, and lay *it* on wood, and put no fire *under:*

24 And call ye on the name of your gods, and I will call on the name of the LORD; and the God that [s]answereth by fire,[1] let him be God. And all the people answered [t]and said, It is well spoken.[2]

25 And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress *it* first; for ye *are* many; and call on the name of your gods, but put no fire *under.*

26 And they took the bullock which was given them, and they dressed *it,* and called on the name of Baal [u]from morning even until noon, saying, O Baal, hear us![3] But *there was* [3]no voice, nor any that answered.[4] And they leaped[5] upon the altar[6] which was made.

27 And it came to pass at noon, that [w]Elijah mocked[7] them, and said, Cry aloud;[8] for he *is* a god: either he is talking,[9] or he is pursuing,[10] or he is in a journey, *or* peradventure he sleepeth, and [x]must be awaked.

28 And they cried aloud, and [y]cut themselves, after their manner, with knives and lancets, till the [11]blood gushed out upon them.

29 And it came to pass, when midday was past, and they [z]prophesied until the *time* of the offering[12] of the *evening* sacrifice, that *there was* [4]neither voice, nor any to answer, nor any that regarded.[13]

30 And Elijah said unto all the people, Come near unto me. And all the people came near unto him: and [b]he repaired the altar of the LORD *that was* broken down.[14]

31 And Elijah took [c]twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, [d]saying, Israel shall be thy name;

32 And [e]with the stones he built an altar [f]in the name of the LORD: and he made a trench about the altar, as great as would contain two measures of seed.

33 And [g]he put the wood in order, and cut the bullock in pieces, and laid *him* on the wood, and said, [h]Fill four barrels with water, and pour *it* on the burnt-sacrifice, and on the wood.

34 And he said, [i]Do *it* the second

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s 1 Sa. 22. 11-19; Da. 2. 5-13; Mat. 2. 16; Ac. 12. 19.

1 'These words are not the language of tranquil faith, but of human fear and despondency. His imagination pictures to him dreadful forebodings; that while he is going to carry to Ahab Elijah's message, the latter might be caught away by the Spirit of the Lord to some unknown region; as had happened perhaps heretofore to other saints of God. —*Krummacher.*

a 1 Sa. 2. 18, 26; 3. 19, 20; 2 Ch. 34. 3: Ps. 71. 17, 18; Lu. 1. 15; 2 Ti. 3. 15.

b ver. 4; Ge. 20. 4, 5; Ps. 18. 21-24; Ac. 20. 34; 1 Th. 2. 9, 10.

c ver. 10; He. 6. 16, 17.

d Ge. 2. 1; De. 4. 19; Job 25. 3; Ps. 24. 8-10; 103. 21; 148. 2, 3; Is. 6. 3; Je. 8. 2; Lu. 2. 13, 14.

e ch. 17. 1; De. 1. 38; Lu. 1. 19.

f ch. 21. 20; Jos. 7. 25; Je. 26. 8, 9; 38. 4; Am. 7. 10; Ac. 16. 20; 17. 6; 24. 5.

2 'It often appears as if faithful ministers were the storm-birds and messengers of misfortune, the disturbers of peace, and such as turn the world upside down, just as Elijah seemed to be when at his word the famine overspread Samaria.' —*Krummacher.*

g Ezr. 3. 8; Mat. 14. 4; Ac. 24. 13, 20.

h ch. 9. 9; 2 Ch. 15. 2; Pr. 11. 19; 13. 21; Is. 3. 11; Je. 2. 13, 19; Ro. 2. 8, 9.

i ver. 42, 43; Jos. 19. 26; 2 Ki. 2. 25; Je. 46. 18; Am. 1. 2; 9. 3.

3 This is a range of hills, about six or eight miles in length, on the shore of the Mediterranean, ending in the promontory which forms the bay of Acre. Its greatest height does not exceed 1500 or 2000 feet. There was an altar on mount Carmel in the time of the Romans, used for heathen rites.

k ch. 22. 6; 2 Pe. 2. 1; Re. 19. 20.

l ch. 15. 13; 16. 33; 2 Ki. 13. 6.

4 The king & queen seem to have had different religious establishments, & priests for each—Ahab maintaining those of Baal, Jezebel those of what is called here 'the groves,' but the word is supposed to denote Ashtoreth, or Ashtarte, the Venus of the Sidonians.

m ch. 19. 1, 2; 2 Ki. 9. 22; Re. 2. 20.

n De. 4. 35; 2 Ki. 17. 41; Zep. 1. 5; Mat. 6. 24; Lu. 16. 13; Ro. 6. 16-22; 1 Co. 10. 21, 22; 2 Co. 6. 14-16; Re. 3. 15, 16.

5 Or, *thoughts.* Lit. 'Leap ye upon two branches,' like a bird that hops from one branch to another & never settles long.

o ver. 39; Ex. 5. 1, 2; Jos. 24. 15, 23, 24; 1 Sa. 7. 3; 1 Ch. 17. 26; 2 Ch. 33. 13; Ps. 100. 3.

p Ge. 24. 50; 44. 16; Job 40. 4, 5; Mat. 22. 12, 34, 46; Ro. 3. 19; 6. 21.

q ch. 19. 10, 14; 20. 13, 22, 35, 38; 22. 6-8; Ro. 11. 3.

6 The rest were slain or driven into concealment.

r ver. 19, 20; Mat. 7. 13-15; 2 Ti. 4. 3, 4; 2 Pe. 2. 1-3.

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s ver. 38; Le. 9. 24; Ju. 6. 21; 1 Ch. 21. 26; 2 Ch. 7. 1.

1 The people knew that the true God was known by this mark; as in the sacrifice of Abel, Ge. 4. 4, compare the marginal references. Baal was the same as Apollo, or the sun; and as he was peculiarly the 'god of fire,' this was a fair test for him, viz. to answer by his own supposed element.

t 2 Sa. 14. 19.

2 Heb. *The word* is *good,* Is. 39. 8.

u Mat. 6. 7.

3 Or, *answer.* 'One fixes his eyes on the clouds, a second looks down into the depths, to see whether the longed-for flame will burst forth; and another hearkens intently to hear it rumble in the ground beneath; but it is all in vain, the cry of their frenzy dies in the echoes of the mountains.'—*Krummacher.*

v ver. 24; Ps. 115. 4-7; 135. 15-20; Is. 37. 38; 44. 17; 45. 20; Je. 10. 5; Da. 5. 23; Ha. 2. 18; 1 Co. 8. 4; 10. 19, 20; 12. 2.

4 Or, *heard.*

5 Or, *leaped up and down at the altar,* Zep. 1. 9.

6 Rather 'they danced round *about* it,' after the manner of the frantic orgies of idolaters.

w ch. 22. 15; 2 Ch. 25. 8; Ec. 11. 9; Is. 8. 9, 10; 44. 15-17; Eze. 20. 39; Am. 4. 4, 5; Mat. 26. 45; Mar. 7. 9; 14. 41.

7 Or 'jeered and bantered them.' By this example we see that all irony is not unlawful, but only that which trenches on piety & good manners. 'Human nature, in the obstinate, ignorant, and self-conceited, is more arrested by brevity like this, than by ever so long and serious an address.'

8 Heb. *with a great voice.* Or, 'still louder.' — *Boothroyd.*

9 Or, *he meditateth.*

10 Heb. *hath a pursuit.*

x Ps. 44. 2, 3; 78. 65, 66; 121. 4; Is. 51. 9; Mar. 4. 38, 39.

y Le. 19. 28; De. 14. 1; Mic. 6. 7; Mar. 5. 5; 9. 22.

11 Heb. *they poured out blood upon them.*

z ch. 22. 10. 12; 1 Sa. 18. 10; Je. 28. 6-9; Ac. 16. 16, 17; 1 Co. 11. 4, 5.

12 Heb. *ascending,* ver. 36.

a ver. 26; Ga. 4. 8; 2 Ti. 3. 8, 9.

13 Heb. *attention.*

b ch. 19. 10, 14; 2 Ch. 33. 16; Ro. 11. 3.

14 Carmel being in a convenient situation, seems to have been one of the most eminent high places where the people offered sacrifices in ancient times, but Baal's worshippers had broken down God's altar and set up their own.

c Ex. 24. 4; Jos. 4. 3, 4, 20; Ezr. 6. 17; Je. 31. 1; Eze. 37. 16-22; 47. 13; Ep. 2. 20; 4. 4-6; Re. 7. 4-8; 21. 12.

d Ge. 32. 28; 33. 20; 35. 10; 2 Ki. 17. 34; Is. 48. 1.

e Ex. 20. 24, 25; Jn. 6. 26; 21. 4; 1 Sa. 7. 9, 17.

f 1 Co. 10. 31; Co. 3. 17.

g Ge. 22. 9; Le. 1. 6-8.

h Da. 3. 19-25; John 11. 39, 40; 19. 33, 34.

i 2 Co. 4. 2; 8. 21.

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time: and they did *it* the second time. And he said, Do *it* the third time: and they did *it* the third time.

35 And the water[1] ran[2] round about the altar; and he filled [k]the trench also with water.

36 And it came to pass, [l]at *the time of* the offering of the *evening* sacrifice, that Elijah the prophet came near, and said, [m]LORD God of Abraham, Isaac, and of Israel, [n]let it be known this day that thou *art* God in Israel, and *that* I *am* thy servant, [o]and *that* I have done all these things at thy word.

37 [p]Hear me, O LORD, hear me; that this people may know that thou *art* the LORD God, and *that* [q]thou hast turned their heart back again.

38 [r]Then the [s]fire[3] of the LORD fell, and consumed the burnt-sacrifice, and the wood, and the stones, and the dust, and licked up the water that *was* in the trench.

39 And when all the people saw *it*, they[t] fell on their faces; and they said, [u]The LORD, he *is* the God;[4] the LORD, he *is* the God.

40 And Elijah said unto them, [v]Take[5] the prophets of Baal; let not one of them escape.[6] And they took them; and Elijah brought them down to the brook [v]Kishon, and [w]slew them there.

41 ¶ And Elijah said unto Ahab, [x]Get thee up, eat and drink; for *there is* a sound[7] of [y]abundance of rain.

42 So Ahab went up to eat and to drink: and [z]Elijah went up to the top of Carmel; and [a]he cast himself down upon the earth, and [b]put his face between his knees,

43 And said to his servant, [c]Go up now, look toward the sea. And he went up, and looked, and said, *There is* nothing. And he said, [d]Go again seven times.

44 And it came to pass, at the seventh time, that he said, Behold, there ariseth [e]a little cloud[8] out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare[9] *thy chariot*, and get thee down, that the rain stop thee not.

45 And it came to pass, in the mean while, that the heaven was black with clouds and wind, and [f]there was a great rain. [g]And Ahab rode, and went to Jezreel.

46 And [h]the hand of the LORD was on Elijah; and [i]he girded up his [1]loins, and [k]ran before Ahab to the [2]entrance of Jezreel.

CHAPTER XIX.

Elijah, threatened by Jezebel, fleeth to Beer-sheba, 1—3. *In the wilderness, being weary of his life, he is comforted by an angel,* 4—8. *At Horeb God appeareth unto him, sending him to anoint Hazael, Jehu, and Elisha,* 9—18. *Elisha, taking leave of his friends, followeth Elijah,* 19—21.

AND [a]Ahab told Jezebel all that Elijah had done, and withal, [b]how he had slain all the prophets with the sword.

2 Then Jezebel sent a messenger unto Elijah, saying, [c]So let the gods do *to me*, and more also, [d]if I make not thy life as the life of one of them by [e]to-morrow about this time.

3 And when he saw *that*,[3] [f]he arose, and went for his life, and came to [g]Beer-sheba,[4] which *belongeth* to Judah, and left his servant there.

4 ¶ But he himself went a day's journey into the wilderness, and came and [h]sat down under a juniper-tree:[5] and [i]he requested for himself[6] that he might die; and said, It is enough: now, O LORD, take away my life; for I *am* not [k]better than my fathers.[7]

5 And [l]as he lay and slept under a juniper-tree, behold, then [m]an angel touched him, and said unto him, Arise *and* eat.

6 And he looked, and, behold, *there* [n]*was* a cake baken on the coals, and a cruse of water at his head:[8] and he did eat and drink, and laid him down again.

7 And [o]the angel of the Lord came again the second time, and touched him, and said, Arise *and* eat; [p]because the journey *is* too great for thee.

8 And he arose, and did eat and drink, and went [q]in the strength of that meat [r]forty days and forty nights, unto [s]Horeb the mount of God.[9]

9 ¶ And he came thither [t]unto a cave, and lodged there: and, behold, the word of the LORD *came* to him, and he said unto him, [u]What doest thou here, Elijah?

10 And he said, I have been [v]very jealous for the LORD God of hosts: for

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A.M.3098. B.C.906.

1 By forming this trough, and filling it with water, and pouring no less than twelve barrels of water on the altar, the offering, and the wood, he excluded all possibility of suspicion of there being any fire concealed, and made the miracle more unquestionable.
2 Heb. *went.*
k ver. 32, 38.
l ver. 29; Ex. 29. 39-41; Ezr. 9. 4, 5; Ps. 141. 2; Da. 8. 13; 9. 21; 12. 11; Ac. 3. 1; 10. 30.
m ver. 21; Ge. 26. 24; 31. 53; 32. 9; 46. 3; Ex. 3. 6, 15, 16; 1 Ch. 29. 18; 2 Ch. 20. 6, 7; Ep. 1. 17; 3. 14.
n ch. 8. 43; 1 Sa. 17. 46, 47; 2 Ki. 1. 3, 6; 5. 15; 19. 19; Ps. 67. 1, 2; 83. 18.
o ch. 22. 28; Nu. 16. 28-30; John 11. 42.
p ver. 24, 29, 36; Ge. 32. 24, 26, 28; 2 Ch. 14. 11; 32. 19, 20; Is. 37. 17-20; Da. 9. 17-19; Lu. 11. 8; Ja. 5. 16, 17.
q Je. 31. 18, 19; Eze. 36. 25-27; Mal. 4. 5, 6; Lu. 1. 16, 17.
r Ge. 15. 17; Le. 9. 24; 1 Ch. 21. 26; 2 Ch. 7. 1.
s ver. 24; Le. 10. 2; 2 Ki. 1. 12; Job 1. 16; Is. 31. 9.
3 'This fire appeared as lightning, though no cloud was seen; or it was called the fire of God, from its force and effects, and especially as sent to plead the cause of God, and expose his worthless rival to contempt.'—*Scott.*
t Ju. 13. 20; 1 Ch. 21. 16; 2 Ch. 7. 3.
u ver. 21; John 5. 35; Ac. 2. 37; 4. 16.
4 Rather, 'Jehovah is God!'
5 Or, *Apprehend*, 2 Ki. 10. 25.
6 These idolatrous priests were already sentenced to death, (De. 13. 9,) and Elijah had authority to execute the sentence, as an extraordinary minister of God's vengeance. The 400 prophets of Ashtoreth, tho' summoned, did not attend, and so escaped this execution. They were reserved as instruments of Ahab's destruction, by encouraging him to go up to Ramoth Gilead.
v Ju. 5. 21.
w De. 13. 5; 18. 20; Je. 48. 10; Zec. 13. 2, 3; Re. 19. 20; 20. 10.
x Ec. 9. 7; Ac. 27. 34.
7 Or, *a sound of a noise of rain*, ch. 17. 1. This way of describing rain is common in the East. It refers to thunder, or wind, to rustling in the trees or on the water, as indications of rain. In lofty places it is loudest, and thus could be better distinguished on Carmel.
y ver. 1.
z ver. 19; Mat. 14. 23; Lu. 6. 12; Ac. 10. 9.
a Ge. 24. 52; Jos. 7. 6; 2 Sa. 12. 16; Da. 9. 3; Mar. 14. 35; Ja. 5. 16, 17.
b ch. 19. 13; Ezr. 9. 6; Ps. 80. 7; Is. 6. 2; 38. 2; Da. 9. 7.
c Ps. 5. 3; Lu. 18. 1.
d Ge. 32. 26; Ha. 2. 3; Lu. 18. 7; Ep. 6. 18; He. 10. 36, 37.
e Job 8. 7; Zec. 4. 10.
8 Great storms frequently begin with such a cloud, and it is a sign of them at sea. Elijah had thus time to announce the approaching rain, as having come at his word.
9 Heb. *Tie*, or *Bind*, 1 Sa. 6. 7, 10; Mic. 1. 13.

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f ver. 39, 40; Nu. 25. 8; 2 Sa. 21. 14.
g ch. 21. 1, 23; Jos. 19. 18; 2 Sa. 2. 9; 2 Ki. 9. 16.
h 2 Ki. 3. 15; Is. 8. 11; Eze. 1. 3; 3. 14.
i 2 Ki. 4. 29; 9. 1; Job 38. 3; Je. 1. 17; 1 Pe. 1, 13.
1 The Lord thus directed and strengthened Elijah, though weak with fasting and fatigue, to pay this respect to Ahab; in order to show him that faithful reproof was not inconsistent with affectionate loyalty.
k Mat. 22. 21; 1 Pe. 2. 17.
2 Heb. *till thou come to Jezreel.*

CHAP. XIX.

A.M.3098. B.C.906.

a ch. 16. 31; 21. 5-7, 25.
b ch. 18. 40.
c ch. 2. 23; 20. 10, 11; Ru. 1. 17; 2 Ki. 6. 31.
d Ex. 10. 28; 15. 9; 2 Ki. 19. 10-12, 22, 27, 28; Da. 3. 15.
e Pr. 27. 1; Ac. 12. 4-6; Ja. 4. 13, 14.
3 The Gr. Lat. and Syr. have, 'he was afraid,' the Heb. for which is nearly the same.
f Ge. 12. 12, 13; Ex. 2. 15; 1 Sa. 27. 1; Is. 51. 12, 13; Mat. 26. 56, 70-74; 2 Co. 12. 7.
g ch. 4. 25; Ge. 21. 31; Am. 7. 12, 13.
4 He thus passed through the whole land of Judah, where, doubtless, pious Jehosaphat would have welcomed and protected him; but not deeming himself safe even there, he would penetrate into the desert of Paran.
h ch. 13. 14; Ge. 21. 15, 16; John 4. 6.
5 Rather, the *Ratam*, a kind of broom, which Lord Lindsay says afforded him a frequent shelter from the sun when in the same wilderness.
i ver. 3; Nu. 11. 15; 2 Ki. 2. 11; Job 3. 20-22; Je. 20. 14-18; Jonah 4. 3, 8; Phil. 1. 21-24.
6 Heb. *for his life.*
k Am. 6. 2; Na. 3. 8; Mat. 6. 26; Ro. 3. 9.
7 Had Elijah any pre-intimations given of his translation, without tasting of death? 'The discordant groans of vexation at fruitless labour and disappointed hopes, certainly sound too audibly thro' his sighs, but at the same time his words breathe an affectionate sorrow for the poor people and a holy grief at the apparent decline of the kingdom of God.'—*Krummacher.*
l Ge. 28. 11-15.
m Ps. 34. 7, 10; Da. 8. 19; 9. 21; 10. 9, 10; Ac. 12. 7; He. 1. 14; 13. 5.
n ch. 17. 6, 9-15; Ps. 37. 3; Is. 33. 16; Mat. 4. 11; 6. 32; Mar. 8. 2, 3; John 21. 5, 9.
8 Heb. *bolster.*
o ver. 5.
p De. 33. 25; Ps. 103. 13, 14.
q Da. 1. 15; 2 Co. 12. 9.
r Ex. 24. 18; 34. 28; De. 9. 9, 18; Mat. 4. 2; Mar. 1. 13; Lu. 4. 2.
s Ex. 3. 1; 19. 18; Mal. 4. 4, 5.
9 As the Divine presence had been there manifested to Moses, the founder of the law, so a further manifestation was to be given to its great restorer.
t Ex. 33. 21, 22; Je. 9. 2; He. 11. 38.
u ver. 13; Ge. 3. 9; 16. 8; Je. 2. 18; Jonah 1. 3, 4.
v Ex. 20. 5; 34. 14; Nu. 25. 11; Ps. 69. 9; 119. 139; John 2. 17.

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the children of Israel have forsaken thy covenant, [w]thrown down thine altars, and slain thy prophets with the sword; and I, *even* [x]I only, am left; and [y]they seek my life, to take it away.

11 And he said, Go forth, and stand[z] upon the mount before the LORD. And, behold, [a]the LORD passed by, [b]and a great and strong wind rent the mountains, and brake in pieces the rocks, before the LORD; *but* the LORD *was* not in the wind: and after the wind [c]an earthquake; *but* the LORD *was* not in the earthquake:

12 And after the earthquake [d]a fire; *but* the LORD *was* not in the fire: and after the fire [e]a still small voice.[1]

13 And it was *so*, when Elijah heard *it*, that [f]he wrapped his face[2] in his mantle, and went out, and stood in the entering in of the cave: and, behold, *there came* a voice unto him, and said, What[g] doest thou here, Elijah?

14 And he said, [h]I have been very jealous for the LORD God of hosts: because the children of Israel have [i]forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, *even* I only, am left; and they seek my life, to take it away.

15 And the LORD said unto him, Go, return on thy way to [k]the wilderness of Damascus; and when thou comest, anoint[l] [m]Hazael *to be* king over Syria;

16 And [n]Jehu the son of Nimshi shalt thou anoint *to be* king over Israel; and [o]Elisha the son of Shaphat, of Abel-meholah,[p] shalt thou anoint *to be* prophet in thy room.

17 And it shall come to pass, *that* him[q] that escapeth [r]the sword of Hazael shall Jehu slay; and him that escapeth from [s]the sword of Jehu shall Elisha[t] slay.[3]

18 [u]Yet I have left[4] *me* seven thousand[5] in Israel, all [v]the knees which have not bowed unto Baal, and [w]every mouth which hath not kissed him.

19 ¶ So he departed thence, and found [x]Elisha the son of Shaphat, who *was* plowing *with* twelve yoke *of oxen* before him, and [y]he with the twelfth: and Elijah passed by him, and cast [z]his mantle upon him.

20 And [a]he left the oxen, and ran after Elijah, and said, [b]Let me, I pray thee, kiss my father and my mother, and *then* I will follow thee. And he said unto him, Go back again:[1] for what have I done to thee?

21 And he returned back from him, and took a yoke of oxen, and slew them, and [c]boiled their flesh with the instruments of the oxen, and [d]gave unto the people, and they did eat: then he arose, and went after Elijah, and [e]ministered unto him.

CHAPTER XX.

Ben-hadad, king of Syria, not content with Ahab's homage, besiegeth Samaria, 1—12. *By the direction of a prophet, the Syrians are slain,* 13—21. *As the prophet had forewarned Ahab, the Syrians, trusting in the valleys, come against him in Aphek,* 22—27. *By the word of the prophet, and God's judgment, the Syrians are smitten again,* 28—30. *The Syrians submitting themselves, Ahab sendeth Ben-hadad away with a covenant,* 31—34. *The prophet, under the parable of a prisoner, making Ahab to judge himself, denounceth God's judgment against him for his unreasonable lenity,* 35—43.

AND [a]Ben-hadad the king of Syria gathered all his host together; and *there were* [b]thirty and two kings with him,[2] [c]and horses and chariots: and he went up and [d]besieged Samaria, and warred against it.

2 And [e]he sent messengers to Ahab king of Israel into the city, and said unto him, Thus saith Ben-hadad,

3 Thy [f]silver and thy gold *is* mine; thy wives also and thy children, *even* the goodliest, *are* mine.

4 And the king of Israel answered and said, My lord, O king, according to thy saying, [g]I *am* thine, and all that I have.

5 And the messengers came again, and said, Thus speaketh Ben-hadad, saying, Although I have sent unto thee, saying, Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children;

6 Yet I will send my servants unto thee to-morrow about this time, [h]and they shall search thine house, and the houses of thy servants; and it shall be, *that* whatsoever is pleasant[3] in thine eyes, they shall put *it* in their hand, and take *it* away.[4]

7 Then the king of Israel called [i]all the elders of the land, and said, [k]Mark, I pray you, and see how this *man* [l]seeketh mischief:[5] for he sent unto me for my wives, and for my children, and for my silver, and for my gold, and I denied him not.[6]

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w ver.14; ch.18.4,30; Je. 2. 30; Ho. 5.11; Mic. 6. 16.
x ch.18. 4,22; 20. 13, 22, 35, 41, 42; 22. 8; Ro. 11. 2, 3.
y ver. 2; ch. 18. 10, 17
z Ex. 19. 20; 24. 12, 18; 34. 2; Mat. 17. 1-3; 2 Pe. 1. 17, 18.
a Ex. 33. 21-23; 34. 6; Ha. 3. 3-5.
b Ex. 19. 16; 20. 18; Job 38. 1; Ps. 1. 3; Is. 30. 30; Eze. 1. 4; Na. 1. 3, 6; He. 12. 18-21; Re. 20. 11.
c 1 Sa. 14. 15; Ps. 68. 8; Na. 1. 5; Zec. 14. 5; Mat. 24. 7; 27. 51-54; 28. 2; He. 12. 26; Re. 11. 19; 16. 18.
d ch. 18. 38; Ge. 15. 17; Ex. 3. 2; De. 4. 11, 12, 33; 2 Ki. 1. 10; 2. 11; He. 12. 29.
e Ex. 34. 6; Job 4. 16; 33. 7; Zec. 4. 6; Ac. 2. 2, 36, 37.
1 The sublime scene which had just occurred was indicative of the *power* but not of the more immediate *presence* of Jehovah. The tempest, earthquake, and fire, were purely physical appearances in nature, intimating the interposition of its author and Lord; but in the 'still small voice,' speaks Jehovah the God of grace. 'This transaction is of the greatest importance. It evinces the intimate analogy between the Mosaical and Christian dispensations, and that it was the same divine person who appeared in glory to Moses and Elijah at Horeb, & with them to his chosen apostles, declared by a voice from heaven to be the Son of God.' —*Hales.*
f ch. 18. 42; Ex. 3. 5; 33. 23; Is. 6. 2, 5.
2 This was in token of respect and reverence.
g ver. 9; Ge. 16. 8; John 21. 15-17.
h ver. 10; Is. 62. 1, 6, 7.
i De. 29. 25; 31. 20; Ps. 78. 37; Is. 1. 4; Je. 22. 9; Da. 11. 30; Ho. 6. 7; He. 8. 9.
k Ge. 14. 15; 2 Ki. 8. 7; Ac. 9. 2, 3.
l Is. 45. 1; Je. 1. 10; 27. 2, &c.
m 2 Ki. 8. 8-15, 28; 9. 14; Am. 1. 4.
n 2 Ki. 9. 1-3, 6-14.
o ver. 19-21; Lu. 4. 27, *Eliseus.*
p ch. 4. 12; Ju. 7. 22.
q Is. 24. 17, 18; Am. 2. 14; 5. 19.
r 2 Ki. 8. 12; 10. 32; 13. 3, 22.
s 2 Ki. 9. 14, &c.; 10. 6, &c.
t 2 Ki. 2. 23, 24; Is. 11. 4; Je. 1. 10; Ho. 6. 5; Re. 19. 21.
3 Hazael's work was to be done in battle; the idolatrous worshippers not in battle were to be slain by Jehu, and the children of those who would prove idolaters by Elisha. The order of time in these events is not so much intended as their absolute certainty.
u Is. 1. 9; 10. 20-22; Ro. 11. 4, 5.
4 Or, *I will leave.*
5 *i. e.* many thousands.
v Ex. 20. 5; Is. 49. 23; Ro. 14. 10-12; Ph. 2. 10.
w Job 31. 27; Ps. 2. 12; Ho. 13. 2.
x ver. 16.
y Ex. 3. 1; Ju. 6. 11; Ps. 78. 70-72; Am. 7. 14; Zec. 13. 5; Mat. 4. 18, 19.
z ver. 13; 1 Sa. 28. 14; 2 Ki. 2. 8, 13, 14.
a Mat. 4. 20, 22; 9. 9; 19. 27.

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b Mat. 8. 21, 22; Lu. 9. 61, 62; Ac. 20. 37.
1 Heb. *Go, return.* *i.e.* 'Go but return; for think of what I have done to thee.' The mantle was a sign of his investiture to office.
c 2 Sa. 24. 22.
d Lu. 5. 28, 29.
e ch. 18. 43; Ex. 24. 13; Nu. 27. 18-20; 2 Ki. 2. 3, 3. 11; Ac. 13. 5; 2 Ti. 4. 11; Philem. 13.

CHAP. XX.

A.M.3103. B.C.901.
a ch. 15. 18, 20; 2 Ki. 8. 7-15; 2 Ch. 16. 2-4; Je. 49. 27; Am. 1. 4.
b ver. 16, 24; Ge. 14. 1-5; Ju. 1. 7; Ezr. 7. 12; Is. 10. 8; Eze. 26. 7; Da. 2. 37.
2 If we go back to the early ages of Syria, we find a number of isolated cities surrounded by a territory of very limited extent, & governed by kings or princes. Sometimes one of these towns obtained a marked superiority over the others, over which it arrogated a species of dominion; and of this number was Damascus. But this dominion was no more than a forced alliance, which only obliged these cities to furnish troops and subsidies in time of war; without compromising their distinct existence, under their own laws and rulers. —*Heeren.*
c Ex. 14. 7; De. 20. 1; Ju. 4. 3; 1 Sa. 13. 5; Is. 37. 24.
d Le. 26. 25; De. 28. 52; 2 Ki. 6. 24-29; 17. 5, 6.
e 2 Ki 19. 9; Is. 36. 2, &c.; 37. 9, 10.
f Ex. 15. 9; Is. 10. 13, 14.
g Le 26. 36; De. 28 48; Ju. 15. 11-13; 1 Sa. 13. 6, 7; 2 Ki. 18. 14-16.
h 1 Sa. 13. 19-21; 2 Sa. 24. 14; 2 Ki. 18. 31, 32.
3 Heb. *desirable,* Ge. 27. 15; Ezr. 8. 27; Is. 44. 9; Je. 25. 34; La. 1. 7, 10; Ho. 13. 15; Joel 3. 5, *marg.*
4 Ahab understood the first demand as only a claim to dominion over him and his property or kingdom; and in abject terms consented to be Benhadad's vassal, to do him homage, and pay him tribute. Benhadad, therefore, perceiving his terror & pusillanimity grew more insolent, and by a second message, demanded the *immediate possession* and *use* of them all.
i ch. 8. 1; 1 Ch. 13. 1; 28. 1; Pr. 11. 14.
k 2 Ki. 5. 7.
l Job 15. 35; Ps. 7. 14; 36. 4; 62. 3, 4; 140. 2; Pr. 6. 14; 11. 27; 24. 2, Da. 11. 27; Ro. 3. 13-18.
5 Sin brings men into straits by putting them out of divine protection. 'If God do not rule us, our enemies shall; a rebel to God is a slave to all besides. Guilt makes men cowards: Ahab knew Baal could not help, and had no reason to think that God would; and therefore he is content to buy his life on any terms.'
6 Heb. *kept not back from him,* ver. 4.

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8 And all the elders, and all the people, said unto him, Hearken not *unto him*, nor consent.

9 Wherefore he said unto the messengers of Ben-hadad, Tell my lord the king, All that thou didst send for to thy servant at the first I will do: but this thing I may not do. And the messengers departed, and brought him word again.

10 And Ben-hadad sent unto him, and said, [m]The gods do so unto me, and more also, [n]if the dust of Samaria shall suffice for handfuls[1] for all the people that follow me.[2]

11 And the king of Israel answered and said, Tell *him*, [o]Let not him that girdeth on *his harness* boast himself as he that putteth it off.[3]

12 And it came to pass, when *Ben-hadad* heard this message,[4] (as he *was* drinking,[p5] he and the kings in the pavilions,)[6] that he said unto his servants, Set *yourselves in array:*[7] and they set *themselves in array* against the city.

13 ¶ And, behold, there came[8] a prophet[9] unto Ahab king of Israel, saying, Thus saith the LORD, [q]Hast thou seen all this great multitude? behold, I will deliver it into thine hand this day; and [r]thou shalt know that I *am* the LORD.

14 And Ahab said, By whom? And he said, Thus saith the LORD, *Even* by the young men[10] of the princes of the provinces.[11] Then he said, Who shall order[12] the battle? And he answered, Thou.

15 Then he numbered the young men of the princes of the provinces, and they were [s]two hundred and thirty-two; and after them he numbered all the people, *even* all the children of Israel, *being* [t]seven thousand.

16 And they went out at noon:[13] but Ben-hadad[u] *was* drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him.

17 And [v]the young men of the princes of the provinces went out first: and Ben-hadad sent out, and they told him, saying, There are men come out of Samaria.

18 And he said, [w]Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive.

19 So these young men of the princes of the provinces came out of the city, and the army which followed them.

20 And [x]they slew every one his man: and [y]the Syrians fled,[1] and Israel pursued them; and Ben-hadad the king of Syria [z]escaped on an horse with the horsemen.

21 And the king of Israel [a]went out, and smote the horses and chariots, and slew the Syrians with a great slaughter.

22 ¶ And [b]the prophet came to the king of Israel, and said unto him, Go, [c]strengthen thyself, and mark, and see what thou doest: for [d]at the return of the year the king of Syria will come up against thee.

23 And the servants of the king of Syria said unto him, [e]Their gods *are* gods of the hills,[2] therefore they were stronger than we; but let us fight against them in the plain, and surely we shall be stronger than they.

24 And do this thing; [f]Take the kings[3] away, every man out of his place, and put captains in their rooms:

25 And number thee an army like the army that thou hast lost,[4] horse for horse, and chariot for chariot; and we will fight against them in the plain, *and* surely we shall be stronger than they. And he hearkened unto their voice, and did so.

26 And it came to pass, at the return of the year, that Ben-hadad numbered the Syrians, and went up to [g][5] Aphek, to fight against Israel.[6]

27 And the children of Israel were numbered, and were all present,[7] and went against them: and the children of Israel pitched before them [h]like two little flocks of kids; but the Syrians filled the country.

28 ¶ And [i]there came a man of God, and spake unto the king of Israel, and said, Thus saith the LORD, [k]Because the Syrians have said, The LORD *is* God of the hills, but he *is* not God of the valleys, [l]therefore will I deliver all this

A.M. 3103. B.C. 901.

m ch. 19.2; Ac. 23.12.
n 2 Sa. 17.12, 13; 2 Ki. 19.23, 24; Is. 10.13, 14; 37. 24, 25.
1 This is a hyperbolical description of the immense army with which he was to besiege Samaria. The sense is, that when he should reduce it to a heap of dust, if each of his soldiers were to take away but a single handful, they would leave none of it remaining.
2 Heb. are *at my feet*, Ex. 11. 8, *marg.*; Ju. 4. 10.
o 1 Sa. 14.6, 12, 13; 17. 44-47; Pr. 27.1; Ec. 9. 11; Is. 10. 15, 16; Mat. 26.33-35, 75.
3 A very significant allusion, which was perhaps proverbial, and implied, 'Do not triumph before the victory is won.' It may be fitly applied to every undertaking in which we engage.
4 Heb. *word.*
p ver. 16; ch. 16.9; 1 Sa. 25.36; 2 Sa. 13.28; Pr. 31. 4, 5; Da. 5.2, 30; Lu. 21.34; Ep. 5. 18.
5 'Drunkenness is a sin to which armies and their officers have of old been addicted. Benhadad's drunkenness was the forerunner of his fall, as Belshazzar's was.'—*Henry.*
6 Or, *tents*, Je. 43.10.
7 Or, *Place* the engines. *And they placed* engines.
8 Heb. *approached.*
9 'Elijah had complained that he was left alone, yet the Lord had other prophets, whom he could send to speak before Ahab. The Lord was pleased to predict the victory of this wicked prince for his further conviction, that Jehovah, not Baal, was the living God; for the punishment of Benhadad's insolence; for the honour of his own name, and for the benefit of his true worshippers.'—*Scott.*
q 2 Ki. 6.8-12; 7.1; 13. 23; Is. 7.1-9; Eze. 20. 14, 22.
r ver. 28; ch. 18. 37; Ex. 14.18; 16.12; Ps. 83.18; Is. 37.20; Eze. 6. 7; Joel 3. 17.
10 Or, *servants*, Ge. 14. 14-16; Ju. 7. 16-20; 1 Sa. 17.50; 1 Co. 1. 27-29.
11 Ahab, sensible that the promised victory must be miraculous, inquired by whom it was to be obtained; and he was directed to employ none but the servants or pages of the provincial governors.
12 Heb. *bind*, or, *tie*, ch. 18. 44.
s Ju. 7.7, 16; 1 Sa. 14.6; 2 Ch. 14. 11.
t ch. 19.18; 1 Sa. 14.2; 2 Ki. 13. 7; Ps. 106. 40-43.
13 Ahab led out his little band at noon, when he supposed the Syrians would be feasting, or reposing themselves. Benhadad gave such orders in haughtiness and intoxication, as were exactly suited to embarrass his troops, and to prevent their attacking the assailants with spirit, lest they should slay those whom they were ordered to take alive, (ver. 18.)
u ver. 12; ch. 16.9; Pr. 23. 29-32; Ec. 10.16, 17.
v ver. 14, 15, 19.

A.M. 3103. B.C. 901.

w 1 Sa. 2. 3, 4; 14.11, 12; 17.44; 2 Ki. 14.8-12; Pr. 18. 12.
x 2 Sa. 2. 16.
y Le. 26. 8; Ju. 7.20-22; 1 Sa. 14.13-15; 2 Ki. 7.6, 7; Ps. 33.16; 46. 6.
1 'They were seized with a supernatural fear, which the strongest mind could not reason down, nor the firmest heart resist. This fear the Greeks called a *panic*, because Pan, one of their gods, was believed to be the author of it. It is thus expressed by Pindar: "When men are struck with divine terrors, even the children of the gods betake themselves to flight."'—*Greenfield.*
z 1 Sa. 30.16, 17; 2 Ki. 19. 36.
a Ju. 3. 28; 7.23-25; 1 Sa. 14.20-22; 17.52; 2 Ki. 3. 18, 24.
b ver. 13, 38; ch. 19.10; 22. 8.
c 2 Ch. 25.8, 11; Ps. 27. 14; Pr. 18.10; 20.18; Is. 8. 9; Joel 3.9, 10; Ep. 6. 10.
d ver. 26; 2 Sa. 11.1; 1 Ch. 20.1; Is. 26.11.
e ver. 28; ch. 14.23; 1 Sa. 4.8; 2 Ki. 19.12; 2 Ch. 32.13-19; Ps. 50. 21, 22; 121. 1, 2; Is. 42. 8.
2 They had probably heard, that Jehovah had displayed his glory from *mount* Sinai; the temple was built on *mount* Zion: Samaria was situated on a *hill;* and the people loved to sacrifice on *high places;* therefore the Syrians concluded that the God of Israel was powerful upon the mountains, but not in the plains; and they foolishly expected to prevail against Israel and Jehovah, by changing their ground. No doubt, however, they likewise considered the plain country as better suited to their army, which was furnished with cavalry and chariots of war, than to the foot soldiers of Israel.'—*Scott.*
f ver. 1, 16; ch. 22.31; Pr. 21. 30.
3 These kings served for pomp rather than for war, and it could scarcely be expected that they would either be so hearty in the cause of Benhadad, or so observant of exact discipline, as native Syrian captains appointed by himself, and desirous of signalizing themselves.
4 Heb. *was fallen.*
A.M. 3104. B.C. 900.
g ver. 30; Jos. 13. 4; 19. 30; Ju. 1. 31, *Aphik*, 1 Sa. 4. 1; 29. 1; 2 Ki. 13. 17.
5 This was Aphek in Asher, the north of Palestine, near Syria. It was selected as the seat of war, because the adjacent region had plains and valleys, where the Syrian cavalry would have full scope.
6 Heb. *to the war with Israel.*
7 Or, *were victualled*, Jos. 1. 11; Ju. 7. 8.
h De. 32. 30; Ju. 6.5; 1 Sa. 13. 5-8; 14.2; 2 Ch. 32. 7, 8; Ec. 9. 11.
i ver. 13, 22; ch. 13. 1; 17.18; 2 Ch. 20.14-20.
k ver. 23.
l De. 32. 27; Jos. 7.8, 9; Ps. 58.10, 11; 79.10; Is. 37. 29, 35; Je. 14. 7; Eze. 20. 9, 14; 36. 21-23, 32.

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great multitude into thine hand; and ye[m] shall know that I *am* the LORD.

29 And they pitched one over against the other [n]seven days: and *so* it was, that in the seventh day the battle was joined: and the children of Israel slew of the Syrians [o]an hundred thousand footmen in one day.

30 But the rest fled to Aphek, into the city; and *there* [p]a wall fell upon twenty and seven thousand of the men *that were* left.[1] And Ben-hadad [q]fled, and came into the city, into an inner chamber.[2]

31 ¶ And [r]his servants said unto him, Behold now, we have heard that the kings of the house of Israel *are* [s]merciful kings: let us, I pray thee, [t]put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel: [u]peradventure he will save thy life.

32 So they girded sackcloth on their loins, and *put* ropes on their heads,[3] and came to the king of Israel, and said, Thy[v] servant Ben-hadad saith, I pray thee, let me live. And he said, *Is* he yet alive? [w]he *is* my brother.

33 Now [x]the men did diligently observe whether *any thing would come* from him, and did hastily catch *it:* and they said, Thy brother Ben-hadad. Then he said, Go ye, bring him. Then Ben-hadad came forth to him; [y]and he caused him to come up into the chariot.

34 And *Ben-hadad* said unto him, The[z] cities which my father took from thy father I will restore; and thou shalt make streets for thee in Damascus, as my father made in Samaria. Then, *said Ahab,* I will send thee away with this covenant. [a]So he made a covenant with him, and sent him away.

35 ¶ And a certain man [b]of the sons of the prophets said unto his neighbour in[c] the word of the LORD, [d]Smite me, I pray thee. And the man refused to smite him.

36 Then said he unto him, [e]Because thou hast not obeyed the voice of the LORD, behold, as soon as thou art departed from me, a lion shall slay thee. And as soon as he was departed from him, a lion found him, and slew him.[4]

37 Then he found another man, and said, [f]Smite me, I pray thee. And the man smote him, so that in smiting[1] he wounded *him.*

38 So the prophet departed, and waited for the king by the way, and [g]disguised himself with ashes[2] upon his face.

39 And as the king passed by, he cried unto the king: and he said, [h]Thy servant[3] went out into the midst of the battle; and, behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, Then shall [i]thy life be for his life, [k]or else thou shalt pay[4] a talent of silver.

40 And as thy servant was busy[5] here and there, he was gone.[6] And the king of Israel said unto him, [l]So *shall* thy judgment *be;* thyself hast decided *it.*

41 And he hasted, and took [m]the ashes away from his face; and the king of Israel discerned him that he *was* of the prophets.

42 And he said unto him, Thus saith the LORD, [n]Because thou hast let go out of *thy* hand a man whom I appointed to utter destruction, therefore [o]thy life shall go for his life, and thy people for his people.[7]

43 And the king of Israel [p]went to his house heavy and displeased,[8] and came to Samaria.

CHAPTER XXI.

Ahab being denied Naboth's vineyard is grieved, 1—4. *Jezebel writing letters against Naboth, he is condemned of blasphemy,* 5—14. *Ahab taketh possession of the vineyard,* 15, 16. *Elijah denounceth judgments against Ahab and Jezebel,* 17—26. *Wicked Ahab repenting, God deferreth the judgment,* 27—29.

AND it came to pass [a]after these things, *that* Naboth the Jezreelite had a vineyard, which *was* in [b]Jezreel, hard by the palace of Ahab king of Samaria.

2 And Ahab spake unto Naboth, saying, [c]Give me thy vineyard, that I may have it for [d]a garden of herbs, because it *is* near unto my house: and I will give thee for it a better vineyard than it; *or,* if it seem good[9] to thee, I will give thee the worth of it in money.

3 And Naboth said to Ahab, [e]The LORD forbid it[10] me, that [f]I should give the inheritance of my fathers unto thee.

A.M. 3104. B.C.900.

m ver.13; Ex.6.7; 7.5; 8.22; De.29.6; Eze. 6.14; 11.12; 12.16; 36.22; 39.7.
n Jos.6.15; 1Sa.17.16.
o 2Sa.10.18; 2Ch.13.17; 20.23-25; 28.6; Is. 37.36.
p Is. 24.18; Je.48.44; Am.2.14,15; 5.19; 9.3; Lu. 13.4.
1 That is, upon the main body of them. They were perhaps endeavouring to fortify themselves in some dilapidated towers, the walls of which gave way and destroyed them. Kennicott labours hard to prove that the word signifies not a wall, but (reading as many MSS. do,) the *Simoon,* or burning pestilential wind of the desert, by which, in the opinion of many, the army of Sennacherib was destroyed.
q ver. 10, 20; Da. 4.37.
2 Or, *from chamber to chamber.* Heb. *into chamber within a chamber,* ch.22.25; 2Ch.18.24.
r ver.23; 2Ki.5.13.
s Pr. 20.28; Is. 16.5; Ep. 1.7, 8.
t ch.21.27-29; 2Sa.3.31; 14.2; 2Ki.19.1,2; Es. 4.1-3; Is. 22.12; 37.1; Jonah 3.5, 6; Re. 11.3.
u 2 Ki.7.4; Es. 4.16; Job 2.4; Mat.10.28.
3 'Ropes about their necks,' would better convey the sense of the Hebrew, which uses the word for 'head,' in a more extended sense than is done in English. The design of this act was to intimate that they came before Ahab as suppliant captives, putting their lives into his hands, to spare or destroy according to his pleasure. In the sculptures of Egypt and Persepolis, captive prisoners are represented as dragged before the conquering king by a rope, which passes round the necks of all, and ties them together. The reader of English history will recall the case of the six citizens of Calais, in the reign of Edward III.
v ver.3-6; Job 12.17, 18; 40.11, 12; Is. 2.11, 12; 10.12; Da. 5.20-23; Ob. 3, 4.
w ver. 42; 1 Sa.15.8-20.
x Pr.25.13; Lu.16.8.
y 2 Ki. 10.15; Ac. 8.31.
z ch.15.20; 2Ch.16.4.
a ver. 42; ch.22.31; 2 Ch.18.30; Is.26.10.
b ver. 38; 1Sa.10.12; 2 Ki.2.3,5,7,15; 4.1, 38; Am. 7.14.
c ch. 13.1, 2, 17, 18.
d ver.37; Is.8.18; 20.2,3; Je.27.2,3; Eze. 4.3; Mat.16.24.
e ch.13.21-24,26; 1Sa. 15.22, 23.
4 The refusal being made by the son of a prophet, had no excuse in ignorance; and disobedience to God's command in a prophet, was punishable with death, (De. 18.19.) Ahab would hear of this event; and if one who humanely refused to smite a pious prophet at the command of God, was thus punished, he might conclude that he should not be spared who disobeyed God, by forming an alliance with a haughty idolatrous king, whom the Lord required him to destroy.

A.M. 3104. B.C.900.

f ver.35; Ex.21.12.
1 Heb. *smiting and wounding.*
g ch.14.2; 22.30; 2Sa. 14.2; Mat.6.16.
2 By the change of a single letter, (so like that they are often mistaken,) instead of 'aphar,' *ashes,* we read, 'aphad,' a *bandage,* and this is supported by the Gr. and Chald. It suits also the prophet's previous act of causing himself to be wounded; for that did require a bandage, but there is no connection between a wound and ashes. He intended by being wounded, the better to personate a soldier who had been in the battle, and had deserved well of his king, though he had failed of his duty in one particular.
h Ju.9.7-20; 2 Sa.12.1-7; 14.5-7; Mar.12.1-12.
3 'This was a parable, by which he represented to Ahab his own case, and brought him under conviction of his folly, as Nathan dealt with David.'—*Gill.*
i ver.42; 2 Ki.10.24.
k Ex. 21.30; Job 36.18; Ps.49.7,8; Pr.6.35; 13.8; 1 Pe.1.18, 19.
4 Heb. *weigh.*
5 Dathe, following the ancient versions, has 'as I was looking about me.'
6 Heb. *he was not.*
l 2 Sa. 12.5, 6; Job 15.6; Mat.21.41; 25.24-27; Lu. 19.22.
m ver.38; 2Sa.13.19; Job 2.8; Je. 6.26.
n ver.34; 1Sa 15.9-11.
o ch.22.31,37; 2Ki.6.24; 8.12; 2Ch.18.33, 34.
7 Ahab was killed in fighting against Benhadad, who, instead of fulfilling this treaty, sought Ahab's life, (ch.22.31). Great evils also came upon Israel, from the Syrians, whom Ahab might now have deprived of power to injure him.
p ch.21.4; 22.8; Es.5.13; 6.12,13; Job 5.2; Pr. 19.3.
8 Had he been displeased with himself, and humbled before God, these judgments might have been averted.

CHAP XXI.

A.M. 3105. B.C.899.

a ch. 20.35-43; 2 Ch. 28.22; Ezr. 9.13,14; Is. 9,13; Je. 5.3.
b ch.18.45; Jos.19.18; Ju. 6.33; 1 Sa.29.1; Ho. 1.4, 5.
c Ge. 3.6; Ex.20.17; De. 5.21; 1Sa.8.14; Je.22.17; Ha.2.9-11; Lu. 12.15; 1 Ti. 6.9, 10; Ja. 1, 14, 15.
d 2 Ki. 9.27; De. 11.10; Ec.2.5; Ca.4.15.
9 Heb. be *good in thine eyes,* Ge. 16.6; 1 Sa. 8.6; 29.6, *marg.*
e Ge. 44.7, 17; Jos. 22.29; 24.16; 1Sa.12.23; 24.6; 26.9-11; 1 Ch. 11.19; Job 27.5; Re. 3.4,6,21; 6.2,15; 7.7,13; 1Co.6.15; Ga. 6.14.
10 Naboth's conduct has been thought somewhat unaccommodating, but it will appear perfectly justifiable, when we recollect that God had commanded that no inheritance should pass out of the family or tribe to which it was originally given, Le. 25.23. Some translate, 'Jehovah *hath forbidden to me* my giving, &c.
f Le.25.23; Nu.36.7; Eze. 46.18.

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4 And Ahab came into his house heavy[g] and displeased because of the word which Naboth the Jezreelite had spoken to him; for he had said, [h]I will not give thee the inheritance of my fathers: [i]and he laid him down upon his bed, and turned away his face, and would eat no bread.[1]

5 ¶ But [k]Jezebel his wife came to him, and said unto him, [l]Why is thy spirit so sad, that thou eatest no bread?

6 And he said unto her, [m]Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee *another* vineyard for it: and he answered, [n]I will not give thee my vineyard.

7 And Jezebel his wife said unto him, [o]Dost thou now govern the kingdom of Israel?[2] Arise, *and* eat bread, and let thine heart be merry: [p]I will give thee the vineyard of Naboth the Jezreelite.

8 So [q]she wrote letters in Ahab's name, and sealed *them* with his seal,[3] and sent the letters unto [r]the elders and to [s]the nobles that *were* in his city dwelling with Naboth.

9 And she wrote in the letters, saying, [t]Proclaim a fast,[4] and set Naboth on high among the people;[5]

10 And set [u]two men, [v]sons of Belial, before him, to bear witness against him, saying, [w]Thou didst blaspheme[6] God and the king: and *then* carry him out, and stone him, that he may die.

11 And the men of his city, *even* the elders and the nobles who were the inhabitants in his city, [x]did as Jezebel had sent unto them, *and* as it *was* written in the letters which she had sent unto them;

12 They [y]proclaimed a fast, and set Naboth on high among the people.

13 And there came in two men, children of Belial, and sat before him: and [z]the men of Belial witnessed against him, *even* against Naboth, in the presence of the people, saying, Naboth did [a]blaspheme God and [b]the king. Then [c]they carried him forth out of the city, and stoned him with stones, that he died.

A.M. 3105. B.C. 899.

g ch. 20.43; Is. 57.20, 21; Jonah 4. 1, 9.
h ver. 3; Nu. 22. 13, 14.
i Ge. 4. 5-8; 2 Sa. 13. 2, 4; Ec. 6. 9; 7. 8, 9; Ep. 4. 27; Ja. 1. 14, 15.
1 'Vain indeed are earthly advantages, if the want of a coveted spot of ground for a garden, and the supercilious or conscientious behaviour of an inferior, can rob a prosperous monarch of all his comfort, and render him sick with vexation and rage.'—*Scott.*
k ver. 25; ch. 16. 31; 18. 4; 19. 2; Ge. 3. 6.
l 2 Sa. 13. 4; Ne. 2. 2; Es. 4. 5.
m ver. 2; Es. 5. 9-14; 6. 12, 13; Pr. 14. 30; 1 Ti. 6. 9, 10; Ja. 4. 2-7.
n ver. 3, 4.
o 1 Sa. 8. 14; 2 Sa. 13. 4; Pr. 30. 31; Ec. 4. 1; 8. 4; Da. 5. 19-21.
2 This may be regarded as ironical, or it may mean, 'art thou not really king?'
p ver. 15, 16; Mic. 2. 1, 2; 7. 3.
q 2 Sa. 11. 14, 15; 2 Ch. 32. 17; Ezr. 4. 7, 8, 11; Ne. 6. 5; Es. 3. 12-15; 8. 8-13.
3 The weak and wicked Ahab allowed his wife to use his seal when, and as she pleased. The Hebrews wore their seals or signets in rings on their fingers, or in bracelets on their arms.
r Nu. 11. 16; De. 16. 18, 19; 21. 1-9.
s ver. 1; 2 Ki. 10. 1-7, 11.
t Ge. 34. 13-17; Is. 58. 4; Mat. 2. 8; 23. 14; Lu. 20. 47; John 18. 28.
4 So as to pretend fears of some great national calamity, and then pitch upon Naboth as the cause of the dreaded judgments. What horrible hypocrisy! Murder not only under the sanction of law, but under the guise of religion.
5 Heb. *in the top of the people.*
u De. 19. 15; Mat. 26. 59, 60; Ac. 6.
v De. 13. 13; Ju. 19. 22.
w Ex. 22. 28; Le. 24. 15, 16; Mat. 26. 65, 66; John 10. 33; Ac. 6. 13.
6 The word generally signifies, 'to bless,' and hence Parkhurst would translate, 'Thou didst bless the Aleim, (heathen gods) especially Molech.' But the cognate terms in Arabic, Chaldee, and Syriac, have also sometimes the signification of *to curse*, and so in Ethiopic, *baracha*, and in Maltese, *bjrek*, (both from the Heb. *barach*,) have the sense of both blessing and cursing. The idea common to both acts is a wish or prayer in the one case for good, in the other for evil.
x Ex. 1. 17, 21; 23. 1, 2; Le. 19. 15; 1 Sa. 22 17, 18; 23. 20; 2 Ki. 10. 6, 7; 2 Ch. 24. 21; Pr. 29. 12, 26; Da. 3. 18-25; Ho. 5. 11; Mic. 6. 16; Mat. 2. 12, 16; Ac. 4. 19; 5. 29.
y ver. 8-10.
z De. 5. 20; 19. 16-21; Ps. 27. 12; 35. 11; Pr. 6. 19; 19. 5, 9; 25. 18; Mar. 14. 56-59.
a Job 1. 5, 11; 2. 9; Mat. 9. 3; Ac. 6. 11, 13.
b Ec. 18. 20; Is. 8. 21; Am. 7. 10; Lu. 23. 2; John 19. 12; Ac. 24. 5.
c Le. 24. 11-16; Nu. 15. 35, 36; De. 13. 10; 21. 21; 22. 21, 24; Jos. 7. 24, 25; 2 Ki. 9. 26; Ac. 7. 58, 59.

A.M. 3105. B.C. 899.

d 2 Sa. 11. 14-24; Es. 5. 8; 8. 14.
e ver. 7.
1 Naboth's sons were also put to death, (2 Ki. 9. 26,) that (as some think) they might not demand his estate. Yet it is likely that the property of all who suffered as state criminals were (as in most countries) forfeited to the crown.
f 2 Sa. 1. 13-16; 4. 9-12; 11. 25-27; 23. 15-17; Ps. 50. 18; Is. 33. 15; Ob. 12-14; Ro. 1. 32; 2 Pe. 2. 15.
g 2 Ki. 1. 15, 16; 5. 26; Ps. 9. 12; Is. 26. 21.
2 The prophet delivered his message in the very vineyard of Naboth, while Ahab was in the act of seizing his prey, and was surrounded by his officers. This was in order to his deeper mortification, and that it might be the more noticed by others.
h ch. 13. 32; 2 Ch. 22. 9.
i Ge. 3. 11; 4. 9, 10; 2 Sa. 12. 9; Mic. 3. 1-4; Ha. 2. 9, 12.
k ch. 22. 38; Ju. 1. 7; 2 Sa. 12. 11; 2 Ki. 9. 25, 26; Es. 7. 10; Ps. 7. 15, 16; 9. 16; 56. 10, 11.
3 'It is in vain to look for a *literal* fulfilment of this prediction. Thus it would have been fulfilled, but the humiliation of Ahab induced the merciful God to say, 'I will not bring the evil in his days, but in the days of his son,' ver. 29. Now dogs did lick the blood of Ahab, but it was at the pool of Samaria. And how literally the prediction concerning his son was fulfilled, see 2 Ki. 9. 25.'—*Clarke.*
l ch. 18. 17; 22. 8; 2 Ch. 18. 7, 17; Am. 5. 10; Mar. 12. 12; (Is. 4. 16; Re. 11. 10.
4 There spake conscience! The sight of the stern and intrepid Elijah, makes the tyrant tremble. What fearful emphasis in the word '*found*,' whentaken in connection with the terrible rejoinder.
m ver. 25; 2 Ki. 17. 17; Is. 50. 1; 52. 3; Ro. 7. 14.
n ch. 16. 30; 2 Ki. 21. 2; 2 Ch. 33. 6; Ep. 4. 19.
o ch. 14. 10; Ex. 20. 5; 2 Ki. 9. 7-9; 10. 1-7, 11-14; 17. 30.
p 1 Sa. 25. 22. 34.
q De. 32. 36; 2 Ki. 9. 8, 9; 14. 26.
r ch. 15. 29; 16. 3, 4, 11.
s ch. 14. 16; 15. 30, 34; 16. 26.
ver. 25; 2 Ki. 9. 10, 30-37.
5 Or, *ditch.*
u ch. 14. 11; 16. 4; Is. 14. 19; Je. 15. 3; Eze. 32. 4, 5; 39. 18-20; Re. 19. 18.
v ch. 16. 30-33; 2 Ki. 23. 25.
w ver. 20; 2 Ki. 17. 17; Is. 50. 1; 52. 3; Ro. 6. 19; 7. 14.
6 Rather, 'Now there had been none,' &c.; and ver. 25, and 26, should be in a parenthesis. To sell 'one's self into sin,' is a very different thing from being 'sold under sin,' (Ro. 7. 14). In the latter case the bondage is *involuntary*, iniquities prevail against us; in the former case it is *voluntary*, for the will itself is enslaved.
x ver. 7; ch. 11. 1-4; 16. 31; 18. 4; 19. 2; Pr. 22. 14; Ec. 7. 26; Mar. 6. 17-27; Ac. 6. 12; 14. 2.
6 Or, *incited*

14 Then they sent to Jezebel, saying, [d]Naboth is stoned, and is dead.

15 ¶ And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, [e]Arise, take possession[1] of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead.

16 And it came to pass, when Ahab heard that Naboth was dead, that [f]Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

17 ¶ And [g]the word of the LORD came to Elijah the Tishbite, saying,

18 Arise, go down to meet[2] Ahab king of Israel, [h]which *is* in Samaria: behold, *he is* in the vineyard of Naboth, whither he is gone down to possess it.

19 And thou shalt speak unto him, saying, Thus saith the LORD, [i]Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, [k]In the place where dogs licked[3] the blood of Naboth shall dogs lick thy blood, even thine.

20 And Ahab said to Elijah, [l]Hast thou found me, O mine enemy?[4] And he answered, I have found *thee;* because [m]thou hast sold thyself [n]to work evil in the sight of the LORD.

21 Behold, [o]I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab [p]him that pisseth against the wall, and [q]him that is shut up and left in Israel,

22 And will [r]make thine house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, for the provocation wherewith thou hast provoked me to anger, and [s]made Israel to sin.

23 And of [t]Jezebel also spake the LORD, saying, The dogs shall eat Jezebel by the wall[5] of Jezreel.

24 Him [u]that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat.

25 But [v]there was none like unto Ahab, which did [w]sell himself[6] to work wickedness in the sight of the LORD, [x]whom Jezebel his wife stirred up.[7]

26 And he did [y] very abominably in following idols, [z] according to all *things* as did the Amorites, whom the LORD cast out before the children of Israel.

27 ¶ And it came to pass, when Ahab heard those words, that [a] he rent his clothes, and put sackcloth upon his flesh, and fasted, and [b] lay in sackcloth, and [c] went softly.

28 And the word of the LORD came to Elijah the Tishbite, saying,

29 [d] Seest thou how [e] Ahab humbleth himself before me? because he humbleth himself before me, [f] I will not bring [g] the evil in his days; *but* [h] in his son's days will I bring the evil upon his house.

CHAPTER XXII.

Ahab, seduced by false prophets, according to the word of Micaiah, is slain at Ramoth-Gilead, 1—36. *The dogs lick up his blood, and Ahaziah succeedeth him,* 37—40. *Jehoshaphat's good reign,* 41—44 *His acts,* 45—49. *Jehoram succeedeth him,* 50. *Ahaziah's wicked reign,* 51—53.

AND [a] they continued three years without war between Syria and Israel.

2 And it came to pass [b] in the third year, that [c] Jehoshaphat the king of Judah came down to the king of Israel.[1]

3 (And the king of Israel said unto his servants, Know ye that [d] Ramoth in Gilead *is* ours,[2] and we *be* still,[3] *and* take it not out of the hand of the king of Syria?)

4 And he said unto Jehoshaphat, Wilt [e] thou go with me to battle to Ramoth-gilead? And Jehoshaphat said to the king of Israel, [f] I *am* as thou *art*, my people as thy people, my horses as thy horses.

5 ¶ And Jehoshaphat said unto the king of Israel, [g] Enquire, I pray thee, at the word of the LORD to-day.

6 Then the king of Israel gathered the [h] prophets together, about four hundred men, and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear? And they said, [i] Go up; for the LORD shall deliver *it* into the hand of the king.[4]

7 And Jehoshaphat said, [k] *Is there* not here a prophet of the LORD besides, that we might enquire of him?

8 And the king of Israel said unto Jehoshaphat, *There is* [l] yet one man, Micaiah the son of Imlah, by whom we may enquire of the LORD; [m] but I hate him:[1] for he doth not prophesy [n] good [o] concerning me, but evil. And Jehoshaphat said, [p] Let not the king say so.

9 Then the king of Israel called an officer,[2] and said, [q] Hasten *hither* Micaiah[3] the son of Imlah.

10 And the king of Israel, and Jehoshaphat the king of Judah, sat each on his throne, [r] having put on their robes, in a void[4] place in the entrance of the gate of Samaria; and [s] all the prophets prophesied before them.

11 And Zedekiah the son of Chenaanah made him [t] horns of iron:[5] and he said, [u] Thus saith the LORD, With these shalt thou push the Syrians, until thou have consumed them.

12 And all the prophets prophesied so, saying, [v] Go up to Ramoth-gilead, and prosper: for the LORD shall deliver *it* into the king's hand.

13 And the messenger that was gone to call Micaiah spake unto him, saying, [w] Behold now, the words of the prophets *declare* good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak *that which is* good.

14 And Micaiah said, *As* the LORD liveth, [x] what the LORD saith unto me, that will I speak.

15 ¶ So he came to the king. And the king said unto him, Micaiah, [y] shall we go against Ramoth-gilead to battle, or shall we forbear? And he answered him, [z] Go, and prosper: for the LORD shall deliver *it* into the hand of the king.[6]

16 And the king said unto him, How many times [a] shall I adjure thee [b] that thou tell me nothing but *that which is* true in the name of the LORD?

17 And he said, [c] I saw all Israel scattered upon the hills, [d] as sheep that have not a shepherd: and the LORD said, These have no master; let them return every man to his house in peace.

18 And the king of Israel said unto Jehoshaphat, [e] Did I not tell thee that he would prophesy no good concerning me, but evil?

A.M.3105. B.C.899.

y 2 Ch.15.8; Is.65.4; Je.16.18; 44.4; Eze. 18.12; 1 Pe.4.3; Re. 21.8.
z Ge. 15. 16; Le. 18. 25-30; 20.22,23; De. 12.31; 2 Ki.16.3; 21. 2,11; 2 Ch.33.2,9;36. 14; Ezr.9.11,14; Ps. 106. 35-39; Eze. 16. 47.
a Ge. 37. 34; 2 Ki. 6. 30,31; 18.37; Jon.3. 6.
b 2 Sa.12.17; Job 16. 15; Is.22.12; 58.5-8; Joel 1. 13.
c Is. 38.15.
d Je. 7. 17; Lu.7.44.
e Ex.10.3; Ps.18.44; 66.3, *marg.*; 78.34-37.
f Ps. 86.15; Eze. 33. 10,11; Mic.7.18; Ro. 2. 4; 2 Pe. 3. 9.
g ver. 21-23.
h 2 Ki.9.25,26,33-37; 10. 1-7, 11.

CHAP. XX.
A. M. 3104-3107.
B. C. 900-897.

a ch. 20. 34.
b ver. 1; Mat. 12.40; 16. 21.
c ver. 41, 44; ch. 15. 24; 2 Ki.8.18; 2 Ch. 18. 1, 2.

1 There was an affinity between Jehoshaphat & Ahab, the son of the former having married Athaliah, Ahab's daughter. It is singular, that the first formal alliance between the two kingdoms should be made in the reigns of two princes of such opposite characters. If the confederation was a political good in itself, the wicked character of Ahab and his family, and the alienation of his people from God, more than neutralised the advantages to Judah.

d ch. 4.13; De. 4.43; Jos. 20. 8.

2 Also called Ramath Hammizpeh, *i. e.* the tower on the height. It lay fifteen Roman miles N. W. of Rabbah-Ammon, not far from the Jabbok. The Gadites gave it up to the Levites, and it became a city of refuge. Some think the site is now occupied by Szalt, a place which lies on the side of a hill with a castle. It was among the cities Ben-hadad had promised to restore to Ahab. (ch.20.34.)

3 Heb. *silent from taking it*, Ju. 15. 2; 2 Sa. 19. 10; *marg.*

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e 2 Ki. 3.7; 2 Ch. 18. 3.
f 2 Ch.19.2; Ps. 139. 21, 22; Pr. 13. 20; 1 Co.15.33; 2Co.6.16, 17; Ep.5.11; 2 John 11.; Re. 2. 2, 6.
g Nu. 27. 21; Jos. 9. 14; Ju.1.1; 20.18,23, 28; 1Sa.14.18,19; 23. 2,4,9-12; 30.8; 2Ki. 1. 3; 3. 11; 1 Ch. 10. 13,14; 2 Ch. 18. 4,5; Pr. 3. 5,6; Je. 21. 2; 42. 2-6; Eze. 14. 3; 20. 1-3.
h ch.18.19; 2 Ti.4.3.
i ver. 15,22,23; 2 Ch. 18. 14; Je. 8. 10, 11; 14.13, 14; 23. 14-17; 28.1-9; Eze.13.7-16, 22; Mat.7.15; 2 Pe. 2. 1-3; Re. 19. 20.

4 From the circumstance of the word *it* not being expressed in Hebrew, some adduce this as a specimen of the ambiguity of heathen oracles, as if the prediction might be applied either to Ahab or Ben-hadad, to Israel or to Syria. But this supposition cannot well be reconciled with the context.

k 2 Ki.3.11-13; 2Ch. 18. 6, 7.
l ch. 18. 4; 19. 10,14; 20. 41, 42.

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m ver. 27; ch. 20.43; 21.20; Ge.37.8; 2Ch. 36.16; Pr.9.8; 15.12; Is.49.7; Je.18.18; 20. 10; 43.3,4; Am.5.10; Zec. 11. 8; Mat. 10. 22; John 3.19-21; 7. 7; 15. 18, 19; 17. 14; Ga. 4.16; Re. 11. 7-10.

1 As he hated Elijah, (ch. 21. 20.) 'That man's condition is very desperate, who has made the word of God his enemy, & who hates the ministers of that word, because they tell him the truth.' —*Henry.*

n ver. 13; Is. 30. 10; Je. 38. 4; Mi. 2. 11.
o ch. 20. 35-42; 2 Ki. 9.22; Is.3.11; 57.19-21.
p ch.21.27-29; Pr.5. 12-14; Mi. 2. 7.

2 Or, *eunuch*, 2 Ki. 9.32; 2 Ch. 18.8; Is. 39. 7; Da. 1. 18.

q ver. 26, 27.

3 Josephus & other ancient Jews, regard him as the same prophet who had rebuked Ahab for his alliance with Ben-hadad. See ch. 20. 35.

r ver. 30; Es. 5.1; 6. 8,9; Mat.6.20; 11.8; Ac. 12. 21; 25. 23.

4 Heb. *floor.*

s ch. 18.29; 2 Ch. 18. 9-11; Je. 27. 14-16; Eze. 13. 1-9.
t Je. 27. 2; 28. 10-14; Zec.1.18-21; Ac.19. 13-16; 2Co.11.13-15; 2 Ti. 3. 8.

5 These were symbols of strong power; and the false prophet hereby intended to represent the joint forces of the two kings made successful by the power of God.

u Je. 23.17,25,31; 28. 2, 3; 29. 21; Eze. 13. 6; 22.27,28; Mi.3.11.
v ver. 6-15, 32-36.
w Ps.10.11; 11.1; 14. 1; 50.21; Is.30.10,11; Ho. 7. 3; Am. 7.13-17; Mi. 2. 6, 7, 11; 1 Co. 2. 14-16.
x Nu.22.38; 2 Ch.18. 12,13; Je.23.28; 26. 2,3; 42.4; Eze.2.4-8; 3.17-19; Ac.20.20,26, 27; 2 Co. 2. 17; 4. 2.
y ver. 6.
z ch.18.27; Ju.10.14; 2 Ki. 3.13; 2 Ch. 18. 14; Ec.11.9; Mat.26. 45.

6 Perhaps some ironical gesture accompanied Micaiah's words. Many instances of irony are to be found in scripture; and that Micaiah now spoke in irony is too manifest to escape the notice of the most cursory reader. His words are precisely those of the false prophets, ver. 6, 12, and were doubtless intended by him to reprove the king for his idolatry and impiety. That the design of the prophet was perceived by Ahab, is evident from his *immediately* adjuring him to speak nothing but the truth, that is, to discover to him what really would be the result of the expedition; upon which the prophet assumed another tone, and related to him his vision.

a Jos. 6. 26; 1 Sa. 14. 24; 2 Ch.18.15; Mat. 26.63; Mar.5.7; Ac. 19. 13.
b Je.42.3-6; Mat.22. 16, 17.
c 1 Sa. 9.9; Je. 1. 11-16; Eze.1.4; Ac.10. 11-17.
d ver.34-36; Nu.27. 17; 2 Ch. 18. 16, 17; Je. 23.1,2; 50. 6,17; Eze.34.4-6; Zec.10. 2; 13. 7; Mat. 9. 36.
e ver.8; Pr.10.24; 27. 22; 29.1; Lu. 11.45.

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19 And he said, [f]Hear thou therefore the word of the LORD: [g]I saw the LORD sitting on his throne, and [h]all the host of heaven standing by him on his right hand and on his left.

20 And the LORD said, Who shall persuade[1] Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said in that manner.

21 And [i]there came forth a spirit, and stood before the LORD, and said, I will persuade him.

22 And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be [k]a lying spirit in the mouth of all his prophets. And he said, [l]Thou shalt persuade *him*, and prevail also: go forth, and do so.

23 Now therefore, behold, [m]the LORD hath put a lying spirit[2] in the mouth of all these thy prophets, and [n]the LORD hath spoken evil concerning thee.

24 ¶ But [o]Zedekiah the son of Chenaanah went near, and [p]smote Micaiah on the cheek, and said, [q]Which way went the Spirit of the LORD from me to speak unto thee?

25 And Micaiah said, [r]Behold, thou shalt see in that day, when thou shalt go into an inner chamber[3] to hide thyself.

26 And the king of Israel said, Take Micaiah, and [s]carry him back unto Amon the governor of the city, and to Joash the king's son;

27 And say, Thus saith the king, [t]Put this *fellow* in the prison, and feed him with [u]bread of affliction, and with water of affliction, [v]until I come in peace.

28 And Micaiah said, [w]If thou return at all in peace, the LORD hath not spoken by me. And he said, [x]Hearken, O people,[4] every one of you.

29 ¶ So [y]the king of Israel, and Jehoshaphat the king of Judah, went up to Ramoth-gilead.

30 And the king of Israel said unto Jehoshaphat, I will disguise[5] myself, and enter into the battle; but [z]put thou on thy robes. And the king of Israel [a]disguised himself, and went into the battle.

31 ¶ But the king of Syria commanded his [b]thirty and two captains, that had rule over his chariots, saying, [c]Fight neither with [d]small nor great, save only with the king of Israel.[1]

32 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it *is* the king of Israel. And they turned aside to fight against him: and [e]Jehoshaphat cried out.

33 And it came to pass, when the captains of the chariots perceived that it *was* not the king of Israel, [f]that they turned back from pursuing him.

34 ¶ And a *certain* man drew a bow at a venture,[2] [g]and smote the king of Israel between the joints[3] of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am wounded.[4]

35 And the battle increased[5] that day; and the king was stayed up[6] in his chariot against the Syrians, and [h]died at even: and the blood ran out of the wound into the midst[7] of the chariot.

36 And [i]there went a proclamation throughout the host, about the going down of the sun, saying, [k]Every man to his city, and every man to his own country.[8]

37 ¶ So the king died, and [9]was brought to Samaria; and they buried the king in Samaria.

38 And *one* washed the chariot in the pool of Samaria; [l]and the dogs licked up his blood, (and they washed his armour,[10]) according unto the word of the LORD which he spake.

39 ¶ Now [m]the rest of the acts of Ahab, and all that he did, and [n]the ivory house which he made, and all the cities that he built, *are* they not written in the book of the chronicles of the kings of Israel?

40 So Ahab [o]slept with his fathers; and [p]Ahaziah his son reigned in his stead.

41 ¶ And [q]Jehoshaphat the son of Asa began to reign over Judah in the fourth[11] year of Ahab king of Israel.

42 Jehoshaphat *was* [r]thirty and five years old when he began to reign; and he reigned twenty and five years in

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f Is.1.10;28.14;Je.2.4;29.20;42.15. Eze. 13. 2; Am. 7. 16.
g 2Ch.18.18-22; Is.6.1;Eze.1.26-28; Da. 7.9,10; Ac. 7. 55,56; Re. 4. 2, 3.
h Ps.103.20,21; Is.6. 2,3; Zec.1.10; Mat. 18.10;He.1.7,14;12. 22; Re. 5. 11.
1 Or, *deceive*,Job 12. 16;Je.4.10; Eze.14. 9.
i ver.23;Job1.6,7; 2. 1.
k Job 1. 8-11; 2. 4-6; John8.44; Ac.5.3,4; 2 Th.2.9,10; 1 Ti. 4. 1,2; 1 John 4.6; Re. 12. 9, 10; 13. 14; 16. 13, 14; 20. 3. 7, 8, 10.
l ver.20;Ju.9.23; Ps. 109.17;2Th.2.11,12; Re. 17. 17.
m Ex.4.21;10.20; De. 2.30;2Ch.25.16;Is.6. 9,10; 44.20; Eze. 14. 3-5,9; Mat. 13 13-15; 24. 24, 25.
2 All that this seems to imply is, that God *permitted* Ahab's prophets to be guilty of prophesying falsely in his name. 'These men, called prophets, were only pretenders to prophecy, whom the wicked king of Israel had in his pay, and who knew how to suit his humour, and flatter his vanity. Micaiah distinctly calls them Ahab's prophets. The address of Micaiah is not a real representation, as if the Almighty were at a loss for expedients, or had any hand in the sins of his creatures. It is a *parable*, and tells, in figurative language, the events shortly to take place, and the permission on the part of God for these agents to act. It is a known idiom of the Hebrew language, to express things in an imperative and active form, which are to be understood only permissively.'—*T. H. Horne.*
n ver.8-11;ch.20.42; 21.19; Nu.23.19,20; 24. 13; Is. 3. 11.
o ver. 11.
p 2 Ch.18.23,24; Is.50. 5,6; La.3.30; Mic.5. 1; Mar.14.65;15.19, 20; John 15. 18, 20; Ac. 23. 2.
q Je. 28.10,11; 29.26, 27; Mat. 26. 68; 27. 42, 43.
r Nu. 31.8; Is. 9.14-16; Je.23.15; 28. 16, 17;29.21,22,32; Am. 7.17; 2 Pe. 2.1; Re. 19. 20.
3 Or, *from chamber to chamber*. Heb. *a chamber in a chamber*, ch.20.30,*marg.*
s ver. 9.
t 2 Ch. 16.10; 18. 25-27; Je. 20.2; 29. 26; 37. 15; 38. 6; La. 3. 53-55; Mar.6.17-28; Lu. 3.20; Ac.5. 18; 16. 23,24; 24. 25-27; 26. 10; Ep.3. 1; Re. 2. 10.
u De. 16.3; Ps.80.5; 102. 9; 127.2; Is. 30. 20.
v Lu. 12. 45, 46; 1 Th.5. 2, 3; Ja. 4.13, 14.
w Nu. 16.29; De.18. 20-22; 2 Ki.1. 10,12; Is.44.26; Je.28.8,9; Ac. 13. 10, 11
x ch. 18.21-24,36,37; 2Ch.18.27; Am.3.1; Mic. 1.2; Mar.7.14-16; 12. 37.
4 Heb. 'peoples,' meaning both the men of Israel and Judah.
y ver.2-6;2Ch.18.28.
5 Or, *when he was to disguise himself, and enter into the battle.*
z ver. 10; Ps. 12. 2.
a ch.14.2,20.38; 1Sa. 28:8;2Sa.14.2; 2Ch. 18.29; 35. 22; Pr.21. 30; Je. 23. 24.

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b ch. 20.24; 2 Ch.18. 30.
c ch. 20. 33-42.
d Ge.19.11; 1 Sa.30. 2; Je. 16. 6.
1 See in this at once the baseness of ingratitude, & the righteous retribution of heaven. Benhadad repays the misplaced kindness of Ahab by the most bitter enmity against his person, and seeks above all things his destruction. Ahab seems to have had some private information of this, for he went himself into the battle disguised, but basely persuaded Jehoshaphat to appear in the ensigns of royalty, no doubt expecting, what actually happened, that Jehoshaphat would be taken for him.
e Ex.14.13; 2 Ch.18. 3; Ps.50. 15; 91. 15; 116. 1, 2; 130. 1-4; Jon. 2. 1, 2.
f ver. 31; Ps. 76. 10.
2 Heb. *in his simplicity*, 2 Sa. 15.11.
g 1 Sa.17.49; 2 Ki.9. 24.
3 Heb. *joints and the breast-plate*, Re. 9. 9.
4 Heb. *made sick*, 2 Ch. 18.30; 35. 23, *marg.*; Mic. 6. 13.
5 Heb. *ascended*.
6 Dathe has, 'was compelled to remain in his chariot,' the Syrians pressing him so sore, that he could not quit the field.
h ver. 20; ch. 20. 42.
7 Heb. *bosom*.
i ver.17,31;ch.12.16; 2 Ki. 14. 12.
k ch.12.24; Ju.7.7,8; 21.24;1Sa.4.10,2Sa. 19. 8; 2 Ki. 14. 12.
8 When Ahab's death was known, those who succeeded in command issued this proclamation, which was a complete accomplishment of Micaiah's vision, ver. 17.
9 Heb. *came*.
l ch.21.19;Jos.23.14, 15; Is.44. 25,26; 48. 3-5; Je. 44. 21-23; Zec.1.4-6; Mat. 24. 35.
10 The sense is, 'They washed his chariot in the pool of Samaria, and as they were cleansing his armour the dogs licked his blood.' This is the arrangemen of the Syriac version. Some have thought it difficult to reconcile this verse with ch. 21. 19, as Naboth was put to death in Jezreel, and Ahab's chariot was washed in Samaria. But the expression 'place' may be considered as referring in a larger sense to the district generally. For aught we know, the pool of Samaria was so near to Naboth's vineyard, (not in the *town*, but in the territory of Jezreel,) as that they might be spoken of as in the same place. Thus were signally reconciled the seemingly discordant declarations of Elijah, (ch.21. 19,) and of Micaiah, (ch. 22.20,) regarding Ahab's death; compare Note at ch. 21. 19.
m ch.14.19; 15.23,31; 16. 5, 20, 27.
n ch.10.18,22; Ps.45. 8; Ex.27. 6,15; Am. 3. 15; 6. 4.
o ch.2. 10; 11.21; 14. 31; De. 31.16; 2 Sa. 7. 12.
11 'The *second*.'—*Hales*.
p ver. 51; 2 Ki. 1. 2, 17; 2 Ch. 20. 35.

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Jerusalem: [s]and his mother's name *was* Azubah, the daughter of Shilhi.

43 And [t]he walked in all the ways of Asa his father; [u]he turned not aside from it, [v]doing *that which was* right in the eyes of the LORD: nevertheless the[w] high places[1] were not taken away; *for* the people offered and burnt incense yet in the high places.

44 And[2] Jehoshaphat [x]made peace with the king of Israel.

45 Now [y]the rest of the acts of Jehoshaphat, and his might that he showed, and how he warred, [z]*are* they not written in the book of the chronicles of the kings of Judah?

46 And [a]the remnant of the sodomites, which remained in the days of his father Asa, he took out of the land.

47 *There was* then [b]no king in Edom: a deputy *was* king.

48 [c]Jehoshaphat made[3] [d]ships of Tharshish to go [e]to Ophir for gold: but [f]they went not; for the ships were broken at [g]Ezion-geber.[4]

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s ch. 14. 21; 15. 2.10.
t ch. 15. 11.14; 2 Ch. 14. 2-5, 11; 15. 8, 17.
u ch.15.5; Ex.32.8; 1 Sa. 12. 20, 21; 2 Ch. 15. 7-12; Ps. 40. 4; 101.3; 125. 5; Pr. 4. 27.
v 2Ch.17.3-6;19.3,4; 20. 3, &c.
w ch. 14. 23; 15.14; 2 Ki.12.3;14.3,4;15.3, 4; 18. 22.
1 In 2 Ch. 17. 6; it is said that he *did* take them away. But (if that text be correct, which is doubted,) the meaning may be, that he did take away the high places used for the worship of idols, but not those which had once been consecrated to Jehovah.
2 The connection is improved by arranging the verses thus: 43, 46, 44, 47, 48, 49, 45, 50.
x ver.2; 2 Ki. 8.18; 2 Ch.19.2; 21.6; 2 Co. 6. 14.
y ver. 39.
z ch. 11. 41; 14. 29.
a ch. 14. 24; 15. 12; Ge.19.5; De.23.17; Ju.19.22; Ro. 1.26, 27; 1 Co.6.9; 1Ti.1. 10; Jude 7.
b Ge.25.23;27.40;36. 31,&c.; 2 Sa.8.14; 2 Ki. 3. 9; 8. 20; Ps. 108. 9, 10.
c 2 Ch. 20. 35, 36.
3 Or, *had ten ships.*
d ch.10.22;2Ch.9.21; Ps.48.7;Is.2.16; 60. 9; Jon. 1. 3.
e ch. 9.28; Ps. 45. 9.
f 2 Ch..20. 37; 25. 7.
g ch.9.26; Nu.33.35, 36.
4 It was in Edom which nowbelonged toJudah,ver.47.

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1 In 2 Ch. 20. 36, it is said he *did* join Ahaziah in a nautical expedition; but perhaps thereference here is to a *second* proposal which he rejected. Some, however,by changing one Hebrew letter (of similar sound,) instead of 'would not,' translate 'consented tohim.' This would harmonize the two narratives better still. The order of events would then be;1st.Thealliance with Amaziah,ver. 44. 2nd. His proposal, ver. 49. 3d. The destruction of the combinedfleet, ver. 48. Ezion-geber was at the head of the north-east armof the Red sea, & there is a dangerous ridge of rocks there,where Tarshish ships(i.e. large vessels,) might easily be wrecked.
h ver. 40; ch. 2.10; 2 Ch. 21. 1.
i ch.11. 43; 14.31; 15. 24.
k 2 Ki.8.16-18; 2 Ch. 21. 5-7.
l ver. 40.
2 Hales has, 'the twentieth.'
m ch.15.25;2Ki.1.17.
n ch.15.26; 16.30-33; 2 Ki. 1. 2-7.
o ch.21.25; 2Ki.8.27; 9.22,2Ch.22.3; Mar. 6. 24; Re. 3. 20.
p ch.14.9-16;15.34; 2 Ki. 3. 3.
q Ju.2.1-10; 2Ki.1.2; 3. 2.
r ch.16.7; Ps.106.29; Is. 65. 3; Eze. 8. 3.
s ch. 21. 29; Eze. 18. 14-18.

49 Then said Ahaziah the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships: but Jehoshaphat would not.[1]

50 ¶ And Jehoshaphat [h]slept with his fathers, and was buried with his fathers [i]in the city of David his father: and [k]Jehoram his son reigned in his stead.

51 ¶ Ahaziah the son of Ahab [l]began to reign over Israel in Samaria the seventeenth[2] year of Jehoshaphat king of Judah, and reigned [m]two years over Israel.

52 And [n]he did evil in the sight of the LORD, and walked in the way of his father, and [o]in the way of his mother, [p]and in the way of Jeroboam the son of Nebat, who made Israel to sin:

53 For [q]he served Baal, and worshipped him, and [r]provoked to anger the LORD God of Israel, [s]according to all that his father had done.

CONCLUDING REMARKS ON THE FIRST BOOK OF KINGS.

THE first event of importance recorded in this book, is the rebellion of Adonijah, which Hales places in the year B. C. 1030, the same year as the accession of Solomon. He supposes the temple to have been begun B. C. 1027, and finished B. C. 1020; Tadmor built, 1006; temples on the mount of Corruption, 996; death of Solomon, and accession of Rehoboam, 990. In the same year the revolt of the ten tribes took place under Jeroboam, whence arose the kingdom of Israel; and the following is the synchronistic view presented by Hales, of the reigns of the kings of Judah and Israel, whose history is detailed in this first book of Kings:

Kings of Judah.

	Years.	B. C.
1 Rehoboam,	17	990
2 Abijah,	3	973
3 Asa,	41	970
4 Jehoshaphat,	25	929

Kings of Israel.

	Years.	B. C.
1 Jeroboam,	22	990
2 Nadab,	2	968
3 Baasha,	(24) 23	966
4 Ela,	(2) 1	943
5 Zimri and Omri,	(12) 11	942
6 Ahab,	22	931

As the Jewish state acquired under David the full extent of dominion that had been promised to Abraham, so in the reign of Solomon it reached the highest pitch of prosperity which it was destined to enjoy. 'Now the predominant tribe of Judah lay as a lion, which no nation ventured to rouse up, (Ge. xlix. 9; Nu. xxiii. 24; xxiv. 9). The Hebrews were the ruling people, and their empire the principal monarchy in Western Asia. Peace gave prosperity, commerce brought wealth, and at the same time promoted the arts and sciences, which found an active promoter in the king, who was himself one of the most distinguished of the learned. The building of the temple, and of several palaces, introduced foreign artists, by whom the Hebrews were instructed. Many strangers and even sovereign princes, were attracted to Jerusalem, in order to see and converse with the prosperous royal sage. The regular progress of all business, the arrangements for security from foreign and domestic enemies, the good order in the administration of the affairs of the empire, and in the service of the court, excited as much admiration as the wisdom and learning of the viceroy of Jehovah.'—*Jahn.*

Yet it was this very prosperity of the 'wise man,' that destroyed both him and his kingdom. While his effeminacy and licentiousness made him an easy prey to idolatry, his wasteful extravagance imposed upon his people the most grievous burdens; and the seeds of discontent thus sown during his life, yielded immediately after his death the fruits of sedition and revolt.

The great and powerful empire of David was then rent into two unequal parts; and the history of both (as contained in this book,) offers much valuable instruction to all, whether in public or private life. Among the kings of Judah, the reckless folly of Rehoboam, and the wickedness of his son Abijah, are relieved by the view of the piety of Asa, and the still more decided fidelity of his son Jehoshaphat. But the kings of Israel, without exception, did 'that which was evil in the sight of the Lord;' and the idolatry and crimes, both of them and their nation, are uniformly traced by the sacred historian to the fatal example of the founder of the monarchy—'Jeroboam the son of Nebat, who made Israel to sin.' In the reign of Ahab, the state of things was fearfully aggravated by his marriage with Jezebel, a devoted worshipper of Baal; and through her influence, so great did the corruption and degeneracy become, that it appeared as if the knowledge of Jehovah was for ever lost to the Israelites. But then it was that the great Elijah appeared,—'who stood up as a fire, and whose word burned as a lamp,' Ecclesiasticus xlviii. 1; an illustrious champion of God's truth and cause, and one of the most remarkable characters brought before us in the scripture, whether we look to his official acts, or his personal history. The brief but interesting record of his life and times will amply repay a careful and devout perusal. In the uncompromising integrity of his principles, and the 'power and spirit' of his words, he was a striking type of the Messiah's Forerunner. But a higher honour still awaited him. As, like Moses the giver of the law, Elijah its restorer had enjoyed a sublime vision of Jehovah at mount Sinai; so having been caught up into glory, he was with Moses admitted on mount Tabor to sublime fellowship with 'God manifest in flesh,' when the representatives of the law and the prophets spake with Him who came to fulfil both, of the 'decease he should accomplish at Jerusalem,' Lu. ix. 41.

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THE SECOND BOOK OF THE

KINGS,

COMMONLY CALLED THE FOURTH BOOK OF THE KINGS.

A MORE natural termination of the former book would be that adopted in the old translation of *Coverdale*, viz., to close it with the fiftieth verse of the last chapter, and commence the second book with ver. 51. According to that division, this book takes up the history of Israel and Judah, at the reign of *Amaziah*, son of Ahab, in the former kingdom, and of *Jehoram*, or *Joram*, son of Jehosaphat, in the latter. A continuous narrative is presented of the affairs of both nations, down to the period of the captivity, when they ceased to exist as independent states. This event happened in the case of Israel, in the reign of Hoshea; and in the case of Judah, in the reign of Zedekiah; Shalmanezer, king of Assyria, being the conqueror of the one country, and Nebuchadnezzar, king of Babylon, of the other.

In Israel, the kings were, without exception, idolatrous and wicked; for the constitution was very much based upon the worship of the golden calves, established by Jeroboam, the founder of the monarchy. Yet it was in Israel that the great Elijah was raised up, and there too the 'schools of the prophets' furnished a succession of gifted seers as illustrious as those who appeared in Judah. 'Here,' says *Krummacher*, (in describing Elijah's interview with the prophets of Bethel, before his ascension, ch. ii. 2, 3,) 'notwithstanding the malignant influence of an Ahab and a Jezebel, and the apostacy of a whole nation, these blooming plantations of truth had thriven amid storm and tempest, in those parts of the country where Satan's seat had more especially been set up. It must have cheered the heart of the prophet to associate with his thought of heavenly glory, the thought of leaving behind him such goodly bands of champions on the side of the God of Israel.'

Too many of the kings of Judah resembled in character those of Israel, but as the reigns of the pious monarchs were commonly more extended than those of the idolatrous princes, the state of religion was, on the whole, much more flourishing here than among the revolted tribes. Yet, after the decease of 'good king Josiah,' the priests and people became universally corrupt, until they too, like their brethren of Israel, ripened themselves for heaven's judgments.

This Book comprises twenty-five chapters, and may be divided into two parts, viz.,—I. The History of Judah and Israel, to the subversion of the latter kingdom, ch. i.—xvii. II. The History of Judah alone, until its decline and fall, ch. xviii.—xxv. According to the common chronology, it embraces a period of about 300 years, from A.M. 3115, to A. M. 3416; according to Hales a period of 318 years, from B. C. 904, to B.C. 586.

During this period lived almost all the prophets (strictly so called) whose writings form so large a portion of the Old Testament Canon; and as they continually refer to the facts recorded in this book, they may be regarded as sanctioning its divine authority, which indeed none but infidels have ever called in question.

BEFORE CHRIST, 896.—JULIAN PERIOD, 3818.—CYCLE OF THE SUN, 10.—CYCLE OF THE MOON, 18.—YEAR FROM THE CREATION, 3108.

CHAPTER I.

Moab rebelleth, 1. *Ahaziah, sending to Baalzebub, hath his judgment by Elijah,* 2—4. *Elijah twice bringeth fire from heaven upon those whom Ahaziah sent to apprehend him,* 5—12. *He pitieth the third captain, and, encouraged by an angel, telleth the king of his approaching death,* 13—16. *Jehoram succeedeth Ahaziah,* 17, 18.

THEN[1] [a]Moab rebelled against Israel [b]after the death of Ahab.

2 ¶ And Ahaziah fell down through a[c] lattice[2] in his upper chamber that *was* in Samaria, and [d]was sick: and he sent messengers, and said unto them, Go, enquire of [e]Baal-zebub the [f]god of Ekron [g]whether I shall recover of this disease.

3 But [h]the angel of the LORD said to [i]Elijah the Tishbite, [k]Arise, go up to meet the messengers of the king of Samaria, and say unto them, [l]*Is it* not because *there is* not a God in Israel, *that* [m]ye go to enquire of Baal-zebub the god of Ekron?

4 Now therefore thus saith the LORD, Thou[3] shalt not come down from that bed on which thou art gone up, [n]but shalt surely die. And Elijah departed.

5 ¶ And when the messengers turned back unto him, he said unto them, Why are ye now turned back?

6 And they said unto him, There came a man up to meet us, and said unto us, Go, turn again unto the king that sent you, and say unto him, Thus saith the LORD, *Is it* not because *there is* not a God in Israel, *that* thou sendest to enquire of Baal-zebub the god of Ekron? [o]therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die.

7 And he said unto them, [1]What manner of man *was he* which came up to meet you, and told you these words?

8 And they answered him, *He was* [p]an hairy man,[2] and girt with a girdle of leather about his loins. And he said, It *is* Elijah the Tishbite.[3]

9 Then the king [q]sent unto him a captain of fifty with his fifty: and he went up to him; (and, behold, [r]he sat on the top of an hill;) and he spake unto him, [s]Thou man of God, the king hath said, Come down.

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CHAP. I.

1 It would have been better to have begun the book with ch. 22. 51, of the former book.

a Nu. 24. 17; 2 Sa.8. 2; 1 Ch.18.2; Ps.60. 8.

b ch. 3. 4,5; 8. 20, 22.

c Ju. 5. 28; Ca. 2. 9; Ac. 20. 9.

2 The flat roofs in Eastern houses, and the galleries surrounding their courts, are sometimes protected by a railing or lattice work. Ahaziah leant carelessly against such a slight fence, and (on it giving way) he fell into the court, or garden.

d 1 Ki.22.34, *marg.*; 2 Ch. 21. 14,15; Job 31. 3.

e ver. 3. 6, 16; Mat. 10. 25; 12. 24-27; Mar. 3. 22; Lu. 11. 15, *Beelzebub.*

f Ju. 11. 24; 1 Sa. 5. 10; 1 Ki. 11. 33; Is. 37. 12, 19.

g ch.8.7-9; 1 Ki.14.3.

h ver. 15; 1 Ki. 19.5, 7; Ac.8.26;12.7-11.

i ver. 8; 1 Ki. 17.1.

k 1 Ki. 18. 1.

l ver.6,16; ch.5.8,15; 1 Sa.17.46; 1 Ki.18. 36; Ps. 76. 1.

m Je. 2.11-13; Jonah 2. 8.

3 Heb. *The bed whither thou art gone up, thou shalt not come down from it.*

n Ge. 2.17; 3.4; Nu. 26.65; 1 Sa.28.19; 1 Ki.14.12;Pr.11.19; 14.32; Eze.18.4.

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o ver. 3,4; 1 Ch. 10. 13, 14.

1 Heb. *What was the manner of the man?* Ju. 8. 18; 1 Sa. 28. 14. Dathe has, 'what was the *dress?*' and this suits the answer made.

p Is. 20.2; Zec.13.4; Mat.3.4; 11.8; Lu. 1. 17; Re. 11. 3.

2 This does not refer to his person, but to his *dress.* He wore a garment of camel's or goat's hair, as did his antitype, John the Baptist. The dervises in the East dress in this way; and leathern girdles are much in use among the Bedouins.

3 It is commonly thought that this describes Elijah as a native of the town of Tishbe, in Galilee, (tribe of Naphtali,) which the Apocrypha mentions as the birth place of Tobit, and which is the only place of the name known. But it does not follow that there was no place of the same, or a similar name, in Gilead, where he dwelt, 1 Ki.17.1.

q ch.6.13,14; 1 Ki.18. 4, 10; 19.2; 22.8,26. 27; Mat. 14. 3.

r 1 Ki. 18. 42; Lu. 6. 11, 12.

s Am. 7. 12; Mat.26. 68; 27. 29, 41-43; Mar. 15. 29,34; He. 11. 36.

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10 And Elijah answered and said to the captain of fifty, [t]If I *be* a man of God, then [u]let fire[1] come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, [v]and consumed him and his fifty.

11 [w]Again also he sent unto him another captain of fifty with his fifty: and he answered and said unto him, O[x] man of God, thus hath the king said, Come down quickly.

12 And Elijah answered and said unto them, [y]If I *be* a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty.

13 ¶ And [z]he sent again a captain of the third fifty with his fifty: and the third captain of fifty went up, and came and fell[2] on his knees before Elijah, and [a]besought him, and said unto him, O[b] man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight.

14 Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties: therefore let my [c]life now be precious in thy sight.[3]

15 And the angel[4] of the LORD said unto Elijah, Go down with him; be[d] not afraid of him. And he arose, and went down with him unto the king.

16 And he said unto him, Thus saith the LORD, [e]Forasmuch as thou hast sent messengers to enquire of Baal-zebub[5] the god of Ekron, (*is it* not because *there is* no God in Israel to enquire of his word?) therefore thou shalt not come down off that bed on which thou art gone up,[6] but shalt surely die.

17 ¶ So he died, according to the word of the LORD which Elijah had spoken: and Jehoram reigned in his stead,[7] [f]in the second year[8] of Jehoram the son of Jehoshaphat king of Judah; because he had no son.

18 Now the rest of the acts of Ahaziah which he did, *are* they not written [g]in the book of the Chronicles of the kings of Israel?

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[t] ch.2.23,24; Nu.16. 28-30; 1 Ki. 18. 36-38; 22.28; 2 Ch.36. 16; Ps.105.15; Mat. 21.41; 23.34-37; Ac. 5. 3-10.
[u] Nu. 11. 1; 16. 35; Job 1. 16; Ps. 106. 18; Lu.9.54; Re.11. 5.
1 Rather, 'fire will come down,' & so the Sept. Boothroyd, &c. It was God's own act. If Elijah had been influenced by mere selfishresentment, the fire would not have come down at his bidding. When our Lord rebuked the two disciples, for desiring fire from heaven to consume the Samaritans, they were indulging in a revengefulspirit; but Elijah was constrained to a painful duty, necessary under that dispensation, for the truth's sake. He merely predicted what would happen, to show the king the truth of the message. The words were not imprecatory but declarative.
[v] Da.3.22; 6.24; Ac. 12. 19.
[w] Nu.16.41; 1 Sa.6. 9; Is.26.11; Je.5.3; John18.5-12; Ac.4. 16, 17.
[x] 1 Sa.22.17-19; Pr. 29.12; Is.32.7; Mat. 2.16; Lu. 22.63,64.
[y] ver. 9, 10.
[z] Job 15. 25, 26; Pr. 27.22; Ec.9.3; Is.1. 5.
2 Heb. *bowed*.
[a] Ex. 11.8; Nu. 12. 11-13; 1 Ki.13.6; Is. 60. 14; Re. 3. 9.
[b] Ps. 102.17; Ja.4.7.
[c] 1 Sa. 26.21,24; Ps. 49.8; 116. 15; Pr.6. 26; Mat. 16. 25,26; Ac. 20. 24.
3 There is nothing to be got by contending with God; if we would prevail with him, it must be by earnest supplication; and they are wise for themselves, who take warning from the fate of others, and learn submission from the fatal consequences of their obstinacy.
4 Here is an additional proof that he was acting under special direction from God; he had neither will nor design of his own in the matter; nor can he alter one *iota* in the message he had first delivered.
[d] Ge. 15.1; 1 Ki.18. 15; Ps. 27.1; Is.51. 12, 13; Je.1.17; 15. 20; Eze. 2. 6; Mat. 10. 28; He. 11. 27.
[e] ver. 3,4; Ex. 4.22, 23; 1 Ki.14.6-13; 21. 18-24; 22. 28.
5 *Lord of flies*, but the Rabbins call him in derision, *Baalzebul* 'Lord of dung.'
6 The beds are often on a raised *alcove* or *divan* with steps.
7 The Vulgate, Septuagint, and Syriac have, 'Jehoram his brother.'
[f] ch. 3.1; 8. 16, 17; 1 Ki. 22. 51.
8 Hales says this should be 'the 22nd year of Jehoshaphat,' see Notes ch. 3. 1; 8. 16. The Vatican MS. of the Sept. omits the clause here altogether.
[g] 1 Ki.14.19; 22. 39.

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CHAP. II.

Elijah, taking his leave of Elisha, with his mantle divideth Jordan, 1—8; and, granting Elisha his request, is taken up by a chariot into heaven, 9—11. Elisha, dividing Jordan with Elijah's mantle, is acknowledged his successor, 12—15. The young prophets, with difficulty obtaining leave to seek Elijah, could not find him, 16—18. Elisha with salt healeth the unwholesome water, 19—22. Bears destroy the children that mocked him, 23—25.

AND it came to pass, when the LORD would [a]take up Elijah into [h]heaven [b]by a whirlwind, that Elijah went with [c]Elisha from [d]Gilgal.

2 And Elijah said unto Elisha, [e]Tarry here, I pray thee; for the LORD hath sent me to Beth-el. And Elisha said *unto him*, [f]*As* the LORD liveth, and as thy soul liveth, [g]I will not leave thee. So they went down to [h]Beth-el.

3 And [i]the sons of the prophets that *were* at Beth-el came forth to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to-day? And he said, Yea, I know *it;* hold ye your peace.

4 And Elijah said unto him, Elisha, tarry here, I pray thee; for the LORD hath sent me to [l]Jericho. And he said, [m]*As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. So they came to Jericho.

5 And the sons of the prophets that *were* at Jericho came to Elisha, and said unto him,[2] Knowest thou that the LORD will take away [n]thy master from thy head to-day? And he answered, [o]Yea, I know *it;* hold ye your peace.

6 And Elijah said unto him, Tarry, I pray thee, here; for the LORD hath sent me to Jordan. And he said, As the LORD liveth, and *as* thy soul liveth, I will not leave thee. And they two went on.

7 And [p]fifty men of the sons of the prophets went, and stood to view[3] afar off: and they two stood by Jordan.

8 And Elijah took [q]his mantle,[4] and wrapped *it* together, and smote the waters, and they [r]were divided hither and thither, so that they two went over on dry ground.

9 ¶ And it came to pass, when they were gone over, that Elijah said unto Elisha, [s]Ask what I shall do for thee, before I be taken away from thee. And [t]Elisha said, I pray thee, let a double portion[5] of thy spirit be upon

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[a] Ge. 5.24; 1 Ki.19. 4; Lu.9.51; Ac.1.9; He.11.5; Re.11.12.
1 As a proof to the church, both of a future state, and a bodily resurrection. 'This wonderful event is one of the most glorious, significant, & exhilarating facts which the world ever witnessed. It served to dispel much obscurity which might occasionally cloud the faith of dying saints. In Old Testament times, it served to prepare the faith of true Israelites for the wonders of the New Testamentdispensation; for the ascension of Elijah was surely intended to prefigure that of our blessed Lord.' —*Krummacher*.
[b] 1 Ki. 18.12; 19.11; Je. xxxviii.
[c] 1 Ki. 19. 16-21.
[d] Jos. 4. 19; 5. 9.
[e] Ru. 1.15; 2 Sa. 15. 19, 20; John 6. 67, 68.
[f] ver.4,6; ch.4.30; 1 Sa.1.26; 17. 55; 25. 26.
[g] Ru. 1.16-18; 2 Sa. 15.21; 1 John 2.19.
[h] Ge.28.19; 1 Ki.12. 29, 33; 13. 1, 2.
[i] ver. 5.7,15; ch. 4.1, 38; 9.1; 1Sa.10.10-12; 19.20; 1 Ki.18.4; 20.35; Is. 8. 18.
[k] De.33.3; Ac.22.3.
[l] Jos. 6. 26; 1 Ki.16. 34; Lu. 19. 1.
[m] ver.2; ch.4.30; Ac. 2. 42; 11. 23.
2 'A delicate sense of propriety told them they ought not to let the master perceive they knew of his approaching removal. They venture to disclose only to Elisha the secret of their mournfully affected souls. But Elisha puts a still stronger seal upon their lips. These are scenes extremely delicate & characteristic. —*Krummacher*.
[n] ver. 3; Jos. 1. 1,2; Lu.24.51; John17. 5-7; Ac.1.2, 11; 20. 25.
[o] Ge. 48. 19; Ec. 3. 7; Is. 41. 1; Ha. 2. 20.
[p] ver. 17; 1 Ki.18.4, 13.
3 Heb. *in sight*, or, *over against*.
[q] 1 Ki. 19. 13, 19.
4 This was his official dress as prophet, & was significantof thepowers withwhich he was endowed.
[r] ver. 14; Ex.14.21, 22; Jos.3.16,17; Ps. 114. 5-7; Is. 11. 15; He. 11. 29; Re. 16. 12.
[s] ch. 13. 14-19; Nu. 27.16-23; De.34.9; 1 Ch. 29.18,19; Ps. 72.1,20; Lu.24. 45-51; John 17. 9-13; Ac.1.8; 8.17; 20.25, 36.
[t] Nu.11.17,25; 1 Ki. 3. 9; 2 Ch. 1. 9, 10; John 14. 12-14; 16. 7; 1 Co. 12. 31.
[u] De. 21.17; Zec.9. 12; 12. 8; 1 Ti. 5. 17.
5 The wish arose not from *selfishness* but from *humility*. 'How can I, the poor ploughman of Abelmaholah, hope to fill the place of Elijah, unless I obtain help sufficient for my conscious inability and my manifold defects?'

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10 And he said, [v]Thou hast asked[1] a hard thing: *nevertheless,* [w]if thou see me *when I am* taken from thee, it shall be so unto thee; but if not, it shall not be *so.*[2]

11 ¶ And it came to pass, as they still went on, and talked, that, behold, *there appeared* [x]a chariot of fire,[3] and horses of fire, and parted them both asunder; and Elijah went up [y]by a whirlwind into[z] heaven.

12 ¶ And Elisha [a]saw *it,* and he cried, [b]My father, my father! the chariot of Israel, and the horsemen thereof. And [c]he saw him no more: and he took hold of his own clothes, and [d]rent them in two pieces.

13 He took up also [e]the mantle of Elijah that fell from him, and went back, and stood by the bank[4] of Jordan;

14 And he took the mantle of Elijah that fell from him, and [f]smote the waters,[5] and said, [g]Where *is* the LORD God of Elijah? And when he also had smitten the waters, they parted hither and thither; and Elisha went over.

15 And when the sons of the prophets, which *were* [h]to view at Jericho, saw him, they said, [i]The spirit of Elijah doth rest on Elisha. And they came to meet him, and [k]bowed themselves to the ground before him.

16 ¶ And they said unto him, Behold now, there be with thy servants fifty strong men;[6] let them go, we pray thee, and seek thy master: lest peradventure [l]the Spirit of the LORD hath taken him up, and cast him upon some[7] mountain, or into some valley. And he said, Ye shall not send.

17 And when [m]they urged him till he was ashamed,[8] he said, Send. They sent therefore fifty men; and they sought three days, but [n]found him not.

18 And when they came again to him, (for he tarried at Jericho,) he said unto them, Did I not say unto you, Go not?

19 ¶ And the men of the city said unto Elisha, Behold, I pray thee, the situation of the city *is* pleasant, as [o]my LORD seeth; but [p]the water *is* naught, and the ground barren.[9]

20 And he said, Bring me a new cruse, and put [q]salt therein: and they brought *it* to him.

21 And he went forth unto the spring of the waters, and [r]cast the salt in there, and said, Thus saith the LORD, [s]I have healed these waters; [t]there shall not be from thence any more death or barren *land.*

22 So the waters were healed unto this day,[1] according to the saying of Elisha which he spake.

23 ¶ And he went up from thence unto [u]Beth-el: and as he was going up by the way, there came forth [v]little children[2] out of the city, and [w]mocked him, and said unto him, [x]Go up,[3] thou bald-head; go up, thou bald-head.

24 And he turned back, and looked on them, and [y]cursed them in the name of the LORD: and there came forth two [z]she-bears out of the wood, and tare[4] forty and two [a]children of them.

25 And he went from thence to [b]mount Carmel; and from thence he returned to Samaria.

CHAPTER III.

Jehoram's evil reign, 1—3. *Mesha rebelleth,* 4, 5. *Jehoram, with Jehosaphat, and the king of Edom, being distressed for want of water, by Elisha obtaineth water, and promise of victory,* 6—20. *The Moabites, deceived by the colour of the water, coming to spoil, are overcome,* 21—25. *The king of Moab sacrificeth his eldest son, and raiseth the siege,* 26, 27.

NOW [a]Jehoram the son of Ahab began to reign over Israel in Samaria the eighteenth[5] year of Jehoshaphat king of Judah, and reigned twelve years.

2 And he [b]wrought evil in the sight of the LORD, [c]but not like his father, and [d]like his mother; for he put away the image[6] of [e]Baal that his father had made.

3 Nevertheless [f]he cleaved unto the sins of Jeroboam the son of Nebat, [g]which made Israel to sin; [h]he departed not therefrom.

4 ¶ And Mesha king of Moab was [i]a sheep-master, and [k]rendered unto the king of Israel an hundred thousand lambs, and an hundred thousand rams, with the wool.

5 But it came to pass, when Ahab was dead, [l]that the king of Moab rebelled against the king of Israel.

6 ¶ And king Jehoram went out of Samaria the same time, and [m]numbered all Israel.

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v Mar. 11. 22-24; John 16. 24.
1 Heb. *done hard in asking.*
w ver.12; Ac.1.9,10.
2 'Do not expect the gift from me, but from *Him* who is taking me away. Take notice of the sign which he appoints, for by this thou shalt understand that the gift is purely of God's bestowal.' The prayer was granted, for Elisha wrought many more miracles than Elijah; and being more constantly among the people, for above sixty years, was favoured with more extensive usefulness.
x ch. 6.17; Ps. 68.17; 104. 3, 4; Eze. 1. 4, &c.; 10. 9, &c.; Ha. 3.8; Zec.6.1-8; He. 1. 14.
3 'That is, a chariot and horses of the most resplendent glory, which manifesting itself in coruscations, or shooting rays, seemed to be like blazing fire, or like the sun in his strength. Some think that this circumstance, known in the heathen world, gave rise to the fable of *Apollo,* or the sun being seated in a blazing chariot, drawn by horses which breathed or snorted fire.'—*Clarke.*
y ver. 1.
z Mar. 16. 19.
a ver. 10.
b ch. 13. 14; Job 22. 30; Pr.11.11; Ec.7. 19;9.16-18; Is.37.4, 15, 21; Ac. 27. 24.
c Pr. 30. 4; Mar. 16. 19; Lu.2.15; 24.51; John 3.13; Ac. 1.9; 2 Co. 5.2,4; Ep.4.8; Re. 11. 12.
d Job 1. 20,21; Is.57. 1, 2; Ac. 8. 2.
e ver.8; 1 Ki.19.19.
4 Heb. *lip,* 1 Ki. 9. 26, *marg.*
f ver.8-10; Jos.1.1-9; Mar. 16. 20; John 14. 12; Ac. 2. 33; 3. 12, 13.
5 The Complutensian edit. of the Sept. and the Vulg. insert the words, 'and they were not divided.' This is adopted by Dathe, who renders the next clause: 'Where now is Jehovah, Elijah's God? and when he had again smitten,' &c.
g Ju. 6. 13; 1 Ki. 18. 36-39; Ps. 42. 2,10; 115. 2; Joel 2. 17.
h ver. 7.
i Nu. 11. 25-29; 27. 20; Jos.3.7; Is.11.2; 59. 21; John 15, 26, 27; Ac.1.8; 2Co.12. 9; 1 Pe. 4. 14.
k ver.19; ch.4.1-4,37; 6. 1-7; Jos. 4. 14.
6 Heb. *sons of strength.*
l 1 Ki. 18. 12; Eze.3. 14;8.3; 11.24; 40.2. Ac. 8. 39; 2 Co. 12. 2, 3.
7 Heb. *one of the mountains.*
m 2 Sa. 18. 22, 23; Lu. 11. 8; Ro.10.2.
8 Or, 'with importunity.' Elijah might yet be alive, or if dead, ought to be buried with honour; compare 1 Ki. 18. 21.
n He. 11. 5.
o Nu. 12.11; 1 Ki.18. 7, 13; 1 Ti. 5. 17.
p Ex. 7. 19; 15. 23; Jos. 6. 17, 26; 1 Ki. 16. 34.
9 Heb. *causing to miscarry.* Ex. 23. 26; De. 28. 2-4, 11, 15-18; Ho.9-14.

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q Ju. 9. 45; Eze. 47. 11; Zep. 2. 9.
r ch. 4. 41; 6. 6; Ex. 15. 25,26; John 9.6.
s Eze. 47. 8-11; 1 Co. 1.18-28; Re.22.2,3.
t Ps. 107. 34-38; Re. 21. 4.
Josephus mentions *Elisha's Fountain* as still shown in his day, and it is noticed by Maundrel and others in modern times. Professor Robinson speaks of the plain as very rich, but neglected.
u 1 Ki.12.23-32; Ho. 4.15; 10.5,15; Am. 3.14; 4.4;5.5; 7.13.
v Job 19. 18; Pr. 20. 11; 22.6,15; Ec. 11. 10; Is. 1. 4; 3.5; Je. 7. 18.
2 'The word also means young persons who are grown up. Bethel was one of the principal seats of idolatry. These young men came out of the city, and insulted the prophet at the instigation of Baal's priests Elisha, as a minister of God, and in his name, declared the curse, or foretold the punishment which was about to be inflicted upon these profligate idolaters.—*T. H. Horne.*
w Ge. 21.9; 2 Ch.36. 16; Job 30. 1, 8, 9; Ps.35.15; Is.57.3,4; Ga. 4. 29; He. 11. 36.
x ver.11; Mat.27.29-31, 40-43.
3 A derisive allusion to Elijah's reported ascension: 'Go up to heaven like your master.' Baldness was ignominious, because it had the appearance of leprosy, Le.13.40,41.
y ch. 1.10-12; Ge.9. 25; De.28.15-26; Je. 28. 16; 29. 21-23; Am. 7.17; Mar. 11. 14, 21; Ac. 5.5,9; 8. 20; 13.9-11; 2Co.10. 6.
z 2 Sa. 17. 8; Pr. 17. 12; 28.15; Hos.13.8.
4 It may be questioned whether this denotes any thing more than severe laceration; it does not necessarily mean destruction, for then the phrase would have been, 'tare in pieces.'
a Ex. 20. 5; 1 Ki.13. 24; 19.17; 20.36.
b ch. 4. 25; 1 Ki. 18. 19, 42.

CHAP. III.

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a ch. 1. 17; 8. 16, *Joram;* 1 Ki. 22. 51.
5 According to the adjustment of Hales, this should be in the 'twenty-second year.'
b ch. 6. 31, 32; 21. 6, 20; 1Sa.15.19; 1Ki. 16. 19.
c 1 Ki. 16. 33; 21. 20, 25.
d ch. 9. 22, 34; 1 Ki. 21. 5-15, 25.
6 Heb. *statue.*
e ch. 10. 18, 26-28; 1 Ki. 16. 31, 32.
f ch. 10. 20-31; 1 Ki. 12. 28-33.
g 1 Ki. 14. 16; 15.26, 34; 16. 31.
h ch. 13. 2, 6, 11; 14. 24; 15.9,18; 17.22; 1 Ki.12.26-28; 13.33; 1 Co. 1. 19, 20.
i Ge. 13. 2; 26.13,14; 2 Ch.26.10; Job1.3; 42. 12.
k 2 Sa.8.2; 1Ch.18.2; Ps. 60. 8; Is. 16. 1.
l ch. 1. 1; 2 Ch. 21. 8-10.
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m 1 Sa. 11. 8; 15.4; 2 Sa. 24. 2; 1 Ki. 20. 27.

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7 And he went and sent to Jehoshaphat the king of Judah, saying, The king of Moab hath rebelled against me: [n]wilt thou go with me against Moab to battle? And he said, I will go up: I *am* as thou *art*, my people as thy people, *and* my horses as thy horses.

8 And he said, Which way shall we go up? And he answered, The way through [o]the wilderness of Edom.

9 So the king of Israel went, and the king of Judah, and [p]the king of Edom; and they fetched a compass of seven day's journey: and there was [q]no water for the host, and for the cattle that followed[1] them.

10 And the king of Israel said, Alas! that [r]the LORD hath called these three kings together,[2] to deliver them into the hand of Moab!

11 But Jehoshaphat said, [s]*Is there* not here a prophet of the LORD, [t]that we may enquire of the LORD by him? And one of the king of Israel's servants answered and said, Here *is* Elisha the son of Shaphat, [u]which poured water[3] on the hands of Elijah.

12 And Jehoshaphat said, [v]The word of the LORD is with him. So [w]the king of Israel, and Jehoshaphat, and the king of Edom, went down to him.

13 And Elisha said unto the king of Israel, [x]What have I to do with thee? [y]get thee to [z]the prophets of thy father, and to the prophets of thy mother. And the king of Israel said unto him, [a]Nay:[4] for the LORD hath called these three kings together, to deliver them into the hand of Moab.

14 And Elisha said, [b]*As* the LORD of hosts liveth, before whom I stand, surely, were it not that [c]I regard the presence of Jehoshaphat the king of Judah, [d]I would not look toward thee, nor see thee.

15 But now [e]bring me a minstrel.[5] And it came to pass when the minstrel played, that [f]the hand of the LORD came upon him.

16 And he said, Thus saith the LORD, [g]Make this valley full of ditches:

17 For thus saith the LORD, [h]Ye shall not see wind,[6] neither shall ye see rain; yet that valley shall be filled with water, [i]that ye may drink, both ye, and your cattle, and your beasts.

18 And [k]this is *but* [l]a light thing in the sight of the LORD: [m]he will deliver the Moabites also into your hand.

19 And [n]ye shall smite every fenced city, and every choice city, and shall [o]fell every good tree, and stop all wells of water, and mar[1] every good piece of land with stones.

20 ¶ And it came to pass in the morning, [p]when the meat-offering was offered, that, behold, there came water by the way of Edom, and the country was [q]filled with water.

21 And when all the Moabites heard that the kings were come up to fight against them, they gathered[2] all that were able to put[3] on armour, and upward, and stood in the border.

22 And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side *as* red as blood:[4]

23 And they said, [r]This *is* blood: the kings are surely slain,[5] and they have smitten one another: [s]now therefore, Moab, to the spoil.

24 And when they came to the camp of Israel, the Israelites rose up and [t]smote the Moabites, so that they fled before them: but they went forward[6] smiting the Moabites, even in *their* country[7]

25 And they [u]beat down the cities, and on every good piece of land cast every man his stone, and filled it;[8] and they [v]stopped all the wells of water, [w]and felled all the good trees: only[9] in [x]Kir-haraseth[10] left they the stones thereof; howbeit the slingers went about *it*, and smote it.

26 ¶ And when the king of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew swords, to break through *even* [y]unto the king of Edom: but they could not.

27 Then he took his eldest son, that should have reigned in his stead, and [z]offered him *for* a burnt-offering upon the wall. And there was great indignation against Israel:[11] and [a]they departed from him, and returned to *their own* land.

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n 1 Ki. 22.4,32,33; 2 Ch. 18.3,29-32; 19. 2; 21.4-7;22.3,4,10-12.
o Nu.21.4; Mal. 1.2, 3.
p 1 Ki. 22. 47.
q Ex. 15. 22; 17. 1; Nu.20.2,4;21.5;33. 14.
1 Heb. *at their feet*, Ex. 11. 8, *marg.*; Ju. 4. 10.
r ch. 6.33; Ge.4. 13; Ps.78.34-36;Pr.19. 3; Is. 8. 21; 51. 20.
2 'This is a divine judgment; God has judicially blinded us, & permitted us to take this journey to our destruction.'
s 1 Ki.22.7; Ps.74.9; Am. 3. 7.
t ver. 1,3; Jos. 9.14; Ju. 20. 8-11, 18, 23, 26-28; 1 Ch. 10.13; 14. 10, 14; 15. 13.
u Ge. 18.4; Jos. 1.1; 1 Ki.19.21; Lu.22. 26,27; John 13.4,5, 13, 14; Ph. 2. 22.
3 That is, 'who waited on Elijah.' He is described by what was a frequent part of his work. In the East, the hands are not washed (as with us,) in water poured first into a basin, but with water poured on the hands *over* a basin.
v ch.2.14,15,21,24; 1 Sa. 3. 19-21.
w ch.5.8,9,15; Is.49. 23; 60. 14; Re. 3.9.
x Eze.14.3-5;Mat.8. 29; John 2.4; 2 Co. 5. 16; 6. 15.
y Ju.10.14; Je. 2.27, 28.
z 1 Ki. 18. 19; 22. 6, 10, 11, 22-25.
a ver. 10; De.32.37-39; Ho. 6. 1.
4 The *Chaldee* adds 'I beseech thee do not call the sins of this impiety to remembrance, but ask mercy for us, because the Lord hath called,' &c. The *Arabic* has, 'I beseech thee do not make mention of our transgressions,but use kindness towards us.'
b ch.5.16; 1 Ki.17.1; 18. 15.
c 2 Ch. 17.3-9; 19. 3, 4; Ps. 15. 4.
d 1 Sa. 15. 26-31; 1 Ki.14.5,&c.; 21.20; Je. 1. 18; Da. 5.17-23; Mat. 22. 16.
e 1 Sa. 10. 5; 16. 23; 18.10; 1 Ch.25.2,3; Ep. 5. 18, 19.
5 'This was intended to calm the prophet's mind, which had been discomposed with a holy indignation by recollecting the abominations of Ahab's family; & so to prepare him for those illapses of the Holy Spirit, which he assuredly expected, & accordingly received.'—*Scott.*
f 1 Ki.18.46; Eze.1. 3; 3.14,22; 8.1; Ac. 11. 21.
g ch. 4.3; Nu. 21. 8, 16-18.
h 1 Ki.18.36-39; Ps. 84.6; 107.35; Is.41. 17,18; 43.19,20; 48, 21.
6 This may strike us as an odd expression, but it is easily understood, from the fact, that in the East the presence of wind is strongly and painfullymanifested, even to the eye, during a dry season, by the vast quantities of dust and stubble which are whirled into the air, which they greatly darken.'—*Kitto.*

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i Ex.17.6; Nu. 20.8-11.
k 1 Ki. 3. 13; Je. 32. 17,27;Lu.1.27; Ep. 3. 20.
l ch. 20.10; 1 Ki. 16. 31; Is. 7. 13; 49. 6; Eze. 8. 17.
m 1 Ki. 20.13,28; Is. 7. 1-9.
n ch. 13. 17; Nu. 24. 17; Ju. 6. 16; 1 Sa. 15. 3; 28. 2.
o De. 20. 19, 20.
1 Heb. *grieve*, ver. 25.
p Ex.29.39,40; 1 Ki. 18. 36; Da. 9. 21.
q Ps.78.15,16,20; Is. 35. 6, 7.
2 Heb. *were cried together.*
3 Heb. *gird himself with a girdle*, 1 Ki. 20. 11; Ep. 6. 14.
4 The waters descended in such full flood from the heights of Edom, that the camp would have been submerged, had not the army by the direction of the prophet, previously dug large ditches, to receive the redundant water. All this was unknown to the Moabites, who when they arose in the morning, on looking towards the camp of the allies, and beholding the lurid rays of the rising sun reflected from the waters, (which now covered the arid sands of yesterday,) doubted not that it was blood that they saw, and formed the not improbable conclusion, that the armies of Israel and Judah had quarrelled with, and destroyed each other.
r ch. 6. 18-20; 7. 6.
5 Heb. *destroyed.*
s Ex.15.9; Ju.5.30; 2 Ch.20.25; Is.10.14.
t Jos. 8. 20-22; Ju. 20. 40-46; 1 Th. 5. 3, 4.
6 Or, *smote in it even smiting.*
7 The Greek version gives the true sense: 'They went on, smiting the Moabites, even into their own country.'
u ver.19; Ju. 9.45; 2 Sa.8.2;Is.37.26,27.
8 On coming to any cultivated or seemingly fertile spot, the soldiers gathered stones, & scattered over it, so as to render its future tillage very difficult.
v Ge.26.15,18; 2 Ch. 32. 4.
w De. 20. 19, 20.
9 Heb. *until he left the stones thereof in Kirharaseth.*
x Is. 16. 7,11; Je. 48. 31, 36, *Kir-heres.*
10 *i.e.* 'The wall of potsherds;' the same place as Kir-Moab, the modern *Kerek.*
y ver. 9; Am. 2. 1.
z Ge.22.2,13; De.12. 31; Ju.11.31,39; Ps. 106. 37,38; Eze.16. 20; Mi. 6. 7.
11 Rather 'among the Israelites.' They were filled with such horror that they at once raised the siege. In taking this step, they did not consider that they gave to the dreadful act of the Moabite the very effect he desired, and he would delude himself with the persuasionthat his sacrifice had been pleasing to heaven.
a 1 Sa. 14. 36-46; 1 Ki. 20. 13, 28, 43.

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CHAPTER IV.

Elisha multiplieth the widow's oil, 1—7. He giveth a son to the good Shunammite, 8—17. He raiseth again her dead son, 18—37. At Gilgal he healeth the deadly pottage, 38—41. He miraculously satisfieth an hundred men with twenty barley loaves, 42—44.

NOW there cried a certain woman of the wives of the [a]sons of the prophets[1] unto Elisha, saying, Thy servant my husband is dead; and thou knowest that [b]thy servant did fear the LORD: and [c]the creditor is come to take unto him my two sons to be bondmen.

2 And Elisha said unto her, [d]What shall I do for thee? tell me, what hast thou in the house? And she said, Thine hand-maid hath not any thing in the house, [e]save a pot of oil.

3 Then he said, Go, borrow thee vessels abroad of all thy neighbours, *even* [f]empty vessels; borrow[2] not a few.

4 And when thou art come in, [g]thou shalt shut the door upon thee, and upon thy sons, [h]and shalt pour out into all those vessels, and thou shalt set aside that which is full.

5 So [i]she went from him, and shut the door upon her and upon her sons, who brought *the vessels* to her; and she poured out.

6 And it came to pass, when [k]the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, *There is* not a vessel more. [l]And the oil stayed.

7 Then she came and told the man of God: and he said, Go, sell the oil, and [m]pay thy debt,[3] and live thou and thy children of the rest.[4]

8 ¶ And it fell[5] on a day, that Elisha passed to [n]Shunem,[6] where *was* [o]a great woman:[7] and [p]she constrained[8] him to eat bread. And *so* it was, *that*, as oft as he passed by, he turned in thither to eat bread.

9 And [q]she said unto her husband, Behold now, I perceive that [r]this *is* an holy [s]man of God which passeth by us continually.

10 [t]Let us make [u]a little chamber,[9] I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither.

11 And it fell on a day, that he came thither, and he turned into the chamber, and lay there.

12 And he said to [v]Gehazi his [w]servant, Call this Shunammite. And when he had called her, she stood before him.

13 And he said unto him, Say now unto her, Behold, [x]thou hast been careful for us with all this care; what *is* to be done for thee? wouldest thou be spoken for [y]to the king, or [z]to the captain of the host? And she answered, [a]I dwell [b]among mine own people.[1]

14 And he said, What then *is* to be done for her? And Gehazi answered, Verily [c]she hath no child, and her husband is old.

15 And he said, Call her. And when he had called her, she stood in the door.

16 And he said, [d]About this season,[2] according to the time of life, [e]thou shalt embrace a son. And she said, Nay, [f]my lord, *thou* man of God, [g]do not lie unto thine handmaid.

17 And [h]the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life.

18 ¶ And when the child was grown, it fell on a day, that he went out to his father [i]to the reapers.

19 And he said unto his father, [k]My head, my head! And he said to a lad, Carry him to his mother.

20 And when he had taken him, and brought him to [l]his mother, he sat on her knees till noon, [m]and *then* died.[3]

21 And she went up, and laid him on [n]the bed of the man of God, and shut *the door* upon him, and went out.

22 And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that [o]I may run to the man of God, and come again.

23 And he said, Wherefore wilt thou go to him to-day? *it is* neither [p]new moon nor sabbath. And she said, *It shall be* well.[4]

24 Then [q]she saddled an ass, and said to her servant, [r]Drive, and go forward; slack[5] not *thy* riding[6] for me, except I bid thee.

25 So she went, and came unto the

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CHAP. IV.

a ver. 38; ch. 2. 3, 5; 1 Ki. 20. 35.

1 They were ministers by *selection* and not by *entail* like the priests; but they seem in general to have been scantily provided for. Compare ch. 6. 1.

b Ge.22.12; 1 Ki.18. 3; Ne. 7. 2; Ps.103. 11,17;112.1,2; 115. 13;147.11; Ec.8.12; 12.13; Mal.3.16; 4. 2; Ac.13.26; Re.15. 4; 19. 5.

c Le. 25. 39, 40, 48; Ne.5.2-5;10.31; Je. 34. 14; Mat. 18. 25, 30, 35; Ja. 2. 13.

d ch. 2. 9; 6. 26, 27; Mat.15.34; John 6. 5-7; Ac.3.6; 2 Co.6. 10.

e 1 Ki. 17.12; Ja.2.5.

f ch.3.16; John 2.7.

2 Heb. *scant not*, ch.13.18,19; Ps.81. 10; John 16. 24.

g ver.32,33; 1 Ki.17. 19, 20; Is. 26. 20; Mat.6.6; Mar.5.40; Ac. 9. 40.

h John 2. 7-9; 6. 11.

i ch.5.11; 1 Ki.17.15, 16; Lu.1.45; He.11. 7, 8.

k ver. 43,44; Mat.9. 29; 13.58; 14.20; 15. 37; Lu. 6.19; 2 Co. 6. 12, 13.

l ch.13.19; Jos.5.12; 1 Ki.17.14; John 6. 12.

m Ps.37. 21; Ro.12. 17; Ph.4.8; 1 Th.2. 9, 10; 4.12; 2 Th. 3. 7-12.

3 Or, *creditor*.

4 It is true we cannot now expect *miracles*, yet we may expect *mercies* if we wait upon God, and seek to him. Let widows, and particularly *prophet's widows*, depend upon him in the way of duty for all needful supplies.

5 Heb. *there was a day*, ver. 11, 18.

n ver.12; Jos.19.18; 1 Sa.28.4; 1 Ki.1.3.

6 Elisha seems to have generally resided at or near mount Carmel: but he went his circuits through the land to visit the seminaries of the prophets, and to instruct the people; which, probably, was his stated employment when not sent on some special service.

o 2Sa.19.32; Job1.3; 32. 9; Lu. 1. 15.

7 The old translations have more correctly 'a rich woman.'

p Ge.19.3; Ju.19.20; Pr.7.21; Lu.14.23; 24. 29; Ac. 16. 15.

8 Heb. *laid hold on him*.

q Pr.31.10,11; 1 Pe. 3. 1.

r 1 Th.2.10; Ti.1.8; 2 Pe. 1. 21; 3. 2.

s De.31.1; 1 Ki.13. 1; 17.18,24; 1 Ti.6.11.

t Is.32.8; Mat.25.40; Lu.8.3; Ro.12. 13; He. 10. 24; 13. 2; 1 Pe. 4. 9, 10.

u 1 Ki. 17. 19.

9 In Heb. *aleeah*. The Arabs give the name of *oleah* to a small tenement connected with the main building, but having a separate access. It is commonly in the outer court; and by 'the wall' here is meant, the wall of that court. The phrase, 'let us make,' does not refer to the building it, but to the making it ready for the prophet's constant use.

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v ver.29-31; ch.5.20-27; 8. 4, 5.

w ch. 3.11; 1 Ki.18. 43; 19.3; Ac. 13. 5.

x Mat.10.40-42; Lu. 9. 3-5; Ro. 16. 2, 6; Ph.4.18,19; 1Th.5. 12, 13; 2 Ti. 1. 16-18.

y ch.3.15-18; 8. 3-6; Ge.14.24; 2 Sa. 19. 32-38.

z ch.9.5; 2Sa.19.13; 1 Ki. 2. 32.

a 1Ti.6. 6-8; He.13. 5.

b ch.8.1; Ru. 1. 1-4; Ps. 37. 3.

1 What a beautiful exemplification of the duty and happiness of contentment! 'It were well with many if they did but know when they were well.' If this world affords any thing like perfect peace, it is in the sweet enjoyment of ourselves and ours.

c Ge. 15.2, 3; 17. 17; 18.10-14; 25.21; 30. 1; Ju.13.2; 1Sa.1.2, 8; Lu. 1. 7.

d Ge. 17. 21; 18. 10, 14.

2 Heb. *set time*.

e Ge.17.16,17; Lu.1. 13, 30, 31.

f ch. 2. 19.

g ver.28; ch.5.10,11; Ge. 18.12-15; 1 Ki. 17.18; 18.9; Ps.116. 11; Lu. 1. 18-20.

h Ge.21.1; 1Sa.1.19, 20; Ps.113.9; Lu.1. 24, 25; He. 11. 11.

i Ru. 2. 4.

k Job14.1,2; Je.4.19.

l Is.49.15; 66.13; Lu. 7. 12.

m Ge.22.2; 37. 3,35; 1Ki.17.17; Eze.24. 16-18; Lu. 2. 33; John 11. 3, 5, 14.

3 This was probably the *coup de soleil*, or stroke of the sun, by no means uncommon in hot climates, & often fatal. In the time of the crusades, the army of king Baldwin IV. suffered considerably from this circumstance near Tiberias; 'more were slain by the *sun* than the *sword*.' And Egmont & Heyman, (in the 18th century,) found the air about Jericho extremely hot; & say that the heat destroyed several persons the year before they were there. Madden witnessed cases of it in the desert between Palestine and Egypt, two of which terminated fatally in forty-eight hours. He thinks it the real inflammatory fever. 'One of my camel drivers,' says he, 'was attacked during the journey; he complained suddenly of intense pain in the back of his head; he laid his finger on the spot, and from the moment of his seizure he had a burning fever.'

A.M.3113. B.C.891.

n ver.10; 1Ki.17.19.

o ver.24,26; John11. 3; Ac. 9. 38.

p Nu.10.10; 28.11; 1 Ch. 23. 31; Is.1.13-15.

4 Heb. *peace*, ver. 26.

q Ex. 4. 20; 1 Sa.25, 20; 1 Ki. 13. 13,23.

r 1 Sa. 25. 19.

5 Heb. *restrain not for me to ride*.

6 As the servant *follows* the ass to goad it on, this should rather be: 'Slack not *the* riding,' *i.e.* my riding.

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man of God [s]to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, *yonder is* that Shunammite:

26 [t]Run now, I pray thee, to meet her; and say unto her, [u]*Is it* well with thee? *is it* well with thy husband? *is it* well with the child? And she answered, *It*[v] *is* well.[1]

27 And when she came to the man of God to the hill, she caught him[2] by[w] the feet: but Gehazi came near to thrust[x] her away. And the man of God said, [y]Let her alone; for her soul *is* vexed[3] within her: and the LORD hath [z]hid *it* from me, and hath not told me.

28 Then she said, [a]Did I desire a son of my lord? did I not say, [b]Do not deceive me?

29 Then he said to Gehazi, [c]Gird up thy loins, and [d]take my staff in thine hand, and go thy way: if thou meet any man, [e]salute him not; and if any salute thee, answer him not again: and [f]lay my staff upon the face of the child.

30 And the mother of the child said, *As*[g] the LORD liveth, and *as* thy soul liveth, [h]I will not leave thee. And he arose, and followed her.

31 And Gehazi passed on before them, and laid the staff upon the face of the child; but *there was* [i]neither voice nor hearing:[4] wherefore he went again to meet him, and told him, saying, The child *is* [k]not awaked.

32 And when Elisha was come into the house, behold, [l]the child was dead, *and* laid upon his bed.

33 He went in therefore, and [m]shut the door upon them twain, and [n]prayed unto the LORD.[5]

34 And he went up, and [o]lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands; and he stretched himself upon the child, and the flesh of the child waxed warm.

35 Then he returned, and walked in the house to and fro;[6] and went up, and stretched himself upon him: and the child sneezed seven times, [p]and the child opened his eyes.

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[s] ch. 2. 25; 1 Ki. 18. 19, 42.
[t] Zec. 2. 4.
[u] Ge. 29. 6; 37. 14; 1 Sa. 17. 18; Mat. 10. 12, 13; Ac. 15. 36.
[v] ver. 23; 1 Sa. 3. 18; Job 1. 21.

1 Lane mentions in one of the Notes to his new translation of 'The Thousand and One Nights,' that among the Arabs, when one asks what news, the answer always is, 'good,' even tho' it may be bad news. In the present case the Shunammite may have meant her answer as the common form of civility addressed to Gehazi, while she pressed on towards his master, to whom alone she would make known her heavy grief. Yet, in the exercise of faith, she doubtless did believe that in the true and highest sense, all was well. When God calls away our dearest relations by death, it becomes us quietly to say, It is well, for all is well that God does; all is well with them that are gone to heaven; and all is well with us who remain behind, if, by the affliction, we are furthered in our way thither.

2 Heb. *by his feet.*

[w] Mat. 28. 9; Lu. 7. 38.
[x] Mat. 15. 23; Mar. 10. 13; John 4. 27; 12. 4-6.
[y] Mar. 14. 6; John 12. 7.

3 Heb. *bitter*, 1 Sa. 1. 10; Job 10. 1; Pr. 14. 10; 18. 14.

[z] ch. 6. 12; Ge. 18. 17; 2 Sa. 7. 3; Am. 3. 7; John 15. 15.
[a] Ge. 30. 1.
[b] ver. 16.
[c] ch. 9. 1; 1 Ki. 18. 46; Ep. 6. 14; 1 Pe. 1. 13.
[d] ch. 2. 14; Ex. 4. 17.
[e] Lu. 10. 4.
[f] Ex. 7. 19, 20; 14. 16; Jos. 6. 4, 5; Ac. 5. 16; 19. 12.
[g] ch. 2. 2, 4.
[h] Ex. 33. 12-16; Ru. 1. 16-18.
[i] 1 Sa. 14. 37; 28. 6; Eze. 14. 3; Mat. 17. 16-21; Mar. 9. 19-29; Ac. 19. 13-17.

4 Heb. *attention*, 1 Ki. 18. 26, 29.

[k] Job 14. 12; Da. 12. 2; John 11. 11, 43, 44; Ep. 5. 14.
[l] 1 Ki. 17. 17; Lu. 8. 52, 53; John 11. 17.
[m] ver. 4; Mat. 6. 6.
[n] ch. 5. 11; 6. 17, 18, 20; 1 Ki. 17. 20; 18. 26, 27; John 11. 41, 42; Ac. 9. 40; Ja. 5. 13-18.

5 'It is instructive to compare the manner in which Elijah and Elisha wrought their miracles, with that of Jesus Christ. Every part of their conduct expressed a consciousness of inability in themselves, and an entire dependence on another, and earnest application to him for his interposition: but Jesus wrought by his own power; he spake and it was done.'—*Scott.*

[o] 1 Ki. 17. 21; Ac. 20. 10.

6 Heb. *once hither and once thither.*

[p] ch. 8. 1, 5; 13. 21; 1 Ki. 17. 22; Lu. 7. 14, 15; 8. 55; John 11, 43, 44; Ac. 9. 40.

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[q] ver. 12.
[r] 1 Ki. 17. 23; Lu. 7. 15; He. 11. 35.
[s] ver. 27; ch. 2. 15; 1 Ki. 17. 24.

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[t] ch. 2. 1; 1 Sa. 7. 16, 17; Ac. 10. 38; 15. 36.
[u] ch. 8. 1; Le. 26. 26; De. 28. 22-24, 38-40; 2 Sa. 21. 1; Je. 14. 1-6; Eze. 14. 13; Lu. 4. 25.
[v] ch. 2. 3; 1 Sa. 19. 20.
[w] Pr. 8. 34; Lu. 2. 46; 8. 35, 38; 10. 39; Ac. 22. 3.
[x] Mar. 6. 37; 8. 2-6; Lu. 9. 13; John 21. 5, 9.
[y] Is. 5. 4; Je. 2. 21.

1 Rather, as Luther has correctly translated, 'wild tendrils,' for it was no species of the vine.

2 This is supposed to have been the fruit of the *colequintida, i. e. the colocynth*, or bitter gourd, about the size of a large orange. It is often brought from the Levant, and is known by the name of bitter apple. Both the pulp & seeds are intensely bitter, and violently purgative. It ranks among the vegetable poisons, as all intense bitters do. Others think it was the globe cucumber, or *cucumis prophetarum*, so called from the circumstance in the text. It has a nauseous odour, and is fully as bitter as the colocynth.

3 'We may take occasion to remark the goodness of God, in giving us the senses of smelling and tasting, to be, as it were, sentinels to keep watch, that nothing prejudicial may be received into the stomach. The meal cast into the pot was only a token of the divine operation, in changing the taste and properties of the pottage, that his servants might not want a necessary refreshment.'—*Scott.*

ver. 9; ch. 1. 9, 11, 13; De. 33. 1; 1 Ki. 17. 18.

[a] Ex. 10. 17; 15. 23; Mar. 16. 18.

4 The Hebrews considered bitter plants as pernicious, and even poisonous; and hence *wormwood* is in scripture used to denote something deleterious and deadly; see De. 29. 18; Pr. 5. 3, 4; Je. 9. 15; Re. 8. 10, 11.

[b] ch. 2. 21; 5. 10; 6. 6; Ex. 15. 25; John 9. 6; 1 Co. 1. 25.
[c] Ac. 28. 5.

5 Heb. *evil thing.*

[d] 1 Sa. 9. 4.
[e] ver. 38; Ex. 23. 16; De. 12. 6; 26. 2-10; 1 Sa. 9. 7; 2 Ch. 11. 13, 14; Pr. 3. 9, 10; 1 Co. 9. 11; Ga. 6. 6.
[f] ch. 7. 1, 16-18; De. 8. 8; 32. 14; John 6. 9, 13.

6 Or, *his scrip*, or, *garment.*

[g] ver. 12.
[h] Mat. 14. 16, 17; 15. 33, 34; Mar. 6. 37-39; 8. 4; Lu. 9. 13; John 6. 9.
[i] Mat. 14. 29; 15. 37; 16. 8-10; Mar. 6. 42, 43; 8. 20; Lu. 9. 17; John 6. 11-13.

36 And he called Gehazi, and said, [q]Call this Shunammite. So he called her: and when she was come in unto him, he said, [r]Take up thy son.

37 Then she went in, and [s]fell at his feet, and bowed herself to the ground, and took up her son, and went out.

38 ¶ And Elisha [t]came again to Gilgal: and *there was* [u]a dearth in the land; and [v]the sons of the prophets [w]*were* sitting before him: and he said unto his servant, [x]Set on the great pot, and seethe pottage for the sons of the prophets.

39 And one went out into the field to gather herbs, and found [y]a wild [1]vine, and gathered thereof wild gourds[2] his lap-ful, and came and shred *them* into the pot of pottage: for they knew *them* not.

40 So they poured out for the men to eat: and it came to pass, as they were eating[3] of the pottage, that they cried out, and said, [z]O *thou* man of God, *there is* [a]death[4] in the pot: and they could not eat *thereof.*

41 But he said, Then bring meal. [b]and he cast *it* into the pot; and he said, Pour out for the people, that they may eat: and [c]there was no harm in the pot.

42 ¶ And there came a man from [d]Baal-shalisha, and brought the man of God [e]bread of the first-fruits, twenty loaves [f]of barley, and full ears of corn in the husk[6] thereof: and he said, Give unto the people, that they may eat.

43 And [g]his servitor said, [h]What, should I set this before an hundred men? He said again, Give the people, that they may eat: for thus saith the LORD, [i]They shall eat, and shall leave *thereof.*

44 So he set *it* before them, and they did eat, and left *thereof*, according to the word of the LORD.

CHAPTER V.

Naaman, by the report of a captive maid, is sent to Samaria to be cured of his leprosy, 1—7. Elisha, sending him to Jordan, cureth him, 8—14. He refuseth Naaman's gifts, granteth him some of his earth, 15—19. Gehazi, abusing his master's name unto Naaman, is smitten with leprosy, 20—27.

NOW [a]Naaman, captain of the host of the king of Syria, was [b]a great man with[7] his master, and honourable,

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ible,[1] because [c]by him the LORD had given deliverance[2] unto Syria: he was also a mighty man in valour; *but he* [d]*was* a leper.[3]

2 And the Syrians had gone out [e]by companies, and had brought away captive out of the land of Israel a little maid; and [f]she waited[4] on Naaman's wife.

3 And she said unto her mistress,[5] Would [g]God my lord *were* with[6] the prophet that *is* in Samaria! for [h]he would recover[7] him of his leprosy.

4 And *one* went in [i]and told his lord, saying, Thus and thus said the maid that *is* of the land of Israel.

5 And the king of Syria said, [k]Go to, go, and I will send a letter unto the king of Israel. And he departed, [l]and took with[8] him ten talents of silver, and six thousand *pieces* of gold, and ten[m] changes of raiment.

6 And he brought the letter to the king of Israel, saying, Now, when this letter is come unto thee, behold, I have *therewith* sent Naaman my servant to thee, that thou mayest recover him of his leprosy.

7 And it came to pass, when the king of Israel had read the letter, that[n] he rent his clothes, and said, [o]*Am* I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and [p]see how he seeketh a quarrel against me.

8 ¶ And it was *so*, when Elisha the man of God had heard that the king of Israel had [q]rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? [r]let him come now to me, [s]and he shall know that there is a prophet in Israel.

9 So [t]Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.

10 And Elisha [u]sent a messenger unto him, saying, Go and [v]wash in Jordan [w]seven times, and [x]thy flesh shall come again to thee, and thou shalt be clean.

11 But [y]Naaman was wroth, and went[z] away, and said, [a]Behold, [9]I thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and strike[1] his hand[2] over the place, and recover the leper.

12 *Are* not Abana[3] and Pharpar, rivers of Damascus,[4] [b]better than all the waters of Israel? may I not wash in them, and be clean? So he turned, and went away in a rage.

13 And [c]his servants came near, and spake unto him, and said, [d]My father, *if* the prophet had bid thee *do some* great thing, wouldest thou not have done *it?* how much rather then, when he saith to thee, [e]Wash, and be clean?

14 Then [f]went he down, and dipped himself seven times in Jordan, [g]according to the saying of the man of God: and [h]his flesh came again like unto the flesh of a little child, [i]and he was clean.

15 ¶ And [k]he returned to the man of God, he and all his company, and came and stood before him: and he said, Behold, [l]now I know that *there is* no God in all the earth, but in Israel; now therefore, I pray thee, take [m]a blessing of thy servant.

16 But he said, [n]*As* the LORD liveth, before whom I stand, [o]I will receive none. And he urged him to take *it;* but he refused.

17 And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden [p]of [5]earth? for thy servant [q]will henceforth offer neither burnt-offering nor sacrifice unto other gods, but unto the LORD.

18 In this thing[6] the LORD pardon thy servant, *that* when my master goeth into the house of Rimmon to worship there, and he [r]leaneth on my hand, [s]and I bow myself in the house of Rimmon; when I bow down myself in the house of Rimmon, [t]the LORD pardon thy servant in this thing.

19 And [u]he said unto him, [v]Go in peace. So he departed from him a little way.[7]

20 ¶ But [w]Gehazi, the servant of Elisha the man of God, said, Behold, [x]my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought; but, [y]*as* the LORD liveth, I will run after him, [z]and take somewhat of him.

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1 Or, *gracious*, Heb. *lifted up*, or, *accepted in countenance.*
c Pr. 21.31; Is. 10.5, 6; Je.27.5,6; Da.2. 37, 38; John 19. 11; Ro. 15. 18.
2 Or, *victory.*
d ver. 27; ch. 7. 3; Le. 13. 2, 3, 44-46; Nu.12.10-12; 2 Sa. 3. 29; 2 Ch. 26. 19-23; 2 Co. 12. 7.
3 'Every man has some *but* or other in his character; something that blemishes and diminishes him,some alloy to his grandeur, some damp to his joy. He may be very happy, very good; yet in something or other, not so good as he should be, or so happy as he would be. Naaman was as great as the world could make him, & yet, as Bishop Hall remarks, the basest slave in Syria would not change skins with him.'
e ch.6.23; 13.20; Ju. 9.34; 1Sa.13.17,18.
f Ps. 123. 2.
4 Heb. *was before.*
5 This young damsel, though taken captive, and torn from her relatives and country, and made a slave to Naaman, having, it is likely, been treated with kindness, and employed to wait on his wife, entertained a cordial affection for her master, & earnestly desired the removal of his affliction. Young as she was, she had heard of the piety and miracles of Elisha; and, though he had not cleansed any lepers, she was persuaded he would be inclined to show kindness, even to a heathen, and be enabled to effect his cure.'—*Scott.*
g Nu. 11. 29; Ac. 26. 29; 1 Co. 4. 8.
6 Heb. *before.*
h ver. 8; Mat. 8. 2, 3; 11. 5; Lu. 17. 12-14.
7 Heb. *gather in.*
i ch. 7. 9-11; Mar. 5. 19; 16. 9, 10; John 1. 42-46; 4. 28, 29; 1 Co. 1. 26, 27.
k Ge. 11. 3, 4, 7; Ec. 2. 1; Is. 5. 5; Ja. 4. 13; 5. 1.
l ch. 8. 8, 9; Nu. 22. 7, 17, 18; 24. 11-13; 1 Sa. 9. 8; 1 Ki. 13. 7; 45. 3; Ac. 8. 18-20.
8 Heb. *in his hand.*
m Ge. 45. 22; Ju. 14. 12; Ja. 5. 2, 3.
n ch. 11. 14; 18. 37; 19. 1; Nu. 14. 6; Je. 36. 24; Mat. 26. 65; Ac. 14. 14.
o Ge. 30. 2; De. 32. 39; 1 Sa. 2. 6; Da. 2. 11; Ho. 6. 1.
p 1 Ki. 20. 7; Lu. 11. 54.
q ver. 7; 2 Sa. 3. 31.
r ver. 3, 15; ch. 1. 6; 1 Ki. 17. 24; 18. 36.
s Ex. 11. 8; Ro. 11. 13; Ho. 12. 13.
t ch. 3. 12; 6. 32; Is. 60. 14; Ac. 16. 29, 30, 37-39.
u Mat. 15. 23-26.
v ch. 2. 21; 3. 16; 4. 41; John 9. 7; 1 Co. 6. 11.
w Le. 14. 7, 16, 51; 16. 14, 19; Nu. 19. 4, 19; Jos. 6. 4, 13-16.
x ver. 14; Ex. 4. 6, 7.
y Pr. 13. 10; Mat. 8. 8; 15. 27; Lu. 14. 11.
z Pr. 1. 32; Mat. 19. 22; John 6. 66-69; 13. 20; He. 12. 25.
a Pr. 3. 7; Is. 55. 8, 9; 1 Co. 1. 21-25; 2. 14-16; 3. 18-20.
9 Heb. *I said, &c.* Or, *I said with myself, He will surely come out, &c.*

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1 Heb. *move up and down.*
2 'This is a curious and ancient instance of a very prevalent superstition, which ascribed extraordinary healing powers to the *touch* of persons of high rank, or of real, or reputed sanctity.'
3 Or, *Amana.*
4 Among the many streams in the Damascene territory, *the Fijeh* is still in high repute for purity and salubrity.
b ver. 17; ch. 2. 8, 14; Jos. 3. 15-17; Eze. 47. 1-8; Zec. 13. 1; 14. 8; Mar. 1. 9.
c ver. 3; 1 Sa. 25. 14-17; 1 Ki. 20. 24, 31; Job 32. 8, 9; Je. 38. 7-10.
d ch. 2. 12; 6. 21; 13. 14; Ge. 41. 43, *margin*; Mal. 1. 6; Mat. 23. 9; 1 Co. 4. 15.
e ver. 10; Ps. 51. 2, 7; Is. 1. 16; John 13. 8; Ac. 22. 16; Ep. 5. 26, 27; Ti. 3. 5; He. 10. 22; 1 Pe. 3. 21; Re. 7. 14.
f Job 31. 13; Pr. 9. 9; 25. 11, 12.
g 2 Ch. 20. 20; John 2. 5; He. 11. 7, 8.
h ver. 10; Job 33. 25.
i Lu. 4. 27; 5. 13; Ti. 2. 14.
k Lu. 17. 15-18.
l ver. 8; Jos. 2. 9-11; 9. 9, 24; 1 Sa. 17. 46, 47; 1 Ki. 18. 36; Is. 43. 10, 11; 44. 6, 8; 45. 6; Je. 10. 10, 11; 16. 19-21; Da. 2. 47; 3. 29; 4. 34, 35; 6. 26, 27; Ro. 10. 10.
m Ge. 33. 11; 1 Sa. 25. 27; 2 Co. 9. 5, *marg.*
n ch. 3. 14; 1 Ki. 17. 1; 18. 15.
o ver. 20, 26; Ge. 14. 22, 23; 1 Ki. 13. 8, Da. 5. 17; Mat. 10. 8; Ac. 8. 18-20; 1 Co. 6. 12; 10. 23, 33; 2 Co. 11. 9, 10; 12. 14.
p ver. 12; Ro. 14. 1.
5 Wherewith to rear an altar or perform ablutions.
q Ac. 26. 18; 1 Th. 1. 9; 1 Pe. 4. 3.
6 This must be understood of the *future*, and not of the *past*; for why solicit pardon for that one offence only, and not for others still more heinous, such as offering sacrifice to idols, (ver. 17.) But he wishes the prophet's sanction to the act of obeisance specified, provided he did it, not as a piece of *religious worship* to the idol, but of *civil service* to his prince. The prophet leaves begun convictions to work out their own effects, and is silent both as to this and the previous request for the 'holy earth.'
r ch. 7. 2, 17.
s ch. 17. 35; Ex. 20. 5; 1 Ki. 19. 18.
t 2 Ch. 30. 18, 19; Je. 50. 20.
u Mat. 9. 16, 17; John 16. 12; 1 Co. 3. 2; He. 5. 13, 14.
v Ex. 4. 18; 1 Sa. 1. 17; 25. 35; Mar. 5. 34; Lu. 7. 50; 8. 48.
7 Heb. *a little piece of ground*, Ge. 35. 16, *marg.*
w ch. 4. 12, 31, 36; Mat. 10. 4; John 6. 70; 12. 6; 13. 2; Ac. 8. 18, 19.
x Pr. 26. 16; Lu. 16. 8; John 12. 5, 6; Ac. 5. 2.
y ch. 6. 31; Ex. 20. 7; 1 Sa. 14. 39
z Ex. 20. 17; Ps. 10. 3; Je. 22. 17; Ha. 2. 9; Lu. 12. 15; 1 Ti. 6. 9-11; 2 Ti. 4. 10; Ti. 1. 7; 1 Pe. 5. 2; 2 Pe. 2. 14, 15.

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21 So Gehazi followed after Naaman: and when Naaman saw *him* running after him, [a]he lighted down from the chariot to meet him, and said, *Is* all well?[1]

22 And he said, All *is* well. [b]My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the [c] sons of the prophets: [d]give them, I pray thee, [e]a talent of silver, and two changes of garments.

23 And Naaman said, Be content,[2] take two talents. [f]And he urged him, and [g]bound two talents of silver in two bags, with two changes of garments, and laid *them* upon two of his servants; and[h] they bare *them* before him.

24 And when he came to the tower,[3] he took *them* from their hand, [i]and bestowed *them* in the house; and he let the men go, and they departed.

25 But he went in, and [k]stood before his master: and Elisha said unto him, [l]Whence *comest thou*, Gehazi? And he said, [m]Thy servant went no whither.[4]

26 And [n]he said unto him, [o]Went not mine heart[5] *with thee*, when the man turned again from his chariot to meet thee? [p]*Is it* a time to receive money, and to receive garments, and olive-yards, and vineyards, and sheep, and oxen, and men-servants, and maid-servants?

27 The [q]leprosy therefore of Naaman shall cleave unto thee, and [r]unto thy seed for ever. And he went out from his presence [s]a leper *as white* as snow.[6]

CHAPTER VI.

Elisha, giving leave to the young prophets to enlarge their dwellings, causeth iron to swim, 1—7. *He discloseth the king of Syria's counsel,* 8—12. *The army, which was sent to Dothan to apprehend Elisha, is smitten with blindness,* 13—18. *Being brought into Samaria, they are dismissed in peace,* 19—23. *The famine in Samaria causeth women to eat their own children,* 24—29. *The king sendeth to slay Elisha,* 30—33.

AND [a]the sons of the prophets said unto Elisha, Behold now, [b]the place where we dwell with thee is [c]too strait for us.

2 Let us go, we pray thee, unto Jordan, [d]and take thence every man a beam, and let us make us a place there, where we may dwell. And he answered, Go ye.

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a Lu.7.6,7; Ac.8.31; 10.25, 26.
1 Heb. Is there *peace?* ch. 4.26; 9.17-22.
b 1 Ki.13.18; Is.59.3; Je.9.3,5; John 8.44; Ac.5.3,4; Re. 21.8.
c ch.2.3; 1 Ki.20.35.
d 2 Co. 12. 16-18.
e ver.5; Ex.38.24-28; 1 Ki. 20. 39.
2 Rather, 'be pleased to accept.'
f ver. 16; ch. 2. 17.
g ch. 12. 10, *marg.*
h Is. 30. 6.
3 Or, *secret place.* It means properly a 'height.' There may have been a store-house for the sons of the prophets, of which Gehazi was keeper.
i Jos.7. 1,11,12,21; 1 Ki. 21. 16; Ha. 2.6; Zec. 5. 3, 4.
k Pr. 36.20; Eze.33. 31; Mat. 26. 15, 16, 21-25; John 13. 2, 26-30.
l ch.20.14; Ge.3.8,9; 4.9; 16. 8.
m ver. 22; Ac. 5.3,4.
4 Heb: *not hither or thither.*
n Ps. 63. 11; Pr. 12. 19; Ac. 5. 9.
o ch. 6. 12; 1 Co. 5.3; Co. 2. 5.
5 The Chaldee has, 'By the prophetic spirit it was shown unto me when the man,' &c. He gave Gehazi further proof of his prophetic spirit, in telling him that with the money he hoped to receive, he intended to set up a splendid establishment. But considering the distressed state of Israel, by reason of the famine, and the low estate of religion, other interests & employments called for Gehazi's attention. The prophets of Jehovah were required to show themselves men of another spirit than the false prophets, by a disinterested indifference about the world; and the state of Naaman's mind, and the peculiarity of his case, rendered this action the most ill-timed that could be.
p ver. 16; Ge. 14.23; Ec. 3. 1-8; Mat.10. 8; Ac. 20. 33, 35; 1 Co.9.11,12; 2Co.11. 8-12; 2 Th. 3. 8, 9.
q ver. 1; Jos. 7. 25; Mal.2.3,4,8,9; Mat. 27. 3-5; Ac. 5.5,10; 8.20; 1Ti.6.10; 2Pe. 2. 3.
r 1Sa.2.30-36; 2Sa.3. 29.
s ch. 15. 5; Ex. 4. 6; Nu. 12. 10.
6 'Alas, what a price do men pay for outward advantages, when they are connected with such consequences to themselves, and such misery is entailed on their posterity. Let us beware of hypocrisy and covetousness, and dread above all things the curse of spiritual leprosy remaining upon our souls living and dying, and for ever.'—*Scott.*

CHAP. VI.

A.M.3111. B.C.893.

a ch. 2. 3; 4. 1; 1 Ki. 20. 35.
b ch. 4. 38; 1 Sa. 19. 20.
c Jos. 17. 14; 19. 47; Job 36.16; Is.49.19, 20; 54. 2, 3.
d John 21.3; Ac. 18. 3; 20. 34,35; 1 Co.9. 6; 1 Th.2.9; 2Th.3. 8; 1 Ti. 6. 6.

A.M.3111. B.C.893.

e ch. 5. 23; Ju. 19. 6; Job 6. 26.
f Ju. 4. 8.
g De.19.5; 29.11.
1 Heb. *iron,* Ec. 10. 10; Is.10.34.
h ver. 15; ch. 3. 10; Re.18.10,16,19.
i ch. 4. 7; Ex. 22.14, 15; Ps.37.21
k ch.2. 21; 4.41; Ex. 15.25; Mar.7.33,34; 8.23-25; John 9.6,7.
2 This could have no natural tendency to raise the iron, or to cause it to swim: it was only a sign of the Lord's operation which the prophet chose to employ on the occasion.
3 This was a real miracle; for the gravity of the metal must have for ever kept it at the bottom of the water.
l ch.4.7,36; Lu.7.15; Ac. 9. 41.
m Ex. 4. 4.
n ver. 24; 1 Ki.20.1, 34; 22. 31.
o 1 Ki. 20. 23; Job 5. 12; 13; Pr.20.18; 21. 30; Is.7.5-7; 8.10.
4 Or, *encamping.*
p ch.3.17-19; 1 Ki.20. 13, 28.
q ch. 4. 27; Am. 3.7; Re. 1. 1.
r ch. 5. 14; Ex. 9.20, 21; 1 Ki. 20.15; Pr. 27. 12; Mat. 24. 15-17.
s Eze. 3. 18-21; Mat. 2.12; 3.7; He.11.7.
t ch.2.12; 13.14; Am. 7.1-6; Ac.27.24.
u 1 Sa.28.21; Job 18. 7-11; Ps.48.5; Is.57. 20,21; Mat.2.3.
v 1 Sa. 22. 8.
5 He suspected he had a traitor in his privy-council, but he knew not where to fix the guilt.
6 Heb. *No.*
w ch.5.3.8,13-15.
x ver.9,10; Is.29.15; Je. 23.23,24; Da.2. 22,23,28-30,47; 4.9-18.
y Ec. 10. 20.
z 1 Sa. 23. 22,23; Ps. 10. 8-10; 37. 12-14, 32; Je.66.26; Mat.2. 4-8; John 11.47-53.
7 It was wonderful, that Benhadad did not perceive that the God of Israel could as easily disclose this design to his prophet, as the other plans which he had formed.—*Scott.*
a Ge. 37. 17.
8 It lay 12 miles north of Samaria, though a monkish legend places it on the road from Tiberias to Safed, at Khân Jubb Yûsuf, '*the khan of Joseph's pit.*' But see *Robinson's Researches,* iii. 316.
b ch. 1.9-13; 1Sa.23. 26; 24.2; Mat.26.47, 55; John 18.3-6.
9 Heb. *heavy,* ch. 18. 17, *marg.*
10 Or, *minister,* ch.3. 11; 5. 20. 27; Ex.24. 13; 1 Ki.19.21; Mat. 20.26-28; Ac. 13.5.
c ver.5; 2 Ch. 20. 12; Ps.53.5; Mat.8.26.
d Ex. 14.13; Ps.3.6; 11. 1; 27. 3; 118. 11, 12; Is. 8. 12, 13; 41. 10-14; Mar. 16. 6; Ac. 18. 9, 10; Ph. 1. 28.
11 What he said to him is spoken to all the faithful servants of God, when 'without are fightings, and within are fears.' Fear not with that fear which has torment, for they that are with us to protect us, are more than they that are against us to destroy us; angels unspeakably more numerous, God infinitely more powerful.

3 And one said, [a]Be content, I pr
thee, and [f]go with thy servants. A
he answered, I will go.

4 So he went with them. And wh
they came to Jordan, [g]they cut do
wood.

5 But as one was felling a beam,
axe-head[1] fell into the water: and
cried, and said, [h]Alas, master! [i]for
was borrowed.

6 And the man of God said, Wh
fell it? And he showed him the pl
And he [k]cut down a stick, and ca
in thither;[2] and the iron did swim.

7 Therefore said he, [l]Take *it* up
thee. And he [m]put out his hand,
took it.

8 ¶ Then [n]the king of Syria wa
against Israel, and [o]took counsel
his servants, saying, In such and
a place *shall be* my camp.[4]

9 And the man of God sent
the king of Israel, saying, [p]Beware
thou pass not such a place; for [q]thi
the Syrians are come down.

10 And the king of Israel [r]sen
the place which the man of God
him and [s]warned him of, and [t]s
himself there, not once nor twice.

11 ¶ Therefore [u]the heart of the
of Syria was sore troubled for
thing: and he called his servants,
said unto them, [v]Will ye not
me which of us *is* for the kin
Israel?[5]

12 And one of his servants
None,[6] my lord, O king: but [w]El
the prophet that *is* in Israel, [x]te
the king of Israel the words that
speakest in [y]thy bedchamber.

13 And he said, Go and [z]spy[7]
he *is*, that I may send and fetch
And it was told him, saying, Be
he is in [a]Dothan.[8]

14 Therefore [b]sent he thither h
and chariots, and a great[9] host:
they came by night, and compasse
city about.

15 ¶ And when the servant[10]
man of God was risen early, and
forth, behold, an host compasse
city both with horses and chariots
his servant said unto him, [c]Alas
master! how shall we do?

16 And he answered, [d]Fear

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for [c]they that *be* with us *are* more than they that *be* with them.

17 And Elisha [f]prayed, and said, LORD, I pray thee, [g]open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw:[1] and, behold, the mountain *was* full[h] of horses and chariots of fire round about Elisha.

18 ¶ And when they came down to him, Elisha prayed unto the LORD, and said, [i]Smite this people, I pray thee, with blindness.[2] And he smote them with blindness, according to the word of Elisha.

19 And Elisha said unto them, This *is* not the way, neither *is* this the city;[3] follow[4] me, and [k]I will bring you to the man whom ye seek. But he led them to Samaria.

20 And it came to pass, when they were come into Samaria, that Elisha said, LORD, [l]open the eyes of these *men*, that they may see. And the LORD opened[m] their eyes, and they saw; and, behold, *they were* in the midst of Samaria.

21 And the king of Israel said unto Elisha, when he saw them, [n]My father, shall[o] I smite *them?* shall I smite *them?*

22 And he answered, Thou shalt not smite *them:* [p]wouldest thou smite those whom thou hast taken captive with [q]thy sword and with thy [5]bow? Set[r] bread and water before them, that they may eat and drink, and go to their master.

23 And [s]he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. [t]So the bands of Syria came no more into the land of Israel.

24 ¶ And it came to pass after this, that Ben-hadad king of Syria [u]gathered all his host, and went up, and besieged Samaria.

25 And there was [v]a great famine in Samaria: and, behold, they besieged it, until [w]an ass's head was *sold* for fourscore *pieces* of silver, and the fourth part of a cab of dove's dung[6] for five *pieces* of silver.

26 ¶ And as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, [x]Help, my lord, O king!

27 And he said, If[1] the LORD do not help thee, [y]whence shall I help thee? out of the barn-floor, or out of the wine-press?

28 And the king said unto her, [z]What aileth thee? And she answered, This woman said unto me, [a]Give thy son, that we may eat him to-day, and we will eat my son to-morrow.

29 So we boiled my son, and did eat him:[2] and I said unto her on the next[3] day, Give thy son, that we may eat him; and [b]she hath hid her son.

30 ¶ And it came to pass, when the king heard the words of the woman, that [c]he rent his clothes; and he passed by upon the wall, and the people looked, and, behold, *he had* sackcloth within upon his flesh.

31 Then he said, [d]God do so and more also to me, [e]if the head of Elisha the son of Shaphat shall stand on him this day.[4]

32 But Elisha sat in his house, and the elders sat with him; and *the king* sent a man from before him: but, [g]ere the messenger came to him, he said to the elders, [h]See ye how this [i]son of a murderer hath sent to take away mine head? look, when the messenger cometh, shut the door, and hold him fast at the door: *is* not [k]the sound of his master's feet behind him?

33 And, while he yet talked with them, behold, the messenger came down unto him:[5] and he said, Behold, [l]this evil *is* of the LORD; what should I [m]wait for the LORD any longer?

CHAPTER VII.

Elisha prophesieth incredible plenty in Samaria, 1, 2. *Four lepers, venturing into the host of the Syrians, bring tidings of their flight,* 3—11. *The king, finding by spies the news to be true, spoileth the tents of the Syrians,* 12—16. *The lord, who would not believe the prophecy of plenty, having the charge of the gate, is trodden to death, in the press,* 17—20.

THEN [a]Elisha said, Hear ye the word of the LORD; Thus saith the LORD, [b]To-morrow, about this time, *shall* [c]a measure[6] of fine flour *be sold* for a shekel, and two measures [d]of barley for a shekel, in the gate[7] of Samaria.

2 Then a lord,[8] on whose hand the king leaned, answered the man of God, and said, Behold, [e]*if* the LORD would make [f]windows in heaven, might this

A.M.3111. B.C.893.

e 2Ch.32.7,8; Ps.46. 7,11; 55.18; Is.8.10; Mat. 26. 53; Ro. 8. 31; 1 John 4. 4.
f Ps.91.15; Ja. 5.16-18.
g ver.18-20; Ps.119. 18; Is.42.7; Ac. 26. 18; Ep.1.18; Re.3.7.
1 The opening our eyes will silence our fears. Were our sight unveiled to behold the world of spirits around us, we should perceive malicious, powerful, & crafty spirits, combined for our destruction: but we should also see holy angels encamped around us for our defence, & the Almighty God himself our friend and protector.
h ch. 2. 11; Ps. 34.7; 68.17; 91.11; 104.3; Eze. 1. 13-16; Zec. 1.8; 6. 1-7; Mat.26. 53; He. 1. 14.
i Ge. 19. 11; De. 28. 28; Job 5. 14; Zec. 12.4; John 9.39; 12. 40; Ac. 13. 11; Ro. 11. 7.
2 *Dazzlings, deceptions,* or *confusion of sight.* It is only used here and in Ge.19. 11.
3 'It is not here you will find Elisha.'
4 Heb. *come ye after me,* Mat. 16. 24; Mar.8.34; Lu.9.23.
k 2 Sa.16.18,19; Lu. 24. 16.
l ver. 17; Lu. 24.31.
m Ju. 20.40-42; Lu. 16. 23.
n ch.2.12; 5.13; 8.9; 13. 14.
o 1 Sa. 24.4,19; 26.8; Lu.9.54-56; 22. 49.
p De.20.11-16; 2Ch. 28. 8-13.
q Ge. 48. 22; Jos. 24. 12; Ps. 44.6; Ho. 1. 7; 2. 18.
5 'If you spare those whom you take captive in war, much more ought you to spare those whom you have not so taken.'
r Pr. 25. 21; Mat. 5. 44; Ro. 12. 20, 21.
s 1Sa.24.17,18; 2Ch. 28.15; Pr.25.21,22; Mat 5.47; Lu.6.35; 10. 29-37.
t ver.8,9; ch.5.2; 24.2, A.M.3112. B.C.892.
u ch. 17.5; 18. 9; 25. 1; De. 28. 52; 1 Ki. 20.1; 22.31; Ec.9.14.
v ver. 28,29; ch. 7.4; 23. 3; Le. 26. 52; 1 Ki. 18.2; Je. 14.13-15, 18; 32. 24; 52. 6.
w Eze. 4. 13-15.
6 *Bochart* started the notion, that this denotes a kind of pulse, still so called by the Arabs. But the Arabic word rather describes a saline plant, (Salsola Kali,) found in the desert. The ancient versions understand the phrase in its literal import, but it is doubted whether the dung was used for manure or for food. For the former purpose, pigeon's dung is much used in Persia in the raising of melons. Yet the other alternative is not without examples in history. During the siege of Jerusalem by the Romans, and the famine in Egypt, A. D. 1200, and in England, A. D. 1316, the dung of oxen, camels, and *doves,* was thus employed; and the horrible narrative which follows, renders it not improbable, that a similar use was made of it now.

A.M.3112. B.C.892.

x 2 Sa.14.4; Is. 10.3; Lu.18.3; Ac.21.28.
1 Or, *Let not the LORD save thee.*
y Ps. 60. 11; 62. 8; 118. 8, 9; 124. 1-3; 127. 1; 146. 3; Is. 2. 22; Je. 17. 5.
z Ge. 21. 17; Ju. 18. 23; 1 Sa. 1. 8; 2 Sa. 14.5; Ps. 114.5; Is. 22. 1.
a Le. 26.29; De. 28. 53-57; Is. 9. 20, 21; La.4.10; Eze.5.10; Mat.24.18-21; Lu. 23. 29.
2 See the strong dominion the flesh has over the spirit, when the most tender affection may be thus overpowered by the bodily appetites. See the word of God fulfilled: for among the threatenings of God against Israel, this was one, (De. 28. 53-57,) that they 'should eat the flesh of their own children.'
3 Heb. *other.*
b 1 Ki. 3. 26; Is. 49. 15; 66. 13.
c ch.5.7; 19. 1; 1 Ki. 21. 27; Is. 58. 5-7.
d Ru.1.17; 1Sa.3.17; 14. 44; 25. 22; 2 Sa. 3.9,35; 19.13; 1 Ki. 2. 23.
e 1 Ki. 18. 17; 19. 2; 22.8; Je. 37. 15, 16; 38. 4; John 11. 50; Ac. 23. 12, 13.
4 Because he was thought to have brought on, or at least, did not remove the famine.
f Eze.8.1; 14.1; 20.1; 33. 31.
g ver. 12; ch. 5. 26.
h Lu. 13. 32.
i 1 Ki. 18. 4; 21. 10.
k 1 Ki. 14. 6.
5 The close of the former verse, compared with ver. 2 of the next chapter, intimates, that the king followed the messenger, & ver. 17, 18 of the next chapter, lead us to believe that it was the king who addressed the prophet, and that to him Elisha replied. Hence Dathe here introduces the words, 'and the king who had followed him.'
l Ge.4.13; Ex. 16.6-8; 1 Sa. 28. 6-8; 31. 4; Job 1. 11; 2. 5,9; Pr. 19. 3; Is. 8. 21; Je.2.25; Eze.33.10; Mat.27.4,5; 2Co.2. 7, 11; Re. 16. 9-11.
m Ps.27.14; 37.7; 62. 5; Is.8.17; 26.3; 50. 10; La.3.25,26; Ha. 2. 3; Lu. 18. 1.

CHAP. VII.

A.M.3112. B.C.892.

a ch. 6. 33; 20. 16; 1 Ki. 22. 19; Is. 1.10; Eze. 37. 4.
b ver. 18, 19; Ex. 8. 23; 9.5,6; 14.13; 16. 12; Jos.3.5; 1Sa.11. 9; Ps. 46. 5.
c ch. 6. 25; Re. 6. 6.
6 That is, (roughly stated,) a peck of fine flour for half-a-crown. The 4th part of a *cab* (ch. 6. 25,) was less than a pint.
d ch. 4.42; John 6.9.
7 It is still not unusual in the East, for the wholesale market for country produce and cattle, to be held (for a short time in the early morning,) at the gates of towns. Manufactured goods, & fruits, are sold in the bazaars within the town.
8 Or, *a lord which* belonged *to the king, leaning on his hand,* ver. 17.
e Ge. 18.12-14; Nu. 11.21-23; Ps.78.19-21, 41
f Ge.7.11; Mal.3.10.

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thing be? And he said, Behold, [g]thou shalt see *it* with thine eyes, but shalt not eat thereof.

3 ¶ And there were [h]four leprous men at the entering in of the gate; and they said one to another, [i]Why sit we here until we die?

4 If we say, [k]We will enter into the city,[1] then the famine *is* in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and [l]let us fall into the host of the Syrians: [m]if they save us alive, we shall live; and if they kill us, [n]we shall but die.

5 And they rose up [o]in the twilight, to go unto the camp of the Syrians; and when they were come to the uttermost part of the camp of Syria, [p]behold, *there was* no man there.

6 For [q]the LORD had made the host of the Syrians to hear a noise of chariots, and a noise of horses,[2] *even* the noise of a great host; and they said one to another, Lo, the king of Israel hath hired against us [r]the kings of the Hittites, and [s]the kings of the Egyptians, to come upon us.

7 Wherefore [t]they arose, and fled in the twilight, and left their tents, and [u]their horses, and their asses, even the camp as it *was*, [v]and fled for their life.

8 And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and [w]hid *it;* and came again, and entered into another tent, and carried thence *also*, and went and hid *it.*

9 Then [x]they said one to another, We do not well: [y]this day *is* a day of good tidings, and we hold our peace; if we tarry till the morning-light, some[3] mischief[z] will come upon us: now therefore come, that we may go and tell the king's household.

10 So they came, and called unto the[a] porter[4] of the city; and they told them, saying, We came to the camp of the Syrians, and, behold, *there was* [b]no man there, neither voice of man, but horses tied, and asses tied,[5] and the tents as they *were.*

11 And he called the porters, and they told *it* to the king's hou within.

12 ¶ And the king arose in the nigl and said [c]unto his servants, [d]I will n show you what the Syrians have do to us. They know [e]that we *be* hung therefore are they gone out of t camp to [f]hide themselves[1] in the fie saying, When they come out of t city, we shall catch them alive, a get into the city.

13 And [g]one of his servants swered[2] and said, Let *some* take, pray thee, five of the horses that main, which are left in[3] the ci (behold, they *are* as all the multitu of Israel that are left in it; behold *say*, [h]they *are* even as all the mu tude of the Israelites that are c sumed,) and let us send and see.

14 They took therefore two char horses; and the king sent after host of the Syrians, saying, Go and

15 And they went after them u Jordan; and, lo, all the way *was* of garments and [i]vessels, which Syrians [k]had cast away in their ha and the messengers returned, and t the king.

16 And the people went out, [l]spoiled the tents of the Syrians. a measure of fine flour was *sold* fo shekel, and two measures of barley a shekel, [m]according to the word the LORD.

17 ¶ And the king appointed lord, on whose hand he leaned, to h the charge of the gate: and [o]the p ple trode upon him in the gate, an died, as the man of God had said, spake when the king came down him.

18 And it came to pass, [p]as the of God had spoken to the king, ing, Two measures of barley for a kel, and a measure of fine flour fo shekel, shall be to-morrow, about time, in the gate of Samaria;

19 And that lord answered the of God, and said, Now, behold, *if* LORD should make windows in hea might such a thing be? And he s Behold, thou shalt see it with t eyes,[4] but shalt not eat thereof.

20 And [q]so it fell out unto him

A.M.3112. B.C.892.

g ver. 17-20; De. 3. 27; 2Ch.20.20; Is.7. 9; Ro. 3. 3; 2 Ti. 2. 13; He. 3. 17-19.
h ch. 5.1; 8.4; Le.13. 46; Nu.5.2-4; 12.14.
i ver. 4; Je. 8.14; 27. 13.
k Je. 14. 18.
1 It is difficult to understand otherwise than hypothetically this statement, which seems to imply that these lepers were at liberty to have re-entered the town if they had pleased. They had been recently expelled, either on account of their leprosy, or to relieve the town of the charge of their maintenance. Some think they resided in tents without the wall; but were admitted within the gate when the enemy threatened an assault.
l 1Ch.12.9; Je.37.13, 14.
m Es. 4. 16; Je.8.14; Jonah 3. 9; Lu. 15. 17-19.
n 2 Sa. 14. 14; He.9. 27.
o 1 Sa. 30. 17; Eze. 12. 6, 7, 12.
p Le.27.8,36; De.28. 7; 32. 25, 30.
q ch. 3.23; 19.7; 2Sa. 5.24; Job15.21; Ps. 14. 5; Je. 20. 3, 4; Eze.10.5; Re.6.15, 16; 9. 9.
2 'The sight of horses and chariots encouraged the prophet's servant, (ch. 6. 17,) the noise of horses and chariots terrified the hosts of Syria. Notices from the invisible world are very comfortable, or very dreadful, according as men are at peace with God, or at war with him.'- *Henry.*
r 1 Ki. 10. 29.
s 2 Ch. 12. 2,3; Is.31. 1; 36. 9.
t Job 18. 11; Ps. 48. 4-6;68.12; Pr.28.1; Je. 48. 8, 9.
u Ps. 20. 7, 8; 33.17; Am. 2. 14-16.
v Nu. 35. 11, 12; Pr. 6. 5; Is. 2. 20, 21; Mat. 24.16-18; He. 6. 18.
w ch. 5.24; Jos.7.21; Je. 41. 8; Mat. 13. 44; 25. 18.
x ver. 3; Hag. 1. 4,5.
y ver.6; Is.41.27;52. 7; Na. 1. 15; Lu. 2. 10; Ph. 2. 4.
3 Heb. *we shall find punishment.*
z ch.5.26,27; Nu.32. 23; Pr. 24. 16.
a ver.11; 2 Sa.18.26; Ps. 127. 1; Mar.13. 34, 35.
4 What follows requires the plural, 'gate-keepers,' the reading of the Syr. Arab. and Chald. adopted by Dathe and Boothroyd.
b ver. 6, 7.
5 The ancient oriental camps were arranged much on the same principle as at present, with the cattle outside, and the whole tied with halters to ropes extended on the ground, and fastened by pegs of wood or iron. Thus the cattle form a sort of outer border to the camp, and this enables them to be taken for forage or water, without interfering with the order of the camp, while they are in readiness to be mounted and ridden off on any sudden occasion that may arise.

A.M.3112. B.C.892.

c ch. 6. 8; Ge. 20. 8; 41.38; 1Ki.20.7,23.
d ver. 1; ch.5. 7.
e ch. 6. 25-29.
f Jos. 8.4-12; Ju. 20. 29-37.
1 The stratagem of war here ascribed to the Syrians, was in modern times practised upon them. In the history of the revolt of Ali Bey, it is said that the Pacha of Damascus, having approached the sea of Tiberias, found Sheik Daher encamped there: but the Sheik, deferring the engagement till next morning, during the night divided his army into three parts, and left the camp with great fires blazing, and with all the stores as they were, including all sorts of provisions, and a large quantity of strong liquors. In the middle of the night, the Pacha, imagining the Sheik had fled with precipitation, took possession of the camp; and his soldiers indulged so freely in the liquor, that they soon fell into profound repose, in which state they were attacked by the Sheik, and almost wholly cut up.— *Harmer.*
g ch. 5. 13.
2 The exact English is: 'Let them take now five of the remaining horses which remain in it: behold they are as all the multitude of Israel, which [*remain in it; behold they are as the multitude of Israel, which*] are consumed.' The words in brackets are not found in the Sept. the Vulg. the Syr. nor the Targ. They are wanting in more than forty MSS.; in some are without points; in others have been written in and then blotted out; in others four, and in others five, of the seven words are omitted—so that Kennicott and De Rossi reject them as an interpolation.
3 Heb. *in it.*
h ver.4; ch.6.33; Je. 14.18; La.4.9.
i Es.1.7; Is.22.24.
k Job2.4; Is.2.20;10. 3; 37.7; Eze. 18.31; Mat. 16. 26; 24. 16-18; Ph. 3. 7, 8; He. 12. 1.
l 1Sa.17.53; 2Ch.14. 12-15; 20. 25; Job 27.16,17; Ps.68.12; Is. 33. 1, 4, 23.
m Nu. 23. 19; Is. 44. 26; Mat. 24. 35.
n ver. 2.
o ch. 9.33; Ju.20.43; Is.25.10; Mic.7.10; He. 10. 29.
p ver. 1, 2.
4 In the fate of this nobleman we see the consequence of unbelief. 'It is a sin,' says *Henry*, 'by which men greatly dishonour and displease God, and deprive themselves of the favours he designed for them. The murmuring Israelites saw Canaan, but could not enter in, because of unbelief.'
q Nu.20.12; 2Ch.20. 20; Job 20. 23; Is.7. 9; Je. 17.5,6; He.3. 18, 19.

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the people trode upon him in the [1]gate, and he died.

CHAPTER VIII.

The Shunammite, having left her country seven years, to avoid the forewarned famine, for Elisha's miracle's sake hath her land restored by the king, 1—6. *Hazael, being sent with a present by Ben-hadad to Elisha at Damascus, after he had heard the prophecy, killeth his master, and succeedeth him,* 7—15. *Jehoram's wicked reign in Judah,* 16—19. *Edom and Libna revolt,* 20—22. *Ahaziah succeedeth Jehoram,* 23, 24. *Ahaziah's wicked reign,* 25—27. *He visiteth Jehoram wounded, at Jezreel,* 28, 29.

THEN[2] spake Elisha unto the woman, [a]whose son he had restored to life, saying, Arise, and go thou and thine household, and [b]sojourn wheresoever thou canst sojourn: for [c]the LORD hath [d]called for a famine; and it shall also come upon the land [e]seven years.

2 And the woman arose, and did after the saying of the man of God: and she went [f]with her household, and sojourned in [g]the land of the Philistines seven years.

3 And it came to pass, at the seven years' end, that the woman returned out of the land of the Philistines: and she[h] went forth to cry unto the king for her house, and for her land.

4 And the king talked with [i]Gehazi, the servant of the man of God, saying, Tell[k] me, I pray thee, [l]all the great things that Elisha hath done.

5 And it came to pass, as he was telling the king how [m]he had restored a dead body to life, that, [n]behold, the woman, whose son he had restored to life, cried to the king for her house, and for her land. And Gehazi said, My[o] lord, O king, this *is* the woman, and this *is* her son, whom Elisha restored to life.

6 And when the king asked the woman, she told him.[3] So the king appointed unto her a certain officer,[4] saying, [p]Restore all that *was* her's, and all the fruits of the field, since the day that she left the land, even until now.

7 ¶ And Elisha came to [q]Damascus; and [r]Ben-hadad the king of Syria was sick: and it was told him, saying, [s]The man of God [t]is come hither.

8 And the king said unto Hazael, Take[u] a present in thine hand, and go meet the man of God, and [v]enquire of the LORD by him, saying, Shall I recover of this disease?

A.M.3113. B.C.891.

1 'The people being vehemently eager for food, thrust down this nobleman whilst he attempted to restrain them from rushing out to plunder the Syrian camp, so as to regulate the market, which was held at the gate, and supplied from the camp. Thus he was trodden to death, and the truth & justice of God were clearly seen.'—*Scott.*

CHAP. VIII.

A.M.3113. B.C.891.

2 We incline to the opinion which has been adopted by many commentators, that Elisha said this before the circumstances recorded in the two last chapters; and that now the woman's return after the restoration of plenty, affords occasion to mention the prediction which seven years before had induced her to leave her country. The famine in the city of Samaria which has just been recorded, would then seem to have been a result not merely of the siege but of the general dearth, and consequent distress.'—*Kitto.*

a ch. 4. 31-35.
b Ge. 12. 10; 26. 1; 47. 4; Ru. 1. 1.
c Ge. 41. 25-28, 32; Le. 26. 19, 20, 26; De. 28. 22-24, 38-40; 1 Ki. 17. 1; 18. 2; Ps. 105. 16; 107. 34; Ha. 1. 11; Lu. 21. 11, 22; Ac. 11. 28.
d Je. 25. 29.
e Ge. 41. 27; 2 Sa. 21. 1; 24. 13; Lu. 4. 25.
f 1 Ti. 5. 8.
g Ju. 3. 3; 1 Sa. 27. 1-3.
h ver. 6; ch. 4. 13; 6. 26; 2 Sa. 14. 4; Ps. 82. 3, 4; Je. 22. 16; Lu. 18. 3-5.
i ch. 5. 20-27; 7. 3, 10.
k Lu. 9. 9; 23. 8; Ac. 24. 24.
l ch. 2. 14, 20-22, 24; 3. 14-16; 4. 3-6, 16, 17; 5. 14, 27; 6. 6, 9-12, 17-20, 32; 7. 1, 16-20.
m ch. 4. 35.
n Ru. 2. 3; Es. 5. 14; 6. 11, 12; Pr. 16. 9; Ec. 9. 11; Mat. 10. 29, 30; Ac. 8. 27, &c.; Ro. 8. 31.
o ch. 6. 12, 26; 1 Sa. 26. 17; Ps. 145. 1.

3 Yet he did not court the prophet's acquaintance, because he disliked his admonitions, & dreaded his rebukes. God, however, thus prepared his mind to do this pious woman justice; and his providence is especially to be noted in the singular coincidence of apparently casual events; from which important consequences often follow.

4 Or, *eunuch*, ch. 9. 32; Ge. 37. 36; 1 Ch. 28. 1, *margins.*

p De. 22. 2; Ju. 11. 13; 2 Sa. 9. 7; Pr. 16. 7; 21. 1.

A.M.3119. B.C.885.

q Ge. 14. 15; 1 Ki. 11. 24; Is. 7. 8.
r ch. 6. 24; 1 Ki. 15. 18; 20. 1, 34; 22. 31.
s ch. 1. 9, 10; 2. 15; 6. 12; De. 33. 1; 1 Ki. 13. 1.
t Ju. 16. 2; Ac. 17. 6.
u ch. 5. 5; 1 Sa. 9. 7; 1 Ki. 14. 3.
v ch. 1. 2; 3. 11-13; 1 Ki. 14. 1-4; Lu. 13. 23; Ac. 16. 30.

A.M.3119. B.C.885.

w 1 Ki. 19. 15.

1 Heb. *in his hand*, ch. 5. 5.

x ch. 6. 21; 13. 14; 16. 7; 1 Sa. 25. 8; Philem. 10.

2 The textual reading of the Hebrew is, 'Thou shalt not recover,' but that of the margin, supported by many MSS., and the ancient Versions, is what our translators have adopted; and that it is correct is shown by ver. 14. The disease was not mortal, but through the means to be used, by Hazael, death would be the consequence.

y ver. 13; Ge. 41. 39; Je. 38. 21; Eze. 11. 25; Am. 3. 7; 7. 1, 4, 7; 8. 1; Zec. 1. 20; Re. 22. 1.
z ch. 1. 4, 16; Ge. 2. 17; Eze. 18. 13.

3 Heb. *and set* it.

a Ge. 45. 2; Ps. 119. 136; Je. 4. 19; 9. 1, 18; 13. 17; 14. 17; Lu. 19. 41; John 11. 35; Ac. 20. 19, 31; Ro. 9. 2; Phil. 3. 18.
b ch. 4. 28; 1 Ki. 18. 13.
c ch. 10. 32, 33; 12. 17; 13. 3, 7; Am. 1. 3, 4.
d ch. 15. 16; Ps. 137. 9; Is. 13. 16, 18; Ho. 10. 14; 13. 16; Am. 1. 13; Na. 3. 10.
e 1 Sa. 17. 43; 2 Sa. 9. 8; Ps. 22. 16, 20; Is. 56. 10, 11; Mat. 7. 6; Ph. 3. 2; Re. 22. 15.
f Je. 17. 9; Mat. 26. 33-35.

4 The words are certainly ambiguous, and were perhaps meant to be so by the speaker. Addressed to an Israelite, he might wish them to convey the idea, 'Can you think me capable of committing *so great wickedness?*' But his real feeling might be one of doubt, how so insignificant a person as he then was, could ever have it in his power to perform *so great exploits.* The prophet read his mind, and answered that he would do these things in his public capacity as king of Syria.

g ver. 10; 1 Ki. 19. 15; Mic. 2. 1.
h ver. 10; ch. 5. 25; Mat. 26. 16.
i ver. 13; 1 Sa. 16. 12, 13; 24. 4-7, 13; 26. 9-11; 1 Ki. 11. 26-37.
k Ps. 36. 4; Mic. 2. 1.
l ch. 9. 24; 15. 10-14, 25, 30; 1 Ki. 15. 28; 16. 10, 18; Is. 33. 1.
m ver. 13; 1 Ki. 19. 15.

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5 This clause is inconsistent with 2 Ch. 21. 1, and is omitted in some MSS. & versions. Hales rejects it as an anachronism.

n ch. 1. 17; 1 Ki. 22. 50; 2 Ch. 21. 1-20.

6 Heb. *reigned.*

o ch. 3. 2, 3; 1 Ki. 22. 52, 53.
p ch. 9. 7, 8; 21. 3, 13; 2 Ch. 21. 13; Mic. 6. 16.
q ver. 26; 1 Ki. 21. 25; 2 Ch. 18. 1; 19. 2; 21. 6; 22. 1-4.
r Ge. 6. 1-5; De. 7. 3, 4; 1 Ki. 11. 1-5; Ne. 13. 25, 26.
s ch. 19. 34; 2 Sa. 7. 12, 15; 1 Ki. 11. 36; 15. 4, 5; 2 Ch. 21. 7; Is. 7. 14; 37. 35; Je. 33. 25, 26; Lu. 1. 32, 33.

7 Heb. *candle*, or, *lamp*, 1 Ki. 11. 36.

t ver. 22; ch. 3. 9; 2 Ch. 21. 8, 10.

9 So [w]Hazael went to meet him, and took a present with[1] him, even of every good thing of Damascus, forty camels' burden, and came and stood before him, and said, [x]Thy son Ben-hadad king of Syria hath sent me to thee, saying, Shall I recover of this disease?

10 And Elisha said unto him, Go, say unto him, Thou mayest certainly recover:[2] howbeit [y]the LORD hath showed me that [z]he shall surely die.

11 And he settled his countenance [3]stedfastly, until he was ashamed; and the man of God [a]wept.

12 And Hazael said, Why weepeth [b]my lord? And he answered, Because I know [c]the evil that thou wilt do unto the children of Israel: their strongholds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt [d]dash their children, and rip up their women with child.

13 And Hazael said, But what! *is* thy servant [e]a dog, that [f]he should do this great thing?[4] And Elisha answered, [g]The LORD hath showed me that thou *shalt be* king over Syria.

14 So he departed from Elisha, and came to his master; who said to him, What said Elisha to thee? And he answered, [h]He told me *that* thou shouldest surely recover.

15 And [i]it came to pass [k]on the morrow, that he took a thick cloth, and dipped *it* in water, and spread *it* on his face, [l]so that he died: and [m]Hazael reigned in his stead.

16 ¶ And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat *being* then king of [5]Judah, [n]Jehoram the son of Jehoshaphat king of Judah began to reign.[6]

17 Thirty and two years old was he when he began to reign; and he reigned eight years in Jerusalem.

18 And he walked [o]in the way of the kings of Israel, as did [p]the house of Ahab; for [q]the daughter of Ahab was [r]his wife: and he did evil in the sight of the LORD.

19 Yet the LORD would not destroy Judah [s]for David his servant's sake, as he promised him to give him alway a light,[7] *and* to his children.

20 ¶ In his days [t]Edom revolted

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from under the hand of Judah, and made[u] a king over themselves.

21 So Joram went over to Zair, and all the chariots with him; and he rose by night, and smote the Edomites which compassed him about, and the captains of the chariots: and the people fled into their tents.

22 Yet [v]Edom revolted from under the hand of Judah unto this day. Then Libnah[w] revolted at the same time.

23 And [x]the rest of the acts of Joram, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

24 And Joram [y]slept with his fathers, and was buried with his fathers in the city of David: and [z]Ahaziah his son reigned in his stead.

25 ¶ In the [a]twelfth year of Joram[1] the son of Ahab king of Israel, did Ahaziah the son of Jehoram king of Judah begin to reign.

26 [b]Two and twenty years old *was* Ahaziah when he began to reign; and he reigned [c]one year in Jerusalem. And his mother's name *was* [d]Athaliah, the daughter[2] of Omri king of Israel.

27 And [e]he walked in the way of the house of Ahab, and did evil in the sight of the LORD, as *did* the house of Ahab: for he *was* [f]the son-in-law of the house of Ahab.

28 ¶ And [g]he went with Joram the son of Ahab to the war against [h]Hazael king of Syria in [i]Ramoth-gilead; and the Syrians wounded Joram.

29 And king [k]Joram went back to be healed in Jezreel[3] of the wounds which[4] the Syrians had given him at Ramah,[5] when he fought against Hazael king of Syria: and [l]Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel, because he was sick.[6]

CHAPTER IX.

Elisha sendeth a young prophet with instructions to anoint Jehu at Ramoth-gilead, 1—3. *The prophet having done his message fleeth,* 4—10. *Jehu, being made king by the officers, killeth Joram in the field of Naboth,* 11—26. *Ahaziah is slain at Gur, and buried at Jerusalem,* 27—29. *Proud Jezebel is thrown down out of a window, and eaten by dogs,* 30—37.

AND Elisha the prophet[7] called one of [a]the children of the prophets, and said unto him, [b]Gird up thy loins,[8] and take this [c]box[9] of oil in thine hand, and go to [d]Ramoth-gilead:

A.M.3112.B.C.892.

u 2Sa.8.14; 1 Ki.22. 47.
v Ge. 27. 40.
w ch. 19. 8; Jos. 21. 13; 2 Ch. 21. 10.
x ch. 15. 6, 36; 1 Ki. 11.41;14.29; 15.23; 2 Ch. 21. 11-20.

A.M.3119.B.C.885.

y 1 Ki. 2. 10; 11. 43; 14. 20, 31.
z 1Ch.3.11; 2Ch.21. 17; 25. 23, *Jehoahaz*;22.6, *Azariah*.
a ver.16,17;ch. 9.29; 2 Ch. 21. 20.

1 It is evidence of the affinity between Jehoshaphat & Ahab, that they had the same names in their families. Ahab had two sons, Ahaziah and Jehoram; Jehoshaphat had a son and grandson named Jehoram & Ahaziah.

b 2 Ch. 22. 2.
c ch. 9. 21-27; 2 Ch. 22. 5-8.
d ch. 11. 1, 13-16.

2 Or, *grand-daughter*. ver. 18.

e ver. 18.
f ver. 18; 2 Ch.22.3; Ec.7.26;2Co.6.14-17.

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g ch.3.7;1Ki.22.4; 2 Ch.18.2,3,31;19.2; 22. 5.
h ver.12,13; 1Ki.19. 17.
i Jos. 21. 38; 1 Ki.4. 13; 22. 3.
k ch. 9. 15.

3 It was thus providentially ordered that Joram should be there, that the prophecy against Ahab's house might be fulfilled upon him in Naboth's vineyard. See ch. 9. 25, & Notes 1 Ki. 21. 19; 22. 38.

4 Heb. *wherewith the Syrians had wounded.*

5 Called *Ramoth*, ver. 28.

l ch.9.16; 2 Ch.22.6, 7.

6 Heb. *wounded*, 1 Ki. 22. 34.

CHAP. IX.

A.M.3120.B.C.884.

7 Elijah many years before (1 Ki. 20. 35,) had been commissioned to anoint Jehu as head of a new dynasty, appointed by God to reign over Israel, and to execute vengeance on the family and adherents of Ahab. But a respite having been granted to that prince, when he externally humbled himself before God, the anointing of Jehu was deferred likewise; so that this service fell on Elisha as Elijah's successor. But it required secrecy, & it was not proper he should perform it in person, seeing that one of the sons of the prophets, who was little known, might have a far better opportunity of escaping if suspected by Joram's friends.

a ch.4.1;6.1-3; 1 Ki. 20. 35.
b ch.4.29;1Ki.18.46; Je.1.17; Lu.12.35-37; 1 Pe. 1. 13.

8 As the upper garments of the Orientals were long & flowing, it was necessary to tuck up the skirts with a girdle about their loins, in order to use expedition when on a journey.

c 1 Sa. 10. 1; 16. 1; 1 Ki. 1. 39.

9 Or, *vial*.

d ch. 8. 28, 29; 1 Ki. 22. 4, 20.

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e ver.14; 1Ki.19.16, 17.
f ver. 5, 11.

1 Heb. *chamber in a chamber*, 1 Ki. 20.30; 22.25,*margins*.

g Ex.29.7; Le.8.12; 1Sa.16.13;1Ki. 19. 16.
h ch.8.13; 1Sa.9.16; 15.1, 17; 16.12; Ps. 75.6,7; Pr.8.15,16; Je.27.5-7;Da.2.21; 4.35;5.18; John 19. 10, 11.
i 1 Sa.16. 2; Mat. 2. 13; 10. 16.
k Ju. 3. 19.
l Ac. 23. 18, 19.
m ver.3;1Ki.1.34; 2 Ch. 23. 7; Ps. 2. 6, *marg.*; Is. 45. 1.
n 1 Ki.3.8; 10.9; 14. 7; 16. 2.
o De. 32. 35, 43; Ps. 94.1-7; Mat.23. 35; Lu.18. 7,8; Ro. 12. 19;13.4; He.10.30; Re. 6.9, 10; 18. 20; 19. 2.
p ver.33-37;1Ki.18. 4; 21. 15, 25.
q 1 Ki. 14.10,11; 21. 21, 22.
r ch. 14. 26; De. 32. 36.
s 1 Ki. 14.10, 11; 15. 29; 21. 22.
t 1 Ki. 16.3, 4,11,12.
u ver.35,36;1Ki.21. 23; Je. 22. 19.
v ver. 3; Ju. 3. 26.
*w*ver.17,19,22;ch.4. 26. 5. 21.
x Is. 59. 15, *marg.*; Je. 29. 26; Ho.9. 7; Mar.3.21; John 10. 20;Ac.17.18;26.24; 1Co.4.10;2Co.5.13.

2 'Probably there were peculiarities in the young prophet's manner and address, which made the captains conclude that he was one of the 'sons of the prophets,' and speak of him in this language; and some reference might be had to that vehement action which the prophets sometimes used when influenced by the spirit of prophecy; but it seems rather from profane contempt of religion, as these captains were generally idolaters. Indeed, without excepting Him who spake as never man spake, those who have faithfully delivered the Lord's message to sinners, have in all ages been treated as madmen.'—*Scott*.

3 Perhaps Jehu meant that the captains knew the man to be a prophet; and must suppose he came to admonish and instruct him: or, he might intend to evade the question, as if the prophet's errand had nothing peculiar in it; or he really suspected that he acted in concert with them, & that they were previously acquainted with his object.

4 'To give the lie in the East is not considered offensive; and the natives are astonished at the indignation of Europeans at having their assertions questioned. This is particularly the case in Persia, where a king upon his throne, without intending to give offence, has been known in a very quiet way, to ask a British ambassador, 'Is not that a lie that you are telling?'—*Kitto*.

y ver. 6-10.

2 And when thou comest thither, look out there [e]Jehu the son of Jehoshaphat, the son of Nimshi, and go in, and make him rise up from [f]among his brethren, and carry him to an [1]inner chamber;

3 Then take the box of oil, and [g]pour *it* on his head, and say, Thus saith the LORD, [h]I have anointed thee king over Israel: then open the door, [i]and flee, and tarry not.

4 ¶ So the young man, *even* the young man the prophet, went to Ramoth-gilead.

5 And when he came, behold, the captains of the host *were* sitting; and he said, [k]I have an errand to thee, O captain. And Jehu said, Unto which of all us? And he said, To thee, O captain.

6 And [l]he arose, and went into the house; and he poured the oil on his head, and said unto him, Thus saith the LORD God of Israel, [m]I have anointed thee king [n]over the people of the LORD, *even* over Israel.

7 And thou shalt smite the house of Ahab thy master, that [o]I may avenge the blood of my servants the prophets, and the blood of all the servants of the LORD, [p]at the hand of Jezebel.

8 For the whole house of Ahab shall perish: and [q]I will cut off from Ahab him that pisseth against the wall, and [r]him that is shut up and left in Israel.

9 And I will make the house of Ahab [s]like the house of Jeroboam the son of Nebat, and like [t]the house of Baasha the son of Ahijah.

10 And [u]the dogs shall eat Jezebel in the portion of Jezreel, and *there shall be* none to bury *her*. And [v]he opened the door, and fled.

11 ¶ Then Jehu came forth to the servants of his lord: and *one* said unto him, [w]*Is* all well? wherefore came this [x]mad *fellow*[2] to thee? And he said unto them, Ye know the man, and his communication.[3]

12 And they said, *It is* false;[4] tell us now. And he said, [y]Thus and thus spake he to me, saying, Thus saith the LORD, I have anointed thee king over Israel.

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13 Then they hasted, [z]and took every man his garment,[1] and put *it* under him on the top of the stairs,[2] and blew[a] with trumpets, saying, Jehu is king.[3]

14 So Jehu the son of Jehoshaphat, the son of Nimshi, [b]conspired against Joram; (now Joram had [c]kept Ramoth-gilead, he and all Israel, because of Hazael king of Syria:

15 But king Joram[4] was [d]returned to be healed in Jezreel of the wounds which the Syrians had given[5] him, when he fought with Hazael king of Syria;) And Jehu said, If it be your minds, *then* let none[6] go forth *nor* escape out of the city to go to tell *it* in Jezreel.

16 ¶ So Jehu rode in a chariot, and went to Jezreel; (for Joram lay there.) And [e]Ahaziah king of Judah was come down to see Joram.[7]

17 And there stood [f]a watchman on the tower in Jezreel, and he spied the [g]company of Jehu as he came, and said, I see a company.[8] And Joram said, Take[g] an horseman, and send to meet them, and let him say, [h]*Is it* peace?

18 So there went one on horseback to meet him, and said, Thus saith the king, *Is it* peace? And Jehu said, What[i] hast thou to do with peace?[9] turn thee behind me. And the watchman told, saying, The messenger came to them, but he cometh not again.

19 Then he sent out a second on horseback, which came to them, and said, Thus saith the king, *Is it* peace? And Jehu answered, What hast thou to do with peace? turn thee behind me.

20 And the watchman told, saying, He came even unto them, and cometh not again: and the driving[10] *is* like the driving of Jehu the son of Nimshi; [k]for he driveth furiously.[11]

21 And Joram said, Make[12] ready. And his chariot was made ready. And Joram[l] king of Israel, and Ahaziah king of Judah, went out, each in his chariot, and they went out against Jehu, and met[13] him in [m]the portion of Naboth the Jezreelite.

22 And it came to pass, when Joram saw Jehu, that he said, [n]*Is it* peace, Jehu? And he answered, [o]What peace, so long as [p]the whoredoms of thy mother Jezebel, and her witchcrafts,[1] *are so* many?

23 And Joram turned his hands,[2] and fled, and said to Ahaziah, [q]*There is* treachery, O Ahaziah!

24 ¶ And Jehu drew[3] a bow with his full strength, and [r]smote Jehoram between his arms,[4] and the arrow went out at his heart, and he sunk[5] down in his chariot.

25 Then said *Jehu* to Bidkar his captain, Take up, *and* cast him in the portion of the field of Naboth the Jezreelite: for remember how that, when I and thou rode together after Ahab his father, [s]the LORD laid this [6]burden upon him;

26 Surely I have seen yesterday the blood[7] of Naboth, and the blood [t]of his sons, saith the LORD; and [u]I will requite thee in this plat,[8] saith the LORD. Now therefore take *and* cast him into the plat *of ground*, according to the word of the LORD.

27 ¶ But when [v]Ahaziah the king of Judah saw *this*, he fled by the way of the [w]garden-house; and Jehu followed after him, and said, Smite him also in the chariot. *And they did so* at the going up to Gur, which *is* by [x]Ibleam: and he fled to [y]Megiddo, and died [9]there.

28 And [z]his servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David.

29 And [a]in the eleventh year of Joram the son of Ahab began Ahaziah to reign over Judah.

30 ¶ And when Jehu was come to Jezreel, [b]Jezebel heard *of it;* and she painted[10] her face, and [c]tired her head, and looked out at a window.

31 And as Jehu entered in at the gate, she said, *Had* [d]Zimri [e]peace, who slew his master?

32 And he lifted up his face to the window, and said, [f]Who *is* on my side? who? And there looked out to him two *or* three eunuchs.[11]

33 And he said, [g]Throw her down. So they threw her down: and *some* of her blood was sprinkled on the wall, and on the horses; [h]and he trode her under foot.[12]

34 And when he was come in, [i]he

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z Mat. 21. 7,8; Mar. 11. 7, 8.

1 It was an ancient and very general custom, to spread garments in the street before persons to whom it was intended to show particular honour.—See *Robinson's Research-es*, vol. ii. p. 162.

2 'The captains were, probably, assembled in the state room, over the gateway, of whatever building, citadel, or palace, was the scene of this transaction. The prophet took Jehu to a chamber in the interior of the building, where he anointed him; and now, when Jehu returns to his associates and declares the prophetic errand, they conduct him to the top of the stairs leading to the roof of the same apartment, and which was the most conspicuous place of an oriental structure that could be chosen, being at the very top of the gate-building, and fully in view of the people and the military, in the open ground in front.—*Pict. Bible.*

a 2 Sa.15.10; 1 Ki.1. 34, 39; Ps. 47. 5-7; 98. 6.

3 Heb. *reigneth.*

b ver.31; ch.8.12-15; 10.9; 15.30; 1 Ki.15. 27; 16. 7, 9, 16.

c ch. 8. 28; 1 Ki. 22. 3.

4 Heb. *Jehoram.*

d ch. 8. 29; 2 Ch. 22. 6.

5 Heb. *smote.*

6 Heb. *no escape go,* &c.; 1 Sa. 27. 9-11.

e ch.8.29; 2 Ch.22.6, 7.

7 Joram had been wounded in his attack on Ramoth-gilead, & had gone to Jezreel to be cured; and neither he nor Ahaziah knew any thing of the conspiracy in Ramoth-gilead, because Jehu and his captains took care to prevent any person leaving the city; so that the two kings at Jezreel knew nothing of what had taken place.

f 2 Sa. 13. 34; 18.24; Is.21.6-9,11,12; 56. 10; 62.6; Ez.33.2-9; Ac. 20. 26-31.

8 A troop or army, as the word signifies.

g ch. 7. 14.

h ver.19; 1 Sa.16.4; 1 Ki.2. 15; Lu. 10.5, 6.

i ver. 19, 22; Is. 48. 22; 59. 8; Je. 16. 5; Ro. 3. 17.

9 'What is it to thee whether there be peace or war? Join my company and fall into the rear.'

10 Or, *marching*, Ha. 1. 6; 3. 12.

k ch.10.16; Ec.9.10; Is. 54. 16; Da. 11. 44.

11 Heb. *in madness.*

12 Heb. *bind*, 1 Ki. 20.14; *marg.*; Mic. 1. 13.

l 2 Ch. 22. 7.

13 Heb. *found*, Nu. 20. 14; *marg.*

m ver. 25; 1 Ki.21.1-7, 15, 18, 19.

n ver. 17.

o ver. 18; Is. 57. 19-21.

p 1 Ki. 16. 30-33; 18. 4; 19. 1, 2; 21. 8-10, 25; Na. 3. 4; Re. 2. 20; 17.4,5; 18.3,23.

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1 This alludes to the fascinating artifices that harlots use to allure men to wickedness; by which Jezebel's various methods of seducing the Israelites to idolatry seem to be intended.

2 Dathe understands this to mean 'turned the reins,' *i.e.* wheeled round his chariot.

q ch.11. 14; 2 Ch.23. 13.

3 Heb. *filled his hand with a bow.*

r 1 Ki.22.34; Job 20. 23-25; Ps. 50. 22; Pr.21.30; Ec. 8.12, 13; 1 Th. 5. 3.

4 *i.e.* 'between the shoulders behind;' for Joram had fled, ver. 23.

5 Heb. *bowed.*

s 1 Ki. 21. 19, 24-29; Is.13. 1; Je. 23. 33-38; Na.1.1; Mal. 1. 1; Mat. 11. 30.

6 The dogs in some sense licked the blood of Ahab, as flowing in the veins of his son. The words of the prophets were called burdens, as predicting a heavy burden of misery to the guilty party, which he could neither endure nor remove.

7 Heb. *bloods.*

t De.24.16; 2Ch.24. 25; 25. 4.

u Ex.20. 5; De. 5.9; Eze. 18, 19.

8 Or, *portion.*

v ch.8.29; Nu.16.26; 2Ch.22.7-9; Pr.13. 20; 2 Co. 6. 17.

w 1 Ki. 21. 2.

x Jos. 17. 11; Ju. 1. 27.

y ch.23.29, 30; Ju.1. 27; 5. 19; 1 Ki. 4. 12.

9 In 2 Ch. 22. 9. it is said he hid himself in Samaria, where he was discovered and put to death. Some circumstances are omitted, by which the two accounts might be reconciled. Perhaps, after being wounded at the ascent of Gur, he fled to Samaria, where he was concealed for some days; but Jehu, being informed of it, sent and took him to Megiddo, where he was slain.

z ch.12.21; 14.19,20; 23. 30; 2 Ch.25.28; 35. 24.

a ch. 8. 16, 24, 25; 2 Ch. 22. 1, 2.

b 1 Ki. 19. 1, 2.

10 Heb. *put her eyes in painting*, Je. 4. 30; Eze. 23. 40. This custom is universal among Eastern women. The eye-lid is tinged by a metallic black powder, called *surmeh* by the Turks & Persians, and *kohol* by the Egyptians. It is supposed to add to the brilliancy & power of the eye.

c Is.3.18-24; Eze.24. 17; 1 Ti.2.9,10; 1 Pe. 3. 3.

d 1 Ki. 16. 9-19.

e ver. 18-22.

f Ex.32. 26; 1 Ch.12. 18; 2Ch. 11. 12; Ps. 118. 6; 124. 1, 2.

11 Or, *chamberlains*, Es.1.10; 2.15, 21; Ac. 12. 20.

g 1 Ki. 21. 11.

h ver.26; ch.7.20; Is. 25. 10; La. 1. 15; Mic. 7. 10; Mal. 4. 3; Mat.5.13; He.10. 29.

12 By means of his horses and chariot.

i 1 Ki. 18. 41; Es. 3. 15; Am. 6. 4.

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did eat and drink, and said, Go, see now [k]this cursed *woman*, and bury her; for [l]she *is* a king's daughter.

35 And they went to bury her; [m]but they found no more of her than the scull, and the feet, and the palms of *her* hands.[1]

36 Wherefore they came again, and told him: and he said, [n]This *is* the word of the LORD, which he spake by[2] his servant Elijah the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel:

37 And [o]the carcase of Jezebel shall be as dung upon the face of the field in the portion of Jezreel; *so* that they shall not say, This *is* Jezebel.[3]

CHAPTER X.

Jehu, by his letters, causeth seventy of Ahab's children to be beheaded, 1—7. *He excuseth the fact by the prophecy of Elijah,* 8—11. *At the shearing-house he slayeth two and forty of Ahaziah's brethren,* 12—14. *He taketh Jehonadab into his company,* 15—17. *By subtilty he destroyeth at once all the worshippers of Baal,* 18—28. *Jehu followeth Jeroboam's sins,* 29—31. *Hazael oppresseth Israel,* 32, 33. *Jehoahaz succeedeth Jehu,* 34—36.

AND Ahab had [a]seventy sons [b]in Samaria. And Jehu wrote letters, and sent to Samaria, unto [c]the rulers of Jezreel,[4] to the elders, and to them[5] that brought up[6] Ahab's *children*, saying,

2 Now, [d]as soon as this letter cometh to you,[7] seeing your master's sons *are* with you, and *there are* with you chariots and horses, a fenced city also, and armour;

3 [e]Look even out the best and meetest of your master's sons, and set *him* on his father's throne, and [f]fight for your master's house.[8]

4 But they were exceedingly afraid, and said, [g]Behold, two kings stood not before him; [h]how then shall we stand?

5 And he that *was* over the house, and he that *was* over the city, the elders also, and the bringers up *of the children*, sent to Jehu, saying, [i]We *are* thy servants, and will do all that thou shalt bid us;[9] we will not make any king: do thou *that which is* good in thine eyes.

6 Then he wrote a letter the second time to them, saying, If ye *be* mine,[10] and *if* ye will hearken unto my voice, take[k] ye the heads of the men [l]your master's sons, and come to me to Jezreel by to-morrow this time. (Now the king's sons, *being* seventy persons, *were* with the great men of the ci which brought them up.)

7 And it came to pass, when letter came to them, that they took king's sons, and [m]slew seventy perso and put their heads in baskets, sent him *them* to Jezreel.

8 ¶ And [n]there came a messen and told him, saying, They h brought the heads of the king's s And he said, Lay ye them in two he at the entering in of the gate[1] [o]until morning.

9 And it came to pass in the m ing, that he went out, and stood, said to all the people, [p]Ye *be* rig ous: behold, [q]I conspired against master, and slew him; but who slev these?

10 Know now, that there shall unto the earth nothing of the wor the LORD, which the LORD spake cerning the house of Ahab: for LORD hath done *that* which he s by[2] his servant Elijah.

11 So Jehu slew all that rema of the house of Ahab in Jezreel, all his great men, and his kinsfolks, [t]his priests, until [u]he left him remaining.

12 ¶ And he arose and departed came to Samaria: *and* as he *was* a shearing-house[4] in the way,

13 Jehu met[5] with [v]the brethr Ahaziah king of Judah, and Who *are* ye? And they answered *are* the brethren of Ahaziah; an go down to salute[6] the children[7] o king, and the children of the que

14 And he said, [w]Take them And they took them alive, and them[8] at the pit of the shearing-h *even* two and forty men; [x]neithe he any of them.

15 ¶ And when he was dep thence, he lighted[9] on [y]Jehonadab son of [z]Rechab *coming* to meet and he saluted[11] him, and said to [a]Is thine heart right, as my he with thy heart? And Jehonada swered, It is. If it be, [b]give *me* hand. And he gave *him* his [12] and [c]he took him up to him int chariot.

16 And he said, [d]Come with

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k 1 Ki. 21. 25; Pr. 10. 7; Is. 65. 15; Mat. 25. 41.
l 1 Ki. 16. 31.
m Job 31. 3; Ac. 12. 23.
1 A late traveller in India remarked, that these were the only parts of the human body left by dogs in that country.
n 1 Ki. 21. 23.
2 Heb. *by the hand of*, ch. 14. 25; Le. 8. 36; 2 Sa. 12. 25.
o Ps. 83. 10; Ec. 6. 3; Is. 14. 18-20; Je. 8. 2; 16. 4; 22. 19; 36. 30; Eze. 32. 23-30.
3 There was not even a solitary stone to say, 'here lies Jezebel;' not even a mound of earth to designate the place of her sepulture. Judgment is God's strange work; & when he contends how terrible are his judgments? And when he ariseth to execute judgment, who shall stay his hand? How deep are his counsels and how terrible are his workings!

CHAP. X.
A.M.3120.B.C.884.
a Ju. 8. 30; 10. 4; 12. 14.
b ch. 5. 3; 1 Ki. 13. 32; 16. 28; 2 Ch. 22. 9.
c De. 16. 18; 1 Ki. 21. 8-14.
4 The ancient Vers. have 'the rulers of the city,' *i. e.* Samaria, which is sanctioned by ver. 5. The Greek reads, 'To the elders of Samaria.' 'Sons' often is used to include grandsons and lineal male descendants.
5 Heb. *nourishers.*
6 It is still usual in Eastern countries, for the king to relieve himself from the charge of maintaining his children, by consigning one to the care of one great person, & another to another, to be maintained and educated at their expense.
d ch. 5. 6.
7 He by an intimidating challenge assures them, that if they attempt to protect their royal charge, the matter must be decided by the sword.
e De. 17. 14, 15; 1 Sa. 10. 24; 11. 15; 2 Sa. 2. 8, 9; 1 Ki. 1. 24, 25; 12. 20.
f 2 Sa. 2. 12-17; 1 Ki. 12. 21; John 18. 36.
8 No reader need be told that these letters were all ironical. It was the same as if he had said, Ye have no means of defence; Israel is with me; if you yield not up yourselves and the city, I will put you all to the sword.'—*Clarke.*
g ch. 9. 24, 27
h Is. 27. 4; Je. 49. 19; Na. 1. 6; Lu. 14. 31.
i ch. 18. 14; Jos. 9. 11, 24, 25; 1 Ki. 20. 4; Je. 27. 7, 8, 17; John 12. 26.
9 They made no conditions and stood pledged to commit the horrid murders which Jehu commanded.
10 Heb. *for me*, ch. 9. 32; Mat. 12. 30; Lu. 9. 50.
k Nu. 25. 4; 1 Ki. 21. 8-11.
l De. 5. 9; Jos. 7. 24, 25; Job 21. 19; Is. 14. 21, 22; Re. 2. 20-23.

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m ver. 9; ch. 11. 1; 1 Ki. 21. 21; 2 Ch. 21. 4; Mat. 14. 8-11.
n 2 Sa. 11. 18-21; 1 Ki. 21. 14; Mar. 6. 28.
1 Heads are always regarded as the best trophies of victory in the East. If there is but one head, or only a few, they are fixed at some conspicuous part of the gate; and at the grand entrance to the sultan's palace, (seraglio,) at Constantinople, there are niches appropriated to this purpose. When they are more numerous, they are heaped upon each side of the gate. And to swell such monuments of the monarch's victories or vengeance, it has sometimes been known that prisoners have been slain in cold blood, and innocent persons murdered.'—*Kitto.*
o De. 21. 23.
p 1 Sa. 12. 3; Is. 5. 3.
q ch. 9. 14-24; Ho. 1. 4.
r 1 Sa. 3. 19; 15. 29; Je. 44. 28, 29; Zec. 1. 6; Mar. 13. 31.
s ch. 9. 7-10; 1 Ki. 21. 21-24, 29.
2 Heb. *by the hand of*, ch. 9. 36, *marg.*
3 Or, *acquaintance.*
t ch. 23. 20; 1 Ki. 18. 19, 40; 22. 6; Re. 19. 20; 20. 10.
u Jos. 10. 30; 11. 8; 1 Ki. 14. 10; 15. 29; 16. 11; 21. 22; Job 18. 19; Ps. 109. 13; Is. 14. 21, 22.
4 Heb. *house of shepherds binding* sheep.
5 Heb. *found.*
v ch. 8. 24, 29; 9. 21-27; 2 Ch. 21. 17; 22. 1-10.
6 Heb. *the peace of.*
7 So promptly had Jehu executed all his measures, that even the nearest relatives of the murdered kings had not heard of their death, and consequently had no time to escape.
w ver. 6, 10, 11; 1 Ki. 20. 18.
8 All the sons of Jehoram, the father of Ahaziah, had been slain by the Philistines, (2 Ch. 22. 8,) but these persons seem to have been his nephews; they belonged, however, to the family of Ahab, and fell within Jehu's commission.
x ch. 8. 18; 11. 1; 2 Ch. 22. 10.
9 Heb. *found*, ver. 13; ch. 9. 21, *margins.*
y Je. 35. 6, 8, 14-19; *Jonadab.*
10 He was descended from the Kenites, 1 Ch. 2. 5; an account of his descendants is given Je. xxxv.
z 1 Ch. 2. 55.
11 Heb. *blessed.* Ge. 31. 55; 47. 7, 10.
a 1 Ch. 12. 17, 18; John 21. 15-17; Ga. 4. 12.
b Ezr. 10. 19; Eze. 17. 18; Ga. 2. 9.
12 This was not only a token of friendship and the seal of an agreement, but *an act of homage* to the new king; & so it was under the caliphs.
c Ac. 8. 31.
d ver. 31; ch. 9. 7-9; Nu. 23. 4; 24. 13-16; 1 Ki. 19. 10, 14, 17; Pr. 27. 2; Mat. 6. 2; Ro. 10. 2

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and see my zeal[1] for the LORD. So they made him ride in his chariot.[2]

17 And when he came to Samaria, he slew all that remained unto Ahab[3] in Samaria, [e]till he had destroyed him, [f]according to the saying of the LORD, which he spake to Elijah.

18 ¶ And Jehu gathered all the people together, and said unto them, Ahab[g] served Baal a little,[4] *but* [h]Jehu shall serve him much.

19 Now therefore call unto me [i]all the prophets of Baal, [k]all his servants, and [l]all his priests, let none be wanting; for I have a great sacrifice *to do* to Baal: whosoever shall be wanting, he shall not live. [m]But Jehu did *it* in subtilty, to the intent that he might destroy the worshippers of Baal.

20 And Jehu said, Proclaim[5] a solemn assembly for Baal. And they proclaimed *it*.

21 And Jehu sent through all Israel; and all the worshippers of Baal came, so that there was not a man left that came not. [n]And they came into the[o] house of Baal; and the house of Baal [p]was full[6] from one end to another.

22 And he said unto him that *was* over the vestry, Bring forth [q]vestments for all the worshippers of Baal. And he brought them forth vestments.

23 And Jehu went, and Jehonadab the son of Rechab, into the house of Baal, and said unto the worshippers of Baal, Search, and look that there be here with you none of the servants of the LORD, but the worshippers of Baal only.

24 And when they went in to offer sacrifices and burnt-offerings, Jehu appointed fourscore men without, and said, [r]*If* any of the men whom I have brought into your hands escape, *he that letteth him go*, his life *shall be* for the life of him.

25 And it came to pass, as soon as he had made an end of offering the burnt-offering, that Jehu said to the guard, and to the captains, [s]Go in *and* slay them; [t]let none come forth. And they smote them with the edge[7] of the sword; and the guard and the captains cast *them* out, and went to the city[8] of the house of Baal.

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1 'O thou ostentatious and murderous hypocrite! Thou have zeal for the Lord and his pure religion! witness thy calves at Dan and Bethel, and the general profligacy of thy conduct.'—*Clarke.* 'The zeal he pretended for the Lord, was really zeal for himself & his own advancement. For, 1st. He boasted of it, and spake as if God and man were indebted to him for it. 2d. He desired it might be noticed, like the pharisees who did all to be seen of men.'—*Henry.*

2 Jehonadab was held in high esteem among the people; and hence Jehu, with his usual tact, perceived the advantage which the countenance of this person might be to his cause, and prevailed with him to sit with him in his chariot, that they might be publicly seen to enter Samaria together. Yet had he really desired to effect a reform in religion, he would have sent for Elisha to counsel him and concur with him; and his neglect of that was no favourable sign of his real motives and designs.

3 It is generally supposed that he slew the traitorous rulers and elders also. 'Many love the treachery who despise or detest the traitors; and none, when their purpose is answered, afterwards trust them.'

e ver. 11; ch. 9. 8; Ps. 109. 8, 9; Mal. 4. 1.
f ver. 10; ch. 9. 25, 26; 1 Ki. 21. 21.
g ch. 3. 2; 1 Ki. 16. 31, 32; 18. 19, 22, 40.

4 Jehu had determined to have no worship in Israel but that of the golden calves at Dan and Bethel; therefore he purposes to destroy all the worshippers of Baal, and, that he might do it without suspicion, he proclaims a great sacrifice; and, that he may do it the more easily, he gathers them all together into one place.

h Job 13. 7; Ro. 3. 8; Ph. 4. 8.
i ch. 3. 13; 1 Ki. 22. 6.
k ver. 21.
l ver. 11.
m ver. 18; 2 Co. 4. 2; 11. 3, 13-15; 12. 16-18; 1 Th. 2. 3.

5 Heb. *sanctify*, 1 Ki. 18. 19, 20; 21. 12; Joel 1. 14.

n Joel 3. 2, 11-14; Re. 16. 16.
o 1 Ki. 16. 32.
p Ju. 16. 27.

6 Or, so *full* that they stood *mouth to mouth*.

q Ex. 28. 2; Mat. 22. 11, 12.
r 1 Ki. 20. 30-42.
s Ex. 9. 5, 6.
t De. 13. 9-11; Eze. 22. 21, 22; Re. 16. 6, 7.

7 Heb. *mouth*.

8 Dathe conjectures that the word translated 'city,' should be rendered 'inner sanctuary.' No 'city of the house of Baal' is elsewhere mentioned.

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1 Heb. *statues*, 1 Ki. 14. 23, *marg.*

u ch. 19. 18; 2 Sa. 5. 21;
v ch. 18. 4; 23. 7-14; Le. 26. 30; De. 7. 5, 25; 1 Ki. 16. 33; 2 Ch. 34. 3-7.
w Ezr. 6. 11; Da. 2. 5; 3. 29.

2 This was an ancient mode of degradation, which still continues in the East. We are informed, that Abbas the Great, king of Persia, having conquered Bagdad, treated the tomb of Hanifah, one of the fathers of the church among the Turks, in a similar way.

x ch. 13. 2, 11; 14. 24; 15. 9, 18, 24, 28; 17. 22; 1 Ki. 12. 28-30; 13. 33, 34; 14. 16.
y Ge. 20. 9; Ex. 32. 21; 1 Sa. 2. 24; Mar. 6. 24-26; 1 Co. 8. 9-13; Ga. 2. 12, 13.

3 'Woe be to us, O God, if we are not all thine. We cannot but everlastingly depart from thee, if we depart not from every sin. Thou hast cleansed our hearts from the bane of gross idolatries; O clear us from the golden calves of our petty corruptions.'—*Bp. Hall.*

z Ex. 32. 4; Ho. 8. 5, 6; 10. 5; 13. 2.
a 1 Ki. 12. 29.
b 1 Ki. 21. 29; Eze. 29. 18-20; Hos. 1. 4.
c 1 Sa. 15. 18-24; 1 Ki. 20. 42; 21. 22.
d ver. 35; ch. 13. 10; 14. 23; 15. 8, 12.

4 Heb. *observed not*.

e De. 4. 15, 23; 1 Ki. 2. 4; Ps. 39. 1; 119. 9; Pr. 4. 23; He. 2. 1; 12. 15.

5 'Those that are heedless, it is to be feared, are graceless; where there is a good principle in the heart it will make men cautious and circumspect, desirous to please God and jealous of doing any thing to offend him. It seems he was a man of little religion himself, yet God used him as an instrument of reformation in Israel. It is a pity that those who do good to others should not always be good themselves.'—*Henry.*

f De. 5. 33; 10. 12, 13; 2 Ch. 6. 16; Ne. 10. 29; Ps. 78. 10; Eze. 36. 27; Da. 9. 10.
g ver. 29; ch. 3. 3; 1 Ki. 14. 16.

6 Heb. *cut off the ends of*.

7 To fulfil Elisha's prophecy, ch. 8. 12.

h ch. 8. 12; 13. 22; 1 Ki. 19. 17.

8 Heb. *toward the rising of the sun*.

i Nu. 32. 33-42; De. 3. 12-17; Jos. 13. 9-12.

9 Or, *even to Gilead*, &c.; Am. 1. 3, 4.

k ch. 12. 19; 13. 8; 1 Ki. 11. 41; 14. 19, 29.
l 2 Sa. 7. 12; 1 Ki. 1. 21; 2. 10; 14. 20, 31.
m ch. 13. 1, 7, 8.

10 Heb. *the days* were.

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a 2 Ch. 22. 10; 24. 7.
b ch. 8. 26; 9. 27.
c Mat. 2. 13, 16; 21. 38, 39.

11 Heb. *seed of the kingdom*, ch. 25. 25, *marg.*; Je. 41. 1.

d 2 Ch. 22. 11, *Jehoshabeath*.

26 And they brought forth the images[1] out of the house of Baal, [u]and burned them.

27 And they [v]brake down the image of Baal, and brake down the house of Baal, and made it [w]a [2]draught-house unto this day.

28 Thus Jehu destroyed Baal out of Israel.

29 ¶ Howbeit *from* [x]the sins of Jeroboam the son of Nebat, who [y]made Israel to sin, Jehu departed not from after them,[3] *to wit*, [z]the golden calves that *were* [a]in Beth-el, and that *were* in Dan.

30 And the LORD said unto Jehu, [b]Because thou hast done well in executing *that which is* right in mine eyes, *and* hast done unto the house of Ahab [c]according to all that *was* in mine heart, [d]thy children of the fourth *generation* shall sit on the throne of Israel.

31 But Jehu took[4] [e]no heed[5] to [f]walk in the law of the LORD God of Israel with all his heart; for [g]he departed not from the sins of Jeroboam, which made Israel to sin.

32 ¶ In those days the LORD began to cut[6] Israel short:[7] and [h]Hazael smote them in all the coasts of Israel;

33 From Jordan eastward,[8] all [i]the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, (which *is* by the river Arnon,) even[9] Gilead and Bashan.

34 ¶ Now [k]the rest of the acts of Jehu, and all that he did, and all his might, *are* they not written in the book of the chronicles of the kings of Israel?

35 And Jehu [l]slept with his fathers; and they buried him in Samaria: and [m]Jehoahaz his son reigned in his stead.

36 And the time[10] that Jehu reigned over Israel in Samaria *was* twenty and eight years.

CHAPTER XI.

Jehoash, being saved by Jehosheba his aunt from Athaliah's massacre of the seed royal of Judah, is hid six years in the house of God, 1—3. Jehoiada, giving order to the captains, in the seventh year anointeth him king, 4—12. Athaliah is slain, 13—16. Jehoiada restoreth the worship of God, 17—21.

AND when [a]Athaliah, [b]the mother of Ahaziah, saw that her son was dead, she arose [c]and destroyed all the seed royal.[11]

2 But [d]Jehosheba, the daughter of

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king [c]Joram,[1] sister of Ahaziah, took Joash[f] the son of Ahaziah, and stole him from among the king's sons *which were* slain; and [g]they hid him, *even* him and his nurse, [h]in the bed-chamber[2] from Athaliah, so that he was not slain.

3 And he was with her hid in the house of the LORD six years: [i]and Athaliah[3] did reign over the land.

4 ¶ And [k]the seventh year Jehoiada sent and fetched the [l]rulers over hundreds, with [m]the captains and the guard, and brought them to him into the house of the LORD, and [n]made a covenant with them, and [o]took an oath of them in the house of the LORD, and showed them the king's son.

5 And he commanded them, saying, This *is* the thing that ye shall do; A third part of you [p]that enter in on the sabbath shall even be keepers of [q]the watch of the king's house;

6 And a third part *shall be* at [r]the gate of Sur; and a third part at the gate behind the guard:[4] so shall ye keep the watch of the house, that[5] it be not broken down.

7 And two parts[6] of all you that [s]go forth on the sabbath, *even* they shall keep the watch of the house of the LORD about the king.

8 And ye shall compass the king round about, every man with his weapons in his hand: and [t]he that cometh within the ranges, let him be slain; and be ye with the king as he goeth out, and as he cometh in.

9 And [u]the captains over the hundreds did according to all *things* that Jehoiada the priest commanded; and they took every man his men that were to come in on the sabbath, with them that should go out on the sabbath, and came to Jehoiada the priest.

10 And to the captains over hundreds did the priest give [v]king David's spears[7] and shields, that *were* in the temple of the LORD.

11 And the guard stood, [w]every man with his weapons in his hand, round about the king, from the right corner[8] of the temple, to the left corner of the temple, *along* [x]by the altar and the temple.

12 And [y]he brought forth the king's son, and [z]put the crown upon him, and *gave him* [a]the testimony:[1] and they m him king, and [b]anointed him; and t [c]clapped their hands, [d]and said, (save the king.[2]

13 ¶ And [e]when Athaliah heard noise of the guard, *and* of the peo she came to the people into the ten of the LORD.

14 And when she looked, beh the king stood by [f]a pillar,[3] as the n ner *was*, and [g]the princes and trumpeters by the king; and [h]all people of the land rejoiced, and l with trumpets. And Athaliah rent clothes, and cried, [i]Treason, treas

15 But Jehoiada the priest manded the [k]captains of the hundr the officers of the host, and said them, Have her forth without ranges; and him that [l]followeth kill with the sword. For the p had said, [m]Let her not be slain in house of the LORD.

16 And they laid hands on her; she went by the way [n]by the whic horses came into the king's house [o]there was she slain.

17 ¶ And Jehoiada [p]made a nant between the LORD and the and the people, that they should b LORD's people; [q]between the king and the people.

18 And all the people of the [r]went into the house of Baal, brake it down; his altars and his ages [s]brake they in pieces thorou and [t]slew Mattan the priest of before the altars: and the priest pointed officers[4] over the house c LORD.

19 And he [u]took the rulers hundreds, and the captains, and guard, and all the people of the and they brought down the king the house of the LORD, and cam the way of the gate of the gua the king's house: and [z]he sat o throne of the kings.

20 And all the people of the [y]rejoiced, and the city was in and they [z]slew Athaliah with the *beside* the king's house.

21 [a]Seven years old *was* Je when he began to reign.

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c ch. 8.16, *Jehoram.*
1 But probably by a different mother than Athaliah. The mother of Joash was Zibiah of Beersheba, ch. 12. 1.
f ch.12.1,2, *Jehoash.*
g ch.8.19; Pr.21.30; Is.7.6,7; 37.35; 65. 8,9; Je.33.17,21,26.
h 1Ki.6.5,6,8,10; Je. 35. 2; Eze. 40. 45.
2 *i. e.* a chamber of beds, a room where the beds used in the East are stored up. These are no more than cotton mattresses, and a considerable quantity are often kept ready for use, persons sleeping on them in their usual clothing. No retreat could have been more secure, for not only were the apartments of the temple under the sole direction of the priests, but Athaliah had put herself out of the way of obtaining information of the fact, by her entire neglect of that sacred edifice and the institutions connected with it.
i 2 Ch.22.12; Ps. 12. 8; Mal. 3. 15.
3 She fulfilled a part of the mission against the house of Ahab, which Jehu could not execute; for thro' herself the taint of Ahab's blood had been given to the house of David.
k 2 Ch. 23. 1.
l ver. 9; 1 Ch. 9. 13.
m Ac. 5. 24, 26.
n ver. 17; ch. 23. 3; Jos.24.25; 1 Sa.18. 3;23.18;2Ch.15.12; 29.10;34.31,32; Ne. 9. 38.
o Ge.50.25; 1 Ki.18. 10; Ne.5.12;10.29.
p 1 Ch.9.25; 23. 3-6, 32; 24.3-6; Lu.1.8, 9.
q ver.19;ch.16.18; 1 Ki. 10.5; Je.26.10; Eze. 44. 2, 3; 46 2, 3.
r 1Ch.26.13-19;2Ch. 23. 4, 5.
4 According to this, it was determined that the partizans of the young prince should be divided into three bodies, one of which was to guard him in the temple, the second to keep all the avenues, and the third was placed at the gate leading to the royal palace.
5 Or, *from breaking up.*
6 Or, *companies.* Heb. *hands.*
s ver. 5; 2 Ch. 23. 6.
t ver.15; Ex. 21.14; 1 Ki.2.28-31; 2 Ch. 23. 7.
u ver. 4; 2 Ch. 23.8.
v 1Sa.21.8; 2Sa.8.7; 1Ch.26.26,27;2Ch. 5. 1; 23. 9, 10.
7 Josephus states, that for fear of creating suspicion, they came unarmed; and Jehoiada, having opened the arsenal in the temple, which David had prepared, he divided among the centurions, priests, and Levites, the spears, arrows, & quivers, and all other kinds of weapons which he found there.
w ver. 8, 10.
8 Heb. *shoulder.*
x Ex.40.6;2Ch.6.12; Eze. 8. 16; Joel 2. 17;Mat.23.35; Lu. 11. 51.
y ver. 2, 4; 2 Ch. 23. 11.

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z 2 Sa. 1. 10; 12. 30; Es.2.17;6.8;Ps.21. 3; 89. 39; 132. 18; Mat.27.29;He.2.9; Re. 19. 12.
a Ex. 25. 16; 31.18; De. 17. 18-20; Ps. 78. 5; Is. 8. 16, 20.
1 The testimony, says Scott, signifies the book of the law; & Joash was instructed by this significant action, that he received his authority from God, and was accountable to him for it. Many think, however, the word here means rather some regal insignia, in addition to the crown, for the word 'gave him,' is not in the Heb.
b ch. 9. 3; 1 Sa. 10.1; 16.13;2Sa.2.4; 5.3; 1Ki.1.39; La.4.20; Ac.4.27; 2Co.1.21; He. 1. 9.
c Ps.47.1;98.8;Is.55. 12.
d 1 Ki. 1. 34; Ps.72. 15-17;Da.3.9;6.21; Mat. 21. 9.
2 Heb. *let the king live,* 1 Sa. 10. 24; 2 Sa. 16.16, *margins.* This seems to have been the usual shout of loyalty among the Hebrews. In personally addressing the king, we find the expression put superlatively, as 'let the king live for ever.' The same style of address was used to the Babylonian & Persian kings.
e 2 Ch. 23. 12-15.
f ch. 23. 3; 2 Ch.34. 31.
3 Some think that instead of 'at his pillar,' we should understand, 'upon a stage, or scaffold;' perhaps the brazen scaffold which Solomon erected, and upon which he stood at the dedication of the temple. We cannot suppose that Joash stood upon the ground, for being a child and surrounded by such a crowd, Athaliah could not have seen him when she entered. In Homer there are several allusions to the custom of setting a throne *against a column.*
g ver.10,11; Nu. 10. 1-10.
h 1Ki.1.39,40; 1 Ch. 12.40;Pr.29.2; Lu. 19. 37; Re. 19. 1-7.
i ver.1, 2;ch.9.23; 1 Ki. 18. 17, 18.
k ver. 4,9,10; 2 Ch. 23. 9, 14.
l ver. 8.
m Eze. 9. 7.
n 2 Ch. 23. 15.
o Ju. 1.7; Mat. 7. 2; Ja.2.13; Re.16.5-7.
p ver. 4; De. 5. 2, 3; 29.1-15; Jos.24.25; 2 Ch. 15. 12-14; 29. 10;34.31; Ezr.10.3; Ne. 5. 12, 13; 9.38; 10. 28, 29.
q 1 Sa.10.25; 2 Sa.5. 3; 1 Ch. 11. 3; 2Ch. 23. 16; Ro. 13. 1-6.
r ch. 9. 25-28; 18. 4; 23.4-6, 10-14; 2 Ch. 23. 17; 34. 4, 7.
s ch.18.4; Ex.32.20; De. 12. 3; Is. 2.18; Zec. 13. 2.
t De.13.5,9;1Ki.18. 40; Zec. 13. 3.
u 2 Ch. 23. 18-20.
4 Heb. *offices.*
v ver. 4-11.
w ver. 5; 2 Ch. 23.5, 19.
x 1Ki.1.13; 1 Ch.29. 23; Je. 17.25; 22.4, 30; Mat. 19.28; 25. 31.
y ver.14;2Ch.23.21; Pr. 11. 10.
z ver. 15.
a ver. 4; ch.22.1; 2 Ch. 24. 1.

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CHAPTER XII.

Jehoash reigneth well all the days of Jehoiada, 1—3. He giveth order for the repair of the temple, 4—16. Hazael is diverted from his design against Jerusalem by a present of the hallowed treasures, 17, 18. Jehoash being slain by his servants, Amaziah succeedeth him, 19—21.

A.M.3126.B.C.878.

IN [a]the seventh year of Jehu, [b]Jehoash began to reign; and forty years reigned he in Jerusalem: and his mother's name *was* Zibiah of Beer-sheba.

2 And [c]Jehoash did *that which was* right in the sight of the LORD all his days wherein Jehoiada the priest instructed him.[1]

3 But [d]the high places were not taken away;[2] the people still sacrificed and burnt incense in the high places.

4 ¶ And Jehoash [e]said to the priests, All [f]the money of the dedicated[3] things that is brought into the house of the LORD, *even* [g]the money of every one that passeth *the account*, the money that[4] every man is set at, [h]*and* all the money that cometh[5] into any man's heart to bring into the house of the LORD,

5 Let [i]the priests take *it* to them, every man of his acquaintance; and let[k] them repair the breaches[6] of the house, wheresoever any breach shall be found.

6 But it was *so*, *that* in the [7]three and twentieth year of king Jehoash [l]the priests had not repaired the breaches of the house.

7 Then [m]king Jehoash called for Jehoiada[n] the priest, and the *other* priests, and said unto them, [o]Why repair ye not the breaches of the house? Now therefore receive no *more* money of your acquaintance, but deliver it for the breaches of the house.

8 And the priests consented to receive no *more* money of the people, neither to repair the breaches of the house.

9 But Jehoiada the priest [p]took a chest, and bored a hole in the lid of it, and set it [q]beside the altar, on the right side as one cometh into the house of the LORD: and [r]the priest that kept the door[8] put therein all the money *that was* brought into the house of the LORD.

10 And it was *so*, when they saw that *there was* much money in the chest, that [s]the king's scribe[9] and the high priest came up, and they put[1] up in bags,[2] and told the money *that was* found in the house of the LORD.

11 And they [t]gave the money, being told, into the hands of them that did the work, that had the oversight of the house of the LORD: and they laid[3] it out to the carpenters and builders that wrought upon the house of the LORD,

12 And to [u]masons, and hewers of stone, and to buy timber and hewed stone to repair the breaches of the house of the LORD, and for all that [4]was laid out for the house to repair *it*.

13 Howbeit [v]there were not made for the house of the LORD [w]bowls[5] of silver, snuffers, basons, [x]trumpets, any vessels of gold, or vessels of silver, of the money *that was* brought into the house of the LORD:

14 But they gave that to the workmen, and repaired therewith the house of the LORD.

15 Moreover [y]they reckoned not with the men into whose hand they delivered the money to be bestowed on workmen: [z]for they dealt faithfully.[6]

16 The [a]trespass-money and sin-money was not brought into the house of the LORD: it was the priests'.[7]

17 ¶ Then [b]Hazael[8] king of Syria went up, and fought [c]against Gath, and took it: and Hazael [d]set his face [e]to go up to Jerusalem.

18 And Jehoash king of Judah [f]took all the hallowed things that Jehoshaphat, and Jehoram, and Ahaziah, his fathers, kings of Judah, had dedicated, and his own hallowed things,[9] and all the gold *that was* found in the treasures of the house of the LORD, and in the king's house, and sent *it* to Hazael king of Syria; and he went away[10] from Jerusalem.

19 ¶ And [g]the rest of the acts of Joash, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah?

20 And [h]his servants arose, and made a conspiracy, and slew Joash in the house[11] of Millo, which goeth down to Silla.[12]

21 For [i]Jozachar the son of Shemeath, and Jehozabad the son of [k]Shomer,[13] his servants, smote him, and

A.M.3148.B.C.856.

CHAP. XII.

A.M.3126.B.C.878.

a ch. 9.27; 11. 1,3,4, 21; 2 Ch. 24. 1.

b ch. 11.2; 1 Ch. 3.11, *Joash.*

c ch. 14. 3; 2 Ch. 24. 2,17-22; 25. 2; 26. 4.

1 'Many young men have wealth, and power, and liberty, before they know how to use it, but against this danger Jehoash was well guarded, by having such a good director as Jehoiada, and by having wisdom to hearken to him, and be directed by him, even when he was grown up.'—*Henry.*

d ch. 14. 4; 18. 4; 1 Ki. 15. 14; 22. 43; 2 Ch. 31. 1.

2 That is, where Jehovah was worshipped; that indeed was not done till the days of Hezekiah.

A.M.3148.B.C.856.

e ch. 22. 4; 2 Ch. 29. 4-11; 35. 2.

f ver. 18; 1 Ki. 7. 51; 1 Ch. 18. 11; 2 Ch. 15. 18; 31. 12.

3 Or, *holy things*; Heb. *holinesses*; Le. 5. 15, 16; 27. 12-27, 31. Or, the 'consecrated money,' of which there were three kinds, viz. 1st. The half-shekel paid by every one who '*passed over*,' *i. e.* was numbered when he reached the age of twenty-one years. 2d. The money paid for redeeming what was vowed, (Le. 27. 2,) according to the *estimate* of the priest. 3d. The money that was a free-will offering.

g Ex. 30. 12-16; 2 Ch. 24. 9, 10.

4 Heb. *of the souls of his estimation*, Le. 27. 2-8.

h Ex. 25. 1, 2; 35. 5, 22, 29; 36. 3; 1 Ch. 29. 3-9, 17; Ezr. 1. 6; 2. 69; 7. 16; 8. 25-28; Lu. 21. 1-4.

5 Heb. *ascendeth upon the heart of a man.*

i 2 Ch. 24. 5.

k ver. 12; ch. 22. 5, 6; 1 Ki. 11. 27; 2 Ch. 24. 7; Is. 58. 12.

6 It was not only time which had made these breaches; the sons of Athaliah, out of enmity to the service of the temple, had damaged the buildings, 2 Ch. 24. 7. This holy place had been the nursery & sanctuary of Joash when a child, & in grateful remembrance, he was now zealous for the honour of it.

7 Heb. *twentieth year & third year, i. e.* of his *reign.*

l 1 Sa. 2. 29, 30; 2 Ch. 29. 34; Is. 56. 10-12; Mal. 1. 10; Ph. 2. 21; 1 Pe. 5. 2.

m 2 Ch. 24. 5, 6.

n ver. 2; ch. 11. 4; 2 Ch. 23. 1; 24. 16.

o 1 Ch. 21. 3.

p 2 Ch. 24. 8; Mar. 12. 41.

q 2 Ch. 24. 10.

r ch. 22. 4; 23. 4; 25. 18; 1 Ch. 15. 18, 24; Je. 35. 4; 52. 24.

8 Heb. *threshold*, Ps. 84. 10, *marg.*

s ch. 19. 2; 22. 3, 12; 2 Sa. 8. 17; 20. 25.

9 Or, *secretary.* It was proper to associate with the high-priest some civil authority, in order to get the neglected work performed.

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1 Heb. *bound up*, ver. 23.

2 A bag of money sealed up with a banker's seal often passes as current in the East, without being opened; and the money here being once 'told,' may have been thus paid to the workmen in the same way.

t ch. 22. 5, 6; 2 Ch. 24. 11, 12; 34. 9-11.

3 Heb. *brought it forth.*

u 1 Ki. 5. 17, 18; Ezr. 3. 7; 5. 8; Lu. 21. 5.

4 Heb. *went forth.*

v 2 Ch. 24. 14.

w Nu. 7. 13, 14; 1 Ki. 7. 48-50; Ezr. 1. 9-11.

5 That is, there were no vessels made for the service of the temple till all the outward repairs were completed. 'Hence we may learn, in all our expenses to give that the preference which is most needful, & in dealing for the public, to deal as we would for ourselves.'

x Nu. 10. 2.

y ch. 22. 7.

z 2 Ch. 34. 12; Ne. 7. 2; Mat. 24. 45; Lu. 16. 1, 10, 11; 1 Co. 4. 2, 3; 3 John 5.

6 'It is grievous that the fidelity and punctuality of tradesmen and mechanics, should here shame the Lord's priests.

a Le. 5. 15-18; 7. 7; Nu. 5. 8-10; 18. 8; Ho. 4. 8.

7 The trespass-money and the sin-money given to them, (Le. 5. 15, 16,) were reserved to them. 'Let not the servants of the temple be starved, under colour of repairing the breaches of it.'

A.M.3164.B.C.840.

b ch. 8. 12-15.

8 The parallel place shows that events of considerable importance are here omitted. This incursion of Hazael did not happen till after the death of Jehoiada, and the relapse of the people into idolatry.

c 1 Sa. 27. 2; 1 Ki. 2. 39, 40; 1 Ch. 8. 13; 18. 1.

d Je. 42. 15; Lu. 9. 51, 53.

e 2 Ch. 24. 23, 24.

f ch. 18. 15, 16; 1 Ki. 15. 18; 2 Ch. 16. 2.

9 He dearly bought a peace which was of short duration; for the next year Hazael returned, and Jehoash having no more treasures, was obliged to hazard a battle, which he lost, (along with the principal part of his nobility,) so that Judah was totally ruined, and Jehoash, shortly after, slain in his bed by his own servants.

10 Heb. *went up.*

g ch. 8. 23; 1 Ki. 11. 41; 14. 19, 29.

h ch. 14. 5; 2 Ch. 24. 24, 25; 25. 27; 33. 24.

11 Or, *Beth-millo*, Ju. 9. 6; 2 Sa. 5. 9; 1 Ki. 11. 27.

12 'The descent of Sillah.'—*Boothr.*

i 2 Ch. 24. 26, *Sabad.*

k 2 Ch. 24. 26, *Shimrith.*

13 It appears from 2 Ch. 24. 26, that these persons were respectively the sons of an Ammonitess and a Moabitess.

he died; and they buried him with his fathers in the city of David:[1] and Amaziah[l] his son reigned in his stead.

CHAPTER XIII.

Jehoahaz's wicked reign, 1, 2. *Jehoahaz, oppressed by Hazael, is relieved by prayer,* 3—7. *Joash succeedeth him,* 8—9. *His wicked reign,* 10, 11. *Jeroboam succeedeth him,* 12, 13. *Elisha dying prophesieth to Joash three victories over the Syrians,* 14—19. *The Moabites invading the land, Elisha's bones raise up a dead man,* 20, 21. *Hazael dying, Joash getteth three victories over Ben-hadad,* 22—25.

IN the three[2] and twentieth year[3] of Joash the son of Ahaziah king of Judah, [a]Jehoahaz the son of Jehu began to reign over Israel in Samaria, *and reigned* seventeen years.

2 And he did *that which was* evil in the sight of the LORD, [b]and followed[4] the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

3 ¶ And the anger of the LORD was kindled against Israel; [c]and he delivered them into the hand of [d]Hazael king of Syria, and into the hand of Ben-hadad[e] the son of Hazael, all *their* days.

4 And [f]Jehoahaz besought the LORD, and [g]the LORD hearkened unto him; for [h]he saw the oppression of Israel, 'because the king of Syria oppressed them.[5]

5 (And the LORD gave Israel [k]a saviour,[6] so that they went out from under the hand of the Syrians; and the children of Israel dwelt in their tents, as beforetime.[7]

6 Nevertheless they [l]departed not from the sins of the house of Jeroboam, who made Israel sin, *but* walked[8] therein: [m]and there remained[9] the grove also in Samaria.)

7 Neither did he leave of the people to Jehoahaz but [n]fifty horsemen, and ten chariots, and ten thousand footmen; for [o]the king of Syria had destroyed them, and had made them [p]like the dust by threshing.

8 ¶ Now [q]the rest of the acts of Jehoahaz, and all that he did, and his might, *are* they not written in the book of the Chronicles of the kings of Israel?

9 And Jehoahaz slept with his fathers; and they [r]buried him in Samaria: and [s]Joash his son reigned[10] in his stead.

A.M.3148.B.C.856.

1 But not in the 'sepulchres of the kings,' a circumstance which is supposed to express disapprobation of his conduct. Thus ended a reign full of hope in the beginning, but of misery in the end. Many a promising youth turns aside to folly when his monitors are removed, as did this Joash after the death of Jehoiada the priest, ver. 2.

l 2 Ch. 24. 27.

CHAP. XIII.

A.M.3148.B.C.856.

2 Heb. *twentieth year, and third year,* ch. 8. 26; 10. 36; 11. 4, 21.

3 'As sons frequently reigned with their fathers during the Hebrew monarchy, their reigns are made, in some instances, to commence from their partnership with their fathers in the throne, and in others from the commencement of their governing alone, after their father's decease. Thus we read here that Jehoahaz of Israel began to reign in the twenty-third year of Joash of Judah, and in ver. 10. we read it was in the thirty-seventh of Joash that Jehoash of Israel began to reign, tho' his father Jehoahaz reigned seventeen years, which would make it about the fortieth of Joash. This is explained by supposing his father admitted him to the government two or three years before his death.'—*T. H. Horne.*

a ch. 10. 35.

b ver. 11; ch. 10. 29; 1 Ki. 12. 26-33; 14. 16.

4 Heb. *walked after,* Ho. 5. 11.

c Le. 26. 17; De. 4. 24-27; 27. 25; Ju. 2. 14; 3. 8; 10. 7-14; Is. 10. 5, 6; He. 12. 29.

d ver. 22; ch. 8. 12. 13; 1 Ki. 19. 17.

e ver. 24, 25.

f Nu. 21. 7; Ju. 6. 6, 7; 10. 10; Ps. 78. 34; Is. 26. 16; Je. 2. 27.

g Ge. 21. 17; Ex. 3. 7; Ju. 10. 15, 16; 2 Ch. 33. 12, 13, 19; Ps. 50. 15; 106. 43, 44; Je. 33. 3.

h Ge. 31. 42; Ex. 3. 9; Is. 63. 9

i ver. 22; ch. 14. 26.

5 Houbigant and Dathe bring in here ver. 7.

k ver. 25; ch. 14. 25, 27; Ne. 9. 27; Is. 19. 20; Ob. 21; Lu. 2. 11.

6 *i. e.* Joash, the son of Jehoahaz, ver. 25.

7 Heb. *yesterday and third day,* Ex. 4. 10; De. 19. 4; 1 Sa. 19. 7; 1 Ch. 11. 2, *margins.*

l ver. 2; ch. 10. 29; 17. 20-23; De. 32. 15-18.

8 Heb. *he walked,* 1 Ki. 15. 3; 16. 26.

m ch. 17. 16; 18. 4; 23. 4; De. 7. 5; 1 Ki. 16. 33.

9 Heb. *stood.*

n 1 Sa. 13. 6, 7, 15, 19-23; 1 Ki. 20. 15, 27; Is. 36. 8.

o ch. 8. 12; 10. 32.

p Ps. 18. 42; Is. 41. 2, 15, 16; Joel 3. 14, *marg.*; Am. 1. 3.

q ch. 10. 34, 35; 1 Ki. 11. 41; 14. 19, 20, 29, 31.

A.M.3165.B.C.839.

r ver. 13; ch. 10. 35; 1 Ki. 14. 13.

s ver. 10; ch. 14, 8, *Jehoash.*

10 Alone.

A.M.3167.B.C.837.

1 See the Note at ver. 1. Hales thinks it should be not the thirty-seventh, but thirty-ninth year, following in this the Aldine Edition of the Greek Version. Compare Jackson's Chronology, vol. I. p. 182.

2 He is called Joash in the former verse, & in verses 12, 13, 14, & also in the second clause of ver. 25. so that it seems to be his correct designation.

t ver. 2, 6; ch. 3. 3; 10. 29.

u ver. 14-25.

v ch. 14. 8-16; 2 Ch. 25. 17-24.

A.M.3179.B.C.828.

w 2 Sa. 7. 12; 1 Ki. 1. 21; 2. 10; 11. 31.

x ch. 14. 28, 29.

3 These verses (12, 13) would come in more naturally after ver. 25.

y ver. 9.

A.M.3166.B.C.838.

z ch. 20. 1; Ge. 48. 1; John 11. 3; Ph. 2. 26, 27.

a Ps. 12. 1; Is. 57. 1; Zec. 1. 5; Ac. 13. 36.

b ch. 2. 12; 6. 21; Pr. 11. 11; Ez. 14. 14; 22. 30; Mar. 6. 20.

4 Heb. *Make thine hand to ride.*

c ch. 4. 34; Ge. 49. 24; Ps. 144. 1.

d ch. 5. 10-14; John 2. 5-8; 11. 39-41.

5 It was an ancient custom to shoot an arrow into the country it was intended to invade. When Alexander the Great reached the coast of Ionia, 'he threw a dart into it.' The recent conquests of Syria were to the *east* of Judea.

e Ex. 4. 2, 17; Ju. 7. 9-20; 2 Sa. 5. 24; 1 Cor. 1. 18.

f 1 Sa. 4. 1; 1 Ki. 20. 26, 30.

g Is. 20. 2-4; Eze. 4. 1-10; 5. 1-4; 12. 1-7.

h ch. 4. 6; Ex. 17. 11.

6 The shooting with the arrows intimated simply the overthrow of the Syrians; the smiting on the ground was an emblem of trampling them in the dust, as they had trampled on the Israelites, ver. 7. Joash could not be ignorant of the meaning of the symbol, and, by not striking often enough, he gave proofs of his sad lukewarmness, & his want of faith and courage to improve the promised advantage. Do not we, alas! too much resemble him? We sit down satisfied with low desires and poor attainments; if we obtain some victory over our spiritual enemies, we do not pursue it to the utmost with persevering vigour; because 'faint,' we do not 'pursue.' How different would have been our character this day had we always put forth promised strength to perform duty and to resist sin.

i ch. 1. 9-15; 4. 16, 40; 6. 9.

k Le. 10. 16; Nu. 16. 15; Mar. 3. 5; 10. 14.

l ver. 25; Mar. 6. 5.

A.M.3167.B.C.837.

m 2 Ch. 24. 16; Ac. 8. 2.

n ch. 5. 2; 6. 23; 24. 2.

o ch. 3. 5, 24-27; Ju. 3. 12; 6. 3-6.

10 ¶ In the thirty and seventh [1]ye of Joash king of Judah began[2] Jeh ash the son of Jehoahaz to reign ov Israel in Samaria, *and reigned* sixte years.

11 And he did *that which was* e in the sight of the LORD; [t]he depart not from all the sins of Jeroboam t son of Nebat, who made Israel sin; [l] he walked therein.

12 And [u]the rest of the acts Joash, and all that he did, and [v] might wherewith he fought agai Amaziah king of Judah, *are* they n written in the book of the Chronic of the kings of Israel?

13 And Joash [w]slept with his fathe and [x]Jeroboam sat upon his thro and Joash[3] [y]was buried in Samaria w the kings of Israel.

14 ¶ Now Elisha was [z]fallen sick his sickness whereof [a]he died. A Joash the king of Israel came do unto him, and wept over his face, a said, [b]O my father, my father! chariot of Israel, and the horsem thereof!

15 And Elisha said unto him, T bow and arrows: and he took u him bow and arrows.

16 And he said to the king of Isr Put[4] thine hand upon the bow: and put his hand *upon it;* and [c]Elisha his hands upon the king's hands.

17 And he said, [d]Open the win eastward: and he opened *it.* T Elisha said, Shoot:[5] and he shot. A he said, 'The arrow of the Lo deliverance, and the arrow of deli ance from Syria: for thou shalt sm the Syrians in [f]Aphek, till thou h consumed *them.*

18 And he said, Take the arro and he took *them.* And he said u the king of Israel, [g]Smite upon ground: and [h]he smote thrice, stayed.[6]

19 And 'the man of God [k]was wr with him, and said, Thou shoul have smitten five or six times, t hadst thou smitten Syria till thou ha consumed *it;* whereas [l]now thou sh smite Syria *but* thrice.

20 ¶ And Elisha died, and t [m]buried him. And [n]the bands of

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Moabites invaded the land at the coming in of the year.[1]

21 And it came to pass, as they were burying a man, that, behold, they spied a band *of men;* and they cast the man into the sepulchre of Elisha:[2] and when the man was let down,[3] and [p]touched the bones of Elisha, he revived, and stood up on his feet.

22 ¶ But [q]Hazael king of Syria oppressed Israel all the days of Jehoahaz.

23 And [r]the LORD was gracious unto them, and had compassion on them, and [s]had respect unto them, [t]because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, [u]neither cast he them from his presence[4] as yet.

24 So [v]Hazael king of Syria died; and Ben-hadad his son reigned in his stead.

25 And Jehoash the son of Jehoahaz took again,[5] out of the hand of Ben-hadad the son of Hazael, the cities which he had taken out of the hand of Jehoahaz his father by war: [w]three times[6] did Joash beat him, and recovered the cities of Israel.

CHAPTER XIV.

Amaziah's good reign, 1—4. *His justice on the murderers of his father,* 5, 6. *His victory over Edom,* 7. *Amaziah, provoking Jehoash, is overcome and spoiled,* 8—14. *Jeroboam succeedeth Jehoash,* 15, 16. *Amaziah is slain by a conspiracy,* 17—20. *Azariah succeedeth him,* 21, 22. *Jeroboam's wicked reign,* 23—27. *Zachariah succeedeth him,* 28, 29.

IN the second year of [a]Joash son of Jehoahaz king of Israel, [b]reigned Amaziah the son of Joash king of Judah.

2 He was twenty and five years old when he began to reign, and reigned twenty and nine years in Jerusalem: and his mother's name *was* Jehoaddan of Jerusalem.

3 And [c]he did *that which was* right in the sight of the LORD, yet not like David his father; [d]he did according to all things as Joash his father did.[7]

4 Howbeit [e]the high places were not taken away; as yet the people did sacrifice and burnt incense on the high places.

5 ¶ And it came to pass, as soon as the kingdom was confirmed in his hand, [f]that he slew [g]his servants which had slain the king his father.

A.M.3165. B.C.839.

1 'Here we see the Moabites did not come in a large army, but in particular bands, to pillage and alarm; and it shows us in how undefended a state, at this period, the country must have been. But what has this to do with the death and burial of Elisha? The one is mentioned in connection with the other; and has a reference to the exclamation the king made in the prophet's dying chamber (ver.14.) "O my father, my father, the chariot of Israel and the horsemen thereof." And "see," would the historian say: "see how soon this began to be exemplified."' —*Jay.*

2 Through fear of the marauding party they hastily threw the dead body into the sepulchre of Elisha, and as soon as it touched the prophet's bones it revived; not that any virtue resided in the *relics* of the saint, but the miracle proceeded from the vivifying power of God. Thus Jehovah was glorified in the sight of the heathen, the faith of the Israelites was strengthened for the coming conflict, and a proof and pledge given of a resurrection of the dead, when by a virtue issuing from the body of the Saviour, the dust of his saints shall be gathered and glorified.

3 Heb. *went* down.

p ch.4. 35; Is. 26.19; Exe.37. 1-10; Mat. 27.52,53; John5.25, 28,29; 11.44; Ac.5. 15; 19. 12; Re. 11. 11.

q ver. 3-7; ch. 8. 12; Ps. 106. 40-42.

r ch. 14. 27; Ex. 33. 19; 34. 6, 7; Ju. 10. 16; Ne.9.31; Ps.86. 15; Is.30.18,19; Je. 12. 15; La. 3. 32; Mic. 7. 18, 19.

s Ex. 2. 24, 25; 1 Ki. 8. 28.

t Ge.13.16, 17; 17.7, 8; Ex. 3.6,7; 32.13, 14; Le. 26. 42; De. 32. 36; Ps. 105. 8; Mic.7.20; Lu.1.54, 55, 72, 73.

u ch. 17. 18; 24. 20; Ps.51. 11; Mat. 25. 41; 2 Th. 1. 9.

4 Heb. *face.*

v Ps.125.3; Lu.18.7, 8.

5 Heb. *returned and took.*

w ver. 18, 19.

6 Thus fulfilling with precision the prophecy of Elisha, ver. 19.

CHAP. XIV.

A.M.3165. B.C.839.

a ver. 15; ch. 13. 10.

b 1Ch.3. 12; 2Ch.25. 1.

c ch.12. 2; 1Ki.11.4; 15. 3; 2 Ch. 25. 2,3.

d 2 Ch. 24. 2, 17, 18; 25.14-16; Je.16.19; Zec. 1. 4-6; 1 Pe.1. 18.

7 We see here the influence of personal, parental example. Let fathers who have successfully trained up their children to serve God, be thankful for the honour thus conferred on them.

e ch. 12. 3; 15. 4, 35.

f Ge.9.6; Ex. 21.12-14; Nu. 35. 33.

g ch.12. 20,21; 2 Ch. 25. 3, 4.

A.M.3165. B.C.839.

1 This is mentioned as a commendation, for in those barbarous times vengeance often extended to the children. Low must be the state of morals, when obedience to a simple command of God is noted as a rare virtue.

h De. 24. 16; Eze. 18. 4, 20.

A.M.3177. B.C.827.

i ch.8.20-22; 2Ch.25. 11, 12.

k 2Sa.8. 13; 1 Ch.18. 12; Ps. lx. *title.*

2 Some suppose that the valley of Salt was south of the Dead or Salt sea, while others suppose it to be the valley of Salt, about three or four miles southeast of Palmyra, which now supplies, in a great measure, the surrounding country with salt. But if Selah here be Petra (as is now generally admitted) the former is the true locality.

3 Selah signifies a rock. It was afterwards called Petra, and became the capital of Arabia Petræa. The remains of it have been visited by modern travellers. Most of the habitations were excavations in the rock, and hence its name.

l Jos. 15. 38.

4 Gesenius supposes this to mean 'subdued by God.' In Jos.15.38. there is mention of a Joktheel among the uttermost cities of Judah, towards Edom. Both Eusebius and Jerome describe Petra as a city of Arabia, in the land of Edom, which is also called Joctael.

m 2 Ch. 25. 17-24.

n ver. 11; 2 Sa.2. 14-17; Pr.13.10; 17.14; 18. 6; 20. 18; 25. 8.

5 This was a challenge to battle (as appears from ver. 11) and not an invitation to a friendly interview.

o Ju.9.8-15; 2 Sa.12. 1-4; 1Ki.4.33; Eze. 20. 49.

6 'The word *choach,* here rendered thistle, is elsewhere translated *thorn,* 2 Ch. 33.11; Pr. 26. 9; Ca. 2. 2; Ho. 9. 6. Probably the black thorn is meant.'—*Celsius.*

p De. 8. 14; 2 Ch.26. 16; 32.25; Pr.16.18; Eze.28.2,5,17; Da. 5. 20-23; Ha. 2. 4; Ja. 4. 6.

q Ex.8.9; Je.9.23,24; Ja. 1. 9.

7 Heb. *thy house.*

r 2Ch. 35. 21; Pr.17. 14; 20.3; 26.17; Lu. 14. 31, 32.

s 2 Ch. 25. 16, 20.

8 *i. e.* from Samaria to the land of Judah, which mostly lay on higher ground.

t Jos.21.16; 1Sa.6.9.

9 Heb *smitten.*

u 1Sa.4. 10; 2 Sa.18. 17; 1 Ki. 22. 36.

v ch. 25. 6; 2 Ch. 33. 11; 36.6,10; Job 40. 11,12; Pr.16.18; 29. 23; Is.2.11,12; Da. 4. 37; Lu. 14, 11.

w 2Ch.25.23,24; Ne. 8. 16; 12. 39.

x Je. 31. 38; Zec. 14. 10.

y ch.24. 13; 25.15; 1 Ki.7.51; 14. 26; 15. 18.

z ch. 18. 23, *marg.*

a ch.10. 34, 35; 1Ki. 14. 19, 20.

6 But the children[1] of the murderers he slew not: according unto that which is written in the book of the law of Moses, wherein the LORD commanded, saying, [h]The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin.

7 ¶ He [i]slew of Edom in [k]the valley of Salt[2] ten thousand, and took [3]Selah by war, and called the name of it [l]Joktheel[4] unto this day.

8 ¶ Then [m]Amaziah sent messengers to Jehoash, the son of Jehoahaz, son of Jehu, king of Israel, saying, [n]Come, let us look one another in the face.[5]

9 And Jehoash the king of Israel sent to Amaziah king of Judah, saying, [o]The thistle that *was* in Lebanon sent to the cedar that *was* in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that *was* in Lebanon, and trode down the thistle.[6]

10 Thou hast indeed smitten Edom, and [p]thine heart hath lifted thee up: [q]glory *of this,* and tarry at home;[7] for [r]why shouldest thou meddle to *thy* hurt, that thou shouldest fall, *even* thou, and Judah with thee?

11 But [s]Amaziah would not hear: therefore Jehoash king of Israel went up;[8] and he and Amaziah king of Judah looked one another in the face at [t]Beth-shemesh, which *belongeth* to Judah.

12 And Judah was put[9] to the worse before Israel; and [u]they fled every man to their tents.

13 And Jehoash king of Israel [v]took Amaziah king of Judah, the son of Jehoash, the son of Ahaziah, at Beth shemesh, and came to Jerusalem, and brake down the wall of Jerusalem, from [w]the gate of Ephraim unto [x]the corner-gate, four hundred cubits.

14 And he took [y]all the gold and silver, and all the vessels, *that were* found in the house of the LORD, and in the treasures of the king's house, [z]and hostages, and returned to Samaria.

15 ¶ Now [a]the rest of the acts of Jehoash which he did, and his might, and how he fought with Amaziah king

of Judah, *are* they not written in the book of the Chronicles of the kings of Israel?

16 And [a]Jehoash slept with his fathers, and [b]was buried in Samaria with the kings of Israel; and [c]Jeroboam his son reigned in his stead.

17 ¶ And [d]Amaziah the son of Joash king of Judah lived after the death of Jehoash, son of Jehoahaz king of Israel, fifteen years.

18 And [e]the rest of the acts of Amaziah, *are* they not written in the book of the Chronicles of the kings of Judah?

19 Now [f]they made a conspiracy against him in Jerusalem: and he fled to [g]Lachish; but they sent after him to Lachish, and slew him there.

20 And they brought him on horses; and [h]he was buried at Jerusalem with his fathers in the city of David.

21 ¶ And all the people of Judah took [i]Azariah, which *was* sixteen years old, and [k]made him king instead of his father Amaziah.

22 He built [l]Elath, and restored it to Judah, after that the king slept with his fathers.

23 ¶ In [m]the fifteenth year of Amaziah the son of Joash king of Judah, Jeroboam[1][n] the son of Joash king of Israel began to reign in Samaria, *and reigned* forty and one years.

24 And he did *that which was* evil in[o] the sight of the LORD: [p]he departed not from all the sins of Jeroboam the son of Nebat, who made Israel to sin.

25 He restored the coast of Israel, from [q]the entering of Hamath [r]unto the sea of the plain, according to the word of the LORD God of Israel, which he spake by the hand of his servant Jonah,[s] the son of Amittai, the prophet, which *was* of [t]Gath-hepher.

26 For the LORD [u]saw the affliction of Israel, *that it was* very bitter: for *there was* [v]not any shut up, nor any left,[2] nor any helper for Israel.

27 And the LORD [w]said not that he would [x]blot out[3] the name of Israel from under heaven: but [y]he saved them by the hand of Jeroboam the son of Joash.

28 ¶ Now [z]the rest of the acts of Jeroboam, and all that he did, and how he might, how he warred, and how he recovered [a]Damascus, and Hamath, *which belonged* to Judah, for Israel, are they not written in the book of the Chronicles of the kings of Israel?

29 And Jeroboam slept with his fathers, *even* with the kings of Israel, and [b]Zachariah his son reigned in his stead.

CHAPTER XV.

Azariah's good reign, 1—4. *He dying a leper, Jotham succeeds him,* 5—7. *Zachariah, the last of Jehu's generation, reigns and is slain by Shallum,* 8—12. *Shallum, reigning a month, is slain by Menahem,* 13—15. *Menahem strengtheneth himself by tyranny,* 16—20. *Pekahiah succeedeth him,* 21, 22. *Pekahiah is slain by Pekah,* 23—26. *Pekah is oppressed by Tiglath-pileser, and slain by Hoshea,* 27—31. *Jotham's good reign,* 32—35. *Ahaz succeeds him,* 36—38.

IN [a]the twenty and seventh[1] year of Jeroboam king of Israel began Azariah[2] son of Amaziah king of Judah to reign.

2 [b]Sixteen years old was he when he began to reign; and he reigned two and fifty[3] years in Jerusalem: and his mother's name *was* Jecholiah of Jerusalem.

3 And [c]he did *that which was* right in the sight of the LORD, according to all that his father Amaziah had done:

4 Save that [d]the high places were not removed: the people sacrificed and burnt incense still on the high places.

5 ¶ And [e]the LORD smote the king, [f]so that he was a leper unto the day of his death, [g]and dwelt in a several house:[4] and [h]Jotham the king's son was over the house, [i]judging the people of the land.

6 And the rest of the acts of Azariah, and all that he did, *are* [k]they not written in the book of the Chronicles of the kings of Judah?

7 So [l]Azariah slept with his fathers; and they buried him with his fathers in the city of David: and Jotham his son reigned in his stead.

8 ¶ In [m]the thirty and eighth[5] year of Azariah king of Judah did [n]Zachariah the son of Jeroboam reign over Israel in Samaria six months.

9 And he did *that which was* evil in the sight of the LORD, [o]as his fathers had done: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

10 And Shallum the son of Jabesh

A.M.3179. B.C.825.

[a] 2 Sa. 7. 12; 1 Ki. 1. 21.
[b] ch. 13. 9.
[c] ch. 13. 13; Ho. 1. 1; Am. 1. 1; 7. 10, 11.
[d] ver. 1, 2, 23; ch. 13. 10; 2 Ch. 25. 25.
[e] ch. 13. 8, 12; 1 Ki. 11. 41; 14. 29.
[f] ch. 12. 20, 21; 15. 10, 14, 25, 30; 21. 23; 2 Ch. 25. 27, 28.
[g] Jos. 10. 31; Mic. 1. 13.
[h] ch. 8. 24; 9. 28; 12. 21; 1 Ki. 2. 10; 11. 43; 2 Ch. 21. 20; 26. 23; 33. 20.
[i] ch. 15. 13; 2 Ch. 26. 1, *Uzziah*; Mat. 1. 8, 9, *Osias*.
[k] ch. 21. 24; 1 Ch. 3. 12.
[l] ch. 16. 6; De. 2. 8; 1 Ki. 9. 26; 2 Ch. 26. 2, *Eloth*.
[m] ver. 17.

1 This was Jeroboam II.; his was the longest reign of any king of Israel, (41 years,) & it was also the most prosperous. Joel, Amos, and Hosea, lived at the same time, predicting the calamities of the Jews, the blessings of their restoration, the judgments upon their enemies, and other subjects of high nature. These prophets commenced their office by predicting three fearful judgments. 1st. The earthquake which took place in the reign of Uzziah and Jeroboam II. was foretold by Amos, ch. 1. 1, two years before it happened. The 2nd was of the locusts, caterpillars and canker-worm, Joel ch. i. Amos ch. vii. The 3d was a marvellous drought, accompanied by fearful fire from heaven, Joel 1. 19; Hos. 4. 7.

[n] ver. 27; Ho. 1. 1; Am. 1. 1; 7. 9-11.
[o] ch. 21. 6; Ge. 38. 7; De. 9. 18; 1 Ki. 21. 25.
[p] ch. 13. 2, 6, 11.
[q] Nu. 13. 21; 34. 7, 8; Exe. 47. 16-18; Am. 6. 14.
[r] Ge. 14. 3; De. 3. 17.
[s] Jon. 1. 1; Mat. 12. 39, 40; 16. 4, *Jonas*.
[t] Jos. 19. 13; *Gittah-hepher*.
[u] ch. 13. 4; Ex. 3. 7, 9; Ju. 10. 16; Ps. 106. 43-45; Is. 63. 9.
[v] De. 32. 36; 1 Ki. 14. 10; 21. 21.

2 A proverbial expression for 'entire destitution.' See Note 1 Ki. 14. 10.

[w] ch. 13. 23; Ho. 1. 6.
[x] Ex. 32. 32, 33; De. 9. 14; 25. 19; 29. 20; Ps. 69. 28; Re. 3. 5.

3 'Though the Lord will never blot out the name of his true Israel from under heaven, but will always raise them up helpers, that the enemy may never prevail against his cause on the earth; yet there is an appointed period to his patience and long sufferings, beyond which he will no longer bear with impenitent sinners, corrupt professing churches or wicked nations; but will proceed to deal with them according to the most awful denunciations of his holy word.'—*Scott*.

[y] ch. 5. 1; 13. 5; Ho. 1. 7; Ti. 3. 4-6.
[z] ver. 15.

A.M.3179. B.C.825.

[a] 2 Sa. 8. 6; 1 Ki. 11. 24; 1 Ch. 18. 5, 6; 2 Ch. 8. 3, 4.

A.M.3220. B.C.784.

[b] ch. 15. 8.

CHAP. XV.

A.M.3194. B.C.810.

[a] ver. 8; ch. 14. 16, 17.

1 Uzziah was but five years old at his father's death, yet the Jews did not give their allegiance to an infant, but waited till he was sixteen years old before they called him to the throne. 'This accounts for the length of the interregnum in Judah. Amaziah was slain fifteen years *current* after the death of Jehoahaz king of Israel, (ch. 14. 17,) or 14 years complete from the accession of Jeroboam II. his son; and Uzziah did not begin to reign till the 25th of Jeroboam, (and not the 27th,) which gives the length of the interregnum, eleven years complete.'—*Hales*.

2 Dr Kennicott complains of the corruption in the name of this king of Judah, which is expressed in four different ways in this chapter: Ozriah, Ozah, Ozrihu, and Ozihu. But the oldest Hebrew MS. reads here & in ver. 6, 7, *Uzziah*, which is supported by the Syriac and Arabic versions, by the parallel place in Chronicles, by Josephus, & by St Matthew's genealogy, where it is Ozias, not Azarias. This is also the reading at ver. 32, 34, of the present chapter.

[b] ch. 14. 21; 2 Ch. 26. 1, 3, *Uzziah*.

3 The long reign of Uzziah must be considered as having been very advantageous to Judah, when contrasted with the state of Israel during the same period.

[c] ch. 12. 2, 3; 14. 3, 4; 2 Ch. 26. 4.
[d] ch. 14. 4; 18. 4; 1 Ki. 15. 14; 22. 43; 2 Ch. 17. 6; 32. 12; 34. 3.
[e] 2 Sa. 3. 29; 2 Ch. 26. 16-20; Job 34. 19.
[f] ch. 5. 27; Nu. 12. 10.
[g] ch. 7. 3; Le. 13. 46; Nu. 12. 14; De. 24. 8, 9.

4 That is, 'an isolated building,' separated according to the law of leprosy, Le. 13. 46.

[h] 2 Ch. 26. 21.
[i] 2 Sa. 8. 15; 15. 2-4; 1 Ki. 3. 9, 28; Ps. 72. 1, 2.
[k] ch. 14. 18; 2 Ch. 26. 5-15.

A.M.3246. B.C.758.

[l] 2 Ch. 26. 23; Is. 6. 1, *Uzziah*.
[m] ver. 1; ch. 14. 16, 17, 21.

5 As Jeroboam II. began to reign in the 15th year of Amaziah of Judah, and reigned 41 years, he died in the 16th year of Uzziah of Judah; but as his son Zachariah did not succeed him till the 38th year of Uzziah, this produces an interregnum in Israel of not less than twenty-two years.

[n] ch. 14. 29.
[o] ch. 10. 29, 31; 13. 2, 11; 14. 24.

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conspired against him, and [p]smote him before the people,[1] and [q]slew him, [2]and reigned in his stead.

11 And [r]the rest of the acts of Zachariah, behold, they *are* written in the book of the Chronicles of the kings of Israel.

12 This *was* [s]the word of the LORD which he spake unto Jehu, saying, Thy[t] sons shall sit on the throne of Israel unto the fourth *generation*.[3] [u]And so it came to pass.

13 ¶ Shallum the son of Jabesh began to reign in the nine and thirtieth year of [v]Uzziah king of Judah; and he reigned a full[4] [w]month in Samaria.

14 For Menahem the son of Gadi went up from [x]Tirzah, and came to Samaria, [y]and smote Shallum the son of Jabesh in Samaria,[5] and slew him, and reigned in his stead.

15 And [z]the rest of the acts of Shallum, and his conspiracy which he made, behold, they *are* written in the book of the Chronicles of the kings of Israel.

16 ¶ Then Menahem smote [a]Tiphsah, and all that *were* therein, and the coasts thereof from Tirzah: because they opened not *to him*, therefore he smote *it; and* [b]all the women therein that were with child he ripped up.

17 In [c]the nine and thirtieth year of Azariah king of Judah began Menahem the son of Gadi to reign over Israel, *and reigned* ten years in Samaria.

18 And he did *that which was* [d]evil in the sight of the LORD: he departed not all his days from the sins of Jeroboam the son of Nebat, who made Israel to sin.

19 *And* [e]Pul[6] the king of Assyria came against the land: and [f]Menahem gave Pul a thousand talents of silver, that his hand might be with him [g]to confirm the kingdom in his hand.

20 And [h]Menahem exacted[7] the money of Israel, *even* of all [i]the mighty men of wealth, of each man fifty shekels of silver,[8] to give to the king of Assyria: so the king of Assyria turned back, and [k]stayed not there in the land.

21 ¶ And [l]the rest of the acts of Menahem, and all that he did, *are* they not written in the book of the Chronicles of the kings of Israel?

22 And Menahem slept with his fathers; and Pekahiah his son reigned in his stead.

23 ¶ In the fiftieth year of Azariah king of Judah, Pekahiah the son of Menahem began to reign over Israel in Samaria, [m]*and reigned* two years.

24 And he did *that which was* [n]evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

25 But [o]Pekah the son of Remaliah, [p]a captain of his, [q]conspired against him, and smote him in Samaria, in the palace of the king's house, with Argob and Arieh, and with him[1] fifty men of the Gileadites: and he killed him, and reigned in his room.

26 And [r]the rest of the acts of Pekahiah, and all that he did, behold, they *are* written in the book of the Chronicles of the kings of Israel.

27 ¶ In [s]the two and fiftieth year of Azariah king of Judah, [t]Pekah the son of Remaliah began to reign over Israel in Samaria, *and reigned* twenty years.

28 And he did *that which was* [u]evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

29 ¶ In the days of Pekah king of Israel came [v]Tiglath-pileser[2] king of Assyria, and took [w]Ijon, and [x]Abel-beth-maachah, and [y]Janoah, and [z]Kedesh, and [a]Hazor, and [b]Gilead, and Galilee,[c] all the land of Naphtali, and carried[d] them captive[3] to Assyria.

30 And Hoshea the son of Elah made[e] a conspiracy against Pekah the son of Remaliah, [f]and smote him, and slew him, and reigned[4] in his stead, [g]in the twentieth[5] year of Jotham the son of Uzziah.

31 And the rest of the acts of Pekah, and all that he did, behold, they *are* written in the book of the Chronicles of the kings of Israel.

32 ¶ In the second year of Pekah the son of Remaliah king of Israel began [h]Jotham the son of [i]Uzziah king of Judah to reign.

A.M.3246. B.C.758.

p Am. 7. 9.
1 Perhaps this means that he put him to death publicly, with the approbation of the people to whom he had become odious.
q ver.14,25,30; 9. 24, 31; 1Ki.15.28;16.9, 10; Ho. 1. 4, 5.
2 ThoughZachariah had not been called to the throne till the twenty-second year after his father's death, his reign did not exceed six months in duration. During the whole of this period great commotions prevailed. Kings were suddenly raised to the throne, and as suddenly dethroned; and all this (as well as the lamentable state of religion and morals) agrees strikingly with the representations given by the prophet Hosea.
r ch. 14. 28.
s ch. 10. 30.
t ch. 13. 1, 10, 13; 14. 29.
3 So ended the line of Jehu, viz. Jehoahaz, Joash, Jeroboam, Zachariah.
u ch. 9. 25, 26, 36, 37; 10. 10; Nu. 23. 19; Zec. 1. 6; Mar. 13. 31; John 10. 35; 19. 24, 36, 37; Ac. 1. 16.
v ver. 1, *Azariah*. Mat. 1. 8, 9; *Ozias*.
4 Heb. *a month of days*.
w 1Ki. 16.15; Job 20. 15; Ps. 55. 23; Pr. 28. 2, 17.
x 1 Ki. 14. 17; 15.21, 33; 16. 8, 9, 15, 17.
y ver. 10.
5 Samaria stands on a fine round swelling hill. It was greatly improved and fortified by the successors of Omri. Shalmaneser destroyed and reduced it to a heap of stones, B.C.717. It seems to have risen from its ruins during the reign of Alexander, B. C. 549. and was subsequently subject to the Egyptian and Syrian kings, until it was again razed to the ground by Hyrcanus, B. C. 129 or 130. It was afterwards rebuilt, and greatly enlarged, by Herod the Great, who called it *Sebaste* in honour of Augustus.
z ver.11; 1 Ki.14.19, 29; 22. 39.
a 1 Ki. 4. 24.
b ch. 8. 12; Am. 1. 13.

A.M.3232. B.C.772.

c ver. 13.
d ver. 9.
e 1Ch.5.25,26; Is. 9. 1.
6 Perhaps from the Pers. *bala*, 'high.'
f ch.12.18; 16. 8; 17. 3,4;18.16;Ho.5.13; 8. 9, 10; 10. 6.
g ch. 14. 5; Je. 17. 5.
h ch. 23. 35.
7 Heb. *caused to come forth*.
i Ru.2.1; 2Sa.19.32; Job 1. 3.
8 This was a poll tax of about £6 5s. a head to 60,000 of his subjects. It is the first instance, either in Israel or Judah, of money raised by taxation for a public object. In Judah, at least, such exigencies were met from the treasuries of the temple or the crown.
k ver. 29; ch. 17.3,4; 18. 14-17.
l ver. 15.

A.M.3243. B.C.761.

m ch.21. 19; 1Ki.15. 25; 16.8;22.51; Job 20. 5.
n ver. 9, 18.
o ver. 27; 2 Ch. 28.6.
p ch. 9. 5; 1 Ki. 16.9.
q ver. 10; ch. 9. 14.
1 According to Abarbanel, Argob & Arieh, &c. were slain with him; but Boothroyd translates, 'with the aid of Argob & Arieh, and fifty men of the Gileadites, smote him in the harem of his own palace.'
r ver. 15.

A. M. 3245-3265. B. C. 759-739.

s ver. 2, 8, 13, 23.
t ver.25, 37; Is.7. 1, 9.
u ver.9. 18; ch. 13.2, 6; 21. 2.
v ch. 16. 7; 1 Ch. 5.6, 26; 2 Ch. 28. 20, 21, *Tiglath - pilneser*, Is. 9. 1.
2 The second word (Pileser) added to the original name is, according to Lorsbach's probable conjecture, equivalent to the Persian *balasur*, 'great and exalted prince,' from *bala* high, exalted, and *sur* chief, prince. Of the first word, Tiglath, no plausible explanation can be given from the modern Persian. Kitto thinks of Dijlath, the Tigris, *q. d.* great lord of the Tigris. Sir Isaac Newton conjectures that, on the death of Pul, his empire was divided between his two sons: Tiglath-pileser receiving Assyria, and Nabonassar Babylon; and it is from the date of the latter's reign that the famous era of Nabonassar originated, B. C. 747. The occasion of the incursion of Tiglath-pileser is detailed in the next chapter. Some think (comparing this with 1 Ch. 5. 26) that the tribes beyond Jordan were carried captive by Pul, & the people of Galilee by his son.
w 1 Ki. 15. 20; 2 Ch. 16. 4.
x 2 Sa. 20. 14, 15.
y Jos. 16. 6, 7, *Janohah*. It was in Ephraim, but all the other places were in Naphtali.
z Jos. 19. 36, 37.
a Jos.11.1,10,13; 12. 19; Ju. 4. 2.
b Nu.32.1, 40; De.3. 15; Am. 1. 3, 13.
c Jos.20.7; 1Ki.9.11; Is.9.1,2; Mat. 4.15, 16.
d ch.17.6,23; Le. 26. 32,38,39; De.4. 26, 27;28.25,64, 65; Is. 1. 7; 7. 20.
3 This was the *first* captivity. It included the tribes beyond Jordan and the north part of the land of Canaan.
e ver. 10, 25.
f Hos. 10. 3, 7, 15.
4 After an anarchy for some years.
g ver.32,33; ch.16.1; 17. 1; 2 Ch. 28. 4-6, 16; Is. 7. 1-9; 8. 6.
5 Yet Jotham is said at ver. 33. to have reigned only 16 years. It should be, says Hales, in the third year of Ahaz (16. 1.) See the Table at the end of this book.
h ver. 7; 1Ch.3.12; 2 Ch. 27. 1; Mat.1.9, *Joatham*.
i ver. 1, 7, 13, 17, 23, 27; ch.14.21; 1Ch.3. 12, *Azariah*.

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33 Five and twenty years old was he when he began to reign; and he reigned sixteen years in Jerusalem: and his mother's name *was* [k]Jerusha, the daughter of Zadok.

34 And he did *that which was* right in the sight of the LORD: he did [l]according to all that his father Uzziah had done.

35 Howbeit [m]the high places were not removed: the people sacrificed and burnt incense still in the high places. He built [n]the higher gate of the house of the LORD.

36 ¶ Now [o]the rest of the acts of Jotham, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah?

37 (In those days the LORD [p]began to[q] send against Judah [r]Rezin the king of Syria, and [s]Pekah the son of Remaliah.)

38 And [t]Jotham slept with his fathers, and was buried with his fathers in the city of David his father: and Ahaz[u] his son reigned in his stead.

CHAPTER XVI.

Ahaz's wicked reign, 1—4. *Ahaz, assailed by Rezin and Pekah, hireth Tiglath-pileser against them,* 5—9. *Ahaz, sending a pattern of an altar from Damascus to Urijah, diverteth the brasen altar to his own devotion,* 10—16. *He spoileth the temple of its ornaments,* 17, 18. *Hezekiah succeedeth him,* 19, 20.

IN the [a]seventeenth year of Pekah the son of Remaliah, [b]Ahaz the son of Jotham king of Judah began to reign.

2 Twenty years[1] old *was* Ahaz when he began to reign, and reigned sixteen years in Jerusalem, and [c]did not *that which was* right in the sight of the LORD his God, like David his father.

3 But [d]he walked in the way of the kings of Israel; yea, and [e]made his son to pass through the fire,[2] [f]according to the abominations of the heathen, whom the LORD cast out from before the children of Israel.

4 And he sacrificed and burnt incense in the high places, and [g]on the hills, and under every green tree.

5 ¶ Then [h]Rezin king of Syria, and Pekah son of Remaliah king of Israel, came up to Jerusalem to war: and they besieged Ahaz, [i]but could not overcome *him.*

6 At that time Rezin king of Syria[3] [k]recovered Elath to Syria, and dra the Jews from Elath;[1] and the Syria came to Elath, and dwelt there un this day.

7 So Ahaz sent messengers Tiglath-pileser[2] king of Assyria, sa ing, [m]I *am* thy servant, and thy so come up, [n]and save me out of the ha of the king of Syria, and out of t hand of the king of Israel, which r up against me.

8 And Ahaz took [o]the silver a gold that *was* found in the house the LORD, and in the treasures of king's house, and sent *it for* a pres [p]to the king of Assyria.

9 And the king of Assyria heark ed unto him: for the king of Ass [q]went up against Damascus,[3] took it, and carried *the people* o captive to [r]Kir,[4] [s]and slew Rezin.

10 ¶ And king Ahaz went to mascus to meet Tiglath-pileser k of Assyria, [t]and saw an altar[5] that at Damascus: and king Ahaz sen Urijah the priest the fashion of altar, and [u]the pattern of it, accord to all the workmanship thereof.

11 And Urijah the priest [v]built altar according to all that king A had sent from Damascus: so [w]Ur the priest made *it* against king A came from Damascus.

12 And when the king was c from Damascus, the king saw altar; and the king [x]approached to altar, and [y]offered thereon.

13 And [z]he burnt his burnt-o ing and his meat-offering, and po his drink-offering, and sprinkled blood of his peace-offerings,[6] upon altar.

14 And he brought also [a]the br altar, which *was* before the LORD, the forefront of the house, from tween the altar and the house of LORD, and put it on the north[7] sid [b]the altar.

15 And king Ahaz comma Urijah the priest, saying, Upon great altar[8] burn [c]the morning bu offering, and the evening meat-o ing, and [d]the king's burnt-sacri and his meat-offering, with the bu offering of all the people of the l

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A. M. 3245-3265. B. C. 759-739.

k 2 Ch.27. 1, *Jerushah.*
l ver. 3, 4; 2 Ch. 26. 4, 5; 27. 2.
m ver.4; ch. 18.4; 2 Ch. 32. 12.
n 2 Ch. 27. 3.
o ver.6,7; 2 Ch.27.4-9.

A.M.3262.B.C.742.

p ch.10.32;1Ss.3.12; Je.25.29;Lu.21.28.
q De. 28. 48; Ps. 78. 49;Is.10.5-7;Je.16. 16; 43. 10.
r ch.16.5; 2Ch.28.6; Is. 7. 1,8; Ho. 5.12, 13.
s ver. 27.
t 2Sa.7.12; 1Ki.1.2; 14. 20, 31.
u ch.16.1; 1Ch.3.13; 2Ch.28.1; Mat.1.9, *Ahaz.*

CHAP. XVI.

A.M.3262.B.C.742.

a ch.15.27-30,32,33.
b ch. 15.38; 2 Ch.28. 1;Is.1.1;7.1; Ho.1. 1; Mic. 1. 1.

1 At ch. 18. 2, it is said, that Hezekiah son of Ahaz, was twenty-five years old when he began to reign, & his father Ahaz had reigned only sixteen years. If the number here in the text be correct, Ahaz must have begotten Hezekiah when only eleven years old, which is improbable. But the Sept. reads here 25, which is also the reading of the Sept. the Syr. and Arab., in 2 Ch. 28. 1, and this makes Anaz fifteen or sixteen years old at the time of Hezekiah's birth, and he died in his forty-first year.

c ch. 14. 3; 15. 3, 34; 18.3;22.2;1Ki.3.14; 9.4; 11. 4-8; 15.3; 2 Ch.17.3; 29.2;34.2, 3.
d ch. 8. 18; 1 Ki. 12. 28-30; 16.31-33;21. 25, 26; 22. 52, 53; 2 Ch. 22. 3; 28. 2-4.
e ch. 17. 17; 23. 10; Le.18.21;20.2;De. 12.31; 18. 10; 2 Ch. 33.6; Ps.106.37,38; Je. 32. 35; Eze.16. 21; 20. 26, 31.

2 Patrick thinks he might have used the fire by way of *lustration,* but in 2 Ch. 28. 3, it is expressly said that 'he burnt his children.' From the calves of Jeroboam he is soon drawn to the most horrid rites of Moloch.

f ch.21.2,11; De.12. 31;1Ki.14.24;2Ch. 33. 2; Ps. 106. 35; Eze. 16. 47.
g De. 12.2; 1 Ki.14. 23; Is.57. 5-7;65.4; 66.17;Je.17.2;Eze. 20. 28, 29.
h ch.15.37; 2 Ch.28. 5-15; Is. 7. 2.
i 1Ki.11.36;15.4; Is. 7.4-6, 14; 8.6, 9,10; 9. 6, 7.

3 Instead of 'Syrians,' in the second clause of this verse, the marginal Masoretic reading has 'Edomites,' which is also found in many MSS., and in the Sept. and Vulg. That this is the correct reading can scarcely be doubted, and in that case we must follow Le Clerc and Houbigant in reading in the *first* clause 'to Edom,' instead of 'to Syria.' Tho' there is no critical evidence for this, historical fact seems to require it, for Elath had never belonged to Syria.

A.M.3244. B.C.740

k ch.14.22; De. 2.8.
1 Heb. *Eloth;* 1 Ki. 9. 26; 2 Ch. 26. 2.
l ch. 15. 29.
2 Heb. *Tilgath-pileser,* 1Ch.5.26; 2 Ch.28.20; *Tiglath-pilneser.*
m 1 Ki. 20. 4, 32, 33.
n Ps.146.3-5; Je.17. 5;La.4.17; Ho. 14. 3.

A.M.3264.B.C.740.

o ver. 17, 18; ch. 12. 17, 18; 18. 15, 16; 2 Ch. 16. 2; 28. 20, 21.
p Ps.7.15,16;Is.7.17; 8. 7, 8.
q 2Ch.28.5;Am.1.3-5.

3 Heb. *Dammesek.*

r Is. 22. 6; Am. 9.7.

4 Kir is probably a country on the river Kur, the Kuros, (Cyrus) of the Greeks, (in Zend, Koro) which rises in the mountains between the Euxine and Caspian Seas, & runs into the latter after being joined by the Araxes. The name Kur was likewise employed to denote a country through which the river flows, and Gurdjistan, or Grusia, commonly called *Georgia,* seems also to have derived its name from this river.

s Is. 7. 16; 9. 11.
t De.12.30; 2Ch.28. 23-25; Je. 10. 2; Eze. 23.16,17; Ro. 12. 2; 1 Pe. 1. 18.

5 This was some idolatrous altar, the shape & workmanship of which pleased Ahaz so much, that he determined to have one like it at Jerusalem. For this he had no divine authority; and the compliance of Urijah was both mean and sinful. That Ahaz did this for an idolatrous purpose is evident from 2 Ch. 28. 21-25.

u Ex.24.4; 39.43; 1 Ch.28.11,12,19; Ps. 106. 39; Eze. 43. 8, 11; Mat. 15. 6, 9.
v 1Ki.21.11-13;2Ch. 26.17,18; Je.23.11; Eze.22.26;Da.3.7; Ho.4.6;5. 11; Mal. 2. 7-9; Ga. 1. 10.
w Is. 8. 2.
x 1Ki.13.1; 2 Ch.26. 16-19; 28. 23, 25.
y Nu. 18. 4-7.
z Le. i.; ii.; iii.

6 Heb. *the peace-offering which* were *his.*

a Ex.40.6,29;2Ch.1. 5; 4.1; Mat. 23. 35.

7 He seems to have intended to conform every thing in the Lord's house as much as possible to the idolatrous temples which he saw at Damascus, and to model the divine worship in the same way; in a word, to honour & worship the gods of Syria, & not the God of heaven and earth.

b ver. 10-12.

8 'He used the altar as an oracle at which he might inquire, as the church of Rome, by adoring the host, has converted the Lord's supper into the most detestable idolatry, under the pretence of honouring it.'

c ch.3.20; Ex.29.39-41;Nu.28.2-10;Da. 9.21, 27; 11. 31; 12. 11.
d Lev.4.13-26; 2Sa. 6.17,18;1Ki.3.4; 8. 6-4; 2 Ch.7.4,5; 29. 21-24, 32, 35; Eze. 46. 4-7, 12-14.

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and their meat-offering, and their drink-offerings, and sprinkle upon it all the blood of the burnt-offering, and all the blood of the sacrifice; and the brasen altar shall be [e]for me to enquire *by*.

16 Thus did [f]Urijah the priest, according to all that king Ahaz commanded.

17 ¶ And king Ahaz [g]cut off [h]the borders of the bases, and removed the laver from off them; and took down the[i] sea from off the brasen oxen that *were* under it, and put it upon a pavement of stones:

18 And [k]the covert for the sabbath[1] that they had built in the house, and the king's entry without, turned he from the house of the LORD for the king of Assyria.[2]

19 ¶ Now [l]the rest of the acts of Ahaz which he did, *are* they not written in the book of the Chronicles of the kings of Judah?

20 And Ahaz slept with his fathers, and [m]was buried with his fathers in the city of David: and [n]Hezekiah his son reigned in his stead.

CHAPTER XVII.

Hoshea's wicked reign, 1, 2. *Being subdued by Shalmaneser, he conspireth against him with So king of Egypt,* 3, 4. *Samaria, for their sins, is carried captive,* 5—23. *The strange nations, which were transplanted in Samaria, being plagued with lions, make a mixture of religions,* 24—41.

IN the twelfth year of Ahaz king of Judah began [a]Hoshea the son of Elah to reign in Samaria over Israel nine years.

2 And he did *that which was* evil in the sight of the LORD, [b]but not as the kings of Israel that were before him.

3 ¶ Against him came up [c]Shalmaneser [d]king of Assyria; [e]and Hoshea became his servant, and gave[3] him presents.[4]

4 And the king of Assyria [f]found conspiracy in Hoshea: for he had sent messengers to So[5] [g]king of Egypt, and brought[h] no present to the king of Assyria, as *he had done* year by year; therefore the king of Assyria shut him up, and [i]bound him in prison.

5 ¶ Then [k]the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it [l]three years.

A.M.3274.B.C.730.

e ch. 18.4; Ge. 44.5; 2 Ch. 33.6; Is. 2. 6. Ho. 4. 12.
f ver. 11; Ac. 4. 19; 5. 29; 1 Th. 2. 4; Jude 11.
g 2 Ch.28.24; 29.19.
h 1 Ki.7.27-39; 2Ch. 4. 14.
i ch. 25.13-16; 1 Ki. 7.23-26; 2 Ch.4.15; Je. 52. 20.
k ch.11.5; 1 Ki.10.5; Eze. 46. 2.
1 What this was is not very clear, & the ancient versions give us no assistance. It was perhaps a covered or shaded seat for the king and his court, or a covered portico or area for the people when they attended worship on the sabbath, & it was probably, (as well as the 'king's entry,') covered with plates of brass or gold, which Ahaz took away to give to Tiglath-pileser.
2 Ahaz had little cause to congratulate himself on his policy, the result of which, in reference to Judah, was similar to the result of the *protection* afforded to the Britons by the Saxons. 'Instead of two petty princes whom he had before for his neighbours, and with either of whom he was able to cope; he had now for his neighbour this mighty king.'—*Prideaux.*
l ch.15.6,7,36,38;20. 20,21; 1 Ki. 14. 29.
m ch.21.18,26; 2Ch. 28. 27.
n ch. 18. 1; 1 Ch. 3. 13; 2Ch.29.1; Is.1. 1; Ho. 1.1; Mi.1.1; Mat. 1. 9, 10, *Ezekias.*

CHAP. XVII.

A.M.3274.B.C.730.

a ch. 15. 30; 18. 9.
b ch. 3.2; 10. 31; 13. 2,11; 15. 9, 18,24; 2 Ch. 30. 5-11.
c ch.18.9; Ho.10.14, *Shalman.*
d ch. 15.19,29; 16.7; 18.13; 19.36,37; Is. 7.7,8; 10.5,6,11,12.
e ch.16.8; 18. 14-16, 31.
3 Heb. *rendered.*
4 Or, *tribute,* 2 Sa. 8. 2, 6.

A.M.3279.B.C.725.

f ch. 24. 1, 20; Eze. 17. 13-19.
5 This was the *Sabacon* of Herodotus, (*Sabakoph* on the monuments,) an Ethiopian who reigned 50 years in Egypt, till being warned by an oracle, he withdrew to his own country. Hales conjectures, that this may have been owing to his dread of a war with Assyria, in consequence of the encouragement he had given to Hoshea. About this time a series of contests began between the kings of Egypt & those of Assyria; & the land of Canaan lying between these contending powers, was often the occasion and seat of war, alternately dependent upon one or other of them.
g ch.18.21; Is. 30.1-4; 31. 1-3; Eze. 17. 15.
h ch. 18. 14, 15.
i ch. 25. 7; 2 Ch. 32. 11; Ps. 149. 7, 8.
k ch. 18. 9.
l ch. 25.1-3; Je.52.4, 5.

A.M.3273.B.C.731.

m ch. 18. 10,11; Ho. 1. 6, 9; 13. 16.
n Le. 26. 32, 33, 38; De.4.25-28; 28.36, 64; 29. 28; 30. 18; 1 Ki. 14. 15, 16; Am. 5. 27.
o ch. 19. 12; 1 Ch. 5. 26; Is. 37. 12, 13.
p Is.13.17; 21.2; Da. 5.28. See ch.18.11.
q De.31.16,17,29; 32. 15, &c.; Jos. 23.16; Ju. 2. 14-17; 2 Ch. 36.14-16; Ne.9.26; Ps.106.35-41; Eze. 23. 2,&c.; Ho. 4.1-3; 8. 5-14.
r ch.16.2; 1Ki.11.4; 15. 3; 2 Ch. 36. 5.
s Ex. 20. 2.
t ver. 35; Je. 10. 5.
u ch. 16. 3,10; 21. 2; Le.18.3,27-30; De. 12.30,31; 18.9; 1Ki. 12.28; 16.31-33; 21. 26; Je. 10. 2.
v Ho. 5.11; Mi.6.16.
w De. 13. 6; 27. 15; Job 31. 27; Eze. 8. 12.
x ch.18.8; Ho.12.11.
1 This was a proverbial expression, (ch. 18. 8). The towers stood in the country fields, being built to secure vineyards, and watch flocks, so that the phrase denotes the entire land, both town and country.
y ch.16.4; Ex.34.13; Le. 26.1; 1 Ki. 14. 23; Is. 57. 5.
2 Heb. *statues.*
z De.16.21; Mi.5.14.
3 Rather 'images or grove idols,' for it is added, they were under every green tree, whereas a grove is formed of such trees. It points specially to the worship of Ashtaroth, (1 Ki.14.15).
a 1 Ki.14.23; De.12. 2, 3.
b 1 Ki.13.1; 2Ch.28. 25; Je. 44. 17.
c ch.21.6; Ps.78.56-58.
d Ex. 20.3-5; 34.14; De. 5. 7-9.
e De. 4.15-19,23-25; 12. 4.
f De. 8. 19; 31. 21; Ne.9.29,30; Ps.1.7; 81. 8, 9; Je. 42. 19; Ac. 20. 21.
g 2 Ch.36.15,16; Je. 3. 8-11; Ho. 4. 15.
h De. 4.26; Jos. 23. 16; Ju.6.10; 10.11-14; 1Sa.12.7-15; Is. 1. 5-15,21-24; Je.5. 29-31; Zec. 1. 3-6.
4 Heb. *the hand of all.*
i 1 Sa. 9.9; 1 Ch. 29. 29.
k Is.1.16-20; 55.6,7; Je.7.3-7; 18.11; 25. 4,5; 35.15; Ho. 14. 1.
l Je. 7.22,23; 26.4-6.
m De. 31. 27; 2 Ch. 36.13; Pr.29.1; Is. 48.4; Je. 7.26; Ro. 2. 4, 5; He. 3. 7, 8.
5 'To harden the neck' is a metaphor taken from the stiffness of the neck of an ox, when with his full strength he resists the attempts of the husbandman to put the yoke upon him, or to bring him to draw in it; and it aptly represents the self-will and stubbornness with which the presumptuous sinner sets himself to rebel against God.'—*Scott.*
n De.1.32; Ps.78.22, 32; 106. 24; He. 3. 12.
o Ex.24.6-8; De.29. 10-15,25; Je.31.32.
p 2 Ch.36.15,16; Ne. 9.26,29,30; Je.44.4.
q De.32.31; 1Sa.12. 21; 1 Ki.16.13; Ps. 115. 8; Je. 10.8,15; Jon. 2. 8.
r Je. 2. 5; Ro. 1. 21-23; 1 Co. 8. 4.

6 In the ninth year of Hoshea [m]the king of Assyria took Samaria, and carried[n] Israel away into Assyria, and placed them in [o]Halah and in Habor *by* the river of Gozan, and in the cities of [p]the Medes.

7 For *so* it was, that the children of Israel had [q]sinned against [r]the LORD their God, [s]which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, [t]and had feared other gods,

8 And [u]walked in the statutes of the heathen, whom the LORD cast out from before the children of Israel, and [v]of the kings of Israel, which they had made.

9 And the children of Israel did [w]secretly *those* things that *were* not right against the LORD their God, and they built them high places in all their cities, [x]from the tower of the watchmen to the fenced city.[1]

10 And [y]they set them up [2]images and [z]groves[3] [a]in every high hill, and under every green tree:

11 And there they [b]burnt incense in all the high places, as *did* the heathen whom the LORD carried away before them; and wrought wicked things [c]to provoke the LORD to anger:

12 For they served idols, [d]whereof the LORD had said unto them, [e]Ye shall not do this thing.

13 Yet the LORD [f]testified against Israel [g]and against Judah [h]by all[4] the prophets, *and by* all the [i]seers, saying, [k]Turn ye from your evil ways, and [l]keep my commandments, *and* my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets.

14 Notwithstanding they would not hear, but [m]hardened their [5]necks, like to the neck of their fathers, [n]that did not believe in the LORD their God.

15 And they rejected his statutes, and [o]his covenant that he made with their fathers, and [p]his testimonies which he testified against them; and they followed [q]vanity, and [r]became vain, and went after the heathen that *were* round about them, *concerning*

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whom[s] the LORD had charged them, that they should not do like them.

16 And they left all the commandments of the LORD their God, and made them [t]molten images, *even* two calves, and made [u]a grove, and [v]worshipped all the host of heaven, and served Baal.[w]

17 And [x]they caused their sons and their daughters to pass through the fire, and [y]used divination and enchantments, and [z]sold themselves to do evil in[a] the sight of the LORD, to provoke him to anger.

18 Therefore the LORD was very angry with Israel, and [b]removed them out of his sight: there was none left but [c]the tribe of Judah only.

19 Also [d]Judah kept not the commandments of the LORD their God, but [e]walked in the statutes of Israel which they made.

20 And the LORD [f]rejected [g]all the seed of Israel, and afflicted them, and delivered[h] them into the hand of spoilers, [i]until he had cast them out of his sight.

21 For [k]he rent Israel from the house of David; and [l]they made Jeroboam the son of Nebat king: and [m]Jeroboam drave Israel from following the LORD, and made them sin [n]a great sin.

22 For the children of Israel [o]walked in all the sins of Jeroboam which he did; they departed not from them,

23 Until [p]the LORD removed Israel out of his sight, [q]as he had said by all his servants the prophets. [r]So was Israel carried away out of their own land to Assyria unto this day.[1]

24 ¶ And [s]the king of Assyria brought *men* from [t]Babylon, and from Cuthah, and from [u]Ava, and from Hamath,[v] and from Sepharvaim, and placed *them* in the cities of Samaria instead of the children of Israel; and they possessed Samaria, and dwelt [w]in the cities thereof.

25 And *so* it was, at the beginning of their dwelling there, *that* [x]they feared not the LORD: therefore [y]the LORD sent lions among them, which slew *some* of them.

26 Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed, [z]and plac in the cities of Samaria, [a]know r the manner of the God of the lar therefore he hath sent lions amc them, and, behold, they slay the because they know not the manner the God of the land.[1]

27 Then the king of Assyria cc manded, saying, Carry thither [b]one the priests whom ye brought fi thence; and let them go[2] and dv there, and let him teach them the m ner of the God of the land.

28 Then one of the priests, wh they had carried away from Sama came and dwelt [c]in Beth-el, and [d]tau them how they should fear the Lc

29 Howbeit every nation [e]m gods of their own, and put *them* in houses of the high places which Samaritans had made, every natio their cities wherein they dwelt.

30 And the men of Babylon m Succoth-benoth,[3] and the men of C made Nergal,[5] and the men of Han made Ashima,[6]

31 And [f]the Arvites made [7]Nib and Tartak,[8] and the Sepharvites [g]b their children in fire to Adramme and Anammelech,[9] the gods of Sep vaim.

32 So they feared the LORD, [h]made unto themselves of the lo of them priests of the high pla which sacrificed for them in [i]the ho of the high places.

33 They [k]feared the LORD, served their own gods,[10] after the ma of the nations whom[11] they carried a from thence.

34 Unto this day they do after former manners: they [l]fear not LORD, neither do they after their tutes, or after their ordinances, or the law and commandment which LORD commanded the children of cob, [m]whom he named Israel;

35 With [n]whom the LORD had r a covenant, and [o]charged them, say Ye shall not [p]fear other gods, nor yourselves to them, nor serve t nor sacrifice to them:

36 But the LORD, who brought up out of the land of Egypt great power, and [q]a stretched-out

A.M.3283.B.C.721.

s ver. 8.11,12, 2 Ch. 33. 2, 9.
t Ex.32.8; 1 Ki. 12. 28; Ps. 106. 18-20; Is. 44. 9, 10.
u ver. 10; 1 Ki. 14. 15,23;15.13; 16.33.
v De. 4. 19; Je. 8. 2.
w ch. 10. 18-28; 11. 18; 1 Ki. 16.31; 22. 53.
x ch.16.3; 21.6; Le. 18. 21; 2 Ch. 28. 3; Ps.106.37,38; Eze. 20.26,31; 23.37,39.
y ch.21.6;De.18.10-12; 2 Ch.33.6;Is.8. 19; 47. 9, 12,13; Je. 27.9; Mi. 5.12; Ac. 16. 16; Ga. 5. 20.
z 1 Ki. 21. 20,25; Is. 1. 1.
a ver. 11; ch. 21. 6.
b ch. 13. 23; 23. 27; De. 29. 20-28; 32. 21-26; Jos. 23. 13, 15; Je.15.1; Ho. 9. 3.
c 1 Ki. 11. 13,32,36; 12 20; Ho. 11. 12.
d 1Ki.14.22,23;2Ch. 21. 11,13; Je. 2. 28; 3.8-11; Eze. 16.51, 52; 22. 2-16; 23. 4-13.
e ch. 8. 18, 27; 16. 3.
f ver.15; 1Sa.15.23, 26; 16. 1; Je. 6. 30; Ro. 11. 1, 2.
g 1 Ch. 16.13; Ne.9. 2; Is. 45.25; Je. 31. 36,37;33.24-26; 46. 28.
h ch. 13. 3,7; 15. 18-20, 29; 18. 9; 2 Ch. 28. 5, 6.
i ver.18; De. 11.12; Jon.1,3,10;Mat.25. 41; 2 Th. 1. 9.
k 1 Ki. 11.11,31; 14. 8; Is. 7. 17.
l 1 Ki. 12. 19, 20; 2 Ch. 10. 15-19.
m 1 Ki.12.28-30;14. 16; 2 Ch. 11. 14,15.
n Ge. 20. 9; Ex. 32. 21; 1 Sa. 2. 17, 24; Ps.25.11; John 19. 11.
o ch. 3. 3; 10. 29, 31; 13. 2, 6, 11; 15. 9.
p ver. 18, 20.
q ver.13; 1 Ki. 13.2; 14. 16; Ho. 1. 4-9; Am. 5.27; Mi. 1. 6.
r ver.6;ch.18.11,12.

1 From that time to this, no account can be given of the people of Israel, as distinct from the people of Judah. Bishop Newton states a variety of opinions on the subject, & concludes that the ten tribes were in a manner lost in their captivity; a part returning to Jerusalem with the two tribes of Judah and Benjamin, others remaining scattered among the nations in the countries to which they had been carried. Many a theory has since been started on the subject; one finding the ten tribes in the Affghans, another on the borders of the Caspian sea, a third in the Indians of North America, &c. One of the latest works on the subject is entitled '*The Nestorians*, or the Lost Tribes,' by *A. Grant*, M. D., Lond. 1841. He is an American missionary, & identifies the descendants of the Israelites with the Kurdistan Jews.

A.M.3326.B.C.678.

s Ezr. 4. 2-10.
t ver.30; 2Ch.33.11.
u ver. 31; ch. 18.34; Is. 37. 13, *Ieah.*
v ch. 19.13; Is. 10.9; 36. 19.
w ver. 6; Mat.10. 5.
x ver. 28, 32, 34, 41; Jos.22.25; Je.10.7; Da. 6.26; Jon. 1.9.
y ch. 2. 24; 1 Ki. 13. 24; 20.35; Je. 15.3; Eze. 14. 15.

A.M.3326. B.C.678.

z ver. 24.
a ver. 27; 1 Sa. 8. 9; 10. 25; Am. 8. 14.

1 They considered Jehovah as the local, tutelary deity of the country.

b Ju.17.13; 1 Ki.12. 31; 13. 2; 2 Ch. 11. 15.

2 The context requires us to read 'him,' which is found in the Syr. and Vulg.

c 1 Ki. 12. 29-32.
d Is.29.13; Mat. 15. 14.
e Ps. 115. 4-8; 135. 15-18; Is. 44. 9-20; Je.10.3-5; Ho. 8.5, 6; Ro. 1. 23.

3 That is, literally, *the tabernacles of the daughters.* It is supposed to refer to the public prostitution of young virgins at the temple of Melitta or Venus, among the Babylonians, of which Herodotus & Strabo give an account.

4 It was in Babylonia; & hence all the people who sprang from these colonists in Israel, were branded by the Jews with the reproachful name of *Cuthæans.*

5 This was the planet *Mars.* The Sabeans worshipped it under a similar name, as has been proved by Norberg.

6 It is doubtful what kind of idol is intended here. Jarchi thinks it was in the form of a goat.

f ver. 24.

7 The name comes from a root that signifies to *bark*, and is supposed to denote an idol in the shape of a dog, like the Anubis of the Egyptians. It was a demon of the Sabæan worship.

8 The Rabbins think the emblem of this idol was an ass.

g ver. 17.

9 The former word probably denotes the *sun*; & Hyde thinks Anammelech is the constellation Cepheus, which the orientals call the shepherd and the cattle. *(anam.)*

h 1 Ki. 12.31; 13.33.
i ver.29; ch.23.19; 1 Ki. 13. 32.
k 1 Ki.18.21;Ho.10. 2; Zep.1.5; Mat.6. 24; Lu. 16. 13.

10 'They did not relinquish their own idolatry, but incorporated the worship of the true God with that of idols. They *were afraid* of Jehovah, who had sent lions among them, (ver.25.) & therefore they offered him a sort of worship that he might not thus afflict them: but they served other gods, *i.e.* 'devoted themselves affectionately to them.'—*Clarke.*

11 Or, *who carried them away.*

l ver. 25, 27, 28, 33.
m Ge. 32.28; 33. 20; 35. 10; 1 Ki. 18.31; Is. 48. 1.
n ver. 15; Ex. 19. 5, 6; 24. 6-8; De. 29. 10-15; Je.31.31-34; He. 8. 6-13.
o Ex.20.4,5; 34. 12-17; De.4.23-27;13. 1,&c.; Jos. 23.7,16.
p Ju. 6.10; Je. 10.5.
q Ex.6.6; 9.15; De. 5.15; Je.32.21; Ac. 4. 30.

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him[r] shall ye fear, and him shall ye worship, and to him shall ye do sacrifice.

37 And [s]the statutes, and the ordinances, and the law, and the commandment, which he [t]wrote for you, ye shall observe to do for evermore; [u]and ye shall not fear other gods.

38 And the covenant that I have made with you [v]ye shall not forget; neither shall ye fear other gods.

39 But [w]the LORD your God ye shall fear; and [x]he shall deliver you out of the hand of all your enemies.

40 Howbeit they did not hearken, but[y] they did after their former manner.[1]

41 So [z]these nations feared the LORD, and served their graven images, both their children, and their children's children: as did their fathers, so do they [a]unto this day.[2]

CHAPTER XVIII.

Hezekiah's good reign, 1—3. *He abolisheth idolatry, and prospereth,* 4—8. *Samaria is carried captive for their sins,* 9—12. *Sennacherib invading Judah is pacified by a tribute,* 13—16. *Rab-shakeh, sent by Sennacherib again, reviileth Hezekiah, and by blasphemous persuasions soliciteth the people to revolt,* 17—37.

NOW it came to pass, [a]in the third year of Hoshea son of Elah king of Israel, *that* [b]Hezekiah the son of Ahaz king of Judah began to reign.

2 Twenty and five years old was he when he began to reign; and he reigned twenty and nine years in Jerusalem: his mother's name also *was* [c]Abi, the daughter of Zechariah.

3 And he did *that which was* [d]right in the sight of the LORD, [e]according to all that David his father did.

4 ¶ He [f]removed the high places, and [g]brake the images,[3] and cut down the groves, and brake in pieces [h]the brasen serpent that Moses had made: for [i]unto those days the children of Israel did burn incense to it; and he called it Nehushtan.[4]

5 He [k]trusted in the LORD God of Israel; so that [l]after him was none like him among all the kings of Judah, nor *any* that were before him.

6 For [m]he clave to the LORD, *and* departed not from[5] following him, but kept[n] his commandments, which the LORD commanded Moses.

7 And [o]the LORD was with him; *and* he[p] prospered whithersoever he went forth: and he [q]rebelled against the king of Assyria, and served him not.

A.M.3626.B.C.678.

r Le.19.32;De.6.13; 10.20; 12.5,6,11,12; Mat. 10.28; Re.15. 4.
s Le.19.37; De.4.44, 45; 5.31-33; 6. 1, 2; 12.32; 1 Ch. 29. 19; Ps.19.8-11; 105.44, 45.
t De.31.9, 11; Ne. 9. 13, 14.
u ver. 35.
v De. 4. 23; 6. 12; 8. 14-18.
w ver.36;1Sa.12.24; Is. 8.12-14; Jer.10. 7; Mat. 10. 28; Lu. 1. 50.
x Ne. 9.27; Lu.1.71, 74, 75.
y ver.8.12,34; De.4. 28.
1 'The terror of the Almighty will sometimes induce a forced or feigned submission in unconverted men, but such will form very unworthy thoughts of God. —*Scott.*
z ver.32,33; Jos. 24. 14-20; 1 Ki. 18. 21; Zep.1.5; Mat.6.24; Re. 3. 15, 16.
a Ezr. 4. 1-3.
2 There is still at Nablous (the ancient Shechem) a small community of Samaritans. Professor Robinson found only 30 men who pay taxes, & the whole not above 150.

CHAP. XVIII.

A.M.3278.B.C.726.

a ver.9;ch.15.30;17. 1.
b ch. 16. 20; 1 Ch. 3. 13; 2Ch.29.1; Mat. 1. 9, 10, *Ezekias.*
c 2 Ch. 29.1, *Abijah.*
d ch.20.3;Ex.15.26; De. 6. 18; 2 Ch.31. 20, 21; Job 33. 27; Ps. 119. 128; Ro.7. 12; Ep. 6. 1.
e ch.22. 2; 1Ki.3.14; 11.4,38; 15. 5, 11; 2 Ch. 29. 2.
f ch.12.3; 14. 4; 15.4, 35; Le.26. 30; 1Ki. 3.2,3; 15.14; 22.43; Ps. 78. 58; Eze.20. 28, 29.
g ch.23.4,&c.; De.7. 5; 12. 2, 3; Ju.6.25, 28; 1Ki.15.12,13; 2 Ch.19.3;31.1; 33.3.
3 Heb. *statues.*
h Nu.21.8,9;John 3. 14, 15.
i ch. 16. 15.
4 That is, *a piece of brass.* 'The superstitious veneration paid to sacred relics in the Christian church, and especially the adoration paid to the form of the cross, and even in express words to the wood and nails of it, with all the impostures that have arisen from that absurd idolatry, have been exactly parallel to the worship of the brazen serpent; & Hezekiah's example fully authorizes the total abolition or disuse of every thing of that kind in religious worship.'—*Scott.*
k ch.19. 10; 2 Ch.32. 7, 8; Job 13.15; Ps. 13.5;27.1,2; 46.1,2; 84.12; 146. 5, 6; Je. 17.7,8; Mat. 27.43; Ep. 1. 12.
l ch.19.15-19; 23.25; 2 Ch.14.11; 16.7-9; 20. 20, 35.
m De.10.20; Jos.23. 8; Ac. 11. 23.
5 Heb. *from after him.*
n ch.17.13,16,19;Je. 11.4;John14.15,21; 15.10,14;1John5.3.
o Ge. 21. 22; 39. 2,3; 1Sa.18.14; 2Ch.15. 2; Ps.46. 11; 60.12; Mat. 1. 23; 28. 20; Ac. 7. 9, 10.
p Ge.39.2; 1Sa.18.5, 14,*marg.*; 2 Sa.8.6, 14; 2 Ch. 31.21; 32. 30; Ps. 1. 3.
q ver. 20; ch. 16. 7.

A.M.3278.B.C.726.

r 2 Ch. 28. 18; Is.14. 29.
1 Heb. *Azzah.*
s ch. 17. 9; 2 Ch. 26. 10; Is. 5. 2.

A.M.3281.B.C.723.

t ver. 1; ch. 17. 4-6.
u ch.17.3;Ho.10.14, *Shalman.*
v Hos.13. 16; Am.3. 11-15; 4.1-3;6.7; 9. 1-4; Mic. 1. 6-9; 6. 16; 7. 13.
w ch. 17. 6; 19. 11; 1 Ch.5.26; Is. 7.8; 8. 4; 9. 9-21; 10. 5,11; 37.12; Ho.8.8,9; 9. 3; Am. 5.1-3, 6, 25-27; Ac. 7. 43.
2 Bochart thinks that *Halah* or *Chalach,* is Ptolemy's *Calachene* in the north of Assyria; that *Habor* or *Chabor,* is the mountain or mountainous country, between Media & Assyria, called by Ptolemy *Chaboras,* and that *Gozan* is the *Gauzania* of the same author, situated between that mountain and the Caspian sea. Major Rennell compares Chalach with the district of *Chalcal;* Habor with the city of *Abhar* or Habar, and the river Gosan with the Kisil Ouzan.
x ch. 17. 7-23; De.8. 20;11.28; 29.24-28; 31.17; Ne.9.17; Is. 1.19; Je.3. 8; 7.23; Da.9. 6-11; Mic. 3. 4; 2 Th. 1. 8; 1 Pe. 2. 8; 4. 17.
y Nu. 12. 7; De. 34. 5; Jos. 1. 1; 2 Ti.2. 24; He. 3. 5, 6.

A.M.3291.B.C.713.

z 2Ch.32.1; Is. 36.1.
3 Heb. *Sanherib.*
a Is.7.17, &c.; 8.7,8; 10. 5; Ho. 12. 1, 2.
b ver. 7; 1 Ki. 20. 4; Pr. 29. 25; Lu. 14. 32.
c ch.12.18;16.8;1Ki. 15. 15, 18, 19; 2 Ch. 16. 2.
d 1 Ki.6.31-35; 2Ch. 29. 3.
4 Heb. *them.*

A.M.3294.B.C.710.

e 2Ch.32.9; Is. 20.1; 36. 2.
5 Compare what follows in this and the two next chapters with Is. xxxvi. to xxxix. This second invasion is computed by some learned men to have been three years after the former agreement, during which time Sennacherib was occupied in other wars. But it seems more probable from the narrative that he returned the ensuing year.
6 Calmet thinks these are the names of *offices;* Tartan signifying 'he that is over gifts or tribute;' Rabsaris, 'the chief of the eunuchs;' Rabshakeh, 'the chief cup-bearer.'
7 Heb. *heavy.*
f ch.20.20; Is.7.3; 22. 9-11; 36. 2.
8 If the *fuller's field* was near *Enrogel,* or the *fuller's fountain* east of Jerusalem, as is generally supposed, then it is probable that the *conduit of the upper pool* was an aqueduct that brought the water from the *upper or eastern* reservoir of that fountain; which they had probably seized in order to distress the city. But Robinson identifies the upper pool with the *Birket-el Mamilla* on the *west* of the city.

8 He smote [r]the Philistines, *even* unto Gaza,[1] and the borders thereof, from[s] the tower of the watchmen to the fenced city.

9 ¶ And it came to pass, in [t]the fourth year of king Hezekiah, which *was* the seventh year of Hoshea son of Elah king of Israel, *that* [u]Shalmaneser king of Assyria came up against Samaria, and besieged it.

10 And at the end of three years [v]they took it: *even* in the sixth year of Hezekiah, (that *is,* the ninth year of Hoshea king of Israel,) Samaria was taken

11 And [w]the king of Assyria did carry away Israel unto Assyria, and put them in Halah[2] and in Habor *by* the river of Gozan, and in the cities of the Medes;

12 Because [x]they obeyed not the voice of the LORD their God, but transgressed his covenant, *and* all that [y]Moses the servant of the LORD commanded, and would not hear *them,* nor do *them.*

13 ¶ Now, in [z]the fourteenth year of king Hezekiah did [3]Sennacherib king of Assyria [a]come up against all the fenced cities of Judah, and took them.

14 And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, [b]I have offended; return from me: that which thou puttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver, and thirty talents of gold.

15 And Hezekiah [c]gave *him* all the silver *that was* found in the house of the LORD, and in the treasures of the king's house.

16 At that time did Hezekiah cut off *the* [d]*gold from* the doors of the temple of the LORD, and *from* the pillars which Hezekiah king of Judah had overlaid, and gave it[4] to the king of Assyria.

17 And [e]the king of Assyria [5]sent Tartan,[6] and Rabsaris, and Rab-shakeh, from Lachish to king Hezekiah with a great[7] host against Jerusalem: and they went up, and came to Jerusalem. And when they were come up, they came and stood by [f]the conduit of the upper pool,[8] which *is* in the highway of the fuller's field.

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18 And when they had called to the king, there came out to them Eliakim[g] the son of Hilkiah, which *was* over the household, and [h]Shebna the scribe,[1] and Joah the son of Asaph [i]the recorder.

19 And Rab-shakeh[2] said unto them, Speak ye now to Hezekiah, [k]Thus saith the great king, the king of Assyria, [l]What confidence *is* this wherein thou trustest?

20 Thou sayest,[3] (but *they are but* vain words,[4]) *I*[5] *have* counsel and strength for the war. Now on whom dost thou trust, that thou [m]rebellest against me?

21 Now, behold, thou trustest[6] upon the[n] staff of this bruised reed, *even* upon[o] Egypt, on which if a man lean, it will go into his hand, and pierce it: so[p] *is* Pharaoh king of Egypt unto all that trust on him.

22 But if ye say unto me, [q]We trust in the LORD our God: *is* not that he [r]whose high places and whose altars Hezekiah hath taken away,[7] and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem?

23 Now therefore, I pray thee, give pledges[8] to my lord the king of Assyria, and [s]I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them.

24 How then [t]wilt thou turn away the face of one captain of the least of my master's servants, and put [u]thy trust on Egypt for [v]chariots and for horsemen?[9]

25 Am [w]I now come up without the LORD against this place to destroy it? The LORD said to me, Go up against this land, and destroy it.

26 Then said Eliakim the son of Hilkiah, and Shebna, and Joah, unto Rab-shakeh, Speak, I pray thee, to thy servants [x]in the Syrian[10] language; (for we understand *it;*) and talk not with us in the Jews' language in the ears of the people that *are* on the wall.

27 But Rab-shakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these words? *hath he* not *sent me* to the men which sit on the wall, that they may [y]eat[11] their own dung, and drink their[1] own piss with you?

28 ¶ Then [z]Rab-shakeh stood, and cried with a loud voice in the Jews' language, and spake, saying, Hear the word of [a]the great king, the king of Assyria:

29 Thus saith the king, [b]Let not Hezekiah deceive you; for he shall not be able to deliver you out of his hand:

30 Neither let Hezekiah [c]make you trust in the LORD, saying, The LORD will surely deliver us, and [d]this city shall not be delivered into the hand of the king of Assyria.

31 Hearken not unto Hezekiah: for thus saith the king of Assyria, [2]Make *an agreement* with me by a present, and come out to me, and *then* [e]eat ye every man of his own vine, and every one of his fig-tree, and drink ye every one the waters of his cistern;[3]

32 Until [f]I come and take you away to a land [g]like your own land; a land of corn and wine, a land of bread and vineyards, a land of oil-olive and of honey, that ye may live, and not [4]die: and hearken not unto Hezekiah, when he persuadeth[5] you, saying, The LORD will deliver us.

33 Hath [h]any of the gods of the nations delivered at all his land out of the hand of the king of Assyria?

34 Where *are* [i]the gods of [6]Hamath, and of Arpad? where *are* [k]the gods of Sepharvaim,[7] Hena, and Ivah? [l]have they delivered Samaria out of mine hand?

35 Who *are* they among all the gods of the countries, that have delivered their country out of mine hand, that[m] the LORD should deliver Jerusalem out of mine hand?

36 But the people [n]held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

37 Then came Eliakim the son of Hilkiah, which *was* over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah, [o]with *their* clothes rent, and told him the words of Rab-shakeh.

A.M.3294.B.C.710.

g ch. 19. 2; Is.22.20-24; 36. 3, 22; 37. 2.
h Is. 22. 15-19.
1 Or, *secretary*, 2Sa. 8. 17, *marg.*
i 2 Sa. 8.16; 20.24; 1 Ki. 4. 3; 2 Ch. 34. 8.
2 This man is reported bytradition to have been an apostate Jew; which supposition, if well grounded, may account both for his fluency in speaking the Hebrewlanguage, and concerning the God of Israel, —and for his embittered enmity against true religion.
k 2 Ch.32.10; Is.10. 8-14; 36. 4; 37. 13; Da. 4. 30.
l ver.22,29,30; ch.19. 10; 2 Ch. 32. 7,8,10, 11, 14-16; Ps. 4. 2; Is. 36. 4, 7, 37. 10.
3 Or, *talkest.*
4 Heb. *word of the lips.*
5 Or, *but counsel and strength* are *for the war*, Pr. 21. 30, 31.
m ver. 14.
6 Heb. *trustest thee.*
n Is. 36.6; Eze.29.6, 7.
o Is. 30. 2, 7; 31.1-3.
p ch.17.4; Je.46.17.
q ver. 5; Da. 3. 15; Mat. 27. 43.
r ver. 4; 2 Ch. 31. 1; 32.12; Is.36.7; 1Co. 2. 15.
7 He ignorantly supposed that God would deem himself honoured by the number of altars erected to him; and Hezekiah had been the first to take away all the high places.
8 Heb. *hostages.*
s 1Sa.17.42-44; 1Ki. 20.10,18; Ne.4.2-5; Ps.123. 3,4; Is. 10. 13, 14; 36. 8, 9.
t Is. 10.8; Da. 2. 37, 38; 4. 22, 37.
u ver. 21; De.17.16; Is. 31. 1,3; 36. 6, 9; Je. 37.7; 42. 14-18; Eze. 17. 15, 17.
v Ps. 20. 7, 8.
9 'If Hezekiah would give security that he would submit in case of failure, Rabshakeh vaunted that he would send him 2000 horses, provided he could find men to ride them. By this he meant to insult & expose Hezekiah's inability to resist the immense army of Sennacherib, or even a small detachment of it, under the command of the least of his captains, But the Israelites were forbidden to multiply chariots and horses, and Hezekiah had learned to depend on a firmer support.'
w ch. 19.6, 22, &c.; 1 Ki. 13.18; 2 Ch.35. 21; Is. 10. 5, 6.
x Ezr.4.7; Is. 36.11, 12; Da. 2. 4.
10 Perceiving that the object of this blasphemous railer was to stir up the people to sedition, they mildly & reasonably required him to make his proposals in the Syrian language.
y ch.6.25; De.28.53-57; Ps.73.8; La.4.5; Eze. 4. 13.
11 Hyperbolical expressions, denoting the utmost extremities of famine, which the people must expect to endure, in case they dared to resist the king of Assyria.

A.M.3294.B.C.710.

1 Heb. *the water of their feet.*
z 2 Ch. 32.18; Is.36. 13-18.
a ver.19; Ezr. 7.12; Ps. 47. 2; Is. 10. 8-13; Eze.29.3; 31.3-10; Re. 19. 16.
b 2Ch.32.11,15; Da. 3.15-17; 6.16; John 19. 10,11; 2Th.2.4.
c ver.22; ch.19.10,22; Ps.4.2; 11.1; 22.7,8; 71.9,11; Mat.27.43; Lu. 23. 35.
d ch. 19. 32-34.
2 Or, *seek my favour.* Heb. *Make with me a blessing*, Ge. 32. 20; 33. 11; Pr. 18. 16.
e 1 Ki.4.20,25; Zec. 3. 10.
3 Or, *pit.*
f ver.11; ch.17.6,23; 24. 14-16; 25. 11.
g Ex.3.8; Nu.13.26, 27; 14.8; De. 8.7-9; 11. 12; 32. 13, 14.
4 This was well calculated to stir up a seditious spirit. 'Ye cannot be delivered; your destruction, if ye resist, is inevitable; Sennacheribwill do with you as he does with all the nations he conquers, lead you captive into another land; but if you will surrender without further trouble, he will transport you into a land as good as your own.'—*Clarke.*
5 Or, *deceiveth*, ver. 23.
h ch. 19. 12, 17, 18; 2 Ch.32.14-17, 19; Is. 10.10, 11; 36.18-20.
i ch. 19. 13; Nu. 13. 21; 2Sa.8.9; Je.49. 23.
6 Hamath on the Orontes, still bears the same name; it was on the northern border of Israel. Arpad is always spoken of along with Hamath; it probably adjoined it on the East beyond the Orontes. According to the probable conjecture of Büsching, Hena is the town which is still called by the Arabs Anah. It lies on both sides of the Euphrates, amid rich gardens.
k ch.17.24-33, *Ava;* Is.36. 18,19; 37.11, 12, 18, 19.
7 This was one of the places whence Salmanassar sent a colony into Israel, ch. 17. 24. That it was a small state under its own king appears from ch. 19. 13. We include it in Mesopotamia, because it is mentioned along with other places of that province; and Ptolemy speaks of a town of a similar name, *Sipphara*, as the southernmost city of Mesopotamia. Below it the Euphrates divided into two branches, one going to Seleucia, the other to Babylon. *Ivah* is probably the same as *Ava*, (ch. 17. 24). Michaelis places it between Berytus and Tripoli.
l ch. 17. 6, 23, 24,30, 31; 19. 12, 13.
m Ex. 5.2; 2 Ch. 32. 15; Job15.25,26; Is. 10.15; 37.23-29; Da. 3. 15.
n Ps. 38.13,14; 39.1; Pr.9.7; 26.4; Am.5. 13; Mat. 7.6.
o ch. 5. 7; 22. 11, 19; Ge.37.29,34; Job1. 20; Is. 33.7; 36. 21, 22; Je. 36.24; Mat. 26. 65.

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CHAPTER XIX.

Hezekiah mourning sendeth to Isaiah to pray for them, 1—5. *Isaiah comforteth them,* 6, 7. *Sennacherib, going to encounter Tirhakah, sendeth a blasphemous letter to Hezekiah,* 8—13. *Hezekiah's prayer,* 14—19. *Isaiah's prophecy of the pride and destruction of Sennacherib, and the good of Zion,* 20—34. *An angel slayeth the Assyrians,* 35. *Sennacherib is slain at Nineveh by his own sons,* 36, 37.

A.M.3294. B.C.710.

AND it came to pass, [a]when king Hezekiah heard *it*, that [b]he rent his clothes, and [c]covered himself with sackcloth, and [d]went into the house of the LORD.

2 And [e]he sent Eliakim, which *was* over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, [f]to Isaiah the prophet, [g]the son of Amoz.

3 And they said unto him, Thus saith Hezekiah, [h]This day *is* a day of trouble, and of rebuke, and blasphemy:[1] for[i] the children[2] are come to the birth, and *there is* not strength to bring forth.

4 It may be [k]the LORD thy God will hear all the words of Rab-shakeh, whom[l] the king of Assyria his master hath sent to reproach the living God; and will [m]reprove the words which the LORD thy God hath heard: wherefore [n]lift up *thy* prayer for [o]the remnant that are left.[3]

5 So the servants of king Hezekiah came to Isaiah.

6 ¶ And [p]Isaiah said unto them, Thus shall ye say to your master, Thus saith the LORD, [q]Be not afraid of the words which thou hast heard, with which [r]the servants of the king of Assyria have blasphemed me.

7 Behold, I will send [s]a blast[4] upon him, and he shall [t]hear a rumour, and shall return to his own land; and [u]I will cause him to fall by the sword in his own land.

8 ¶ So Rab-shakeh returned, and found the king of Assyria warring against [v]Libnah: for he had heard that he was departed [w]from Lachish.

9 And [x]when he had heard say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee; he[y] sent messengers again unto Hezekiah, saying,

10 Thus shall ye speak to Hezekiah king of Judah, saying, [z]Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria.

11 Behold, [a]thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have destroyed; *as* [b]Gozan, and [c]Haran, and Rezeph, and the children of [d]Eden which *were* in Thelasar?

13 Where *is* [e]the king of Hamath, and the king of [f]Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?

14 ¶ And [g]Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the LORD, and [h]spread it[1] before the LORD.

15 And Hezekiah [i]prayed before the LORD, and said, [k]O LORD God of Israel, which [l]dwellest *between* the cherubims, [m]thou art the God, *even* thou alone, of all the kingdoms of the earth; [n]thou hast made heaven and earth.

16 LORD, [o]bow down thine ear, and hear; [p]open, LORD, thine eyes, and see; and hear the words of Sennacherib, [q]which hath sent him to reproach the living God.

17 [r]Of a truth, LORD, [s]the kings of Assyria have destroyed the nations and their lands,

18 And [t]have cast[2] their gods into the fire: [u]for they *were* no gods, but the work of men's hands, wood and stone; therefore they have destroyed them.

19 Now therefore, [v]O LORD our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou *art* the LORD God, *even* thou only.[3]

20 ¶ Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the LORD God of Israel, *That* [w]which thou hast prayed to me against Sennacherib king of Assyria [x]I have heard.

21 This *is* the word that the LORD hath spoken concerning him; [y]The virgin, [z]the daughter of Zion, hath despised thee, *and* laughed thee to

A.M.3294. B.C.710.

CHAP. XIX.

a Is. 37. 1.
b ch. 5.7;18.37;1Sa. 4.12; Ezr. 9.3; Job 1.20;Je.36.24;Mat. 26. 65.
c ch.6.30; Ge.37.34; 1 Ki. 21.27, 29; Es. 4. 1-4; Ps. 35. 13; Jon. 3.8; Mat. 11. 21.
d 2Ch.7.15,16; Job 1 20, 21.
e ch.18.18; 22.13,14; Is.37. 2-5.
f 2Ch.26.22; Mat.4. 14; Lu.3.4, *Esaias*.
g Is. 1. 1; 2. 1.
h ch. 18. 29; Ps. 39. 11;123. 3,4; Je. 30. 5-7; Ho.5.15; 6.1.
1 Or, *provocation*, Ps. 95.8; He... 15, 16.
i Is. 26.17, 18; 66.9; Ho. 13. 13.
2 'The Jewish state is here represented under the emblem of a woman in travail, who has been so long in the pangs of parturition that her strength is now entirely exhausted, and her deliverance is hopeless without a miracle.'— *Clarke*. The same expression is used by the Hindoos. — *Roberts*.
k Ge. 22.14; De.32. 36;Jos.14.12; 1 Sa. 14. 6; 2 Sa. 16. 12.
l ch. 18. 17-35.
m ver.22;1Sa.17.45; Ps. 50. 21; 74. 18.
n 2 Ch. 32. 20; Ps. 50. 15; Je. 33. 3; Eze.36.37;Ja.5.16, 17.
o ch.17.5,6; 18.13; 2 Ch.28.5,6;Is.8.7,8; 10. 6.
3 Heb. *found*. He refers to the Jews, the ten tribes having been already carried away captive. Those who speak from God to us, we should in a particular manner desire to speak to God for us. The great prophet is the great intercessor.'— *Henry*.
p Is. 37. 6, 7.
q ch. 6. 16; Ex. 14. 13; Le. 26. 8; De. 20. 1, 3,4;Jos. 11.6; 2 Ch. 20. 15,17; Is. 41.10-14; 51. 7, 12, 13.
r ch.18.35;Ps.74.18, 23; Re. 13. 6.
s ver.35,37; Job 4.9; Ps. 11.6; 18. 14,15; 50. 3; Is. 10. 16-18; 11. 4; Je. 51. 1.
4 Some think this refers to the pestilential wind, the *Simoom*, by means of which they suppose the host of Sennacherib was destroyed. Others think it signifies, that God would fill his heart with terror. 'I will infuse a spirit into him.' The phrase never signifies any thing but putting a spirit into a person; this was a spirit of fear.'— *Louth*. Boothroyd has, will 'I put another spirit in him.' The *rumour* was, that Tirhakah was about to invade Assyria.
t ch.7.6; Job 15. 21; Je.49.14;51.46;Ob. 1.
u ver.36,37;2Ch.32. 21.
v ch.8.22;Jos.10.29; 12. 15; 15. 42.
w ch. 18.14; Jos.12. 11;15.39;Is.37.8,9; Mic. 1. 13.
x 1 Sa. 23. 27,28; Is. 37. 9.
y ch. 18. 17.
z ch.18.5,29,30;2Ch. 32.15.19; Is. 37.10-14.

A.M.3294. B.C.710.

a ver.17,18;ch.17.5, &c.;18.33,34; 2Ch. 32. 13, 14; Is. 10.8-11.
b ch.17.6; 1Ch.5.26.
c Ge.11.31;29.4; Ac. 7. 4, *Charran*.
d Ge. 2. 8; Is. 37.12; *Telassar*, Eze. 27. 23.
e ch. 18. 34; Nu. 13. 21; 34. 8; Is. 11.11; Je.39.5;49.23;Zec. 9. 2.
f ch.17.24; Is.37.13, *Arphad*.
g Is. 37. 14.
h 1Ki.8.28-30; Ezr. 9.3; Ps. 74. 10, 11; 91. 1, 2; 123. 1-4.
1 By this action Hezekiah referred the matter entirely to God, intimating that as his honour was immediately assailed, he was chiefly concerned to defend it; and by this appeal the king meant to shelter himself and his people under the shadow of the Almighty.— *Scott*.
i 2Sa.7.18,&c.; 2Ch. 14.11;20.6;Da.9.3, 4.
k Ge.32.28; 33.20; 1 Ki.8.23; 1Ch.4.10; Is. 41. 17.
l Eze. 25.22; 1 Sa.4. 4; Ps. 80. 1; 99. 1.
m ch.5.15;1Ki.18.39; Is.43.10;44.6,8; 45. 22; Da. 4. 34, 35.
n Ge.1.1;2.4; Ps.33. 9; 146. 6; Je.10.10-12; John 1. 3.
o Ps. 31.2; Is.37.17.
p 1 Ki.8.29; 2 Ch.6. 40; Da. 9. 18.
q ver. 4; Ps. 79. 12; Is. 37.4,17; He.11. 26.
r Job 9.2;Is.5.9; Je. 26. 15; Da. 2. 47; Mat.14.33; Lu.22. 59; Ac. 4. 27; 1Co. 14. 25.
s ch.16.9; 17.6,24; 1 Ch.5.26;Is.7.17,18; 10. 9-11.
t 2 Sa.5.21; Is. 46.1, 2.
2 Heb. *given*.
u Ps.115.4-8; Is.37. 18, 19; 44.9-20; Je. 10. 3-9, 14-16; Ac. 17. 29.
v Ex.9.15,16; Jos.7. 9; 1 Sa. 17.45-47; 1 Ki.8.43; 18. 36, 37; Ps. 67. 1,2; 83. 18; Da. 4. 34-37.
3 'Hereby he signified that he acknowledged God in all his ways, Prayer is the never failing resource of the tempted Christian, whether struggling with outward difficulties or inwardfoes. At the mercy seat of his almighty Friend, he spreads his case, & makes his appeal. When he can discern that the glory of God is on his side, faith gains the victory; he again exults in the assurance that he shall never be moved. The best pleas in prayer are taken from God's honour. The Lord's prayer begins with 'Hallowed be thy name,' and concludes with 'thine is the glory.'— *Scott and Henry*.
w 2 Sa. 15. 31; 17. 23.
x ch.20.5;2Ch.32.20, 21; Job22.27; Ps.50. 15;65.2; Is.58.9;65. 24; Je. 33. 3; Da.9. 20-23; John 11. 42; Ac.10.4,31; 1 John 5. 14, 15.
y Is.23.12; 37.22;47. 1; Je. 14.17; 18.13; 31.4; La.1.15;2.13; Am. 5. 2.
z Ps.9.14; 137.8; Is. 1.8;23.10; 47.5; Je. 46. 11; La. 2.13; 4. 21;Mic.4.8; Zec.9; 9.

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scorn; the daughter of Jerusalem hath shaken[a] her head at thee.

22 [b]Whom hast thou reproached and blasphemed? and against whom hast thou [c]exalted *thy* voice, and lifted up thine eyes on high? *even* against the [d]Holy *One* of Israel.

23 By[1] thy [e]messengers thou hast reproached the Lord, and hast said, With[f] the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall[2] cedar-trees thereof, *and* the choice fir-trees thereof: and I will enter into the lodgings of his borders,[3] *and into* the forest[4] of his Carmel.

24 I have digged and drunk strange waters, and [g]with the sole of my feet[5] have I dried up all the rivers of besieged[6] places.

25 Hast[7] thou not heard long ago *how* [h]I have done it,[8] *and* of ancient times that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste fenced cities *into* ruinous heaps.

26 Therefore their inhabitants [i]were of[9] small power, they were dismayed and confounded; [k]they were *as* the grass of the field, and *as* the green herb, *as* [l]the grass on the housetops, and *as corn* blasted before it be grown up.

27 But [m]I know thy abode,[10] and thy[n] going out, and thy coming in, and thy rage against me.

28 Because [o]thy rage against me and [p]thy tumult is come up into mine ears, therefore I will put [q]my hook in thy nose, and my bridle in thy lips, and I will turn thee back [r]by the way by which thou camest.

29 And this *shall be* [s]a sign unto thee,[11] [t]Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof.

30 [u]And the remnant[12] that is escaped of the house of Judah [v]shall yet again take root downward, and bear fruit upward.

31 For [w]out of Jerusalem shall go forth a remnant, and they that [x]escape out of mount Zion: [z]the zeal of the LORD *of hosts* shall do this.

32 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor [z]cast a bank against it.

33 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

34 For [a]I will defend this city to save it, [b]for mine own sake, and for [c]my servant David's sake.

35 ¶ And it came to pass [d]that night, that [e]the angel[2] of the LORD went out, [f]and smote in the camp of the Assyrians an hundred fourscore and five thousand: and [g]when they arose early in the morning, behold, they were all dead corpses.[3]

36 So [h]Sennacherib king of Assyria departed, and went and returned, and dwelt at [i]Nineveh.

37 And it came to pass, as he was worshipping in the house of [k]Nisroch his god, that Adrammelech and Sharezer [l]his sons smote him with the sword; and they escaped into the land of Armenia:[4] and [m]Esarhaddon his son reigned in his stead.

CHAPTER XX.

Hezekiah, having received a message of death, by prayer has life lengthened, 1—7. *The sun goeth ten degrees backward for sign of that promise,* 8—11. *Berodach-baladan sending to Hezekiah, because of the wonder, hath notice of his treasure* 13. *Isaiah understanding thereof, foretelleth the Babylonish captivity* 14—19. *Hezekiah dieth: Manasseh succeedeth* 20, 21.

IN those days [a]was Hezekiah sick unto death: and [b]the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the LORD, Set thine house in order; for [c]thou shalt die, and not live.

2 Then [d]he turned his face to the wall, and prayed unto the LORD, saying,

3 I beseech thee, O LORD, [e]remember now how [f]I have walked before thee [g]in truth, and with [h]a perfect heart, and have done *that which is* good in thy sight. And Hezekiah wept[i] sore.[6]

4 And it came to pass, afore Isaiah was gone out into the middle [7]court, that the word of the LORD came to him, saying,

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A.M.3294.B.C.710.

a Job 16. 4; Ps. 22. 7, 8; Is. 37. 22; La. 2. 15; Mat. 27. 39.
b ch. 18. 28-35; Ex. 5. 2; Ps. 73. 9; 74. 22, 23.
c Ex. 9. 17; Pr. 30. 13; Is. 10. 15; 14. 13, 14; Eze. 28. 2-9; Da. 5. 20-23; 2 Co. 10. 5; 2 Th. 2. 4.
d Ps. 71. 22; Is. 5. 24; 30. 11, 12, 15; Je. 51. 5.
1 Heb. *the hand of.*
e ch. 18. 17; 2 Ch. 32. 17.
f ch. 18. 23, 33, 34; Ps. 20. 7; Is. 10. 7-11, 14; 37. 24, 25; Eze. 31. 3, &c.
2 Heb. *tallness of the cedar-trees thereof.*
3 Or, 'I have penetrated his highest retreat, and his finest forest.' The verbs seem all in the *past* tense.
4 Or, *the forest*, and *his fruitful field*, Is. 10. 18.
g Ex. 15. 9; 2 Sa. 17. 13; 1Ki. 20. 10; Da. 4. 30.
5 That is, in my triumphant progress my forces have drunk up or turned aside whole rivers. Some think the reference is to the canals and moats of Egypt.
6 Or, *fenced.*
7 Or, *Hast thou not heard* how *I have made it long ago, and formed it of ancient times? Should I now bring it to be laid waste*, and *fenced cities* to be *ruinous heaps?*
h Ps. 33. 11; 76. 10; Is. 10. 5, 6, 15; 37. 26, 27; 45. 7; 46. 10, 11; 54. 16; Ac. 4. 27, 28.
8 It is God who now addresses the Assyrian king.
i Nu. 14. 9; Ps. 48. 4-7; 127. 1; Je. 37. 10; 50. 36, 37; 51. 30, 32.
9 Heb. *short of hand*, Nu. 11. 23.
k Ps. 92. 7; 102. 11; Is. 40. 6-8; Ja. 1. 10, 11; 1 Pe. 1. 24.
l Ps. 129. 6-8.
m Ps. 139. 2-11; Je. 23. 23, 24.
10 Or, *sitting.*
n De. 28. 6, 19; Ps. 121. 8; Is. 37. 28, 29.
o Ps. 2. 1-5; 7. 6; 10. 13, 14; 46. 6; 93. 3, 4; Lu. 6. 11; John 15. 18, 23, 24; Ac. 7. 54.
p Ps. 65. 7; 74. 4, 23; 83. 2.
q Job 41. 2; Ps. 32. 9; Eze. 29. 4; 38. 4; Am. 4. 2.
r ver. 33, 36, 37.
s ver. 21, 31-34; ch. 20. 8, 9; Ex. 3. 12; Is. 7. 11-14; Lu. 2. 12.
11 The devastations of the Assyrians had, probably, prevented the land from being sown that year; & the next is supposed to have been the sabbatical year; but God here engaged, that the spontaneous produce of the land, from the corn shaken out in gathering the preceding harvest, should be sufficient for the support of the people during those two years, and till a supply was obtained in the ordinary way.'—*Scott.*
t Le. 25. 4, 5, 20-22; Is. 37. 30.
u ver. 4; 2 Ch. 32. 22, 23; Is. 1. 9; 10. 20-22.
12 Heb. *the escaping of the house of Judah that remaineth.*
v Ps. 80. 9; Is. 27. 6; 37. 31, 32.
w Je. 44. 14; Ro. 9. 27; 11. 5.

A.M.3291.B.C.713.

1 Heb. *the escaping.*
x Is. 9. 7; 59. 17; 63. 15; Eze. 5. 13; 20. 9; Zec. 1. 14; John 2. 17.
y Is. 8. 7-10; 10. 24, 25, 28-32; 37. 33-35.
z 2Sa. 20. 15; Eze. 21. 22; Lu. 19. 43, 44.
a Ps. 46. 5, 6; 48. 2-8; Is. 31. 5; 38. 6.
b De. 32. 27; Is. 43. 25; 48. 9, 11; Eze. 36. 22; Ep. 1. 6, 14.
c 1 Ki. 11. 12, 13; 15. 4; Is. 9. 7; Je. 23. 5, 6; 33. 21, 26.
d Ex. 12. 29; Da. 5. 30; 1 Th. 5. 2, 3.
e Ex. 12. 29, 30; 2 Sa. 24. 16; 1 Ch. 21. 12, 16; 2 Ch. 32. 21, 22; Ps. 35. 5, 6; Ac. 12. 23.
2 Some think of the pestilential wind the *simoon*, as the agent in the destruction of the Assyrians.
f Is. 10. 16-19, 33; 30. 30-33; 37. 36; Ho. 1. 7.
g Ex. 12. 30; Ps. 76. 5-7, 10.
3 We avoid the absurdity of 'dead men rising in the morning,' by rendering the verb *impersonally*, 'at the time of rising in the morning.'
h ver. 7, 28, 33.
i Ge. 10. 11, 12; Jonah 1. 2; Na. 1. 1; 2. 8; Mat. 12. 41.
k ver. 10; ch. 18. 5, 30; De. 32. 31; 2 Ch. 32. 14, 19; Is. 37. 37, 38.
l 2 Ch. 32. 21.
4 Heb. *Ararat*, Ge. 8. 4; Je. 51. 27.
m Ezr. 4. 2.

CHAP. XX.

A.M.3291.B.C.713.

a 2 Ch. 32. 24; Is. 38. 1; John 11. 1-5; Ph. 2. 27, 30.
b ch. 19. 2, 20.
5 Heb. *Give charge concerning thine house*, 2 Sa. 17. 23; Is. 38. 1, *margins.* 'The expression, "set thine house in order," or command concerning thine house, was a direction to Hezekiah, to make, without delay, a full and final settlement of his domestic and civil concerns, that nothing might interrupt his mind, or take it off from the exercise of devotion, in the nearer approaches of death; and yet, that nothing might be neglected, which related to the interests of survivors. Hezekiah's disorder was in itself mortal, and must have terminated in death, without a miracle; the prophet therefore spoke according to the natural tendency of the disorder, and not according to the Lord's secret purposes.'—*Scott.*
c Je. 18. 7-10; Jonah 3. 4-10
d 1 Ki. 8. 30; Ps. 50. 15; Is. 38. 2, 3; Mat. 6. 6.
e Ge. 8. 1; Ne. 5. 19; 13. 14, 22, 31; Ps. 25. 7; 89. 47, 50; 119. 49; Is. 63. 11.
f Ge. 5. 22, 24; 17. 1; 1Ki. 2. 4; 3. 6; Job 1. 1, 8; Lu. 1. 6.
g 2Ch. 31. 20, 21; Ps. 32. 2; 145. 18; Je. 4. 2; John 1. 47; 2Co. 1. 12; 1John 3. 21, 22.
h 1Ki. 8. 61; 11. 4; 15. 14; 2 Ch. 16. 9.
i 2 Sa. 12. 21, 22; Ps. 6. 6; 102. 9; Is. 38. 14; He. 5. 7.
6 Heb. *with a great weeping.*
7 Or, *city.*

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5 [k]Turn again, and tell Hezekiah the [l] captain of my people, Thus saith the LORD, [m]the God of David thy father, [n]I have heard thy prayer, [o]I have seen thy tears: behold, [p]I will heal thee; on the third day [q]thou shalt go up unto the house of the LORD.

6 And [r]I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and [s]I will defend this city for mine own sake, and for my servant David's sake.

7 And Isaiah said, [t]Take a lump of figs:[1] and they took and laid *it* on the boil, and he recovered.

8 ¶ And Hezekiah said unto Isaiah, What[u] *shall be* the sign that the LORD will heal me, and that I shall go up into the house of the LORD the third day?

9 And Isaiah said, [v]This sign shalt thou have of the LORD, that the LORD will do the thing that he hath spoken; shall the shadow go forward ten degrees, or go back ten degrees?

10 And Hezekiah answered, [w]It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees.

11 And Isaiah the prophet [x]cried unto the LORD; and [y]he brought the shadow ten degrees backward, by which it had gone down in the dial[2] of Ahaz.

12 ¶ At that time [z]Berodach-baladan, the son of Baladan, [a]king of Babylon,[b] [c]sent letters and a present unto Hezekiah: [d]for he had heard that Hezekiah had been sick.

13 And Hezekiah hearkened[3] unto them, and [e]shewed them all the house of his precious[4] things, the silver, and the gold, and the spices, and the precious ointment, and *all* the house of his armour,[5] and all that was found in his treasures: [f]there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.

14 ¶ Then [g]came Isaiah the prophet unto king Hezekiah, and said unto him, [h]What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a[i] far country, *even* from Babylon.

A.M.3291. B.C.713.

k 2Sa.7.3-5; 1Ch.17. 2-4.
l Jos.5.14,15; 1Sa.9. 16; 10.1; 2Sa.5.2; 2 Ch. 13. 12; He. 2. 10.
m 2Ch.34.3; Is.38.5; 55. 3; Mat. 22. 32.
n ch.19.20; Ps.65.2; Lu. 1. 13.
o Ps.39.12;56.8; Re. 7. 17.
p ver. 7; Ex. 15.26; Job 33. 19-26; Ps. 147. 3; Ja. 5. 14,15.
q ver.8; Ps.66.13-15, 19, 20; 116. 12-14; 118. 17-19; Is. 38. 22; John 5. 14.
r Ps.116.15; Ac. 27. 24.
s ch. 19. 34; 2Ch.32. 22; Is. 10. 21.
t ch. 2. 20-22; 4. 41; Is. 38. 21.
1 It is unnecessary to discuss the propriety of this application as a remedy, since the cure was evidently miraculous.
u ver. 5; ch. 19. 29; Ju. 6. 17, 37-40; Is. 7.11,14; 38.22; Ho. 6. 2.
v Is.38.7,8; Mat. 16. 1-4; Mar. 8. 11, 12; Lu. 11. 29, 30.
w ch. 2. 10; 3.18; Is. 49.6; Mar. 9.28,29; John 14. 12.
x Ex.14.15; 1 Ki.17. 20,21; 18.36-38; Ac. 9. 40.
y Jos.10.12-14; 2Ch. 32. 24, 31; Is. 38.8.
2 Heb. *degrees.* Since this dial was distinguished by the name of the king by whom it had been erected, we may conclude that it was a new and rare thing, & probably one of the curiosities Ahaz had brought from Damascus (ch.16.10) or from Babylon. Many fruitless conjectures have been made as to its precise form. As the word translated *degrees* means steps or stairs, many have imagined it was a kind of ascent or stair marked with figures, showing the divisions of the day; or perhaps it was a staircase, framed with so much art and proportion that the shadows of the steps expressed the hours of the day, & the course of the sun. How God produced the appearance we are not concerned to determine; only the text does not say that the sun went backward, or indeed the shadow of any object, save the shadow on this one dial.

A.M.3292. B.C.712.

z Is.39.1, *Merodach-baladan.*
a 2 Ch. 32. 31
b Ge.10.10; 11.9; Is. 13. 1, 19; 14. 4.
c 2 Sa. 8. 10; 10. 2.
d Is. 39. 1.
3 Rather 'rejoiced' at their arrival, for that is the reading of the parallel place in Isa. 39. 2, of all the ancient versions (except the Chaldee) and of twelve MSS.
e 2 Ch. 32.27; Is. 39. 2.
4 Or, *spicery.*
5 Or, *jewels,* Heb. *vessels.*
f 2 Ch. 32.25,26; Ec. 7. 20.
g Is. 39. 3-8.
h ch. 5. 25, 26; 2 Sa. 12.7, &c.; 2 Ch. 16. 7-10; 25. 7-9,15,16; Ps. 141. 5; Pr. 25. 12; Je. 26. 18, 19.
i Am. 7.12,13; Mar. 6.18,19; De. 28.49; Jos.9. 6, 9; Is.13.5.

k ver. 13; Jos. 7. 19; Job 31. 33; Pr. 28. 13; 1 John 1. 8-10.
l ch.7. 1; 1 Ki.22.19; Is. 1. 10; Am.7.16.
1 This custom of heaping up treasure is common in the East. Vertomannus, describing the treasure of the king of Calicut, says, that it was esteemed so immense, that it could not be contained in two very large cellars or warehouses. It consisted of precious stones, plates of gold, and as much coined gold as might load 100 mules.
m ch. 24. 13; 25. 13-15; 2 Ch. 36. 10,18; Je.27.21,22; 52.17-19.
n ch. 24. 12; 25. 6; 2 Ch. 33. 11.
o Da. 1. 3-7.
2 Hezekiah made an exhibition of his riches and power in a spirit of great vanity and ostentation, which displeased the Lord. It was also ruinous to Judea; for when these foreigners had seen such a profusion of wealth, such princely establishments, and such an inviting fruitful country, it was natural for them to conceive the wish to possess these treasures. They made their report to their king and countrymen, and there is little doubt that it was in consequence of this that the conquest of Jerusalem was projected.
p Le.10.3; 1Sa.3.18; Job 1. 21; Ps.39.9; La. 3. 22, 39.
3 Or, *Shall there not be peace and truth,* &c.?
q Es.9. 30; Je. 33. 5; Zec.8. 1; Lu. 2.10, 14.
4 Or 'let there be.'
r 2 Ch. 32. 4, 30, 32; Ne. 3. 16; Is. 22.9-11.
s ch.8.23; 15.6,26; 16. 29; 1 Ki.14. 19; 15. 7, 23.
t ch.21.8; 1 Ki.2.10; 11.43; 14. 31; 2 Ch. 26. 23.
u ch. 21. 1.

15 And he said, What have they seen in thine house? And Hezekiah answered, [k]All *the things* that *are* in mine house have they seen: there is nothing among my treasures that I have not shewed them.

16 And Isaiah said unto Hezekiah, [l]Hear the word of the LORD:

17 Behold, the days come, that all that *is* in thine house, and that which thy fathers[l] have laid up in store unto this day, [m]shall be carried into Babylon: nothing shall be left, saith the LORD.

18 And of [n]thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they [o]shall be eunuchs in the palace of the king of Babylon.[2]

19 Then said Hezekiah unto Isaiah, [p]Good *is* the word of the LORD which thou hast spoken. And he said, *Is*[3] *it* not *good*, if [q]peace and truth be in my days?[4]

20 And the rest of the acts of Hezekiah, and all his might, and how [r]he made a pool, and a conduit, and brought water into the city, *are* they not written in [s]the book of the Chronicles of the kings of Judah?

21 And Hezekiah [t]slept with his fathers: and [u]Manasseh his son reigned in his stead.

CHAPTER XXI.

Manasseh's reign, 1, 2. *His great idolatry,* 3—9. *Prophecies uttered against Judah because of his wickedness,* 10—16. *Amon succeedeth him,* 17, 18. *His wicked reign,* 19—22. *He being slain by his servants, and those murderers slain by the people, Josiah is made king,* 23, 24. *Amon's acts and burial,* 25, 26.

CHAP. XXI.
A. M. 3306-3361.
B. C. 698-643.

MANASSEH [a]*was* twelve[5] years old when he began to reign, and reigned fifty and five years in Jerusalem: and his mother's name *was* [b]Hephzi-bah.

2 And [c]he did *that which was* evil in the sight of the LORD, [d]after the abominations of the heathen, whom the LORD cast out before the children of Israel.

3 For he built up again [e]the high places which Hezekiah his father had destroyed; and [f]he reared up altars for Baal, and made a grove, as did [g]Ahab king of Israel;[h] and worshipped all the host of heaven, and served them.

4 And [i]he built altars in the house

a ch. 20. 21; 1 Ch. 3. 13; 2 Ch.32.33; 33. 1; Mat.1.10, *Manasses.*
5 'Young persons generally desire to become their own masters, & obtain early possession of riches and power; but this for the most part ruins their future comfort, and produces mischief to their connections. It is much better when youth are sheltered under the care of parents or guardians till their matured age gives experience and discretion.'
b Pr. 5. 19; Is. 62.4, *marg.*
c ver.7, 16; ch. 16.2-4; 22.17; 2 Ch.33.2-4.
d Le. 18. 25-29; De. 12.31; 2 Ch. 36. 14; Eze. 16. 51.
e ch. 18. 4, 22; 2 Ch. 32. 12; 34. 3.
f ch. 10. 18-20; 1 Ki. 16.31-33; 18.21,26.
g ch.8.18,27; Mic.6. 16.
h ch.17.16; 23.4; De. 4.19; 17.3; 2Ch.33. 3-5.
i ch.16.10-16; Je.32. 34.

of the LORD, of which the LORD said, [k]In Jerusalem will I put my name.

5 And he built altars for all the host of heaven [l]in the two courts of the house of the LORD.

6 And [m]he made his son pass through the fire, and [n]observed times,[1] and used enchantments, and dealt with familiar[o] spirits and wizards: he wrought[p] much wickedness in the sight of the LORD, to provoke *him* to anger.

7 And [q]he set a graven image of the grove that he had made in the house, of which the LORD said to David, and to Solomon his son, [r]In this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, will I put my name for ever.

8 Neither [s]will I make the feet of Israel move any more out of the land which I gave their fathers; only[t] if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them.

9 But [u]they hearkened not: and Manasseh [v]seduced them to do [w]more evil than did the nations whom the LORD destroyed before the children of Israel.

10 ¶ And [x]the LORD spake by his servants the prophets, saying,

11 [y]Because Manasseh king of Judah had done these abominations, *and* hath done wickedly [z]above all that the Amorites did, which *were* before him, and hath [a]made Judah also to sin with his idols;

12 Therefore thus saith the LORD God of Israel, Behold, [b]I *am* bringing *such* evil upon Jerusalem and Judah, that [c]whosoever heareth of it, both his ears shall tingle.

13 And [d]I will stretch over Jerusalem the line[2] of Samaria, and [e]the plummet of the house of Ahab: and I[f] will wipe Jerusalem as *a man* wipeth a dish, wiping[3] *it*, and turning *it* upside down.

14 And [g]I will forsake [h]the remnant of mine inheritance, and [i]deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies;[1]

15 Because they have done *that which was* evil in my sight, and have provoked me to anger, [k]since the day their fathers came forth out of Egypt, even unto this day.

16 Moreover, [l]Manasseh shed innocent blood very much, till he had filled Jerusalem from one[2] end to another; [m]besides his sin wherewith he made Judah to sin, in doing *that which was* evil in the sight of the LORD.

17 ¶ Now [n]the rest of the acts[3] of Manasseh, and all that he did, and his sin that he sinned, *are* they not written in the book of the Chronicles of the kings of Judah?[4]

18 And Manasseh slept with his fathers, [o]and was buried in the garden of his own house,[5] in the garden of Uzza: and Amon his son reigned in his stead.

19 ¶ [p]Amon *was* twenty and two years old when he began to reign; and he reigned [q]two[6] years in Jerusalem: and his mother's name *was* Meshullemeth, the daughter of Haruz of Jotbah.

20 And he did *that which was* evil in the sight of the LORD, [r]as his father Manasseh did.

21 And he walked in all the ways that his father walked in, and served the idols that his father served,[7] and worshipped them:

22 And [s]he forsook the LORD God of his fathers, and walked not in the way of the LORD.

23 ¶ And [t]the servants of Amon conspired against him, and slew the king in his own house.

24 And [u]the people of the land slew all them that had conspired against king Amon: and [v]the people of the land made Josiah his son king in his stead.[8]

25 Now [w]the rest of the acts of Amon which he did, *are* they not written in the book of the Chronicles of the kings of Judah?

26 And he was buried in his sepulchre [x]in the garden of Uzza: and [y]Josiah his son reigned in his stead.

A. M. 3306-3361. B. C. 698-643.

k Ex. 20. 24; De. 12. 5; 2 Sa. 7. 13; 1 Ki. 8. 29; 9. 3; Ps. 78, 68, 69; 132. 13, 14.

l Is. 23. 4, 6; 1 Ki. 6. 36; 7. 12; 2 Ch. 33. 5, 15; Eze. 40. 28, 32, 37, 47; 42. 3; 43. 5; 44. 19.

m ch. 16. 3; 17. 17; Le. 18. 21; 20. 2, 3; 2 Ch. 28. 3; 33. 6.

n Le. 19. 26, 31; De. 18. 10-14.

1 Infidel neglect of true religion is often combined with the most absurd credulity, and the most ridiculous superstitions; and none are more abandoned than those who become wicked after a religious education. They cannot have quietness in vice till they have stupified their consciences, and the greater the obstacles before they can fully indulge their lusts, the more depraved do they afterwards become.

o 1 Ch. 10. 13; Is. 8. 19; 19. 3; Ac. 16. 16.

p ch. 24. 3, 4; Ge. 13. 13.

q ch. 23. 6; 2 Ch. 33. 7, 15.

r ver. 4; ch. 23. 27; 1 Ki. 8. 29, 44; 9. 3, 7, 2 Ch. 7. 7, 16, 20; Ne. 1. 9; Ps. 74. 2; 78. 68, 69; 132. 13, 14.

s ch. 18. 11; 2 Sa. 7. 10; 1 Ch. 17. 9; 2 Ch. 33. 8.

t Le. 26. 3, &c.; De. 5. 28, 29; 28. 1, &c.; Jos. 23. 11-13; Ps. 37. 3; 81. 11-16; Is. 1. 19; Je. 7. 3-7, 23; 17. 20-27; Eze. 22. 2-16; 33. 25-29.

u 2 Ch. 36. 16; Ezr. 9. 10, 11; Ne. 9. 26, 29, 30; Ps. 81. 11; Da. 9. 6, 10, 11; Lu. 13. 34; John 15. 22; Ja. 4. 17.

v 1 Ki. 14. 16; 2 Ch. 33. 9; Ps. 12. 8; Pr. 29. 12; Ho. 5. 11; Re. 2. 20.

w Eze. 16. 47, 51, 52.

x 2 Ch. 33. 10; 36. 15; Ne. 9. 26, 30; Mat. 23. 34-37.

y ch. 23. 26, 27; 24. 3, 4; Je. 15. 4.

z 1 Ki. 21. 26; Eze. 16. 3, 45.

a 1 Ki. 14. 16; 15. 30; 16. 19.

b ch. 22. 16; Da. 9. 12; Mic. 3. 12.

c 1 Sa. 3. 11; Is. 28. 19; Je. 19. 3; Mat. 24. 21, 22; Lu. 23. 28, 29; Re. 6. 15-17.

d ch. 17. 6; Is. 28. 17; 34. 11; La. 2. 8; Eze. 23. 31-34; Am. 7. 7, 8; Zec. 1. 16.

2 The same 'lot or portion,' for that is intended by the *measuring line*, (Ps. 16. 6,) tho' others think it refers to the line which builders use in adjusting their masonry, & the mention of 'the plummet' rather countenances this. The meaning is, that they would be visited with judgments similar to those that had been sent on Ahab and Israel.

e ch. 10. 11; 1 Ki. 21. 21-24.

f Is. 14. 23; Je. 25. 9; Eze. 24. 10, 11; Re. 18. 21-23.

3 Heb. *he wipeth and turneth* it *upon the face thereof.*

g De. 31. 17; 2 Ch. 15. 2; Ps. 37. 28; Je. 23. 33; La. 5. 20.

h ch. 19. 4, 30, 31; 24. 2; 2 Ch. 36. 16, 17; Je. 23. 33.

i Le. 26. 17, 36-38; De. 4. 26, 27; 28. 25, 31-33, 48; Ju. 2. 14, 15; Ne. 9. 27-37; Ps. 106. 40-43; Is. 10. 6; La. 1. 5, 10.

A. M. 3306-3361. B. C. 698-643.

1 One part (the ten tribes) was already forsaken & carried into captivity; the remnant (the tribe of Judah,) was now about to be forsaken. The report of this would make the ears *tingle*, ver. 12; in Heb. *titetsalmah*, something expressive of the same sound. It is the consequence of having the ears suddenly pierced with a loud and shrill noise; they seem to ring for some time after.

k De. 9. 24; 31. 27, 29; Ju. 2. 11-13; Ps. 106. 34-40; Eze. 16. 15, &c.; 20. 4. 13, 21, 30; 23. 3. 8, &c.; Da. 9. 5-11.

l ch. 24. 3, 4; Nu. 35. 33; De. 21. 8, 9; Je. 2. 34; 7. 6; 15. 4; Mat. 23. 30, 31; 27. 6; Lu. 13. 34; He. 11. 37.

2 Heb. *mouth to mouth.*

m ver. 7, 11; Ex. 32. 21; 1 Ki. 14. 15, 16; 2 Ch. 33. 9.

n ch. 20. 20, 21; 2 Ch. 33. 11-19.

3 In 2 Ch. 33. 11, we find that the Assyrians took Manasseh, bound him with fetters, and carried him to Babylon; that there he repented, sought God, and was restored to his kingdom.

4 The prophets Hosea, Joel, Nahum, Habakkuk, and Isaiah, prophesied during this period. The Jews have a tradition, that Isaiah was put to death by Manasseh, being sawn asunder with a wooden saw.

o 2 Ch. 21. 20; 24. 16, 25; 28. 27; 32. 33; 33. 20; Je. 22. 19.

5 It was probably a burying place made there for his own family; for Amon his son is said to be buried in the same place, ver. 26.

A. M. 3361-3363. B. C. 643-641.

p 1 Ch. 3. 14; 2 Ch. 33. 21; Mat. 1. 10.

q ch. 15. 23; 1 Ki. 15. 25; 16. 8; 22. 51.

6 The remark of the Rabbins is not wholly without foundation, that the sons of those kings who were idolaters, and who succeeded their fathers, seldom reigned more than two years. So Nadab, Elah, Ahaziah, and Amon, as mentioned here.

r ver. 2-7; Nu. 32. 14; 2 Ch. 33. 22, 23; Mat. 23. 32; Ac. 7. 51.

7 He was bred up in idolatry, and solemnly consecrated by his father to the service of Molech.—*Patrick.*

s De. 32. 15; 1 Ki. 11. 33; 1 Ch. 28. 9; Je. 2. 13; Jonah 2. 8.

t ch. 12. 20; 14. 19; 15. 25, 30; 1 Ki. 15. 27; 16. 9; 2 Ch. 33. 24, 25.

u ch. 14. 5.

v ch. 11. 17; 14. 21; 1 Sa. 11. 15; 2 Sa. 5. 3; 1 Ki. 12. 1, 20; 2 Ch. 22. 1; 26. 1; 33. 25.

8 What a brief, but descriptive record of civil convulsion and domestic crime! It is an epitome of the history of anarchy and barbarism in all ages.

w ver. 17; ch. 20. 20.

x ver. 18.

y 1 Ki. 13. 2.

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CHAPTER XXII.

Josiah's good reign, 1, 2. He provideth for the repair of the ...ple, 3—7. Hilkiah having found a book of the law, Josiah ...deth to the prophetess Huldah to enquire of the Lord, 8—14. ...uldah prophesieth the destruction of Jerusalem, but respite thereof ... Josiah's time, 15—20.

A. M. 3363-3394. B. C. 641-610.

JOSIAH[a1] *was* [b]eight years old when he began to reign; and he reigned ...irty and one years in Jerusalem: ...Manasseh ...nd his mother's name *was* Jedi-...much, ...ah, the daughter of Adaiah of ...rom ...Boscath.[c]

2 And he did *that which was* [d]right ...sight of the LORD, and [e]walked ...the sight ...all the way of David his father, and ...urned[f] not aside to the right hand or ...st of the ...o the left.

3 ¶ And it came to pass in [g]the ...re the ...ighteenth year of king Josiah, *that* ...he Chr... the king sent Shaphan the son of ...Azaliah, the son of Meshullam, the ...scribe, to the house of the LORD, ...ed in ...aying,

4 Go up to [h]Hilkiah the high priest, ...son ...hat he may [i]sum the silver which is ...brought into the house of the LORD, ...ven ...which [k]the keepers of the door[2] have ...gathered of the people;

5 And let them [l]deliver it into the ...hand of the doers of the work, that ...have the oversight of the house of the ...LORD: and let them give it to the doers ...of the work which *is* in the house of ...the LORD, [m]to repair the breaches of ...the house,

6 Unto carpenters, and builders, ...and masons, and to buy timber and ...hewn stone to repair the house.

7 Howbeit [n]there was no reckoning made with them of the money that was delivered into their hand, because [o]they dealt faithfully.

8 ¶ And Hilkiah the high priest said unto Shaphan the scribe, [p]I have found the book of the law[3] in the house of the LORD: and Hilkiah gave the book to Shaphan, and he read it.

9 And [q]Shaphan [r]the scribe came to the king, and brought the king word again, and said, Thy servants have gathered[4] the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight of the house of the LORD.

10 And Shaphan the scribe shewed the king,[5] saying, Hilkiah the priest hath delivered me a book: and [s]Shaphan read it before [t]the king.

11 And it came to pass, when the king had heard the words of the book of the law, [u]that he rent his clothes.

12 And [v]the king commanded Hilkiah the [w]priest, and Ahikam the son of Shaphan, and [x]Achbor the son of Michaiah,[1] and Shaphan the scribe, and Asahiah a servant of the king's, saying,

13 Go ye, [y]enquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book that is found: for [z]great *is* the wrath of the LORD that is kindled against us, [a]because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us.

14 So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah [b]the prophetess, the wife of Shallum the son of [c]Tikvah, the son of Harhas, keeper of the wardrobe;[2] (now she dwelt in Jerusalem in the college;[3]) and they communed with her.

15 ¶ And she said unto them, [d]Thus saith the LORD God of Israel, Tell the man that sent you to me,

16 Thus saith the LORD, [e]Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* [f]all the words of the book which the king of Judah hath read:

17 Because they [g]have forsaken me, and have burnt incense unto other gods, that they might provoke me to anger with all [h]the works of their hands; therefore my wrath shall be kindled against this place, [i]and shall not be quenched.

18 But [k]to the king of Judah, which sent you to enquire of the LORD, [l]thus shall ye say to him, Thus saith the LORD God of Israel, *As touching* the words which thou hast heard;

19 Because [m]thine heart was tender, and thou hast [n]humbled thyself before the LORD, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become [o]a desolation, and a curse, and hast rent thy clothes, and

A. M. 3363-3394. B. C. 641-610.

CHAP. XXII.

a 1 Ki. 13. 2; 2 Ch. 34. 1, 2; Je. 1. 2; Zep. 1. 1; Mat. 1. 10, *Josias.*

1 This was one of the best, if not the best, of all the Jewish kings since the time of David. He began well, continued well, and ended well.—*Clarke.*

b ch. 11. 21; 21. 1; Ps. 8. 2; Ec. 10. 16; Is. 3. 4.

c Jos. 15. 39, *Boz-kath.*

d ch. 16. 2; 18. 3; 2 Ch. 17. 3; 29. 2; Pr. 20. 11.

e 1 Ki. 3. 6; 11. 38; 15. 5.

f De. 5. 32; Jos. 1. 7; Pr. 4. 27; Eze. 18. 14-17.

A. M. 3280. B. C. 624.

g 2 Ch. 34. 3-8.

h 1 Ch. 6. 13; 9. 11; 2 Ch. 34. 9-18.

i ch. 12. 4, 8-11; 2 Ch. 24. 8-12; Mar. 12. 41, 42.

k 1 Ch. 9. 19; 26. 13-19; 2 Ch. 8. 14; Ne. 11. 19; Ps. 84. 10.

2 Heb. *threshold.*

l ch. 12. 11-14.

m ch. 12. 5; 2 Ch. 24. 7, 12, 13, 27; Ezr. 3. 7.

n ch. 12. 15; 2 Ch. 24. 14.

o Ex. 36. 5, 6; Ne. 7. 2; Pr. 28. 20; Lu. 16. 10-12; 1 Co. 4. 2; 2 Co. 8. 20, 21; 2 Ti. 2. 2; 3 John 5.

p De. 31. 24-26; 2 Ch. 34. 14, 15.

3 This was perhaps the autograph of Moses; for it is called (2 Ch. 34. 14,) the Book of *the law of the Lord by Moses.* It is not likely that it was the *only* copy of the law found in Judea, or that Josiah had never before seen the Pentateuch. But it may have been the original of the covenant renewed by Moses in the plains of Moab, and which he ordered to be laid up beside the ark, see De. 28. 31. And now being unexpectedly found, its antiquity, the occasion of its being made, the present circumstances of the people, the imperfect state in which the national reformation as yet was, would all concur to produce the effect here mentioned on the mind of the pious Josiah. 'If the Holy Scriptures had not been of God, they had not been in being at this day. God's care of the bible is a plain indication of his interest in it.

q ver. 3, 12; ch. 25. 22; Je. 26. 24; 29. 3; 36. 10-12; 39. 14; 40. 11; 41. 2; Eze. 8. 11.

r ch. 18. 18.

4 Heb. *melted.*

5 As this book seemed new to Josiah, perhaps the one in common use was some abstract, (like an abridgment of the statutes,) containing only matters of positive enactment, leaving out the promises and threatenings. In unrolling the MS. the after part of the book of Deuteronomy would probably first appear, and the king being impatient to know the contents, would hear the awful denunciations contained in the 28th chapter.

A. M. 3280. B. C. 624.

s De. 31. 9-13; 2 Ch. 34. 18; Ne. 8. 1-7, 14, 15; 13. 1; Je. 36. 21.

t De. 17. 18-20; Je. 13. 18; 22. 1, 2.

u 2 Ch. 34. 19; Je. 36. 24; Joel 2. 13; Jonah 3. 6, 7.

v ch. 19. 2, 3; 2 Ch. 34. 19-21; Is. 37. 1-4.

w ver. 9; Je. 26. 22, 24.

x 2 Ch. 34. 20, *Abdon.*

1 Or, *Micah.*

y ch. 3. 11; 1 Ki. 22. 7, 8; 1 Ch. 10. 13, 14; Ps. 25. 14; Pr. 3. 6; Je. 21. 1, 2; 37. 17; Eze. 14. 3, 4; 20. 1-3; Am. 3. 7.

z Ex. 20. 5; De. 4. 23-27; 29. 23-28; 31. 17, 18; Ne. 8. 8, 9; 9. 3; Da. 9. 5, 6; Ro. 3. 20; 4. 15; 7. 9.

a 2 Ch. 29. 6; 34. 21; Ps. 106. 6; Je. 16. 12; 44. 17; La. 5. 7; Da. 9. 8, 10.

b Ex. 15. 20; Ju. 4. 4; Mic. 6. 4; Lu. 1. 41, &c.; 2. 36; Ac. 21. 9; 1 Co. 11. 5.

c 2 Ch. 34. 22, *Tik-vath, Harvah.*

2 Heb. *garments,* 2 Ki. 10. 22; Ne. 7. 72.

3 Or, *second part.* Literally, 'in the second,' an ellipsis which seems explained in Ne. 11. 9. 'Judah was over the second (part of the) city.' It probably denotes the *lower,* as distinguished from the *upper,* town, or perhaps the part between the inner & the outer wall.'—Boothroyd has 'suburbs.' Hilkiah was *high-priest,* & the priest's lips should retain knowledge. Shaphan was *scribe,* and must have been conversant in sacred affairs, and yet no one but Huldah is consulted on the meaning of the book of the law; for the secret of the Lord was neither with Hilkiah, the high-priest, Shaphan the scribe, nor any other of the servants of the king, or ministers of the temple. We find from this, that a simple woman, possessing the life of God in her soul, may have more knowledge of the divine testimonies than many of those whose office it is to explain and enforce them.'—*Clarke.*

d ch. 1. 6, 16; Je. 23. 28.

e ch. 20. 17; 21. 12, 13; 2 Ch. 34. 24, 25.

f ch. 25. 1-4; Le. 26. 15, &c.; De. 28. 15, &c. 29. 18-23; 30. 17, 18; 31. 16-18; 32. 15-26; Jos. 23. 13, 15; Da. 9. 11-14.

g Ex. 32. 34; De. 29. 24-28; 32. 15-19; Ju. 2. 12-14; 3. 7, 8; 10. 6, 7, 10-14; 1 Ki. 9. 6-9; Ps. 106. 35-42; Je. 2. 11-13, 27, 28.

h Ps. 115. 4-8; Is. 2. 8, 9; 44. 17-20; 46. 5-8; Mic. 5. 13.

i De. 32. 22; 2 Ch. 36. 16; Is. 33. 14; Je. 7. 20; 17. 27; Eze. 20. 47, 48; Zep. 1. 18.

k 2 Ch. 34. 26-28.

l Is. 3. 10; Mal. 3. 16, 17.

m 1 Sa. 24. 5; Ps. 51. 17; 119. 120; Is. 46. 12; 57. 15; 66. 2, 5; Je. 36. 24, 29-32; Eze. 9. 4; Ro. 2. 4, 5; Ja. 4. 6-10.

n Ex. 10. 3; Le. 26. 40, 41; 1 Ki. 21. 29; 2 Ch. 33. 12, 19, 23; Mic. 6. 8; 1 Pe. 5. 5, 6.

o Le. 26. 31, 32; De. 29. 23; Je. 26. 6; 44. 22.

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wept[p] before me; [q]I also have heard *thee*, saith the LORD.

20 Behold, therefore, [r]I will gather thee unto thy fathers, and thou shalt be [s]gathered into thy grave in peace;[1] and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again.

CHAPTER XXIII.

Josiah causeth the book to be read in a solemn assembly, 1, 2. *He reneweth the covenant of the Lord,* 3. *He destroyeth idolatry,* 4—14. *He burnt dead men's bones upon the altar of Beth-el, according to the prophecy,* 15—20. *He kept a most solemn passover,* 21—23. *He put away witches and all abomination,* 24, 25. *God's final wrath against Judah,* 26, 28. *Josiah, provoking Pharaoh-nechoh, is slain at Meggido,* 29, 30. *Jehoahaz, succeeding him, is imprisoned by Pharaoh-nechoh, who made Jehoiakim king,* 31—35. *Jehoiakim's wicked reign,* 36, 37.

AND [a]the king sent, and they gathered unto him all the elders of Judah and of Jerusalem.

2 And the king went up into the house of the LORD, and all the men of Judah, and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both[2] [b]small and great: and [c]he read[3] in their ears all the words of [d]the book of the covenant *which was* found in the house of the LORD.

3 ¶ And the king [e]stood by a pillar,[4] and [f]made a covenant before the LORD, to[g] walk after the LORD, and to keep his[h] commandments, and his testimonies, and his statutes, [i]with all *their* heart, and all *their* soul, to perform the words of this covenant that were written in this book: [k]and all the people stood to the covenant.

4 And the king commanded Hilkiah the high priest, and the [l]priests of the second order, and [m]the keepers of the door, [n]to bring forth out of the temple of the LORD all the vessels that were made for [o]Baal, and for the grove, and for all the host of heaven; and he burnt them without Jerusalem in the fields of [p]Kidron, and carried the ashes of them unto [q]Beth-el.

5 And he put[5] down the idolatrous[6] priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem: them also that burnt incense unto Baal,[7] to the sun, and to the moon, and to the planets,[8] and to [r]all the host of heaven.

6 And he brought out [s]the grove from the house of the LORD, with Jerusalem, unto the brook Kid and[t] burned it at the brook Kid and stamped *it* small to powder, cast the powder thereof upon graves of the children of the peop

7 And he brake down the house [v]the sodomites, that *were* by the h of the LORD, [w]where the women v hangings[1] for the grove.[2]

8 And he brought all the priest of the cities of Judah, and defile high places where the priests had b incense, from [x]Geba to [y]Beer-sh and brake down the high places o gates[4] that *were* in the entering i the gate of Joshua the governor o city, which *were* on a man's left at the gate of the city.

9 Nevertheless, [z]the priests o high places came not up to the of the LORD in Jerusalem, [a]but did eat of the unleavened bread a their brethren.

10 And he defiled [b]Topheth,[5] v *is* in [c]the valley of the childre Hinnom, that no man [d]might his son or his daughter to pass thr the fire to Molech.

11 And he took away the [6]h that the kings of Judah had giv [e]the sun, at the entering in o house of the LORD, by the chamb Nathan-melech the chamberlain,[7] *was* in the suburbs,[8] and burn chariots of the sun with fire.

12 And the altars that *were* [f]o top of the upper chamber of which the kings of Judah had and the altars [g]which Manasseh made in the two courts of the of the LORD, did the king beat and brake[9] *them* down from thenc [h]cast the dust of them into the Kidron.

13 And the high places that before Jerusalem, which *were* o right hand of the mount[10] of c tion, which [i]Solomon the kin Israel had builded for [k]Ashtoret abomination of the Sidonians, a [l]Chemosh the abomination o Moabites, and for [m]Milcom the a nation of the children of Ammo the king defile.

A.M.3380.B.C.624.

p Nu.25.6;Ju.2.4,5; 20. 26; Ezr. 9. 3, 4; 10. 1; Ne. 8. 9; Ps. 119.136;Je.9.1; 13. 17; 14. 17; Lu. 19. 41; Ro. 9. 2, 3.
q ch. 19. 20; 20. 5.
r Ge.25.8;De.31.16; 1Ch.17.11;2Ch.34. 28.
s ch.23.29,30;Ps.37. 37;Is.57.1,2;Je.22. 10, 15, 16.
1 Though he was mortally wounded at Megiddo, he certainly was not killed there; for his servants put him in another chariot & brought him to Jerusalem, where he died in peace and was buried with his fathers, 2 Ch. 35. 24.

CHAP. XXIII.

A.M.3380.B.C.624.

a De.31.28;2Sa.6.1; 2Ch.29.20;30.2;34. 29, 30.
2 Heb. *from small even unto great.*
b Ge.19.11; 1Sa.5.9; 30. 2; 2 Ch. 15. 13; Es. 1. 5; Job 3. 19; Ps. 115. 13; Ac.26 22; Re. 20. 12.
c De.31. 10-13; 2Ch. 17.9;Ne.8.1-8; 9.3; 13. 1.
3 The opinion that he only engaged others to read the law, is taken from modern refinements, and from sentiments of royal dignity peculiar to modern times.
d ch.22.8;De.31.26; 1 Ki. 8. 9.
e ch. 11.14,17; 2 Ch. 23. 13; 34. 31, 32.
4 Or, he stood 'upon the stairs or pulpit.' This is what is called the brazen scaffold or pulpit, which Solomon made, and onwhich the kings were accustomed to stand when they addressed the people, 2 Ch. 6. 13.
f Ex.24.7,8; De.5.1-3; 29. 1, 10-15; Jos. 24. 25; 2 Ch. 15.12-14; 23. 16; 29. 10; Ezr.10.3; Ne.9.38; 10. 28, &c.; Je.1.5; He. 8. 8-13; 12. 24; 13. 20.
g De. 8. 19.
h De.4. 45; 5. 1; 6.1; Ps. 19. 7-9.
i De. 6. 5; 10. 12; 11. 13; Mat. 22. 36, 37.
k Ex. 24. 3; Jos. 24. 24; 2 Ch. 34. 32,33; Ec. 8. 2; Je. 4. 2.
l 1Ch. 24. 4-19; Mat. 26. 3; 27. 1.
m ch.22.4;1Ch.26.1-19.
n ch.21.3,7; 2Ch.33. 3, 7; 34. 3, 4.
o ch.17.16;Ju.2.13;1 Ki.16.31; 18.19,26, 40; 19.18; Is. 27. 9.
p 2 Sa. 15. 23; John 18. 1, *Cedron.*
q 1Ki. 12. 29; Ho. 4. 15; Am. 4. 4.
5 Heb. *caused to cease.*
6 Heb. *Chemarim,* Hos. 10. 5, *marg.*; Zep. 1. 4, 5. The Jews in derision call our clergy *chemarim,* from their *black* dress.
7 Though Baal was a personification of the sun, yet here they are distinguished: Baal being worshipped under different forms and attributes, Baal-peor, Baal-zephon, &c.
8 Or, *twelve signs,* or, *constellations.* These are in Chaldee termed *Mazzaloth* (the word here used) & this is the sense adopted by the Vulgate, the Rabbis, Gesenius, &c.
r ch.21.3, 4; Jer.8.1, 2; 44. 17-19.
s ch. 21. 7; Ju. 3.7; 1 Ki.14.23;16.33;Je. 17. 2.

A.M.3380. B.C.624.

t Ex.32.20;De.7.25; 9. 21.
u ch.10. 27; 2 Ch.34. 4.
v Ge.19.4,5; 1Ki.14. 24; 15. 12; 22. 46; 2 Ch.34.33; Ro.1.26, 27.
w Ex.35.25,26;Eze. 16. 16; Hos. 2. 13.
1 Heb. *houses.*
2 As there was no room for *a grove* in the temple, *Asherah* denotes the goddess Ashtaroth, & these hangings were robes for her image, or drapery for the tents of her idolatry.
x Jos.21.17; 1 Ki.15. 22;1Ch.6.60; Is.10. 29; Zec. 14. 10.
y Ge. 21. 31; 26. 33; Ju.20.1; 1 Ki.19.3.
3 *i. e.* in all Judah.
4 Houbigant renders this by the 'high places of the *satyrs,*' and refers to Le. 17. 7.; but it probably refers to the idolatrous altars placed at the gates.
z Eze.44.10-14;Mal. 2. 8, 9.
a 1Sa.2.36; Eze. 44. 29-31.
b Is. 30. 33; Je. 7.31, 32; 19.6, 11-13, *Tophet.*
5 As *toph* signifies 'a drum,' the Rabbins say the name was given on account of a drum having been used to drown the cries of the victims who there were offered to Molech. The same custom of raising a great noise when human sacrifices are in progress, has prevailed wherever such horrid rites have been known.
c Jos.15.8;2Ch.28.3; 33. 6; Je. 19. 2; 32. 35; Mat. 5. 22, *Gr.*
d ch.16.3; 17. 17; 21. 6;Le.18.21; De.18. 10; Je. 32. 35; Eze. 16.21; 20.26,31; 23. 37-39.
6 'The ancient Persians, who were sun worshippers, dedicated to that luminary white horses & chariots, which were paraded in the sacred processions; and it is thought other nations borrowed the practice from them. Whether so or not, we find the same idea of associating a chariot & horses with the sun (to denote the rapidity of his apparent progress) common in the poetry and sculpture of classical antiquity. The sun was supposed to be drawn daily in a chariot by four coursers, and we all recollect the fate of the ambitious Phaeton, who aspired to guide the swift chariot, and control the strong coursers of the sun.'—*Kitto.*
e ver.5;2Ch.14.5;34. 4,*marg.*; Eze.8.16.
7 Or, *eunuch,* or, *officer.*
8 Or, 'in Parvaim.'
f De.22.8; Je.19.13; Zep. 1. 5.
g ch.21.5,21,22;2Ch. 33. 5, 15.
9 Or, *ran from thence.*
h ver. 6.
10 That is, the mount of Olives.
i 1Ki.11.7,8; Ne. 13. 26.
k Ju.2.13;10.6; 1Sa. 7.4; 12. 10; 1Ki.11. 5, 33.
l Nu. 21. 29; Ju. 11. 24; Je. 48. 7, 13,46.
m Zep. 1. 5, *Malcham.*

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14 And [n]he brake in pieces the images,[1] and cut down the groves, and filled their places with [o]the bones of men.

15 ¶ Moreover, [p]the altar that *was* at Beth-el,[2] *and* the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burnt the high place, *and* [q]stamped *it* small to powder, and burnt the grove.

16 And as Josiah turned himself, he spied the sepulchres that *were* there in the mount, and sent, and took the bones out of the sepulchres, and [r]burnt *them* upon the altar, and polluted it, according to the word of the LORD, which the man of God proclaimed,[3] who proclaimed these words.

17 Then he said, What title[4] *is* that that I see? And the men of the city told him, [s]*It is* the sepulchre of the man of God, which came from Judah, and proclaimed these things that thou hast done against the altar of Beth-el.

18 And he said, Let him alone; let no man move his bones. So they let his bones alone,[5] with [t]the bones of the prophet that came out of Samaria.

19 ¶ And all [u]the houses also of the high places that *were* in [v]the cities of Samaria, which [w]the kings of Israel had made [x]to provoke *the LORD* to anger, Josiah took away, and did to them according to all the acts that he had done in Beth-el.

20 And [y]he slew[6] all the priests of the high places that *were* there upon the altars, and burnt men's bones[7] upon them, and returned to Jerusalem.

21 ¶ And the king commanded all the people, saying, [z]Keep the passover[8] unto the LORD your God, [a]as *it is* written in the book of this covenant.

22 Surely [b]there was not holden such a passover,[8] from the days of the judges that judged Israel, nor in all the days [c]of the kings of Israel, nor of the kings of Judah;

23 But in the eighteenth year of king Josiah, *wherein* this passover was holden to the LORD in Jerusalem.

24 ¶ Moreover, [d]the *workers with* familiar spirits, and the wizards, and the images,[9] and the idols, and all the abominations that were spied in the land of Judah, and in Jerusalem, did Josiah put away, [e]that he might perform the words of the law, *which were* written in [f]the book that Hilkiah the priest found in the house of the LORD.

25 And [g]like unto him was there no king[1] before him, [h]that turned to the LORD with all his heart, and with all his soul, and with all his might, [i]according to all the law of Moses; neither after him arose there *any* like him.

26 ¶ [k]Notwithstanding the LORD turned not[2] from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations[3] that Manasseh had provoked him withal.

27 And the LORD said, [l]I will remove Judah also [m]out of my sight, as I have removed Israel, and will cast off this city Jerusalem, which I have chosen, and the house of which I said, [n]My name shall be there.

28 ¶ Now [o]the rest of the acts of Josiah, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah?

29 In his days [p][4]Pharaoh-nechoh king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him; and he [q]slew him at [r]Megiddo, when [s]he had seen him.

30 And [t]his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre: and [u]the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's stead.

31 ¶ [v]Jehoahaz *was* twenty and three years old when he began to reign; and he reigned three months in Jerusalem: and his mother's name *was* [w]Hamutal, the daughter of Jeremiah of Libnah.

32 And [x]he did *that which was* evil in the sight of the LORD, according to all that his fathers had done.

33 And Pharaoh-nechoh [y]put him in bands at [z]Riblah,[5] in the land of Hamath, that[6] he might not reign in Jerusalem; and put the land to a

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A.M.3380.B.C.624.

n Ex. 23.24; Nu.33. 52; De.7.5,25,26; 2 Ch. 34. 3, 4.

1 Heb. *statues.*

o ver. 16; Nu.19.16, 18; Je. 8. 1, 2; Eze. 39. 12-16; Mat. 23. 27, 28.

p ch. 10. 31; 1Ki.12. 28-33; 14.16;15.30; 21. 22.

2 Josiah had evidently some authority over a great part of the former kingdom of Israel, no doubt by permission of the king of Assyria. He had carried the ashes of the idolatrous vessels to Bethel (ver. 4,) in order to render both it and the ashes abominable to the people.

q ver. 6.

r 1 Ki. 13. 1, 2, 32; Mat. 24. 35; John 10. 35.

3 The Sept. and the Hexaplar Syr. Vers. of Paris, insert immediately after these words, 'the man of God proclaimed,' 'when Jeroboam stood by the altar at the feast. And (king Josiah) turning about, cast his eyes on the sepulchre of the man of God who proclaimed these words.' This makes the sense more complete.

4 It was a custom then as now, to set up little pillars of stones over the graves of eminent persons, with inscriptions on them. What Josiah now did was in fulfilment of the remarkable prophecy uttered regarding him *by name* 300 years before, 1 Ki. 13. 1, 2.

s 1 Ki. 13. 1, 30.

5 Heb. *to escape.*

t 1 Ki. 13. 1-22, 31.

u ch. 17. 9; 1 Ki. 12. 31; 13. 32

v 2 Ch.30.6-11; 31.1; 34. 6.

w ch. 8. 18; 1Ki. 16. 33; Mic. 6. 16.

x ch. 17. 16-18; 21.6; Ps. 78. 58; Je.7.18, 19; Eze. 8. 17, 18.

y ch. 10. 25; 11. 18; Ex. 22. 20; De. 13. 5; 1Ki. 18.40; Zec. 13. 2, 3.

6 Or, *sacrificed,* 1 Ki.13.2; Is.34.6.

7 The design of this was to render their idolatry detestable; for, according to the ceremonial law, nothing was so polluting as a human carcase, or any part of it.

z 2 Ch. 35. 1, &c.

8 'When they had cleared the country of the old leaven, they then applied themselves to the keeping of the feast. Josiah considered that the best way to *keep out* all abominable customs is to *keep up* all instituted ordinances; we must not only cease to do evil, but also learn to do well.' —*Henry.*

a Ex. 12. 3,&c.; Le. 23. 5-8; Nu. 9. 2-5; 28; 16-25; De. 16. 1-8.

b 2 Ch. 35. 18, 19.

9 Not one so exactly observed in every respect, nor so much enjoyed.

c 2 Ch. 30.1-3,13-20; 35. 3-17.

d ch. 21.3,6; 1Sa.28. 3-7; Is. 8. 19; 19.3; Ac. 16. 16-18.

9 Or, *teraphim,* Ge. 31.19; Ju.17.5; 18. 17,18; Ho.3.4.

A.M.3380.B.C.624.

e Le. 19. 31; 20. 27; De. 18. 10-12; Is.8. 20; Ro. 3. 20; Ja.1. 25.

f ch. 22. 8-13; 2 Ch. 34. 14-19.

g ch. 18. 5.

1 The words here, and at ch. 18. 5, must not be interpreted with literal strictness. Hezekiah excelled all the kings of Judah for entire confidence in God; but Josiah surpassed all others in zeal for reformation, and in a holy, unblemished life.

h ver.3; De.4.29; 6. 5; 1Ki.2.4;15.5;Je. 29. 13.

i Ne.10.29; Mal.4.4; John 1. 17; 7. 19.

k ch.21.11-13;22.16, 17; 24.3,4; 2Ch. 36. 16; Je. 3. 7-10; 15. 1-4.

2 Josiah's religion was *personal;* the *national* sin remained. The piety of a king will not save a corrupt people, nor the piety of a parent a wicked child.

3 Heb. *angers.*

l ch.17.18,20; 18.11; 24.3; 25.11; De.29. 27, 28; Eze. 23. 32-35.

m Ps. 51. 11; Je. 31. 37; 33. 24; La. 2.7.

n ch. 21. 4,7; 1 Ki. 8. 29; 9. 3.

o ch. 20. 20.

A.M.3394. B.C.610.

p ver.33,34; 2Ch.35. 20-24; Je. 46. 2.

4 *Pharaoh-necho,* called *Necos,* the son of Psammiticus, by Herodotus, was now marching to make war upon the Medes and Babylonians, who had dissolved the Assyrian empire, Josep. Ant. b. x. c. 6. The king whom he attacked is supposed to have been the famous Nabopollasar, father of Nebuchadnezzar. In the great tomb opened by Belzoni, Dr Young thought he found the name of Psammis, Necos' successor, but others doubt it. There is on the walls a painting, which is by some supposed to refer to the transaction in the text. A procession appears before the king, who is seated on a throne; it ends with seventeen figures, consisting of people of four different nations, in groups of four, the second of which is said to be evidently composed of Jews.

q Ec. 8.14; 9.1,2; Is. 57.1,2; Ro.11.33.

r ch.9.27; Ju.1.27;5. 19; 1Ki. 4.12; Zec. 12. 11, *Megiddon;* Re. 16. 16, *Armageddon.*

s ch. 14. 8, 11.

t ch. 9. 28; 1 Ki. 22. 33-38.

u ch. 14.21; 21.24; 2 Ch. 36. 1, 2.

v 1 Ch. 3. 15; Je. 22. 11, *Shallum.*

w ch. 24. 18.

x ch.21.2-7,21,22.

y 2 Ch. 36. 3,4; Eze. 19. 3, 4.

z ch.25.6; Je.39.5,6; 52. 9, 10, 26.

5 *Theodoret,* in Je. xlvi. affirms, that Riblah, or Reblatha, was in his time called *Emesa,* now Homs; but St Jerome and the Targums identify it with *Daphne,* near Antioch.

6 Or, *because he reigned.*

tribute of an hundred talents of silver, and a talent of gold.

34 And Pharaoh-nechoh made [a]Eliakim the son of Josiah king in the room of Josiah his father, and [b]turned[1] his name to Jehoiakim,[2] and took Jehoahaz away: and [c]he came to Egypt, and died there.[3]

35 ¶ And Jehoiakim gave the silver and the gold to Pharaoh; but he [d]taxed the land to give the money, according to the commandment of Pharaoh: he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give *it* unto Pharaoh-nechoh.

36 ¶ [e]Jehoiakim *was* twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem: and his mother's name *was* Zebudah, the daughter of Pedaiah of Rumah.

37 And [f]he did *that which was* evil in the sight of the LORD, according to all[g] that his fathers had done.

CHAPTER XXIV.

Jehoiakim, first submitting to Nebuchadnezzar, then rebelling against him, procureth his own ruin, 1—4. *Jehoiachin succeedeth him,* 5, 6. *The king of Egypt is vanquished by the king of Babylon,* 7. *Jehoiachin's evil reign,* 8, 9. *Jerusalem is taken and carried captive into Babylon,* 10—16. *Zedekiah is made king, and reigneth wickedly: he rebelleth, to the utter destruction of Judah,* 17—20.

IN [a]his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years; then he turned and rebelled against him.

2 And [b]the LORD sent against him bands[4] of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, [c]according to the word of the LORD, which he spake by [5]his servants the prophets.

3 Surely [d]at the commandment of the LORD came *this* upon Judah, to remove[e] *them* out of his sight, [f]for the sins of Manasseh, according to all that he did;

4 And also [g]for the innocent blood that he shed, (for he filled Jerusalem with innocent blood,) [h]which the LORD would not pardon.[6]

5 ¶ Now [i]the rest of the acts of Jehoiakim, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah?

6 So Jehoiakim [k]slept with his fathers;[1] and Jehoiachin his son reigned in his stead.

7 ¶ And [l]the king of Egypt came not again[2] any more out of his land: for the king of Babylon had taken, [m]from the river of Egypt unto the river Euphrates, all that pertained to the king of Egypt.

8 ¶ [n]Jehoiachin[3] *was* [o]eighteen years old when he began to reign; and he reigned in Jerusalem three months: and his mother's name *was* Nehushta, the daughter of Elnathan of Jerusalem.

9 And he did *that which was* evil in the sight of the LORD, according to all that his father had done.

10 ¶ At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was besieged.[4]

11 And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it.

12 And [p]Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his [5]officers; and the king of Babylon [q]took him in the eighth year of his reign.[6]

13 And [r]he carried out thence all the treasures[7] of the house of the LORD, and the treasures of the king's house, and [s]cut in pieces all the vessels of gold [t]which Solomon king of Israel had made in the temple of the LORD, as the LORD had said.

14 And he carried away all [u]Jerusalem, and all the princes, and all the mighty men of valour, *even* ten thousand captives, and all the [v]craftsmen and smiths: none remained, save [w]the poorest sort of the people of the land.

15 And [x]he carried away Jehoiachin to Babylon, and the king's [8]mother, and the king's wives, and his [9]officers, and the mighty of the land; *those* carried he into captivity from Jerusalem to Babylon.

16 And all the men of might,[10] *even* [y]seven thousand, and craftsmen and smiths a thousand, all *that were* strong

A.M.3394. B.C.610.

a 2 Ch. 36. 3, 4.
b ch.24.17; Da.1.7.
1 This was a custom frequently practised by lords paramount towards vassal princes and slaves. The altered name was a token of subjection. He was Josiah's second son, (1 Ch. 3. 15,) the eldest, Johanan, was perhaps dead.
2 Called *Jakim*, Mat. 1. 11.
c Je. 22. 11,12; Eze. 19. 3, 4.
3 He was the youngest of four sons, (1 Ch. 3. 15,) and is elsewhere called Shallum. If the painting in the tomb referred to in the Note at ver 29, represent Pharoah-Necho's conquest of the Jews, then one of the figures may have been intended as a portrait of Jehoahaz. Ezekiel (ch. 19.2-4,) seems to describe him as of a ferocious disposition; and Jeremiah foretold that he should die in Egypt, as is here stated.
d ch. 15. 19, 20.
e 1Ch. 3.15; 2Ch.36. 5; Je. 1. 3.
f Je.22.13-17; 26.20-23; 36. 23-26, 31; Eze. 19. 5-9.
g 2 Ch. 28.22-25; 33. 4-10, 22, 23.

CHAP. XXIV.
A. M. 3394-3405.
B. C. 610-599.

a ch.17.5; 2Ch.36.6; Je. 25. 1, 9; 46. 2; Da. 1. 1.
b ch. 6.23; 13.20,21; De. 28. 49,50; 2Ch. 33.11; Job 1.17; Is. 7.17;13.5;Je.35.11.
4 'It may be supposed that these nations had been subjected to the king of Babylon; and were encouraged by him to attack the revolted Jews, while he was otherwise employed. But the Lord's secret disposal of their hearts to these attempts alone is noticed. It is probable that Jehoiakim was harassed by them during the remainder of his days; and perhaps he was at last slain in some sally against them, when they approached Jerusalem; compare Je. 52. 8.'—*Scott.*
c ch.20.17;21.12-14; Is.6.11,12; Je.25.9; 26.6,20;32.28; Mic. 3. 12.
5 Heb. *the hand of his.*
d ch. 18. 25; Ge. 50. 20; 2Ch. 24.24; 25. 16; Is. 10.5,6; 45.7; 46.10,11; Am.3.6.
e ch.23.26,27; Le.26. 33-35; De. 4.26,27; 28. 63; 29. 28; Jos. 23. 15; Je. 15. 1-4; Mic. 2. 10.
f ch. 21. 2-11.
g ch. 21. 16; Nu. 35. 33.
h Je.15.1,2; La. 3.42.
6 The chief men of Judah had been involved in Manasseh's guilt, and had neither repented, nor been brought to justice; and both princes and people were more disposed to imitate his crimes than his repentance. God pardoned the penitent Manasseh, but he did not pardon his impenitent followers.
i 2Ch.36.8; Je.22.13-17; xxvi.; xxxvi.

A.M.3405. B.C.599.

k Je.22.18,19; 36.30.
1 As Jehoiakim was 'buried with the burial of an ass,' (Je.22. 18, 19,) the expression 'slept with his fathers,' can only mean, that he died, without determining what became of his body.
l Je.37.5-7; 46.2.
2 He was so crushed by Nebuchadnezzar at Carchemish, that he was obliged to confine himself within the limits of his own states, and could no more attempt any conquests.
m Ge.15.18; Nu.34. 5; Jos.15.4; 1 Ki.4. 21; Is. 27. 12.
n 1Ch.3.16; Je.24.1, *Jeconiah*; Je. 22. 24,28;37.1, *Coniah*; Mat. 1. 11, 12, *Jechonias.*
3 Called Jeconiah, 1 Ch. 3. 16; and Coniah, (as some think in contempt) Je. 22. 24. As this man reigned only 3 months, and was a mere *vassal* of the king of Babylon, his reign is scarcely reckoned; and, therefore, it is said of Jehoiakim, (Je. 35. 30,) 'he shall have none to sit upon the throne of David.' In 2 Ch. 36.9, his age at the commencement of his reign is called only 8 years, but that is evidently a mistake for 18.
o 2 Ch. 36. 9.
4 Heb. *came into siege*, ch. 25. 2.
p 2 Ch. 36.10; Je.24. 1; 29.1,2; 38.17,18; Eze. 17. 12.
5 Or, *eunuchs.*
q ch.25.27; Je.52.31.
6 *Nebuchadnezzar's* Je. 25. 1; 52. 28.
r ch. 20. 17; Is.39.6; Je. 20. 5.
7 'Nebuchadnezzar spoiled the temple three times: 1st, When he took Jerusalem under Jehoiachim, he took most of the vessels of gold and placed them in the temple of his god, Da. 1. 2. 2d, When he came the second time against Jerusalem under Jeconiah, (ver.13,) he took the rest of the vessels. 3d, He pillaged the temple, took away all the brass, brazen pillars, vessels of brass, &c. when he besieged Jerusalem under Zedekiah, ch. 25. 13.
s ch.25.13-15; Ezr.1. 7-11; Je. 27. 16-21; 28.3,4,6; Da.5.2,3.
t 1 Ki.7. 48-50; 2Ch. 4. 7-22.
u 2 Ch. 36. 9, 10; Je. 24.1-5; 52.28; Eze. 1. 1, 2.
v 1 Sa. 13. 19-22.
w ch. 25. 12; Je. 39. 10;40.7;52.16; Eze. 17. 14.
x ver. 8; Es. 2.6; Je. 22. 24-28.
8 See note at 1 Ki. 15. 13.
9 Or, *eunuchs.*
10 This is evidently a supplementary account to that in ver. 14. The total may be thus summed up: chiefs and warriors, 10,000; persons of property, ('men of might,') 7000; craftsmen&smiths, 1000. Total,18,000. That persons of property are denoted by 'men of might,' is clear from the distinction in this and the 14th verse.
y Je. 29. 2; 52. 28.

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and apt for war, even them the king of Babylon brought captive to Babylon.

17 ¶ And [a]the king of Babylon made Mattaniah[1] [b]his father's brother king in his stead, and [c]changed his name to Zedekiah.

18 Zedekiah *was* twenty and one years old when he began to reign; and he reigned eleven years in Jerusalem: and his mother's name *was* [d]Hamutal, the daughter of Jeremiah of Libnah.

19 And [e]he did *that which was* evil[2] in the sight of the LORD, according to all that Jehoiakim had done.

20 For [f]through the anger of the LORD it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that [g]Zedekiah rebelled[3] against the king of Babylon.

CHAPTER XXV.

Jerusalem is again besieged, 1—3. *Zedekiah taken, his sons slain, and his eyes put out,* 4—7. *Nebuzaradan defaceth the city, carrieth the remnant, except a few poor labourers, into captivity,* 8—13; *spoileth and carrieth away the treasures,* 13—17. *The nobles of Judah are slain at Riblah,* 18—21. *Gedaliah, who was set over the people that remained, being slain, the rest flee into Egypt,* 22—26. *Evil-merodach advanceth Jehoiachin in his court,* 27—30.

AND it came to pass [a]in the ninth year of his reign, in the tenth month, in the tenth *day* of the month, *that* [b]Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and [c]pitched against it; and they built forts against it round about.

2 And the city was besieged unto the eleventh year of king Zedekiah.

3 And on [d]the ninth *day* of the *fourth* month [e]the famine prevailed in the city, and [f]there was no bread for the people of the land.

4 ¶ And [g]the city was broken up, and all the men *of war* [h]fled by night by the way of the gate, between two walls,[4] which *is* by the king's garden; (now the Chaldees *were* against the city round about;) [i]and *the king*[5] went the way toward the plain.

5 And the army of the Chaldees pursued after the king, [k]and overtook him in the plains of Jericho: and all his army were scattered from him.

6 So [l]they took the king, and brought him up to the king of Babylon to [m]Riblah; and they gave[6] judgment upon him.

7 And [n]they slew the sons of Zedekiah before his eyes,[1] [o]and put out[2] the eyes of Zedekiah, and [p]bound him with fetters of brass,[3] and carried him to Babylon.[4]

8 ¶ And [q]in the fifth month, on the seventh *day* of the month, (which *is* [r]the nineteenth year of king Nebuchadnezzar king of Babylon,) came [s]Nebuzar-adan, captain[5] of the guard, a servant of the king of Babylon, unto Jerusalem.

9 And [t]he burnt the house of the LORD,[6] and [u]the king's house, and all the houses of Jerusalem, and every great *man's* house burnt he with fire.

10 And all the army of the Chaldees, that *were* with the captain of the guard, [v]brake down the walls of Jerusalem round about.

11 Now [w]the rest of the people *that were* left in the city, and the [7]fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzar-adan, the captain of the guard, carry away.

12 But the captain of the guard [x]left of the poor[8] of the land *to be* vine-dressers and husbandmen.

13 ¶ And [y]the [z]pillars of brass that *were* in the house of the LORD, and the [a]bases, and the brasen sea, that *was* in the house of the LORD, did the Chaldees break in pieces, and carried the brass of them to Babylon.

14 And [b]the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass, wherewith they ministered, took they away.

15 And the fire-pans, and the bowls, [c]*and* such things as *were* of gold, *in* gold, and of silver, *in* silver, the captain of the guard took away.

16 The two pillars, one[9] sea, and the bases which Solomon had made for the house of the LORD: [d]the brass of all these vessels was without weight.

17 The height of the [e]one pillar *was* eighteen cubits, and the chapiter upon it *was* brass; and the height of the chapiter three cubits; and the wreathen work, and pomegranates upon the chapiter round about, all of brass: and like unto these had the second pillar with wreathen work.

18 ¶ And the captain of the guard

A.M. 3405. B.C. 599.

a 2 Ch. 36.10,11; Je. 37. 1; 52. 1.
1 He was son of Josiah, and brother to Jehoiakim. See Note at ch. 23. 34. 'Mattaniah signifies "gift of Jehovah;" Zedekiah, "righteousness of Jehovah." The king of Babylon, by giving him this title, either meant an appeal to the justice of God against him, if he violated his engagements; or to refer to the judgments which he had heard were denounced against Jerusalem by a righteous God.'—*Scott.*
b 1 Ch. 3. 15, 16.
c ch. 23. 34; 2 Ch. 36. 4.
A. M. 3405-3416. B. C. 599-588.
d ch. 23. 31.
e ch. 23. 37; 2 Ch. 36. 12; Je. 24. 8; xxxvii. xxxviii.; Eze. 21. 25.
2 How astonishing is this! not one of them takes warning by the judgments of God which fell on their sinful predecessors.
f ch. 22. 17; Ex. 9. 14-17; De. 2. 30; Is. 19. 11-14; 1 Co. 1. 20; 2 Th. 2. 9-11.
g 2 Ch. 36. 13; Je. 27. 12-15; 38. 17-21; Eze. 17. 15-20.
3 The temerity of this act would be astonishing & unaccountable were it not that, as usual, the renunciation was connected with an alliance with the king of Egypt, Pharaoh-Hophra, the Apries of profane authors; compare Je. xlvii. Yet he is strongly reproved for having violated the oath he took to the king of Babylon. This was the filling up of the measure of his iniquity, and now the wrath of God descends upon this devoted king, city, and people to the uttermost.

CHAP. XXV.
A.M. 3414. B.C. 590.
a 2 Ch. 36. 17; Je. 34. 2, 3; 39. 1; 52. 4, 5; Eze. 24. 1, 2.
b ch. 24. 1, 10; 1 Ch. 6. 15; Je. 27. 8; 32. 28; 43. 10; 51. 34; Eze. 26. 7, *Nebuchadrezzar*; Da. 4. 1, &c.
c Is. 29. 3; Je. 32. 24; Eze. 4. 1-8; 21. 22-24; Lu. 19. 43, 44.
A.M. 3416. B.C. 588.
d Je. 39. 2; 52. 6; Zec. 8. 19.
e Le. 26. 26; De. 28. 52, 53; La. 4. 4-10; Eze. 4. 9-17; 5. 10, 12; 7. 15; 14. 21.
f Je. 37. 21; 38. 2.
g Je. 5. 10; 39. 2, 3; 52. 6, 7; Eze. 33. 21.
h Le. 26. 17, 36; De. 28. 25; 32. 24, 25, 30; Je. 39. 4-7.
4 Between the outer and inner wall of the city, by a private way (having the advantage of the night) & possibly some vault under ground.
i ver. 5; Eze. 12. 12.
5 Or, 'they,' Je. 52. 7.
k Is. 30. 16; Je. 24. 8; 39. 5; 52. 8; Am. 2. 14-16.
l 2 Ch. 33. 11; Je. 21. 7; 34. 21, 22; 38. 23; La. 4. 19, 20; Eze. 17. 20, 21; 21. 25-27.
m ch. 23. 33.
6 Heb. *spake judgment with him.*
n Ge. 21. 16; 44. 34; De. 28. 34; Je. 22. 30; 39. 6, 7; 52. 10, 11.

A.M. 3414. B.C. 590.

1 This cruel practice is a common punishment of dethroned princes in the East, and is done to render them incapable of again ascending the throne. In Persia it is effected by passing a red hot copper plate close to the eyes, or with the point of a dagger.
o Je. 32. 4, 5; 34. 3; Eze. 12. 13.
2 Heb. *made blind.*
p Ju. 16. 21; 2 Ch. 33. 11; 36. 6; Ps. 107. 10, 11; 149. 8; Eze. 7. 27; 17. 16-20.
3 Being a prince he was bound with fetters of *brass*; the metal was somewhat nobler and lighter, but that was little comfort. Let it not seem strange if those that have been held in the cords of iniquity, come to be held in the cords of affliction.'—*Henry.*
4 Thus were fulfilled the prophecies that seemed inconsistent with each other, Je. 32. 4; Eze. 12, 13, viz. that 'his eyes should see the eyes of the king of Babylon, but Babylon he should not see, though he should die there.'
q Je. 52. 12-14; Zec. 19.
r ch. 24. 12.
s Je. 39. 9-14; 40. 1-4; 52. 12-16; La. 4. 12.
5 Or, *chief marshal.*
t 2 Ch. 36. 19; Ps. 74. 3-7; 79. 1; Is. 64. 11; Je. 7. 14; 26. 9; La. 1. 10; 2. 7; Mic. 3. 12; Lu. 21. 5, 6; Ac. 6. 13, 14.
6 'The temple of Solomon, which had stood 424 years, 3 months & 8 days.'—*Usher.* The city and temple were burnt, and, it is probable, the ark in it. By this God showed how little he cares for the outward pomp of his worship, when the life and power of religion is neglected. The people trusted to the temple, as if that would protect them in their sins, Je. 7. 4; but God, by this, teaches them that after they had profaned it, they would find it but a refuge of lies.
u Je. 34. 22; 37. 8, 10; 39. 8; 52. 13; Am. 2. 5.
v Ne. 1. 3; Je. 5. 10; 39. 8; 52. 14.
w Je. 15. 1, 2; 39. 9; 52. 15; Eze. 5. 2; 12. 15, 16; 22. 15, 16.
7 Heb. *fallen away.*
x ch. 24. 14; Je. 39. 10; 40. 7; Eze. 33. 24.
8 Sometimes poverty is a protection; they who own nothing have nothing to lose. The poor, formerly oppressed, have now liberty, while their oppressors are enslaved.
y ch. 20. 17; 2 Ch. 36. 18; Je. 27. 19-22; 52. 17-20; La. 1. 10.
z 1 Ki. 7. 15, 21, 41; 2 Ch. 4. 12, 13.
a 1 Ki. 7. 23-45; 2 Ch. 4. 2-6, 14-16.
b Ex. 27. 3; 38. 3; 1 Ki. 7. 48-50; 2 Ch. 4. 20-22; 24. 14.
c Ex. 37. 23; Nu. 7. 13, 14; 1 Ki. 7. 48-51; 2 Ch. 24. 14; Ezr. 1. 9-11; Da. 5. 2, 3.
9 Heb. *the one sea.*
d 1 Ki. 7. 47.
e 1 Ki. 7. 16; Je. 52. 21-23.

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took [f]Seraiah the chief priest,[1] and Jephaniah[g] the second priest, and the three keepers of the door:[2]

19 And out of the city he took an officer[3] that was set over the men of war, and [h]five[4] men of them that were[5] in the king's presence, which were found in the city, and the principal[6] scribe of the host, which mustered the people of the land, and threescore men of the people of the land *that were* found in the city:

20 And Nebuzar-adan, captain of the guard, took these, [i]and brought them to the king of Babylon to Riblah:

21 And the king of Babylon smote them,[7] and slew them at Riblah, in the land of Hamath. [k]So Judah was carried away out of their land.

22 ¶ And *as for* [l]the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made [m]Gedaliah, the son of [n]Ahikam, the son of Shaphan, ruler.

23 And [o]when all the captains of the armies, they and their men, heard that the king of Babylon had made Gedaliah governor, there came to Gedaliah to Mizpeh, even Ishmael the son of Nethaniah, and Johanan the son of Careah, and Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of a Maachathite, they and their men.

24 And Gedaliah[8] [p]sware to them, and to their men, and said unto them, Fear not to be the servants of the Chaldees: dwell in the land, and serve the king of Babylon, [q]and it shall be well with you.

25 But it came to pass [r]in the seventh month, that [s]Ishmael the son of Nethaniah, the son of Elishama, of the seed royal,[1] came, and ten men with him, and smote Gedaliah, that he died, and the Jews and the Chaldees that were with him at Mizpah.

26 And [t]all the people, both small and great, and the captains of the armies, arose, and came to Egypt: for they were afraid of the Chaldees.

27 ¶ And [u]it came to pass, in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the seven and twentieth *day* of the month, *that* Evil-merodach[2] [v]king of Babylon, in the year that he began to reign, did [w]lift up the head of Jehoiachin king of Judah out of prison:

28 And he spake kindly [3]to him, and set his throne above [x]the throne of the kings that *were* with him in Babylon;

29 And [y]changed his prison-garments: and [z]he did eat bread continually before him all the days of his life.

30 And his allowance *was* a continual allowance[4] given him of the king, [a]a daily rate for every day, [b]all the days of his life.

A.M.3414.B.C.590.

f 1 Ch. 6.14; Ezr.7. 1; Je. 52. 24.

1 'The person who is here called the *second* priest, was what the Jews call *sagan*, a sort of deputy, who performed the functions of the high priest when he was prevented by any infirmity from attending the temple service.'—*Clarke.*

g Je. 21.1; 29.25,29.

2 Heb. *threshold.*

3 Or, *eunuch.*

h Je. 52. 25.

4 In Je. 52. 25, it is said he took *seven* men who were near the king's person; the Arab. has the same number in this place, while the Chald. has no less than *fifty* men; but in Jeremiah this, as well as all the rest of the versions, read seven. Probably they were no more than *five* at first; or perhaps Jeremiah reckoned, with the five, the *officer* that was set over the men of war, & the *principal scribe* of the host, mentioned here as two with the five; & thus made seven in the whole.

5 Heb. *saw the king's face*, Es. 1. 14.

6 Or, *scribe of the captain of the host.*

i Je.52.26, 27; La.4. 16.

7 They were probably known as the favourites and counsellors of Zedekiah, & were put to death as accessories to his rebellion.

k ch. 17. 20; 23. 27; Le.26.33-35; De.4. 26; 28.36,64; Je.24. 9,10; 25.9-11; Am. 5. 27.

l Je. 40. 5, 6.

m ver. 25; Je.39.14; 41. 2.

n ch.22.12; 2 Ch.34. 20; Je. 26. 24.

o Je. 40. 7, 8, 11, 12.

8 He was anxious to promote the welfare of the people, by reconciling them to the Babylonian government.

p 2 Sa. 14.11; 19.23; Je. 40. 9, 10; Eze. 33. 24-29.

A.M.3414.B.C.590.

q Je. 40. 9; 42. 6.

r Zec. 7. 5; 8. 19.

s Je. 40. 15,16; 41.1-15.

1 Heb. *of the kingdom*, ch. 11. 1.

t Je. 41. 16-18; 42. 14-22; 43. 5-7.

A.M.3442.B.C.562.

u Je.24.5,6;52.31-34.

2 'His proper name was Merodach, but the epithet *Evil, i. e.* foolish, was prefixed, probably because he was profligate & wicked.' — *Prideaux.* He succeeded Nebuchadnezzar in the year 561 B. C. and reigned three years. He resumed his designs on the Medes, whose growing powerhe dreaded. His army was, however, routed, and himself slain by Cyrus. He was succeeded by Belshazzar, in whose reign Babylon was taken by the same parties who had defeated his father.

v Pr. 21. 1.

w Ge. 40. 13, 20.

3 Heb. *good things with him.*

x Je. 27.6-11; Da.2. 37; 5. 18, 19.

y ch. 24.12; Ge. 41. 14,42; Es.4.4; 8.15; Is. 61. 3; Zec. 3. 4; Lu. 15. 22.

z 2 Sa. 9. 7.

4 This custom is still followed at the Persian court. An extract from Morier may serve to illustrate the treatment of Jehoiachin: 'The other guests were arranged round the room, according to their respective ranks; amongst whom was an old man, a lineal descendant of the Soffi family, whom they called Nawab, and who took his seat next to the Amunad-Dowlah. Although needy, and without power, he is always treated with the greatest respect. He receives a daily *surmat*, or allowance, from the king.'

a Ne. 11. 23; 12. 47; Da.1.5; Mat.6.11; Lu. 11. 3; Ac. 6.1.

b Ge. 48. 15, 16.

CONCLUDING REMARKS ON THE SECOND BOOK OF KINGS.

The following is the tabular view given by Hales, of the chronology of those kings of Judah and Israel, the history of whose reigns is contained in this *second* book. It forms the completion of the table, of which the commencement appears at the end of the *first* book of Kings:

Kings of Judah.

	Years.	B. C.
5 Jehoram or Joram,	8	904
6 Ahaziah,	1	896
7 Q. Athaliah,	6	895
8 Joash or Jehoash,	40	889
9 Amaziah,	29	849
Interregnum,	11	820
10 Uzziah or Azariah,	52	809
11 Jotham,	16	757
12 Ahaz,	16	741
13 Hezekiah,	29	725
14 Manasseh,	55	696
15 Amon,	2	641
16 Josiah,	31	639
17 Jehoahaz, 3 months.		
18 Jehoiakim,	11	608
19 Jehoiakim, 3 months,		
20 Zedekiah,	11	597
Jerusalem taken,	404	586

Kings of Israel.

	Years	B. C.
7 Ahaziah,	2	909
8 Jehoram or Joram,	12	907
9 Jehu,	28	895
10 Jehoahaz,	17	897
11 Jehoash or Joash,	16	850
12 Jeroboam II.	41	834
1st. Interregnum,	22	793
13 Zechariah and Shallum,	1	771
14 Menahem,	10	770
15 Pekahiah,	2	760
16 Pekah,	20	758
2nd Interregnum,	10	738
17 Hoshea,	9	728
Samaria taken,	271	719

'This period has been hitherto considered as the Gordian knot of sacred chronology; the intricacy of which all the chronologers have complained of, but none have been able to unravel. The whole is here adjusted and harmonized, upon the following principles:—I. The standard of the reigns of the kings of Judah is considered as correct, for it is verified by the concurrence of the books of Kings and Chronicles, and of Josephus, Abulfaragi, and Eutychius. II. The two series of reigns agree in three points of time: 1st. The reign of Rehoboam and Jeroboam began together, or in the same year, 1 Ki. xii. 1—20; 2 Ch. x. 1—19; as did also, 2nd. The reigns of queen Athaliah, and of Jehu, who slew the two kings of Judah and Israel, Ahaziah and Jehoram, the same day, 2 Ki. ix. 24—27; and, 3d. Samaria was taken by the Assyrians in the ninth year of Hoshea, king of Israel, and in the sixth year of Hezekiah king of Judah, 2 Ki. xviii. 10. III. Hence it necessarily follows, 1st. That the first six reigns in Judah must be equal in length to the first eight in Israel; and also, 2nd. That the next seven in Judah to the sixth of Hezekiah, including one interregnum, must be equal to the remainder in Israel, including two interregnums. IV. But upon comparing the former together, it appears that the first six of Judah amount to ninety-five years; whereas the first eight of Israel amount to ninety-eight years, according to the table of reigns in scripture. Consequently three years must be retrenched from the latter to reduce them to an equality with the former.' For practical remarks, see the end of the second book of Chronicles.

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THE FIRST BOOK

OF THE

CHRONICLES.

THE name of 'Chronicles,' (*i. e.* Records of events in the order of *Time*,) was first given to these books by St Jerome. In the original, where they form but one ok, the title is *Dibrey-Ha-Yamim*, literally, 'Words of Days,' which is commonly understood to mean 'Diaries,' or journals of daily transactions; but as in Hebrew e term *day* is often used in a much more extended sense, the designation of 'Chronicles' is sufficiently expressive and correct. The Greek translators gave to these oks the title of *Paraleipomena*, 'Things omitted;' being probably led to this, by finding them placed, as they still are, at the end of the Hebrew Bible.

The general design of these books doubtless is to be *supplemental* to the former history, particularly in matters of genealogy, statistics, the ordering of the public service things civil and sacred, &c., but with special reference to the kingdom of Judah, after the revolt of the ten tribes. They are not, therefore, to be confounded with the Chronicles of the Kings,' so often alluded to in the books of Kings, though some portions may have been extracted from these more ancient and minute registers. It ey contain repetitions of what appears elsewhere, these will generally be found accompanied with some additions or elucidations, and the few passages that may seem contain little or nothing new, were necessary to connect the whole into a continuous narrative.

The compilation of these records appears to date from the period which immediately succeeded the return from the captivity; and the constant tradition of the Jewish urch has pointed to Ezra as the compiler. There is certainly an evident connection between the book which bears his name, and the conclusion of the second book the Chronicles; and as to those passages which might seem to fix the date of the composition either before or after the period when he flourished, (*e. g.* 2 Ch. v. 9; iii. —end,) they are explained on the supposition, that he copied the former without alteration from the public registers, and that the latter were added afterwards from the me authentic source. The divine authority of these books is stamped by the frequent appeal made to them by Christ and his apostles. The discrepancies we meet with e chiefly verbal, and admit for the most part of an easy solution, having, no doubt, arisen in part from the changes that had taken place in the orthography and pronunation of the Hebrew dialect during the captivity.

The first *nine* chapters of this *first book* are taken up with genealogical tables; 1st. Of the patriarchs from Adam to Jacob; of Judah's descendants to David; and David's descendants by the line of Zerubbabel, which was to be that of the Messiah, ch. i.—iii. 2nd. Of the rest of Judah's posterity, and the descendants of the other even sons of Jacob, ch. iv.—ix. And, 3d. Of the first inhabitants of Jerusalem after their return from Babylon, ch. ix. The pedigree of Saul introduces a short account his death, (ch. ix. and x.) and the rest of the book is occupied with the transactions of the reign of David, along with a full description of his court and camp, his eparations for the building of the temple, and his regulations for the temple service.

BEFORE CHRIST, 4004.—JULIAN PERIOD, 710.—YEAR FROM THE CREATION, 1.

CHAPTER I.

Adam's line to Noah and his sons, 1—4. *The sons of Japheth*, —7. *The sons of Ham*, 8—16. *The sons of Shem*, 17—23. *hem's line to Abraham and his sons*, 24—28. *Ishmael's sons*, 9—31. *The sons of Keturah*, 32, 33. *The posterity of Abraam by Esau*, 34—42. *The kings of Edom*, 43—50. *The dukes f Edom*, 51—54.

ADAM, [a]Sheth, [b]Enosh,
2 [c]Kenan, [d]Mahalaleel, [e]Jered,
3 [f]Henoch, [g]Methuselah, [h]Lamech,
4 [i]Noah, [k]Shem, Ham, and Japheth.
5 ¶ The [l]sons of Japheth; Gomer, nd Magog, and Madai, and Javan, and ubal, and Meshech, and Tiras.
6 And the sons of Gomer; [m]Ashchenaz, and Riphath,[1] and Togarmah.[2]
7 And the sons of Javan; Elishah, nd [n]Tarshish, [o]Kittim, and Dodanim.[3]
8 ¶ The [p]sons of Ham; Cush, and Mizraim, [q]Put, and Canaan.
9 And the sons of Cush; Seba, and Havilah, and Sabta, and Raamah, and Sabtecha. And the sons of Raamah; Sheba, and Dedan.
10 And [r]Cush begat Nimrod; he began to be mighty upon the earth.
11 And [s]Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,
12 And Pathrusim, and Casluhim, (of whom came the Philistines,) and [t]Caphthorim.
13 And [u]Canaan begat Zidon his first-born, and [v]Heth,
14 The [w]Jebusite also, and [x]the Amorite, and [y]the Girgashite,
15 And [z]the Hivite, and the Arkite, and the Sinite,
16 And the Arvadite, and the Zemarite, and the [a]Hamathite.
17 ¶ The [b]sons of Shem; [c]Elam, and [d]Asshur, and Arphaxad, and [e]Lud, and [f]Aram, and Uz, and Hul, and Gether, and [g]Meshech.
18 And Arphaxad begat [h]Shelah, and Shelah begat Eber.
19 And unto [i]Eber were born two sons; the name of the one *was* [1]Peleg, (because in his days the earth was divided,) and his brother's name *was* Joktan.[2]
20 And Joktan begat Almodad, and

A. M. 1. B. C. 4004.

CHAP. I.

A. M. 1. B. C. 4004.
a Ge.4.25, 26; 5.3,8; Lu. 3. 38, *Seth.*
b Ge. 5. 9-11; Lu. 3. 38, *Enos.*
c Ge.5.12-14; Lu.3. 37, *Cainan.*
d Ge.5.15-17; Lu.3. 37, *Maleleel.*
e Ge.5.18-20; Lu.3. 37, *Jared.*
f Ge.5.21-24; He.11. 5; Jude 14, *Enoch.*
g Ge.5.25-27; Lu.3. 37, *Methusala.*
h Ge.5.28-31; Lu.3. 36.
i Ge.5.32; 6.8,9; 7.1; 9. 29; Is. 54. 9, 10; Eze.14.14; Mat.24. 37,38; Lu.3.36; 17. 26,27, *Noe*; He. 11. 7; 2 Pe. 2. 5.
k Ge. 5. 32; 6. 10; 9. 18.
l Ge.10.1-5; Eze.27. 13; 38. 2, 3, 6; 39.1.
m Ge.10.3, *Ashkenaz.*
1 Or, *Diphath*, as in some copies. But Riphat is the correct reading, as in Ge. 10. 3.
2 Togarmah is Armenia; Riphath the Riphæan mountains. By Ashchenaz the modern Jews understand Germany, but without authority.
n Ps.72.10; Is.66.19.
o Nu. 24.24; Is.23.1, 12; Je.2.10; Eze.27. 6; Da. 11.30, *Chittim.*
3 Or, *Rodanim*, as in some copies.
p Ge. 10. 6, 7.
q Ge. 10. 6, *Phut.*
r Ge.10.8-12; Mic.5. 6.
s Ge. 10. 13, 14.

A. M. 1. B. C. 4004.
t De. 2.23; Je. 47.4; Am. 9. 7.
u Ge.9.22,25,26; 10. 15-19, *Sidon.*
v Ge. 23.3, 5, 20; 27. 46; 49. 30-32; Ex. 23.28; Jos.9.1; 2Sa. 11. 6.
w Ge.15.21; Ex.33. 2; 34. 11; Ju. 1. 21; 19. 11; 2 Sa. 24.16; Zec. 9. 7.
x Ge. 48.22; Nu. 21. 21-32; De. 20. 17; Jos. 3. 10; 24. 15; 2 Sa.21.2; 2Ki.21.11; Am. 2. 9.
y Ge.15.21; De.7.1; Jos. 3. 10; Ne. 9.8.
z Ex. 3.8,17; 13.5; 1 Ki. 9. 20.
a Nu. 34. 8; 1 Ki. 8. 65.
b Ge. 10. 22-32; 11. 10.
c Ge.14.1; Is. 11.11; 21.2; 22.6; Je.25.25; Eze.32.24; Da.8.2.
d Nu.24.22-24; Ezr. 4.2; Ps.83.8, *Assur*; Eze. 27.23; 32. 22; Ho. 14. 3.
e Is. 66.19; Eze. 27. 10.
f Nu. 23. 7.
g Ge. 10. 23, *Mash.*
h Ge. 10. 24; 11. 12-15, *Salah.*
i Ge.10.21,25; 11.16, 17; Nu. 24. 24.
1 That is, *Division.*
2 The Arabs call Joktan *Kachtan*, and in their traditions also he is the son of Eber. After the confusion of tongues, and the dispersion of Noah's posterity, he is said to have settled in Yemen (Arabia Felix,) & to have been the first that wore a diadem.

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Sheleph, and [k]Hazermaveth, and Jerah,

21 Hadoram also, and Uzal, and Diklah,

22 And [l]Ebal, and Abimael, and Sheba,

23 And [m]Ophir, and [n]Havilah, and Jobab. All these *were* the sons of Joktan.

24 ¶ [o]Shem, Arphaxad, [p]Shelah,

25 [q]Eber, [r]Peleg, [s]Reu,

26 [t]Serug, [u]Nahor, [v]Terah,

27 [w]Abram; the same *is* Abraham.

28 ¶ The sons of Abraham; [x]Isaac, and [y]Ishmael.

29 ¶ These *are* their generations: The[z] first-born of Ishmael, [a]Nebaioth; then [b]Kedar, and Adbeel, and Mibsam,

30 Mishma, and [c]Dumah, Massa, Hadad,[1] and Tema,

31 Jetur, Naphish, and Kedemah. These are the sons of Ishmael.

32 ¶ Now [d]the sons of Keturah, Abraham's concubine: she bare Zimran, and Jokshan, and Medan, and Midian,[e] and Ishbak, and Shuah. And the sons of Jokshan; [f]Sheba, and Dedan.[g]

33 And the sons of Midian; [h]Ephah, and Epher, and Henoch, and Abida, and Eldaah. All these *are* the sons of Keturah.

34 And [i]Abraham begat Isaac. The[k] sons of Isaac; Esau, and [l]Israel.

35 ¶ The [m]sons of Esau; Eliphaz, Reuel, and Jeush, and Jaalam, and Korah.

36 The sons of Eliphaz; [n]Teman, and Omar, [o]Zephi, and Gatam, Kenaz, and Timna,[2] and Amalek.

37 The sons of Reuel; Nahath, Zerah, Shammah, and Mizzah.

38 ¶ And [p]the sons of Seir; Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and [q]Ezar,[3] and Dishan.

39 And the sons of Lotan; [r]Hori, and Homam: [s]and Timna *was* Lotan's sister.

40 The sons of Shobal; [t]Alian,[4] and Manahath, and Ebal, Shephi, and Onam. And the sons of Zibeon; Aiah,[u] and Anah.

41 The sons of Anah; [v]Dishon. And the sons of Dishon; [w]Amram, and Eshban, and Ithran, and Cheran.

42 The sons of Ezar; Bilhan, and Zavan,[x] *and* Jakan. The sons of Dishan; [y]Uz, and Aran.

43 ¶ Now these *are* [z]the kings that reigned in the land of Edom before *any* king reigned over the children of Israel;[1] Bela the son of Beor: and the name of his city *was* Dinhabah.

44 And when Bela was dead, Jobab, the son of Zerah of [a]Bozrah,[2] reigned in his stead.

45 And when Jobab was dead, Husham of the land of the Temanites reigned in his stead.

46 And when Husham was dead, Hadad the son of Bedad, (which smote Midian in the field of Moab,) reigned in his stead: and the name of his city *was* Avith.

47 And when Hadad was dead, Samlah of Masrekah reigned in his stead.

48 And when Samlah was dead, Shaul[b] of Rehoboth by the river[3] reigned in his stead.

49 And when Shaul was dead, Baal-hanan the son of Achbor reigned in his stead.

50 And when Baal-hanan was dead, Hadad reigned in his stead: and the name of his city *was* [c]Pai; and his wife's name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab.

51 ¶ Hadad died also. And the dukes of Edom were; duke[4] Timnah, duke [d]Aliah, duke Jetheth,

52 Duke Aholibamah, duke Elah, duke Pinon,

53 Duke Kenaz, duke Teman, duke Mibzar,

54 Duke Magdiel, duke Iram. [e]These *are* the dukes of Edom.

CHAPTER II.

The sons of Israel, 1, 2. *The posterity of Judah by Tamar,* 3—12. *The children of Jesse,* 13—17. *The posterity of Caleb the son of Hezron,* 18—20. *Hezron's posterity by the daughter of Machir,* 21—24. *Jerahmeel's posterity,* 25—33. *Sheshan's posterity,* 34—41. *Another branch of Caleb's posterity,* 42—49. *The posterity of Caleb the son of Hur,* 50—55.

THESE *are* the sons of [a]Israel; [b]Reuben, Simeon, Levi, and Judah, Issachar, and Zebulun,

2 Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher.

3 ¶ The sons of Judah; [c]Er, and Onan, and Shelah: *which* three were born unto him of the daughter of Shua the Canaanitess. And Er the first-

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k Ge. 10.26,27, *Hazarmaveth.*
l Ge. 10. 28, *Obal.*
m Ge.10.29; 1Ki. 9. 28; 10.11; 1 Ch.29. 4; Job22.24;Ps.45. 9; Is. 13. 12.
n Ge. 2.11; 25.18; 1 Sa. 15. 7.
o Ge. 11. 10-26.
p Lu. 3. 35, *Sala.*
q Lu. 3. 35, *Heber.*
r Lu. 3. 35, *Phalec.*
s Lu. 3. 35, *Ragau.*
t Lu. 3. 35, *Saruch.*
u Lu. 3. 35, *Nachor.*
v Lu. 3. 34, *Thara.*
w Ge.11.27-32;17.5; Jos. 24. 2; Ne. 9.7.
x Ge.17.19-21; 21.3-5,12.
y Ge.16.11-16; 21.9, 10.
z Ge. 25. 12-16.
a Ge.28.9, *Nebajoth;* Is. 60. 7.
b Ps. 120. 4; Cant.1. 5; Is. 21. 17.
c Is. 21. 11.
1 Or, *Hadar,* Ge. 25. 15.
d Ge. 25. 1-4.
e Ge.37.28;Ex.2.15, 16;Nu.22.4-7;25.6; 31. 2; Ju. 6. 1-6.
f 1Ki.10.1; Job6.19; Ps. 72.10,15; Is.60. 6.
g Is.21.13;Je.25.23; 49.8;Eze.25.13;27. 20.
h Is. 60. 6.
i Ge. 21.2,3; Mat. 1. 2;Lu.3.34; Ac.7.8.
k Ge.25.24-28; Mal. 1.2-4; Ro. 9. 10-13.
l Ge. 32. 28.
m Ge. 36. 4, 5, 9, 10.
n ver.53; Ge. 36.11-15;Je.49.7,20; Am. 1.12;Ob.9;Hab.3.3.
o Ge. 36. 15, *Zepho.*
2 Timna was not a *son* of Eliphaz but his concubine, and motherof Amalek, Ge. 36. 12, with which the Arab. and Wechelius' edit. of the Sept. agree here. The Cod. 495 of Kennicott omits Timnah. Several difficulties in these genealogies have arisen from errors or omissions in transcribing. It is in this way that various readings and apparent contradictions have originated, particularly in this and thefollowing chapter. They are however, of no moment except as mattersofcriticism. In some cases, (as Chileab, 2 Sa. 3. 3, called Daniel 1Ch. 3. 1,) the person probably had two names, & in others the pronunciation might be altered. We know that changes occur in every language during the lapse of several hundred years. Grandsons and remote descendants are often mentioned as sons. The marginal readings remove many of the seeming discrepancies.
p Ge. 36. 20, 29, 30.
q Ge. 36. 21, *Ezer.*
3 Or, *Ezer,* Ge. 36. 30. Here thedifference is caused by the translators,the words in the original being the same. This is another frequent source of discrepancies.
r De. 2. 12, 22.
s Ge.36.22, *Heman.*
t Ge.36.23, *Alvan—Shepho.*
4 Called in Ge. 36. 23, Alvan. The difference here is caused by the change of one letter for another which closely resembles it in form.
u Ge. 36. 24, *Ajah.*
v Ge. 36. 25.
w Ge. 36. 26, *Hemdan.*

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x Ge.36,27; *Zavan—Achan.*
y Ge.36.28; La.4.21.
z Ge.36.31-39;49.10. Nu. 24. 17-19.
1 It would appear that at an early period, (probably during the residence of the Hebrews in Egypt,) that portion of the Esauites, who spread to the north-east, & took possession of Djebal, had adopted the monarchical form of government, while those in mount Seir retained their ancient constitution. For,after the list of the heads of tribes among the Esauites, on mount Seir, mention is made of eight *kings* of Edom, who reigned there before there was any king in Israel. But these Edomite kings did not come in the place of the heads of tribes, of whom there had been previous mention; both were contemporary in two different districts of the country of which Esau's descendants had taken possession.
a Is. 34. 6; 63. 1; Je. 49. 13; Am. 1. 12; Mic. 2. 12.
2 Or as the Arabs pronounce it. Bosra,thelargest town in the Haouran.
b Ge. 36. 37, *Saul.*
3 Whether those places,whence the kings of Edom came, belonged to the Idumean territory, is very uncertain. One of these towns, Rechoboth, on the Euphrates, in all probability, did not. Three others, Masrekah, Awith, and Pagu, occur no where else. Of *Dinhaba,* the town of the king who is mentioned first, there was in Eusebius & Jerome's days a trace in *Dennaba,* the name of two small towns, one of which was eight Roman miles from Ar, or Rabbath-Moab, towards the Arnon, the other wasbeyond mount Peor, in the territoryof Moab,seven Roman miles from Heshbon.
c Ge. 36. 39, *Pau.*
4 From these lists it appears that Esau's descendants, like the Hebrews & Horites, were divided into tribes, and that each tribe had its own *Alluff,* or chief. This term seems to have been common in mount Seir,for the chiefs of the Horites are also so designated. In the English versions it is *duke,* a word which now suggests the idea of an order of nobility, but originally had the sense of the Latin *dux,* a leader.
d Ge. 36. 40, *Alcah.*
e Ge. 36. 41-43.

CHAP. II.

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a Or, *Jacob,* Ge. 32. 28; 49. 2.
b Ge.29.32-35; 30.5-24; 35.18,22-26;46. 8,&c.;49.4-28; Ex. 1. 2-4; Nu. 1. 5-15; 13. 4-15; 26. 5,&c.; Re. 7. 5-8.
c ch.9.5; Ge.38.2-10; 46.12; Nu.26.19,20.

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born of Judah, was evil in the sight of the LORD, and he slew him.

4 And [d]Tamar his daughter-in-law bare him [e]Pharez and [f]Zerah. All the sons of Judah *were* five.

5 The sons of Pharez; [g]Hezron, and Hamul.

6 And the sons of Zerah; [h]Zimri, and [i]Ethan, and Heman, and Calcol, and Dara: five of them in all.

7 And the sons of [k]Carmi; [l]Achar,[1] the troubler of Israel, who transgressed in the thing [m]accursed.

8 And the sons of Ethan; Azariah.

9 The sons also of Hezron, that were born unto him; [n]Jerahmeel, and Ram,[o] and [p]Chelubai.

10 And Ram begat [q]Amminadab; and Amminadab begat [r]Nahshon, prince of the children of Judah;

11 And Nahshon begat [s]Salma, and Salma begat Boaz,

12 And Boaz begat Obed, and Obed begat [t]Jesse.

13 ¶ And Jesse begat [u]his first-born Eliab,[v] and Abinadab the second, and Shimma[w] the third,

14 Nethaneel the fourth, Raddai the fifth,

15 Ozem the sixth, [x]David the seventh:[2]

16 Whose sisters *were* Zeruiah, and Abigail. And [y]the sons of Zeruiah; Abishai, and Joab, and Asahel, three.

17 And Abigail bare [z]Amasa; and the father of Amasa *was* [a]Jether the Ishmaelite.[3]

18 ¶ And [b]Caleb the son of Hezron begat *children* of Azubah[4] *his* wife, and of Jerioth: her sons *are* these; Jesher, and Shobab, and Ardon.

19 And when Azubah was dead, Caleb took unto him [c]Ephrath, which bare him Hur.

20 And Hur begat Uri, and Uri begat [d]Bezaleel.

21 ¶ And afterward Hezron went in to the daughter of [e]Machir, the father of Gilead, whom he married[5] when he *was* threescore years old, and she bare him Segub.

22 And Segub begat Jair, [f]who had three and twenty cities in the land of Gilead.

23 And he took [g]Geshur, and Aram, with the towns of Jair, from them, with Kenath, and the towns thereof, *even* threescore cities: all these *belonged to* the sons of Machir, the father[1] of Gilead.

24 And after that Hezron[2] was dead in [h]Caleb-ephratah, then Abiah, Hezron's wife, bare him [i]Ashur the father of [k]Tekoa.

25 ¶ And the sons of [l]Jerahmeel, the first-born of Hezron, were Ram the first-born, and Bunah, and Oren, and Ozem, *and* Ahijah.

26 Jerahmeel had also another wife, whose name *was* Atarah: she *was* the mother of Onam.

27 And the sons of [m]Ram, the first-born of Jerahmeel, were Maaz, and Jamin, and Eker.

28 And the sons of [n]Onam were Shammai, and Jada. And the sons of Shammai; Nadab, and Abishur.

29 And the name of the wife of Abishur *was* Abihail, and she bare him Ahban, and Molid.

30 And the sons of [o]Nadab; Seled, and Appaim; but Seled died without children.

31 And the sons of Appaim; Ishi. And the sons of Ishi; Sheshan. And [p]the children of Sheshan; Ahlai.

32 And the sons of Jada, the brother of Shammai; Jether, and Jonathan: and Jether died without children.

33 And the sons of Jonathan; Peleth, and Zaza. These were the sons of Jerahmeel.

34 ¶ Now Sheshan had no sons, but daughters: and Sheshan had a servant, an Egyptian, whose name *was* Jarha.

35 And [q]Sheshan gave his daughter to Jarha his servant[3] to wife, and she bare him Attai.

36 And Attai begat Nathan, and Nathan begat [r]Zabad,

37 And Zabad begat Ephlal, and Ephlal begat Obed,

38 And Obed begat Jehu, and Jehu begat Azariah,

39 And Azariah begat Helez, and Helez begat Eleasah,

40 And Eleasah begat Sisamai, and Sisamai begat Shallum,

41 And Shallum begat Jekamiah, and Jekamiah begat Elishama.

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d Ge. 38. 13-30; Ru. 4.12; Mat.1.3, *Thamar.*
e ch.9.4; Nu. 26.21; Ru.4.18; Ne. 11.4, *Perez*; Mat. 1. 3; Lu. 3. 33, *Phares.*
f ch. 9.6; Nu.26. 13, 20; Ne.11.24; Mat. 1. 3, *Zera.*
g Ge.46.12; Nu. 26. 21; Mat. 1.3; Lu.3. 33, *Esrom.*
h Jos.7.1,17,18, *Zabdi.*
i 1Ki. 4. 31, *Darda.*
k ch. 4. 1.
l Jos. 7. 1-5, *Achan.*
1 Here called *Achar, i. e.* the *troubler*, from the *trouble* he caused to Israel in the accursed thing. Carmi is in Jos. 7. 17, called the son of Zabdi, which by the change of b to m, and d to r (letters which resemble each other, the former in sound the latter in form,) is converted here into Zimri.
m De. 7. 26; 13. 17; Jos. 6.18; 7. 11-15; 22. 20.
n ver. 25-33.
o Ru.4.19; Mat.1.3; Lu. 3. 33, *Aram.*
p ver. 18, 19, 24, 42, *Caleb.*
q Ru.4.20; Mat.1.4; Lu. 3. 33, *Aminadab.*
r Nu. 1. 7; 2. 3; 7.12, 17; 10.14; Ru.4.20; Mat. 1.4; Lu. 3.32, *Naasson.*
s Ru. 4.21; Mat.1.4, 5; Lu.3.32, *Salmon*—*Booz.*
t ch.10.14; Ru.4.22; 1 Sa. 16.1; Is. 11.1, 10; Mat.1.5; Lu.3. 32; Ac. 13. 22; Ro. 15. 12.
u 1 Sa. 16. 6; 17. 13, 28.
v ch. 27. 18, *Elihu.*
w ch. 20.7, *Shimea*; 1 Sa. 16. 9, *Shammah.*
x 1 Sa.16.10, 11; 17. 12-14.
2 Jesse had eight sons, (1 Sa. 16. 10,) but one of them probably died before David ascended the throne.
y 1Sa.26.6; 2Sa.2.18-23; 3.39; 16.9-11; 19. 22.
z 2Sa.17. 25; 19. 13; 20. 4-12; 1 Ki. 2. 5 32.
a 2 Sa. 17.25, *Ithra an Israelite.*
3 He was, say some, an Ishmaelite by birth, and an Israelite by religion, but the reading of 'Israelite' in Samuel must be corrected from the text here.
b ver. 9, *Chelubai*; ver. 42.
4 The text is here corrupt. It would seem from the next verse that Jerioth was not a wife of Caleb. Houbigant and Dathe put the name as the first of his sons; and Geddes & Boothroyd consider Jerioth a daughter, and that the names which follow are those of *her* sons and not Caleb's; but it is not likely that in a condensed genealogy like this, the children of daughters would be mentioned.
c ver. 24, 50; ch. 4. 4; Mic. 5.2, *Ephratah.*
d Ex. 31. 2; 36. 1, 2; 37.1; 38.22; 2 Ch.1. 5.
e Ge. 50.23; Nu. 26. 29; 27. 1; 32. 39, 40. De. 3. 15.
4 Heb. *took.*
f Nu. 32. 41; De. 3. 14; Jos. 13. 30.
g Jos. 13. 13.

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1 To be father of a city or country, is to be the father of its inhabitants, or its founder or chief ruler.
2 It will be observed that Hezron married the daughter of Machir, of the tribe of Manasseh, ver. 21. The fruit of this marriage was Segub, who had a son called Jair, who was not (as his paternal descent required,) reckoned in the tribe of Judah, but in the tribe of *Manasseh*, the tribe of his grandmother. In Nu. 32,40. he is distinctly called 'the son of Manasseh.' He must therefore, in right of his grandmother, have inherited in that tribe; and he actually did so, for his family received the villages called after him, Havoth-Jair, the villages of Jair. This change of tribe took place before the law of Moses directed that heiresses should marry in their own tribes, and that every one should inherit in his own tribe only; and we may suppose that so remarkable a case as the present of the contrary practice, was one of those that gave occasion to that determination. But from this instance, it seems that a man could not inherit in another tribe without taking his ground in that tribe decidedly & exclusively, as the representative of the family whose inheritance devolved on him.'—*Kitto.*
h ver.9, 18,19; 1 Sa. 30. 14.
i ch. 4. 5.
k 2Sa.14.2; Am.1.1.
l ver. 9.
m ver. 25.
n ver. 26.
o ver. 28.
p ver. 34, 35.
q ver. 31.
3 The object donbtless was to preserve the inheritance in the family. This is no uncommon circumstance in the East. 'Among the attendants of the Cambay Nabob, as also at Surat and other places, are several Abyssinian and Caffree slaves, called by way of courtesy, seddees or master. They are often promoted to great honour, richly apparelled, & furnished with horses, arms, and servants. This is customary among the Moguls, Turks, Persians, and Arabians, and especially the Mamelukes of Egypt, most of whom have ascended to their eminence from such an origin. The slaves who conduct themselves well find their chains light, are treated like near relatives, and are admitted to great confidence. They often obtain their freedom, and marry their masters' daughters.'—*Forbes's Oriental Memoirs*, v. 3. p. 67.
r ch. 11. 41.

42 ¶ Now the sons of [s]Caleb, the brother of Jerahmeel, *were* Mesha [t]his first-born, which *was* the father[1] of Ziph;[u] and the sons of Mareshah, [v]the father of Hebron.

43 And the sons of Hebron; Korah, and Tappuah, and Rekem, and Shema.

44 And Shema begat Raham, the father of Jorkoam; and Rekem begat Shammai.

45 And the son of Shammai *was* Maon: and Maon *was* the father of Beth-zur.[w]

46 And Ephah, [x]Caleb's concubine, bare Haran, and Moza, and Gazez: and Haran begat Gazez.

47 And the sons of Jahdai; Regem, and Jotham, and Geshan, and Pelet, and Ephah, and Shaaph.

48 Maachah, Caleb's [y]concubine, bare Sheber, and Tirhanah.

49 She bare also Shaaph [z]the father of [a]Madmannah, Sheva the father of Machbenah, and the father of [b]Gibea: and the daughter of Caleb *was* Achsa.[2]

50 ¶ These were the sons of Caleb[3] the son of Hur, the first-born [c]of Ephratah; Shobal the father of [d]Kirjath-jearim,

51 Salma [e]the father of [f]Beth-lehem, Hareph the father of Beth-gader.

52 And Shobal, the father of Kirjath-jearim,[4] had sons; Haroeh,[5] *and* half[6] of the Manahethites.

53 And the families of Kirjath-jearim; the [g]Ithrites, and the Puhites, and the Shumathites, and the Mishraites: of them came [h]the Zareathites, and the Eshtaulites.

54 The sons of Salma; [i]Beth-lehem, and the [k]Netophathites, Ataroth,[7] the house of Joab,[8] and half of the Manahethites, the Zorites.

55 And the families of [l]the scribes[9] which dwelt at [m]Jabez; the Tirathites, the Shimeathites, *and* Suchathites. These *are* [n]the Kenites that came of Hemath, the father of the house of Rechab.[o]

CHAPTER III.

The sons of David, 1—9. *His line to Zedekiah,* 10—16. *The successors of Jeconiah,* 17—24.

NOW[10] these were [a]the sons of David, which were born unto him in Hebron: the first-born [b]Amnon, of [c]Ahinoam the [d]Jezreelitess; the second, [e]Daniel, [f]of Abigail the Carmelitess;

2 The third, [g]Absalom, the son of Maachah, the daughter of Talmai king of [h]Geshur; the fourth, [i]Adonijah, the son of Haggith;

3 The fifth, Shephatiah of Abital; the sixth, Ithream, by [k]Eglah his wife.

4 *These* six were born unto him in Hebron; and [l]there he reigned seven years and six months: and in Jerusalem he reigned thirty and three years.

5 And these were born unto him in Jerusalem; [m]Shimea,[1] and Shobab, and [n]Nathan, and [o]Solomon, four, of [p]Bath-shua the daughter of [q]Ammiel:

6 Ibhar also, and [r]Elishama,[2] and [s]Eliphelet,

7 And [t]Nogah, and Nepheg, and Japhia,

8 And Elishama, and [u]Eliada, and [v]Eliphelet, nine.

9 *These were* all the sons of David, besides the sons [w]of the concubines, and [x]Tamar[3] their sister.

10 ¶ And Solomon's son *was* [y]Rehoboam, [z]Abia his son, [a]Asa his son, [b]Jehoshaphat his son,

11 [c]Joram his son, [d]Ahaziah his son, [e]Joash his son,

12 [f]Amaziah his son, [g]Azariah his son, [h]Jotham his son,

13 [i]Ahaz his son, [k]Hezekiah his son, [l]Manasseh his son,

14 [m]Amon his son, [n]Josiah his son.

15 And the sons of Josiah *were*, the first-born Johanan, the second [o]Jehoiakim, the third [p]Zedekiah, the fourth [q]Shallum.

16 And the sons of Jehoiakim; [r]Jeconiah his son, [s]Zedekiah, his son.

17 ¶ And the sons of Jeconiah, Assir; [t]Salathiel his son,

18 Malchiram also, and Pedaiah, and Shenazar, Jecamiah, Hoshama, and Nedabiah.

19 And the sons of Pedaiah *were* [u]Zerubbabel, and Shimei: and the sons of Zerubbabel; Meshullam, and Hananiah, and Shelomith their sister:

20 And Hashubah, and Ohel, and Berechiah, and Hasadiah, Jushab-hesed, five.

21 And the sons of Hananiah; [v]Pelatiah, and Jesaiah; the sons of

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s ver. 9, *Chelubai*; ver. 19, 24.
t Ge.49. 3; Ex.4.22, 23; Ro.8.29; He.12. 23.
1 Men are in this and the following chapters called *fathers* of cities, because their posterity peopled them. Datheus translates 'founder,' saying that Ziph was a town, as were Hebron and other names here given. But may they not have been first names of men before they were given to towns?
u Jos.15.24; 1Sa.23. 19; 26. 1.
v ver. 23, 24, 45, 49, 52; ch.8.29; Ezr. 2. 21-35; Ne.7. 25-38.
w Jos. 15. 58.
x ver. 18, 19, 48.
y ver.46; Ge.25.5,6.
z ver. 42.
a Jos. 15. 31; Is. 10. 31, *Madmenah*.
b Jos.15.57; 2 Sa.21. 6, *Gibeah*.
2 Caleb the son of *Jephunneh* had a daughter called Achsa, who was married to Othniel at the time when Joshua completed the division of the land. But Caleb the son of *Hezron* lived some ages before, and his daughter Achsa was a different person.
3 The Caleb here spoken of was the grandson of him before mentioned, and brother to Uri the father of Bezaleel; the same who erected the tabernacle.
c ver. 19, 20, *Ephrath*.
d ver.53; ch. 13.5,6; Jos.15.9,60; 1Sa.7. 1.
e ch. 4. 4.
f Ge.35.19; Ru.1.19; 2.4; 4.11; Mat. 2.1, 6; John 7. 42.
4 The inhabitants of these cities consisted in general of Shobal's descendants, or they were the principal persons among them.
5 Or, *Reaiah*; ch. 4. 2.
6 Or, *half of the Menuchites*, or, *Hatsi-hammenuchoth*.
g ch. 11.40; 2 Sa.23. 38.
h Jos. 15. 33; 19. 41; Ju.13.2, 25; 16. 31.
i ver. 51.
k ch. 11.30; 2 Sa.23. 29; Ezr.2.22; Ne.7. 26; 12. 28.
7 Or, *Atarites*, or, *crowns of the house of Joab*; Jos. 16. 2.
8 The words rendered 'the house of Joab,' seem to be a proper name *Beth-joab*; for a place, not a family, is evidently meant. The writer is not speaking of Joab's family, but of Caleb's.
l Ezr. 7. 6; Je. 8. 8.
9 It seems that some of the Kenites, the posterity of Hobab, incorporated with Judah, and became expert in writing, and eminent for their knowledge of the law of God.
m ch. 4. 9, 10.
n Ju.1.16; 4.11; 1Sa. 15. 6.
o 2 Ki. 10.15; Je.35. 2-8, 19.

CHAP. III.

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10 This chapter contains the descent of the *royal line* of David.
a 2 Sa. 3. 2-5.
b 2 Sa. 13. 1, 29.

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c 1 Sa. 25. 43; 27. 3.
d Jos. 15. 56.
e 2 Sa. 3. 3, *Chileab*.
f 1 Sa. 25. 39-42.
g 2Sa.13.1,20-28,38; 18.14, 18, 33; 19. 4-10.
h ch.2.23; Jos.13.13; 2Sa.14.23,32; 15.8.
i 2Sa.3.4; 1 Ki.1.5; 2 24, 25.
k 2 Sa. 3. 5.
l 2 Sa. 2. 11; 5.4,5; 1 Ki. 2. 11.
m ch.14.4; 2Sa.5.14, *Shammuah*.
1 Solomon is mentioned last, though he was the eldest of these four sons, because the genealogy was to be continued from him. Bathshua is the same as Bathsheba; the letter *vau* being put by mistake in the former word instead of *beth*.
n 2 Sa. 7. 2-4; 12. 1-15; Lu. 3. 31.
o ch.28.5,6; 2 Sa. 12. 24, 25.
p 2 Sa. 11. 3, *Bathsheba*; Mat. 1. 6.
q 2 Sa. 11. 3, *Eliam*; changed from *Ammiel* by an easy transposition.
r ch.14.5; 2 Sa.5. 15, *Elishua*.
2 In this and the eighth verse these two names occur twice. Some think this is a mistake, but others suppose that two persons so called died young, and that the next born received the name of the deceased.
s ch. 14. 5, *Elpalet*.
t 2 Sa. 5. 15, 16.
u ch. 14.7, *Beeliada*.
v ch. 14.7; 2 Sa.5.16, *Eliphalet*.
w 2 Sa. 5. 13.
x 2 Sa. 13. 1-20.
3 This is the only daughter of David whose name is on record; and yet he is said to have had both sons and daughters, 2 Sa. 5. 13.
y 1 Ki. 11.43; 14.31; Mat. 1. 7, *Roboam*.
z 1Ki. 15.1, *Abijam*; 2 Ch. 13. 1, *Abijah*.
a 1Ki.15.8; 2 Ch.14. 1.
b 1Ki.15.24; 2Ch.17. 1; Mat. 1. 8, *Josaphat*.
c 1Ki.22.50; 2Ch.21. 1, *Jehoram*.
d 2Ki.8. 24; 2Ch.21. 17, *Jehoahaz*; 22. 1, 6, *Azariah*.
e 2Ki.11.21; 2Ch.24. 1.
f 2Ki.14.1; 2Ch.25.1.
g 2Ki.14.21; 2Ch.26. 1, *Uzziah*; Mat. 1. 8, 9, *Ozias*.
h 2 Ki.15.5,32; 2Ch. 27.1; Mat.1.9, *Joatham*.
i 2 Ki. 16.1; 2Ch.28. 1-8; Mat. 1. 9, *Achaz*.
k 2Ki.18.1; 2 Ch.29. 1; Mat. 1. 9; *Ezekias*.
l 2Ki.21.1; 2Ch.33.1; Mat. 1.10, *Manasses*.
m 2 Ki. 21.19; 2 Ch. 33. 20, 21.
n 2Ki.22.1; 2Ch. 34. 1; Mat. 1.10,11, *Josias*.
o 2 Ki. 23. 34, *Eliakim*; 2 Ch.36.5; Je. 22. 18.
p 2 Ki. 24. 17, 18, *Mattaniah*; 2 Ch. 36. 11.
q 2Ki.23.30; 2Ch.36. 1, *Jehoahaz*; Je. 22. 11.
r 2 Ki.24. 8; 25. 27; 2 Ch. 36. 9, *Jehoiachin*; Je. 22. 24, 28, *Coniah*; Mat.1.11, *Jechonias*.
s ver. 15.
t Ezr. 3. 2, 8; 5. 2, *Shealtiel*; Mat. 1. 12.
u Ezr.2.2; 3.2; Hag. 1.12-14; 2.2,4; Zec. 4. 6-9; Mat. 1. 12, 13, *Zorobabel*.
v Ne. 10. 22.

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Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shechaniah.

22 And the sons of Shechaniah; Shemaiah: and the sons of Shemaiah; Hattush,[w] and Igeal, and Bariah, and Neariah, and Shaphat, six.

23 And the sons of Neariah; Elioenai, and Hezekiah,[1] and Azrikam, three.

24 And the sons of Elioenai *were* Hodaiah, and Eliashib, and Pelaiah, and Akkub, and Johanan, and Dalaiah, and Anani, seven.

CHAPTER IV.

The posterity of Judah by Caleb the son of Hur, 1—4, 11. *Of Ashur the posthumous son of Hezron,* 5—8. *Concerning Jabez, and his prayer,* 9—20. *The posterity of Shelah,* 21—23. *The posterity and cities of Simeon,* 24—38. *Their conquest of Gedor, and of the Amalekites in mount Seir,* 39—43.

THE sons of Judah; [a]Pharez, Hezron, and [b]Carmi, and Hur, and Shobal.

2 And [c]Reaiah the son of Shobal begat Jahath, and Jahath begat Ahumai, and Lahad. These *are* the families of the [d]Zorathites.

3 And these *were of* the father of Etam;[e] Jezreel, and Ishma, and Idbash; and the name of their sister *was* Hazelelponi:

4 And Penuel the father of [f]Gedor, and Ezer the father of Hushah. These *are* the sons of [g]Hur, the first-born of Ephratah, the father of Beth-lehem.

5 ¶ And [h]Ashur, the father of Tekoa, had two wives, Helah and Naarah.

6 And Naarah bare him Ahuzam, and Hepher, and Temeni, and Haahashtari. These *were* the sons of Naarah.

7 And the sons of Helah *were* Zereth, and Jezoar, and Ethnan.

8 And Coz begat Anub, and Zobebah, and the families of Aharhel the son of Harum.

9 ¶ And Jabez[1] was [i]more honourable than his brethren: and his mother called his name Jabez,[2] saying, Because [k]I bare him with sorrow.

10 And Jabez [l]called on [m]the God of Israel, saying, Oh[3] that thou wouldest [n]bless me indeed, and [o]enlarge my coast, and that [p]thine hand might be with me, and that [q]thou wouldest keep[4] *me* from evil, [r]that it may not grieve me! And [s]God granted him that which he requested.

11 ¶ And Chelub, the brother of Shuah, begat Mehir, which *was* the father of Eshton.

12 And Eshton begat Beth-rapha, and Paseah, and Tehinnah the father of Ir-nahash.[1] These *are* the men of Rechah.

13 And the sons of [t]Kenaz;[2] Othniel, and Seraiah: and the sons of Othniel; Hathath.[3]

14 And Meonothai begat Ophrah: and Seraiah begat Joab, the father of the valley[4] of Charashim;[5] for they were craftsmen.

15 And the sons of [u]Caleb the son of Jephunneh; Iru, Elah, and Naam: and the sons of Elah, even Kenaz.[6]

16 And the sons of Jehaleleel; Ziph, and Ziphah, Tiria, and Asareel.

17 And the sons of Ezra *were* Jether, and Mered, and Epher, and Jalon: and she bare Miriam, and Shammai, and Ishbah the father of [v]Eshtemoa.

18 And his wife Jehudijah[7] bare Jered [w]the father of Gedor, and Heber the father of [x]Socho, and Jekuthiel the father of Zanoah. And these *are* the sons of Bithiah, the daughter of Pharaoh, which Mered took.

19 And the sons of *his* wife [8]Hodiah, the sister of Naham, the father of [y]Keilah the Garmite, and Eshtemoa the Maachathite.

20 And the sons of Shimon[9] *were* Amnon, and Rinnah, Ben-hanan, and Tilon. And the sons of Ishi *were* Zoheth, and Ben-zoheth.

21 ¶ The sons of [z]Shelah the son of Judah[10] *were* Er, the father of Lecah, and Laadah, the father of Mareshah, and the families of the house of them that wrought fine linen, of the house of Ashbea,

22 And Jokim, and the men of Chozeba, and Joash, and Saraph, who had the dominion in Moab, and Jashubilehem. And *these are* ancient [11]things.

23 These *were* [a]the potters,[12] and those that dwelt among plants and hedges: there they dwelt with the king for his work.

24 ¶ The sons of Simeon *were* [b]Nemuel, and Jamin, [c]Jarib, [d]Zerah, *and* Shaul:

A. M. 2704, &c. B. C. 2704, &c.

w Ezr. 8. 2.

1 Or, *Hiskijahu.*

CHAP. IV.

A. M. 2704, &c. B. C. 2704, &c.

a ch.2.5; Ge. 38.29; 46. 12; Nu. 26. 20, 21; Ru.4. 18; Mat. 1.3;Lu.3.33, *Pharez, Exrom.*

b ch. 2. 9, *Chelubai,* ch. 2. 18, *Caleb.*

c ch. 2. 52, *Haroeh.*

d ch.2.53,54;Jos.15. 33; Ju. 13. 25.

*e*Ju.15.11;2Ch.11.6.

f ver.18,39; Jos. 15. 36.

g ch. 2. 19, 50.

h ch. 2. 24.

1 Looking at the reason assigned for the imposition of his name, viz., because born *bejatzeb,* in sorrow, the letters seem to have been transposed to *jabetz.* Nothing is recorded concerning the parentage of this remarkable person. It must be supposed that he lived soon after Israel took possession of Canaan, and when they were greatly straitened by the remains of the ancient inhabitants. His achievements are not recorded, but his prayers are, for our instruction & imitation. He was a genuine son of Jacob, who wrestled and so prevailed with God, refusing to depart without a blessing. The Jews think that Jabez was an eminent doctor of the law, and that the scribes which dwelt at Jabez were his disciples. The Targum says he was called 'Jabets,' because in his counsel '*beytsatih,*' he instituted a school for disciples, and that he was Othniel the son of Kenaz. 'This instructive example, in the midst of genealogies, to us so abstruse, seems like the fragrant rose, surrounded bythorns; or as refreshing streams in the desert; &it appears a recompense intended for the careful student of God's word, who diligently & reverently examines the whole, comparing one part with another, withoutdisregarding or undervaluing any.'

i Ge.34.19; Is. 43.4; Ac. 17. 11.

2 That is, *sorrowful.*

k ch. 7. 23; Ge. 3.6; 35. 18; 1 Sa. 4. 21.

l ch. 16. 8; Ge. 12.8; Job12.4; Ps.55.16; 99.6;116.2-4;Je.33. 3; Ro. 10. 12-14: 1 Co. 1. 2.

m Ge.32.28;33.20; 1 Sa. 1. 17; Is.41.17.

3 Heb. *If thou wilt,* &c. Lu. 19. 42.

n Ge.12.2;32.26;Ps. 72.17;Ac.3.26;Ep. 1. 3.

o Jos.17.14-18;Ju.1. 27-36; Pr. 10. 22.

p Ps.119.173; Is.41. 10; John 10. 28.

q Ge.48.16; Pr.30.8, 9;Mat.6.13;Ro.12. 9;16.19; 2 Ti.4.18.

4 Heb. *do me.*

r Ps.32.3,4; 51.8,12; Mat. 26. 75; John 21. 17; 2 Co.2. 1-7; Ep.4.30; Re.3.19.

s 1Ki.3.7-13; Job22. 27,28; Ps.21.4; 65. 2;66.19,20;116.1,2; Mat. 7.7-11; Ep.3. 20.

A. M. 2704, &c. B. C. 2704, &c.

1 Or, *the city of Nahash.*

t Jos.15.17;Ju.1.13; 3. 9-11.

2 Something is here wanting, viz., Who was the father of Kenaz? Was it not Jephunneh? as Kenaz is said to have been Caleb's brother.

3 Or, *Hathath* and *Meonathai,* who begat.

4 Or, inhabitants *of the valley.*

5 That is, *craftsmen,* 2 Ki. 24. 14; Ne. 11. 35.

u Nu. 13.6,30; 14.6-10, 24,30; Jos.14.6-14; 15.13-20; Ju.1. 12-14.

6 Or, *Uknaz.*

v ver. 19; ch. 6. 57; Jos.15.50; *Eshtemoh,* ch. 21.14; 1 Sa. 30. 28.

7 Or, *the Jewess.*

w ver. 4, 39; Jos.15. 58.

x Jos. 15. 34, 35, 48, *Socoh.*

8 Or, *Jehudijah,* ver. 18.

y Jos.15.44;1Sa.23. 1, &c.

9 Shimon is supposed to have been another son of Mered, by Hodiah, or *Jehudijah.* As the name signifies a Jewess, it rather favours the opinion, that Bithiah was not a Jewess, but an Egyptian.

z ch. 2. 3; 9. 5; Ge. 38.5;46.12; Nu.22. 20; Ne. 11. 5, *Shiloni.*

10 The sacred historian had mentioned the descendants of Judah by Zerah, and having more copiously given the genealogies of Judah's posterity by Pharez, he here mentions briefly a few or the line of Shelah the son of Judah by the Canaanitish woman whom he married.

11 Coverdale and Matthews, who are followed by Boothroyd, read ver. 22, 23 thus: 'And Jokim, and the men of Chozeba; and Joash, & Saraph, who sojourned in Moab, but returned to Bethlehem and Hadebasim—acthikim; these, and the inhabitants of Netaim & Gadera, were potters employed by the king in his own work.' This is partly countenanced by the Sept.

a ver. 14; Ps. 81. 6.

12 The Targum of Rabbi Joseph has: 'These are the disciples of the law, for whose sake the world was created; who preside in judgment, & establish the world; & they build and perfect the fallen down house of Israel; they dwelt there with the shechinah of the king of the world, in the study of the law and the intercalation of months, & determining the commencement of years & festivals; and they computed the times from heaven, in the days of Ruth, the mother of kingdoms to the days of Solomon the king.'

b Ge. 46. 10; Ex. 6. 15, *Jemuel.*

c Nu. 26. 12-14, *Jachin.*

d Ge. 46.10, *Zohar.*

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25 Shallum his son, Mibsam his son, Mishma his son.

26 And the sons of Mishma; Hamuel his son, Zacchur his son, Shimei his son.

27 And Shimei had sixteen sons and six daughters; but his brethren had not many children, neither did all their family multiply,[1] like[2] to the children of Judah.

28 And they dwelt at [e]Beer-sheba, and Moladah, and Hazar-shual,

29 And at [f]Bilhah, and at Ezem, and at Tolad,

30 And at [g]Bethuel, and at Hormah, and at [h]Ziklag,

31 And at Beth-marcaboth, [i]and Hazarsusim, and at Beth-birei, and at Shaaraim. These *were* their cities unto the reign of David.[3]

32 And their villages *were* [k]Etam, and Ain, Rimmon, and Tochen, and Ashan, five cities;

33 And all their villages that *were* round about the same cities, unto [l]Baal. These *were* their habitations, and their[4] genealogy.

34 And Meshobab, and Jamlech, and Joshah the son of Amaziah,

35 And Joel, and Jehu the son of Josibiah, the son of Seraiah, the son of Asiel.

36 And Elioenai, and Jaakobah, and Jeshohaiah, and Asaiah, and Adiel, and Jesimiel, and Benaiah,

37 And Ziza the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah:

38 These mentioned[5] by *their* names *were* princes[6] in their families; and the house of their fathers increased greatly.

39 ¶ And they went to the entrance of [m]Gedor,[7] *even* unto the east side of the valley, to seek pasture for their flocks.[8]

40 And they found fat pasture and good, and [n]the land *was* wide, and quiet, and peaceable; for *they* of [o]Ham[9] had dwelt there of old.

41 And [p]these written by name came in the days of [q]Hezekiah king of Judah, and smote their tents, and the habitations that were found there, and destroyed them utterly unto this day, and dwelt in their rooms; because *there was* [r]pasture there for their flocks.

42 And *some* of them, *even* of the sons of Simeon, five hundred men, went to [s]mount Seir, having for their captains Pelatiah, and Neariah, and Rephaiah, and Uzziel, the sons of Ishi

43 And they smote [t]the rest of the Amalekites[1] that were escaped, and dwelt there [u]unto this day.

CHAPTER V.

The line of Reuben (who lost his birth-right) unto the captivity, 1—8. *Their habitation and conquest of the Hagarites,* 9, 10. *The chief men and habitations of Gad,* 11—17. *The number and conquests of Reuben, Gad, and the half-tribe of Manasseh,* 18—22. *The habitations and chief men of that half-tribe,* 23—24. *Their captivity because of their sins,* 25, 26.

NOW the sons of Reuben, the first-born of Israel, (for [a]he *was* the first-born; but, [b]forasmuch as he defiled his father's [c]bed, his birthright was given unto the sons of Joseph the son of Israel; [d]and the genealogy is not to be reckoned after the birthright.

2 For [e]Judah prevailed above his brethren, and of him *came* [f]the [2]chief ruler;[3] but the birthright *was* Joseph's;)

3 The [g]sons, *I say*, of Reuben, the first-born of Israel, *were*, Hanoch, and [h]Pallu, Hezron, and Carmi.

4 The sons of Joel; Shemaiah his son, Gog his son, Shimei his son,

5 Micah his son, Reaia his son, Baal his son,

6 Beerah his son, whom [i]Tilgath-pilneser king of Assyria carried away *captive:* he *was* prince of the Reubenites.

7 And his brethren by their families, [k](when the genealogy of their generations was reckoned,) *were* the chief, Jeiel, and Zechariah,

8 And Bela the son of Azaz, the son of [l]Shema, the son of Joel, who dwelt in [m]Aroer, even unto [n]Nebo and [o]Baal-meon:

9 And eastward he inhabited unto the entering in of the wilderness from the river Euphrates; [p]because their cattle were multiplied in the land of Gilead.

10 And in the days of Saul they made war with [q]the Hagarites, who fell by their hand: and they dwelt in their tents throughout[4] all the east *land* of Gilead.

11 ¶ And the children of Gad dwelt over against them, [r]in the land of Bashan, unto Salcah:

12 Joel the chief, and Shapham the next, and Jaanai, and Shaphat in Bashan.

A.M.2704 B.C.1300

1 In Nu. 1. 23, the number of all the families of Simeon was 59,300; and that of Judah was (ver.27) not less than 74,600. When the next census was made, Nu. xxvi. the tribe of Judah amounted to 76,500, an increase of 1,900; while the tribe of Simeon amounted only to 22,200, a decrease of 37,100. It was at that time the smallest tribe in Israel.

2 Heb. *unto*, Nu. 2. 4, 13; 26. 14, 22.

e Jos. 15. 28, 29; 19. 2, 3, 9.

f Jos. 19. 3, 4, *Balah-Ezem-Eitolad.*

g Jos. 19. 4, *Bethul.*

h ch. 12. 1; Jos. 15. 31; 19. 5; 1 Sa. 27. 6; 30. 1; Ne. 11. 28.

i Jos. 19. 5, 6; *Hazar-susah, Beth-lebaoth, Sharuhen.*

3 It appears that David took some of the cities of the Simeonites, & added them to Judah, Ziklag for instance, 1 Sa. 27. 6. As the tribe of Simeon had withdrawn their allegiance from the house of David, the kings of Judah extended their domination as far as possible into the territories of that tribe; so that they were obliged to seek pasture for their flocks at Gedor, and in the mountains of Seir, as we find ver. 39, 42.

k Jos. 19. 7, *Ether, Remmon.*

l Jos. 19. 8, *Baalath-beer.*

4 Or, *as they divided themselves by nations among them.*

5 Heb. *coming by names*, ch. 5. 24; Ge. 6. 4.

6 These were eminent men among the Simeonites, & perhaps leaders in the expedition which is next recorded.

m ver. 4, 18; Jos. 12. 13, *Geder*; ch. 15. 58.

7 *Robinson* (vol. ii. p. 339) on his way from Jerusalem to Gaza, came to a place called *Jedur.*

8 This expedition of the Simeonites took place in the days of Hezekiah; and, as Calmet conjectures, near the time of the captivity of the ten tribes, when the remnant of Simeon would feel themselves obliged to retire more southward into Arabia Petræa for fear of the Jews, and to seek pasture for their flocks. Or it is possible that on the revolt of the ten tribes, the ancestors of these persons had adhered to the family of David.

n Ju. 18. 7-10.

o Ge. 9. 22, &c.; 10. 6; Ps. 78. 51; 105. 23.

9 These were probably either Philistines or Egyptians who dwelt at Gedor, which was situated in the environs of Joppa & Jamnia. Those whom the 500 Simeonites expelled from Seir were Amalekites, ver. 43.

p ver. 33-38.

q 2 Ki. 18. 8; Is. 14. 28-32.

r Nu. 32. 1-4.

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s Ge. 36. 8, 9; De. 1. 2.

t Ex. 17. 14-16; De. 25. 17-19; 1 Sa. 15. 7, 8; 30. 17; 2 Sa. 8. 12.

1 Those who had escaped in the war which Saul made against them, 1 Sa. 14. 48; & from David who had attacked them afterwards. 'Behold how God rewards the Simeonites who cleaved to the family of David! They are provided with new habitations; when their brethren, who joined the kingdom of Israel are carried into captivity. If I firmly adhere to God and my duty, he will always provide for me what I need; and that which appears an afflictive separation, shall at last prove a comfortable deliverance. But the curse of God shall hunt out the sinners, as it did the Amalekites, till they are utterly destroyed. —*Brown.*

u De. 34. 6; Ju. 1. 26; 2 Ch. 5. 9; Je. 44. 6; Mat. 27. 8; 28. 15.

CHAP. V.

A.M.2704 B.C.1300

a ch. 2. 1; Ge. 29. 32; 46. 8; 49. 3; Ex. 6. 14; Nu. 1. 5; 16. 1; 26. 5.

b Ge. 35. 22; 49. 4; Le. 18. 8; 20. 11; De. 27. 20; 1 Co. 5. 1.

c Ge. 48. 15-22; De. 21. 17.

d Ge. 25. 23; 1 Sa. 16. 6-11.

e Ge. 49. 8-10; Nu. 2. 3; 7. 12; Ju. 1. 2; Ps. 60. 7; 108. 8.

f 1 Sa. 16. 1, 10, 12; 2 Sa. 8. 15; Ps. 78. 68-71; Je. 23. 5, 6; Mic. 5. 2; Mat. 2. 6; He. 7. 14.

2 Or *prince.*

3 This is by both the Syriac and Arabic understood of Christ: 'from Judah the King Messiah shall proceed.' The Chaldee paraphrases the verse thus: 'Seeing Judah prevailed over his brethren, so the kingdom was taken from Reuben and given to Judah; and because he was strong so was his kingdom. Levi also was godly, & did not transgress in the matter of the golden calf, therefore the high-priesthood was taken away from the children of Reuben, and, on their account, from all the first-born, and given to Aaron and his sons.' The custody of the sanctuary belonged to the Levites, but the birth-right to Joseph.

g Ge. 46. 9; Ex. 6. 14; Nu. 26. 5-9.

h Ge. 46. 9, *Phallu.*

i ver. 26; 2 Ki. 15. 29; 16. 7, *Tiglath-pileser.*

k ver. 17.

l ver. 4, *Shemaiah.*

m Nu. 32. 34; De. 2. 36; Jos. 13. 15-21; Is. 17. 2.

n Nu. 32. 38; De. 32. 49; 34. 1; Is. 15. 2.

o Jos. 13. 17; Eze. 25. 9.

p Jos. 22. 8, 9.

q ver. 19, 20; Ge. 21. 9; 25. 12; Ps. 83. 6.

4 Heb. *upon all the face of the east.*

r Nu. 32. 34-36; De. 3. 10-17; Jos. 13. 11, 24-28.

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13 And their brethren, of the house
their fathers, *were* Michael, and
shullam, and Sheba, and Zorai, and
chan, and Zia, and Heber, seven.
14 These *are* the children of Abi-
l the son of Huri, the son of Jar-
, the son of Gilead, the son of
chael, the son of Jeshishai, the son
Jahdo, the son of Buz;
15 Ahi the son of Abdiel, the son
Guni, chief of the house of their
hers.
16 And they dwelt in Gilead in
han, and in her towns, and in all
suburbs of [s]Sharon,[1] upon their
lers.[2]
17 All these were [t]reckoned by
ealogies in the days of [u]Jotham
g of Judah, and in the days of
oboam [v] king of Israel.
18 ¶ The sons of Reuben, and the
ites, and half the tribe of Manas-
of valiant[3] men, men able to bear
kler and sword, and to shoot with
, and skilful in war, *were* [w]four
forty thousand seven hundred and
escore, that went out to the war.
19 And they [x]made war with the
arites,[4] with Jetur, and [y]Nephish,[5]
Nodab.
20 And [z]they were helped against
n, and the Hagarites were deli-
d into their hand, and all that *were*
them: for [a]they cried to God in
battle, and he was entreated of
n; [b]because they put their trust
m.
21 And they took[6] away their cat-
of their camels fifty thousand, and
heep two hundred and fifty thou-
, and of asses two thousand, and
en[7] an hundred thousand.
22 For there fell down many slain,
use [c]the war *was* of God. And
dwelt in their steads [d]until the
ivity.
23 ¶ And the children of the half
of Manasseh dwelt in the land:
increased from Bashan unto [e]Baal-
hon and Senir,[8] and unto mount
mon.[f9]
24 And these *were* the heads of the
e of their fathers, even Epher, and
and Eliel, and Azriel, and Jere-
, and Hodaviah, and Jahdiel,

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s ch.27. 29; Cant. 2. 1; Is. 35. 2.
1 There were three places of this name — the district of Sharon, between mount Tabor and the sea of Tiberias, — another, which lay between Cæsarea, and Joppa, celebrated by the Jewish Rabbins for its wines; and that mentioned here east of Jordan, in the country of Bashan. The name was used as an emblem of extraordinary beauty & fertility.
2 Heb. *goings forth.*
t ver. 7.
u 2 Ki. 15. 5, 32; 2 Ch. 27. 1.
v 2 Ki. 14. 16, 23, 28.
3 Heb. *sons of valour.*
w Jos. 4. 12, 13.
x ver. 10.
4 Abraham's descendants by Hagar, an Egyptian slave, are sometimes called *Hagarites* or *Hagarenes*, after the mother, at other times *Ishmaelites* after the son; though the tribes known by these distinctive names seem to have inhabited different parts of Arabia.
y ch. 1. 31; Ge. 25. 15. *Naphish.*
5 The descendants of the tenth and eleventh sons of Ishmael are here mentioned as tribes in alliance with the Hagarites, with whom the Reubenites, Gadites, and Manassites made war, in Saul's days, & overcame them. We infer from this that the Ituræans and Naphishæans lived in the neighbourhood of the Gadites; &, from the similarity of the former name, we naturally place them in Ituræa, that extensive hilly tract which separates Syria from the deserts of Arabia by several mountain ranges.
z ver. 22; Ex. 17, 11; Jos. 10. 14, 42; 1 Sa. 7. 12; 19. 5; Ps. 46. 1; 146. 5, 6.
a 2 Ch. 14. 11-13; 18. 31; 20. 12; 32. 20, 21.
b Ps. 9. 10; 20. 7, 8; 22. 4, 5; 34. 11, 12; Je. 17. 7, 8; Ne. 1. 7; Ep. 1. 12.
6 Heb. *led captive.*
7 Heb. *souls of men*, Re. 18. 13.
c 2 Ch. 32. 8; Ro. 8. 31.
d ver. 26; 2 Ki. 15. 29; 17. 6.
e Jos. 13. 29-31.
8 This is supposed to have been the Ammonite name of part of Antilibanus, called by the Sidonians *Shirion.*
f De. 3. 8, 9; 4. 48; Jos. 13. 11; Ps. 133. 3; Cant. 4. 8.
9 Mount Hermon is in the S.E. branch of Lebanon. The Chaldee and Samaritan interpreters call it *Tur Talga*, 'the mountain of snow.' Jerome informs us, that it impended over Peneus or Cæsarea Philippi, and that in summer snow used to be carried thence to Tyre. It is now called Jebel-esh-sheikh, & is comprised in the district of Kanneytra.

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1 Heb. *men of names*, ch. 4. 30.
g Ju. 2. 17; 8. 33; 2 Ki. 17. 7, &c.; Ho. 1. 2; 9. 1; Re. 17. 5.
h Ju. 2. 12; 2 Ch. 25. 14, 15; Ps. 106. 34-39.
i 2 Sa. 24. 1; 2 Ch. 33. 11; Ezr. 1. 5; Is. 10. 5, 6; 13. 2-5.
k 2 Ki. 15. 19.
l ver. 6; 2 Ki. 15. 29; 16. 7, *Tiglath-pileser.*
m 2 Ki. 17. 6; 18. 11; 19. 12; Is. 37. 12.
2 Bochart thinks that *Halach* or *Chalach*, is Ptolemy's *Calachene*, the northern part of Assyria; that *Chabor* is the mountainor mountainous country, between Media and Assyria, called by Ptolemy *Chaboras*—& that *Gozan* is the *Gauzanitis* of the same author, situated between that mountain and the Caspian sea, and between the two channels of the river Cyrus. As to *Hara*, Rennell compares the district of Harom; Bell the city of Ahar, but there is more probability in supposing it the Hebrew translation of the Arabic *Djebal*, and the Persian *Koh*, *i. e. the highlands*, which are still the names of Great Media, or Persian Irak.

CHAP. VI.

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a ch. 23; 6; Ge. 46. 11; Ex. 6. 16; Nu. 3. 17; 26. 57.
b ver. 16, 17, 20; *Gershom.*
c ch. 23. 12; Ex. 6. 18, 21-24.
d ver. 22, *Amminadab.*
e ch. 23. 13; Ex. 6. 20.
f Ex. 2. 4, 7; 15. 20; Mic. 6. 4.
g ch. 24. 1, 2; Ex. 6. 23; 24. 1; 28. 1; Le. 10. 1, 12.
h ch. 24. 3-6.
i ver. 50; ch. 9. 20; Ex. 6. 25; Nu. 25. 6-11; 31. 6; Jos. 22. 13, 30-32; 24. 33; Ju. 20. 28; Ezr. 8. 2; Ps. 106. 30, 31.
k Ezr. 7. 1-5.
l 2 Sa. 8. 17.
m 2 Sa. 15. 35; 17. 15; 20. 25; 1 Ki. 1. 8, 34, 44; 2. 35.
n 2 Sa. 15. 27, 36; 17. 17, 20; 18. 19, 22, 27-29.
o 2 Ch. 26. 17-20.
3 Heb. *the house.*
p 1 Ki. vi.; vii.; 2 Ch. iii.; iv.
4 This is an intimation that the writer lived when the second temple was built or building. The person mentioned is supposed to have been that Azariah who vigorously opposed Uzziah's presumptuous attempt to burn incense. His father Johanan is thought by some to have been the same as Jehoiada the firm friend to religion and the family of David during Athaliah's usurpation; otherwise Jehoiada is not mentioned.
q Ezr. 7. 3.
r ch. 9. 11; Ne. 11. 11, *Meshullum.*
s 2 Ki. 22. 12-14; 2 Ch. 34. 14-20; 35. 8.
t 2 Ki. 25. 18; Ezr. 7. 1; Ne. 11. 11; Je. 3. 24-27; Zec. 6. 11.
u Ezr. 5. 2; *Jozadak*; Hag. 1. 1, 12, 14; 2. 2, *Josedech.*
v 2 Ki. 25. 21; 2 Ch. 36. 17-21; Je. 39. 9; 52. 12-15, 28.

mighty men of valour, famous[1] men, *and* heads of the house of their fathers.

25 ¶ And they transgressed against the God of their fathers, and [g]went a whoring [h]after the gods of the people of the land, whom God destroyed before them.

26 And the God of Israel [i]stirred up the spirit of [k]Pul king of Assyria, and the spirit of [l]Tilgath-pilneser king of Assyria, and he carried them away, (even the Reubenites, and the Gadites, and the half-tribe of Manasseh,) [m]and brought them unto Halah, and Habor, and Hara, and to the river Gozan,[2] unto this day.

CHAPTER VI.

The sons of Levi, 1—3. *The line of the priests unto the captivity*, 4—15. *The families of Gershom, Merari, and Kohath*, 16—48. *The office of Aaron, and his line unto Ahimaaz*, 49—53. *The cities of the priests and Levites*, 54—81.

THE [a]sons of Levi; [b]Gershon, Kohath, and Merari.

2 And [c]the sons of Kohath; [d]Amram, Izhar, and Hebron, and Uzziel.

3 And the children of Amram; [e]Aaron, and Moses, and [f]Miriam. The sons also of Aaron; [g]Nadab and Abihu, [h]Eleazar and Ithamar.

4 ¶ Eleazar begat [i]Phinehas, Phinehas begat [k]Abishua,

5 And Abishua begat Bukki, and Bukki begat Uzzi,

6 And Uzzi begat Zerahiah, and Zerahiah begat Meraioth,

7 Meraioth begat Amariah, and Amariah begat Ahitub,

8 And [l]Ahitub begat [m]Zadok, and Zadok begat [n]Ahimaaz,

9 And Ahimaaz begat Azariah, and Azariah begat Johanan,

10 And Johanan begat Azariah, (he *it is* that [o]executed the priest's office in the temple[3] that [p]Solomon built[4] in Jerusalem:)

11 And Azariah begat [q]Amariah, and Amariah begat Ahitub,

12 And Ahitub begat Zadok, and Zadok begat [r]Shallum,

13 And Shallum begat [s]Hilkiah, and Hilkiah begat Azariah,

14 And Azariah begat [t]Seraiah, and Seraiah begat Jehozadak.

15 And [u]Jehozadak went *into captivity*, [v]when the LORD carried away

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Judah and Jerusalem [w]by the hand of Nebuchadnezzar.

16 ¶ The sons of Levi;[1] [a]Gershom, Kohath, and Merari.

17 And these *be* the names of [y]the sons of Gershom; Libni, and [z]Shimei.

18 And the sons of Kohath *were* Amram,[a] and Izhar, and Hebron, and Uzziel.

19 The sons of Merari; [b]Mahli, and Mushi. And these *are* the families of the Levites, according to their fathers.

20 ¶ Of Gershom; [c]Libni his son, Jahath his son, Zimmah his son,

21 [d]Joah his son, Iddo his son, Zerah[e] his son, [f]Jeaterai his son.

22 ¶ The sons of Kohath; [g]Amminadab his son, Korah his son, Assir his son,

23 Elkanah his son, and Ebiasaph his son, and Assir his son,

24 Tahath his son, [h]Uriel his son, Uzziah his son, and Shaul his son.

25 And the sons of [i]Elkanah; Amasai, and Ahimoth.

26 *As for* Elkanah: the sons of Elkanah; [k]Zophai his son, and [l]Nahath his son,

27 [m]Eliab his son, Jeroham his son, Elkanah[n] his son.

28 And the sons of Samuel; the first-born [o]Vashni, and Abiah.

29 ¶ The sons of Merari: [p]Mahli; Libni his son, Shimei his son, Uzza his son,

30 Shimea his son, Haggiah his son, Asaiah his son.

31 ¶ And these *are they* [q]whom David set over the service of song in the house of the LORD, [r]after that the ark had rest.

32 And [s]they ministered before the dwelling-place of the tabernacle of the congregation with singing, [t]until Solomon had built the house of the LORD in Jerusalem; [u]and *then* they waited[2] on their office according to their order.

33 And these *are* they that waited with their children: of the sons of the Kohathites; [v]Heman[3] a singer, the son of [w]Joel, the son of [x]Shemuel,

34 The son of Elkanah, the son of Jeroham, the son of [y]Eliel, the son of Toah,[z]

35 The son of [a]Zuph, the son of Elkanah, the son of Mahath, the son of Amasai,

36 The son of Elkanah, the son of [b]Joel, the son of Azariah, the son of Zephaniah,

37 The son of Tahath, the son of Assir, the son of [c]Ebiasaph, the son of [d]Korah,

38 The son of Izhar, the son of Kohath, the son of Levi, the son of Israel.

39 And his brother [f]Asaph,[1] (who stood on his right hand,) *even* Asaph the son of Berachiah, the son of Shimea,

40 The son of Michael, the son of Baaseiah, the son of Malchiah,

41 The son of [g]Ethni, the son of Zerah, the son of [h]Adaiah,

42 The son of [i]Ethan, the son of Zimmah, the son of Shimei,

43 The son of [k]Jahath, the son of [l]Gershom, the son of Levi.

44 And their brethren, the sons of Merari, *stood* on the left hand: [m]Ethan the son of [n]Kishi, the son of Abdi, the son of Malluch,

45 The son of Hashabiah, the son of Amaziah, the son of Hilkiah,

46 The son of Amzi, the son of Bani, the son of Shamer,

47 The son of Mahli, the son of Mushi, the son of [o]Merari, the son of Levi.

48 Their [p]brethren also the Levites *were* appointed unto all manner of service of the tabernacle of the house of God.

49 ¶ But [q]Aaron and his sons offered upon the altar of the burnt-offering, and on the altar of incense, *and were appointed* for all the work of the *place* most holy, and to [r]make an atonement for Israel, according to all that [s]Moses,[2] the servant of God, had commanded.

50 And these *are* the sons of Aaron; [t]Eleazar his son, [u]Phinehas his son, Abishua his son,

51 Bukki his son, Uzzi his son, Zerahiah his son,

52 Meraioth his son, Amariah his son, Ahitub his son,

53 [v]Zadok his son, Ahimaaz his son.

54 ¶ Now [w]these[3] *are* their dwelling

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w Ex. 4. 13; 2 Ki. 14. 27; Ac. 14. 27; Ro. 15. 18.

1 'If God so care for the remembrance of Levites, singers, and ceremonial priests, how fixed in his book of life must be the names of those who are loved, and washed in Jesus' blood, & made kings and priests to him & his father.'—*Brown.* The principal persons who presided over the three families of Levi, till the time of David, seem to be mentioned in these verses. The marginal references contain the variation in the names given to the same persons, in different parts of sacred history, as far as it can be ascertained; and nearly the whole that is at present known concerning them, may be learned by carefully consulting them. Samuel the son of Elkanah was not a priest, but descended from Izhar, Aaron's uncle: yet, as a prophet he sacrificed personally, and not by the ministration of the priests.

x ver. 1; Ex. 6. 16, *Gershon.*
y ch. 23. 7; Nu. 3. 18, 21.
z Ex. 6. 17, *Shimi.*
a ver. 2, 3; ch. 23. 12.
b ch. 23. 21; 24. 26; Ex. 6. 19, *Mahali*; Nu. 3. 20; 26. 57, 58.
c ver. 17.
d ver. 42, *Ethan.*
e ver. 41, *Adaiah.*
f ver. 41, *Ethni.*
g ver. 2. 18; Ex. 6. 21, 24, *Izhar.*
h ver. 36, *Zephaniah, Azariah, Joel.*
i ver. 35, 36; Ex. 6. 24.
k ver. 35; 1 Sa. 1, 1, *Zuph.*
l ver. 34, *Toah*; 1 Sa. 1. 1, *Tohu.*
m ver. 34, *Eliel*; 1 Sa. 1. 1, *Elihu.*
n 1 Sa. 1. 1, 19, 20.
o ver. 33; 1 Sa. 8. 2, *Joel.* This is doubtless the true reading. *Vashni*, which means 'and the second,' applies to Abiah. So the Syriac and Arabic.
p ver. 19; Nu. 3. 33.
q ch. 15. 16-22, 27; 25. 1-31.
r ch. 16. 1; 2 Sa. 6. 17; Ps. 132. 8, 14.
s ch. 16. 4-6, 37-42; Ps. 68. 24, 25.
t ver. 10; 1 Ki. 8. 6-13.
u ch. 9. 33; 25. 8-31; 2 Ch. 29. 25-30; 31. 2; 35. 15; Ezr. 3. 10, 11; 6. 18; Ne. 11. 17-28; 12. 27, 28, 45-47; Ps. 134. 1, 2; 135. 1-3.
2 Heb. *stood.*
v ch. 15. 17, 19; 16. 41, 42; 25. 1-5; 2 Ch. 5. 12; 29. 14; Ps. lxxxviii. *title.*
3 Heman was grandson to Samuel, or Shemuel, the prophet and judge of Israel; and probably he was advanced to this office, in honour of his illustrious ancestor. The genealogies of Heman, Asaph, and Ethan, are carried back to Levi: whence we may infer that their station, as precentors was considered as both important & honourable.
w ver. 28, *Vashni.*
x ver. 28; 1 Sa. 1. 20, 28, *Samuel.*
y ver. 27, *Eliab.*
z ver. 26, *Nahath.*
a ver. 26, *Zophai.*

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b ver. 24, *Shaul, Uzziah, Uriel.*
c Ex. 6. 21-24, *Abiasaph.*
d Nu. 16, 1, &c.; 26. 10, 11; Ps. xlii. xliv. xlv. xlix. lxxxiv. lxxxv.; *titles.*
e Nu. 3. 19, *Izehar*; 16. 1.
f ch. 15. 17-19; 16. 7; 25. 2; 26. 1; 2 Ch. 5. 12; 20. 14; 29. 13, 30; 35. 15; Ezr. 2. 41; 3. 10; Ne. 7. 44; 11. 17, 22; 12. 35, 46; Ps. l. lxxiii. lxxxiii.; *titles.*
1 As Asaph was of the same tribe with Heman, he is called his brother, though belonging to a different family of that tribe, for he was descended from Gershom; but Heman from Kohath. These persons are celebrated in these books & in the Psalms, for their skill in singing, & the part they performed in the public worship of God. It is very likely that their singing was only a kind of recitative or chaunting, such as we still find in the synagogues.
g ver. 21, *Jeaterai.*
h ver. 21, *Iddo*
i ver. 21, *Joah.*
k ver. 20.
l ver. 1, 16, 17, 20; ch. 23. 6; Ge. 46. 11; Ex. 6. 16; Nu. 3. 17, *Gershon.*
m ch. 25. 1, 3, 6, *Jeduthun*; Ps. lxxxix.; *title.*
n ch. 15. 17, *Kushaiah.*
o ch. 23. 21, 28; Ex. 6. 19; Nu. 3. 20, 33-36; 4. 42; 7. 8; 10. 17; Jos. 21. 7, 34-40.
p ch. 23. 2, &c.; xxv. xxvi.; Nu. iii. iv.; 8. 5-26; 16. 9, 10; xviii.
q Ex. 27. 1-8; 30. 1-7; Le. 1. 5, 7, 8; viii. ix. x. xxi. xxii.; Nu. 16. 16-50; xvii.; De. 18. 1-8; He. 7. 11-14.
r Ex. 29. 33, 36, 37; 30. 10-16; Le. 4. 20; Nu. 15. 25; 16. 46; Job 33. 24, *marg.*
s De. 34. 5; Jos. 1. 1.
2 Yet in all these genealogies not a word of *Moses' sons!*
t ver. 3-9; ch. 24. 1; Ex. 6. 23; 28. 1; Le. 10. 16; Nu. 3. 4, 32; 20. 26-28; 27. 22; Ezr. 7. 1-5; 8. 33.
u ver. 4; ch. 9. 20.
v ch. 12. 28; 23. 16; 24. 3, 31; 1 Sa. 2. 35; 2 Sa. 8. 17; 15. 24-27, 35, 36; 17. 15-17; 20. 25; 1 Ki. 1. 8, 26, 34; 2. 35; 4. 4; Eze. 44. 15.
w Nu. 35. 1-8; Jos. 21. 3-8.
3 'These things seem to be mentioned so often, with such exactness, that it might appear what care was taken by God, for the maintenance of his ministers, of all sorts; and for the instruction of his people, among whom he dispersed the Levites, who were peculiarly devoted to this service.'—*Patrick.* In this list of the cities of the priests, which gives eleven instead of thirteen, Gibeon and Juttah are omitted. None of the versions give the full number of names here, though they all give the whole sum. Probably those two cities had been destroyed, & lay in ruins when this book was written.

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ces throughout their [z]castles, in their sts, of the sons of Aaron, [y]of the ilies of the Kohathites; for their's the lot.

5 And they gave them [x]Hebron[1] in land of Judah, and the suburbs reof round about it.

6 But the fields of the city, and villages thereof, they gave to eb the son of Jephunneh.

7 And to the sons of Aaron they e the cities of Judah, *namely*, Hea, [a]*the city* of refuge, and [b]Libnah h her suburbs, and [c]Jattir and Eshoa with their suburbs,

8 And [d]Hilen[2] with her suburbs, ir[e] with her suburbs,

9 And [f]Ashan with her suburbs, [g]Beth-shemesh with her suburbs:

10 And out of the tribe of Benja; [h]Geba with her suburbs, and noth[i] with her suburbs, and [k]Anah with her suburbs. All their s, throughout their families, *were* een cities.[3]

11 And [l]unto the sons of Kohath, *h were* [m]left of the family of that , *were cities given* out of the half , *namely*, *out of the* half-*tribe* of asseh, by lot, ten cities.

12 And to the sons of [n]Gershom, ughout their families, out of the of Issachar, and out of the tribe sher, and out of the tribe of Naphand out of the tribe of Manasseh ashan, thirteen cities.

13 Unto the sons of [o]Merari *were* by lot, throughout their families, of the tribe of Reuben, and out of ribe of Gad, and out of the tribe ebulun, twelve cities.

14 And [p]the children of Israel gave e Levites *these* cities [q]with their rbs.

15 And they gave by lot, out of the of the children of Judah, and out e tribe of the children of Simeon, out of the tribe of the children of amin, [r]these cities which are called eir names.[4]

16 And [s]*the residue* of the families sons of Kohath, had cities of their s out of the tribe of Ephraim.

17 And they gave unto them, *of* the of refuge, [t]Shechem in mount Ephraim with her suburbs; *they gave* also [u]Gezer with her suburbs,

68 And [v]Jokmeam with her suburbs, and [w]Beth-horon with her suburbs,

69 And [x]Aijalon with her suburbs, and [y]Gath-rimmon with her suburbs:

70 And out of the half-tribe of Manasseh; [z]Aner with her suburbs, and [a]Bileam with her suburbs, for the family of the remnant of the sons of Kohath.

71 Unto the sons of Gershom *were given*, out of the family of the half-tribe of Manasseh, [b]Golan in Bashan with her suburbs, and [c]Ashtaroth with her suburbs:

72 And out of the tribe of Issachar; [d]Kedesh with her suburbs, [e]Daberath with her suburbs,

73 And Ramoth with her suburbs, and Anem with her suburbs:

74 And out of the tribe of Asher; [f]Mashal with her suburbs, and Abdon with her suburbs,

75 And [g]Hukok with her suburbs, and Rehob with her suburbs:

76 And out of the tribe of Naphtali; [h]Kedesh in Galilee with her suburbs, and [i]Hammon with her suburbs, and Kirjathaim with her suburbs.

77 Unto the rest of the children of Merari *were given*, out of the tribe of Zebulun, [k]Rimmon with her suburbs, Tabor with her suburbs:

78 And on the other side Jordan by Jericho, on the east side of Jordan, *were given them*, out of the tribe of Reuben, [l]Bezer in the wilderness with her suburbs, and [m]Jahzah with her suburbs,

79 Kedemoth also with her suburbs, and Mephaath with her suburbs:

80 And out of the tribe of Gad; [n]Ramoth in Gilead with her suburbs, and [o]Mahanaim with her suburbs,

81 And [p]Heshbon with her suburbs, and [q]Jazer with her suburbs.[1]

CHAPTER VII.

The sons of Issachar, 1—5; *of Benjamin*, 6—12; *of Naphtali*, 13; *of Manasseh*, 14—19. *The sons of Ephraim who were slain by the men of Gath*, 20—22. *Beriah is born*, 23—27. *Ephraim's habitations*, 28, 29. *The sons of Asher*, 30—40.

NOW [a]the sons of Issachar *were*, Tola,[2] and Puah, Jashub, and Shimron, four.

2 And the sons of Tola; Uzzi, and

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z Ge. 25. 16.
y Jos. 21. 4, 5.
x Jos. 14. 13; 15. 13; 21. 11-13; Ju. 1. 20.
1 This is one of the most ancient cities mentioned in scripture, or perhaps in the records of the world. It is now called El-Khulil, *i. e.* 'The Friend,' from its having been the residence of Abraham 'the friend of God.' Dr Robinson says, (Biblical Researches, vol. 1. p. 315); 'The town lies low down on the sloping sides of a deep narrow valley, chiefly on the eastern, but in the southern part extends across to the western side. The houses are all of stone, high & well built, with windows & flat roofs, and on these roofs small domes, and sometimes two or three to each house; a mode of building apparently peculiar to Judea, for I do not remember to have seen it further north than Nablous. This gave to the city, in our eyes, a new and rathers triking aspect.' The population is estimated at not much under 10,000 souls. The most remarkable object in Hebron is the great *Haram*, or court of the mosque, which is supposed to cover the cave of Machpelah, the sepulchre of Abraham.
a Nu. 35.13-15; Jos. 20. 7-9.
b Jos. 15. 42; 21. 13, 14.
c ch. 4. 17; Jos. 15. 48.
d Jos. 15. 51; 21. 15, *Holon.*
2 It is common for cities to have several names. Sarum & Salisbury, Salop and Shrewsbury, are more unlike than Hilen ver. 58, & Holon Jos. 21. 15; Ashan, ver. 59, and Ain, Jos. 21. 16; Alemoth, ver. 60, and Almon, Jos. 21. 18; and time changes names.—*Henry.*
e Jos. 12. 13; 15. 49.
f Jos. 21. 16, *Ain*
g Jos. 15. 10; 21. 16; 1 Sa. 6. 12-19.
h ch. 8. 6; Jos. 21. 17.
i Jos. 21. 18, *Almon.*
k 1 Ki. 2. 26; Is. 10. 30; Je. 1. 1; 11. 23; 37. 12.
3 The text in this list of Levitical cities being ill-arranged and corrupted, must be rectified from Jos. xxi; for internal and collateral evidence shows that to be the accurate copy. Geddes has been at much pains to point out and remove the discrepancies, and restore the true order.
l ver. 1, 2, 18, 33.
m ver. 66; Jos. 21. 4, 5, 20-26.
n ver. 71-76; Jos. 21. 27-33.
o ver. 77-81; Jos. 21. 34-40.
p Jos. 21. 41, 42.
q Nu. 35. 2-5.
r ver. 57-60.
4 Probably each family gave its own name to the city that fell to its lot.
s ver. 61.
t Ge. 35. 4; Jos 20. 7; 21. 21.

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u Jos. 12. 12; 16. 3, 10; 21. 21.
v Jos. 21. 22; *Kibzaim.*
w Jos. 10. 11; 16. 5; 1 Sa. 13. 18.
x Jos. 10. 12, *Ajalon;* 21. 24.
y Jos. 21. 24.
z Jos. 21. 25; *Tanach, Gathrimmon.*
a Jos. 17. 11, *Ibleam.*
b De. 4. 43; Jos. 20. 8; 21. 27.
c De. 1. 4; Jos. 9. 10; 21. 27, *Be-eshterah.*
d Jos. 19. 37; 21. 32; Ju. 4. 9.
e Jos. 21. 28, 29, *Kishon, Daberah, Jarrhuth, Engannim.*
f Jos. 21. 30, *Mishal.*
g Jos. 21. 31, *Helkath.*
h Jos. 12. 22; 19. 37; 20. 7; 21. 32; Ju. 4. 6, *Kadesh-naphtali.*
i Jos. 21. 32, *Hamothdor, Kartan.*
k Jos. 21. 34, 35, *Jokneam, Kartah, Dimnah, Nahalal.*
l De. 4. 43; Jos. 29. 8; 21. 36.
m Jos. 21. 36, 37, *Jahazah.*
n Jos. 21. 38, 39; 1 Ki. 22. 3; 2 Ki. 9. 1.
o Ge. 32. 2; Jos. 21. 38; 2 Sa. 17. 24, 27; 19. 32.
p Nu. 21. 25; 32. 37; De. 2. 24; Jos. 13. 26; Ne. 9. 22; Cant. 7. 4.
q Nu. 32. 1, 3; Jos. 13. 25; 21. 39.
1 None of the Lord's people, and especially of his ministers, should be unemployed; they who through want of ability or change of circumstances, are precluded from one method of glorifying God, should set themselves to devise another. And if they deem nothing which may conduce to the advancement of true religion too laborious, mean, disgusting or discouraging, if they be disposed to be instant in season & out of season, to instruct or encourage, one, ten, or ten thousand, in public or in private, in a cottage, an hospital, a prison, or a palace; in safe and easy, or in difficult or perilous circumstance; if they consider nothing too little to be attended to, and nothing too arduous to be attempted, & if they do all in sincerity, humility and simplicity of spirit, they cannot long be unoccupied or useless.'—*Scott.*

CHAP. VII.

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a Ge. 46. 13, *Phuvah, Job;* Nu. 26. 23, 24; *Pua.*
2 When David numbered the people, the effective men of Issachar amounted to 87,000, 22,600 of whom descended from Tola, his oldest son; but whether the 36,000 mentioned at ver. 4, were descendants of Tola by Uzzi, and the 22,600, ver. 3, his descendants by Tola's other sons; or whether another of Issachar's sons is intended, does not clearly appear. If the former be meant, (which seems the more obvious meaning), by far the greatest part of the tribe of Issachar descended from Tola.

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Rephaiah, and Jeriel, and Jahmai, and Jibsam, and Shemuel, heads of their father's house, *to wit,* of Tola: *they were* valiant men of might in their generations; [b]whose number *was,* in the days of David,[1] two and twenty thousand and six hundred.

3 And the sons of Uzzi; Izrahiah: and the sons of Izrahiah; Michael, and Obadiah, and Joel, Ishiah, five:[2] all of them chief men.

4 And [c]with them, by their generations, after the house of their fathers, *were* bands of soldiers for war, six and thirty thousand *men:* for they had many wives and sons.

5 And their brethren, among all the families of Issachar, *were* valiant men of might,[3] reckoned in all, by their genealogies, fourscore and seven thousand.

6 ¶ *The sons*[4] [d]of Benjamin; Bela, and Becher, and [e]Jediael, three.

7 And the sons of Bela;[5] Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five; heads of the house of *their* fathers, mighty men of valour; and [f]were reckoned by their genealogies twenty and two thousand and thirty and four.

8 And the sons of Becher; Zemira, and Joash, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth. All these *are* the sons of Becher.

9 And the number of them, after their genealogy by their generations, heads of the house of their fathers, mighty men of valour, *was* twenty thousand and two hundred.

10 The sons also of Jediael; Bilhan: and the sons of Bilhan; Jeush, and Benjamin, and [g]Ehud, and Chenaanah, and Zethan, and Tharshish, and Ahishahar.

11 All these the sons of Jediael, by the heads of their fathers, mighty men of valour, *were* seventeen thousand and two hundred[6] *soldiers,* fit to go out for war *and* battle.

12 [h]Shuppim also, and Huppim, the children of [i]Ir, *and* Hushim, the sons of [k]Aher.[7]

13 ¶ The sons of Naphtali; [l]Jahziel, and Guni, and Jezer, and [m]Shallum, the[n] sons of Bilhah.

14 ¶ The sons of Manasseh; Ashriel, whom she bare;[1] (*but* his concubine the Aramitess bare [o]Machir the father of Gilead:

15 And Machir[2] took to wife *the sister* of [p]Huppim and [3]Shuppim, whose sister's name *was* Maachah;) and the name of the second *was* Zelophehad; and [q]Zelophehad had daughters.

16 And Maachah, the wife of Machir, bare a son, and she called his name Peresh; and the name of his brother *was* Sheresh; and his sons *were* Ulam and Rakem.

17 And the sons of Ulam; [r]Bedan. These *were* the sons of Gilead, the son of Machir, the son of Manasseh.

18 And his sister Hammoleketh bare Ishod, and [s]Abiezer, and Mahalah.

19 And the sons of Shemida were Ahian, and Shechem, and Likhi, and Aniam.

20 ¶ And [t]the sons of Ephraim; Shuthelah, and Bered his son, and Tahath his son, and Eladah his son, and Tahath his son,

21 And Zabad his son, and Shuthelah his son, and Ezer, and Elead, whom the men of Gath *that were* born in *that* land slew, because they came down to take away their cattle.

22 And Ephraim[4] their father [u]mourned many days, and his brethren came to comfort him.

23 ¶ And when he went in to his wife, she conceived, and bare a son, and [v]he called his name Beriah,[5] because it went evil with his house.

24 (And his daughter *was* Sherah, who built [w]Beth-horon the nether, and the upper, and Uzzen-sherah.)

25 And Rephah *was* his son, also Resheph, and Telah his son, and Tahan his son,

26 Laadan his son, Ammihud his son, Elishama his son,

27 [x]Non his son, [y]Jehoshua his son.

28 ¶ And their possessions and habitations *were,* [z]Beth-el and the towns thereof, and eastward [a]Naaran, and westward [b]Gezer, with the [6]towns thereof; Shechem also and the towns thereof, unto Gaza and the towns thereof:

A. M. 2704, &c. B. C. 1300, &c.

b ch. 21. 1-5; 27. 1, 23, 24; 2 Sa. 24. 1-9.

1 This was probably the number reported by Joab & his assistants, when they made that census of the people with which God was so much displeased.

2 The Syriac and Arabic read four, in place of five as in the text. As four only are mentioned, if five be the true reading, it is probable that Izrahiah is reckoned with his four sons.

c ch. 12. 32.

3 This was the whole number of their fighting men, ch. 21. 5; 2 Sa. 24. 9.

4 In Ge. 46. 21, *ten* sons of Benjamin are reckoned; in Nu. 26. 38, only *five,* and Ard and Naaman are there said to be sons of Bela, and consequently grandsons of Benjamin. In the beginning of the following chapter, *five* sons of Benjamin are alone registered. From this it is evident that in these genealogical rolls *sons* and *grandsons* are often confounded. To attempt to reconcile such discrepancies were a task as endless as it would be useless. It is our comfort to know, that these are matters which do not affect the essentials either of faith or practice.

d ch. 8. 1, &c.; Ge. 46. 21; Nu. 26. 38-41.

e ver. 10, 11.

5 The persons mentioned seem not, strictly speaking, to have been the sons of Bela and Becher; but renowned persons among their descendants, or such as were progenitors of those who returned from Babylon.

f ch. 21. 1-5; 2 Ch. 17. 17, 18.

g Ju. 3. 15, &c.

6 They amounted to 50,430, exclusive of those mentioned ver. 12, who perhaps were not numbered, ch. 27. 24.

h ver. 15; Ge. 46. 21, *Muppim, Huppim;* Nu. 26. 39, *Shupham, Hupham.*

i ver. 7, *Iri.*

k Nu. 26. 38, *Ahiram;* Ge. 46. 24.

7 'Some take the Hebrew word *Aher* for a common, and not a proper name, and render the words the sons of 'another,' namely, Dan. See Ge. 46. 23, where Hushim is mentioned as the son of Dan. Bilhah, mentioned in the next verse, was the mother of Dan. The word 'another,' is used by Hebrew writers to denote any thing abominable which they do not like to mention, & the tribe of Dan was become abominable on account of its idolatry.'—*Poole.*

l Ge. 46. 24; Nu. 26. 48, *Jahzeel.*

m Ge. 46. 24; Nu. 26. 49, *Shillem.*

n Ge. 30. 3-8; 35. 22; 46. 25.

A. M. 2704, &c. B. C. 1300, &c.

1 The name of the mother seems to have dropt out. The Septuagint connects the words with the following clause, as if it were 'whom his Syrian concubine bore him.'

o ch. 2. 21-23; Ge. 1. 23; Nu. 26. 29-34; 27. 1; 32. 39-42; De. 3. 13-15; Jos. 13. 31; 17. 1-3; Ju. 5. 14.

2 Hezron, a grandson of Judah, married Machir's daughter, & their child was reckoned to the tribe of Manasseh, ch. 2. 21-23.

p ver. 12.

3 The text seems corrupt; the clause about Zelophehad may have been inserted by some transcriber from Jos. 17. 3. It is certain that Zelophehad was not a son, but only a descendant of Manasseh, three generations having intervened, Nu. 27. 1. 'How this fragment got in here it is impossible to say, but this is not surely its place, nor does it appear to be connected with any part of the genealogy.'—*Dr Geddes.*

q Nu. 26. 33; 27. 1-11; 36. 1-12.

r 1 Sa. 12. 11.

s Nu. 26. 30, *Jeezer;* Ju. 6. 11, 24, 34; 8. 2.

t Nu. 26. 35, 36.

4 The name of Ephraim has been substituted for that of *Zabad,* for it is impossible that Ephraim should then have been alive to mourn over the seventh generation of his descendants. This was exactly such a freebooting expedition as Bedouin shepherds are at this day prone to undertake; & considering that it was undertaken in the most bitter days of the 'bondage,' it may probably have been entered upon with the view of convincing the Egyptians, that no such good understanding existed between the Israelites and the Philistines, as appears to have been made one of the reasons or pretences for their oppression. It shows that this tribe entered into the Bedouin character with great spirit, and that the Hebrews in Goshen understood & entered into the Egyptian policy, as against the Philistines for the prosecution of which the occupation of that land had been assigned to them.

u Ge. 37. 34.

v ch. 4. 9; Ge. 35. 18; 1 Sa. 4. 21.

5 That is, *in evil.*

w Jos. 16. 3, 5; 1 Ki. 9. 17; 2 Ch. 8. 5.

x Nu. 13. 8, 16, *Nun, Oshea.*

y Ex. 17. 9-14; 24. 13; 32. 17; Nu. 11. 28; 14. 6; 27. 18; De. 31. 23, *Joshua;* Ac. 7. 45; He. 4. 8, *Jesus.*

z Ge. 28. 19; Jos. 16. 2; Ju. 1. 22.

a Jos. 16. 7, *Naarath.*

b ch. 6. 66, 67.

6 Heb. *daughters.*

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29 And by the borders of the chil-
n of [c]Manasseh, [d]Beth-shean[1] and
towns, [e]Taanach and her towns,
giddo[f] and her towns, Dor[2] and her
ns. [g]In these dwelt the children
Joseph, the son of Israel.
30 ¶ The sons of Asher; [h]Imnah,
Isuah, and [i]Ishuai, and Beriah,
Serah their sister.
31 And the sons of Beriah; Heber,
Malchiel, who *is* the father of
zavith.
32 And Heber begat Japhlet, and
mer,[k] and Hotham, and Shuah
r sister.
33 And the sons of Japhlet; Pa-
, and Bimhal, and Ashvath: these
the children of Japhlet.
34 And the sons of [l]Shamer; Ahi,
Rohgah, Jehubbah, and Aram.
35 And the sons of his brother
em; Zophah, and Imna, and She-
, and Amal.
36 The sons of Zophah; Suah, and
nephar, and Shual, and Beri, and
ah,
37 Bezer, and Hod, and Shamma,
Shilshah, and [m]Ithran, and Beera.
38 And the sons of Jether; Jephun-
and Pispah, and Ara.
39 And the sons of Ulla; Arah,
Haniel, and Rezia.
40 All these *were* the children of
er,[3] heads of *their* father's house,
ce *and* mighty men of valour, chief
he princes. And [n]the number
ughout the genealogy of them
were apt to the war *and* to battle
twenty and six thousand men.

CHAPTER VIII.

sons and chief men of Benjamin, 1—32. *The stock of d Jonathan,* 33—40.

NOW Benjamin[4] begat [a]Bela his
first-born, Ashbel the second, and
rah[b] the third,
2 Nohah the fourth, and Rapha the
5

3 And the sons of Bela were [c]Ad-
and Gera, and Abihud,
4 And Abishua, and Naaman, and
ah,
5 And [d]Gera, and [e]Shephuphan,
Huram.
6 And these *are* the sons of [f]Ehud;
e are the heads of the fathers of
the inhabitants of [g]Geba,[1] and they
removed them to [h]Manahath:
7 And Naaman, and Ahiah, and
Gera, he removed[2] them, and begat
Uzza and Ahihud.
8 And Shaharaim begat *children* [i]in
the country of Moab,[3] after [k]he had
sent them away; Hushim and Baara
were his wives.
9 And he begat of Hodesh his wife,
Jobab, and Zibia, and Mesha, and
Malcham,
10 And Jeuz, and Shachia, and
Mirma. These *were* his sons, heads
of the fathers.
11 And of Hushim he begat Ahitub
and Elpaal.
12 The sons of Elpaal; Eber, and
Misham, and Shamed, who built [l]Ono
and Lod, with the towns thereof:
13 Beriah also, and [m]Shema, who
were heads of [n]the fathers of the
inhabitants of [o]Aijalon, who drove
away the inhabitants of Gath:
14 And Ahio, Shashak, and Jeri-
moth,
15 And Zebadiah, and Arad, and
Ader,
16 And Michael, and Ispah, and
Joha, the sons of [p]Beriah;
17 And Zebadiah, and Meshullam,
and Hezeki, and Heber,
18 Ishmerai also, and Jezliah, and
Jobab, the sons of Elpaal;
19 And Jakim, and Zichri, and
Zabdi,
20 And Elienai, and Zilthai, and
Eliel,
21 And Adaiah, and Beraiah, and
Shimrath, the sons of [q]Shimhi:
22 And Ishpan, and Heber, and
Eliel,
23 And Abdon, and Zichri, and
Hanan.
24 And Hananiah, and Elam, and
Antothijah,
25 And Iphedeiah, and Penuel, the
sons of Shashak;
26 And Shamsherai, and Shehariah,
and Athaliah,
27 And Jaresiah, and Eliah, and
Zichri, the sons of Jeroham.
28 These *were* heads of the fathers,
by their generations, chief *men.* These
dwelt[r] in Jerusalem.[4]

A.M.2704B.C.1300

c Jos. 17. 7-11.
d 1 Sa. 31.10, *Beth-shan.*
1 The *Scythopolis* of the Greeks,now *Beisan,* a village of seventy or eighty houses.
e Ju. 5. 19 ; 1 Ki. 4. 12.
f Ju.1.27;1Ki.9.15; 2 Ki.9.27; 23. 29; 2 Ch. 35.22; Zec.12. 11; Re. 16. 16.
2 Dor was situated on the Mediterranean, nine miles from Cæsarea towardsCarmel.—*Eusebius.*
g Jos.xvi.;xvii.;Ju. 1. 22-29.
h Ge. 46.17; Nu.26. 44-46, *Jimnah.*
i Ge. 46. 17, *Isui.*
k ver. 34, *Shamer.*
l ver. 32, *Shomer.*
m ver. 38, *Jether.*
3 Many great and mighty nations were at this period upon the earth, and many illustrious men in them, whose names are buried in perpetual oblivion; while the names of multitudes of the Israel of God are here carefully preserved in everlasting remembrance. These are Jeshurum,—'just ones,' and the memory of the just is blessed. Yet many of those here recorded, we have reason to fear came short of everlasting honour, for even the wicked kings of Judah come into this genealogy. The perpetuating of their names here was a figure of the writing of the names of all God's spiritual Israel in the Lamb's book of life. May this be the privilege of every reader,however unnoticed in the histories of the world, or the rolls of human fame!
n ch.21.1-5; 2Sa.24. 1-9.

CHAP. VIII.

A.M.2704 B.C.1300

4 The tribe of Benjamin adhered to Judah in the division of the kingdom, and returned with the Jews from Babylon ; & as the history is about to open with the translation of the kingdom from Saul of that tribe, to David of Judah, we have here a more copious account given of it than of several other tribes. But either some of the sons of Benjamin had several names, or those called his *sons* were his more remote descendants. Gera, called his son in Genesis, is here mentioned as his grandson by Bela, and the whole subsequent genealogy is very obscure.
a ch. 7.6-12; Ge.46. 21.
b Nu. 26. 38, *Ahiram.*
5 And Shupham the sixth, and Ard the seventh, Nu. 26. 39, 40.
c Ge. 46.21; Nu.26. 40, *Ard.*
d Ju. 3. 15.
e ch.7. 12, *Shuppim;* Nu. 26. 39. *Shupham.*
f ch. 7. 10; Ju. 3.20, &c.; 4. 1.

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g ch. 6. 60.
1 As *Gibeah* and *Geba* are only the masculine & feminine form of the same word,(meaning 'hill,') some think them the same; but that they were two distinct places is evident from Jos. 18.24; comp. 5. 28; 1 Sa. 13. 2; comp. 5. 3. Robinson says, in his Biblical Researches, (vol. 2.p.114). 'In respect to Geba, I was for some time in doubt whether it is to be regarded as the ancient *Gibeah* of Saul, or the *Geba* of scripture. Both these places are described as lying over against Michmash towards the south, across a 'passage' which proves to be a very deep and rugged valley. Gibeah also was situated near to Ramah, & it would follow that Geba must have been somewhat further down towards the east, upon the same high ridge of land. The name Jeba corresponds more directly to the form Geba; & did there exist any traces of an ancient site between the present Jeba and Er-Ram, (Ramah,) should have had no hesitation in regarding that as the site of Gibeah of Saul, and making Jeba & Geba identical.
h ch. 2. 52, 54.
2 Settled out of the family, ver. 6; Ge. 25. 6.
i Ru. 1. 1.
3 Ru. 1. 1; perhaps a famine obliged him to sojourn there.
k Ge. 25. 6.
l Ezr.2. 33; Ne. 6.2; 7. 37; 11. 35.
m ver. 21, *Shemhi.*
n ch. 2. 49, 50, 52; 4. 4.
o Jos.19.42, *Ajalon.*
p ver. 13.
q ver. 13. *Shema.*
r Jos. 15. 63; 18. 28; Ju. 1.21; Ne. 11. 1, 7-9.
4 Jerusalem, Jebus, or Salem, the ancient capital of Judea, is situated 136 miles S.W. of Damascus, thirty-four S. of Shechem or Nablous, forty-five E. of Jaffa, twenty-seven N. of Hebron, and about twenty W. of Jericho. It was built on & surrounded by mountains, in a stony and barren soil, & was about sixteen furlongs in length.--*Strabo* i. 16. The ancient city of Jebus, taken by David from the Jebusites, was not large, and stood on a mountain south of that on which the temple was erected. Between lay the valley of Millo, filled up by David and Solomon. The Maccabees considerably enlarged Jerusalem on the north, inclosing a third hill; and Josephus mentions a fourth hill called Bezetha which Agrippa joined to the former. This new city lay north of the temple, along the brook Kidron —See Note ch. 9. 3.

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29 And at Gibeon dwelt [s]the father of Gibeon, whose wife's name *was* Maachah;

30 And his first-born son [t]Abdon, and Zur, and Kish, and Baal, and Nadab,

31 And Gedor, and Ahio, and Zacher.[u]

32 And Mikloth begat [v]Shimeah. And these also dwelt with their brethren in Jerusalem, over against them.

33 And [w]Ner begat [x]Kish, and Kish begat Saul, and [y]Saul begat Jonathan,[1] and Malchi-shua, and [z]Abinadab, and Esh-baal.[a]

34 And the son of Jonathan *was* Merib-baal;[b2] and Merib-baal begat Micah.[c]

35 And the sons of Micah *were,* Pithon, and Melech, and [d]Tarea, and Ahaz.

36 And Ahaz begat [e]Jehoadah; and Jehoadah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza;

37 And Moza begat Binea: [f]Rapha *was* his son, Eleasah his son, Azel his son.

38 And Azel had six sons, whose names *are* these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan. All these *were* the sons of Azel.

39 And the sons of Eshek his brother *were* Ulam his first-born, Jehush the second, and Eliphelet the third.

40 And the sons of Ulam were mighty men of valour, [g]archers, and had [h]many sons, and sons' sons, an hundred and fifty. All these *are* of the sons of Benjamin.[3]

CHAPTER IX.

Concerning the original register of Israel's and Judah's genealogies, 1. *The Israelites,* 2—9; *the priests,* 10—13; *and the Levites, with the Nethinims, which dwelt in Jerusalem,* 14—26. *The charge of certain Levites,* 27—34. *The stock of Saul and Jonathan,* 35—44.

SO [a]all Israel[4] were reckoned by genealogies; and, behold, they *were* written in the book of the kings of Israel and Judah, *who* were [b]carried away to Babylon for their transgression.[5]

2 ¶ Now [c]the first[6] inhabitants, that *dwelt* in their possessions in their cities, *were* the Israelites, the priests, Levites, and [d]the Nethinims.

3 ¶ And [e]in Jerusalem[1] dwelt of the children of Judah, and of the children of Benjamin, and [f]of the children of Ephraim, and Manasseh;

4 Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of [g]Bani, of the children of [h]Pharez the son of Judah.

5 And of the [i]Shilonites; Assaiah the first-born, and his sons.

6 And of the sons of [k]Zerah; Jeuel and their brethren, six hundred and ninety.

7 And of the sons of Benjamin; [l]Sallu the son of Meshullam, the son of Hodaviah, the son of Hasenuah,

8 And Ibneiah the son of Jeroham, and Elah the son of Uzzi, the son of Michri, and Meshullam the son of Shephatiah, the son of Reuel, the son of Ibnijah;

9 And their brethren, according to their generations, nine hundred and fifty and six. All these men *were* chief of the fathers in the house of their fathers.

10 ¶ And of the priests; Jedaiah, and [m]Jehoiarib, and Jachin,

11 And [n]Azariah[2] the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, [o]the ruler of the house of God;

12 And Adaiah[3] the son of Jeroham, the son of Pashur, the son of Malchijah, and Maasiah the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of [p]Meshillemith, the son of [q]Immer;

13 And their brethren, heads of the house of their fathers, a thousand and seven hundred and threescore; [4]very able men for the work of the service of the house of God.

14 ¶ And of the Levites; [r]Shemaiah the son of Hashub, the son of Azrikam, the son of [s]Hashabiah, [t]of the sons of Merari;

15 And Bakbakkar, Heresh, and Galal, and [u]Mattaniah the son of Micah, the son of [v]Zichri, the son of Asaph;

16 And [w]Obadiah the son of Shemaiah, the son of Galal, [x]the son of Jeduthun, and Berechiah the son of

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A.M.2704 B.C.1300

s ch. 9.35,36, *Jehiel.*
t ch. 9. 36, 37.
u ch. 9. 37, *Zechariah.*
v ch.9.38, *Shimeam.*
w ch.9.39; 1 Sa.9.1; 14. 50, 51.
x 1Sa.9.1; Ac.13.21, *Cis.*
y 1 Sa. 14. 49; 31. 2.
1 'The more closely we adhere to God and his people the greater will be our honour at last. How little great kings & warriors appear before God! Not one king of Israel, after the division of the kingdom, is marked in those registers of heaven; but the family of Jonathan the saint is marked with distinguished honour.'—*Brown.*
z 1 Sa. 14.49, *Ishui.*
a 2 Sa.2.8;4.12, *Ishbosheth.*
b 2Sa.4.4;9.6;19.24-30, *Mephibosheth.*
2 Or, *Mephibosheth.* Baal is herechanged into *Bosheth, shame.*
c 2 Sa. 9. 12, *Micha.*
d ch. 9. 41, *Tahrea.*
e ch. 9. 42, *Jarah.*
f ch.9.43, *Rephaiah.*
g ch. 12. 2; 2 Ch.14. 8.
h Ps.127.3-5; 128.3-6.
3 Conradus Pelicanus makes this reflection:—'that hence we may learn, it is an unnecessary labour scrupulously to inquire after those things, from which we can reap no fruit, and of which we may be ignorant without danger. Especially in the matter of these genealogies, the reason of which is long since expired, together with the tribes to which they belong.'—*Patrick.*

CHAP. IX.

A.M.2804 B.C.1200

a Ezr. 2. 59, 62, 63; Ne.7.5, 64; Mat. 1. 1-16; Lu. 3. 23-38.
4 As Israel was not carried away to *Babylon,* Geddes renders thisverse: 'Thus were all the Israelites reckoned by genealogies, and lo! they werefoundwritten in the registers of the kings of Israel and Judah, when theJudahiteswere on account of their transgressions removed to Babylon.' Houbigant makes a full stop at Israel, & reads, 'But Judah was carried away to Babylon,' &c.
b 2Ch.33.11;36.9,10, 18-20; Je. 39.9; 52. 14, 15; Da. 1. 2.
5 It is here intimated that one object of recording all these genealogies was to direct the Jews, when they returned from captivity, with whom to incorporate as a people and where to reside. Whenever we speak of any calamity that has befallen us, it is good to add (as here,) 'It was for my transgression,' that God may be justified when we are condemned.
c Ezr.2.70;Ne.7.73; 11. 3.
6 After the captivity, Ezr. 2. 70; Ne. 11. 3.
d Jos. 9. 21-27; Ezr. 2.43,58;8.20;Ne.7. 60, 73; 11. 3, 21

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e Ne. 11. 1, 4-9.
1 We have seen (Note ch. 8. 28;) the situation and extent of this ancient city, but the Jerusalem of sacred history is no more. It was successively destroyed by the Babylonians & Romans, and taken by the Saracens, Crusaders and Turks, the latter of whom still possess it, and now not a vestige remains of the capital of David and Solomon, not a monument of Jewish times is standing. Thevery course of the walls is changed, & the boundaries of the ancient city are become doubtful. The modern Jerusalem, called by the Arabs *El Koudz,* or 'the holy city,' is a town of an irregular shape; it is surrounded by high embattled walls,enclosing an area not exceeding two and a half miles. The most elaborate description that has yet appeared is that of Dr Robinson, in his Biblical Researches in Palestine, &c. He estimates the standing population at about 11,000, viz. Mahommedans, 4500: Jews, 3000: Christians, 3500. They dwell in separate quarters, according to their religion. The Christian quarter extends along the upper or western part of the city; the Jewish is in the N.E. part of Zion; the Mahommedan in the lower and middle parts of the city.
f 2 Ch.11.16; 30.11, 18.
g Ne. 8. 7; 10. 13.
h ch.2.5;4.1; Ge.46. 12. Nu. 26.20; Ne. 11. 4, 6, *Perez.*
i Nu.26.20; *Shelanites;* Ne.11.5, *Shiloni.*
k ch.2.4,6;Ge.38.30, *Zarah,* Nu. 26.20.
l Ne.8.4;10.20;11.7.
m Ne. 11. 10; 12.19, *Joiarib.*
n ch.6. 8-15; Ne.10. 2; 11. 11, *Seraiah.*
2 In scripture genealogies, several generations are sometimes omitted.
o ch.24.5; Nu. 4.15, 16,28,33; 2Ki.23.4; 25. 18; Ne. 11. 11; Ac. 5. 24, 26.
3 Several names seem to be omitted in the genealogies of these persons, and others introduced, which are elsewhere omitted; but the names are so far thesame, as to show that the transactions recorded by Nehemiah are intended.
p Ne. 11. 12, 13, *Meshillemoth.*
q ch. 24. 14; Ezr. 2. 37; Ne. 7. 40.
4 Heb. *mighty men of valour,* ch. 26.6, 30, 32; Ne. 11. 14.
r Ne. 11. 15.
s Ne. 10. 11; 12. 24.
t ch.6.19,29,63; Nu. 26. 57.
u Ne. 11.17,22, *Micha,* 12. 25.
v ch.25.2;Ne.10.12; *Zaccur;* ch. 11.17; *Zabdi;* ch. 14. 35, *Zaccur.*
w Ne. 11. 17; *Abda.*—*Shammua,* ch. 12. 25.
x ch.25.1, 3,6; 2 Ch. 35. 15.

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Asa, the son of Elkanah, that dwelt in the villages of the [y]Netophathites.

17 And [z]the porters *were* Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: [a]Shallum *was* the chief;

18 (Who hitherto *waited* in [b]the king's gate[1] eastward;) [c]they *were* porters in the companies of the children of Levi.

19 And Shallum the son of Kore, the son of [d]Ebiasaph, the son of [e]Korah, and his brethren, of the house of his father, the Korahites, *were* over the work of the service, keepers of the gates[2] of the tabernacle:[3] and their fathers, *being* [f]over the host of the LORD, [g]*were* keepers of the entry.

20 And [h]Phinehas the son of Eleazar was the ruler over them in time past, *and* [i]the LORD[4] *was* with him.

21 [k]*And*[5] Zechariah the son of Meshelemiah *was* porter of the door of the tabernacle of the congregation.

22 All these *which were* chosen to be porters in the gates *were* two hundred and twelve. These were reckoned by their genealogy [l]in their villages, whom [m]David and [n]Samuel[6] the seer did[7] ordain in their set office.[8]

23 So they and their children *had* the[o] oversight ot the gates of the house of the LORD, *namely*, the house of the tabernacle, by wards.

24 In [p]four quarters were the porters, toward the east, west, north, and south.

25 And their brethren, *which were* in their villages, *were* to come after seven[q] days from time to time with them.

26 For these Levites, the four chief porters, were in *their* set office,[9] and were over the chambers[10] [r]and treasuries of the house of God.

27 ¶ And they lodged round about the house of God, because [s]the charge *was* upon them, and [t]the opening thereof every morning *pertained* to them.

28 And *certain* of them had [u]the charge of the ministering vessels, that they should bring[11] them in and out by tale.

29 *Some* of them also *were* appointed to oversee the vessels, and all the instruments[1] of the sanctuary, and the fine flour, and the wine, and [v]the oil, and [w]the frankincense, and the spices.

30 And *some* [x]of the sons of the priests made the ointment of the spices.

31 And Mattithiah, *one* of the Levites, (who *was* the first-born of [y]Shallum the Korahite,) had the set [2]office over the things that were made in the pans.[3]

32 And *other* of their brethren, of [z]the sons of the Kohathites, *were* over the shew-bread,[4] [a]to prepare *it* every sabbath.

33 And these *are* [b]the [5]singers, chief of the fathers of the Levites, *who remaining* in the chambers [c]*were* free; for they[6] were [d]employed in *that* work day and night.

34 These [e]chief fathers of the Levites *were* chief throughout their generations: these dwelt at Jerusalem.

35 ¶ And [f]in Gibeon dwelt [g]the father of Gibeon, Jehiel, whose wife's name *was* Maachah:

36 And his first-born son Abdon, then Zur, and [h]Kish, and Baal, and Ner, and Nadab,

37 And Gedor, and Ahio, and [i]Zechariah, and Mikloth.

38 And Mikloth begat [k]Shimeam: and they also dwelt with their brethren at Jerusalem, over against their brethren.

39 And [l]Ner begat Kish, and Kish begat Saul, [m]and Saul begat Jonathan, and Malchi-shua, and Abinadab, and [n]Esh-baal.

40 And the son of Jonathan *was* [o]Merib-baal: and Merib-baal begat Micah.

41 And the sons of Micah *were* Pithon, and Melech, and Tahrea, *and Ahaz.*[7]

42 And Ahaz begat [p]Jarah; and Jarah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza;

43 And Moza begat Binea; and [q]Rephaiah his son, Eleasah his son, Azel his son.

44 And Azel[8] had six sons, whose names *are* these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan. These *were* the sons of Azel.

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y ch.2.54; Ne.7. 26; 12. 28-30.
z ch.23.5;xxvi.;Ne. 11. 19.
a ver. 19.
b 1Ki.10.5; 2 Ki.11. 19; Eze.44.2,3; 46. 1. 2; Ac. 3. 11.
1 Though they had no king, they had still a king's-gate in the new temple, no doubt in the hope that the sceptre would yet be restored.
c ch.26. 12-19.
d ch. 6. 22, 23.
e Nu. 26. 9-11; Ps. xlii.; xliv-xlix, *titles.*
2 Heb. *thresholds,* Ps. 84. 10, *marg.*
3 The word tabernacle may refer to the sanctuary erected by Moses, which the temple, built after the captivity,more resembled than it did Solomon's magnificent edifice. Indeed the sanctuary at first was only a tent or tabernacle when Phinehas superintended it in time past; yet the Lord was with him. This seems to have been mentioned as an instruction and encouragement to the priests & Levites in the times of Ezra and Nehemiah: for there can be no reasonable doubt that Phinehas, the grandsonof Aaron, was intended.
f 2Ki.11.9,15; 2 Ch. 23. 4-10.
g ch. 26. 7, 8, 13-19.
h Nu. 3.32; 4.16,28, 33; 31. 6.
i Nu.25.11-13; 1Sa. 16. 18; Ac. 7. 9,10.
4 The Targum says, 'And the WORD of the LORD was his helper.' From whence Beckius frames this argument: that if he who was with Phinehas was JEHOVAH the true God, and his WORD was with Phinehas; then the WORD, in the opinion of this paraphrast, was JEHOVAH the true God.—*Patrick.*
k ch. 26. 14.
5 The Septuagint, Vulgate, and one MS. read, '& with him was Zechariah the son of Meshelemiah, porter,' &c.' This is more correct than the text.
ver. 16,25; Ne. 11. 25-30,36; 12.28, 29, 44.
m ch. xxiii.; xxv.; xxvi.;xxviii.13,21.
n 1 Sa. 9. 9.
6 Samuel seems to have made some regulation respecting the attendance of the Levites, before those which David afterwards established.
7 Heb. *jounded.*
8 Or, *trust,* ver. 26, 31.
o ch.23.32; 2 Ch.23. 19; Ne.12.45; Eze. 44. 10, 11, 14.
p ch. 26. 14-18.
q 2 Ki. 11.5,7; 2 Ch. 23. 8.
9 Or, *trust,* ver. 22, 31.
10 Or, *storehouses.*
r ch.26.20-27; 2 Ch. 31. 5-12; Ne.10.38, 39; 13. 5.
s ch.23.32; Ro.12.7.
t 1Sa.3.15;Mal.1.10.
u ch.26.22-26;Nu.3. 25-37;Ezr.8.25-30; Ne. 12. 44; 13. 4,5.
11 Heb. *bring them in by tale, and carry them out by tale.*

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1 Or, *vessels.*
v Ex. 27. 20.
w Ex. 30. 23-38.
x Ex. 30. 25, 33, 35-38; 37. 29.
y ver. 17, 19.
2 Or, *trust,* ver. 22, 26.
3 Or, *on flat plates,* or *slices,* Le. 2.5,7; 6. 21.
z ch. 6. 33, &c.
4 Heb. *bread of ordering.*
a Ex. 25.30; Le.24. 5-8.
b ch. 6.31-33; 15.16-22;16.4-6;25.1,&c.; Ezr. 7. 24.
5 The Syriac reads, '*keepers.*' This, Boothroyd thinks, is more clear and consistentwith the narrative than the common version, yet the latter gives also a very congruous sense. 'Thus was God continually praised, as it is fit He should be who is continually doing us good. Thus devout people might at any time have assistance in their devotion. Thus was that temple a figure of the heavenly one, where they praise God 'day & night, and go out no more.' Residence, labour, and zeal, says Brown, are indispensably required from every minister of God; and, if they begin with God, they may hope to prosper in their undertakings. Happy is it for the church when every one knows and waits on his proper work, and when the meanest offices and services are reckoned truly honourable. Better be doorkeepers in the house of God than dwell in palaces of wickedness. It is pleasant to be always rejoicing in and praising God, who is continually loading us with his benefits; for it is a blessed token that we shall praise him without ceasing in the temple above.
c Ne. 11. 17, 22, 23.
6 Heb. *upon them.*
d Ps.134.1,2; 135.1-3.
e ver. 13; Ne. 11. 1-15.
f ch. 8. 29-40.
g ch. 2.23,24, 45,50-52.
h ver.39; ch. 8. 33.
i ch. 8. 31, *Zacher.*
k ch. 8.32, *Shimeah.*
l 1 Sa. 14. 50, 51.
m ch. 10.2; 1 Sa.13. 22; 14. 1.49, *Ishui;* 31. 2.
n ch. 8. 33.
o ch. 8. 34-36.
7 This is added from ch. 8. 35, but such liberties should only be taken in a Note; for although the words are nowsufficiently distinguished from the text by being printed in italics; yet it is too much to expect that every editor of a bible will attend to such distinctions, and in process of time the words will be found incorporated with the text.—*Clarke.*
p ch.8.36, *Jehoadah.*
q ch. 8. 37, *Rapha.*
8 From ver. 25 and downwards is a repetition of what we find in ch. 8. 29-38, where see the Notes.

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CHAPTER X.

Saul's overthrow and death, 1—7. *The Philistines triumph over Saul,* 8—10. *The kindness shown by the men of Jabesh-gilead toward Saul and his sons,* 11, 12. *Saul's sin; for which the kingdom was translated from him to David,* 13, 14.

NOW[1] [a]the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell down slain[2] in [b]mount Gilboa.

2 And the Philistines followed hard after Saul, and after his sons; and the Philistines slew [c]Jonathan, and [d]Abinadab, and Malchi-shua, [e]the sons of Saul.

3 And the battle [f]went sore against Saul, and the archers[3] hit him,[4] and he[g] was wounded of the archers.

4 Then said Saul to his armour-bearer, [h]Draw thy sword, and thrust me through therewith, lest these [i]uncircumcised come and abuse[5] me. But his armour-bearer would not; for [k]he was sore afraid. So [l]Saul took a sword, and fell upon it.

5 And when his armour-bearer saw that Saul was dead, he fell likewise on the sword, and died.

6 So [m]Saul died, and his three sons, and all his house[6] died together.

7 And when all the men of Israel that *were* in the valley saw that they fled, and that Saul and his sons were dead, [n]then they forsook their cities, and fled: and the Philistines came and dwelt in them.

8 ¶ And it came to pass on the morrow, when the Philistines came to[o] strip the slain, that they found Saul and his sons fallen in mount Gilboa.

9 And when they had stripped him, they [p]took his head, and his armour, and sent into the land of the Philistines round about, to carry [q]tidings unto their idols, and to the people.

10 And they put his armour[7] in the house of [r]their gods, and fastened his head [s]in the temple of Dagon.

11 ¶ And when [t]all Jabesh-gilead[8] heard all that the Philistines had done to Saul,

12 They arose, all the valiant men, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh, and buried their bones under [u]the oak in Jabesh, and [v]fasted seven days.

13 ¶ So Saul died for his transgression, which he committed[1] against the LORD, [w]*even* against the word of the LORD, which he kept not, and also for [x]asking *counsel of one that had* [y]a familiar spirit, to enquire *of it;*

14 And [z]enquired not of the LORD: therefore [a]he slew him, and [b]turned the kingdom unto David the son of Jesse.[2]

CHAPTER XI.

David by a general consent is made king over Israel at Hebron, 1—3. *He winneth the castle of Zion from the Jebusites by Joab's valour,* 4—9. *A catalogue of David's mighty men,* 10—47.

THEN [a]all Israel gathered themselves to David unto [b]Hebron, saying, [c]Behold, we *are* thy bone and thy flesh.

2 And moreover, in time [3]past, even when Saul was king, thou *wast* he [d]that leddest out and broughtest in Israel; and the LORD thy God said unto thee, [e]Thou shalt feed[4] my people Israel, and thou shalt be [f]ruler over my people Israel.

3 Therefore came all the [g]elders of Israel to the king to Hebron; and [h]David made a covenant with them in Hebron [i]before the LORD; and they [k]anointed David king over Israel, [l]according to the word of the LORD by Samuel.[5]

4 ¶ And [m]David and all Israel went to Jerusalem, which *is* [n]Jebus, where the Jebusites *were,* [o]the inhabitants of the land.

5 And the inhabitants of Jebus said to David, [p]Thou shalt not come hither. Nevertheless David took [q]the castle of Zion, which *is* [r]the city of David.

6 And David said, [s]Whosoever smiteth the Jebusites first shall be chief[6] and captain. [t]So Joab the son of Zeruiah went first up, and was chief.

7 And [u]David dwelt in the castle; therefore they called it[7] the city of David.

8 And he built the city round about, even from [v]Millo[8] round about: and Joab repaired[9] the rest of the city.

9 So David waxed[10] greater and greater: [w]for the LORD of hosts *was* with him.

10 ¶ These also *are* [x]the chief of the mighty men whom David had, who strengthened[11] themselves with

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CHAP. X.

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1 The chief design of this book was to preserve the records of the house of David, which, though to a common eye much diminished by the captivity, yet grew more and more illustrious in the eyes of those who lived by faith, by the nearer approach of the Son of David. The writer, therefore, repeats not the history of Saul's reign, but only of his death, which paved the way for David's accession. The reader will find the same history in almost the same words in 1 Sa. 31. 1-13, to the Notes on which he is referred for every thing important here.

a 1 Sa. 28. 1; 29. 1, 2; 31. 1, 2.

2 Heb. *wounded.*

b ver. 8; 1 Sa. 28. 4; 31. 1; 2 Sa. 1. 6, 21; 21. 12.

c ch. 8. 33; 9. 39; 1 Sa. 14. 6, 39, 40; 2 Ki. 23. 29; Is. 57. 1, 2.

d 1 Sa. 14. 49. *Ishui.*

e Ex. 20. 5; 2 Ki. 25. 7;

f 1 Sa. 31. 3-6; 2 Sa. 1. 4-10; Am. 2. 14.

3 Heb. *shooters with bows.*

4 Heb. *found.*

g Ge. 49. 23, 24

h Ju. 9. 54.

i Ju. 15. 18; 1 Sa. 14. 6; 17. 26, 36; 2 Sa. 1. 20.

5 Or, *mock,* Ju. 16. 21, 23-25.

k 1 Sa. 31. 4; 2 Sa. 1. 14-16.

l ver. 5; 2 Sa. 1. 9, 10; 17. 23; 1 Ki. 16. 18; Mat. 27. 4, 5; Ac. 1. 18; 16. 27.

m 1 Sa. 4. 10, 11, 18; 12. 25; Ec. 9. 1, 2; Ho. 13. 10, 11.

6 This does not mean his family, but his household servants (for Ish-bosheth remained) or 'all his men,' as they are called in 1 Sa. 31. 6, that is, all who were present with him in the battle: and his family had received such a blow, that it never recovered itself again.

n Le. 26. 31, 36; De. 28. 33, 43; Ju. 6. 2; 1 Sa. 13. 6; 31. 7.

o 1 Sa. 31. 8; 2 Ki. 3. 23; 2 Ch. 20. 25.

p ver. 4; 1 Sa. 31. 9, 10; 2 Sa. 1. 20; Mat. 14. 11

q Ju. 16. 23, 24; Da. 5. 2-4. 23.

7 Armour was frequently a votive offering to the god in whose temple it was placed; that is, when a vow had been made to a particular god, that in the event of victory the armour of one or more distinguished foes should decorate his temple.

r 1 Sa. 31. 10. *Ashtaroth.*

s 1 Sa. 5. 2-7.

t 1 Sa. 11. 1-11; 31. 11-13; 2 Sa. 2. 4-7.

8 They remembered their preservation from destruction and (what to brave men is more galling) from bearing marks of having been defeated, and being deprived of the honourable hope of wiping off disgrace, or defending their country at future seasons.

u Ge. 35. 8; 2 Sa. 21. 12-14.

v Ge. 1. 10; 2 Sa. 3. 35.

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1 Heb. *transgressed.*

w 1 Sa. 13. 13; 15. 3, 23.

x 1 Sa. 28. 7-20.

y Ex. 22. 18; Le. 19. 31; 20. 6; De. 18. 10-14; 2 Ki. 21. 6; Is. 8. 19; Ac. 8. 9-11; 16. 16-18.

z Ju. 10. 11-16; 1 Sa. 28. 6; Eze. 14. 3-6.

a Ps. 17. 13; Is. 10. 7, 15.

b 1 Sa. 13. 14; 15. 28; 16. 1, 11-13; 28. 17; 2 Sa. 3. 9, 10; 5. 3.

2 Heb. *Iai.* 'Behold how God stains the pride of human glory! He is sovereign, but righteous and terrible, in all his judgments! The hands of sinners often make the snares with which themselves are caught. And disobedience to God most certainly brings to ruin persons, families, and nations.'—*Brown.*

CHAP. XI.

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a ch. 12. 23-40; 2 Sa. 5. 1.

b Nu. 13. 22; 2 Sa. 2. 1; 15. 10; 1 Ki. 2. 11.

c Ge. 29. 14; De. 17. 15; Ju. 9. 2; 2 Sa. 19. 12, 13; Ep. 5. 30.

3 Heb. *both yesterday and the third day*

d Nu. 27. 17; 1 Sa. 18. 13; Is. 55. 4; John 10. 4.

e 1 Sa. 16. 1, 13; 2 Sa. 7. 7; Ps. 78. 71, 72; Is. 40. 11; Mic. 5. 2, 4; Mat. 2. 6.

4 Or, *rule.*

f 2 Sa. 5. 2; 1 Ki. 3. 9; 14. 7.

g 2 Sa. 5. 3.

h 1 Sa. 11. 15; 2 Ki. 11. 17; 2 Ch. 23. 3.

i Ju. 11. 11; 1 Sa. 23. 18.

k 1 Sa. 16. 13; 2 Sa. 2. 4; 2 Ki. 23. 30.

l 1 Sa. 15. 28; 28. 17.

5 Heb. *by the hand of.*

m 2 Sa. 5. 6-10.

n ver. 5; Jos. 15. 63; 18. 28, *Jebusi;* Ju. 1. 21; 19. 10-12.

o Ge. 10. 16; 15. 21; Ex. 3. 17.

p 1 Sa. 17. 9, 10, 26, 36.

q 1 Ki. 8. 1; 2 Ch. 5. 2; Ps. 2. 6; 9. 11; 48. 2, 12, 13; 78. 68; 87. 2, 5; 125. 1, 2; 132. 13; La. 4. 11, 12; Ro. 9. 33; He. 12. 22; Re. 14. 1.

r ver. 7; 2 Sa. 5. 9; 6. 10, 12; Ps. 122. 5.

s Jos. 15. 16, 17; 1 Sa. 17. 25.

6 Heb. *head.*

t 2 Sa. 2. 18; 3. 27; 8. 16; 20. 23.

u Ps. 2. 6.

7 That is, *Zion;* ver. 5.

v Ju. 9. 6, 20; 1 Ki. 9. 15; 11. 27; 2 Ki. 12. 20.

8 This seems to have been some public place, all round which David erected such buildings, as were requisite for a seat of government. He selected Jerusalem as his metropolis, because a more central situation would have placed him in the hands of the turbulent and ambitious Ephraimites, upon whom little dependence could then be placed.

9 Heb. *revived;* Ne. 4. 2.

10 Heb. *went in going and increasing;* 2 Sa. 3. 1; 5. 10; Job 17. 9; Is. 9. 7.

w ch. 9. 20; Ps. 46. 7, 11; Is. 8. 9, 10; 41. 10, 14; Ro. 8. 31.

x 2 Sa. 23. 8.

11 Heb. *held strongly with.*

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n in his kingdom, *and* with all Israel,
' make him king, *z*according to the
rd of the LORD concerning Israel.
11 And this *is* the number of the
ghty men whom David had; *a*Jasho-
ım, an Hachmonite,[1] the chief of the
)tains: he lifted up his spear against
ee hundred,[2] slain *by him* at one time.
12 And after him *was* *b*Eleazar, the
ı of Dodo, the *c*Ahohite, who *was*
: of *d*the three mighties.
13 He was with David at *e*Pas-dam-
n, and there the Philistines were
hered together to battle, where was a
cel of ground full of barley; and the
)ple fled from before the Philistines:
14 And they set[3] themselves in the
lst of *that* parcel, and delivered it, and
v the Philistines; and *f*the LORD
ed *them* by a great deliverance.[4]
15 Now three of the thirty *h*captains
ıt down to the rock to David, into
g cave of Adullam; and the host
the Philistines encamped *h*in the
ey of *i*Rephaim.[6]
16 And David *was* then *k*in the
l, and *l*the Philistines' garrison *was*
ı at Beth-lehem.
17 And David *m*longed, and said,
that one would give me drink *n*of
water of the well of Beth-lehem,
: *is* at the gate!
18 And the three *o*brake through
host of the Philistines, and drew
er out of the well of Beth-lehem,
: *was* by the gate, and took *it*, and
ıght *it* to David: but David would
drink *of* it, but *p*poured it out to
LORD,[7]
19 And said, *q*My God forbid it me,
I should do this thing. *r*Shall I
k the blood of these men that[8] have
their lives *s*in jeopardy? for with *the*
ıardy of their lives they brought it:
efore he would not drink it. *t*These
gs did these three mightiest.
20 And *u*Abishai the brother of Joab,
ıas chief of the three: for lifting up
pear against three hundred, he slew
h, and had a name among the three.
21 Of the three he was more
)urable than the two, for he was
: captain; *v*howbeit he attained not
ne *first* three.
22 *w*Benaiah the son of Jehoiada, the

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y ch. 12.38; 2Sa.3.17, 18, 21.
z 1 Sa. 16. 12-14.
a ch.27.2; 2 Sa.23. 8, *the Tachmonite, Adino, the Eznite.*
1 Or, *son of Hachmoni.*
2 To reconcile any apparent discrepancies between this chapter and the v. and xxviii. chapters of 2 Samuel, consult the collation of *Kennicott.*
b ch. 27. 4, *Dodai*; 2 Sa. 23. 9.
c ch. 8. 4.
d ver.19,21; 2 Sa. 23. 17-19, 23.
e 1 Sa. 17. 1, *Ephes-dammim.*

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3 Or, *stood.*
f 1 Sa. 14. 23; 19. 5; 2 Sa.23.10; 2 Ki. 5. 1; Ps. 18. 50.
4 Or, *salvation*; Ps. 144. 10; Pr. 21. 31.
5 Or, *captains over the thirty*; 2Sa.23. 13.
g Jos. 12. 15; 1 Sa. 22. 1; Mic. 1. 15.
h ch. 14.9; 2 Sa.5.18, 22; Is. 17. 5.
i Jos. 15. 8, *the giants.*
6 Rephaim, or Giants' Valley, so called from its gigantic aboriginal inhabitants, was situated on the confines of Judah and Benjamin, and appears anciently to have been distinguished for its abundant harvests; but, like all the country about Jerusalem, it is now stony, and scantily furnished with patches of light red soil.—See *Robinson's Biblical Researches*, vol. i. p. 323.
k 1Sa.22.1; 23.25; Ps. cxlii.; *title.*
l 1 Sa. 10. 5; 13. 4, 23.
m Nu. 11. 4, 5; 2 Sa. 23. 15, 16; Ps. 143. 6.
n Ps.42.1,2; 63.1; Is. 12. 3; John 4. 10, 14.
o 1 Sa. 19. 5; Ca. 8.6; Ac. 20. 24; 21.13; 2 Co. 5. 14, 15.
p 1 Sa. 7. 6.
7 As a thank-offering for the blood or life of his devoted captains preserved. To make libations, both of water and wine, was a frequent custom among the heathen. We have a similar story in Arrian's Life of Alexander. When his army was greatly oppressed with heat & thirst a soldier brought him a cup of water; he ordered it to be carried back, saying, 'I cannot bear to drink alone while so many are in want, and this cup is too small to be divided among the whole.' The example was noble in both cases, but David added piety to self-denial.
q 2Sa.23.17; 1 Ki.21. 3; Ro. 6. 1, 2.
r Le. 17. 10, 11; Job 31. 31; Ps. 72. 14; Mar.14.24; John 6. 55.
8 Heb. *with their lives*; Ro. 16. 4.
s Ju. 5. 18; 1 Co. 15. 30.
t ver. 12.
u ch.2.16; 1Sa. 26. 6; 2 Sa. 2.18; 3.30; 18. 2; 20.6; 21.17; 23.18, 19.
v Mat. 13. 8, 23; 1 Co. 15. 41.
w ch. 27. 5, 6; 2 Sa. 8. 18; 20.23; 23.20-23; 1Ki.1.8, 38; 2.30, 34, 35.

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x Jos. 15. 21.
1 Heb. *great of deeds.*
y ch. 12. 8; 2 Sa. 1. 23.
z Ju.14.5, 6; 1Sa.17. 34-36.
2 There is great probability in Bochart's conjecture, that Benaiah entered for shelter from the snow storm into a cave (for so the word rendered pit may signify) which was the haunt of a lion, and was there assailed by the savage beast. If the lion had fallen into, or been ensnared in a pit, there would have been no need of going down to kill him; & the exploit would have been the less remarkable, as a lion, whencramped up in a pit, is precluded from the full and natural exercise of his great power.'—*Pict. Bible.*
3 Heb. *a man of measure.*
a De.3.11; 1Sa.17.4-7.
4 That is, about seven feet six inches.
b ch. 20. 5.
c 1 Sa. 17. 51.
5 The word *shalishim*, which is translated thirty, properly signifies an office or particular description of men. Of these shalishim we have in 2 Sa. xxiii. thirty-seven, and it can scarcely be said with propriety that we have thirty-seven out of thirty; and besides, here in Chronicles there are sixteen added. The captains over Pharaoh's chariots are termed *shalishim*, Ex. 14. 7.
d ver. 21.
e 2 Sa. 20. 23.
6 About sixteen of the names here are different from what they are in Samuel, and sixteen other mighty men of less account are added after Uriah, ver. 41.
f ch. 27. 7; 2 Sa.2.18-23; 3. 30; 23. 24.
g 2 Sa. 21. 19.
h 2 Sa.23. 25, *Shammah the Harodite.*
i 2 Sa. 23.26, *Paltite.*
k ch. 27. 9.
l ch. 27. 12; 2 Sa. 23. 27, *Anethothite.*
m ch. 27.11; 2Sa.23. 27, 28, *Mehunnai, Zulmon.*
n ver. 12.
o ch. 27. 13.
p ch. 27. 15, *Heldai*; 2 Sa. 23. 29, *Heleb.*
q 2 Sa. 23. 29, *Ittai.*
7 Gibeah was situated near Rama and Gibeon; according to Josephus, thirty furlongs north of Jerusalem; or according to Jerome, in Osee, c. 5. about two leagues.
r 2 Sa. 23. 30, *Hiddai.*
s 2 Sa. 23. 31, *Abialbon.*
t 2 Sa. 23. 31, *Barhumite.*
u 1Sa.23.32, *Jashen.*
v 2 Sa. 23. 33, *Sharar.*
w 2 Sa.23.34, *Eliphelet, Ahasbai.*
x 2 Sa. 23. 35, *Hezrai, Paarai the Arbite.*
y 2 Sa. 23. 36, *Igal the son of Nathan.*
8 Or, *the Haggerite.*
z 2 Sa. 20. 26, *Jairite.*
a 2 Sa. 11. 6, &c.; 23. 39.

son of a valiant man of *x*Kabziel, [1]who had done many acts; he slew two *y*lion-like men of Moab: also he went down and *z*slew a lion[2] in a pit in a snowy day.
23 And he slew an Egyptian, a [3]man of *great* stature, *a*five cubits high;[4] and in the Egyptian's hand *was* *b*a spear like a weaver's beam; and he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and *c*slew him with his own spear.
24 These *things* did Benaiah the son of Jehoiada, and had a name among the three mighties.
25 Behold, he was honourable among the thirty,[5] *d*but attained not to the *first* three; and *e*David set him over his guard.
26 Also the valiant men[6] of the armies *were* *f*Asahel the brother of Joab, *g*Elhanan the son of Dodo of Beth-lehem,
27 *h*Shammoth the Harorite, Helez the *i*Pelonite,
28 *k*Ira the son of Ikkesh the Tekoite, Abi-ezer the *l*Antothite,
29 *m*Sibbecai the Hushathite, Ilai the *n*Ahohite,
30 *o*Maharai the Netophathite, *p*Heled the son of Baanah the Netophathite.
31 *q*Ithai the son of Ribai of Gibeah,[7] *that pertained* to the children of Benjamin, Benaiah the Pirathonite,
32 *r*Hurai of the brooks of Gaash, *s*Abiel the Arbathite,
33 Azmaveth the *t*Baharumite, Eliahba the Shaalbonite,
34 The sons of *u*Hashem the Gizonite, Jonathan the son of Shage the Hararite,
35 Ahiam the son of *v*Sacar the Hararite, *w*Eliphal the son of Ur,
36 Hepher the Mecherathite, Ahijah the Pelonite,
37 *x*Hezro the Carmelite, Naarai the son of Ezbai,
38 *y*Joel the brother of Nathan, Mibhar the son of Haggeri,[8]
39 Zelek the Ammonite, Naharai the Berothite, the armour-bearer of Joab the son of Zeruiah,
40 Ira the *z*Ithrite, Gareb the Ithrite,
41 *a*Uriah the Hittite, Zabad the son of Ahlai,
42 Adina the son of Shiza the Reu-

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benite, a captain of the Reubenites, and thirty with him,

43 Hanan the son of Maachah, and Joshaphat the Mithnite,

44 Uzzia the Ashterathite, Shama and Jehiel the sons of Hothan the Aroerite,

45 Jedial the son of Shimri,[1] and Joha his brother, the Tizite,

46 Eliel the Mahavite, and Jeribai and Joshaviah, the sons of Elnaam, and Ithmah the Moabite,

47 Eliel, and Obed, and Jasiel the Mesobaite.

CHAPTER XII.

The companies that came to David at Ziglag, 1—22. *The armies that came to him at Hebron,* 23—40.

NOW[2] [a]these *are* they that came to David to Ziklag, while he yet kept himself close[3] because of [b]Saul the son of Kish; and they *were* among the[c] mighty men, helpers of the war.

2 *They were* armed with bows, and could[d] use both the right hand and the left [e]in *hurling* stones, and *shooting* arrows out of a bow, *even* of Saul's brethren of Benjamin.

3 The chief *was* Ahiezer, then Joash, the sons of Shemaah[4] the [f]Gibeathite, and Jeziel, and Pelet,[5] the sons of Azmaveth,[g] and Berachah, and Jehu the [h]Antothite,

4 And Ismaiah the [i]Gibeonite, [k]a mighty man among the thirty, and over the thirty; and Jeremiah, and Jahaziel, and Johanan, and Josabad the Gederathite,[l]

5 Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite,

6 Elkanah, and Jesiah, and Azareel, and Joezer, and Jashobeam, the Korhites,

7 And Joelah and Zebadiah, the sons of Jeroham of [m]Gedor.

8 And of the Gadites there separated themselves unto David, [n]into the hold to the wilderness, men of might, *and* men of war[6] *fit* for the battle, that could [o]handle shield and buckler, whose[p] faces *were like* the faces of lions, and *were* as[7] [q]swift as the roes upon the mountains;

9 Ezer the first, Obadiah the second, Eliab the third,

10 Mishmannah the fourth, Jeremiah the fifth,

11 Attai the sixth, Eliel the seventh,

12 Johanan the eighth, Elzabad the ninth,

13 Jeremiah the tenth, Machbanai the eleventh.

14 These *were* of the sons of Gad, captains of the host: one[1] of the least *was* over an hundred, and the greatest over a thousand.

15 These *are* they that went over Jordan in the first month,[2] when [r]it had overflown[3] all his banks; and they put to flight all *them* of the valleys, *both* toward the east, and toward the west.

16 And there came of [s]the children of Benjamin and Judah to [t]the hold unto David.

17 And David went out to [4]meet them, and answered and said unto them, [u]If ye be come peaceably unto me to help me, [v]mine heart shall be [5]knit unto you: but if *ye be come* to betray me to mine enemies, seeing *there is* no wrong[6] in mine hands, [w]the God of our fathers look *thereon*, and [x]rebuke *it*.

18 Then [y]the Spirit came[7] upon [z]Amasai,[8] *who was* chief of the captains, *and he said*, [a]Thine *are we*, David, [b]and on thy side, thou son of Jesse: [c]peace, peace *be* unto thee, and peace *be* to thine helpers; for [d]thy God helpeth thee. Then David received them, and made them [e]captains of the band.

19 And there fell *some* of Manasseh to David, [f]when he came with the Philistines against Saul to battle; but they helped them not: for the lords of the Philistines, upon advisement, sent him away, saying, He will fall to his master Saul to *the jeopardy*[9] *of* our heads.

20 As he [g]went to Ziklag, there fell to him of Manasseh,[10] Adnah, and Jozabad, and Jediael, and Michael, and Jozabad, and Elihu, and Zilthai, [h]captains of the thousands that *were* of Manasseh.

21 And they helped David [11]against [i]the band *of the rovers:* for they *were* all [k]mighty men of valour, and were captains in the host.

22 For at *that* time, [l]day by day, there came to David to help him, until

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1 Or, *Shimrite.*

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2 The writer here goes back to the times which preceded the death of Saul, and records some particulars not mentioned in the books of Samuel, respecting David's advancement to the throne. Several considerable persons resorted to him at Ziklag: and either joined his small troop, or assured him of assistance when it became necessary. Some of these were Benjamites, and related to Saul, who were either induced through a firm belief of the word of God by Samuel respecting him; or by indignation at the base treatment which David met with from Saul, to the disgrace of their family and tribe; or because they perceived that the Lord was departed from Saul, and was with David of a truth. The hand of God was, however, very conspicuous, in raising him up friends from this tribe, whence he might have expected the most determined opposition.

a 1Sa.27.6; 2Sa.1.1; 4. 10.

3 Heb. being *yet shut up.* The expression *shut up,* so often applied to the extermination of Eastern royal families, (De. 32. 36; 1 Ki. 14. 10; 21. 21; 2Ki.9.8, 14,26.) strictly speaking, refers to the case when some of them had secured themselves in an impregnable fortress, or in places of great secrecy, from the usurper. But the term is used in a more extensive sense for those who had fled to foreign countries to escape being slain; thus it is here applied to David. Ziklag is described as a town in the country, and was probably an unwalled town; and it is certain he did not confine himself to it, but was continually making excursions from thence. See *Harmer,* ch. 9. ob. 42.

b ch. 8. 33; 9. 39.

c ch. 11. 10, 19, 24, 25.

d Ju. 3. 15; 20. 16.

e 1 Sa. 17. 49.

4 Or, *Hasmaah.*

f 1 Sa. 11. 4; 2Sa. 21. 6.

5 Probably it was from him the Plethi or Pelethites got their name.

g ch. 11. 33.

h ch. 11. 28.

i Jos. 9. 3, 17-23.

k ch. 11. 15.

l Jos. 15. 36.

m ch.4.18,39;Jos.15. 58.

n ver.16; ch.11.16; 1 Sa. 23. 14, 29; 24. 22.

6 Heb. *of the host.*

o 2Ch.25.5; Je. 46. 9.

p ch. 11. 22; 2 Sa. 1. 23;17.10;23.20;Pr. 28. 1.

7 Heb. *as the roes upon the mountains to make haste.*

q 2 Sa. 2.18; Pr.6. 5; Ca. 8. 14.

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1 Or, *one that was least* could resist *an hundred, and the greatest a thousand;* Le. 26. 8; De. 32. 30.

2 The Septuagint and Vulgate understand this only to mean that 'it was full up to all its banks,' *i. e.* it filled its whole channel; and so Luther. Professor Robinson adopts this idea (Biblical Researches, vol. ii. p. 262) and thinks that the ancient rise of the river has been greatly exaggerated. Yet where the banks are low, it does sometimes overflow them, and if the inundations are less extensive than formerly, it may be from the river having worn to itself a deeper channel. See *Paxton's Letters on Palestine.* The passage of the river by the captains of Gad, at this particular season, is mentioned by the historian as an additional proof of their heroism.

r Jos.3. 15; 4. 18; Je. 12. 5; 49. 19.

3 Heb. *filled over.*

s ver. 2.

t ver. 8.

4 Heb. *before them.*

u 1 Sa. 16. 4; 2 Sa. 3. 20-25; 1 Ki. 2. 13; 2 Ki.9.22; Ps.12.1,2.

v 1Sa.18.1,3;2Ki.10. 15; Ps. 86. 11; 2Co. 13. 11; Ph. 1. 27.

5 Heb. *one;* Je. 32. 39; Ac.4.32; 1Co.1. 10.

6 Or, *violence.*

w Ge. 31.42, 53; 1Sa. 24.11-17; 26. 23,24; Ps. 7. 6; 1 Pe.2.23.

x Zec. 3. 2; Jude 9.

y Ju. 6. 34; 13. 25.

7 Heb. *clothed Amasai.*

z ch. 2. 17; 2 Sa. 17. 25; 19.13; 20.4, &c., *Amasa.*

8 'The spirit of fortitude clothed Amasai, the chief of the mighty men; and he answered, For thy sake, O David, are we come, that we may be with thee, thou son of Jesse. Prosperity be to thee by night and by day, and prosperity be to thy helpers; for the WORD OF THE LORD is thy assistant.'—*Targum.*

a 2 Ki. 10. 5.

b Ru. 1. 16; 2 Sa. 15. 21; 2 Ki.9.32; Mat. 12. 30.

c Ga. 6. 16; Ep. 6.23, 24.

d 1Sa.25.28,29; 2Sa. 5.2; Zec.8.23; John 6. 67, 68.

e 1Sa.8.12; 22.7; 1Ki. 9. 22.

f 1 Sa. 29. 2-4.

9 Heb. *on our heads.*

g 1 Sa. 29. 11.

10 These captains of Manasseh seem to have met David as he was returning from the army of the Philistines to Ziklag. It is probable that they did not bring their companions with them; yet they both assured him of future assistance, and very seasonably helped him against the Amalekites who had spoiled Ziklag.—*Scott.*

h Ex. 18. 21; De. 1. 15; 33. 17.

11 Or, *with a band.*

i 1 Sa. 30. 1-17.

k ver. 20; ch. 5. 24; 11. 10, 21, 22.

l 2 Sa.2.2-4; 3.1; Job 17. 9.

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it was a great host, like [m]the host[1] of God.

23 ¶ And these *are* [n]the numbers of the bands[2] *that were* ready armed to the war, *and* came to David to Hebron,[3] [o]to turn the kingdom of Saul to him, [p]according to the word of the LORD.

24 The children of Judah, that bare shield and spear, *were* six thousand and eight hundred, ready armed[4] to the war.

25 Of the children of Simeon, mighty men of valour for the war, seven thousand and one hundred.

26 Of the children of Levi, four thousand and six hundred.

27 And Jehoiada[5] *was* [q]the leader of the [r]Aaronites, and with him *were* three thousand and seven hundred;

28 And [s]Zadok, a young man mighty of valour, and of his father's house twenty and two captains.

29 And of the children of Benjamin, the kindred[6] of Saul, three thousand: for hitherto the greatest[7] part of them had kept the ward of the house of Saul.

30 And of the children of Ephraim twenty thousand and eight hundred, mighty men of valour, famous[8] throughout the house of their fathers.

31 And of [t]the half-tribe of Manasseh eighteen thousand, which were expressed by name, to come and make David king.

32 And of the children of Issachar, *which were men* that had [u]understanding of the times,[9] [v]to know what Israel ought to do: the heads of them *were* two hundred; and [w]all their brethren *were* at their commandment.

33 Of Zebulun, such as went forth to battle, expert[10] in war, with all instruments of war, fifty thousand which could keep rank:[11] *they were* not[12] of double heart.[13]

34 And of Naphtali a thousand captains, and with them, with shield and spear, thirty and seven thousand.

35 And of the Danites, expert in war, twenty and eight thousand and six hundred.

36 And of Asher, such as went forth to battle, expert[14] in war, forty thousand.

37 And on [x]the other side of Jordan, of the Reubenites, and the Gadites, and of the half tribe of Manasseh, with all manner of instruments of war for the battle, an hundred and twenty thousand.

38 All these men of war, that could keep rank, came [y]with a perfect heart to Hebron, to make David king over all Israel: and [z]all the rest also of Israel *were* of one heart to make David king.

39 And there they were with David three days, [a]eating and drinking: for their brethren had prepared for them.

40 Moreover, they that were nigh them, *even* unto Issachar, and Zebulun, and Naphtali, brought [b]bread on asses, and on camels, and on mules, and on oxen,[1] *and* meat,[2] meal, [c]cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly; for *there was* joy in Israel.

CHAPTER XIII.

David fetcheth the ark with great solemnity from Kirjath-jearim, 1—8. Uzza being smitten, the ark is left at the house of Obed-edom, 9—14.

AND David [a]consulted with the captains of thousands and hundreds, *and* with every leader.

2 And David said unto all the congregation of Israel, [b]If *it seem* good unto you, [c]and *that it be* of the LORD our God, let us send[3] abroad unto our brethren every where, *that are* [d]left in all the land of Israel, and with them *also* to [e]the priests and Levites *which are* in their cities[4] *and* suburbs, that they may gather themselves unto us:

3 And let us bring[5] again [f]the ark of our God to us: for [g]we enquired not at it in the days of Saul.

4 And all the congregation said that they would do so: for [h]the thing was right in the eyes of all the people.

5 So [i]David gathered all Israel together, from [k]Shihor of Egypt even unto the entering of [l]Hemath,[6] to bring the ark of God from [m]Kirjath-jearim.

6 And David went up, and all Israel, to [n]Baalah, *that is*, to Kirjath-jearim, which *belonged* to Judah, to bring up thence the ark of God the LORD, [o]that dwelleth *between* the cherubims, [p]whose name is called *on it*.

7 And they carried[7] the ark of God [q]in a new cart [r]out of the house of

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m Ge.32.2;Jos.5.14; Ps.148. 2.
1 'That is, a very numerous army; like the army of the angel of God.' —*Targum.*
n ch. 11. 1-3; 2 Sa.5. 1-3.
2 Or, *captains*, or *men*. Heb. *heads*.
3 That is, after the death of Ishbosheth, 2 Sa. 4. 5.
o ch. 10. 14.
p ch. 11. 10; 1Sa.16. 1,12,13; 2 Sa. 3. 18; Ps.2.6; 89.19,20.
4 Or, *prepared*.
5 Abiathar was then high-priest, and Jehoiada captain over the warriors of the house of Aaron.
q ch. 9.20; 2Ki.11.4, 9; 25. 18.
r ch.6.49-57; 27.17.
s ch.6.8,53;2Sa.8.17; 1Ki.1.8;2.35; Eze. 44. 15.
6 Heb. *brethren*, Ge. 31. 23.
7 Heb. *a multitude of them*, 2 Sa.2.8,9.
8 Heb. *men of names*, Ge. 6. 4.
t Jos. xvii.
u Ge.49.14;Es.1.13; Is.22.12-14; Mic.6. 9;Mat.16.3;Lu.12. 56, 57.
9 The Jewish commentators hold the absurd opinion, that 'by understanding of the *times*,' was meant astronomy, as forming the basis of chronology in the division of months, years, &c. But of what service would a body of scientific chronologists have been in furthering David's claims to the throne of Israel? besides, that the knowledge of new moons and other sacred seasons, was the special business of the priests. The Syr. and Arab. give the sense that these Issacharites were 'the wisest men of their own time, and did good and right works before the Lord.' They were intelligent men, who understood the signs of the times, and perceived that it was both the duty and political interest of Israel to advance David to the throne.
v Pr. 14.8; Ep.5.17.
w Pr. 24.5; Ec.7.19; 9. 18.
10 Or, *rangers of battle*, or *ranged in battle*.
11 Or, *set the battle in array*.
12 Heb. *without a heart and a heart*, Ps.12.2; John1.47.
13 *Double* is opposed to *perfect*, ver. 38; they were all sincerely affected towards David, though so numerous. By its being said they could 'keep rank,' it seems implied that the rest could not, and that attention was beginning to be paid to the training of troops to act in organized masses. But the Sept. and Vulg. read the original word so as to make the clause mean, that the men of Zebulun came to *assist* David, not that they could keep rank.
14 Or, *keeping their rank*.
x ch.5.1,&c.; Nu.32. 33-42; De. 3.12-16; Jos. 13. 7-32; 14. 3; 22. 1-10.

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y 1 Ki. 8. 61; 11.4; 2 Ki.20.3; Ps.101.2.
z ver. 17,18; Ge.49. 8-10;2Ch.30.12;Ps. 110. 3; Eze. 11. 19.
a Ge.26.30; 31.54; 2 Sa.6.19; 19.42.
b 2Sa.16.1; 17.27-29.
1 'We see that oxen were used as beasts of burden. The form of back in these animals does not adapt them for this service, but in the East they are still required to perform it, and they do it well, though in their deliberate and quiet way. Greek writers intimate the same use of oxen. At present, in different parts of Asia, they are employed for riding, burden, or draught. Their use as beasts of burden, is still more extensive, and is not unknown in Europe or Africa, but in Western Asia at least, they are not employed in caravans or long journeys, but by the peasantry in the conveyance of goods to and from the villages and towns of a district or province. They are also employed for draught more than any other animals in Asia. At Constantinople they draw the ornamented *arabah*. The carts of the peasantry are drawn by oxen. In the Tartarian steppes they drive the moveable huts and baggage of the Nomades.'—*Kitto*.
2 Or, *victual of meal*.
c 1 Sa. 25. 18.
d 1 Ki.1.40; 2Ki.11. 20; Pr.11.10; 29. 2; Je. 23. 5,6; Lu. 19. 37,38; Re.19.5-7.

CHAPTER XIII.

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a ch. 12. 14,20,32; 2 Sa.6.1; 2Ki.23.1; 2 Ch.29.20; 34.29,30.
b 1 Ki. 12. 7; 2 Ki.9. 15; Pr.15.22; Phil. 8, 9.
c Ex. 18. 23; 2 Sa.7. 2-5.
3 Heb. *break forth*, and *send*.
d ch.10.7; Is.37.4.
e ch. 15. 2-14; Nu.4. 4,&c.;2Ch.31.4,&c.
4 Heb. *the cities of their suburbs*, ch. 6.54-81;Nu.35.2-9.
5 Heb. *bring about*.
f 1 Sa.7.1,2; Ps.132. 6.
g 1 Sa. 14. 18, 36,37; 22. 10, 15; 23.2,4,9-12.
h 1 Sa. 18.20; 2Sa.3. 36;2Ch.30.4,*marg*. Es. 8. 5.
i 2 Sa. 6. 1.
k Nu.34.5-8; Jos.13. 3-6, *Sihor*; 1 Ki. 4.21;Je.2.18, *Sihor*.
l Nu. 34.8; Jos.13.5; 1 Ki. 8. 65; 2Ki.25. 21, *Hamath*.
6 Hamath was the Epiphania of the Greeks. It was formerly a celebrated city of Syria, and is still a considerable town, about three and a half days' journey from Tripoli.
m ver. 6; 1 Sa. 6. 21; 7. 1.
n Jos.15.9,60;2Sa.6. 2, *Baale*.
o Ex. 25. 22; Nu. 7. 89;1Sa.4.4;2Ki.19. 15; Ps. 88. 1; 99. 1; Is. 37. 16.
p Ex. 20. 24; 23. 21; Nu.6.27; 1Ki.8.16.
7 Heb. *made the ark to ride*.
q ch. 15. 2,13; Nu.4. 15; 1Sa.6.7,8; 2Sa. 6. 3.
r 1 Sa. 7. 1, 2.

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Abinadab: and Uzza and Ahio drave the cart.

8 And [s]David and all Israel played before God with all *their* might, and with singing,[1] and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets.

9 ¶ And when they came unto the threshing-floor of [u]Chidon, Uzza put forth[2] his hand to hold the ark; for the oxen stumbled.[3]

10 And the anger of the LORD was kindled against Uzza, and he smote him, because [v]he put his hand to the ark: and [w]there he died before God.

11 And David was [x]displeased,[4] because the LORD had made a breach upon Uzza: wherefore that place is called Perez-uzza[5] [y]to this day.

12 And David was [z]afraid of God that day, saying, [a]How shall I bring the ark of God *home* to me?

13 So David brought[6] not the ark *home* to himself to the city of David, but carried it aside into the house of Obed-edom[b] [c]the Gittite.[7]

14 And the ark of God remained with the family of Obed-edom in his house three months. And [d]the LORD blessed the house of Obed-edom, and all that he had.

CHAPTER XIV.

Hiram sendeth timber and builders to David, 1. *The prosperity of David's kingdom,* 2—7. *His two signal victories over the Philistines,* 8—17.

NOW [a]Hiram king of Tyre sent messengers to David, [b]and timber of cedars, with masons and carpenters,[c] to build him an house.

2 ¶ And David perceived that [d]the LORD had confirmed him king over Israel; for [e]his kingdom was lifted up on high, [f]because of his people Israel.[8]

3 ¶ And David [g]took more[9] wives at Jerusalem:[10] and David begat more sons and daughters.

4 Now these *are* the names of *his* children which he had in Jerusalem; Shammua,[h] and Shobab, [i]Nathan, and Solomon,[k]

5 And Ibhar, and [l]Elishua, and Elpalet,

6 And Nogah, and Nepheg, and Japhia,

7 And Elishama, and [m]Beeliada,[11] and [n]Eliphalet.

8 ¶ And [o]when the Philistines heard that David was [p]anointed king over all Israel, [q]all the Philistines went up to seek David: and David heard *of it,* and went out against them.

9 And the Philistines came[1] and spread themselves in [r]the valley of Rephaim.[2]

10 And David [s]enquired of God, saying, [t]Shall I go up against the Philistines? and wilt thou deliver them into mine hand? And the LORD said unto him, [u]Go up; for I will deliver them into thine hand.

11 So they came up to [v]Baal-perazim; and David smote them there. Then David said, [w]God hath broken in upon mine enemies by mine hand, [x]like the breaking forth of waters: therefore they called the name of that place Baal-perazim.[3]

12 And when they had left their gods there, David gave a commandment, and they [y]were burned with fire.

13 And the Philistines [z]yet again spread themselves abroad in the valley.

14 Therefore David [a]enquired again of God; and God said unto him, Go not up after them; [b]turn away from them, and come upon them over against the mulberry-trees.

15 And it shall be, when thou shalt hear [c]a sound of going in the tops of the mulberry-trees, *that* [d]then thou shalt go out to battle: [e]for God is gone forth before thee, to smite the host of the Philistines.

16 David therefore [f]did as God commanded him: and they smote the host of the Philistines from [g]Gibeon[4] even to [h]Gazer.

17 And the [i]fame of David went out into all lands; and the LORD brought [k]the fear of him upon all nations.

CHAPTER XV.

David, having prepared a place for the ark, ordereth the priests and Levites to bring it from Obed-edom, 1—24. *He performeth the solemnity thereof with great joy,* 25—28. *Michal despiseth him,* 29.

AND *David* made him [a]houses in the city of David, [b]and prepared a place for the ark of God, and pitched for it a tent.

2 Then David said, None[5] ought to carry the ark of God but the Levites: for [c]them hath the LORD chosen to

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s ch. 15. 10-24; 1 Sa. 10.5; 2Sa.6.5; 2Ki. 3. 15, Ps. 47. 5; 68. 25-27; 150.3-5.

1 Heb. *songs.*

t ch. 15. 28; 16.5,42; 23. 5; 25.1-6; Da.3. 5-7; Am.5.23;6.5.

u 2 Sa. 6. 6, *Nachon.*

2 Having with some degree of irreverence presumed to lay his hand upon the ark, (which was perhaps not covered,) he thus incurred the penalty of his unhallowed rashness and presumption.

3 Or, *shook it.*

v ch.15.13,15; Nu.4. 15; Jos. 6. 6.

w Le.10.1-3; Nu.16. 35; 1 Sa.6.19; 2Ch. 26. 16-20; 1 Co. 11. 30-32.

x 2 Sa. 6.7-9; Jon.4. 4. 9.

4 Rather, 'grieved.' As to the meaning of Perez-uzza, see 2 Sa. 5. 20.

5 That is, *The breach of Uzza.*

y Ge. 32. 32; De.34. 6; Jos. 4. 9.

z Nu.17.12.13; 1Sa. 5. 10, 11; 6. 20; Ps. 119.120;Is.6.5;Lu. 5. 8, 9.

a 1Ki.8.27; Job25.5, 6; Mat. 25. 24.

6 Heb. *removed.*

b ch. 15.18; 16.5; 26. 4,8; 2Sa.6.10,11.

c 2 Sa. 4. 3.

7 Or Gathite, so called, not because he had lived at Gath of Philistia, but because he belonged to Gath-Rimmon, a Levitical city, for he was a Levite, ch. 15. 18; 16. 5.

d Ge. 30. 27; 39. 5; Pr. 3. 9,10; Mal. 3. 10, 11.

CHAP. XIV.

A.M.2961.B.C.1043

a 2 Sa. 5. 11; 1 Ki. 5.1,8-12; 2Ch.2.11, 12, *Huram.*

b ch.22.2; 1Ki.5.6,9, 10, 18; 2 Ch. 2. 3,8-10; Ezr.3.7.

c ch.17.1; 2Sa.7.2; 1 Ki. 7. 1-12; Je. 22. 13-15.

d ch.18.17;2Sa.7.16; Ps. 89. 20-37.

e Nu.24. 7; 2 Sa.7. 8, 9.

f 1 Ki. 10. 9; 2 Ch. 2. 11; Es. 4. 14; Is. 1. 25-27; Da.2.30.

8 That is, 'God had highly exalted his kingdom *for the sake of* his people Israel.' Let the fame of David not only in his kingdom, but among his neighbours, be viewed as a type of the exalted honour of Him who is at once his son and sire.

g ch.3.1-4; De.17.17; 2Sa.5.13;1Ki.11.3; Pr. 5. 18,19; Ec. 7. 26-29; 9. 9; Mal. 2. 14,15; Mat.19.4,5,8.

9 Heb. *yet.*

10 In addition to the wives he had married at Hebron; as is explained in the parallel place at 2 Sa. 5. 13.

h ch. 3. 5, *Shimea;* 2 Sa. 5. 14, *Shammuah.*

i 2Sa.12.1; Lu.3.31.

k ch.22.9-12; 28.5,6; 2 Sa.12.24,25; 1Ki. 1.13,17;2.15; 3.3,5-11; Mat. 1. 6.

l ch. 3. 6, *Elishama;* 2 Sa. 5. 15.

m 2 Sa.5.16, *Eliada.*

11 Called in 2 Sa. 5. 15, Eliada, which is no doubt the correct orthography, for David would never have interchanged the name of *Baal* with *El (God).* The Sept. & Syr. have here Eliada.

n ch. 3. 8, *Elishelet.*

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o 1 Sa. 21. 11; 2Sa.5. 17-25.

p ch. 11. 3; 2 Sa. 5. 3.

q Ps. 2. 1-6; Re. 11. 15-18.

1 Or, 'for when they had come,' 2 Sa. 5. 17.

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r ch. 11. 15; 2 Sa. 5. 18, 22; 23. 13; Is. 17. 5.

2 'As we advanced we had on the right low hills, and on the left the cultivated valley or plain of Rephaim, or the giants, with gentle hills beyond. This plain is broad, and descends gradually towards the S. W. until it contracts in that direction into a deeper and narrower valley called Wady-el-Werd, which unites further on with Wady Ahmed, and finds its way to the Mediterranean. The plain of Rephaim extends nearly to the city, which, as seen from it, appears to be always on the same level. As we advanced, the plain was terminated by a slight rocky ridge, forming the brow of the valley of Hinnom.'—*Robinson.*

s ver. 14; ch. 13.3; 1 Sa. 23. 2-4, 9-12; 2 Sa.2.1; 5.19,23.

t 1 Sa. 30. 8; Pr. 3. 6.

u Ju. 4. 6,7; 1 Ki.22. 6, 15-17.

v 2 Sa. 5. 20; Is. 28. 21.

w Ps.18.13-15; 44.3; 144. 1, 10.

x Ex. 14. 28; Job 30. 14; Mat.7.27.

3 That is, *a place of breaches.*

y Ex. 12. 12; 32. 20; De.7.5,25;1Sa.5.2-6; 2Ki.19.18.

z 2 Sa.5.22-25; 1Ki. 20. 22.

a ver.10; Ps.27.4.

b Jos. 8. 2-7; John 9. 6, 7.

c Le.26.36; 2Ki.7.6; 19.7; Ac.2.2.

d Ju. 4. 14; 7.9,15; 1 Sa.14.9-22; Phil.2. 12, 13.

e Is. 13. 4; 45. 1, 2; Mic.2.12.13.

f Ge.6.22; Ex.39.42, 43; John2.5; 13.17; 15. 14.

g 2 Sa. 5. 25, *Geba.*

4 'The village of El-Jib is on the summit of a hill, and of moderate size. The houses stand very irregularly and unevenly, sometimes almost one above another. They seem to be chiefly rooms in old massive ruins. It is not difficult to recognize in El-Jib and its rocky eminence the ancient Gibeon; the name Jib, in Arabic, is merely the abridged form of the Hebrew.'—*Robinson.*

h ch.6.67; Jos.16.10, *Gezer.*

i Jos. 6. 27; 2 Ch. 26. 8.

k Ex. 15.14-16; De. 2. 25; 11.25; Jos.2. 9-11; 9.24.

CHAP. XV.

A.M.2962.B.C.1042

a 2Sa.5.9;13.7,8;14. 24.

b ver.3; ch.16.1; 17. 1-5; Ps. 132.5; Ac. 7. 46.

5 Heb. It is *not to carry the ark of God, but for the Levites.*

c Nu. 4. 2-15, 19,20; 7.9; De.10.8; 31.9; Jos. 3. 3; 6.6; 2Ch. 35. 3.

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ry the ark of God, and [d]to minister to him for ever.

3 And David [e]gathered all Israel ether to Jerusalem, [f]to bring up ark of the LORD unto his place ich he had prepared for it.

4 And David assembled [g]the chil- n of Aaron, and the Levites.

5 Of the sons of Kohath; [h]Uriel the ef, and his brethren[1] an hundred l twenty.

6 Of the sons of [i]Merari; Asaiah chief, and his brethren two hundred l twenty.

7 Of the sons of Gershom; [k]Joel chief, and his brethren an hundred l thirty.

8 Of the sons of [l]Elizaphan; [m]She- iah the chief, and his brethren two ndred.

9 Of the sons of [n]Hebron; Eliel the ef, and his brethren fourscore.

10 Of the sons of [o]Uzziel; [p]Ammi- ab the chief, and his brethren an ndred and twelve.

11 And David called for [q]Zadok and athar the priests, and for the Le- s, for [r]Uriel, Asaiah, and Joel, maiah, and Eliel, and Amminadab,

12 And said unto them, [s]Ye *are* chief of the fathers of the Levites: ctify[t] yourselves, *both* ye and your hren, that ye may bring up the of the LORD God of Israel unto *place that* I have prepared for it.

13 For because [u]ye did *it* not at the , [v]the LORD our God made a breach n us, [w]for that we sought him not r the due order.[2]

14 So the priests and the Levites tified[x] themselves to bring up the of the LORD God of Israel.

15 And the children of the Levites [y] the ark of God upon their shoul- , with the staves thereon, as Moses manded, according to the word of LORD.

16 And [z]David spake to the [a]chief e Levites, to appoint their brethren [b]the singers with the instruments nusic, psalteries, and harps, and bals,[3] sounding, by [c]lifting up the e with joy.

17 So the Levites appointed [d]He- the son of Joel; and of his breth-

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d Nu. 8.13,14,24-26; 18.1-8; Is.66.21; Je. 33. 17-22.
e ch.13.5; 1Ki.8.1.
f ver.1; 2Sa.6.12.
g ch. 6. 16-20, 49,50; 12. 26-28; Ex.6.16-22; Nu. 3. 4.
h ch. 6. 22-24.
1 Or, *kimmen*.
i ch. 6. 29, 30.
k ver.11; ch.23.8.
l Ex. 6. 22, *Elzaphan*.
m ver. 11.
n ch. 6. 2; 23. 12,19; 26. 23,30,31; Ex.6. 18; Nu.26.58.
o ch.6.18; 23.12; Ex. 6. 18, 22.
p ch. 6. 22.
q ch. 12.28; 18.16; 1 Sa. 22. 20-23; 2 Sa. 8. 17; 15. 24-29,35; 20.25; 1Ki.2.35.
r ver. 5-10.
s ch.9.34; 24.31.
t ver. 14; Ex.19.14, 15; 2 Ch.5.11; 29.4, 5; 30.15; 35.6; Eze. 48. 11; John 17.17; Ro. 12.1,2; Re.5.9, 10.
u ch. 13. 7-9; 2Sa.6. 3.
v ch. 13. 10,11; 2 Sa. 6. 7, 8.
w ver.2; Nu.4.15; 7. 9; De.31.9;2Ch.30. 17-20; Pr. 28. 13; 1 John 1. 8-10.
2 'According to the passage in Samuel, it seems as if David was induced to dislodge the ark from Obed-edom's house out of envy, being informed that the Lord had blessed him in consequence of the ark being in his charge. To clear David from such an imputation, the author of Chronicles explains that the reason of the king's resolution to remove the ark was his being convinced by the blessings poured on Obed-edom, that the misfortunes which the ark had occasioned to its former possessors, was because it had not been attended or ministered by the Levites only, according to what was prescribed by the law.' — *Carpenter*.
x Le. 10. 3; 2 Ch.29. 15, 34; Joel 2. 16, 17.
y Ex.25.12-15; 37.3-5; 40.20; Nu.4.6; 1 Ki.8.8; 2Ch.5.9.
z 2 Ch.30.12; Ezr.7. 24-28; Is.49.23.
a ver. 12; Ac.14.23; 1 Ti. 3.1-15; 2Ti.2. 2; Tit. 1. 5.
b ver.27,28; ch.6.31-38; 13.8; 16.42; 23. 5; 25. 1-6; 2 Ch.29. 28-30; Ne.12.36,46; Ps.87.7; 149.3; 150. 3, 4.
3 The Moguls, who profess the Lamai religion, still have such music. The temple instruments consist of a large drum, a large trumpet, and metal basins, which are struck together, bells, &c. &c. All these musical instruments have their prescribed objects and use, and are part of the sacred utensils of the temple and altar. The priests choose, with particular care, the youth intended for performers in the temple. — *Klaproth's Trav.* b. i. p. 180.
c 2 Ch. 5. 13; Ezr. 3. 10, 11; Ne. 12. 43; Ps. 81. 1; 92. 1-3; 95.1; 100. 1; Je. 33. 11.
d ch. 6. 33; 25. 1-5; 1 Sa. 8. 2.

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e ch. 6. 39; 25.2; Ps. lxxiii.—lxxxiii. *titles*.
f ver. 19; ch. 6. 44, *son of Kishi*.
g ch. 25. 2-6, 9-31.
h ch. 16. 5, 6.
1 As this is not repeated in the same list in ver. 20, and is omitted in some MSS. and in the Sept. and Syr., it is probable that (being the Heb. name for 'son,') it found its way here by the mistake of some copyist.
i ver. 20, *Aziel*.
k ch.13. 14; 16.5,38; 26. 4, 8, 15.
l ver. 16; ch. 13. 8; 16.5,42; 25.1,6; Ps. 150. 5.
m ver. 18, *Jaaziel*.
n Ps. xlvi. *title*.
2 'Musical art with the Hebrews was limited to the execution of a few simple tunes, and it was originally not very different from that of the ancient Greeks and the present Orientals. Of its technicalities nothing certain is known. The *Alamoth* was perhaps a kind of tune or harmony in music. The tune of certain songs was, it appears, marked after other songs to which it was peculiar. The *Sheminith* (ver. 21,) has clearly a reference to music, and denotes a kind of tune. From the order of words here, it appears to have been the lowest of three voices; according to Forkel, the bass, which was sung by men.' — *Bibl. Cyclop.* art. Music. Pfeiffer conjectures that the psalteries on Alamoth imitated the acute voice of virgins, and were so called from *Almah*, a virgin.
o ver. 18; ch. 16. 5.
p ch. 25.6,7; 1 Sa.10. 5; Ps. 33. 2; 81.1,2; 92. 3; 150. 3.
3 Or, *eighth to overseer*, Ps. vi. xii. *titles*.
4 Or, *for the carriage: he instructed about the carriage*.
5 Heb. *lifting up*, ver. 16, 27.
q ch. 25. 7, 8.
r ch. 9. 21-23; 2 Ki. 22. 4; 25.18; Ps.84. 10.
s ch. 16.6; Nu. 10.8; 2 Ch. 5. 12, 13; Ps. 81. 3.
t ver. 18, 23.
u 2Sa. 6.12,13; 1Ki. 8. 1.
v Nu. 31. 14; De. 1. 15; 1 Sa. 8. 12; 10. 19; 22.7; Mic. 5. 2.
w ch. 13. 14.
x ch. 13. 11, 12; De. 12.7,18; 16.11,15; 2 Ch. 20. 27,28; Ezr. 6.16; Ps.95.1,2; 100. 1,2; Phil.3.3; 4.4.
y ch.29.14; 1Sa.7.12; Ac. 26. 22; 2 Co. 2. 16; 3. 5.
z 2 Sa. 6. 13; Ps. 66. 13-15.
a Nu. 23.1,2,4,29; 29. 32; Job 42. 8; Eze. 43. 23.
b 1 Sa. 2. 18; 2 Sa.6. 14.
c ver. 22.
6 Or, *carriage*, ver. 22.
d 2 Sa. 6. 15.
e ver. 16; ch. 13. 8; 2 Ch. 5.12,13; Ezr.3. 10, 11; Ps. 47. 1-5; 68. 25; 98.4-6; 150. 3-5.
f ch. 17.1; Nu.10.33; De. 31. 26; Jos.4.7; Ju. 20.27; 1Sa.4.3; Je.3.16; He.9.4.
g 2 Sa. 6. 16.

ren, [e]Asaph the son of Berechiah; and of the sons of Merari their brethren, [f]Ethan the son of Kushaiah;

18 And with them their brethren of [g]the second *degree*, [h]Zechariah, [1]Ben, and [i]Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Elipheleh, and Mikneiah, [k]and Obed-edom, and Jeiel, the porters.

19 So the singers, Heman, Asaph, and Ethan, *were appointed* to sound with [l]cymbals of brass;

20 And Zechariah, and [m]Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah, with psalteries on [n]Alamoth;[2]

21 And [o]Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, and Azaziah, with [p]harps on the Sheminith[3] to excel.

22 And Chenaniah, chief of the Levites, *was* for[4] song:[5] [q]he instructed about the song, because he *was* skilful.

23 And Berechiah and Elkanah *were* [r]door-keepers for the ark.

24 And Shebaniah, and Jehoshaphat, and Nathaneel, and Amasai, and Zechariah, and Benaiah, and Eleazar, [s]the priests, did blow with the trumpets before the ark of God: and [t]Obed-edom and Jehiah *were* door-keepers for the ark.

25 ¶ So [u]David, and the elders of Israel, and the [v]captains over thousands, went to bring up the ark of the covenant of the LORD out of the house of [w]Obed-edom [x]with joy.

26 And it came to pass, when [y]God helped the Levites that bare the ark of the covenant of the LORD, that [z]they offered [a]seven bullocks and seven rams.

27 And David *was* clothed with [b]a robe of fine linen, and all the Levites that bare the ark, and the singers, and [c]Chenaniah the master of the [6]song with the singers: David also *had* upon him an ephod of linen.

28 Thus all Israel [d]brought up the ark of the covenant of the LORD [e]with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps.

29 ¶ And it came to pass, *as* the [f]ark of the covenant of the [g]LORD came to

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the city of David, that [h]Michal, the daughter of Saul, looking out at a window, saw king David [i]dancing and playing; [k]and she despised him in her heart.

CHAPTER XVI.

David's festival sacrifice, 1—3 *He appointeth a band of singers and music to praise the Lord,* 4—6. *The psalm of thanksgiving,* 7—36. *He appointeth ministers, porters, priests, and musicians, to attend continually on the ark,* 37—43.

SO [a]they brought the ark of God, and set it [b]in the midst of the tent that David had pitched for it: and they[c] offered burnt-sacrifices and peace-offerings before God.

2 And when David had made an end of offering [d]the burnt-offerings and the peace-offerings, [e]he blessed the people in the name of the LORD.

3 And he dealt to every one of Israel, both man and woman, [f]to every one a loaf of bread, and a good piece of flesh, and a flagon *of wine.*

4 ¶ And [g]he appointed *certain* of the Levites to [h]minister before the ark of the LORD, and [i]to record, and to thank and praise[1] [k]the LORD God of Israel:

5 [l]Asaph the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom; and Jeiel with psalteries[2] and with harps: but Asaph made a sound with cymbals;

6 Benaiah also and Jahaziel the priests [m]with trumpets continually before the ark of the covenant of God.

7 ¶ Then [n]on that day David delivered first *this psalm,*[3] to thank the LORD, [o]into the hand of Asaph and his brethren.

8 [p]Give thanks unto the LORD, [q]call upon his name, [r]make known his deeds among the people.

9 [s]Sing unto him, sing [t]psalms unto him, [u]talk ye of all his wondrous works.

10 [v]Glory[4] ye in his holy name: let[w] the heart of them rejoice that seek the LORD.

11 [x]Seek the LORD and [y]his strength, seek[z] his face continually.

12 [a]Remember his marvellous works that he hath done, his wonders, and the[b] judgments of his mouth;

13 O [c]ye seed of Israel his servant, ye children of Jacob, [d]his chosen ones.

14 He *is* [e]the LORD our God; [f]his judgments *are* in all the earth.

15 Be [g]ye mindful always of his covenant,[1] the word *which* he commanded to [h]a thousand generations;

16 *Even of the covenant* [i]which he made with Abraham, and of his oath unto Isaac;

17 And hath confirmed the same to Jacob [k]for a law, *and* to Israel *for* [l]an everlasting covenant,

18 Saying, [m]Unto thee will I give the land of Canaan, the lot[2] of your [n]inheritance;

19 When ye were but few,[3] even [o]a few, and strangers in it.

20 And *when* [p]they went from nation to nation, and from *one* kingdom to another people,

21 [q]He suffered no man to do them wrong; yea, [r]he reproved kings for their sakes,

22 *Saying,* Touch not [s]mine anointed, and do my [t]prophets no harm.

23 [u]Sing unto the LORD, all the earth; [v]shew forth from day to day his salvation.

24 [w]Declare his glory among the heathen; his marvellous works among all nations.

25 For [x]great *is* the LORD, and greatly to be praised: [y]he also *is* to be feared above all gods.

26 For [z]all the gods of the people *are* idols: but [a]the LORD made the heavens.

27 [b]Glory and honour *are* in his presence; [c]strength and gladness *are* in his [d]place.

28 [e]Give unto the LORD, [f]ye kindreds of the people, give unto the LORD [g]glory and strength.

29 Give unto the LORD [h]the glory *due* unto his name: [i]bring an offering, and [k]come before him; worship the LORD in [l]the beauty of holiness.

30 Fear [m]before him, all the earth: the world also shall be [n]stable, that it be not moved.

31 Let [o]the heavens be glad, and [p]let the earth rejoice; and let *men* say among the nations, [q]The LORD reigneth.

32 Let [r]the sea roar, and the fulness thereof; let the [s]fields rejoice, and all that *is* therein.

33 Then shall [t]the trees of the wood

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h 1 Sa. 18.27,28; 19. 11-17; 25. 44; 2 Sa. 3. 13, 14.
i Ex. 15. 20; Ps. 30. 11; 149.3; 150.4; Ec. 3. 4; Je. 30. 19; 33. 11.
k 2 Sa. 6. 20-23; Ps. 69. 7-9; Ac. 2.13; 1 Co.2.14; 2 Co.5.13.

CHAP. XVI.

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a 2 Sa.6.17-19; 1 Ki. 8.6; 2 Ch.5.7.
b ch. 15.1,12; 2Ch.1. 4; Ps.132.8.
c 1 Ki.8.5; 2 Ch.5.6; Ezr. 6. 16-18.
d Le. 1. 3.
e Ge.14.19; 20.7; 47. 7, 10; Nu. 6. 23-27; Jos.22.6; 2Sa.6.18; 1 Ki. 8. 55, 56; 2Ch. 29.29; 30.18-20, 27; Lu. 24. 50, 51; He. 7. 7.
f 2 Ch.30. 24; 35.7,8; Ne. 8. 10; Eze. 45. 17; 1 Pe.4.9.
g ch. 15. 16; 23. 2-6; 24. 3.
h ver. 37-42; ch. 23. 27-32; Nu.18.1-6.
i ver.8; Ps.xxxviii.; lxx. *titles;* 103. 2; 105.5; Is.62.6,7.
1 These three words, if not synonymous, are nearly so; tho' the Jews fancy that the *first* relates to Ps. xxxviii. & lxx. (because the same word *le-huzkir,* 'to bring to remembrance,' occurs in their titles);—the *second* to Ps. cv. and the *third* to all the psalms which begin with Hallelujah, *i. e.* 'Praise ye the Lord.'
k Ge.17.7; 32.28; 33. 20, *marg.;* 1 Ki. 8. 15; Ps. 72. 18; 106. 48.
l ch. 6. 39; 15. 16-24; 25. 1-6.
2 Heb. *instruments of psalteries and harps,* ch.15.20,21; 2Ch.29.25.
m Nu. 10. 8; 2 Ch.5. 12,13; 13.12; 29.26-28.
n 2 Sa. 23. 1,2; 2Ch. 29.30; Ne.12.24.
3 The first part (viz. ver. 7-22,) is the same as Ps. 105. 1-14; and the rest is nearly the same as Ps. xcvi.
o Ps. xii. xviii. *titles.*
p Ps. 105. 1-15.
q Is. 12. 4; Ac. 9.14; 1 Co. 1. 2.
r 1 Ki. 8.43; 2Ki.19. 19; Ps.67.2-4; 78.3-6; 145.5,6.
s Ps. 95. 1,2; 96. 1,2; 98. 1-4.
t Mat. 26. 30; Ep. 5. 19; Co. 3. 16; Ja.5. 13.
u Ps.40.10; 71.17,18; 96.3; 145.4-6,12.
v Ps. 34.2; Is.45.25; Je. 9. 23,24; 1 Co.1. 30, 31. *Gr.*
4 'To glory in God, is to value our relation to him, as our honour and privilege, far above all other distinctions; to make that alone the ground of our confidence and exultation; to account ourselves in this more happy, more honoured, and more favoured, than any other people.'—*Scott.*
w ch. 28.9; Pr.8.17; Is.45.19; 55.6,7; Je. 29.13; Mat.7.7,8.
x Am. 5. 6; Zep. 2. 2, 3.
y 2 Ch. 6. 41; Ps. 68. 35; 78. 61.
z Ps. 4. 6; 27.8,9; 67. 1.
a ver. 8,9; Ps.103.2; 111. 4.
b Ps.19.9; 119.13,20, 75. 137; Ro. 11. 33; Re.16.7; 19.2.
c Ge. 17.7; 28.13,14; 35. 10-12.
d Ex. 19. 5,6; De.7. 6; Ps. 135. 4; 1 Pe. 2, 9.

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e Ex. 15. 2; Ps. 63. 1; 95.7; 100.3; 118. 28.
f ver. 12; Ps. 48. 10, 11; 97.8,9.
g Ps. 25. 10; 44. 17; 105.8; Mal.4.4.
1 'The covenant of Jehovah with Abraham, Isaac, and Jacob, engaged to their posterity the inheritance of Canaan. This was absolute, as a law. Their descendants must inherit the land; but, which of their generations, or for how long a time that should be, depended on other circumstances, which were declared and stipulated by the Sinai-covenant.' 'What he had first promised to Abraham, and confirmed to Isaac, by a solemn oath, he established to Jacob by an inviolable law, to endure for ever.'—*Patrick.*
h De. 7. 9.
i Ge.15.18; 17.2; 26. 3; 28. 13, 14; Ex.3. 15; Ne. 9. 8; Lu.1. 72,73; Ac.3.25; Ga. 3. 15-17; He. 6. 13-18.
k Ps. 78. 10.
l Ge. 17.7,8; 2Sa.23. 5; Is. 55. 3; He. 13. 20.
m Ge.12.7; 13.15; 17. 8; 28. 13, 14; 35.11, 12
2 Heb. *cord,* Mic.2.5.
n Nu. 26.53-56; De. 32. 8.
3 Heb. *men of number.*
o Ge. 34.30; Ac.7.5; He. 11. 13.
p Ge.12.10; 20.1; 46. 3, 6.
q Ge.31.24,29,42.
r Ge.12.17; 20.3; Ex. 7.16,17; 9.13-18.
s 1 Ki. 19.16; 1 John 2. 27.
t Ge. 20.7; 27.39,40; 48.19,20; 49.8-10.
u ver. 9; Ps.96.1-13; Ex.15.21; Ps.30.4; Is. 12. 5.
v Ps.40.10; 71.15; Is. 51. 6-8.
w 2 Ki.19.19; Ps.22. 27; Is.12.2-6; Da.4. 1-3.
x Ps. 89. 7; 145. 3-6; Is.40.12-17; Re.15. 3, 4.
y Ex. 15. 11; Ps. 66. 3-5; 76.7; Je. 5.22; 10.6-10; Re.15.4.
z Le.19.4; Ps.115.4-8; Ac.19.26; 1 Co.8. 4.
a Is. 42. 5; Je. 10.11, 12.
b Ps.8.1; 16.11; 63.2, 3; John 17. 24.
c Ps. 27.4-6; 28. 7,8; 43. 2-4.
d Ps. 96. 6.
e Ps.29.1,2; 68.34.
f Ps. 66. 1,2; 67.4,7; 86. 8-10; 98.4; 100. 1,2; Is.11.10.
g ch. 29. 10-14; Ps. 115.1,2; 1 Co.15.10; 2 Co.12.9,10; Ep.1. 6,17-19; Phil.4.13.
h Ps.89.5-8; 108.3-5; 148. 13, 14; Is. 6.3; Re.4.9-11; 5.12-14; 7. 12.
i 1 Ki.8.41-43; Ps.68. 30, 31; 72. 10,15; Is. 60. 6, 7.
k Ps.95.2; 100.4.
l 2 Ch. 20. 21; Ps.29. 2; 50.2; 96.6,9; 110. 3; Eze.7.20; 24.25.
m ver. 23,25; Ps.96. 9; Re.11.15.
n Ps.33.9; 93.1; 148. 5,6; Is. 49.8; Je.10. 12; Col.1.17; He.1. 3.
o Ps.19.1; 89.5; 148. 1-4; Lu.2.13,14; 15. 10.
p Ps.97.1; 98.4; Lu. 2. 10.
q Ps. 93. 1, 2; 96. 10; 99. 1; 145. 1; Is.33. 22; Mat. 6. 13; Re. 19. 6.
r Ps.93.4; 98.7.
s Ps. 98. 8; 148.9,10; Is. 44. 23.
t Ps. 96. 12,13; Eze. 22-24.

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ıg out at the presence of the LORD,
cause[u] he cometh to judge the earth.
34 O [v]give thanks unto the LORD;
· he *is* good: for his mercy *endureth*
· ever.
35 And say ye, [w]Save us,[1] O God of
r salvation, and gather us together,
d deliver us from the heathen, [x]that
: may give thanks to thy holy name,
d [y]glory in thy praise.
36 [z]Blessed *be* the LORD God of Is-
l for ever and ever. And all the peo-
[a]said, Amen,[2] and praised the LORD.
37 ¶ So he left there, [b]before the ark
the covenant of the LORD, Asaph
l his brethren, to minister before the
: continually, [c]as every day's work
uired;
38 And [d]Obed-edom with their
thren, threescore and eight; Obed-
)m also the son of [e]Jeduthun, and
sah, *to be* porters:
39 And [f]Zadok the priest, and his
thren the priests, [g]before the taber-
le of the LORD, [h]in the high place
t *was* at Gibeon,
40 To [i]offer burnt-offerings unto the
RD upon the altar of the burnt-offer-
continually morning[3] and evening,
to do according to all that is writ-
in the law of the LORD, which he
ımanded Israel:
41 And with them [k]Heman and
luthun, and the rest that were
sen, who were [l]expressed by name,
give thanks to the LORD, because
mercy *endureth* for ever:
42 And with them Heman and
uthun,[4] with [m]trumpets and cymbals
:hose that should make a sound, and
ı [o]musical instruments of God.[5] And
sons of Jeduthun *were* porters.[6]
43 And [p]all the people departed,
:y man to his house; and David re-
ıed [q]to bless his house.

CHAPTER XVII.

han first approving the purpose of David to build God an
ı, 2; *afterwards by the word of God forbiddeth it,* 3—10.
'omiseth him blessings and benefits in his seed, 11—15.
's prayer and thanksgiving, 16—27.

OW it came to pass, [a]as David
sat in his house, that David said
Nathan the prophet, Lo, [c]I dwell
n house of cedars, but [d]the ark of
covenant of the LORD *remaineth*
er[e] curtains.

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[u] Ps. 98.9; 2 Th.1.8, 10; 2 Pe. 3.14; Re. 11. 17, 18.
[v] Exr. 3.11; Ps.106. 1;107.1; 118.1;136. 1, &c.; Je. 33. 11.
[w] Ps.14.7;53.6;79.9, 10.
1 As he is the saving God, so we pray to him to save us. To pray to God under the attribute, the influence of which we need, serves to inspire much confidence. 'I am weak; almighty God, help me! I am ignorant; O thou Father of lights, teach me! I am lost; O merciful God, save me!'
[x] Ps. 105. 45; Is. 43. 21; Ep.1.12; 1Pe.2. 5, 9.
[y] ver. 9, 10; Ps. 44. 8; Is.45. 25; 1Co. 1. 31.
[z] 1 Ki. 8. 15, 56; Ps. 72. 18, 19; 106. 48; Ep. 1. 3; 1 Pe. 1. 3.
[a] De. 27.15-26; Ne. 8.6; Je. 28.6; 1 Co. 14. 16.
2 The practice of saying 'amen' at the end of prayer is of very great antiquity, and was in general use with the Jews in early times. It was also retained by them after the captivity, Ne. 8. 6. The Jewish doctors give three rules for pronouncing the word;—1. That it be not pronounced too harshly and swiftly, but with a grave and distinct voice; 2. That it be not louder than the tone of him that blessed; 3. It was to be expressed in faith, and with a certain persuasion that God would bless them & hear their prayer.
[b] ver.4-6; 15. 17-24; 25. 1-6.
[c] 2 Ch.8.14; Exr.3.4.
[d] ch. 13. 14; 26. 4-8.
[e] ch. 25. 3.
[f] ch. 12. 28.
[g] ch.21.29; 2Ch.1.3,4.
[h] 1 Ki. 3. 4.
[i] Ex. 29. 38-42; Nu. 28.3-8; 1Ki.18.29; 2 Ch.2.4;31.3; Exr.3. 3; Eze. 46. 13-15; Da.9. 21; Am. 4.4.
3 Heb. *in the morning and in the evening.*
[k] ver. 37; ch.6.39-47; 25. 1-6.
[l] ch.12. 31; Nu.1.17; Exr. 8. 20.
[m] ver.34; 2 Ch. 5.13; 7.3; 20. 21; Ps.103. 17; Lu. 1. 50.
4 The words 'with them Heman and Jeduthum.' seem to have been repeated by a transcriber from the previous verse. They are omitted in the Greek version.
[n] 2 Ch.29.25-28; Ps. 150. 3-6.
[n]150. 3-6.
[o] ch. 25. 6.
5 Dathe understands this to mean 'for the praise of God.' Boothroyd has 'sacred instruments.'
6 Heb. *for the gates.*
[p] 2 Sa.6.19,20; 1 Ki. 8. 66.
[q] Ge. 18.19; Jos.24. 15; Ps. 101.2.

CHAP. XVII.

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[a] 2Sa.7.1,2; Da.4.4, 29, 39.
[b] ch.29.29; 2Sa.12.1, 25; 1 Ki. 1.8,23,44.
[c] ch. 14.1; Je.22.15; Hag. 1. 4, 9.
[d] Ps.132.5; Ac.7.46.
[e] ver.5; ch.15.1; 16. 1; Ex.40.19-21; 2Sa. 6. 17; 2 Ch. 1. 4.

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[f] ch. 22.7; 28.2; Jos. 9.14; 1Sa.16.7; Ps. 20. 4; 1 Co. 13. 9.
[g] 1Sa.10.7; 2Sa.7.3; Zec.8.23; Lu.1.28.
[h] Nu. 12.6; 2 Ki.20. 1-5; Is.30.21; Am.3. 7.
[i] Is.55.8,9; Ro.11.33, 34.
[k] ch. 22.7,8; 28. 2,3; 2 Sa. 7.4, 5; 1 Ki.8. 19; 2 Ch. 6. 8, 9.
[l] 2 Sa.8.6; 1Ki.8.27; 2Ch.2.6;6.18; Is.66. 1, 2; Ac. 7. 44-50.
1 The Syriac, Arabic, and some MSS. add, 'out of Egypt.' The going from tent to tent, and from tabernacle to tabernacle, alludes to the frequent changes of the site of that sacred shrine. 'I have transferred my tabernacle from Gilgal to Nob, from Nob to Shiloh, & from Shiloh to Gibeon.'—*Targum & Jarchi.* It is clear from this, that it had not always been judged necessary that the ark should be exclusively set in the tabernacle framed under divine direction in the wilderness. Indeed, we see in ch. 15. 1, that when David contemplated the removal of the ark from the house of Obed-edom, he 'prepared a place for the ark of God, and pitched for it a tent.'
2 Heb. *been.*
[m] Ex. 40. 2,3; 2 Sa. 6. 17; 1 Ki. 8. 4, 16.
[n] Ex. 33. 14, 15; 40. 35-38; Le.26.11,12; Nu. 10. 33-36; De. 23. 14; 2 Co. 6. 16; Re. 2. 1.
[o] Ju. 2. 16-18; 1 Sa. 12. 11; 2 Sa. 7. 7, *tribes;* Ac. 13. 20.
[p] ch. 11.2; Ps.78.71, 72; Je.23.4; Eze.34. 2; Mic.5.4; Mat.2.6, *marg.*
[q] Ex.3.1-10; 1Sa.17. 15; 2Sa.7. 8; Ps.78. 70,71; Am.7.14,15; Mat.4.18-22; Lu.5. 10.
3 Heb. *from after.*
[r] 2Sa.6.21; Mat.2.6.
[s] ver.2; 1 Sa.18. 14, 28; 2Sa.7.9; 8.8,14; Ps. 46. 7, 11.
[t] 1 Sa.26.10; 31.1-6; 2 Sa. 22. 1, 38-41.
[u] ver. 17; 2 Sa.8.13; Exr.4.20; Ps.71.21; 75.7; 113.7,8; Lu.1. 52.
[v] Je. 31. 3-12; Eze. 34. 13.
[w] Ps. 44. 2; Je. 24. 6; 32. 41.
[x] Eze. 36. 14,15; 37. 25; Am. 9. 15.
[y] Ps. 89.22; Ep.2.2, 3; 5. 6.
[z] Is. 49. 17; 60. 18.
[a] Ex.1.13,14; 2. 23.
[b] Ju.3.8; 4.3; 6.3-6; 1 Sa. 13. 5, 6, 19, 20.
[c] Ps. 21.8, 9; 89. 23; 110. 1.
[d] Ex.1.21; 2Sa.7.11; Ps. 127. 1.
[e] ch. 29. 15, 28; Ac. 13. 36.
[f] Ge. 15.15; De. 31. 16; 1Ki.1.21; 2.10; Ac. 2. 29.
[g] ch.28.5; 2 Sa.7.12, 13; 12.24,25; 1Ki.8. 20; Ps. 132. 11; Je. 23. 5, 6; Ro. 1. 3, 4.
[h] ch. 22. 9, 10; 28.6-10; 1 Ki.5.5; 2 Ch. iii.; iv.; Exr. 5. 11; Zec. 6.12, 13; John 2.19-21; Ac. 7. 47, 48; Co. 2. 9.
[i] Ps. 89. 4, 29, 36, 37; Is.9. 7; Da. 2. 44; 1 Co. 15. 25; Re. 11. 15.
[k] 2Sa.7.14; Ps.89.26, 27; He. 1. 5.
[l] Ps.2.7, 12; Lu.9.35; John 3. 35.
[m] 2Sa.7.15, 16; 1Ki. 11. 12, 13, 36.
[n] ver.12; ch.10.14; 1 Sa. 15. 28.

2 Then Nathan said unto David, Do[f] all that *is* in thine heart; [g]for God *is* with thee.
3 ¶ And it came to pass the same night, that [h]the word of God came to Nathan, saying,
4 Go and [i]tell David my servant, Thus saith the LORD, [k]Thou shalt not build me an house to dwell in:
5 For I have not [l]dwelt in an house since the day that I brought up [1]Israel unto this day; but have gone[2] [m]from tent to tent, and from *one* tabernacle *to another.*
6 Wheresoever I have [n]walked with all Israel, spake I a word to any of [o]the judges of Israel, whom I commanded to [p]feed my people, saying, Why have ye not built me an house of cedars?
7 Now therefore thus shalt thou say unto my servant David, Thus saith the LORD of hosts, [q]I took thee from the sheep-cote, *even* from[3] following the sheep, that thou shouldest be [r]ruler over my people Israel;
8 And [s]I have been with thee whithersoever thou hast walked, and [t]have cut off all thine enemies from before thee, and have [u]made thee a name like the name of the great men that *are* in the earth:
9 Also [v]I will ordain a place for my people Israel, and will [w]plant them, and they shall dwell in their place, [x]and shall be moved no more; neither shall [y]the children of wickedness [z]waste them any more, [a]as at the beginning,
10 And [b]since the time that I commanded judges *to be* over my people Israel: [c]moreover, I will subdue all thine enemies. Furthermore I tell thee, that [d]the LORD will build thee an house.
11 ¶ And it shall come to pass, [e]when thy days be expired, that thou must [f]go *to be* with thy fathers, that [g]I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom.
12 [h]He shall build me an house, and [i]I will stablish his throne for ever.
13 [k]I will be his father, and he shall be [l]my son; and [m]I will not take my mercy away from him, [n]as I took *it* from *him* that was before thee:

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14 But I will settle him [o]in mine house[1] and in my kingdom for ever; and his throne shall be established for evermore.

15 [p]According to all these words, and according to all this vision, so did Nathan speak unto David.

16 ¶ And David the king came and sat[q][2] before the LORD, and said, [r]Who *am* I, O LORD God, and [s]what *is* mine house, [t]that thou hast brought me[3] hitherto?

17 And *yet* this was [u]a small thing in thine eyes, O God; for [v]thou hast *also* spoken of thy servant's house for a great while to come, and [w]hast regarded me according to the estate of a man of high degree,[4] O LORD God.

18 What can David *speak* more to thee for [x]the honour of thy servant? for [y]thou knowest thy servant.

19 O LORD, for [z]thy servant's sake, and [a]according to thine own heart, hast thou done all this greatness, in making known all *these* great[5] things.

20 O LORD, *there is* [b]none like thee, neither *is there any* God [c]besides thee, according[d] to all that we have heard with our ears.

21 And [e]what one nation in the earth *is* like thy people Israel, whom God went to [f]redeem *to be* his own people, to [g]make thee a name of [h]greatness and terribleness, [i]by driving out nations from before thy people, whom thou hast redeemed out of Egypt?

22 For [k]thy people Israel didst thou make thine own people for ever; and thou, LORD, becamest their God.

23 Therefore now, LORD, [l]let the thing that thou hast spoken concerning thy servant and concerning his house be established for ever, and do as thou hast said.

24 Let it even be established, [m]that thy name may be magnified for ever, saying, The LORD of hosts *is* the God of Israel, *even* [n]a God to Israel; and *let* the house of David thy servant *be* established before thee.

25 For thou, O my God, hast told[6] thy servant [o]that thou wilt build him an house: therefore thy servant hath found[p] *in his heart* to pray before thee.

26 And now, LORD, [q]thou art God,

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o Ps.2.6; 89.36; Lu. 1. 32, 33; He. 3. 6.
1 Solomon and his successors were settled near God 's house, but Christ alone can be said to be settled *in* it, as possessing an everlasting priesthood.
p 2Sa.7.17;Je.23.28; Ac. 20. 27.
q 2 Sa.7.18; 2 Ki.19. 14.
2 In presence of superiors, an Arab sits with his knees touching each other.
r Ge. 32. 10; Ps.144. 3.
s Ju.6.15; 1 Sa.9.21.
t Ge.48. 15,16; 1 Sa. 7. 12; Ac. 26. 22; 2 Co. 1. 10.
3 The idea intended to be conveyed seems that of promotion to dignity, elevation to high honour, and not bare support.
u ver.7,8; 2 Sa.7.19; 12.8; 2 Ki.3.18; Is. 49. 6.
v ver.11-15; Ep.3.20.
w ver. 8; 1 Ki. 3. 13; Ps.78.70-72; 89.19, &c.; Ph. 2. 8-11.
4 'Thou hast regarded me according to the order of the Adam from above, (or the pre-eminent), O Jehovah.' —*Pye Smith*, who shows its reference to the Messiah, and adds, 'We collect from it that the Messiah would at an epoch remotely future, descend from David, that he would be the *pre-eminent man*, sustaining a relation to the human race analagous to that of the first Adam, being in some peculiar sense from above, and communicating blessings to the world, by means of his most righteous, beneficent, & universal reign.'
x 1 Sa. 2. 30; 2 Sa.7. 20-24.
y 1 Sa.16.7; Ps.139. 1;John21.17; Re.2. 23.
z Is. 37.35; 42.1; 49. 3, 6.
a Mat. 11.26; Ep. 1. 9-11; 3. 11.
5 Heb. *greatnesses*, ch.29.11,12;Ps.111. 3, 6.
b Ex. 15. 11; 18. 11; De.3.24;Ps.89.6,8; Is. 40.18,25; Je.10. 6, 7.
c De.4.35,39; 1Sa.2. 2;Is.43.10;44.6;45. 5, 22.
d Ps.44.1;78.3,4; Is. 63. 12.
e De. 4. 7, 32-34; 33. 26-29; Ps. 147. 20.
f Ex. 3.7, 8; 19.4-6; De. 15. 15; Ps. 77. 15;107.2; 111.9; Is. 63. 9; Tt. 2. 14.
g Ne. 9.10; Is. 48.9; 63.12; Eze.20.9,10.
h De. 4.34; Ps.65.5; 66.3-7; 114.3-8; Is. 64. 3.
i De. 7.1, 2; Jos.10. 42;21.43-45; 24.11, 12; Ps. 44. 2, 3.
k Ge.17.7; Ex.19.5, 6; De.7. 6-8; 26.18, 19; 1 Sa. 12.22; Je. 31.31-34; Zec.13.9; Ro. 9. 4-6, 25, 26; 1 Pe. 2. 9.
l Ge.32.12;2Sa.7.25-29; Ps. 119. 49; Je. 11. 5; Lu. 1. 38.
m 2 Ch. 6.33; Ps.21. 13; 72.19; Mat. 6.9, 13; John 12.28; 17. 1; Ph.2.11; 1 Pe.4. 11.
n Je. 31.1; He.8.10; 11. 16.
6 Heb. *revealed in the ear of*, 1 Sa. 9. 15.
o ver. 10.
p Ps. 10. 17; Ex.36. 37; 1 John 5.14, 15.
q Ex.34.6,7; Ti.1.2; He. 6. 18.

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1 Or, *it hath pleased.*
r Ge. 27. 33; Ps. 72. 17; Ro. 11. 29; Ep. 1. 3.

CHAP. XVIII.

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a 2 Sa. 8. 1, 2.
b 1Sa.5.8;27.4;2Sa.1. 20; 8. 1, *Methegammah.*
c Nu.24.17;Jn.3.29, 30; 2Sa.8.2; Ps.60. 8; Is. 11. 14.
d 1Sa.10.27;1Ki.10. 2,25;2Ki.3.4,5; Ps. 68. 29, 30; 72. 8-10; Is. 16. 1.
e 2 Sa. 8. 3, *Hadadezer.*
f 1Sa.14.47;2Sa.10. 6; Ps. lx. *title.*
2 From 2 Ch. 8. 3, we learn that Zobah was a district near which Tadmor or Palmyra was situated, and consequently lay between the land of Israel and the Euphrates. The chief town is often identified with Nisibis, but that was in Mesopotamia beyond the Euphrates.
g Ge. 15.18; Ex.23. 31.
h 2 Sa. 8. 4, *seven hundred.*
i De. 17.16; Jos. 11. 6,9; Ps.20.7; 33 16. 17.
3 The word translated *chariot* denotes also cavalry. —*Horne.* The latter part of this verse should be read, 'David disjointed all the chariots,' which is nearly the Gr. Ver.
k 1 Ki. 4. 20; 10. 26.
l 2 Sa.8.5,6; 1 Ki.11. 23, 24.
4 Heb. *Darmesck.*
m Is. 8. 9, 10.
n ver.3; 1 Sa.14. 47.
5 The word *garrisons* is not in the Hebrew text, but is properly supplied by our translators from 2 Sa. 8. 6. All the ancient versions have it here, as well as Cod. 224 of Kennicott.
o ver.2; Ps.18.43,44.
p ch.17.8; Ps.121.8; Pr. 21. 31.
q 1 Ki. 10. 16,17; 14. 26-28;2Ch.9.15,16; 12. 9, 10.
r 2 Sa. 8. 8, *Betah, Berothai.*
6 In 2 Sa. 8. 8, we read for Tibhath, 'Betah,' probably by transposition, (for the letters are the same,) only *th* is here added. And Chun was perhaps another name for Berothai. If Zobah were Nisibis, then Berothai might be, (as some have supposed,) Bir, the Birtha of Ptolemy, on the east bank of the Euphrates. But as Aram-zobah was certainly on the west of the Euphrates, Berothai must have been in the same direction. Some identify it with Berytus, or Beirout, a well known seaport on the coast of Syro-Phœnicia; but if Berothai was the same as the Berotah of Eze.47.16. it seems rather to have been situated between Hamath & Damascus.
s ch.22.14;1Ki.7.15-47; 2 Co. 4. 2-6, 12-18; Je. 52. 17-23.
t 2Sa.8.9, *Toi.*
7 Or, *Joram*, 2Sa.8. 10.
8 Or, *salute him.*
9 Heb. *bless him.*
10 Heb. *was the man of wars.*
u 2Ch.9.1,23, 24; Is. 39. 1.

and hast promised this goodness unto thy servant:

27 Now therefore let[1] it please thee to bless the house of thy servant, that it may be before thee for ever: for thou [r]blessest, O LORD, and *it shall be* blessed for ever.

CHAPTER XVIII.

David subdueth the Philistines, and maketh the Moabites tributary, 1, 2. *He smiteth Hadarezer and the Syrians*, 3—8. *Tou sendeth Hadoram with presents to bless David*, 9, 10. *The presents and the spoil David dedicateth to God*, 11, 12. *He putteth garrisons in Edom*, 13. *David's officers*, 14—17.

NOW [a]after this it came to pass, that David smote the Philistines, and subdued them, and took [b]Gath and her towns out of the hand of the Philistines.

2 And [c]he smote Moab; and the Moabites became David's servants, *and* [d]brought gifts.

3 ¶ And David smote [e]Hadarezer king of [f]Zobah[2] unto Hamath, as he went to stablish his dominion [g]by the river Euphrates.

4 And David took from him a thousand chariots, and [h]seven thousand horsemen, and twenty thousand footmen: David also [i]houghed[3] all the chariot *horses*, but reserved of them [k]an hundred chariots.

5 And when [l]the Syrians of Damascus[4] came [m]to help Hadarezer king of [n]Zobah, David slew of the Syrians two and twenty thousand men.

6 Then David put *garrisons*[5] in Syria-damascus; and the Syrians [o]became David's servants, *and* brought gifts. [p]Thus the LORD preserved David whithersoever he went.

7 And David took the [q]shields of gold that were on the servants of Hadarezer, and brought them to Jerusalem.

8 Likewise from [r]Tibhath, and from Chun,[6] cities of Hadarezer, brought David very much brass, [s]wherewith Solomon made the brazen sea, and the pillars, and the vessels of brass.

9 ¶ Now when [t]Tou king of Hamath heard how David had smitten all the host of Hadarezer king of Zobah,

10 He sent Hadoram[7] his son to king David, to enquire[8] of his welfare, and to congratulate[9] him, because he had fought against Hadarezer, and smitten him; (for Hadarezer had[10] war with Tou;) and *with him* [u]all manner

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vessels of gold, and silver, and
ass.
11 Them also king David [v]dedicated
to the LORD, with the silver and the
d that he brought from all *these*
ions; from Edom, and from Moab,
l from [w]the children of Ammon, and
m the Philistines, and from [x]Amalek.
12 [y]Moreover, Abishai[1] the son of
ruiah [z]slew of the Edomites in [a]the
ley of Salt,[2] eighteen thousand.
13 ¶ And he put [b]garrisons in Edom;
l [c]all the Edomites became David's
vants. [d]Thus the LORD preserved
vid whithersoever he went.
14 ¶ So [e]David reigned over all
ael, and [f]executed judgment and
tice among all his people.
15 And [g]Joab the son of Zeruiah
over the host; and [h]Jehoshaphat
son of Ahilud recorder;[3]
16 And Zadok the son of Ahitub,
[i]Abimelech the son of [k]Abiathar,
e the priests; and [l]Shavsha *was*
be;
17 And [m]Benaiah the son of Jehoi-
was over the [n]Cherethites and the
ethites; and the sons of David *were*
f about[4] the king.

CHAPTER XIX.

id's messengers, sent to comfort Hanun for his father's death, gracefully entreated, 1—5. *The Ammonites, strengthened Syrians, are overcome by Joab and Abishai,* 6—15. *Shomaking a new supply of the Syrians, is slain by David,* 16.

NOW it came to pass after this, that
[a]Nahash the king of the children
Ammon died, and his son reigned
is stead.
2 And David said, [b]I will shew kind-
unto Hanun the son of Nahash,
use his father shewed kindness[5] to
And David sent messengers to
fort him concerning his father. So
servants of David came into the
of [c]the children of Ammon to
un, to comfort him.
3 But [d]the princes of the children
mmon said to Hanun, Thinkest[6]
that [e]David doth honour thy
er, that he hath sent comforters
thee? are not his servants come
thee for [f]to search, and to over-
w, and to spy out the land?
4 Wherefore Hanun [g]took David's
nts, and [h]shaved[7] them, [i]and cut off their garments in the midst, hard by their buttocks, and [k]sent them away.
5 Then there went *certain*, [l]and told David how the men were served: and he sent to meet them; (for the men were greatly ashamed;) and the king said, Tarry [m]at Jericho until [n]your beards be grown, and *then* return.
6 ¶ And when the children of Ammon saw that they [o]had made themselves odious[1] to David, Hanun and the children of Ammon sent [p]a thousand talents of silver to hire them chariots and horsemen out of Mesopotamia, and out of [2q]Syria-maachah, and out of [r]Zobah.
7 So they [s]hired thirty and two thousand chariots,[3] and [t]the king of Maachah and his people; who came and pitched before [u]Medeba. And the children of Ammon gathered themselves together from their cities, and came to battle.
8 And when David heard *of it*, he sent [v]Joab, and all the host of the mighty men.
9 And the children of Ammon came out, and [w]put the battle in array before the gate of the city; and [x]the kings that were come *were* by themselves in the field.
10 Now [y]when Joab saw that the battle[4] was [z]set against him before and behind, he chose out of all the choice[5] of Israel, and put *them* in array against the Syrians.
11 And the rest of the people he delivered unto the hand of [6]Abishai his brother, [a]and they set *themselves* in array against the children of Ammon.
12 And he said, [b]If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will help thee.
13 Be [c]of good courage, and let us behave ourselves valiantly for our people, and for the cities of our God; and [d]let the LORD do *that which is* good in his sight.
14 So Joab, and the people that *were* with him, drew nigh before the Syrians unto the battle; and [e]they fled before him.
15 And when the children of Ammon saw that the Syrians were fled,

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v ch.22.14; 26.20,26, 27; 29.14; Ex.35.5, 21-24; 2Sa.8.11,12; 1 Ki.7.51; 2 Ki.12. 18; 2Ch.5.1; Mic.4. 13.
w ch. 20. 1, 2.
x 1 Sa. 27.8,9; 30.13, 20; Ps.83.6,7.
y ch. 2. 16; 11. 20; 1 Sa. 26. 6,8; 2 Sa. 3. 30; 10. 10, 14; 16.9-11; 19. 21, 22; 20.6; 21.17; 23.18.
1 Heb. *Abshai*, ch. 19. 11, *marg.*
z 2 Sa. 8. 13; Ps. lx. *title*, ver. 8, 9.
a 2 Ki.14.7; 2Ch.25. 11.
2 Professor Robinson has identified this with the valley of the Ghor, south of the Dead Sea, adjacent to the mountain-ridge of *Usdum*, (Sodom?) which he found to be a *solid mass of rock-salt*. The mountain is from 100 to 150 feet high, and about five miles in length. The valley separated Judah and Edom.
b ver. 6; 1 Sa. 10. 5; 13.3; 14.1; 2 Sa.23. 14; 2Co.11.32.
c Ge.25.23;27.29,37, 40; Nu.24.18.
d ver. 6; Ps. 18. 48-50; 121.7; 144.10.
e ch. 12. 38.
f 2Sa.8.15;Ps.78.71, 72; Is. 9. 7; 32. 1,2; Je. 22. 15; 23. 5, 6; 33. 15.
g ch.11.6; 2Sa.8.16.
h 1 Ki. 4. 3.
3 Or, *remembrancer*.
i 2 Sa. 8. 17, *Ahimelech*.
k 2 Sa. 20.25; 1Ki.2. 35.
l 2 Sa. 8.17, *Seraiah*; 20. 25, *Sheva*; 1 Ki. 4. 3, *Shisha*.
m 2 Sa. 8. 18; 15.18; 20.7,23; 23.19-23; 1 Ki. 1. 38, 44; 2. 34, 35.
n Zep. 2. 5.
4 Heb. *at the hand of*, ch. 23.28, *marg.*

CHAP. XIX.

A.M.2967 B.C.1037

a 1 Sa. 11.1,2; 12.12; 2 Sa. 10. 1-3.
b 1 Sa. 30.26; 2Sa.9. 1,7; 2 Ki. 4. 13; Es. 6.3; Ec.9.15.
5 We may expect that in this world our kindest actions will often be requited with the basest returns, and our best intentions expose us to the most injurious suspicions. Even in our implicit obedience to our great and gracious Lord, when we most sincerely do good to our fellow-creatures, we must lay our account with ingratitude, contempt & abuse. But these things should not discourage us, for he will both plead our cause, and comfort us, and kindly recompense all that we endure for his sake.
c Ge. 19. 37,38; De. 23. 3-6; Ne. 4. 3, 7; 13. 1.
d 1 Sa. 29. 4, 9; 1Ki. 12. 8-11.
6 Heb. *In thine eyes doth David.*
e 1 Co. 13. 5-7.
f Ge. 42.9-18; Jos.2. 1-3; Ju.1.23,24; 18. 2, 8-10.
g Ps.35.12; 109.4,5.
h Le.19.27; Is.15.2; Je.41.5; 48.37.
7 *i.e.* shaved off the one half of their beards, 2 Sa. 10. 4. The beard is held in the highest respect, and greatly valued, in the East, the possessor esteeming it his greatest ornament.
i Is.20.4; 47.2,3.

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k 2 Sa. 10.4,5; 2Ch. 36. 16; Mar. 12. 4; Lu. 20.10,11.
l Mat. 18. 31.
m Jos. 6.24-26; 1Ki. 16. 34.
n Ju. 16. 22.
o Lu.10.16; 1Th.4.8.
1 Heb. *to stink*, Ge. 34. 30; Ex. 5. 21; 1 Sa.13.4; 27.12; Ps. 14. 3, *margins*.
p 2 Ch. 16.2,3; 25.6; 27. 5.
q 2 Sa. 10. 6.
2 Aram-maachah, or simply Maachah, 2 Sa. 10.6,8, is mentioned along with Aram-zobah. It seems to have extended from Damascus southward, as far as the north border of the country of the Jews, on the east side of Jordan; for it is related in De. 3. 13, that Zair, the son of Manasseh, took possession of the country of Argob, in Bashan, unto the borders of Geshur and Maachah; and according to Joshua, 13. 11, the tribe of Reuben received (among other territories,) Gilead unto the borders of Geshur and Maachah. Yet it is added at ver. 13, that the Israelites had not then expected the inhabitants of Geshur & Maachah, but dwelt along with them there.
r ch. 18. 3, 5, 9; 1Sa. 14.47; 2Sa.8.3; 1Ki. 11. 23, 24.
s ch. 18. 4; Ex. 14.9; Ju. 4.3; 1Sa.13.5; 2 Ch.14.9; Ps.20.7-9.
3 The parallel passage in 2 Sa. 10. 6, mentions thirty-two thousand soldiers, exclusive of the thousand sent by the king of Maachah, but of chariots or cavalry no mention is made. The word *rechab* denotes not only a chariot but a rider, and in this sense it is probably here employed, or in a collective sense, *cavalry*. The Syr. has 'horsemen,' the Arab. 'chariots & horsemen.' Perhaps the word may be taken to denote all those Syrian auxiliaries who fought either in chariots or on horseback. If we exclude the contingent furnished by Maachah, the number of men is precisely 32,000.
t 2 Sa. 10. 6, *king Maacah*.
u Nu. 21.30; Jos.13. 9; Is. 15. 2.
v ch. 11. 6, 10, &c.; 2 Sa. 23. 8, &c.
w 1 Sa.17.2; 2Sa.18. 4; 2 Ch.13.3; 14.10; Is. 28. 6; Je. 50.42; Joel 2. 5.
x 2 Sa. 10.8; 1Ki.20. 1, 24.
y 2 Sa. 10. 9-14.
4 Heb. *face of the battle was*.
z Jos. 8. 22; Ju. 20. 42, 43.
5 Or, *young men*.
6 Heb. *Abshai*, ch. 11.20; 18.12.
a ver. 9.
b Ne. 4. 20; Ec. 4.9-12; Ga. 6. 2; Ph. 1. 27, 28.
c De. 31. 6, 7; Jos.1. 7; 10. 25; 1 Sa. 4.9; 14.6-12; 17.32; 2Sa. 10. 12; Ezr. 10. 4; Ne.4.14; Ps.27.14; 1 Co. 16. 13.
d Ju. 10. 15; 1 Sa. 3. 18; 2 Sa. 15.26; 16. 10,11; Job 1. 21.
e 1 Ki. 20. 13,14,19-21,28-30; 2Ch.13.5-16.

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they[f] likewise fled before Abishai his brother, and entered into the city. Then Joab came to Jerusalem.

16 ¶ And when the Syrians saw that they were put to the worse before Israel, they sent messengers, [g]and drew forth the Syrians that *were* beyond the river;[1] and [h]Shophach, the captain of the host of Hadarezer, *went* before them.

17 And it was told David; and he gathered all Israel, and passed over Jordan, and came upon them, [i]and set *the battle* in array against them. So when David had put the battle in array against the Syrians, they fought with him.

18 But the Syrians [k]fled before Israel; and David slew of the Syrians seven thousand *men which fought in* chariots, and forty thousand [l]footmen, and killed Shophach the captain of the host.

19 And when [m]the servants of Hadarezer saw that they were put to the worse before Israel, they made peace with David, and became his servants: neither [n]would the Syrians help the children of Ammon any more.

CHAPTER XX.

Rabbah is besieged by Joab, spoiled by David, and the people thereof tortured, 1—3. *Three giants are slain by David's servants in three several battles with the Philistines,* 4—8.

AND [a]it came to pass, that after[2] the year was expired, at the time that kings go out *to battle*, Joab led forth the power of the army, and [b]wasted the country of the children of Ammon, and came and besieged [c]Rabbah;[3] (but David tarried at Jerusalem;) and [d]Joab smote Rabbah, and destroyed it.

2 And David took the crown of their king from off his head, and found it[4] to weigh a talent of gold, and *there were* precious stones in it; and it was set upon David's head: [e]and he brought also exceeding much spoil out of the city.

3 And [f]he brought out the people that *were* in it and cut *them*[5] [g]with saws, and with harrows of iron, and with axes: even so dealt David with all the cities of the children of Ammon. And David and all the people returned to Jerusalem.

4 ¶ And it came to pass after this, that [h]there arose[1] war [i]at Gezer with the Philistines; at which time [k]Sibbechai the Hushathite slew [l]Sippai, *that was* of the children of the giant;[2] and they were subdued.

5 And there was war again with the Philistines; and Elhanan[3] the son of [m]Jair slew Lahmi, the brother of [n]Goliath the Gittite, whose spear's staff *was* like a weaver's beam.

6 And yet again there was war at Gath, where was a man of[4] *great* stature, whose fingers and toes *were* four and twenty, six *on each hand*, and six *on each foot*;[5] and he also was the[6] son of the giant.

7 But when [o]he defied[7] Israel, Jonathan the son of [p]Shimea, David's brother, slew him.

8 These were born unto the giant in Gath; and [q]they fell by the hand of David, and by the hand of his servants.

CHAPTER XXI.

David, tempted by Satan, forceth Joab to number the people. 1—4. *The number of the people being brought, David repenteth of it,* 5—8. *David having three plagues propounded by God, chooseth the three days' pestilence,* 9—13. *After the death of seventy thousand, David by repentance preventeth the destruction of Jerusalem,* 14—17. *David, by Gad's direction, purchaseth Ornan's thrashing-floor: where having built an altar, God giveth a sign of his favour by fire, and stayeth the plague,* 18—27. *David sacrificeth there, being restraineth from Gibeon by fear of the angel,* 28—30.

AND [a]Satan[8] stood up against Israel, and [b]provoked David to number Israel.

2 And David said to [c]Joab, and to the rulers of the people, Go, number Israel from [d]Beer-sheba, even to Dan; and [e]bring the number of them to me, [f]that I may know *it*.

3 And Joab answered, [g]The LORD make his people an hundred times so many more as they *be:* but, my lord the king, *are* they not all my lord's servants? why then doth my lord require this thing? [h]why will he be a cause of trespass to Israel?

4 Nevertheless [i]the king's word prevailed against Joab: [k]wherefore Joab departed, [l]and went throughout all Israel, and came to Jerusalem.

5 ¶ And Joab gave the sum of the number of the people unto David. And all *they of* Israel were [m]a thousand thousand[9] and an hundred thousand men that drew sword; and Judah *was* four hundred threescore and ten thousand men that drew sword.

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f Le. 26, 7; Ro. 8. 31.
g Ps. 2. 1; Is. 8. 9, 10; Mic. 4. 11, 12; Zec. 14. 1, 3.
1 That is, *Euphrates.*
h 2 Sa. 10. 16, *Shobach.*
i ver. 9; Is. 22. 6, 7.
k ver. 13, 14; Ps. 18. 32; 33. 16; 46. 11.
l 2 Sa. 10. 18, *horsemen.*
m Ge. 14. 4, 5; Jos. 9. 9-11; 2 Sa. 10. 19; 1 Ki. 20. 1, 12; Is. 10. 8.
n ch. 14. 17; Ps. 48. 3-6.

CHAP. XX.

A.M.2969 B.C.1035

a 2 Sa. 11. 1.
2 Heb. *at the return of the year,* 1 Ki. 20. 22, 26; 2 Ki. 13. 20.
b Is. 6. 11; 54. 16.
c De. 3. 11; 2 Sa. 12. 26; 17. 27; Je. 49. 2, 3; Eze. 21. 20; 25. 5; Am. 1. 14.
3 Rabbath or Rabbath-Ammon, also called Philadelphia, (from Ptolemy Philadelphus) was situated east of Jordan, and according to Eusebius, ten miles east from Jazer. It is now called Amman, is distant about 19 miles S.E. by E. of Szalt, & lies along the banks of a river called Moiet Ammon, which has its source in a pond a few hundred paces from the south-western end of the town, and empties itself into the Zerka or Jabbok, about four hours to the northward. This river runs in a valley bordered on both sides by barren hills of flint, which advance on the south side close to the edge of the stream.
d 2 Sa. 11. 16-25; 12. 26-31.
4 Heb. *the weight of it.*
e ch. 18. 11; 2 Sa. 8. 11, 12.
f ch. 19. 2-5; Ps. 21. 8, 9.
5 'Here the verb *yasar*, if derived from *nasar*, 'he sawed,' may not unreasonably signify to divide or separate the people to these different servile employments, but I am persuaded it is incorrectly written for *yasem* 'he put,' as in the parallel passage 2 Sa. 12. 31; and in this milder sense the Syriac & Arabic versions understand the two parallel passages, declaring expressly in the latter that David put none of them to death. However, on the other hand, the Greek, Septuagint, and Latin Vulgate, & Josephus, all adopt the received interpretation, that he put them to the torture and then slew them. This cruel treatment of the conquered Ammonites, (if it be true, which still may be doubted,) is the most barbarous act of David's reign, and cannot be justified by the heinous abuse and affront offered to his ambassadors.'-*Hales.* Seven of Kennicott's MSS. read here as in Sam.
g Ex. 1. 14; Jos. 9. 23; Ju. 8. 7, 16, 17; 1 Ki. 9. 21.

h 2 Sa. 21. 15.
1 Or, *continued.* Heb. *stood.*
i Jos. 12. 12; 16. 3; or, *Gob,* 2 Sa. 21. 18.
k ch. 11. 29, *Sibbecai.*
l 2 Sa. 21. 18, *Saph.*
2 Or, *Rapha.*
3 The parallel passage at 2 Sa. 21. 19, is to be corrected by this. Kennicott shows how the text there was corrupted. The word *oregim,* (weavers,) had slipt out of one line into the other, and *Beth-ha-lachmi,* (the Bethlehemite,) was put in instead of *eth-Lachmi.*
m 2 Sa. 21. 19, *Jaare-oregim.*
n 1 Sa. 17. 4; 21. 9; 22. 10; 2 Sa. 21. 19.
4 Heb. *of measure,* 2 Sa. 21. 20.
5 In addition to the case mentioned at 2 Sa. 21. 20, the daughters of Caius Horatius, of patrician dignity, were called *sedigitæ,* because they had six fingers on each hand; and Volcatius, a poet, was called *sedigitus* for the same reason. Tavernier informs us, that the eldest son of the emperor of Java, in 1648, had six fingers on each hand, and six toes on each foot.
6 Heb. *born to the giant,* or *Rapha.*
o 1 Sa. 17. 10, 26, 36; Is. 37. 23.
7 Or, *reproached.*
p ch. 2. 13; *Shimma;* 1 Sa. 16. 9, *Shammah.*
q Jos. 14. 12; Ec. 9. 11; Je. 9. 23; Ro. 8. 31.

CHAP. XXI.

A.M.2987 B.C.1017

a 2 Sa. 24. 1; 1 Ki. 22. 20-22; Job 1. 6-12; 2. 4-6; Zec. 3. 1; Mat. 4. 3; Lu. 22. 31; John 13. 2; Ac. 5. 3; Ja. 1. 13; Re. 12. 10.
8 Chandler renders this by 'an adversary,' a sense which the word would bear, (2 Sa. 19. 22; 1 Ki. 11. 14,) but the idea of an evil counsellor prompting David does not suit so well the accompanying phrase, 'stood up against Israel.' Even neological critics in Germany admit that it refers to Satan, the evil spirit, though they believe that the compiler of this book derived the notion from his residence in Babylon.
b Lu. 11. 53; He. 10. 24.
c 2 Sa. 24. 2-4.
d Ju. 20. 1; 1 Sa. 3. 20; 2 Sa. 3. 10; 17. 11; 24. 15; 1 Ki. 4. 25; 2 Ch. 30. 5.
e ch. 27. 23, 24.
f De. 8. 13-17; 2 Ch. 32. 25, 26; Pr. 29. 23; 2 Co. 12. 7.
g ch. 19. 13; Ps. 115. 14; Pr. 14. 28; Is. 26. 15; 48. 19.
h Ge. 20. 9; Ex. 32. 21; Nu. 32. 9, 10; 1 Sa. 2. 24; 1 Ki. 14. 16.
i Ec. 8. 4.
k Ex. 1. 17; Da. 3. 18; Ac. 5. 29.
l 2 Sa. 24. 3-8.
m ch. 27. 23, 24; 2 Sa. 24. 9.
9 In 2 Sa. 24. 9, it is only 800,000, but if we allow 1000 officers to each of the twelve legions of 24,000 each, then the two accounts are found exactly to correspond.

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6 But [n]Levi and Benjamin counted
he not among them: for the king's
word was abominable to [o]Joab.

7 ¶ And[1] [p]God was displeased with
this thing; therefore [q]he smote Israel.

8 And David said unto God, [r]I have
sinned greatly, because I have done
this thing: but now, I beseech thee,
do[s] away the iniquity of thy servant;
for [t]I have done very foolishly.[2]

9 ¶ And the LORD spake unto [u]Gad,
David's seer, saying,

10 Go and tell David, saying, Thus
saith the LORD, I offer[3] thee three
things; [v]choose thee one of them,
that[w] I may do *it* unto thee.

11 So Gad came to David, and said
unto him, Thus saith the LORD, Choose[4]
thee

12 Either [x]three years' famine; or
three months [y]to be destroyed before
thy foes, while that the sword of thine
enemies overtaketh *thee;* or else three
days [z]the sword of the LORD, [a]even
the pestilence, in the land, and [b]the
angel of the LORD destroying through-
out all the coasts of Israel. [c]Now
therefore advise thyself what word I
shall bring again to him that sent me.

13 And David said unto Gad, [d]I am
in a great strait: [e]let me fall now into
the hand of the LORD; [f]for very great[5]
are his mercies: [g]but let me not fall
into the hand of man.

14 ¶ So [h]the LORD sent pestilence
upon Israel: and there fell of Israel
seventy[i] thousand men.

15 And God sent an angel [k]unto
Jerusalem to destroy it: and as he was
destroying, the LORD beheld, and he
repented[l] him of the evil, and said to
the angel that destroyed, [m]It is enough,
stay now thine hand. And the angel
of the LORD stood by the thrashing-
floor of [n]Ornan the Jebusite.

16 ¶ And David lifted up his eyes,
and [o]saw the angel of the LORD stand
between the earth and the heaven,
having a drawn sword in his hand
stretched out over Jerusalem: then
David and the elders *of Israel, who*
were [p]clothed in sackcloth, [q]fell upon
their faces.

17 And David said unto God, [r]*Is it*
not I *that* commanded the people to be
numbered? even I it is that have sin-
ned, and done evil indeed; but *as for*
[s]these sheep, [t]what have they done?
[u]Let thine hand, I pray thee, O LORD
my God, be on me, and [v]on my father's
house; but not on thy people, [w]that
they should be plagued.

18 ¶ Then [x]the angel of the LORD
commanded Gad to say to David, [y]that
David should go up, and set up an
altar unto the LORD in the thrashing-
floor of Ornan the Jebusite.

19 And David [z]went up at the say-
ing of Gad, which he spake in the name
of the LORD.

20 And[1] Ornan turned back, and
saw the angel;[2] and his four sons with
him hid themselves. [a]Now Ornan was
thrashing wheat.

21 And as David came to Ornan,
Ornan looked, and saw David, and went
out of the thrashing-floor, and [b]bowed
himself to David with *his* face to the
ground.

22 Then David said to Ornan, [3]Grant
me the place of *this* thrashing-floor,
that I may build an altar therein unto
the LORD: [c]thou shalt grant it me for
the full price; [d]that the plague may be
stayed from the people.

23 And Ornan said unto David,
[e]Take *it* to thee, and let my lord the
king do *that which is* good in his
eyes: lo, I give *thee* [f]the oxen *also*
for burnt-offerings, and the thrashing-
instruments for wood, and the wheat
for the meat-offering; I give it all.

24 And king David said to Ornan,
[g]Nay; but I will verily buy it for the
full price: for I will not take *that*
which *is* thine for the LORD, nor offer
burnt-offerings without cost.[4]

25 So [h]David gave to Ornan for
the place six hundred shekels of gold
by weight.[5]

26 And David [i]built there an altar
unto the LORD, and offered burnt-offer-
ings and peace-offerings, [k]and called
upon the LORD; and he answered him
from heaven [l]by fire[6] upon the altar of
burnt-offering.

27 And [m]the LORD commanded the
angel, and [n]he put up his sword again
into the sheath thereof.

28 ¶ At that time, when David saw

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n Nu. 1. 47-49.
o 2Sa.3.27;11.15-21; 20. 9, 10.
1 Heb. *And it was evil in the eyes of God concerning this thing.*
p 2Sa.11.27;1Ki.15. 5.
q ver.14; Jos. 7.1,5, 13; 22. 16-26; 2 Sa. 21. 1, 14; 24. 1.
r 2 Sa. 12.13; Ps.25. 11; 32. 5; Je. 3. 13; Lu.15.18,19;1John 1. 9.
s Ps. 51. 1-3; Ho.14. 2; John 1. 29.
t Ge.34.7;1Sa.13.13; 26.21; 2Sa.13.13; 2 Ch. 16. 9.
2 Moses numbered the people by God's command; David to display his own greatness, and perhaps with a view to form a standing army for conquest. He forgot, for once, his true position at the head of the theocracy, and would extend the dominions of Israel beyond the bounds assigned by God. Elated with prosperity and pride, and exulting in the extent of his territories, he wished that the number of his subjects capable of bearing arms might be known and published. It arose from a vain-glorious overweening confidence in his own strength. He thought thereby to appear the more formidable, trusting in an arm of flesh, he who had written so much of 'trusting in God alone.
u ch.29.29; 1Sa.9.9; 2 Sa. 24. 11.
3 Heb. *stretch out.*
v Jos. 24. 15; Pr. 1. 29-31.
w Nu.20.12;2Sa.12. 10-12; 1 Ki. 13. 21, 22; Pr. 3. 12; Re.3. 19.
4 Heb. *Take to thee.*
x Le. 26.26-29; 2 Sa. 21.1;1Ki.17.1;2Ki. 8.1; La. 4. 9; Lu.4. 25.
y Le. 26. 17, 36, 37; De. 28.15,25,51,52; Je. 42. 16.
z ver. 16; Is. 66. 16; Je.12.12; 47.6.
a Le. 26. 16, 25; De. 28. 22,27,35; Ps.91. 6; Eze.14.19-21.
b ver. 15,16; Ex.12. 23; 2Ki.19.35; Mat. 13.49,50; Ac.12.23; Re. 7. 1-3.
c 2 Sa. 24. 13, 14.
d 2Ki. 6.15; 7.4; Es. 4. 11, 16; John 12. 27; Ph. 1. 23.
e He. 10. 31.
f Ex.34.6,7; Ps.86.5, 15;103.8;130.7; La. 3.32; Jon. 3. 9; 4.2; Mic.7.18; Ha.3.2.
5 Or, *many,* Ps.5.7; 51. 1, 2; 69. 13, 16; 106.7;Is.55.7; 63.7, 15.
g 2 Ch. 28. 9; Pr. 12. 10; Is.47.6.
h Nu.16.46-49; 2Sa. 24. 15.
i Ex. 12. 30; Nu.25. 9;1Sa.6.19;2Ki.19. 35.
k 2Sa.24.16;Je.7.12; 26.9,18;Mat.23.37, 38.
l Ge. 6.6; Ex. 32.14; Ju.2.18; 10.16; Ps. 78. 38; Je. 18.7-10.
m Ex. 9. 28; 1Ki.19. 4; Ps. 90. 13; Mar. 14. 41.
n 2 Sa. 24.18, *Araunah,* 2 Ch. 3. 1.
o Ex. 14.19,20; 2Ki. 6. 17.
p 1Ki.21.27;2Ki.19. 1;Ps.35.13,14;Jon. 3. 6-8.
q Nu.14.5; 16.22.
r ver.8; 2 Sa. 24.17; Ps. 51. 4; Eze. 16. 63.

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s 1 Ki. 22. 17; Ps.44. 11.
t 2 Sa. 24. 1.
u Ge. 44.33; Ex.32. 32,33; John 10. 11, 12; Ro. 9. 3; 1John 3. 16.
v Ex. 20. 5; 2 Sa.12. 10; Ps.51.14; Is.39. 7, 8.
w Jos. 22. 18.
x ver. 11; Ac. 8. 26 &c.
y ver.15; 2Sa.24.18; 2 Ch. 3. 1.
z 2Ki.5.10-14; John 2.5; Ac.9.6.
1 Or, *When Ornan turned back and saw the angel;* then he, *and his four sons with him hid themselves.*
2 In 2 Sa. 24. 20, it is said that Ornan, saw the king, but not the angel; the words in the original for *king* and *angel,* only differ in one letter. The Sept. here reads as in Samuel, and so does Houbigant, who thinks that this verse refers to his seeing David at a distance, but ver. 21, to his seeing him come into his thrashing floor.
a Ju. 6. 11.
b 1Sa.25.23; 2Sa.24. 18-20.
3 Heb. *Give,* 1 Ki. 21. 2.
c 2 Sa. 24. 21.
d Nu.16.48; 25.8.
e Ge.23.4-6; 2Sa.24. 22,23; Je.32.8.
f 1 Sa. 6.14; 1Ki.19. 21; Is. 28. 27, 28.
g Ge. 14. 23; 23. 13; De. 16.16,17; Mal. 1.12-14; Ro.12.17.
4 It is a command from heaven,—'Honour the Lord with thy substance.' He who has a religion that costs him nothing, has a religion that is worth nothing: nor will any man esteem the ordinances of God, if these ordinances cost him nothing. Had Araunah's noble offer been accepted, it would have been Araunah's sacrifice, not David's; nor would it have answered the end of turning away the displeasure of the Most High. It was David that sinned, not Araunah; therefore David must offer the sacrifice.
h 2 Sa. 24. 24, 25.
5 This passage harmonizes with 2Sa. 24. 24, if we there insert a comma after the word thrashing-floor. It will then appear that David bought the oxen for 50 shekels of silver, which is there stated, omitting the price of the thrashing floor, for which he paid 600 shekels of gold, the price of the oxen being here omitted.
i Ex. 20.24,25; 24.4, 5.
k 1 Sa. 7. 8, 9; Ps.51. 15; 91.15; 99.6; Pr. 15. 8; Is. 65.24; Je. 33. 3.
l Le. 9. 24; Ju.6.21; 13.20; 1Ki.18.38; 2 Ch. 7. 1.
6 This was the highest mark of the divine approbation. The fire, which might justly have fastened on the *sinner,* fastened upon the *sacrifice.*
m ver.15,16; 2Sa.24. 16; Ps. 103.20; He. 1. 14.
n ver. 12, 20; Je. 47. 6; Eze.21.30; Mat. 26.52; John 18.11.

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that the LORD had answered him in the thrashing-floor of Ornan the Jebusite, then he sacrificed there.

29 For [o]the tabernacle of the LORD, which Moses made in the wilderness, and the altar of the burnt-offering, *were* at that season in the high-place at [p]Gibeon.

30 But David could not go before it to enquire of God: for [q]he was afraid, because of the sword of the angel of the LORD.[1]

CHAPTER XXII.

David, foreknowing the place of the temple, maketh large preparations for the building of it, 1—5. *He instructeth Solomon in God's promises, and his duty in building the temple,* 6—16. *He chargeth the princes to assist his son in the work,* 17—19.

THEN David said, [a]This *is* the house of the LORD God, [b]and this *is* the altar of the burnt-offering for Israel.[2]

2 And David commanded to gather together [c]the strangers that *were* in the land of Israel; and he set [d]masons to hew wrought stones to build the house of God.

3 And David [e]prepared iron in abundance for the nails for the doors of the gates, and for the joinings; and brass in abundance [f]without weight;

4 Also [g]cedar-trees in abundance: for the Zidonians, and they of Tyre, brought much cedar-wood to David.

5 And David said, [h]Solomon my son *is* young and tender, and the house *that is* to be builded for the LORD *must be* exceeding[i] magnifical, of fame and of glory throughout all countries: I will *therefore* now make preparation for it. So [k]David prepared abundantly before his death.

6 ¶ Then he called for Solomon his son, and [l]charged him to build an house for the LORD God of Israel.

7 And David said to Solomon, My son, as for me, [m]it was in my mind to build an house [n]unto the name of the LORD my God:

8 But the word of the LORD came to me, saying, [o]Thou hast shed blood[3] abundantly, and hast made great wars: thou [p]shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight.

9 Behold, [q]a son shall be born to thee, who shall be a man of rest; and I [r]will give him rest from all his enemies round about: for his name shall be Solomon,[1] and [s]I will give peace and quietness unto Israel in his days.

10 [t]He shall build an house for my name; and [u]he shall be my son, and I *will be* his father; and [v]I will establish the throne of his kingdom over Israel for ever.

11 Now, my son, [w]the LORD be with thee; and prosper thou, and build the house of the LORD thy God, as he hath said of thee.

12 Only [x]the LORD give thee wisdom and understanding, and give thee charge concerning Israel, [y]that thou mayest keep the law of the LORD thy God.

13 Then [z]shalt thou prosper, if thou takest heed [a]to fulfil the statutes and judgments which the LORD charged Moses with concerning Israel: [b]be strong, and of good courage; dread not, nor be dismayed.

14 Now, behold, in my trouble[2] I have prepared for the house of the LORD [c]an hundred thousand talents of gold, and a thousand thousand talents of silver;[3] and of brass and iron [d]without weight; (for it is in abundance;) timber also and stone have I prepared; and thou mayest add thereto.

15 Moreover, *there are* workmen with thee in abundance, hewers[4] and workers of stone and timber, and [e]all manner of cunning men for every manner of work.

16 Of [f]the gold, the silver, and the brass, and the iron, *there is* no number. [g]Arise *therefore*, and be doing, [h]and the LORD be with thee.

17 ¶ David also commanded [i]all the princes of Israel to help Solomon his son, *saying*,

18 *Is* [k]not the LORD your God with you? [l]and hath he *not* given you rest on every side? for he hath given the inhabitants of the land into mine hand; and the land is subdued [m]before the LORD, and before his people.

19 Now [n]set your heart and your soul to seek the LORD your God: [o]arise therefore, and build ye the sanctuary of the LORD God, [p]to bring the ark of the covenant of the LORD, and the holy vessels of God, into the house that

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o Ex. 40. 1, &c.
p ch. 16.39; 1Ki.3.4; 2 Ch. 1. 13.
q ver. 16; ch. 13. 12; De.10.12; 2Sa.6.9; Job 13. 21; 21.6;23. 15; Ps. 119. 120; He.12.28,29; Re.1. 17; 15.4.
1 The sense here is obscure. Dathe puts ver. 29 in a parenthesis, and renders ver. 30 thus: 'For David would not have dared to perform sacred rites there (so terrified had he been by the sword of the angel of the Lord,) unless Gad the prophet had commanded him.' Compare ver. 18.

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a ch. 21. 18-28; Ge. 28. 17; De. 12. 5-7, 11; 2Sa.24.18;2Ch. 3.1;6.5,6; Ps.78.60, 67-69; 132. 13, 14; John 4. 20-22.
b 2Ki.18.22;2Ch.32. 12.
2 'The Lord had pointed it out as the place where he would have sacrifice offered. It had been a thrashing-floor; thus it aptly represented the visible church, where the wheat and the chaff lie intermingled together till the Lord shall thoroughly purge his floor, and gather his wheat into the garner, and burn up the chaff with unquenchable fire.'
c 1 Ki. 9.20,21; 2Ch. 2.17; 8.7,8; Is.61.5, 6; Ep. 2. 12, 19-22.
d ch.14.1; 2 Sa.5.11; 1Ki.5.17,18; 6.7; 7. 9-12; 2Ki.12.12;22. 6; Ezr. 3. 7.
e ch. 29. 2, 7.
f ver.14; 1Ki.7.47; 2 Ch. 4. 18; Je.52.20.
g 2 Sa. 5. 11; 1Ki.5. 6-10;2Ch.2.3; Ezr. 3. 7.
h ch.29.1; 1Ki.3.7; 2 Ch. 13. 7.
i 1 Ki. 9.8; 2Ch.2.5; 7.21; Is.64.11;Eze. 7. 20; Hag. 2. 3, 9; Lu. 21. 5.
k De. 31. 2-7; Ec. 9. 10; John3.30; 4.37, 38; 9. 4; 13.1; 2Pe. 1. 13-15.
l Nu. 27. 18, 19, 23; De.31.14,23; Mat. 28. 18-20; Ac. 1. 2; 20.25-31; 1Ti.5.21; 6.13-17; 2Ti.4.1.
m ch.17.1;28.2;29.3; 2 Sa.7.2; 1Ki.8.17-19; 2 Ch. 6.7-9; Ps. 132.5; Ac.7.46.
n De. 12. 5, 11, 21; 1 Ki. 8.16,20,29; 9.3; 2 Ch.2.4; Ezr.6.12.
o ch.28.3; Nu.31.19, 20,24; 1Ki.5.3.
3 The maxim which forbade persons polluted with blood to perform any offices of divine worship before they were purified, is so ancient and universal, that it may almost be esteemed a precept of natural religion, tending to inspire a dread and horror of bloodshed. Euripides represents Iphigenia as arguing, that it was impossible for human sacrifices to be acceptable to the gods, since they do not permit any defiled with blood, or even polluted with the touch of a dead body, to come near their altars.
p ch.17.4-10; 2 Sa.7. 5-11.
q ch.17.11; 28.5-7; 2 Sa. 7. 12, 13.
r 1 Ki. 4. 20, 25; 5.4; Ps.72.7; Is.9.6,7.

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1 That is, *Peaceable*, 2 Sa.12.24,25.
s Ju.6.24,*marg.*; Job 34.29; Is.26.12; 45. 7; 57. 19; 66. 12; Hag. 2. 9.
t ch.17.12,13; 28.6; 1 Ki. 5. 5; 8. 19, 20; Zec. 6. 12, 13.
u Ps. 89. 26, 27; He. 1. 5.
v ch.17.14; 28.7; Ps. 89.36,37; Is.9.7.
w ver. 16; ch. 28.20; Is.26.12; Mat.1.23; 28. 20; Ro. 15.33; 2 Ti. 4. 22.
x 1Ki.3.9-12; 2Ch.1. 10; Ps.72.1; Pr.2.6, 7; Lu.21.15; Ja.1.5.
y De. 4.6; 1Ki.11.1-10; Pr.14.8; 1 John 2. 3.
z ch.28.7; Jos.1.7,8, *marg.*; 1Ki.2.3; Je. 22. 3, 4.
a Mat. 3. 15; Ac.13. 22; Ga.6.2; Ja.2.8.
b ch. 28. 10, 20; De. 31. 7, 8; Jos. 1. 6-9, 18; 1 Co.16.13; Ep. 6.10; 2Ti.2.1.
2 Or, *poverty*, 2 Co. 8. 2.
c ch. 29.4-7; 1Ki.10. 14.
3 'In the time of David, as at present, it was the custom of the Asiatic sovereigns to amass large treasure for the time of need, or for the execution of plans they had conceived. They were ignorant of that new principle of European governments, under which it is found less profitable to to hoard up money than to leave it in circulation. It is therefore not astonishing that David, who had long in view the erection of a superb temple to the Lord, should, during the many years of his glorious reign, and from the spoil and tribute secured by his victories, be enabled to collect and leave to his son very considerable treasures. The reflecting man, aware of the facility with which numbers are altered by transcribers, and of the uncertainties and contradictions which appear in the valuation of ancient monies, only concludes that the sum left by David must have been in itself, and in reference to the time, very considerable, altho' he now finds it impossible to determine its precise amount.'—*Guenée.*
d ver. 3; 2 Ki.25.16; Je. 52. 20.
4 That is, *masons and carpenters*, ver. 2-4.
e Ex. 28. 6; 31. 3-5; 35.32-35; 1Ki.7.14.
f ver. 3, 14.
g Jos. 1. 2,5,9; 7. 10; Ju. 4.14; 18.9,10; 2 Ch. 20. 17; 1Co.15. 58; Ep.5.14; Phil.2. 12, 13; 4. 13.
h 1 Sa.17.37; 20.13.
i ch. 28.21; 29.6; Ro. 16. 2, 3; Phil. 4.3; 3 John 8.
k Ju.6.12-14; Ro. 8. 31.
l ver. 9; ch. 23. 25; De. 12. 10, 11; Jos. 22.4; 23.1; 2Sa.7.1; Ac. 9. 31.
m De. 20. 4; Jos. 10. 42; 1Sa.25.28; 2Sa. 5. 19,20; Ps.44.1-5.
n ch.16.11; 28.9; De. 4.29; 32.46,47; 2Ch. 20. 3; Da.9.3; Hag. 1. 5, *marg.*; Ac. 11. 23.
o ver.16; Is.60.1; Ac. 22. 16.
p 1 Ki. 8. 6,21; 2 Ch. 5. 7; 6. 11.

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to be built [q]to the name of the
RD.

CHAPTER XXIII.

id in his old age maketh Solomon king, 1. *The number and ution of the Levites*, 2—6. *The families of the Gershonites*, . *The sons of Kohath*, 12—20. *The sons of Merari*, 3. *The office of the Levites*, 24—32.

) when David was [a]old and full of
days, [b]he made Solomon his son
g over Israel.

¶ And [c]he gathered together all
princes of Israel, with the priests
the Levites.

Now [d]the Levites were numbered
n the age of thirty years and up-
d: and their number by their polls,
by man, was [e]thirty and eight
usand.[1]

Of which, [f]twenty and four thou-
were to set[2] forward the work of
house of the LORD, and six thou-
were [g]officers and judges:

Moreover, four thousand *were*
ers;[h] and four thousand [i]praised
LORD with [k]the instruments which
ade, *said David*, to praise *there-*
.

And David [l]divided them into
ses[3] among the sons of Levi,
ely,[m]Gershon, Kohath, and Merari.

¶ Of the [n]Gershonites *were* [o]Laa-
and Shimei.

The sons of Laadan;[4] the chief
[p]Jehiel, and Zetham, and [q]Joel,
e.

The sons of Shimei; Shelomith,
Haziel, and Haran, three. These
the chief of the fathers of Laadan.

) And the sons of Shimei *were*
th, [r]Zina, and Jeush, and Beriah.
e four *were* the sons of Shimei.

And Jahath was the chief, and
i[s] the second: but Jeush and
ah had[5] not many sons; therefore
were in one reckoning, according
eir father's house.

¶ The [t]sons of Kohath; Amram,
, Hebron, Uzziel, four.

The [u]sons of Amram; Aaron and
s: and Aaron was [v]separated,
he should [w]sanctify the most holy
s, he and his sons for ever, [x]to
incense before the LORD, to min-
unto him, and [y]to bless in his
e for ever.

Now *concerning* Moses, [z]the man

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[q] ver. 7; 1 Ki. 5. 3.

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[a] ch.29.28;Ge.25.8; 35.29;1Ki.1.1; Job 5. 26.
[b] ch. 28.5; 29.22-25; 1 Ki. 1. 33-39.
[c] ch. 13.1; 28.1; Jos. 23.2; 24.1; 2Ch.34. 29, 30.
[d] Nu.4.2,3,23,30,35, 43, 47.
[e] Nu. 4. 48.
1 'From this it would seem, that the number of the Levites had been about quadrupled since the time of Moses. By the census in Nu. iv. the males above one month old amounted to 22,273, which at the time of the census in Nu. xxvi. had increased to 23,000, and now we find that the number of only the males above thirty years old amounted to 38,000, & we may fairly suppose that if the computation, like that of Moses, had embraced all the males exceeding one month old, the result would have afforded nearly double the number here stated. It was probably the great increase in their numbers which contributed to render necessary or expedient that distribution & organization which the present and three following chapters record.' —*Kitto.*
[f] ver.28-32;ch.6.48; 9.28-32; 26. 20-27.
2 Or, *oversee*, Ne. 11. 9, 22; Ac. 20. 28.
[g] ch. 26. 29-31; De. 16.18;17.8-10;2Ch. 19. 8; Mal. 2. 7.
[h] ch.9.17-27; 15. 23, 24; 16. 38; 26. 1-12; 2 Ch. 8. 14; 35. 15; Ezr. 7.7; Ne. 7.73.
[i] ch.6.31-48;9.33;15. 16-22; 16.41,42; 25. 1-7; 2 Ch. 20.19-21; Ps. 87. 7.
[k] 1Ki.10.12;2Ch.29. 25, 26; Am. 6. 5.
[l] 2Ch.8.14;29.25;31. 2; 35. 10; Ezr. 6. 18.
3 Heb. *divisions*, ch. 24. 1; 26. 1.
[m] ch. 6. 1, 16, *Gershom*, Ex. 6. 16-24; Nu. 26. 57, 58.
[n] ch. 6. 17-20; 15. 7; 26. 21.
[o] Ex. 6. 17, *Libni, Shimi.*
4 Boothroyd substitutes Libni, from ch. 6. 20, & translates the second clause of ver. 9. 'These were the paternal chiefs of Libni,' omitting the first clause of ver. 9.
[p] ch. 15. 18, 20, 21.
[q] ch.6.33,34;15.7,11, 17.
[r] ver. 11. *Zizah.*
[s] ver. 10, *Zina.*
5 Heb. *did not multiply sons.*
[t] ch. 6. 2; Ex. 6. 18; Nu. 3. 27; 26. 58.
[u] ch. 6. 3; Ex. 6.20; Nu. 3. 27; 26. 59.
[v] Ex.28.1;Nu.18.1; Ps.99.6;106.16; Ac. 13.2;Ro.1.1; Ga.1. 15; He. 5. 4.
[w] Ex. 29. 33-37, 44; 40.9-15; Le. 10.10, 17,18; 16. 11-19,32, 33;17.2-6;Nu.18.3-8.
[x] Ex. 30.6-10,34-38; Le.10.1,2;16.12,13; Nu.16.16-18,35-40, 46, 47; 2 Ch. 26.18-21; Lu. 1. 9; Re. 8. 3.
[y] Le.9.22,23; Nu.6. 23-27; De. 21. 5.
[z] De. 33. 1; Ps. xc. *title.*

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[a] ch. 26. 23-25.
[b] Ex.2.22; 4. 20; 18. 3, 4.
[c] ch. 25.20, *Shubael.*
1 Or, *the first*, 26.25.
2 Heb. *were highly multiplied.*
[d] ch. 24. 22; *Shelomoth*, 26. 26.
[e] ver.12;ch.15.9;24. 23.
[f] ver.6; ch.6. 29,30; 24. 26-30.
[g] Ex. 6. 19, *Mahali.*
[h] ch. 24. 28.
3 Or, *kinsmen.*
[i] Nu. 36. 6-8.
4 This was according to the law made Nu. 27.1,&c. 36. 5-9, in favour of the daughters of Zelophehad, that women who were heiresses should marry in the family of the tribe of their father,& that theirestates should not be alienated from them.
[k] ch. 24. 30, *Jerimoth.*
[l] Nu. 10. 17, 21.
[m] Nu.1.4;2.32;3.15, 20; 4. 34-49.
[n] Nu. 1.2, 18, 22; 3. 47.
[o] ver.3, 27; Nu. 1.3; 4.3; 8.24; Ezr. 3.8.
5 In a former muster, (ver. 3,) he had made thirty years the standard, according to the law in Nu. 4. 3; but considering that the temple to be built would require a greater number of attendants, he now fixes the period at twenty years.
[p] ch.22.18; 2 Sa.7.1, 11.
6 Or, *and he dwelleth in Jerusalem*, &c.; 1 Ki. 8. 13,27; Ps.9. 11; 68. 16,18; 132. 13,14; 135. 21; Is. 8. 18; Joel 3.21; Zec.8.3; 2 Co.6.16; Col. 2. 9.
[q] Nu. 4. 5, 49; 7. 9.
[r] 2 Sa. 23. 1; Ps. 72. 20.
7 Heb. *numbers.*
8 Heb. *station was at the hand of*, ch. 18. 17, *marg.*; Ne. 11. 24.
[s] ver. 4; ch. 28. 13; Nu. 3. 6-9; 8.11-22, 26; 18. 2-6.
[t] ch. 9.26;1Ki.6.5; 2 Ch. 31. 11; Ezr. 8. 29;Ne.13.4,5,9; Je. 35.4; Eze. 41.6-11, 26; 42. 3-13.
[u] ch.9.28,29;2Ch.29. 5,18, 19; 35.3-6, 11-14.
[v] ch.9.31,32;Ex.25. 30;Le.24.5-9; 1Ki. 7. 48; 2 Ch. 13. 11; 29. 18; Ne. 10. 33; Mat.12.4; He.9.2.
9 It was the priests' work to place this bread before the Lord, and it was their privilege to feed on the old loaves when they were replaced by the new. Some of the rabbins think that the priests sowed, reaped, ground, kneaded, and baked the grain of which the shew-bread was made.
[w] ch. 9.29; Le.6.20-23.
[x] Le. 2. 4-7;7. 9.
10 Or, *flat plates.*
[y] Le.19.35,36; Nu.3. 50.
11 The standards of all weights and measures were kept at the sanctuary; and bythose there deposited all the weights & measures of the land were to be tried. Those Levites who acted as magistrates, had the inspection of weights and measures of every kind, that no fraud might in this way be committed.

of God, [a]his sons were named of the tribe of Levi.

15 The sons of Moses *were* [b]Gershom and Eliezer.

16 Of the sons of Gershom, [c]Shebuel *was* the chief.

17 And the sons of Eliezer *were* Rehabiah[1] the chief. And Eliezer had none other sons; but the sons of Rehabiah were very many.[2]

18 Of the sons of Izhar; [d]Shelomith the chief.

19 Of the sons of [e]Hebron; Jeriah the first, Amariah the second, Jehaziel the third, and Jekameam the fourth.

20 Of the sons of Uzziel; Micah the first, and Jesiah the second.

21 ¶ The sons of [f]Merari; [g]Mahli and Mushi. The sons of Mahli; Eleazar and Kish.

22 And Eleazar died, and [h]had no sons, but daughters; and their brethren[3] the sons of Kish [i]took them.[4]

23 The sons of Mushi; Mahli, and Eder, and [k]Jeremoth, three.

24 ¶ These *were* [l]the sons of Levi [m]after the house of their fathers; *even* the chief of the fathers, as they were counted by number of names [n]by their polls, that did the work for the service of the house of the LORD, from the age of [o]twenty years and upward.[5]

25 For David said, [p]The LORD God of Israel hath given rest unto his people, that[6] they may dwell in Jerusalem for ever:

26 And also unto the Levites; they shall no *more* [q]carry the tabernacle, nor any vessels of it for the service thereof.

27 For, [r]by the last words of David, the Levites *were* numbered[7] from twenty years old and above:

28 Because their office[8] *was* to wait on the sons of Aaron, [s]for the service of the house of the LORD, in the courts, and [t]in the chambers, and in the [u]purifying of all holy things, and the work of the service of the house of God;

29 Both for [v]the shew-bread,[9] and for [w]the fine flour for meat-offering, and for the [x]unleavened cakes, and for *that which is baked in* the pan,[10] and for that which is fried, and for all manner of [y]measure[11] and size;

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30 And to [z]stand [a]every morning to thank and praise the LORD, and likewise at even;

31 And to offer all burnt-sacrifices unto the LORD [b]in the sabbaths, in the new-moons, and on the [c]set feasts, by number, according to the order, commanded unto them, continually before the LORD:

32 And that they should [d]keep the charge of the tabernacle of the congregation, and the charge of the holy *place*, and [e]the charge of the sons of Aaron[1] their brethren, in the service of the house of the LORD.

CHAPTER XXIV.

The divisions of the sons of Aaron by lot into four and twenty orders, 1—19. *The Kohathites,* 20—26; *and the Merarites divided by lot,* 27—31.

NOW *these are* [a]the divisions of the sons of Aaron. [b]The sons of Aaron; Nadab and Abihu, Eleazar and Ithamar.

2 But [c]Nadab and Abihu [d]died before their father, and had no children; therefore [e]Eleazar and Ithamar executed the priest's office.

3 And David distributed them, both Zadok,[f] of the sons of Eleazar, and Ahimelech,[g] of the sons of Ithamar, according to their offices in their service.

4 And there were more [h]chief men found of [i]the sons of Eleazar than of the sons of Ithamar; and *thus* were they divided.[2] Among the sons of Eleazar *there were* sixteen chief men of the house of *their* fathers, and eight among the sons of Ithamar, [k]according to the house of their fathers.

5 Thus were [l]they divided by lot, one sort with another; for [m]the governors of the sanctuary, and governors *of the house* of God,[3] were of the sons of Eleazar, and of the sons of Ithamar.

6 And Shemaiah the son of Nethaneel [n]the scribe, *one* of the Levites, wrote them before the king, and the princes, and Zadok the priest, and Ahimelech the son of Abiathar, and *before* the chief of the fathers of the priests and Levites: one principal[4] household being taken for Eleazar, and *one* taken for Ithamar.

7 Now the first lot came forth to Jehoiarib,[o] the second [p]to Jedaiah,

8 The third to [q]Harim, the fourth to Seorim,

9 The fifth to Malchijah, the sixth to [r]Mijamin,[1]

10 The seventh to Hakkoz, the eighth to [s]Abijah,[2]

11 The ninth to [t]Jeshuah, the tenth to Shecaniah,

12 The eleventh to [u]Eliashib, the twelfth to Jakim,

13 The thirteenth to Huppah, the fourteenth to Jeshebeab,

14 The fifteenth to Bilgah, the sixteenth to [v]Immer,

15 The seventeenth to Hezir, the eighteenth to Aphses,

16 The nineteenth to Pethahiah, the twentieth to Jehezekel,

17 The one and twentieth to Jachin, the two and twentieth to Gamul,

18 The three and twentieth to Delaiah, the four and twentieth to Maaziah.

19 These *were* [w]the orderings[3] of them in their service, to come into the house of the LORD, according to their manner, [x]under Aaron their father,[4] as the LORD God of Israel had commanded him.

20 ¶ And the rest of the sons of Levi *were these:* Of the sons of [y]Amram; [z]Shubael: of the sons of Shubael; Jehdeiah.

21 Concerning [a]Rehabiah: of the sons of Rehabiah, the first *was* [b5]Isshiah.

22 Of the [c]Izharites;[6] [d7]Shelomoth: of the sons of Shelomoth; Jahath.

23 And the sons *of Hebron;* [e8]Jeriah *the first,* Amariah the second, Jahaziel the third, Jekameam the fourth.

24 *Of* the sons of Uzziel; [f]Michah: of the sons of Michah; Shamir.

25 The brother of Michah *was* [g]Isshiah: of the sons of Isshiah; [h]Zechariah.

26 ¶ The [i]sons of Merari[9] *were* Mahli and Mushi: the sons of Jaaziah; Beno.

27 The sons of Merari by Jaaziah; Beno, and Shoham, and Zaccur, and Ibri.

28 Of Mahli *came* Eleazar, [k]who had no sons.

29 Concerning Kish: the son of Kish *was* Jerahmeel.

30 The sons also of [l]Mushi; Mahli,

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[z] ch.6.31-33;9.38;16. 37-42; 25.1-7; 2Ch. 29.25-28;31.2; Ezr. 3.10,11; Ps. 135. 1-3, 19, 20; 137. 2-4; Re.5.8-14; 14. 3.
[a] Ex. 29.39-42; Ps. 92.1-3; 134.1,2.
[b] Le. 23.24,39; Nu. 10.10; Ps. 81.1-4; Is. 1.13,14.
[c] Le. xxiii.; Nu. xxviii. xxix.
[d] ch.9-27; Nu. 1.53; 1 Ki. 8.4.
[e] Nu. 3.6-9, 38.
1 It was the priests' business to kill, flay, and dress, as well as offer the victims; but being few, they were obliged to employ the Levites to flay the animals. The Levites were, properly speaking, servants to the priests, and were employed about the more servile part of divine worship.

CHAP. XXIV.
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[a] ch. 23. 6, *marg.*
[b] ch. 6. 3; Ex. 6. 23; 28. 1; Le. 10. 1-6; Nu. 3. 2; 26. 60.
[c] Ex. 24. 1, 9.
[d] Le. 10. 2; Nu.3.4; 26. 61.
[e] Ex. 29. 9; Le. 10. 12; Nu. 16. 39, 40; 18. 7.
[f] ver. 6. 31; ch. 6. 4-8, 50-53; 12. 27, 28; 15. 11; 16. 39; 2 Sa. 20. 25; 1 Ki. 2. 35.
[g] 1 Sa. 21. 1; 22.9; 2 Sa. 8. 17.
[h] ch. 15. 6-12, 16.
[i] Nu. 25.11-13; 1 Sa. 2. 30-38.
2 To avoid all confusion, now that they were much increased, David distributed the priests, as he had done the Levites, into several courses; which no doubt was a divine direction as well as the other. He appointed sixteen courses of the sons of Eleazar, under as many heads of their families; and half as many of the posterity of Ithamar. —*Patrick.*
[k] ch. 23. 24.
[l] Jos. 18. 10; Pr. 16. 33; Ac.1.26.
[m] ch.9.11; 2Ch.35.8; Ne. 11.11; Mat.26. 3;27.1; Ac.4.1,6:5. 24.
3 Grotius, Dathe, &c., render this 'chiefs of the judges.' The heads of the two families of Eleazar and Ithamar were the administrators of religion, and the dispensers of justice. For, tho' the high priesthood had been at first settled in the line of Eleazar, and in the person of Phinehas, (Nu.25.12,) that prerogative had been transferred before the time of Eli to the race of Ithamar, and after him it seems to have been shared equally by the descendants of both. Hence David, to prevent jealousy between the families, makes this distribution by lot.
[n] 1 Ki. 4. 3; 2Ch.34. 13; Ezr.7. 6; Ne.8. 1; Mat.8.19; 13.52; 23. 1, 2.
4 Heb. *house of the father*, ver. 4; ch. 23. 24.
[o] ch.9.10; Ne.12.19, *Joiarib.*
[p] Ezr.2.36; Ne.7.39; 11. 10.

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[q] Ezr. 2. 39; 10. 21; Ne. 7. 35; 12. 15.
[r] Ne. 12. 17, *Miniamin.*
1 The variation of Miniamin and Mijamin is caused by the elision of *n*, which is occasioned by the reduplication of the succeeding letter.
[s] Ne. 12.4,17; Lu.1. 5, *Abia.*
2 As the Evangelist Luke mentions the course of Abia as that to which Zacharias, the father of John the Baptist, belonged, it is evident that these courses of the priests established by David (no doubt under divine direction,) were continued with some alteration till the days of Christ. These records must therefore have been very useful after the Babylonish captivity.
[t] Ezr.2.36; Ne.7.39; 12.10.
[u] Ne. 12. 10.
[v] Ezr. 2. 37; 10. 20; Ne. 7. 40.
[w] ch.9.25; 2Ch.23.4, 8; 1Co.14.40.
3 Yet the precise arrangements cannot easily be ascertained, in consequence of some obscurities in the text. To reconcile ver. 4 with ver. 6, Geddes (who has bestowed much pains on these lists) translates the latter clause of ver. 6 thus: 'and Abiathar, the son of Abimelech, and the other paternal chiefs of the priests and Levites: *one* paternal chief being taken for Ithamar, and *two* for Eleazar.'
[x] ver.1; He.7.11.
4 That is, they followed the order and plans laid down by Aaron during his lifetime.
[y] ch. 6. 18; 23. 12-14.
[z] ch. 23. 16; 26. 24, *Shebuel.*
[a] ch. 23. 17.
[b] ch.26.25, *Jeshaiah.*
5 Probably Isshiah is a contracted form, or a corruption of Jeshaiah.
[c] ch.23.18; Ex.6.21; Nu. 3. 19, 27, *Izeharites.*
6 The original is uniformly Izharites.
[d] ch. 23. 18; 26. 26, *Shelomith.*
7 The variation of Shelomith & Shelomoth arises from the mutation of *vau* and *yod.*
[e] ch. 23. 19; 26. 31, *Jerijah.*
8 There is some confusion in the list of names here. Dathe, following the Sept. thinks the verse describes the sons of Jeriah, and that the name of the eldest has dropped out. The variations here exist only in the translation: the original being uniformly Jerijah, Michah, and Isshiah.
[f] ch. 23. 20, *Micah.*
[g] ch. 23. 20, *Jesiah.*
[h] ch. 15. 18, 20.
[i] ch.6.19; 23.21; Ex. 6.19; Nu.3.20.
9 It is remarkable that not a word is here said of Gershon's family.
[k] ch. 23. 22.
[l] ch.6.47; 23.22.

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1 Eder, and Jerimoth. These *were* the sons of the Levites, after the house of their fathers.

31 These likewise cast [m]lots[1] over against their brethren the sons of Aaron, in the presence of David the king, and Zadok and Ahimelech, and the chief of the fathers of the priests and Levites, even [n]the principal fathers over against their younger brethren.[2]

CHAPTER XXV.

The number and offices of the singers, 1—7. *Their division by lot into four and twenty orders,* 8—31.

MOREOVER David, and [a]the captains of the host, separated to the service of the sons of [b]Asaph, and of Heman, and of Jeduthun, who should [c]prophesy with [d]harps, with psalteries, and with cymbals: and the number of the workmen, according to their service, was:

2 Of the sons of [e]Asaph; Zaccur, and Joseph, and Nethaniah, and [f]Asarelah, the sons of Asaph, [g]under the hands of Asaph, which prophesied according[3] to the order of the king.

3 Of [h]Jeduthun: the sons of Jeduthun; [i]Gedaliah, and [k]Zeri, and [l]Jeshaiah, Hashabiah, and [m]Mattithiah, six,[4] under the hands of their father Jeduthun, who prophesied with a harp, [n]to give thanks and to praise the LORD.

4 Of [o]Heman: the sons of Heman; Bukkiah,[p] [q]Mattaniah, [r]Uzziel, [s]Shebuel, and [t]Jerimoth, [u]Hananiah, [v]Hanani, [w]Eliathah, [x]Giddalti, and [y]Romamti-ezer, [z]Joshbekashah, [a]Mallothi, Hothir,[b] *and* Mahazioth:

5 All these *were* the sons of Heman the king's seer in the words[5] of God, to lift up the horn.[6] And [d]God gave to Heman fourteen sons and three daughters.

6 All these *were* [e]under the hands of their father [f]for song *in* the house of the LORD, with cymbals, psalteries, and harps, for the service of the house of God, according[7] to the king's order to Asaph, Jeduthun, and Heman.

7 So the number of them, with their brethren that were instructed in the songs of the LORD, *even* all that were cunning, *was* two hundred fourscore and eight.

8 ¶ And they [h]cast lots, [i]ward against ward, as well the small as the great, [k]the teacher as the scholar.[1]

9 Now the first lot[2] came forth for Asaph to [l]Joseph: the second to Gedaliah, who, with his brethren and sons, *were* twelve:

10 The third to [m]Zaccur, *he*, his sons and his brethren, *were* twelve:

11 The fourth to [n]Izri, *he*, his sons and his brethren, *were* twelve:

12 The fifth to [o]Nethaniah, *he*, his sons and his brethren, *were* twelve:

13 The sixth to Bukkiah, *he*, his sons and his brethren, *were* twelve:

14 The seventh to [p]Jesharelah, *he*, his sons and his brethren, *were* twelve:

15 The eighth to Jeshaiah, *he*, his sons and his brethren, *were* twelve:

16 The ninth to Mattaniah, *he*, his sons and his brethren, *were* twelve:

17 The tenth to Shimei, *he*, his sons and his brethren, *were* twelve:

18 The eleventh to [q]Azareel, *he*, his sons and his brethren, *were* twelve:

19 The twelfth to [r]Hashabiah, *he*, his sons and his brethren, *were* twelve:

20 The thirteenth to [s]Shubael, *he*, his sons and his brethren, *were* twelve:

21 The fourteenth to Mattithiah, *he*, his sons and his brethren, *were* twelve:

22 The fifteenth to Jeremoth, *he*, his sons and his brethren, *were* twelve:

23 The sixteenth to Hananiah, *he*, his sons and his brethren, *were* twelve:

24 The seventeenth to Joshbekashah, *he*, his sons and his brethren, *were* twelve:

25 The eighteenth to Hanani, *he*, his sons and his brethren, *were* twelve:

26 The nineteenth to Mallothi, *he*, his sons and his brethren, *were* twelve:

27 The twentieth to Eliathah, *he*, his sons and his brethren, *were* twelve:

28 The one and twentieth to Hothir, *he*, his sons and his brethren, *were* twelve:

29 The two and twentieth to Giddalti, *he*, his sons and his brethren, *were* twelve:

30 The three and twentieth to Mahazioth, *he*, his sons and his brethren, *were* twelve:

31 The four and twentieth to Romamti-ezer, *he*, his sons and his brethren, *were* twelve.

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m ver. 5, 6; Nu. 26. 56.

1 These Levites cast lots, to determine which order of the priests each should assist.

n ch.26.8; 26.13.

2 'Nothing ought to be done in the ordering of ecclesiastical offices but according to God's direction. What solemnity ought to take place in the settlement of ministers! & what order should be observed in the discharge of their work! But great will be the solemnity of the admission, and comely the orders, of the ransomed priests, in their new covenant state, particularly in the temple above! How happy their blessed equality! No difference is made between bond or free, old or young; but Christ is all and in all.'—*Brown.*

CHAP. XXV.

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a ch.12.28; 23.2; 24. 5,6; 2Ch.23.1,9.

b ch. 6. 33,39,44; 15. 16-19.

c ver.3; 1 Sa.10.5; 2 Ki. 3. 15; 1 Co. 14. 24-26.

d ch. 15.16-21; 16.4, 5,42; 23. 5-7; 2 Ch. 23.13; 29.25,26; 31. 2; 34.12; Exr.3.10, 11; Ne.12.24,27,43-46; Ps.81.2; 92.1-3; 150.3-5; Re.15.2-4.

e ver. 1; ch.6.39; 15. 17; 16.5; Ps.lxxiii.-lxxxiii. *titles.*

f ver. 14, *Jesharelah.*

g ver. 3, 6; Is. 3. 6.

3 Heb. *by the hands of the king,* ver. 6, *marg.*

h ch. 9.16; 16.41,42; 2 Ch. 29. 14.

i ver. 9.

k ver. 11, *Izri.*

l ver. 15.

m ver. 21; ch. 15.18, 21.

4 With Shimei, mentioned ver.17.

n Ps.92.1; Je.33.11.

o ch. 6. 33; 15. 17, 19; 16. 41, 42; Ps. lxxxviii. *title.*

p ver. 13.

q ver. 16.

r ver. 18, *Azareel,* ch. 24. 24.

s ver. 20; ch. 24. 20, *Shubael.*

t ver.22; ch.24.30.

u ver. 23.

v ver. 25.

w ver. 27.

x ver. 29.

y ver. 31.

z ver. 24.

a ver. 26.

b ver. 28, 30.

c ch.21.9; 1Sa.9.9.

5 Or, *matters.*

6 Dathe understands this to mean, to praise God with trumpets, but Houbigant affirms that no where has the phrase 'to lift up the horn,' that meaning. He would therefore connect this with the next clause and read: 'For to exalt his horn (*i. e.* to increase his power) God gave Heman fourteen sons and three daughters.'

d ch. 28.5; Ge. 33.5; Ps. 127.3; Is. 8.18.

e ver. 2, 3.

f ver. 1-3; ch. 15.22; 23.5; Ps.68.25; Ep. 5.19; Col.3.16.

7 Heb. *by the hands of the king,* ver. 2, *marg.*

g ver. 1-4.

h ch. 24.5; Le.16.8; 1Sa. 14. 41,42; Pr. 16.33; Ac.1.26.

i ch.24.31; 26.13,16; Ne. 12. 24.

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k ch. 15. 22; 2Ch.23. 13.

1 Even among the twenty-four leaders, some were more expert than others; some were *teachers* and others *scholars;* but every one was taken by the solemn casting of lots, without any regard to these distinctions. 'Thus all things were disposed for the preserving order, and avoiding all disputes about precedency; there being no respect had in this divine distribution to their birth; but the younger in course preceded the elder.'

2 It is said in ver. 1 that they were separated to this service by David and 'the captains of the host.' But it should be 'the chiefs of the sacred orders;' for it does not mean the *military* chiefs, but the heads of the priests and Levites who, in Num. 4. 3, are called by the same name. To them naturally belonged the appointment of singers, and not to the generals of the army. When it is said (ver. 1) that they should *prophecy,* all that is meant is, 'to sing the sacred hymns' composed by David or other psalmists. Instead of *Jeduthun* (ver. 1) we find in ch. 6. 44, the name of *Etham;* it was either the same person, or if different, Etham was now dead, and Jeduthun had succeeded him. Each master singer had in his chorus persons who are called his *sons* and his *brethren,* 'because,' says Patrick, 'they *observed* them as sons, and *concurred with* them as brethren.' At ver. 3, Jeduthun is said to have had *six* of these sons, but only *five* names are given. But Cod. 172 of Kennicott, the Cod. Alex. of the Sept. and Arab. vers. introduce the name of Shimei after that of Jeshaiah; and this is confirmed by ver. 17, where Shimei is mentioned as having obtained the tenth course by lot. At ch. 23. 5, the number of musicians is given as 4000, whereas, at ver. 7 of this chapter, the number of those 'instructed in the songs of the Lord,' is stated at only 288. Perhaps the 4000 (in which the 288 were doubtless included) were divided in such a manner that each of the larger courses included one of these minor courses, which, as consisting of the most perfect masters, took the lead in the service.

l ver. 2.

m ver. 2.

n ver. 3, *Zeri.*

o ver. 2.

p ver. 2, *Asarelah.*

q ver. 4, *Uzziel.*

r ver. 3.

s ver. 4, *Shebuel.*

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CHAPTER XXVI.

The divisions of the porters, 1—12. *The gates assigned by lot,* 13—19. *The Levites that had charge of the treasures,* 20—28. *Officers and judges,* 29—32.

CONCERNING the divisions[1] of [a]the porters:[2] Of the [b]Korhites *was* Meshelemiah[c] the son of Kore, of the sons of [d]Asaph.

2 And the sons of Meshelemiah *were* Zechariah the first-born, Jediael the second, Zebadiah the third, Jathniel the fourth,

3 Elam the fifth, Jehohanan the sixth, Elioenai the seventh.

4 Moreover, the sons of [e]Obed-edom *were,* Shemaiah the first-born, Jehozabad the second, Joah the third, and Sacar the fourth, and Nethaneel the fifth,

5 Ammiel the sixth, Issachar the seventh, Peulthai the eighth; for [f]God blessed him.[3]

6 Also unto Shemaiah his son were sons born, that ruled throughout the house of their father; for they *were* mighty[g] men of valour.[4]

7 The sons of Shemaiah; Othni, and Rephael, and Obed, Elzabad, (whose brethren *were* strong men,) Elihu and Semachiah.

8 All these of the sons of Obed-edom: they, and their sons, and their brethren, able men for strength for the service, *were* threescore and two of Obed-edom.

9 And [h]Meshelemiah had sons and brethren, strong men, eighteen.

10 Also [i]Hosah, of the children of Merari, had sons; Simri the chief, (for *though* he was not the first-born, yet his[k] father made him the chief,)

11 Hilkiah the second, Tebaliah the third, Zechariah the fourth: all the sons and brethren of Hosah *were* thirteen.

12 Among these *were* the divisions of the porters, *even* among the chief men, *having* [l]wards one against another, to minister in the house of the LORD.

13 ¶ And they cast lots, as[5] well the small as the great, according to the house of their fathers, for every gate.

14 And the lot eastward fell to [m]Shelemiah: then for [n]Zechariah his son (a wise counsellor) they cast lots; and his lot came out northward.

15 To Obed-edom southward; and to his sons the house of Asuppim.[1]

16 To Shuppim and [o]Hosah *the lot came forth* westward, with the gate Shallecheth,[2] by the [p]causeway of the going up, [q]ward against ward.

17 [r]Eastward *were* six[3] Levites, northward four a day, southward four a day, and toward Asuppim two *and* two.

18 At Parbar westward, four at the causeway, *and* two at Parbar.

19 These *are* the divisions of the porters[4] among the sons of [s]Kore, and among the sons of Merari.

20 ¶ And of the Levites, Ahijah *was* over the [t]treasures[5] of the house of God, and over the treasures of the dedicated[6] things.

21 *As concerning* the sons of [u]Laadan;[7] the sons of the Gershonite Laadan, chief fathers, *even* of Laadan the Gershonite, *were* [v]Jehieli.

22 The sons of Jehieli; Zetham, and Joel his brother, *which were* [w]over the treasures of the house of the LORD.

23 Of the [x]Amramites, *and* the Izharites, the Hebronites, *and* the Uzzielites:

24 And [y]Shebuel the son of Gershom, the son of Moses, *was* ruler of the treasures.

25 And his brethren by [z]Eliezer; [a]Rehabiah his son, and Jeshaiah his son, and Joram his son, and Zichri his son, and [b]Shelomith his son:

26 Which Shelomith and his brethren *were* [c]over all the treasures of the dedicated things, which David the king, and the chief fathers, the captains over thousands and hundreds, and the captains of the host, had dedicated.

27 Out of the spoils[8] won in battles did they dedicate [d]to maintain the house of the LORD.

28 And all that [e]Samuel the seer, and Saul the son of Kish, and [f]Abner the son of Ner, and [g]Joab the son of Zeruiah, had dedicated; *and* whosoever had dedicated *any thing, it was* under the hand of Shelomith, and of his brethren.

29 ¶ Of the [h]Izharites, Chenaniah and his sons *were* for [i]the [9]outward

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CHAP. XXVI.

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1 This chapter concludes the account of the careful organization of the great Levitical body established under the direction of David, and carried into effect after the erection of the temple by Solomon his son. The new distribution appears to have arisen partly out of the great increase in the number of the Levites, which must have rendered it difficult to give to a large proportion of them a share in their proper duties; and still more on account of the temple which was about to be erected, and the more extensive and varied duties connected with which rendered a modified arrangement necessary.

a ch. 9.17-27; 15.18, 23,24; 2Ch.23.19.

2 That these attended in their courses, is evident not only from their number, but from intimations elsewhere. Their particular departments of duty (as the gates to which they should attend and so on) were, at least in later times, determined by lot, like those of the general assistants. Their business was to open and shut the gates, and attend them by day as a kind of peace-officers, in order to prevent any tumult among the people; to keep strangers, or excommunicated, or unclean persons, from entering the courts; and in general, to prevent whatever might be prejudicial to the safety, peace, and purity of the holy place. They also kept guard about the temple and its courts by night. The number of these guards is said to have been twenty-four, who stood as sentinels at so many different places.

b Nu. 26. 9-11; Ps. xliv-xlix. *titles.*
c ver.14, *Shelemiah.*
d ch. 6.37; 9.19, *Ebiasaph.*
e ch.15.18,21,24; 16. 5, 38.
f ch. 13. 14.

3 That is, Obed-edom.

g ver.8; ch. 12.28; 2 Ch. 26. 17; Ne. 11. 14; 1 Ti.6. 12; 2Ti. 2. 3.

4 It required both strength and courage to render them fit to guard the temple and its treasures, and to keep order among the assembled multitude. Josephus speaks of the gates of the temple as being so massive as to require twenty persons to open and shut them.

h ver. 1, 14.
i ch. 16. 38.
k ch. 5. 1, 2.
l ch. 25. 8.

5 Or, *as well for the small as for the great,* ch. 24. 31; 25. 8.

m ver. 1, *Meshelemiah.*
n ver. 2.

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1 Heb. *gatherings,* ver. 17. A treasury or storehouse, or, as some think, the place where the supplies for the porters, or the offerings made for the use of the priests and Levites, were laid up.

o ver. 10, 11.

2 *Ejection.* Probably that through which all the offals of the temple were carried out.

p 1Ki.10.5; 2Ch.9.4.
q ver. 12; ch. 25. 8; Ne. 12. 24.
r ch.9.24; 2Ch.8.14.

3 It is supposed that there were more guards set at this eastern gate, because it was more frequented than the others. At each of the other gates there were four; at this *six.*

4 The Jews say there was over the whole a superior officer, called by them, 'The Man of the Mountain of the House.'

s Nu.26.11, *Korah.*
t ver.22; ch.9.26-30; 22. 3, 4, 14-16; 28. 12-19; 29.2-8; 1Ki. 14.26;15.18; Mal.3. 10.

5 'Where the money was kept which was to be expended in oblations for the temple.'—*Jarchi.*

6 Heb. *holy,* ver.26-28; ch.18.11; 1Ki.7. 51; 2 Ch.31.11,12.

u ch. 6. 17, *Libni;* 23. 7.

7 The text here has appeared to all interpreters exceedingly perplexed and mutilated; and yet all the ancient versions seem to have followed the same reading. The whole of this part of the chapter (viz. from ver. 12 to the end) as also ch. xxviii. is wanting in the Arab. and Syr. versions.

v ch. 23. 8; 29.8, *Jehiel.*
w ver. 20; Ne.10.38.
x ch.23.12; Nu.3.19, 27.
y ch.23.15,16; 24.20, *Shubael.*
z ch.23.15; Ex.18.4.
a ch. 23. 17.
b ch. 23. 18.
c ch.18.11;22.14;29. 2-9; Nu.31.50-52.

8 Heb. *battles and spoils.*

d 2Ki.12.14; Ne.10. 32-34.
e 1 Sa. 9. 9.
f 1 Sa. 14. 47-51; 17. 55.
g 2 Sa. 10. 9-14.
h ver. 23; ch. 23.12, 18.
i 2 Ch.34.13· Ne.11. 16.

9 The word rendered officers in this verse, is that famous word *shoterim,* which is of indefinite and general application. In the present case it seems to denote a general superintending power, perhaps involving judicial functions; while the 'judges,' *shophetim,* may have been magistrates with more restricted power. Some reverse this order, and compare the judges to justices of the peace, and the *shoterim* to their clerks, the latter word being understood in the restricted signification which the Sept. here and elsewhere assigns to it of 'scribes.'

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iness over Israel, for [k]officers and
res.
30 *And* of the [l]Hebronites, Hasha-
ı and his brethren, men of valour,
ıousand and seven hundred, *were*
ers[1] among them of Israel on this
Jordan westward, in all the busi-
s of the LORD,[2] and in the service
he king.[3]
31 Among the Hebronites *was*
jah[m] the chief, *even* among the
ronites, according to the genera-
s of his fathers. In the [n]fortieth
of the reign of David they were
ght for, and there were found
ng them mighty men of valour at
er[o] of Gilead.
32 And his brethren, [p]men of valour,
two thousand and seven hundred
f[q] fathers, whom king David made
rs over the [r]Reubenites, the Gad-
and the half-tribe of Manasseh,
every matter pertaining to God,
affairs[4] of the king.

CHAPTER XXVII.

twelve captains for every several month, 1—15. *The princes welve tribes,* 16—22. *The numbering of the people is hin-*23, 24. *David's several officers,* 25—34.

OW the children of Israel after
their number, *to wit*, the chief
ers and [a]captains of thousands and
lreds, and their officers that [b]served
king in [c]any matter of the courses,
h came in and went out [d]month
ıonth[5] throughout all the months
he year, of every course *were*
ıty and four thousand.
2 Over the first course, for the first
th, *was* [e]Jashobeam the son of
liel:[6] and in his course *were* twenty
four thousand.
3 Of the children of [f]Perez *was* [g]the
of all the captains of the host for
irst month.
4 And over the course of the second
th *was* [h]Dodai an Ahohite, and of
ourse *was* Mikloth also the ruler:
s course likewise *were* twenty and
thousand.
5 The third captain of the host, for
hird month, *was* [i]Benaiah the son
ehoiada, a chief priest:[7] and in his
se *were* twenty and four thousand.
6 This *is that* Benaiah, *who was*
ty[k] *among* the thirty, and above
the thirty: and in his course *was* Am-
mizabad his son.
7 The fourth *captain*, for the fourth
month, *was* [l]Asahel[1] the brother of
Joab, and Zebadiah his son after him:
and in his course *were* twenty and four
thousand.
8 The fifth *captain*, for the fifth
month, *was* [m]Shamhuth the Izrahite
and in his course *were* twenty and four
thousand.
9 The sixth *captain*, for the sixth
month, *was* [n]Ira the son of Ikkesh the
Tekoite:[2] and in his course *were* twenty
and four thousand.
10 The seventh *captain*, for the
seventh month, *was* [o]Helez the [p]Pelon-
ite, of the children of Ephraim: and in
his course *were* twenty and four thou-
sand.
11 The eighth *captain*, for the eighth
month, *was* [q]Sibbecai the Hushathite,
of the [r]Zarhites: and in his course *were*
twenty and four thousand.
12 The ninth *captain*, for the ninth
month, *was* Abiezer the [s]Anetothite,
of the Benjamites: and in his course
were twenty and four thousand.
13 The tenth *captain*, for the tenth
month, *was* [t]Maharai the Netophathite,
of the [u]Zarhites: and in his course
were twenty and four thousand.
14 The eleventh *captain*, for the
eleventh month, *was* [v]Benaiah the Pira-
thonite, of the children of Ephraim:
and in his course *were* twenty and four
thousand.
15 The twelfth *captain*, for the
twelfth month, *was* [w]Heldai the Neto-
phathite, of [x]Othniel: and in his course
were twenty and four thousand.
16 ¶ Furthermore,[3] over the tribes of
Israel; the ruler of the Reubenites *was*
Eliezer the son of Zichri: of the Sime-
onites; Shephatiah the son of Maachah:
17 Of the Levites; [y]Hashabiah the
son of Kemuel: [z]of the Aaronites;
Zadok:
18 Of Judah; [a]Elihu, *one* of the bre-
thren of David: of Issachar; Omri the
son of Michael:
19 Of Zebulun; Ishmaiah the son
of Obadiah: of Naphtali; Jerimoth the
son of Azriel:
20 Of the children of Ephraim;

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k ch.23.4; 2Ch.19.8-11.
l ch. 23. 12, 19.
1 Heb. *over the charge.*
2 In all *ecclesiastical* matters.
3 In all *civil* affairs.
m ch. 23, 19, *Jeriah.*
n ch.29.27; 1Ki.2.11.
o Jos.21.39; Is.16.9.
p ver. 6-9.
q ch.15.12;23.24;24.31.
r ch. 12. 37.
s 2 Ch. 19. 11.
4 Heb. *thing.*

CHAP. XXVII.

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a ch.13.1;Ex.18.25; De.1.15; 1Sa.8.12; Mic. 5. 2.
b ch.28.1;2Ch.17.12-19; 26. 11-13.
c 1 Ki. 5. 14.
d 1 Ki. 4. 7, 27.
5 'The part of this chapter contained in verses 1-15, gives an account of the first establishment of a standing military force, or *militia*, in the Hebrew kingdom. It consisted of twelve legions, according to the number of the tribes, each legion containing 24,000 men, so that the entire body enrolled consisted of 288,000 men. Each legion did military duty for only one month in the year, when it gave place to another, so that the entire body was in service during the course of the year. But although only one of the legions of 24,000 was thus on duty for ordinary service, it appears that the whole of the twelve bodies, or any number of them, might be called into active service if a war broke out or any other emergency arose. The men of course attended to their private affairs during the eleven months in which their services were not required; but it is not very clear whether the men were enrolled individually and called repeatedly into service; or whether it was merely required that each tribe or each twelfth of the population should furnish the requisite number of men for one month in every year, without any reference to the individuals who had previously served.'—*Kitto.*
e ch. 11.11; 2 Sa.23. 8, *Adino the Eznite.*
6 The whole of ver. 3, should follow Zabdiel, for it is to Jashobeam it refers. So Houbigant and Dathe.
f Ge. 38. 29; Nu. 26. 20, *Pharez.*
g Ge.49.8-10; Nu.7. 12; 10. 14.
h ch.11.12; 2 Sa. 23. 9, *Dodo.*
i ch.18.17; 1 Ki.4.4.
7 Or, *principal officer*, 1 Ki. 4. 5. The Targum has, 'The third captain of the host, for the month Sivan, was Benaiah the son of Jehoiada the priest, who was constituted a chief.' It was Jehoiada, and not Benaiah, who was a priest.
k ch. 11.22-25; 2 Sa. 22. 20-23.

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l ch.11.26; 2Sa.2.18-23; 23. 24.
1 As Asahel was slain by Abner while Ishbosheth reigned over Israel at Mahanaim, (2 Sa. 2. 19-23) the division of David's army afterwards commanded by his son Zebadiah, was called after Asahel, in honour of his memory; unless we rather suppose that this plan of military organization was begun by David while he yet reigned at Hebron.
m ch. 11. 27; *Shammoth the Harorite*, 26. 29; 2 Sa.23. 25, *Shammah the Harodite.*
n ch. 11.28; 2 Sa.23. 26.
2 That is, a native of Tekoah, of the present appearance of which Robinson says: 'We reached Tekoah at 6 h.35m. It lies on an elevated hill, not steep but broad on the top, and covered with ruins to the extent of four or five acres. These consist chiefly in the foundations of houses built of squared stone, some of which are bevelled. At the N.E. part are the remains of a large square tower or castle, still the highest point of all. Near the middle of the site are the ruins of a Greek church, among which are several fragments of columns and a baptismal font, of rose coloured lime stone, varying with marble. The high position of Tekoah gives it a wide prospect.'—*Biblical Resear.* vol. ii. p. 182.
o ch. 11. 27.
p 2 Sa. 23. 26, *Paltite.*
q ch.11. 29; 2 Sa.21. 18.
r Nu. 26. 20.
s ch. 11. 28, *Antothite;* 2 Sa. 23. 27, *Anethothite.*
t ch. 11.30; 2 Sa.23. 28.
u ver. 11.
v ch.11. 31; 2 Sa.23. 30.
w ch. 11. 30, *Heled;* 2 Sa. 23. 29, *Heleb.*
x ch. 4. 13; Ju. 3. 9.
3 'In the most quiet and prosperous condition let me prepare for trouble, and stand ready for spiritual warfare. Not only every month, but every moment, I am in danger of new assaults from sin, Satan, and the world, the three never-ceasing and guileful enemies of man.'—*Brown.* 'In the kingdoms of this world, readiness for war forms a security for peace; in like manner, nothing so much encourages Satan's assaults as unwatchfulness. So long as we stand armed with the whole armour of God, in the exercise of faith and preparation of heart for the conflict, we shall certainly be safe and probably enjoy inward peace.'—*Henry.*
y ch. 26. 30.
z ch.12. 27,28; 24.4, 31.
a 1Sa.16.6;17.13,29, *Eliab.*

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Hoshea the son of Azaziah: of the half-tribe of Manasseh; Joel the son of Pedaiah:

21 Of the half-*tribe* of Manasseh in Gilead; [b]Iddo the son of Zechariah: of Benjamin; Jaasiel the son of [c]Abner:

22 Of Dan; Azareel the son of Jeroham. These *were* the princes of the tribes of Israel.[1]

23 ¶ But David took not the number of them [d]from twenty years old and under; because the LORD had said he[e] would increase Israel like to the stars of the heavens.[2]

24 Joab the son of Zeruiah [f]began to number, but he finished not, because there fell wrath for it against Israel; neither was[3] the number put in the account of the chronicles of king David.

25 ¶ And over [g]the king's treasures *was* Azmaveth the son of Adiel: and over [h]the storehouses in the fields, in the cities, and in the villages, and in the castles, *was* Jehonathan the son of Uzziah:

26 And over them that did the work of the field, for tillage of the ground, *was* Ezri the son of Chelub:

27 And over the vineyards *was* Shimei the Ramathite: over the[4] increase of the vineyards for the wine-cellars *was* Zabdi the Shiphmite:

28 And [i]over the olive-trees, and the sycamore-trees that *were* in the low plains,[5] *was* Baal-hanan the Gederite: and over the cellars of oil *was* Joash:

29 And over the herds that fed in Sharon[k] *was* Shitrai the Sharonite: and over the herds *that were* in the valleys *was* Shaphat the son of Adlai:

30 Over [l]the camels also *was* Obil the[m] Ishmaelite: and over the asses *was* Jehdeiah the Meronothite:

31 And over the flocks *was* Jaziz the Hagarite. All these *were* the rulers of the substance which *was* king David's.

32 Also Jonathan, David's [n]uncle, was a counsellor, a wise man, and a scribe:[6] and Jehiel the son[7] of Hachmoni *was* with the king's sons:

33 And [o]Ahithophel *was* the king's counsellor: and [p]Hushai the Archite *was* the king's [q]companion:

34 And after Ahithophel *was* Jehoiada the son of Benaiah, and Abiathar: and [r]the general of the king's army *was* Joab.

CHAPTER XXVIII.

David in a solemn assembly having declared God's especial favour to him, and the promises to his son Solomon, exhorteth them to fear God, 1—8, 20. *He encourageth Solomon to build the temple,* 9, 10. *He giveth him patterns for the form, and gold and silver for the materials,* 11—21.

AND David [a]assembled all the princes of Israel, [b]the princes[1] of the tribes, and the [c]captains of the companies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and the[d] stewards over all the [2]substance and possession of the king, and[3] of his sons, with [e]the officers,[4] and with [f]the mighty men, and with all the valiant men, unto Jerusalem.

2 Then David the king [g]stood up upon his feet,[5] and said, Hear me, [h]my brethren, and my people: *As for me,* [i]I *had* in mine heart to build an house of [k]rest for the ark of the covenant of the LORD, and for [l]the footstool of our God, and [m]had made ready for the building:

3 But God said unto me, [n]Thou shalt not build an house for my name, because thou *hast been* a man of war, and hast shed blood.[6]

4 Howbeit the LORD God of Israel [o]chose me before all the house of my father to be king over Israel for [7]ever: for he hath [p]chosen Judah *to be* the ruler; and of [q]the house of Judah the house of my father; and [r]among the sons of my father he liked me, to make *me* king over all Israel:

5 And of [s]all my sons (for the LORD hath given me many sons) [t]he hath chosen Solomon my son [u]to sit upon the throne of the kingdom of the LORD over Israel.

6 And he said unto me, Solomon thy son, [v]he shall build my house and my courts: for [w]I have chosen him *to be* my son, and I will be his father.

7 Moreover, [x]I will establish his kingdom for ever, [y]if he be [8]constant to do my commandments and my judgments, [z]as at this day.

8 Now therefore, [a]in the sight of all Israel, the congregation of the LORD,

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b 1 Ki. 4. 14.
c 1 Sa.14.50,51; 2Sa. 3. 27, 37.
1 In this enumeration, there is no mention of the tribes of Asher and Gad.
d Nu. 1. 18.
e Ge. 15. 5; He. 11. 12.
2 It has been objected as an impossibility, that so small a country could support so large a population. This objection has little force now compared with what it was thought to have a hundred years since, when the laws which determine the increase and subsistence of a population had not been investigated, or were not suspected to exist. We are to consider that the Hebrew territory was really more extensive than is commonly stated; that Palestine was a remarkably fertile country; that every Israelite had a lot of land which he cultivated, and this state of things is now known to bring land into the highest state of cultivation, and to tend to increase the population; nearly all the land was applicable to cultivation, as it was not necessary to reserve pasture ground, the flocks and herds being principally sent to feed in the neighbouring deserts: that Palestine was, from these causes, highly cultivated throughout its occupied extent; and lastly, that the people feed much more simply and sparingly in warm than in cold climates, and consequently in the former the same extent of cultivated land will support a much larger population than the latter.
f ch.21.1-17; 2Sa.24. 1-15.
3 Heb. *ascended the number.*
g 2 Ki. 18. 15; 2 Ch. 16. 2.
h Ge. 41. 48; Ex. 1. 11; 2Ch. 26.10; Je. 41. 8.
4 Heb. *that which was of the vineyards.*
i 1 Ki. 4. 7.
5 If these lands were not lost to the previous proprietors by confiscation, we may suppose that they consisted of waste or woody ground which Saul or David had improved, and made productive, or else that it was land which on some account or other had not been appropriated when the monarchy was established. In the East, waste lands usually become the property of him by whom they were first fertilized.
k ch.5.16; Is.65.10.
l Job 1. 3.
m Ge. 47. 6.
n 2 Sa. 13. 3; 21.21, *Nephew.*
6 Or, *secretary.*
7 Or, *Hachmonite,* ch. 11. 11.
o 2 Sa. 15.12; 16.23; 17. 23.
p 2 Sa. 15. 32,37; 16. 16.
q 2 Sa. 16.17; Ps.55. 13; Zec. 13. 7.

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r ch. 11. 6.

CHAP. XXIII.

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a ch. 23.2; Jos.23.2; 24. 1.
b ch. 27. 16-22.
1 The high priest is not particularly mentioned as having been called to this assembly, he being included among the princes of the tribes. It is indeed important to remark, that he was included in this rank as head not of the whole tribe of Levi, but only of the family of Aaron; the patriarchal chief of the tribe at large being Hashabiah, the son of Kemuel, ch. 27. 17. From this we gather, that altho' the tribe of Levi was ecclesiastically subject to the high priest, yet, that as a tribe, they had their own patriarchal prince, who doubtless possessed the same authority and influence as the princes of other tribes. But as it would have been incongruous that a person ecclesiastically subject to the priests should be patriarchally their prince, they were exempted from the general authority of the Levitical chief, and subject exclusively to that of the high priest, who, so far as they were concerned, exercised whatever authority and distinction belonged to the character of a prince of a tribe.—*Kitto.*
c ch. 27. 1-15.
d ch. 27. 25-31.
2 Or, *cattle.*
3 Or, *and his sons.*
e ch. 27. 32-34.
4 Or, *eunuchs.*
f ch. 11. 10, &c.
g Ge.48.2; 1Ki.1.47.
5 Rising up from his couch, 1 Ki.1.47.
h ch. 11.1-3; De.17. 15, 20; Ps. 22. 22; He. 2. 11, 12.
i ch. 17.1,2; 2Sa.7.1; 1 Ki. 8. 17, 18.
k ch.6.31; Ps.132.3-5; 8-14.
l Ps. 99. 5; 132.7; Is. 66.1; La.2.1; Ac.7. 49.
m ch.18.7-11; 22.2-5, 14.
n ch.17.4; 22.8; 2Sa. 7. 5-13; 1 Ki. 5. 3; 2 Ch. 6. 8, 9.
6 Heb. *bloods.*
o 1 Sa. 16.6-13; 2Sa. 7. 8-16; Ps. 78. 68-72; 89. 16-27.
7 The government was to have no end, provided they continued to walk according to the commandments of God, (see ver. 7). The government, as referring to the Messiah, is, and will be, for ever.
p ch. 5. 2; Ge. 49. 8-10; Ps. 60.7; 108.8.
q 1 Sa. 16. 1.
r 1 Sa. 16.12,13; Ps. 18.19; 147.10,11.
s ch.3.1-9; 14.4-7.
t ch.22.9; 23.1; 29.1.
u ch. 17.14; 29.23; 2 Ch. 1.8,9; Ps.lxxii. *title;* ver.1,&c.; Is. 9. 6, 7.
v ch.17.11-14; 22.10; 2 Sa. 7. 13,14; Zec. 6.12,13; He.3.3,6.
w He. 4. 5.
x Ps. 89. 28-37; 132. 12; Da.2.44.
y ch.22.13; 1Ki.6.12, 13; 9. 4, 5; 9. 11-13.
8 Heb. *strong,* ver. 10; Jos. 1. 6,7; 1Ki. 2. 2-4.
z 1 Ki. 8. 61; 11. 4.
a De. 4. 6; Mat. 5. 16; Phil. 2. 15, 16; He. 12. 1, 2.

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[b]in the audience of our God, [c]keep seek for all the commandments of LORD your God; [d]that ye may pos- this good land, and leave *it* for an eritance for your children after you ever.

¶ And thou, Solomon my son, w[e] thou [f]the God of thy father, [g]serve him with a perfect heart, with [h]a willing mind; for [i]the LORD cheth all hearts, and understandeth the imaginations of the thoughts: hou seek him, he will be found of ; but [m]if thou forsake him, he will thee off for ever.

) [n]Take heed now; for the LORD chosen thee to build an house for sanctuary: be strong, and do *it*.

1 ¶ Then David gave to Solomon on [o]the pattern[1] of [p]the porch, and the houses thereof, and of [r]the uries[2] thereof, and of the [s]upper- ibers thereof, and of the inner- ours thereof, and of [t]the place of nercy-seat,

2 And the pattern of all [3]that he by the Spirit, of the courts of the e of the LORD, and of all the ibers round about, of the treasuries e house of God, and of [u]the trea- s of the dedicated things:

3 Also for [v]the courses of the ts and the Levites, and for all the of the service of the house of LORD, and for all [w]the vessels of ce in the house of the LORD.

4 *He gave* of gold by weight for s of gold, for all instruments of anner of service; *silver also* for struments of silver by weight, for struments of every kind of service:

5 Even the weight for [x]the candle- s of gold, and for their lamps of by weight for every candlestick, or the lamps thereof; and for the esticks of silver by weight, *both* he candlestick, and *also* for the s thereof, according to the use of candlestick.

6 And by weight *he gave* gold for tables of shew-bread, for every and *likewise* silver for the tables ver:

7 Also [z]pure gold for the flesh- , and [a]the bowls, and the cups:

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[b] De.4.26; 29.10,15; Ac. 10. 33.
[c] Ps. 119.4,10,11,27, 33,34,44; Pr. 2.1-5; 3. 1.
[d] De.4.1;5.32,33; 6. 1, 2.
[e] De. 4. 35; 1 Ki. 8. 43; Ps.9. 10; Je. 9. 24; 22.16; 24.7; 31. 34; Hos.4.1,6; John 8. 55; 17.3; Ac. 17. 23, 30; Ro. 1. 28; 1 Co. 15. 34; 2 Co. 4. 6.
[f] Ge.28.13; Ex.3.16; 15. 2; 1 Ki.3.6; Ps. 18. 2; 89. 26.
[g] ch. 29. 9, 17-19; 1 Ki.8.61; 2 Ki.20.3; 22. 2; Ps. 101. 2; John 1. 47.
[h] 2Co.8.12;9.7;1Pe. 5. 2.
[i] ch.29.17; 1Sa.16.7; 1 Ki. 8.39; Ps. 7.9; Pr. 17.3; Je. 11.20; 17. 10; 20.12; John 2.25; 21. 17; Ac. 1. 24; He.4.13; Re.2. 23.
[k] Ge. 6.5; 8.21; De. 31. 21; Ps. 139. 2; Eze. 38. 10.
[l] 2 Ch. 15. 2; Pr.2.1-6; Is. 45.19; 55.6,7; Je. 29.13; Mat.7.7, 8; Ja. 4. 8-11.
[m] De.31.16,17; 1Ki. 9.6-9; Ezr.8.22; Is. 1. 28; He. 10. 38, 39.
[n] ver.6; ch.22.16-19; 1 Ti. 4. 16.
[o] ver.19; Ex. 25.40; 26. 30; 39. 42, 43; 2 Ch. 3.3; Eze.43.10, 11; He. 8. 5.
1 'He gave him an *ichnograph* of the building, with elevations, sections, and specifications of every part; & all this he received byinspiration from God himself, ver. 12-19, just as Moses had received the plan of the tabernacle.'—*Clarke*. 'The temple must be a sacred thing, and a type of Christ. There must be in it not only convenience but significance; it must not be left to man's art or invention to contrive it; but it must be framed by divine institution. Christ the true temple, the church the gospel temple, and heaven the everlasting temple, all are framed according to the divine counsels, and the plan laid in the divine wisdom, ordained before the world, for God's glory & our good.'—*Henry*.
[p] 1 Ki.6.3; 2 Ch.3.4; Eze. 40.8, 9, 15, 48, 49.
[q] 1 Ki.6.16-70; 2 Ch. 3.5-10; Eze. 41.13, &c.; He. 9. 2-8.
[r] ch.9. 26-29; 26.20-27; Lu. 21. 1.
2 Clarke thinks that the word *ganzoch* is Persian, but it is simply the Chaldee form of a Hebrew term.
[s] 1 Ki.6.5,6,10; 2Ch. 3.9; Ne. 10. 38, 39; 13.5; Je.35.2; Eze. 41. 6, &c.
[t] Ex. 25. 17-22; 40. 20, 21; 1 Ki. 6. 19; 2 Ch. 5. 7; He. 9. 5.
3 Heb. *that was with him by*.
[u] ch.26.26-28; 1 Ki. 14. 26; 15. 15, 18; 2 Ki. 16. 8; 18. 15.
[v] ch.24. 3, &c.; 25.1, &c.
[w] ch.9.29; Ezr.8.25-30, 33.
[x] Ex.25.31-39; 1 Ki. 7.49; 2Ch.4.7; Zec. 4. 2,3,11-14; Re.1. 12, 20; 2. 1.
[y] Ex.25.23-30; 1 Ki. 7.48; 2 Ch. 4. 8, 19.
[z] 1Sa.2.13,14; 2 Ch. 4. 20-22.
[a] Nu. 7.13,14; 1 Ki. 7. 48-50; 10. 21.

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[b] Ex.30.1-10; 1Ki.7. 48.
[c] Ex.25.18-22; 1 Sa. 4. 4; 1 Ki. 6. 23-30; Ps.18.10;68.17;80. 1; 99. 1; Eze. 1. 15-24; 10. 2, &c.
1 The word chariot does not uniformly signify, in scripture, a vehicle with wheels, but sometimes a movable litter or seat. It is applied here to the mercy-seat, which was no more a chariot, in the ordinary sense of the word, than a litter is. See *Harmer*. The Targum has: 'And the figure of the chariot like to the figure of the propitiatory, where are the figures of the golden cherubim extending their wings and covering the ark of the covenant of the Lord.'
[d] ver.11, 12; Ex. 25. 40; 26. 30.
[e] Eze. 1. 3; 3. 14, 22.
[f] ver. 10; ch. 22.13; De.31.7,8; Jos.1.6-9; 1 Co. 16. 13.
[g] Ps. 27. 1, 2; Is.41. 10, 13; Ro. 8. 31.
[h] Jos. 1.5; He. 13.5.
[i] ch.xxiv.xxv.xxvi.
[k] Ex. 31. 3.
[l] Ex. 35. 25, 26, 35; 36. 1-4; Ps. 110. 3.
[m] ch. 22. 17, 18.
2 'Here we find piety, good sense, prudence, zeal for the public welfare, and God's glory, the strongest attachment to the worship of Jehovah, and concern for the ordinances of religion, all united; and Solomon has his danger, his duty, and his interest all placed before him in the truest and most impressive light by his pious and sensible father.'—*Clarke*.

CHAP. XXIX.

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[a] ch. 28. 1, 8.
[b] ch.28. 5,6; 1 Ki.8. 19, 20.
[c] ch.22.5; 1Ki.3.7; 2 Ch.13.7; Pr.4.3; Je. 1. 6, 7.
[d] ch.28.10; 2Ch.2.4, 5.
[e] ch. 22. 3-5, 14-16.
[f] 2Ch.31.20,21; Ec. 9.10; 2Co.8.3; Co.3. 23; 1 Pe. 4. 10, 11.
[g] ch. 28. 14-18.
[h] Ge.2.12; Ex.28.20; 39.13; Job28.16; Is. 54.11,12. Re.21.18-21.
3 This is rather supposed to have been the *beryl*.
4 The Vulgate translates *Marmor Parium*—Parian marble. Paros was one of the Cyclades islands—& produced the whitest marble—that of which the finest works of antiquity were made. And Josephus informs us that the temple was built of large blocks of white marble, beautifully polished, so as to produce a most splendid appearance. That the Hebrew word *shaish* means marble is probable from the Chaldee having so rendered it here. But David may have obtained it from Arabia, where marble was found of brilliant whiteness, and the finest polish.
[i] Ps.26.8; 27.4; 84.1, 10; 122. 1-9.
[k] ch. 21. 24; Pr.3.9, 10.

and for the golden basons *he gave gold* by weight for every bason; and *likewise silver* by weight for every bason of silver:

18 And for [b]the altar of incense refined gold by weight; and gold for the pattern of [c]the chariot[1] of the cherubims, that spread out *their wings*, and covered the ark of the covenant of the LORD.

19 All *this, said David,* [d]the LORD made me understand in writing [e]by *his* hand upon me, *even* all the works of this pattern.

20 ¶ And David said to Solomon his son, [f]Be strong, and of good courage, and do *it:* [g]fear not, nor be dismayed; for the LORD God, *even* my God, *will be* with thee; [h]he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the LORD.

21 And, behold, [i]the courses of the priests and the Levites, *even they shall be with thee* for all the service of the house of God: and *there shall be* with thee, for [k]all manner of workmanship, every [l]willing skilful man for any manner of service; [m]also the princes and all the people *will be* wholly at thy commandment.[2]

CHAPTER XXIX.

David, by his example and entreaty, 1—5, *causeth the princes and people to offer willingly,* 6—9. *David's thanksgiving and prayer,* 10—19. *The people, having blessed God, and sacrificed, make Solomon king the second time,* 20—25. *David's reign and death,* 26—30.

FURTHERMORE, David the king said [a]unto all the congregation, Solomon my son, [b]whom alone God hath chosen, *is yet* [c]young and tender, and the work *is* great: [d]for the palace *is* not for man, but for the LORD God.

2 Now, [e]I have prepared [f]with all my might for the house of my God, [g]the gold for *things to be made* of gold, and the silver for *things* of silver, and the brass for *things* of brass, the iron for *things* of iron, and wood for *things* of wood; [h]onyx-stones,[3] and *stones* to be set, glistering stones, and of divers colours, and all manner of precious stones, and marble-stones[4] in abundance.

3 Moreover, because [i]I have set my affection to the house of my God, [k]I have of mine own proper good, of gold

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and silver, *which* I have given to the house of my God, [l]over and above all that I have prepared for the holy house,

4 *Even* three thousand talents of gold, of the [m]gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses *withal:*

5 The gold for *things* of gold, and the silver for *things* of silver, and for all manner of work *to be made* by the hands of artificers. And [n]who *then* is willing to consecrate[1] his service this day unto the LORD?

6 ¶ Then [o]the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers over the king's work, offered willingly,

7 And gave, for the service of the house of God, of gold, five thousand talents and ten thousand drams;[2] and of silver, ten thousand talents; and of brass, eighteen thousand talents; and one hundred thousand talents of iron.

8 And they with whom *precious* stones were found gave *them* to the treasure of the house of the LORD, by the hand of [p]Jehiel the Gershonite.

9 Then the people rejoiced, for that they[q] offered willingly, because with perfect[r] heart they offered willingly to the LORD: and [s]David the king also rejoiced with great joy.

10 ¶ Wherefore [t]David blessed the LORD before all the congregation: and David said, [u]Blessed *be* thou, [v]LORD God of Israel [w]our father, for ever and ever.

11 Thine, O LORD, [x]*is* the greatness, and the power, and the glory, and [y]the victory, and the [z]majesty: for all[a] *that is* in the heaven and in the earth *is thine;* [b]thine *is* the kingdom, O LORD, and thou art [c]exalted as head above all.

12 Both [d]riches and honour *come* of thee, and thou [e]reignest over all; and in thine hand *is* [f]power and might; and in thine hand *it is* to make great, and to [g]give strength unto all.

13 Now therefore, our God, [h]we thank thee, and praise thy glorious name.

14 But [i]who *am* I, and what *is* my people, [k]that we should be[1] able to offer so [l]willingly after this sort? for [m]all things *come* of thee, and of[2] thine own have we given thee.

15 For [n]we *are* strangers[3] before thee, and sojourners, as *were* all our fathers: [o]our days on the earth *are* as a shadow, and *there is* none abiding.[4]

16 O LORD our God, [p]all this store that we have prepared to build thee an house for thine holy name *cometh* of thine hand, and *is* all thine own.

17 I know also my God, that thou [q]triest the heart, and [r]hast pleasure in uprightness. As for me, [s]in the uprightness of mine heart I have willingly offered all these things: and now have I seen with [t]joy thy people, which are present[5] here, to offer willingly unto thee.

18 O [u]LORD God of Abraham, Isaac, and of Israel, our fathers, [v]keep this for ever [w]in the imagination of the thoughts of the heart of thy people, and prepare[6] their heart unto thee:

19 And [x]give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all *these things*, and to build the palace, *for* [y]the which I have made provision.

20 ¶ And David said to all the congregation, [z]Now bless the LORD your God. And all the congregation blessed the LORD God of their fathers, and [a]bowed down their heads, and [b]worshipped the LORD, and the king.

21 And they [c]sacrificed sacrifices unto the LORD, and offered burnt-offerings unto the LORD, on the morrow after that day, *even* a thousand bullocks, a thousand rams, *and* a thousand lambs, with their [d]drink-offerings,[7] and sacrifices in abundance for all Israel;

22 And did [e]eat and drink before the LORD on that day with great gladness: and they made Solomon the son of David king [f]the second time, [g]and anointed *him* unto the LORD *to be* the chief governor, and [h]Zadok *to be* priest.

23 ¶ Then Solomon [i]sat on the throne of the LORD as king instead of David

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l ch. 22. 4, 5, 14-16.
m 1 Ki. 9. 28.
n Ex. 25. 2-9; 35. 5, &c.; Nu. 7. 2, 3, 10-14, &c.; Ezr. 1. 4-6; 2. 68, 69; 7. 15, 16.
1 Heb. *to fill his hand.*
o ch. 27. 1; Is. 60. 3-10.
2 'This word first occurs here. It is *adarkon*, but in Ezr. 2. 69, and Ne. 7. 70, 71, 72, it is *darkemon*. It is generally agreed that the word denotes the famous Persian coin called *Daric*, which is the most ancient of known coins. It is not necessary to suppose that it was known in the time of David; but that the books of Chronicles having been written after the captivity, the Jews, who had become accustomed to the coin and continued to use it, after their return employed it to denote value, even in retrospective estimates. Its name is commonly said to be taken from the name of "Darius the Mede" of scripture, or Darius son of Hystaspes. It was most probably the former, if either; but it is more than questionable whether its name does not come from the Persian word *Dara*, a king, or from *daryah*, royal court; and in that case it may have been earlier in its origin than even the time of Darius the Mede.' — *Kitto.*
p ch. 26. 21, 22, *Jehieli.*
q De. 16. 10, 11; Ju. 5. 9; Ps. 110. 3; 2 Co. 8. 3, 12; 9. 7, 8.
r ver. 17; 1 Ki. 8. 61.
s Pr. 23. 15, 16; Lu. 15. 6; John 15. 11; Ph. 2. 15-17; 4. 1, 10; 1 Th. 3. 6-9.
t ver. 20; 2 Ch. 20. 26, 27; Ps. 103. 1, 2; 138. 1; 146. 2.
u 1 Ki. 8. 15; 2 Ch. 6. 4; Ps. 72. 18, 19; Eze. 3. 12; Ep. 1. 3; 1 Pe. 1. 3.
v Ge. 32. 28; 33. 20.
w Is. 63. 16; Mat. 6. 9; Lu. 11. 2; Ro. 1. 7; 8. 15; Ph. 4. 20; 2 Th. 2. 16.
x Da. 4. 30, 34, 35; Mat. 6. 13; 1 Ti. 1. 17; 6. 15, 16; Jude 25; Re. 4. 10, 11; 5. 12, 13; 7. 9-12; 19. 1.
y 1 Sa. 15. 29, *marg.*; Ps. 98. 1.
z Job 37. 22; Ps. 29. 4; 45. 3, 4; 104. 1; 145. 12; Is. 2. 10; Heb. 1. 3.
a Ge. 1. 1; 14. 19, 22, Ps. 115. 15, 16; Is. 42. 5; 66. 1; Je. 10. 10-12; 27. 5; Da. 4. 32, 34, 35.
b Ps. 97. 1; 99. 1; 145. 1, 12, 13; Da. 4. 3; Re. 11. 15.
c Ne. 9. 5; Ps. 21. 13; 46. 10; 47. 9; 57. 5, 11; 97. 9; Is. 2. 11; 12. 4.
d De. 8. 18; 1 Sa. 2. 7, 8; Job 42. 10; Ps. 75. 6, 7; 113. 7, 8; Pr. 10. 22; Lu. 1. 51-53; Ro. 11. 35, 36.
e Da. 6. 26.
f Job 9. 19; Ps. 62. 11; Is. 43. 13; 46. 10; Da. 5. 18-21; Mat. 28. 18; John 19. 11; Ep. 3. 20; Re. 11. 17.
g 2 Ch. 16. 9; Ps. 18. 31, 32; 28. 8; 29. 1, 11; 68. 34, 35; 144. 1, 2; Is. 45. 24; Ep. 3. 16; Ph. 4. 13; Co. 1. 11.
h Ps. 105. 1; 106. 1; Da. 2. 23; 2 Co. 2. 14; 8. 16; 9. 15; 1 Th. 2. 13.

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i Ge. 32. 10; 2 Sa. 7. 18; Da. 4. 30; 1 Co. 15. 9, 10; 2 Co. 3. 5; 12. 9-11.
k Ps. 115. 1; Re. 4. 10.
1 Heb. *retain*, or *obtain strength.*
l ver. 9; Ph. 2. 13; Ja. 1. 17.
m Ge. 28. 22; 1's. 1. 10-12; Ro. 11. 36; 1 Co. 16. 2.
2 Heb. *of thine hand.*
n Ge. 47. 9; Ps. 39. 12; 119. 19; He. 11. 13-16; 1 Pe. 2. 11.
3 We are *strangers*, that is, we have here neither right nor property. And '*sojourners*,' lodging as it were for a night in the mansion of another. 'As were all our fathers.' These were, as we are, supported by thy bounty, and tenants at will to thee. 'Our days on the earth are as a shadow.' They are continually declining, fading, & passing away. This is the place of our sojourning, & here we have no substantial permanent residence. 'There is none abiding.' However we may wish to settle and remain in this state of things, it is impossible, because every earthly form is passing swiftly away, all is in a state of revolution and decay, & there is no abiding, no *mikveh*, no expectation that we shall be exempt from those dangers and chances to which our fathers were subjected.—*Clarke.*
o Job 14. 2; Ps. 90. 9; 102. 11; 144. 4; Ec. 6. 12; Ja. 4. 14.
4 Heb. *expectation.*
p ver. 14; 2 Ch. 31. 10; Ps. 24. 1; Ho. 2. 8; Lu. 19. 16.
q ch. 28. 9; De. 8. 2; 1 Sa. 16. 7; Ps. 7. 9; 51. 6; Pr. 16. 2; 21. 2; Je. 17. 10; He. 4. 12; Re. 2. 23.
r Pr. 11. 20; 15. 8, 9; John 1. 47.
s Ac. 24. 16; 2 Co. 1. 12; 1 Th. 2. 10.
t ver. 9; Philem. 7. 20.
5 Heb. *found.*
u Ex. 3. 6, 15; 4. 5; Mat. 22. 32; Ac. 3. 13.
v De. 30. 6; Ps. 51. 10; 119. 116, 117; Je. 10. 23; 32. 39, 40; Ph. 1. 6, 9-11; 1 Th. 3. 11, 12; Heb. 13. 21.
w ch. 28. 9; Ge. 6. 5; Ps. 119. 113.
6 Heb. *stablish*, Ps. 10. 17; 2 Th. 2. 16, 17; 1 Pe. 5. 10.
x ch. 28. 9; Ps. 72. 1; 119. 80; Ja. 1. 17.
y ver. 2; ch. 22. 14.
z ch. 16. 36; 2 Ch. 20. 21; Ps. 134. 2; 135. 19-21; 146. 1, 2; 148. 13, 14, &c.
a Ge. 24. 26, 48; Ex. 4. 31; Ps. 29. 1, 2; 95. 6.
b Ex. 14. 31; 1 Sa. 12. 18; Pr. 24. 21; 1 Pe. 2. 17.
c 1 Ki. 8. 62-65; 2 Ch. 7. 4-9; Ezr. 6. 17.
d Le. 23. 13; Nu. 15. 5, 7, 10.
7 The Targum says, 'a thousand drink-offerings,' making these libations equal in number to the other offerings.
e Ex. 24. 11; De. 12. 7, 11, 12; 16. 14-17; 2 Ch. 7. 10; Ne. 8. 12; Ec. 2. 24; 3. 12, 13; 8. 15; 9. 7; 1 Ti. 6. 17, 18.
f ch. 23. 1.
g 1 Ki. 1. 35-39.
h 1 Ki. 2. 35.
i ch. 17. 11, 12; 28. 5; Ps. 132. 11; Is. 9. 6, 7.

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his father, and [k]prospered; and [l]all Israel obeyed him.

24 And [m]all the princes, and the mighty men, and [n]all the sons likewise of king David, submitted[1] themselves unto Solomon the king.

25 And the LORD [o]magnified Solomon exceedingly in the sight of all Israel, and [p]bestowed upon him *such* royal majesty as had not been on any king before him in Israel.

26 ¶ Thus David the son of Jesse reigned [q]over all Israel.

27 And the time that he reigned over Israel *was* [r]forty years;[2] seven years reigned he in Hebron, and thirty and three *years* reigned he in Jerusalem.

28 And he died in [s]a good old age, [t]full of days, riches, and honour; and Solomon his son reigned in his stead.

29 Now [u]the acts of David the king, first and last, behold, they *are* written in the book[1] of [v]Samuel the seer, and in the book of [w]Nathan the prophet, and in the book of [x]Gad the seer,

30 With all his reign and [y]his might, and [z]the times[2] that went over him, and over Israel, and over all the kingdoms of the countries.

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k ch. 22. 11.
l Ec.8. 2-5; Ro. 13.1.
m ch. 22. 17; 28. 21.
n ch.3.3-9;1Ki.1.50-53; 2. 24, 25.
1 Heb. *gave the hand under.* 'They gave the hand under Solomon,' they swore fealty to him. Putting the hand under the thigh was the form of taking an oath, Ge. 24. 2; 47. 29; 2 Ch. 30. 8, *marg.*; Eze. 17. 18.
o Jos.3.7; 4. 14; 2Ch. 1. 1; Job 7. 17; Ac. 19. 17.
p 1 Ki. 3. 13; 2Ch.1. 12; Ec. 2. 9; Da.5. 18, 19; He. 2. 9.
q ch.18.14; Ps.78.71, 72.
r ch.3.4; 2 Sa. 5.4, 5; 1 Ki. 2. 11.
2 Hales thinks he survived the coronation of Solomon half a year; for in 2Sa.5.5,six months are added.

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s Ge.15.15; 25.8; Job 5.26; Pr.16.31; Ac. 13. 36.
t ch.23. 1; Ge. 35.29.
u 1Ki. 11. 41; 14. 29; He. 11. 32, 33.
1 Or, *history*, Heb. *words*. They are probably included in the books of Samuel and Kings. See pref. to 1 Sam.
v 1 Sa. 9. 9.
w 2 Sa.7.2-4; 12.1-7.
x ch. 21. 9-11.
y 2 Ki. 10.34; 14.28.
z Da. 2. 21.
2 'The transactions of his reign, and the occurrences & vicissitudes in his own kingdom, as well as those which were over *all the kingdoms of the countries*, *i. e.* in the surrounding nations, in most of which David had a share during his forty years' reign.'—*Clarke.*

CONCLUDING REMARKS ON THE FIRST BOOK OF CHRONICLES.

'THE books of the Chronicles,' says St Jerome, 'are of such high moment and importance, that he who supposes himself to be acquainted with the sacred writings, and does not know *them*, only deceives himself.' Yet the perusal of these books is neglected by many, from the idea that they contain nothing but a repetition, or abridgment, of the former history—a supposition which will be found to be in many respects incorrect. Even in the commencing chapters of this *first* book, the attentive reader will be able to collect, from the seemingly dry list of names, a variety of curious and important facts, of which we possess no other record. It may be remarked in proof of this, that it is here alone, and not in the Pentateuch, that we obtain any information respecting the condition and affairs of the Israelites during their abode in Egypt, and especially regarding the precise position taken up in that country by the family of Joseph, after their father's death. 'Brought up in courts and palaces under an Egyptian mother, their pastoral relatives from Canaan must at first have been strangers and foreigners to Ephraim and Manasseh. It cannot be determined at what time, or under what circumstances, the family of Joseph threw aside their Egyptian character, and joined themselves to their pastoral brethren in Goshen. But we may be sure that Joseph taught his sons to regard the prospects which that connection opened up, as more truly glorious than any which Egypt could offer to them. Their intermediate position and parentage was probably made instrumental in confirming the advantages which the Hebrews for a time enjoyed in Egypt; but when circumstances arose which compelled them to take a more determined position as Hebrews or Egyptians, the result shows that they hesitated not to unite themselves to the sojourners in Goshen. All the positive information concerning them is contained in the genealogies with which the books of Chronicles open. There we learn that Manasseh had no children by his wife, but the son of a Syrian concubine was his heir, 1 Chron. vii. 14, and that a body of Ephraimites, headed by the sons of Zabad, the sixth in descent from Ephraim, undertook a kind of freebooting expedition into the land of the Philistines, with the view of driving off the cattle of the people of Gath; but, being resisted by the Philistines, they were repulsed with much slaughter, and Zabad lost all his sons,' 1 Chron. vii. 21, 22.—*Kitto's Pict. Hist. of Palestine.*

Another illustration may be found in the case of *Jabez* (ch. iv. 9, 10) whose beautiful and comprehensive prayer is one of the finest models of devotion to be found in the whole bible. And if there are other parts of these registers that appear barren both of incident and interest, let us bear in mind, that, as arid rocks and sandy deserts make integral and necessary parts of the globe; so do these genealogical tables make necessary parts of the history of providence and grace; and no one who fears God will either despise or lightly esteem them.

The rest of the book is occupied with an account of the reign of king David, respecting whose personal and public character we had occasion to offer some remarks at the close of the books of Samuel. We here subjoin the observations of an eminent living writer. 'David had succeeded to a kingdom distracted by civil dissension, environed on every side by powerful and victorious enemies, without a capital, almost without an army; without any bond of union between the tribes. He left a compact and united state, stretching from the frontier of Egypt to the foot of Lebanon, from the Euphrates to the sea. He had crushed the power of the Philistines, subdued or curbed all the adjacent kingdoms: he had formed a lasting and important alliance with the great city of Tyre. He had organized an immense disposable force: every month 24,000 men, furnished in rotation by the tribes, appeared in arms, and were trained as the standing militia of the country. At the head of his army were officers of consummate experience, and (what was more highly esteemed in the warfare of the time) extraordinary personal activity, strength, and valour. His heroes remind us of those of Arthur or Charlemagne, excepting that the armour of the feudal chieftains contributed to their superiority; here it was main strength of body, and dauntless fortitude of mind. The Hebrew nation owed the long peace of the son's reign, to the bravery and wisdom of the father. If the rapidity with which a kingdom rises to unexampled prosperity, and the permanence (as far as human wisdom can provide) of that prosperity be a fair criterion of the abilities and character of a sovereign, few kings in history can compete with David. His personal character has been often discussed; but both by his enemies, and even by some of his learned defenders, with an ignorance of, or inattention to his age and country as melancholy as surprising. Both parties have been content to take the expressions of the 'man after God's own heart,' in a strict and literal sense. Both have judged by modern, occidental, and Christian notions, the chieftain of an Eastern and comparatively barbarous people. If David in his exile became a freebooter, he assumed a profession like that of the pirate in ancient Greece, by no means dishonourable. If he employed craft, or even falsehood, in some of his enterprises, chivalrous or conscientious attachment to truth was probably not one of the virtues of his day. He had his harem like other eastern kings. He waged war and revenged himself on his foreign enemies with merciless cruelty, like other warriors of his age and country. His one great crime violated the immutable and universal laws of morality, and therefore admits of no excuse. On the other hand, his consummate personal bravery and military talent, his generosity to his enemies, his fidelity to his friends, his knowledge of, and stedfast attention to the true interests of his country—his exalted piety and gratitude towards his God, justify the zealous and fervent attachment of the Jewish people to the memory of their great monarch.'

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THE SECOND BOOK

OF THE

CHRONICLES.

THIS book continues the history from the close of David's reign to the destruction of Jerusalem by the Chaldeans; for the last two verses of the 36th chapter seem to belong to the book of Ezra. The details relate chiefly to the affairs of the kingdom of *Judah;* of those of the kingdom of Israel no farther notice is taken than is connection with the former country rendered necessary. That is the chief point of difference between this book and the books of Kings, where the histories of both nations are carried on together, though many things which were there omitted, or only incidentally referred to, are here narrated at full length. If we meet with apparent variations and discrepancies in this, as in the former book, we are to bear in mind, that the Hebrew language was now altered from what it had been; that persons and places were better known to the returned Jews by new and modernised names; and that, from the materials in his hands, (which were different from those employed for the books of Kings,) the compiler selected those passages which seemed best adapted for a supplemental history, and most suitable to the times in which he wrote.

BEFORE CHRIST, 1015.—JULIAN PERIOD, 3699.—CYCLE OF THE SUN, 3.—CYCLE OF THE MOON, 13.—YEAR FROM THE CREATION, 2989.

CHAPTER I.

The solemn offering of Solomon at Gibeon, 1—6. *Solomon's choice of wisdom is blessed by God,* 7—12. *Solomon's forces and opulence,* 13—17.

AND Solomon the son of David [a]was strengthened in his kingdom, and the[b] LORD his God *was* with him, and magnified[c] him exceedingly.

2 Then Solomon spake unto all Israel, [d]to the captains of thousands and of hundreds, and to the judges, and to every governor in all Israel, [e]the chief of the fathers.

3 So Solomon, and all the congregation with him, went to the high place[1] that *was* at [f]Gibeon; for there was the[g] tabernacle of the congregation of God, which Moses, [h]the servant of the LORD, had made in the wilderness.

4 But [i]the ark[2] of God had David brought up from Kirjath-jearim[3] to *the place which* David had prepared for it: for [k]he had pitched a tent for it at Jerusalem.

5 Moreover, [l]the brasen altar, that Bezaleel[m] the son of Uri, the son of Hur, had made, he[4] put before the tabernacle of the LORD; and Solomon and the congregation sought unto it.

6 And Solomon went up thither to the brasen altar before the LORD, which *was* at the tabernacle of the congregation, and offered [n]a thousand burnt-offerings upon it.

7 ¶ [o]In that night did God appear unto Solomon, and said unto him, [p]Ask what I shall give thee.

8 And Solomon said unto God, [q]Thou hast shewed great mercy unto David my father, and hast made me [r]to reign in his stead.

9 Now, O LORD God, [s]let thy promise unto David my father be established: for thou hast made me king over a people like[1] the dust of the earth in multitude.

10 [t]Give me now wisdom and knowledge, that I may [u]go out and come in before this people: [v]for who can judge this thy people, *that is so* great?

11 And God said to Solomon, Because [w]this was in thine heart,[2] and thou hast not asked riches,[3] wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, [x]that thou mayest judge my people, over whom I have made thee king:

12 Wisdom and knowledge *is* granted unto thee; and [y]I will give thee riches, and wealth, and honour,[4] [z]such

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CHAP. I.

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a 1 Ki. 2. 12, 46.
b Ge.21.22; 39.2,21; Ex.3.12;1Ch.17.8; Mat. 28. 20.
c 1Co.29.25; Ph.2.9-11.
d ch.29.20; 30.2; 34. 29,30;1Ch.13.1; 15. 3; 28. 1; 29. 1.
e 1Ch. 15. 12; 24. 4, 31.
1 'He began his reign with a public, pious visit to God's altar, and it was a very good omen. Magistrates are then likely to do well, when they take God along with them at their setting out.'—*Henry.*
f 1 Ki. 3.4; 1 Ch.16. 39; 21. 29.
g Ex. 26.1,&c.;40.2, 34; Le. 1. 1.
h De. 34. 5.
i 2 Sa. 6.2, 17; 1 Ch. 13. 5, 6; 15. 25-28.
2 The tabernacle and the brazen altar still remained at Gibeon; but David had brought away the ark out of the tabernacle, & placed it in a tent at Jerusalem. Compare 2 Sa. 6. 2, 17.
3 Robinson thinks Kirjath - jearim may be recognised in the present *Kuryet-el-Enab.* 'The first part of the name Kirjath, Kuryet, signifying city, is the same in both, & is probably ancient. The only change then has been that the ancient "city of forests," has in modern times become the "city of grapes." It lies three hours from Jerusalem, not far from *El-Jib* or Gibeon.'
k 1Ch.16.1; Ps.132. 5, 6.
l Ex. 27.1-8; 38.1-7.
m Ex. 31. 2; 1 Ch.2. 19, 20.
4 Heb. *was there.*

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n 1Ki3. 4;8.63;1Ch. 29. 21; Is. 40. 16.
o 1Ki.3.5-15;Pr.3.5, 6.
p Mat.7.7,8;Mar.10. 36, 37,51; John 16. 23; 1 John 5.14,15.
q 2 Sa.7. 8,9;12.7, 8; 22.51; 23.1; Ps.86. 13;89. 20-28,49; Is. 55. 3.
r 1Ch. 28. 5; 29.23.
s 2Sa.7.12-16,25-29; 1 Ch. 17. 11-14, 23-27;28.6,7;Ps.89.35-37; 132. 11, 12.
1 Heb. *much as the dust of the earth,* Ge. 13. 16; 22. 17; Nu. 23. 10.
t Ps.119.34,73;Pr.2. 2-6; 3.13-18; Ja. 1. 5.
u Nu.27.17; De.31. 2; 2 Sa. 5. 2.
v 2 Co. 2. 16; 3. 5.
w 1 Sa. 16.7; 1Ki.8. 18;1Ch.28.2; 29.17, 18; Ac. 5. 4.
2 This (which is not found in the parallel place in Kings,) implies that Solomon's request, as proceeding from an enlightened judgment, and a sincere heart, was peculiarly acceptable to that God who searcheth the heart.
3 'These words *riches* and *wealth,* are almost synonymous in English, but in the original the former may denote possessions of any kind; the latter such riches as are usually *counted,* as precious stones, money, and particularly such sums perhaps, as were usually paid in tribute.'—*Hewlett.*
x 1Ki.3.28; Pr.14.8; Ja. 3. 13, 17.
y Mat.6.33;Ep.3.20.
4 They who simply refer themselves to the wisdom of God's providence, are secure of every blessing for both worlds.
z ch. 9. 22; 1 Ch. 29. 25; Ec. 2. 9.

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as none of the kings have had that *have been* before thee, neither shall there any after thee have the like.

13 ¶ Then Solomon came *from his journey* to the high place that *was* [a]at Gibeon to Jerusalem, from before the tabernacle of the congregation, and reigned[b] over Israel.[1]

14 And [c]Solomon gathered chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, which he placed in the chariot cities,[2] and with the king at Jerusalem.

15 And [d]the king made[3] silver and gold at Jerusalem *as plenteous* as stones,[4] and cedar-trees made he as the sycamore-trees[e] that *are* in the vale[5] for abundance.

16 And Solomon[6] had horses brought out of Egypt,[7] and linen yarn: the king's merchants received the linen yarn[8] at a price.

17 And they fetched up, and brought forth out of Egypt, a chariot for six hundred *shekels* of silver, and an horse for an hundred and fifty: and so brought they out *horses* for all [f]the kings of the Hittites, and for the kings of Syria, by their means.[9]

CHAPTER II.

Solomon's labourers for the building of the temple, 1,2,17,18. *His embassage to Huram for skilful artificers and timber,* 3—10. *Huram sendeth him a friendly answer,* 11—16.

AND Solomon [a]determined to build an house [b]for the name of the LORD, and [c]an house for his kingdom.

2 And Solomon [d]told out threescore and ten thousand men to bear burdens, and fourscore thousand to hew in the mountain, and three thousand and six hundred to oversee them.

3 ¶ And Solomon sent to [e]Huram the king of Tyre, saying, [f]As thou didst deal with David my father, and didst send him cedars to build him an house to dwell therein, *even so deal with me.*

4 Behold, [g]I build an house to the name of the LORD my God, [h]to dedicate *it* to him, *and* [i]to burn before him sweet incense,[10] and for [k]the continual shew-bread, and for [l]the burnt-offerings morning and evening, on the sabbaths, and on the new-moons, and on [m]the solemn feasts of the LORD our God. This *is an ordinance* for ever to Israel.

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a ver. 3.
b 1 Ki. 4. 24, 25.
1 He would not perform any acts of government till he had first performed his acts of devotion. First the tabernacle, then the throne; God's honour must precede his own. It had been well for him had he ended as he began.
c ch.9.25; De.17.16; 1 Ki. 4. 26; 10. 26.
2 'Those wherein there was good pasturage for the horses.'—*Patrick.*
d ver.12; ch. 9.27; 1 Ki.10.27;Job22.24, 25; Is. 60. 17.
3 Heb. *gave.*
4 The effect of this might be, that he destroyed its value by making it so plenty.
e ch. 9. 27; Is. 9.10; Am. 7. 14.
5 The great plain along the Mediterranean, called *Shefelah.* David had appointed an overseer of sycamore-trees, 1 Ch. 27. 28.
6 Heb. *the going forth of the horses* which was *Solomon's,* ch. 9. 28; 1 Ki. 10. 28, 29.
7 The Egyptians are commonly supposed to have been the first who employed the horse in war.
8 See the Note at 1 Ki. 10. 28. Bochart takes the word rendered linen yarn, to signify a toll or custom, and translates: 'Horses were brought to Solomon out of Egypt; and as for the toll or custom, the merchants of king Solomon hired it at a price; and so a chariot coming out of Egypt went out for 600 shekels of silver, and a horse for 150; and so for all the kings of the Hittites, & *for* the kings of Syria, did they bring by their hands.'
f 2 Ki. 7. 6.
9 Heb. *hand.* 'Solomon got much by his merchandise yet has directed us to a better trade, within the reach of the poorest; having assured us from his own experience of both, that the "merchandise of wisdom is better than the merchandise of silver, and the gain thereof than fine gold,"Pr. 3. 14.'—*Henry.*

CHAP. II.

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a 1 Ki. 5. 5.
b De.12.5,11; 28.58; 1 Ki.8.18,20; 1 Ch. 22. 10; Mat. 6. 9, 10.
c 1 Ki. 7. 1; 9. 1.
d ver. 18; 1 Ki.5.15, 16.
e 1 Ki. 5. 1, *Hiram.*
f 2 Sa.5.11; 1 Ch.14. 1.
g ver. 1; 1 Ki. 8. 18.
h 1 Ki. 8. 63.
i Ex. 30. 7.
10 Heb. *incense of spices.* 'It is not in the hope that the house shall be able to contain him, but merely for the purpose of burning incense to him, and offering him sacrifice, that I erect it.'
k Ex.25. 30; Le. 24. 5-8.
l Ex.29. 38-42; Nu. 28. 3, 4, 9-11.
m Le. xxiii.; Nu. xxviii.; xxix.

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n ver. 9; 1 Ki.9.8; 1 Ch. 29. 1; Eze. 7. 20.
o Ex.15.11; 1Ch.16. 25; Ps. 86. 8,9; 135. 5; 145. 3; Je. 10. 6.
p ch.6.18; 1Ki.8.27; Is. 66. 1; Ac. 7.48, 49.
1 Heb. *hath retained,* or, *obtained strength.*
2 'For the lower heavens, the middle heavens, and the upper heavens cannot contain him, seeing he sustains all things by the arm of his power. Heaven is the throne of his glory, the earth is his footstool; the deep and the whole world are sustained by the spirit of his Word. Who am I then that I should build him a house.'—*Targum.*
q ch.1.10; Ex.3.11; 2 Sa.7.18; 1Ch.29.14; 2 Co. 2. 16; Ep. 3. 8.
r De. 12. 5, 6, 11, 14, 26.
s Ex. 31.3-5; 1 Ki.7. 14; Is.28.26,29; 60. 10.
3 Heb. *to grave gravings.*
t 1 Ch. 22. 15, 16.
u 1 Ki. 5. 6.
v 1 Ki.10.11, *almug-trees.*
4 Or, *algummim.*
5 Heb. *great and wonderful,* ver. 5; ch. 7. 21; 1 Ki. 9.8.
w 1 Ki. 5. 11; Lu. 10. 7; Ro. 13. 7, 8.
x 1 Ki.7.26,38; Ezr. 7. 22.
6 Although correspondence among persons of distinction was, in these earlytimes, carried on by confidential messengers, yet we find that epistolary intercourse did exist, and that kings could read and write in what were called, by the proud and insolent Greeks and Romans, barbarous nations. But nearly 2,000 years after this we find a king in England who could not sign his own name.
y ch.9.8; De.7.7,8; 1 Ki. 10. 9.
z 1 Ki. 5.7; 1 Ch.29. 20; Ps. 72. 18, 19; Lu.1.68; 1 Pe.1.3.
a Ge.i.; il.; Ps.33.6; 102.25; 124. 8; 136. 5,6; 146.5,6; Je.10. 11; Ac.4.24; 14.15; Col.1. 16,17; Re.4. 11; 10. 6.
7 'He owns the God of Israel to be Jehovah, the maker of heaven and earth. The Israelites, when they would distinguish him idols & creatures, confess him to be the creator of the world. And Huram congratulates them on the happiness they enjoyed under such a king, which was the effect of his love to God and the church.'—*Strigelius in Patrick.*
8 Heb. *knowing prudence,*&c. ch.1. 10-12.
b ver. 1.
c ch. 4. 16.
9 In Hebrew it is *Huram-Abi,* and at ch. 4. 16, *Huram-Abie,* and we agree with Dathe in thinking it a proper name. The *Abi* was added to distinguish him from other Hurams.
d 1 Ki. 7. 13, 14.
e ver. 7; Ex. 31. 3, 4.

5 And the house which I build *is* [n]great; for [o]great *is* our God above all gods.

6 But [p]who is able[1] to build him an house, seeing the heaven, and heaven of heavens,[2] cannot contain him? [q]who *am* I then, that I should build him an house, [r]save only to burn sacrifice before him?

7 Send me now therefore a man [s]cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to grave[3] with the cunning men that *are* with me in Judah and in Jerusalem, [t]whom David my father did provide.

8 [u]Send me also cedar-trees, fir-trees, [v]and algum-trees,[4] out of Lebanon; (for I know that thy servants can skill to cut timber in Lebanon;) and, behold, my servants *shall be* with thy servants.

9 Even to prepare me timber in abundance: for the house which I am about to build *shall be* wonderful[5] great.

10 And, behold, [w]I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand [x]baths of wine, and twenty thousand baths of oil.

11 ¶ Then Huram the king of Tyre answered in writing,[6] which he sent to Solomon, [y]Because the LORD hath loved his people, he hath made thee king over them.

12 [z]Huram said moreover, Blessed *be* the LORD God of Israel, [a]that made heaven and earth,[7] who hath given to David the king a wise son, [8]endued with prudence and understanding, that might build [b]an house for the LORD, and an house for his kingdom.

13 And now I have sent a cunning man, endued with understanding, of [c]Huram my father's;[9]

14 [d]The son of a woman of the daughters of Dan, and his father *was* a man of Tyre, [e]skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be

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put to him, with thy cunning men, and with the cunning men of my lord David thy father.

15 Now therefore the wheat, and the barley, the oil, and the wine, [f]which my lord hath spoken of, let him send unto his servants:

16 And [g]we will cut wood out of Lebanon, as much[1] as thou shalt need; and we will bring it to thee in floats by sea to Joppa,[2] and thou shalt carry it up to Jerusalem.[3]

17 ¶ And Solomon [h]numbered all the strangers[4] that *were* in the land of Israel, [i]after the numbering wherewith David his father had numbered them; and they were found an hundred and fifty thousand, and three thousand and six hundred.

18 And he set [k]threescore and ten thousand of them *to be* bearers of burdens, and fourscore thousand *to be* hewers in the mountain, and three thousand and six hundred overseers[5] to set the people a-work.

CHAPTER III.

The place, and time of building the temple, 1, 2. *The dimensions and ornaments of the house,* 3—10. *The cherubims,* 11—13. *The vail and pillars,* 14—17.

THEN [a]Solomon began to build the house of the LORD at Jerusalem [b]in mount Moriah,[6] where *the*[7] *LORD* appeared unto David his father, in the place that David had prepared in the thrashing-floor of [c]Ornan the Jebusite.

2 And he began to build [d]in the second *day* of the second month, in the fourth year of his reign.

3 ¶ Now these *are the things wherein* Solomon [e]was instructed[8] for the building of the house of God. [f]The length by cubits after the first measure[9] *was* threescore cubits, and the breadth twenty cubits.

4 And the porch that *was* in the front *of the house,* the length *of it was* according to the breadth of the house, twenty cubits, and the height *was* an hundred[10] and twenty: and he overlaid it within with pure gold.

5 And [g]the greater house he ceiled with fir-tree, which he overlaid with fine gold, and set thereon palm-trees[11] and chains.

6 And he garnished[12] the house with [h]precious stones for beauty:[1] and the gold *was* gold of Parvaim.[2]

7 He [i]overlaid also the house, the beams, the posts, and the walls thereof, and the doors thereof, with gold; and [k]graved cherubims on the walls.

8 ¶ And he made [l]the most holy house, the length whereof *was* according to the breadth of the house, twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold, *amounting* to six hundred talents.

9 And the weight of the nails[3] *was* fifty shekels of gold. And he overlaid the upper chambers with gold.

10 And in the most holy house he made [m]two cherubims[4] of [5]image-work, and overlaid them with gold.

11 And the wings of the cherubims *were* twenty cubits long; one wing of *the one cherub was* five cubits, reaching to the wall of the house; and the other wing *was likewise* five cubits, reaching to the wing of the other cherub.

12 And *one* wing of the other cherub *was* five cubits, reaching to the wall of the house; and the other wing *was* five cubits *also,* joining to the wing of the other cherub.

13 The wings of these cherubims spread themselves forth twenty cubits: and they stood on their feet, and their faces *were* inward.[6]

14 ¶ And he made [n]the vail *of* blue, and purple, and crimson, and fine linen, and wrought[7] cherubims thereon.

15 ¶ Also he made before the house two[o] pillars[8] of thirty and five cubits high,[9] and the chapiter that *was* on the top of each of them *was* five cubits.

16 And he made [p]chains, *as* in the oracle, and put *them* on the heads of the pillars; and made [q]an hundred pomegranates, and put *them* on the chains.

17 And he [r]reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand Jachin,[10] and the name of that on the left Boaz.[11]

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f ver. 10; 1 Ki. 5. 11.
g 1 Ki. 5. 8, 9.
1 Heb. *according to all thy need.*
2 Heb. *Japho,* Jos. 19. 46; Ezr. 3. 7; Jonah 1.3; Ac.9.36; 10. 32. It is now called *Yaffa,* and has about 7000 inhabitants.—*Robinson,* vol. iii. p. 31.
3 Josephus says, (Antiq. 8.2.8) that the correspondence between Solomon and Hiram was in his time still preserved in the archives of Tyre.
h ver. 2; ch. 2. 7, 8; 1 Ki. 5. 13-16; 9. 20, 21.
4 Heb. *the men the strangers.*
i 1 Ch. 22. 2.
k ver. 2.
5 ver. 2; 1 Ki. 5. 15, 16. But here 300 superior overseers are also mentioned.

CHAP. III.

A.M.2993 B.C.1011

a 1 Ki. 6. 1, &c.
b Ge. 22. 2, 14.
6 This is supposed to be the place where Abraham was about to offer his son Isaac, and so the Targum: 'Solomon began to build the house of the Lord at Jerusalem, in the place where Abraham had prayed and worshipped in the name of the Lord.'
7 Or, *which was seen of David.*
c 2 Sa. 24. 18-25, *Araunah;* 1 Ch. 21. 18; 22. 1.
d 1 Ki. 6. 1.
e 1 Ch. 28. 11-19.
8 Heb. *founded.*
f 1 Ki. 6. 2, 3.
9 It is supposed that the first measure means the cubit used in the time of Moses, as contradistinguished from that used in Babylon, and which the Israelites used after their return from captivity; and as the books of Chronicles were written after the captivity, it was necessary for the writer to make this remark, lest it should be thought that the measurement was by the Babylonish cubit, which was a palm, or one-sixth shorter than the cubit of Moses. See the same distinction observed by Ezekiel, ch. 40. 5; 43. 13.
10 The Syriac, Arabic, & Septuagint, in the Cod. Alex. read *twenty cubits.* The difference between the word *cubits* and *hundred* consists in the transposition of two letters. But if the same building is spoken of as in 1 Ki. 6. 2, the height was thirty cubits.
g 1 Ki. 6. 15-17, 21, 22.
11 These palm-trees may have formed a kind of pilasters, for that is the form in which a palm-tree, carved in relief, might be exhibited to most advantage. The word *berosh,* translated fir-tree, rather denotes the cypress, which, like the cedar, was peculiarly adapted for building, and was used by the ancients in their temples.
12 Heb. *covered.*

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h 1 Ch. 29. 2, 8; Is. 54. 12; Re. 21. 19, 20.
1 'He paved the floor with beautiful, precious stones,' — *Houbigant.* The Vulgate has, 'with most costly marble.' Dathe transposes the last clause of this verse to the middle of ver. 7, after 'gold.'
2 Some think this the name of a country, though it is difficult to fix on the locality. The Rabbins suppose it to mean 'highly coloured gold, which received a superior lustre from the matrices in which it was formed. *Gesenius,* in the Halle Encyclopædia, compares Parvaim with the Sanscrit *purva,* 'before,' *i.e.* to the east; so that gold of Parvaim would denote 'eastern gold.' Bochart conjectures that the name is identical with Ophir.
i Ex. 26. 29; 1 Ki. 6. 20-22, 30; Eze. 7. 20.
k Ex. 26. 1; 1 Ki. 6. 35.
l Ex. 26. 33; 1 Ki. 6. 19, 20; He. 9. 3, 9; 10. 19.
3 That is, *bolts;* for we do not speak of nails of nearly 2 lbs. weight.
m 1 Ki. 6. 23-28.
4 These two cherubim of olive-tree were added to the golden ones formed by Moses, Ex. 25. 18; 37. 7-9.
5 Or, as some think, *of movable work.* Boothroyd has 'sculptured work.'
6 Or, *toward the house,* Ex. 25. 20.
n Ex. 26. 31-35; Mat. 27. 51; He. 9. 3; 10. 20.
7 Heb. *caused to ascend.*
o 1 Ki. 7. 15-24; Je. 52. 21-23.
8 It seems to have been a general practice in remote antiquity, to erect isolated monuments, or obelisks, in front of their temples. Belzoni brought to light many of these colossal pillars connected with the stupendous structures of Egypt. Those mentioned here must have been of great value, since Nebuchadnezzar thought it worth while to transport them to Babylon, 2 Ki. 25. 17. In that passage the height of the chapiter is called only *three* cubits, while here it is *five;* the height may have been altered in the temple repairs.
9 Heb. *long.*
p 1 Ki. 6. 21.
q 1 Ki. 7. 20.
r 1 Ki. 7. 21.
10 That is, *He shall establish.*
11 That is, *In it is strength.* The names of these pillars (like many other things connected with Hiram's building) figured much in the mystical jargon of free-masonry. They were probably the initial words of the inscriptions on the base of each pillar, and may mean, 'It shall stand — in strength.' In Hebrew it would read: Jachin — Boaz.

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CHAPTER IV.

The altar of brass, 1. *The molten sea supported by twelve oxen,* 2—5. *The ten lavers, candlesticks, and tables,* 6—8. *The courts, and the instruments of brass,* 9—18. *The instruments of gold,* 19—22.

MOREOVER, he made [a]an altar[1] of brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof.

2 ¶ Also he made [b]a molten sea of ten cubits from brim to brim,[2] round in compass, and five cubits the height thereof; and a line of thirty cubits did compass it round about.

3 And under it *was* [c]the similitude of oxen,[3] which did compass it round about; ten in a cubit, compassing the sea round about. Two rows of oxen *were* cast, when it was cast.

4 It [d]stood upon twelve oxen, [e]three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea *was set* above upon them, and all their hinder parts *were* inward.

5 And the thickness of it *was* an hand-breadth, and the brim of it like the work of the brim of a cup, [4]with flowers of lilies; *and* it received and held [f]three thousand[5] baths.

6 ¶ He made also [g]ten lavers, and put five on the right hand, and five on the left, to wash in them: such[7] things as they offered for the burnt-offering they washed in them; [h]but the sea *was* for the priests to wash in.

7 ¶ And he made [i]ten candlesticks of gold [k]according to their form, and set *them* in the temple, five on the right hand, and five on the left.

8 He made also [l]ten tables, and placed *them* in the temple, five on the right side, and five on the left: and he made an hundred basons of gold.[8]

9 ¶ Furthermore, he made [m]the court of the priests, and the great court, and doors for the court,[9] and overlaid the doors of them with brass.

10 And [n]he set the sea on the right side of the east end, over against the south.

11 ¶ And Huram made [o]the pots, and the shovels, and the basons.[10] And Huram finished[11] the work that he was to make for king Solomon for the house of God;

12 *To wit,* [p]the two pillars, and [q]the pommels,[1] and the chapiters *which were* on the top of the two pillars; and the two wreaths to cover the two pommels of the chapiters which *were* on the top of the pillars;

13 And [r]four hundred pomegranates on the two wreaths; two rows of pomegranates on each wreath, to cover the two pommels of the chapiters which *were* upon the pillars.[2]

14 He made also [s]bases, and [3]lavers made he upon the bases;

15 [t]One sea, and twelve oxen under it.

16 The [u]pots also, and the shovels, and the [v]flesh-hooks, and all their instruments, did [w]Huram [x]his [4]father make to king Solomon, for the house of the LORD, of bright brass.[5]

17 In the plain of Jordan did the king cast them, in the [6]clay-ground between Succoth and [y]Zeredathah.[7]

18 Thus Solomon made all these vessels in great abundance: for [z]the weight of the brass could not be found out.

19 ¶ And Solomon made [a]all the vessels that *were for* the house of God, [b]the golden altar also, and [c]the tables whereon the shew-bread *was set;*

20 Moreover, [d]the candlesticks with their lamps, that they should [e]burn after the manner before [f]the oracle, of pure gold;[8]

21 And [g]the flowers,[9] and the lamps, and the tongs, *made he of* gold, *and* that perfect gold;[10]

22 And the [h]snuffers, and the basons,[11] and the spoons, and the censers, *of* pure gold: and [i]the entry[12] of the house, the inner doors thereof for the most holy *place,* and the doors of the house of the temple, *were of* gold.[13]

CHAPTER V.

The dedicated treasures, 1. *The solemn induction of the ark into the most holy place,* 2—10. *God being praised, giveth a visible sign of his favour,* 11—14.

THUS all the work that Solomon made for the house of the LORD was finished: and Solomon [a]brought in *all* the things that David his father had dedicated; and the silver, and the gold,

A. M. 2993-3000. B. C. 1011-1004.

CHAP. IV.

A. M. 2993-3000. B. C. 1011-1004.

a ch. 1. 5; Ex. 27. 1-8; 1 Ki. 8. 22, 64; 9. 25; 2 Ki. 16. 14, 15; Eze. 43. 13-16.

1 This is referred to but not described in 1 Ki. 8. 64. It was four times as long and four times as broad, & about three times as high as that made by Moses; and it formed a scaffold about eleven yards square & five yards high.

b Ex. 30. 18-21; 1 Ki. 7. 23-26; Zec. 13. 1; Tit. 3. 5; Re. 7. 14.

2 Heb. *his brim to his brim.*

c Eze. 1. 10; 10. 14; 1 Co. 9. 9, 10; Re. 4. 7.

3 The original word here is *bekarim,* 'oxen;' in 1 Ki. 7. 24, it is *bekaim,* 'knops,' *i. e.* in the form of colocynths. This difference arises from a change of letters. Some other variations from the description of the temple in the book of Kings, appear to have arisen in the same manner, & some circumstances mentioned in the one account are omitted in the other.

d Mat. 16. 18; Ep. 2. 20; Re. 21. 14.

e Mat. 28. 19, 20; Mar. 16. 15; Lu. 24. 46, 47; Ac. 9. 15.

4 Or, *like a lily-flower.*

f 1 Ki. 7. 26.

5 In 2 Ki. 7. 26, it is 2000. This book being written after the captivity, reference is perhaps made to the Babylonish bath, which is supposed to have been less than the Jewish. Others think that in the one case its *real capacity* is mentioned, in the other its actual contents. The Targum cuts the knot, 'It received 3000 baths of dry measure, and held 2000 of liquid measure.'

g Ex. 30. 18-21; 1 Ki. 7. 38, 40; Ps. 51. 2; 1 Co. 6. 11; 1 John 1. 7.

6 As the priests must be washed so must the sacrifices. We must not only purify ourselves for religious duties, but put away those vain motives and corruptions that pollute us.

7 Heb. *the work of burnt-offering,* Le. 1. 9, 13; Eze. 40. 38.

h ver. 2; Ex. 29. 4; He. 9. 14; Re. 1. 5, 6; 7. 14.

i 1 Ki. 7. 49; 1 Ch. 28. 15; Zec. 4. 2, 3, 11-14; Mat. 5. 14-16; John 8. 12; Re. 1. 20.

k Ex. 25. 31-40.

l Ex. 25. 23-30; 37. 10-16; 1 Ki. 7. 48; Is. 25. 6; Eze. 44. 16; Mal. 1. 12; 1 Co. 10. 21.

8 Or, *bowls,* Je. 52. 18, 19; Zec. 14. 20.

m 1 Ki. 6. 36; 7. 12.

9 'The temple was surrounded on the north, south, and east, by the inner or *priest's* court, which had a triple colonnade around it; and before the western part was the great court for the people. —*Bardwell.*

n 1 Ki. 7. 39.

o 1 Ki. 7. 40, 45.

10 Or, *bowls.*

11 Heb. *finished to make.*

A. M. 2993-3000. B. C. 1011-1004.

p ch. 3. 15-17.

q 1 Ki. 7. 41.

1 Called *bowls* in 1 Ki. 7. 41. Perhaps globes placed above the chapiters.

r Ex. 28. 33, 34; 1 Ki. 7. 42; Cant. 4. 13; Je. 52. 23.

2 Heb. *face of the.*

s 1 Ki. 7. 27-43.

3 Or, *cauldrons,* ver. 6.

t ver. 2, 5.

u ver. 11; Ex. 27. 3; 38. 3; Zec. 14. 20, 21.

v 1 Sa. 2. 13, 14; 1 Ch. 28. 17.

w 1 Ki. 7. 13, 14, 45, *Hiram.*

x ch. 2. 13.

4 The words are best translated, 'Hiram Abi,' or Abiv, see Note ch. 2. 13.

5 Heb. *made bright,* or *scoured.*

6 Heb. *thicknesses of the ground.*

y 1 Ki. 7. 46, *Zarthan.*

7 1 Ki. 7. 46, Zarthan. This place is supposed to have been situated on the west of Jordan, south of Bethshan or Scythopolis, and not far from the river. Succoth we know, was situated east of Jordan, in the tribe of Gad and district of Scythopolis. Zarthan & Succoth were probably nearly opposite to each other. In this place Hiram found that particular clay which was proper for his purpose.

z 1 Ki. 7. 47; 1 Ch. 22. 3, 14; Je. 52. 20.

a ch. 36. 10, 18; 1 Ki. 7. 48-50; 2 Ki. 24. 13; 25. 13-15; Exr. 1. 7-11; Je. 28. 3; 52. 18, 19; Da. 5. 2, 3, 23.

b ch. 26. 16-18; Ex. 30. 1-10; 37. 25-29; Re. 8. 3; 9. 13.

c Ex. 25. 23-30; Le. 24. 5-8; 1 Ch. 28. 16.

d ver. 7; Ex. 25. 31-37.

e Ex. 27. 20, 21.

f 1 Ki. 6. 5, 16, 17; 8. 6; Ps. 28. 2.

8 Within all was of gold. The nearer we approach to God, the purer we *must* be, the purer we *shall* be. There were *ten* golden candlesticks, according to the form of the one in the temple.

g ver. 5; Ex. 25. 31; 37. 20; 1 Ki. 6. 18, 29, 35.

9 Probably each branch of the chandelier was made like a plant in flower, & the opening of the flower was either the lamp or served to support it.

10 Heb. *perfections of.*

h Ex. 37. 23; 1 Ki. 7. 50; 2 Ki. 12. 13; 25. 14; Je. 52. 18.

11 Or, *bowls.*

i 1 Ki. 6. 31, 32.

12 Capellus, Houbigant, and Geddes read agreeably to 1 Ki. 7. 50, 'The hinges also of the doors of the inner house,' &c.; the word *pothoth,* hinges, being mistaken for *paithach,* an entry.

13 That many things in the temple represented some peculiarity in the gospel dispensation may readily be granted; but let us beware of minute spiritualizing.

CHAP. V.

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a 1 Ki. 7. 51; 1 Ch. 22. 14; 26. 26-28.

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and all the instruments, put he among the treasures of the house of God.

2 ¶ [b]Then Solomon assembled the elders of Israel, and all the heads of the tribes, [c]the chief of the fathers of the children of Israel, unto Jerusalem, to bring up the ark of the covenant of the LORD [d]out of [e]the city of David, which *is* Zion.

3 Wherefore all the men of Israel assembled themselves unto the king, in[f] the feast which *was* in the seventh month.[1]

4 And all the elders of Israel came; and [g]the Levites took up the ark.

5 And they brought up the ark, and the[h] tabernacle of the congregation, and all the holy vessels that *were* in the tabernacle; these did the priests *and* the Levites bring up.[2]

6 Also [i]king Solomon, and all the congregation of Israel that were assembled unto him before the ark, sacrificed sheep and oxen, which could not be told nor numbered for multitude.

7 And the priests brought in the ark of the covenant of the LORD unto his place, [k]to the oracle of the house, into the most holy *place*, *even* under the wings of the cherubims:

8 For the cherubims spread forth *their* wings over the place of the ark, and the cherubims covered the ark and [l]the staves thereof above.

9 And they drew out the staves *of the ark*, that [m]the ends of the staves were seen from the ark before the oracle, but they were not seen without.[3] And there[4] it is unto this day.

10 *There was* nothing in the ark, save[n] the two tables which Moses put *therein* at Horeb, when[5] [o]the LORD made *a covenant* with the children of Israel, when they came out of Egypt.

11 ¶ And it came to pass, when the priests were come out of the holy *place;* (for all the priests *that were* present[6] were [p]sanctified, *and* did not *then* [q]wait by course:

12 Also [r]the Levites *which were* the singers, all of them of [s]Asaph, of Heman, of Jeduthun, with their sons and their brethren, *being* [t]arrayed in white linen, having [u]cymbals, and

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b ver. 1; 2 Ki. 8. 1-11; 1 Ch. 28. 1.
c 1 Ch. 15. 12; 24. 6, 31; 26. 26.
d ch. 1. 4; 2 Sa. 6. 12; 1 Ch. 16. 1.
e 2 Sa. 5. 7.
f ch. 7. 8-10; Le. 23. 34-36; 1 Ki. 8. 2.
1 There was thus an interval of eleven months between the completion of the temple and its dedication. This interval may have been required for the finishing of the utensils, the drying of the walls, clearing away the rubbish, &c. Solomon also probably waited for the suitable opportunity which was offered in this month by the feast of tabernacles, when vast numbers of people resorted to Jerusalem from all parts of the kingdom. Indeed many think that the jubilee year now opened, and that the king waited for that most joyous and appropriate occasion. The seventh month of the ecclesiastical year was called *Ethanim*.
g Nu. 4. 15; Jos. 3. 6; 6. 6; 1 Ki. 8. 3; 1 Ch. 15. 2, 12-14.
h ch. 1. 3; 1 Ki. 8. 4, 6.
2 Probably the Levites of the family of Kohath carried the ark into the courts of the temple, and then the priests conveyed it into the holy place, because it was not lawful for the Levites to enter there. The ark had been carried by the priests three times before this, viz. when they went over Jordan, when they encompassed Jericho, and when David sent it back after flying from Absalom. The 'holy vessels' were probably those of the old Mosaic tabernacle, the various parts of which were now brought hither, and what were useful applied to the use of the temple, and kept with care, as proofs of past events concerning the nation.
i 2 Sa. 6. 13; 1 Ki. 8. 5; 1 Ch. 16. 1, 2; 29. 21.
k ch. 4. 20; Ex. 37. 6-9; 1 Ki. 6. 23-28; 8. 6, 7.
l Ex. 25. 12-15; 37. 3-5; Nu. 4. 6.
m 1 Ki. 8. 8, 9.
3 Dathe reads as in 1 Ki. 6. 8.
4 Or, *they are there:* as, 1 Ki. 6. 8.
n Ex. 31. 18; 32. 15, 16, 19; 34. 1; 40. 20; De. 10. 2-5; He. 9. 4.
5 Or, *where.*
o Ex. 19. 5; 24. 7, 8; De. 29. 1, 10-14; Je. 31. 31-34; He. 8. 6-13.
6 Heb. *found.*
p ch. 29. 5, 15, 34; 30. 15, 17-20; Ex. 19. 10, 14, 15; Job 1. 5.
q ch. 35. 4; 1 Ch. xxiv.
r ch. 29. 25; 1 Ch. 15. 16-22; 16. 4-6, 41, 42; 23. 5, 30; 25. 1-7; Ezr. 3. 10, 11.
s 1 Ch. 6. 33, 39; 25. 6; Ps. l. lxxiii. lxxxviii.; *titles.*
t 1 Ch. 15. 27; Re. 15. 6; 19. 8.
u Ps. 92. 3; 149. 3; 150. 3-5.

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v Nu. 10. 1-5; Jos. 6. 6-20; 1 Ch. 15. 24; 16. 6.
w Ps. 95. 1, 2; 100. 1, 2; Is. 52. 8; Je. 32. 39; Ac. 4. 32; Ro. 15. 6; Re. 5. 8-14.
x Ps. 68. 25, 26.
y ch. 7. 3; 20. 21; 1 Ch. 16. 34, 41; Ezr. 3. 11; Ps. 136. 1, &c.; Je. 33. 11.
1 This was either the whole of the song, or the burden of each verse.
z Ex. 40. 34, 35; 1 Ki. 8. 10-12.
2 The ancient version (followed by Dathe) instead of *house*, read *glory* —by which the repetition of *house* is avoided. This suits better verse 14. 'When the singers and musicians praised God with one sound, then the house was filled with the cloud. Where unity is, there the Lord commands the blessing. And they were united in this plain song, "He is good, and his mercy endureth for ever;" which should make us in love with these words. God's goodness is his glory, and he is pleased when we give him the glory of it.'—*Henry.*
a ch. 7. 2; 1 Ti. 6. 16.
b Ex. 40. 35; Is. 6. 1-4; Eze. 10. 4; Re. 15. 8.

CHAP. VI.

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a Ex. 20. 21; 24. 15-18; Le. 16. 2; De. 4. 11; 1 Ki. 8. 12; Ps. 18. 8-11; 97. 2; Na. 1. 3; He. 12. 18.
3 This represented the comparative obscurity & terror of that dispensation, and the darkness which in this world rests upon all our inquiries into the things of God. But while the thick darkness terrified others, it assured Solomon of the divine favour, and that the temple which he had built would be the residence of the ark, the symbol of Jehovah's gracious presence, and the centre of the worship of Israel for generations to come.
b ch. 2. 4-6; 2 Sa. 7. 13; 1 Ki. 8. 13; 1 Ch. 17. 12; 22. 10, 11; 28. 6, 20; Ps. 132. 5, 13, 14; John 4. 21-23; He. 9. 11, 12; Re. 21. 3.
c 1 Ki. 8. 14.
d ch. 29. 29; Jos. 22. 6; 1 Ki. 8. 55-61; 1 Ch. 16. 2; Lu. 24. 50, 51.
e 1 Ki. 8. 14; Ne. 8. 5-7; Mat. 13. 2.
f 1 Ki. 8. 15; 1 Ch. 29. 10, 20; Ps. 41. 13; 68. 4, 32-35; 72. 18, 19; Lu. 1. 68; Ep. 1. 3.
g 1 Ch. 17. 12; Ps. 138. 1, 2; Mat. 24. 35; Lu. 1. 70.
h 2 Sa. 7. 6, 7; 1 Ki. 8. 16.
i Ex. 20. 24; 23. 21; De. 12. 5, 11; Da. 9. 19.
k 1 Sa. 10. 24; 13. 13, 14; 15. 23; 2 Sa. 7. 15, 16.
4 The judges & Saul were chosen for a season to be rulers of Israel, but not to establish a permanent & hereditary authority over that people, as was the case with David.
l ch. 12. 13; Ps. 48. 1; 78. 68-70; 132. 13; Is. 14. 32.
m 1 Sa. 16. 1; Ps. 89. 19, 20.
n 2 Sa. 7. 2, 3; 1 Ki. 5. 3; 8. 17; 1 Ch. 22. 7; 28. 2.

psalteries, and harps, stood at the east end of the altar, and with them [v]an hundred and twenty priests sounding with trumpets;)

13 It came even to pass, as the trumpeters and singers *were* [w]as one, to make one sound to be heard in praising and thanking the LORD, and when they lifted up *their* voice with [x]the trumpets, and cymbals, and instruments of musick, and praised the LORD, *saying*, For [y]*he is* good;[1] for his mercy *endureth* for ever: that [z]*then* the house was filled with a cloud, *even* the house of the LORD;[2]

14 So that [a]the priests could not stand to minister by reason of the cloud: for [b]the glory of the LORD had filled the house of God.

CHAPTER VI.

Solomon, having blessed the people, blesseth God, 1—11. *Solomon's prayer at the consecration of the temple, upon the brazen scaffold,* 12—42.

THEN said Solomon, [a]The LORD hath said that he would dwell in the thick darkness.[3]

2 But [b]I have built an house of habitation for thee, and a place for thy dwelling for ever.

3 ¶ And the king [c]turned his face, and [d]blessed the whole congregation of Israel: (and [e]all the congregation of Israel stood:)

4 And he said, [f]Blessed *be* the LORD God of Israel, [g]who hath with his hands fulfilled *that* which he spake with his mouth to my father David, saying,

5 [h]Since the day that I brought forth my people out of the land of Egypt, I chose no city among all the tribes of Israel to build an house in, that [i]my name might be there; [k]neither chose I any man to be a ruler[4] over my people Israel:

6 But I have [l]chosen Jerusalem, that my name might be there; and have [m]chosen David to be over my people Israel.

7 Now, [n]it was in the heart of David my father to build an house for the name of the LORD God of Israel:

8 But the LORD said to David my father, Forasmuch as it was in thine heart to build an house for my name,

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a° didst well in that it was in thine
rt:
) Notwithstanding thou shalt not
d the house; but [p]thy son, which
l come forth out of thy loins, he
l build the house for my name.
0 The LORD therefore hath [q]per-
ned his word that he hath spoken;
[r]I am risen up in the room of
id my father, and am set on the
ne of Israel, [s]as the LORD
nised, and have built the house
the name of the LORD God of
el:
1 And in it have [t]I put the ark,
rein *is* the covenant[1] of the LORD,
he made with the children of
el.
2 ¶ And [u]he stood before the altar
ne LORD, in the presence of all the
gregation of Israel, and [v]spread
i his hands,[2]
3 (For Solomon had made a brasen
old,[w3] of five cubits long,[4] and five
ts broad, and three cubits high,
had set it in the midst of [x]the
t; and upon it he stood, and
led[y] down upon his knees before
the congregation of Israel, and
ad forth his hands toward heaven,)
4 And said, [z]O LORD God of
el, *there is* [a]no god like thee in the
en, nor in the earth; which [b]keep-
ovenant, and *shewest* [c]mercy unto
servants that [d]walk before thee
all their hearts:
5 Thou which hast kept with thy
nt David[5] my father that which
hast promised him; and [e]spakest
thy mouth, and hast fulfilled *it*
thine hand, as *it is* this day.
6 Now therefore, O LORD God of
el, [f]keep with thy servant David
ather that which thou hast pro-
d him, [g]saying, There[6] shall not
hee a man in my sight to sit upon
hrone of Israel; yet so that thy
ren take heed to their way [h]to
in my law, as thou hast walked
e me.
7 Now then, [i]O LORD God of
el, [k]let thy word be verified, which
hast spoken unto thy servant
d.
8 (But [l]will God in very deed[7]

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o 1Ki.8,19-21; Mar. 14. 8; 2 Co. 8. 12.
p 2Sa.7. 12,13; 1 Ch. 17. 4, 11, 12.
q ver. 4.
r ch.1.1;1Ki.2.12;3. 6,7; 1 Ch.29. 15,23; Ec. 1. 4; 2. 18, 19.
s 1 Ch. 28. 5.
t ch.5.10; Ex.40.20; 1Ki.8.9,21;He.9.4.
1 As there was nothing in the ark but the two tables of stone, they are called the covenant, *i. e.* a sign of the covenant.
u 1Ki.8.22; 2 Ki.11. 14;23.3; Ps. 29.1,2.
v Ex.9.33;Job11.13; Ps.28.2;63.4;68.31; 141.2; 143.6; Is.50. 15; 1 Ti. 2. 8.
2 In 1 Ki. 8. 22, it is said 'towards heaven,' as if to implore and receive assistance. This custom in prayer has been almost universal.
w Ne. 8. 4.
3 This particular is not noticed in the parallel place; yet it is interesting, as it shows the manner in which Solomon addressed the whole assembly, & offered uphis prayer, so that he might be heard by all.
4 Heb. *the length thereof*, &c.
x ch.4.9;1Ki.6.36;7. 12.
y 1Ki.8.54; Ezr.9.5; Ps. 95. 6; Da.6.10; Lu. 22. 41; Ac. 20. 36; 21. 5.
z Ge. 33. 20; 35. 10; Ex.3.15; 1Ki.8.23; 18. 36; 1 Ch. 29.10, 20.
a Ex. 15.11; 2 Sa.7. 22;Ps. 86.8;89.6,8; Je. 10. 6, 16.
b De.7.9;Ne.1.5;Ps. 89.28; Da.9.4; Mic. 7. 18-20; Lu. 1. 72.
c Ps. 103.17,18; Lu. 1. 50, 54, 55.
d Ge.5.24;17.1;1Ki. 3.6;6.12; Lu.1.6; 1 Th. 2. 12.
5 We may & ought, unworthy as we are, to expect large answers to all the prayers which we present for ourselves & others, through the Saviour's intercession which hath power & prevails.
e 2Sa. 7. 12; 1 Ki.8. 24; 1 Ch. 22. 9, 10.
f Eze. 36. 37; John 15. 14, 15.
g ch.7.18; 2Sa.7.12-16;1Ki.2.4;Ps.132. 12.
6 Heb. *there shall not a man be cut off.*
h Ps. 26. 3; 119. 1.
i ver.4,14;Ex.24.10; Is. 41. 17; 45. 3.
k 2Sa.7.25-29;Je.11. 5.
l 1Ki.8.27;Ps.113.5, 6;Is.57.15;66.1;Ac. 7. 48, 49; 17. 24.
7 It is no obscure hint that here is given of the spaciousness of the heavenly region, when it is said, that even heaven and the heaven of heavens cannot contain Him. How vast scope is given to our thinking minds to conceive heavens above heavens encircling one another till we have tired our faculties, and yet we know not how far short we are of the utmost verge; and when our Lord is said to have ascended above *all* heavens, (Ep. 4. 10,) whose arithmetic will suffice to tell how many theyare?'—*John Howe.*

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1 In Immanuel, 'God with us,' dwells the fulness of the Godhead bodily.
m ch.2. 6; Ps.139.7-10; Je.23.24; 2 Co. 12. 2.
2 These words seem to imply, that there are systems & systems of systems, each possessing its suns, its primary and secondary planets; all extending beyond each other in unlimited space, in the same regular and graduated order that we find in our solar system, which probably in its thousands of millions of miles in diameter, is to some others no more than the area of the lunar orbit to that of the Georgium Sidus.'—*Clarke.*
n ch.32.15; Job4.19; 9.14;25.4-6;Mat.7. 11.
o 1Ki.8.28;Ps.74.20; 130.2; Da.9. 17-19; Lu. 18. 1-7.
p Ps.4.1;5.1,2; 20.1-3; John 17. 20.
q ch.16.9; 1 Ki.8.29, 30; 2 Ki.19.16; Ne. 1. 6; Ps. 34. 15.
r ver.6;De.26.2; Co. 2. 9.
3 Or, *in this place*, Da. 6. 10.
4 Heb. *pray.*
s ver. 39; Job22.12-14;Ps.123.7; Ec.5. 2; Is.57. 15; Mat.6. 9.
t Ps.85.2,3; 130.3,4; Is.43.25; Da. 9.19; Mic.7. 18, 19; Mat. 6. 12.
u 1 Ki. 8. 31, 32.
5 Heb. *and he require an oath of him*, Ex.22.11;Le. 5. 1; Pr. 30. 9.
v Nu. 5. 19-22; Mat. 23. 18.
w ver. 21.
x Nu.5.27; Pr.1.31; Is. 3. 11; Ro. 2. 9.
y De.25.1;Pr.17.15; Is.3.10;Eze.18.20; Ro. 2. 10.
6 Or, *be smitten*, Le. 26.17,37;De.28.25, 48; Jos. 7. 8; 1 Ki. 8. 33.34; Ps.44.10.
z Jos.7. 11,12; Ju.2. 11,14,15; 2Ki.17.7-18.
a Le. 26. 40-42; De. 4.29-31;30.1-6;Ne. 1.8,9;Pr.28.13; Je. 3. 12, 13.
b Ezr. 9. 5,&c.; Ne. 9. 1, &c.; Is. lxiii.; lxiv.; Da. 9. 3, &c.
7 Or, *toward*, ver. 20.
c Ezr.1.1-6;Ps.106. 47; Je. 33.6.13.
d Ge.13.15; Ex.6.8; Jos. 21. 43.
e Le. 26.19; De. 11. 17;28.23;1Ki.17.1; Lu. 4. 25.
f Is.50. 1,2; Eze.14. 13; Am. 4. 4-9; Re. 11. 6.
g Je. 14. 1-9; Joel 1. 13-20; 2. 15-17.
h Pr.28.13; Eze.18. 27-32.
8 All the prayers contained in these verses for deliverance from suffering, imply that sin would be the cause of that divine anger which inflicted the suffering, and they are connected with prayers for the repentance & conversion of the sufferers.
i ch. 33.12,13; Ho.5-15; 6. 1.
k 1 Ki. 8. 35,36; Ps. 25.4,5,8, 12; 94.12; 119. 33; Mic. 4. 2; John 6. 45.
l Is. 30. 21; Je. 6.16; 42. 3.
m 1Ki.18.40-45; Job 37.11-14; Ps. 68.9; Je.14-22; Joel2.23; Zec. 10.1; Ja. 5.17, 18.

dwell[1] with men on the earth? Behold, [m]heaven, and the heaven of [2]heavens, cannot contain thee; [n]how much less this house which I have built!)

19 [o]Have respect therefore to the prayer of thy servant, and to his supplication, O LORD my God, [p]to hearken unto the cry and the prayer which thy servant prayeth before thee:

20 That [q]thine eyes may be open upon this house day and night, upon the place whereof thou hast said that thou wouldest [r]put thy name there; to hearken unto the prayer which thy servant prayeth toward this place.[3]

21 Hearken therefore unto the supplications of thy servant, and of thy people Israel, which they shall [4]make toward this place: hear thou from [s]thy dwelling-place, *even* from heaven; and when thou hearest, [t]forgive.

22 ¶ If a man [u]sin against his neighbour, and an oath[5] be laid upon him to make him swear, and [v]the oath come before thine altar in this house:

23 Then hear thou [w]from heaven, and do, and judge thy servants, by [x]requiting the wicked, by recompensing his way upon his own head; and by [y]justifying the righteous, by giving him according to his righteousness.

24 ¶ And if thy people Israel be put[6] to the worse before the enemy, [z]because they have sinned against thee, and [a]shall return and confess thy name, and [b]pray and make supplication before thee[7] in this house:

25 Then hear thou from the heavens, and [c]forgive the sin of thy people Israel, and bring them again unto the land [d]which thou gavest to them, and to their fathers.

26 ¶ When [e]the heaven is shut up, and [f]there is no rain, because they have sinned against thee; *yet* [g]if they pray towards this place, and confess thy name, and [h]turn from their [8]sin, when [i]thou dost afflict them:

27 Then hear thou from heaven, and forgive the sin of thy servants, and of thy people Israel, [k]when thou hast taught them the [l]good way wherein they should walk; and [m]send rain upon the land, which thou hast given unto thy people for an inheritance.

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28 ¶ If there be [n]dearth[1] in the land, if there be pestilence, if there be blasting, or mildew, [o]locusts, or caterpillars; if [p]their enemies besiege them in the cities[2] of their land; [q]whatsoever sore, or whatsoever sickness *there be:*

29 *Then* [r]what prayer, *or* what supplication soever shall be made of any man, or of all thy people Israel, when every one shall [s]know his own sore, and his own grief, and shall [t]spread forth his hands in[3] this house:

30 Then hear thou from heaven thy dwelling-place, and forgive, and [u]render unto every man according unto all his ways, whose heart thou knowest; (for [v]thou only knowest the hearts of the children of men;)

31 That they may [w]fear thee, to walk in thy ways, so long[4] as they live in the land which thou gavest unto our fathers.

32 ¶ Moreover, concerning [x]the stranger, which is not of thy people Israel, but [y]is come from a far country for thy great name's sake,[5] and [z]thy mighty hand, and thy stretched-out arm; [a]if they come and pray in this house:

33 Then hear thou from the heavens, *even* from thy dwelling-place, and do according to all that the stranger calleth to thee for; [b]that all people of the earth may know thy name, and fear thee, as *doth* thy people Israel; and may know that [6]this house, which I have built, is called by thy name.

34 ¶ If [c]thy people go out to war against their enemies [d]by the way that thou shalt send them, and [e]they pray unto thee [f]toward this city which thou hast chosen, and the house which I have built for thy name:

35 Then [g]hear thou from the heavens their prayer and their supplication, and [h]maintain their cause.[7]

36 ¶ If [i]they sin against thee, ([k]for *there is* no man which sinneth not,) and [l]thou be angry with them, and deliver them over before *their* enemies, and they[8] carry them away captives unto a land far off or near:

37 Yet [m]*if* they bethink[9] themselves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, saying, [n]We have sinned, we have done amiss, and have dealt wickedly;

38 If they [o]return to thee with all their heart, and with all their soul, in the land of their captivity, whither they have carried them captives, and [p]pray toward their land, which thou gavest unto their fathers, and *toward* [q]the city which thou hast chosen, and toward the house which I have built for thy name:

39 Then hear thou from the heavens, *even* from thy dwelling-place, their prayer and their supplications, and maintain their cause,[1] and [r]forgive thy people which have sinned against thee.

40 ¶ Now, [s]my God, let, I beseech thee, [t]thine eyes be open, and *let* [u]thine ears *be* attent unto the prayer *that*[2] *is made* in this place.

41 Now therefore [v]arise,[3] O LORD God, into [w]thy resting-place, thou, and [x]the ark of thy strength: let [y]thy priests, O LORD God, be clothed with salvation, and let [z]thy saints rejoice in goodness.

42 O LORD God, turn not away[4] the face of [a]thine anointed: [b]remember the mercies[5] of David thy servant.[6]

CHAPTER VII.

God having given testimony to Solomon's prayer by fire from heaven, and glory in the temple, the people worship him, 1—3. Solomon's solemn sacrifice, 4—7. Solomon having kept the feast of tabernacles, and the feast of the dedication of the altar, dismisseth the people, 8—11. God appearing to Solomon giveth him promises upon condition, 12—22.

NOW,[7] [a]when Solomon had made an end of praying, [b]the fire came down from heaven, and consumed the burnt-offering and the sacrifices; and [c]the glory of the LORD filled the house.

2 And [d]the priests could not enter into the house of the LORD, because the glory of the LORD had filled the LORD's house.

3 And when all the children of Israel saw how the fire came down, and the glory of the LORD upon the house, [e]they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the LORD, *saying,* [f]For *he is* good; for his mercy *endureth* for ever.

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n Le. 26. 16. 25, 26; De.28.21-61;Ru.1. 1; 1 Ki. 8. 37-40; 2 Ki. 6. 25-29; 8. 1.

1 'Persia is subject to have its harvest spoiled by hail, by drought, or by insects,either locusts or small insects, which they call *sim:* they are small white lice, which fix themselves on the foot of the stalk of corn, gnaw it, and make it die.' — *Chardin.* The enumeration here and in the text so nearly resemble each other, that it is probable these small insects are what Solomon meant by the word translatedcaterpillars. Others, however, suppose that the '*locust*' refers to the grasshoppers brought by wind from other countries, the '*caterpillar*' to young locusts bred in the land.

o Ex. 10. 12-15; Joel 1.4-7; 2.25; Re.9.3-11.

p ch.12.2-5; 20.9-13; 32.1;Le.26.25; De. 28. 52-57.

2 Heb. *land of their gates.*

q 1 Ki. 8. 37, 38.

r Ps.33.12,13; 50.15; 91. 15.

s Pr. 14. 10.

t ver. 12, 13; Is. 1. 15.

3 Or, *toward.*

u Ps. 18. 20-26; Je. 17.10; Eze. 18. 30; Mat. 16. 37.

v 1 Ki.8.39; 1Ch.28. 9; 29.17; Ps.11.4,5; John2.25;He.4.13; Re. 2. 23.

w Ex. 20.20; 1Sa.12. 24; Job 28. 28; Ps. 128.1; 130. 4; Ac.9. 31.

4 Heb. *all the days which they live upon the face of the land.*

x Ex.12. 48, 49; Ru. 1. 16; 2. 11, 12; 1Ki. 8. 41-43; 10.1,2; Is. 56. 3-7; Mat. 2.1; 8. 10, 11; John 12. 20; Ac. 8. 27; 10. 1-4; Ep. 2. 12, 13.

y Ex.18.8-12; Jos.2. 9;9.9; 2Ki.5.3,8,15; Is. 60. 1-10; Zec. 8. 22; Mat. 12. 42

5 Solomon was fully persuaded that the Gentiles would yet hear of Jehovah's glory, and come to worship him.

z Ex.3. 19, 20; 13.14; Ps. 89. 13.

a Is. 66. 20; Zec. 14. 16, 17; Ac. 2. 10.

b 1Sa.17.46; 2Ki.19. 19; Ps. 22. 27; 67.2; 137. 4, 5; Is. 11. 10; 49.6;54.1-3; Re.11. 15.

6 Heb. *thy name is called upon this house,* Nu. 6. 27; 1 Ki. 8. 16.

c De.20.1-4;Jos.1.2-5; 1 Ki. 8. 44, 45.

d Nu.31.2-6;Jos.8.1-8; Ju.1.1,2; 1Sa.15. 3, 18.

e ch.14.9-12; 18. 31; 20. 6-13; 32. 20, 21.

f ver.6; 1Ki.8.13; Is. 14. 32; Da. 6. 10.

g Da. 9. 17-19.

h Is. 37. 21-36.

7 Or, *right,* Ps. 9. 4; Je. 5. 28.

i 1 Ki. 8. 46, 50.

k Job 15. 14-16; Ps. 130.3;143.2; Pr.20. 9;Ec.7.20;Ja.3.2; 1 John 1. 8-10.

l Le. 26. 34-44; De. 4. 26, 27; 28. 36,64-68; 29. 24-28; 2 Ki. 17. 6, 18, 23; 25.21; Da. 9. 7-14; Lu.21. 24.

8 Heb. *they that take them captives carry them away.*

m Le.26.40-45;De.4. 29, 30; 30. 1-3; Lu. 15. 17.

9 Heb. *bring back to their heart.*

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n Ezr.9.6,7; Ne.1.6; 9.26-30; Job 33. 27, 28; Ps.106.6; Is.64. 6-12;Je.3.12-14;31. 18-20; Da. 9. 5-11; Lu. 15. 18, 19.

o De. 30. 2-6; Je.29. 12-14; Hos. 14.1-4; Joel 2. 12, 13.

p ch.33.11-13; Da.9. 3, 4.

q ver. 34.

1 Or, *right,* ver.35; Zec. 1. 15, 16.

r Ps.25.18;Mic.7.18-20.

s Ps. 7. 3; 13.3; 22.1, 2; 88. 1.

t ch.7.15; 16.9; 1Ki. 8. 52; Ps. 34. 15; Is. 37. 17; Da. 9.17-19.

u Ps.17.1; 31. 2; 116. 2.

2 Heb. *of this place.*

v Ps. 132. 8-10, 16.

3 These words are part of Ps. 132.8,9, with a slight alteration. The temple was called the 'resting-place' of the ark, because there it had a permanent settlement.

w 1 Ch. 28. 2.

x Jos.3.13; 6.4,5; Ps. 110. 2; Ro. 1. 16.

y Is. 59. 16-18; 61. 3, 6,10; Ro.13.14; Ga. 3.27; Ep. 4. 22-24; Re. 19. 8, 14.

z Ne.9. 25; Is. 65.18, 19; Ph. 3. 3; 4. 4.

4 That is, 'reject not thine anointed,' or 'repulse him not;' agreeably to the interpretation of this phrase in the Syriac and Arabic.

a 1 Ki. 1. 34; Ps.2.2; Is. 61. 1.

b Ps. 132. 1; Is.55.3; Ac. 13. 34.

5 The Syriac has, 'the good actions;' Geddes, 'the pious deeds.' But Dathe more correctly, 'the mercies promised to David.'

6 'How honourable is it, when we perform great enterprises, not from pride, but in prosecution of our parents' gracious purposes, and to fulfil the promise, and honour the name of the Lord! And, while we view this temple as a figure of Christ, let us, whether Jews or Gentiles,deal with God only through him. Let us have fixed views of God's infinite perfection, power, faithfulness, omnipresence, omniscience, & of our own meanness and vileness before him.' —*Brown.*

CHAP. VII.

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7 'The first two verses are not in the parallel place. As they relate an important fact, & show that God honoured the temple, as he formerly did the tabernacle, I am inclined to believe that they once obtained in the other place too.'—*Boothroyd.*

a 1Ki.8.54; Is.65.24; Da.9. 20; Ac. 4.31; 16. 25, 26.

b Ge.15.17; Le.9.24; Ju.6.21; 1Ki.18.24, 38; 1 Ch. 21. 26.

c ch.5.13, 14; Ex.40. 34, 35; Le. 9. 23; 1 Ki.8.10, 11; Is. 6.1-4; Eze.10.3,4; 43.5; 44. 4; Hag. 2. 7-9; Re. 21. 23.

d ch.5.14; Ex.24.17; Is. 6. 5; Re. 15. 8.

e Ex.4.31; Le. 9.24; Nu. 14. 5; 16. 22; 1 Ki. 18. 39; 1Ch.29. 20; Ps. 95. 6.

f ch.5.13;20.21; Ezr. 3. 11; Ps. 103. 17; 136.1, &c.; Is.63.7; Je.33.11; Lu.1.50.

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4 ¶ Then the king and all the people offered sacrifices before the LORD.

5 And king Solomon offered [g] a sacrifice of twenty and two thousand oxen,[1] and an hundred and twenty thousand sheep. So the king and all the people [h] dedicated the house of God.

6 And [i] the priests waited on their offices; [k] the Levites also with instruments of musick of the LORD, [l] which David the king had made to praise the LORD, [m] because his mercy *endureth* for ever, when David praised by their ministry;[2] and [n] the priests sounded trumpets before them, and all Israel stood.

7 Moreover, Solomon [o] hallowed the middle of the court that *was* before the house of the LORD: for there he offered burnt-offerings, and the fat of the peace-offerings, because [p] the brasen altar which Solomon had made was not able to receive the burnt-offerings, and the meat-offerings, and the fat.

8 Also at the same time Solomon kept [q] the feast seven days, and all Israel with him, [r] a very great congregation, from [s] the entering[3] in of Hamath unto the river of Egypt.

9 And in the eighth day they made a solemn[4] assembly; for they kept the dedication of the altar [t] seven days, and the feast seven days.

10 And on the [u] three and twentieth day of the seventh month he sent[5] the people away into their tents, [v] glad and merry in heart [w] for the goodness[6] that the LORD had shewed unto David, and to Solomon, and to Israel his people.

11 Thus [x] Solomon finished the house of the LORD, and the king's house: and [y] all that came into Solomon's heart to make in the house of the LORD, and in his own house, he prosperously effected.

12 ¶ And [z] the LORD appeared to Solomon by night, and said unto him, I [a] have heard thy prayer, and [b] have chosen this place to myself for [c] an house of sacrifice.

13 If [d] I shut up heaven that there be no rain, or if [e] I command the locusts to devour the land, or if [f] I send pestilence among my people;

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[g] ch. 1.6; 5.6; 15.11; 29.32,33; 30.24; 35.7-9; 1 Ki.8.62,63; 1 Ch. 29. 21; Ezr. 6. 16, 17; Eze. 45. 17; Mic. 6. 7.

[1] 'Which could not all be offered in one day, when he made his prayer, but while the feast lasted, which was in the whole fourteen days.'—*Patrick.*

[h] ch. 2. 4; Nu. 7.10; 1 Ki. 8. 63; Ezr. 6. 16; John 10. 22.

[i] 1 Ch. 16. 39,40; 24. 1-3.

[k] ch. 29. 25; 1 Ch.6. 31,32; 15.16-21; 16. 4-6,41,42; 25.1-7.

[l] Am. 6. 5.

[m] ver.3; 1Ch.16.34; Ps. 106. 1; 107. 1; 118.1-4; 136.8.

[2] Heb. *hand*, Is. 52. 6.

[n] ch. 5.12; Nu.10.1-10;Jos.6.4; 1Ch.13. 8; 15.24; 16.6,42.

[o] ch. 36. 14; Nu. 16. 37, 38; 1 Ki. 8. 64; He. 13. 10-12.

[p] ch. 4. 1.

[q] Le. 23. 34-43; Nu. 29. 12-38; De. 16. 13-15; 1 Ki. 8. 65; Ne. 8. 13-18; Zec. 14.16-19; John 7.2, 37-39.

[r] ch. 30. 13.

[s] Ge. 15. 18; Nu. 34. 5-8; Jos. 13. 3-5; 1 Ki. 4.21-25; Am.6. 14.

[3] *i.e.* From one extremity of the land to the other, Hamath being situated on the north border, and the river of Egypt on the south.

[4] Heb *restraint*, Le.23.36; De.16.8; Ne. 8.18; Joel 1.14, *margins.*

[t] ch.30.23;1Ki.8.65.

[u] 1 Ki. 8. 66.

[5] In 1 Ki. 8. 66, it is said, 'They blessed the king.' *i. e.* they wished him all temporal and spiritual happiness. They were contented with their king, at peace among themselves, and happy in their God, so that they returned to their homes magnifying Him for all his bounty to them, their country, and their king. How happy & prosperous would they have been had Solomon continued to walk uprightly before God. But alas! the king fell, and his people fell with him.

[v] ch. 29. 36; 30. 26; De. 12. 7,12,18; 16. 11,14; Ne.8.10; Ps. 32. 11; 33. 1; 92. 4; 100.2; 105.3; 106.5; Ac. 2. 46; 16. 34; Phil. 4. 4.

[w] ch. 6. 41; Ex. 18. 1.

[6] 'The Lord's ready answer to our prayers should animate us to repeat with deeper reverence, and more lively gratitude, our praises of his mercy.'—*Scott.*

[x] ch.2.1; 1Ki.9.1.

[y] Ec. 2. 4, 10, 11.

[z] ch. 1.7; Ge.17.1; 1 Ki. 9. 2.

[a] 2 Ki. 20.5; Ps. 10. 17; 66.19; Lu.1.13; Ac.10.31; 1John 5. 14, 15.

[b] ver. 16; De. 12. 5, 11; Ps. 78. 68, 69; 132. 13, 14.

[c] ch.2.6; De.12.5.

[d] ch.6.26-28; De.11. 17; Job11.10; 12.14; Lu. 4. 25; Re. 3. 7; 11. 6.

[e] Ex.10.4-6; Ps.105. 34; Joel 1. 4-7; 2. 25.

[f] Nu. 14. 12; 16. 46, 47; 2 Sa. 24. 13-15; Eze. 14. 19-21.

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[g] Is. 63. 19.

[1] Heb. *upon whom my name is called.*

[h] ch. 6.37-39; 33.12, 13,18,19; Le.26.40, 41; De.4.29,30; 30, 1-6; Eze.33.11; Ja. 4. 9, 10.

[i] Pr.28.13; Is.55.6,7; Eze. 18. 27-30.

[k] ch. 6. 39.

[l] Ps. 60. 2; Je. 8. 22; 33.6; 51.9.

[m] ch.6.20,40; De.11. 12; Ne. 1.6; Ps.65. 2; 130.2; 1Pe.3.12.

[2] Heb. *of this place*, ch. 6. 40.

[n] De.12.21; 16.11; 1 Ki. 8. 16,44,48; Ps. 132.14; Zec.3.2.

[o] ch.6.5,6,20; 33.4-7; 1Ki.8.35; 9.3; 2Ki. 21. 4, 7, 8.

[p] ver. 15; Mat.3.17; John 2.19-21; Co.2. 9.

[q] De. 28.1, &c.; 1Ki. 2.3; 3.14; 8.25; 11. 38; 1 Ch.28.9; Zec. 3. 7.

[r] De. 4. 40; Ps. 105. 45; Eze.36.27; John 14-21; 15.10.

[s] 2 Sa. 7. 13-16.

[t] Ps. 89. 28-40; 132. 11, 12.

[u] 1Ki.9.5; Je.33.20, 21, 25, 26.

[3] Heb. *be cut off to thee*, ch. 6. 16.

[v] Le.26.14, &c.; De. 28. 15, &c.; 1 Sa.12. 25; 1Ch.28.9.

[w] De. 4. 23-27; Jos. 23. 15, 16; 1 Ki.9.6, 7; 11.4-8.

[x] 2 Ki. 17.20; Ps.52. 5; Je. 12. 17; 18. 7; 31. 28; 45. 4; Jude 12.

[y] De. 28. 37; 1Ki.9. 7; Ne.4.1-4; Ps.44. 14; Je. 24. 9; La.2. 15, 16.

[z] 1 Ki. 9. 8.

[a] ch. 29. 8; Je. 19. 8; 49.17; 50.13.

[b] De. 29.24-28; 1Ki. 9. 8, 9; Je. 5.19; 13. 22; 16. 10-12; 22. 8, 9, 28.

[c] Ju. 2. 12, 13; Je. 1. 16; La. 2. 16, 17; 4. 13-15; Eze. 14. 23; 36. 17-20.

[d] ch. 36. 17; Da. 9. 12.

[4] 'In the best state of nations favoured with revelation, there has hitherto been a succession of prosperity, ingratitude, corrections, repentance, forgiveness, renewed mercies and prosperity, & renewed ingratitude and forgetfulness of God. Yet the Lord delights in those places where his ordinances are maintained & attended on, in some measure of purity & consistency. But in cases of apostasy, or general profaneness, or hypocrisy, he will glorify his justice by tremendous judgments upon those who have thus abused his mercies. Let us then stand in awe of him; watch against all sin; and copy the examples of the most approved of his saints, in the brightest parts of their characters.'—*Scott.*

CHAPTER VIII.

A.M.3013. B.C.991.

5 Here we have Solomon *diligent in business*, building cities & fortifying them, engaging ships & trading with them. Thus he occupied himself usefully for his country, and employed many hands that would perhaps have otherwise been idle.

[a] 1 Ki. 9. 10.

14 If [g] my people, which[1] are called by my name, shall [h] humble themselves, and pray, and seek my face, and [i] turn from their wicked ways; then [k] will I hear from heaven, and will forgive their sin, and will [l] heal their land.

15 Now [m] mine eyes shall be open, and mine ears attent unto the prayer *that is made* in this place.[2]

16 For now [n] have I chosen and sanctified this house, that [o] my name may be there for ever; and [p] mine eyes and mine heart shall be there perpetually.

17 And as for thee, [q] if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and shalt [r] observe my statutes, and my judgments;

18 Then [s] will I establish the throne of thy kingdom, according [t] as I have covenanted with David thy father, saying, There [u] shall not fail[3] thee a man *to be* ruler in Israel.

19 But [v] if ye turn away, and forsake my statutes and my commandments, which I have set before you, and [w] shall go and serve other gods, and worship them;

20 Then [x] will I pluck them up by the roots out of my land which I have given them; and this house, which I have sanctified for my name, will I cast out of my sight, and will make it *to be* [y] a proverb and a by-word among all nations.

21 And [z] this house, which is high, shall be [a] an astonishment to every one that passeth by it; so that he shall say, [b] Why hath the LORD done thus unto this land, and unto this house?

22 And it shall be answered, [c] Because they forsook the LORD God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them: [d] therefore hath he brought all this evil[4] upon them.

CHAPTER VIII.

Solomon's buildings, 1—6. *The Gentiles which were left Solomon made tributaries; but the Israelites rulers,* 7—10. *Pharaoh's daughter removeth to her house,* 11. *Solomon's yearly solemn sacrifices,* 12, 13. *He appointeth the priests and Levites to their places,* 14—16. *The navy fetcheth gold from Ophir,* 17, 18.

AND it came to pass[5] [a] at the end of twenty years, wherein Solomon

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had built the house of the LORD, and his own house,

2 That [b]the cities which Huram had restored to Solomon, Solomon built them, and caused the children of Israel to dwell there.

3 And Solomon went to [c]Hamath-zobah, and prevailed against it.

4 And [d]he built Tadmor in the wilderness, and all the store-cities which he built in Hamath.

5 Also he built [e]Beth-horon[1] the upper, and Beth-horon the nether, fenced cities, with walls, gates, and bars;

6 And [f]Baalath,[2] and all [g]the store-cities that Solomon had, and all the chariot-cities,[h] and the cities of the horsemen, and all[3] that Solomon desired to build in Jerusalem, [i]and in Lebanon, and throughout all the land of his dominion.

7 ¶ *As for* [k]all the people *that were* left of [l]the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, which *were* not of Israel,

8 *But* of their children, who were left after them in the land,[4] [m]whom the children of Israel consumed not, them did Solomon make [n]to pay tribute until this day.

9 But [o]of the children of Israel did Solomon make no servants for his work; but [p]they *were* men of war, and chief of his captains, and captains of his chariots and horsemen.

10 And these *were* the chief of king Solomon's officers, *even* [q]two hundred and fifty, that bare rule over the people.

11 ¶ And Solomon [r]brought up the daughter of Pharaoh out of the city of David unto the house that he had built for her: for he said, My wife shall not dwell in the house of David king of Israel, because *the places are* holy,[5] whereunto the ark of the LORD hath come.

12 ¶ Then Solomon offered burnt-offerings unto the LORD [s]on the altar of the LORD, which he had built before the porch;

13 Even after a certain rate [t]every day, offering according to the commandment of Moses, on the sabbaths, and on the new-moons, and on the solemn feasts, [u]three times in the year, *even* in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles.

14 And he appointed, according to the order of David his father, [v]the courses of the priests to their service, and [w]the Levites to their charges, to praise and minister before [x]the priests, as the duty of every day required; [z]the porters also by their courses at every gate: for so[1] [y]had David [z]the man of God[2] commanded.

15 And [a]they departed not from the commandment of the king unto the priests and Levites, concerning any matter, or concerning [b]the treasures.

16 ¶ Now [c]all the work of Solomon was prepared unto the day of the foundation of the house of the LORD, and until it was finished: *so* the house of the LORD was perfected.

17 ¶ Then went Solomon to [d]Ezion-geber, and to [e]Eloth, at the sea-side[3] in the land of Edom.

18 And [f]Huram sent him, by the hands of his servants, ships, and servants that had knowledge of the sea; and they went with the servants of Solomon to Ophir,[4] and took thence four hundred and fifty talents[5] of gold, and brought *them* to king Solomon.

CHAPTER IX.

The queen of Sheba admireth the wisdom of Solomon, 1—12. *Solomon's yearly revenue in gold,* 13, 14. *His targets,* 15, 16. *The throne of ivory,* 17—19. *His vessels,* 20—22. *His presents,* 23, 24. *His chariots and horse,* 25. *His tributes,* 26—28. *His reign and death,* 29—31.

AND [a]when the queen of [6b]Sheba heard of [c]the fame of Solomon, she came to prove Solomon [d]with hard questions[7] at Jerusalem, with a very great company, and [e]camels that bare [f]spices, and gold in abundance, and precious stones: and when she was come to Solomon, [g]she communed with him of all that was in her heart.

2 And Solomon [h]told her all her questions: and [i]there was nothing hid from Solomon which he told her not.

3 And when the queen of Sheba had [k]seen the wisdom of Solomon, and [l]the house that he had built,

4 And [m]the meat of his table, and [n]the sitting of his servants, and the attendance of his ministers, and their

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b 1 Ki. 9. 11-13.
c Nu. 13. 21; 34. 8; 2 Sa. 8. 3; 1 Ki. 11. 23-25; 1 Ch. 18. 3.
d 1 Ki. 9. 17-19.
e Jos. 16. 3, 5; 1 Ch. 7. 24.
1 Eusebius says that the two Beth-horons were twelve miles from Jerusalem, towards Nicopolis or Emmaus; of which the one, called upper Beth-horon from its situation, was rebuilt by Solomon: and the other, called nether Beth-horon, was given to the Levites. Josephus places Beth-horon about 100 furlongs from Jerusalem. Dr Clarke mentions an Arab village, called *Bethoor*, about twelve miles from Jerusalem, between Rama and Jericho, which he supposes, from its situation on a hill, to be Beth-horon the upper. Robinson also identifies them with *Beit Ur el-Tahta* (the lower) and *Beit Ur el Foka* (the upper) which he describes in his Biblical Researches, vol. iii. p. 59-63. He found an ancient reservoir and old foundations of large stones.
f Jos. 19. 44; 1 Ki. 9. 18.
2 If Baalath be (as is highly probable) the same as Baal-gad (Jos. 11. 17; 13. 5,) then there is little doubt that both may be identified with the famous city of *Baalbek* or Heliopolis, *i. e.* the city of the Sun, the ruins of which still exist at the foot of Anti-libanus. There is the famous *Trilithon*, or three great stones, very similar to the supposed remains of Solomon's temple, in the mosque Es-Sachra, on mount Moriah. The inhabitants of the district ascribe the building of the town to Solomon.
g ver. 4; ch. 17. 12; 1 Ki. 9. 19.
h ch. 1. 14; 1 Ki. 10. 26.
3 Heb. *all the desire of Solomon which he desired to build,* 1 Ki. 9. 19; Ec. 2. 10.
i 1 Ki. 7. 2; Ca. 4. 8.
k 1 Ki. 9. 20-22.
l Ge. 15. 19-21; De. 7. 1.
4 It is probable that they had renounced idolatry, and were spared upon terms similar to those granted to the Gibeonites. They and their posterity seem to have been afterwards called 'Solomon's servants,' to distinguish them from the Nethinims, Ezr. 2. 55-58; 1 Ki. 9. 21.
m Ju. 1. 21-36; Ps. 106. 34.
n ch. 2. 17, 18; 1 Ki. 5. 13, 14.
o Ex. 19. 5, 6; Le. 25. 39-46; Ga. 4. 26, 31.
p 1 Sa. 8. 11, 12.
q ch. 2. 18; 1 Ki. 5. 16; 9. 23.
r 1 Ki. 3. 1; 7. 8; 9. 24.
5 Heb. *holiness,* Ex. 3. 5; 29. 43; Eze. 21. 2; 2 Pe. 1. 18.
s ch. 4. 1; 1 Ch. 28. 11; Eze. 8. 16; Joel 2. 17.
t Ex. 29. 38-42; Le. xxiii.; Nu. xxviii. xxix.; Eze. 45. 17; 46. 3-15

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u Ex. 23. 14-17; De. 16. 16; 1 Ki. 9. 25.
v ch. 5. 11; 23. 4; 31. 2; 1 Ch. 24. 1-19; Lu. 1. 5, 8.
w ch. 35. 10; 1 Ch. 6. 31, 32, &c.; 15. 16-22; 16. 4-6, 42; xxiii.; 24. 20-31; xxv.; Ezr. 6. 18.
x 1 Ch. 26. 1-19.
1 Heb. *so* was *the commandment of David.*
y 2 Sa. 23. 2; 1 Ch. 28. 19; Ac. 13. 22, 36.
z De. 33. 1; 1 Ki. 13. 1.
2 This is equivalent to saying, 'David the prophet:' and indeed so he was, as many of his divine songs testify. For he was one of those who spoke of the sufferings of Messiah, and of the glory that should follow. And in all these affairs he acted as a prophet, under the inspiration and direction of the Holy Spirit of God.
a ch. 30. 12; Ex. 39. 42, 43.
b 1 Ki. 7. 51; 1 Ch. 9. 29; 26. 20-26.
c 1 Ki. 5. 18; 6. 7.
d ch. 20. 36; Nu. 33. 35, *Ezion-gaber;* 1 Ki. 9. 26; 22. 48.
e De. 2. 8; 2 Ki. 14. 22; 16. 6, *Elath.*
3 *i. e.* N.E. end of the Red sea.
f ch. 9. 10, 13; 1 Ki. 9. 27, 28; 10. 22, *Hiram.*
4 See Note 1 Ki. 9. 28.
5 In 1 Ki. 9. 28, it is only 420; but perhaps 30 talents were divided among the officers and crews, and the rest was the net sum paid into the treasury.

CHAP. IX.

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a 1 Ki. 10. 1, 2; Mat. 12. 42; Lu. 11. 31.
b Ge. 10. 7, 28; 25. 3.
6 The honour of having given birth to this illustrious princess is claimed both by Arabia Felix & by Abyssinia. She appears in the annals of both countries, being called by the Arabians *Balkis,* and by the Abyssinians *Maqueda.* If, as Bruce informs us, there was a Saba in Ethiopia opposite the Saba of Arabia, and that these two coasts of the Red sea formed at times but one kingdom, these opinions easily coalesce.
c ch. 1. 1, 12; 1 Ki. 4. 31.
d Ps. 49. 4; 78. 2; Pr. 1. 6; Mat. 13. 11, 35.
7 The Greek has 'enigmas,' or riddles. Natural acuteness, combined with an idle life, makes such exercises a favourite amusement in the East.
e Ps. 72. 10, 15; Is. 60. 6.
f ver. 9; Mat. 2. 11.
g 1 Sa. 1. 15; Ps. 142. 2; Mat. 12. 34.
h Pr. 13. 20; Mar. 4. 11, 34; John 15. 15.
i 1 Ki. 3. 12; 4. 29; Co. 2. 3; He. 4. 12, 13.
k 1 Ki. 10. 3, 4; Ac. 11. 23.
l ch. iii. iv.; 1 Ki. vi. vii.
m 1 Ki. 4. 22, 23; Pr. 9. 5; John 6. 53-57.
n 1 Ki. 10. 5; Lu. 12. 37; Re. 3. 20.

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barel; his cup-bearers[1] also, and their barel; and [o]his ascent[2] by which he nt up into the house of the LORD; re[p] was no more spirit[3] in her.

5 And she said to the king, *It was* rue report[4] which I heard in mine n land of thine acts,[5] and of thy dom;

6 Howbeit [q]I believed not their rds, until I came, and mine eyes seen *it;* and, behold, [r]the one half he greatness of thy wisdom was not l me: *for* thou [s]exceedest the fame I heard.

7 [t]Happy *are* thy men, and happy these thy servants, which stand tinually before thee, and hear thy dom.

8 [u]Blessed be the LORD thy God, ch[v] delighted in thee, to set thee his throne, *to be* king for the LORD God: [w]because thy God loved el, to establish them for ever, efore made he thee king over them, do judgment and justice.

9 And [x]she gave the king an hun- and twenty talents of gold, and spices great abundance, and pre- s stones: neither was there any spices as the queen of Sheba gave Solomon.

10 And the servants also of Huram, the servants of Solomon, [a]which ght gold from Ophir, brought m-trees,[b] and precious stones.

11 And the king made *of* the m-trees terraces[6] to the house of LORD, and to the king's palace, and s[c] and psalteries for singers: and e were none such seen before in and of Judah.

12 And king Solomon gave to the n of Sheba [d]all her desire, what- er she asked, besides *that* which had brought unto the king.[7] So urned, and went away to her own , she and her servants.

13 ¶ Now [e]the weight of gold that to Solomon in one year was hundred and threescore and six ts of gold;[8]

14 Besides *that which* chapmen and hants brought: and all the kings rabia, and governors[9] of the coun- brought gold and silver to Solomon.

A.M.3014. B.C.990.

1 Or, *butlers*, Ne. 1. 11. The original, *mashkaiv*, may be applied to his *beverage*, or to his drinking utensils, the meat of his table having been noticed at the beginning of the verse.
o ch. 23. 13; 2Ki.16. 18; 1 Ch.9.18; Eze. 44.3; 46.2.
2 All the ancient and the best modern vers. translate this, 'his burnt - offerings, which he offered, (or caused to *ascend*,) in the house of the Lord.'
p Ps. 119. 81; 143. 7; Ca. 5. 8; Da.10.17; Re. 1. 17.
3 Clarke thinks this means that she fainted with amazement, but it is simply a strong way of expressing the highest surprise and admiration. 'She was out of herself.'
4 Heb. *word*, 1 Ki. 10. 6.
5 Or, *sayings*.
q John 20. 25-29.
r 1 Ki. 10. 7; Ps. 31. 19; Zec.9.17; 1Co.2. 9; 1 John 3. 2.
s ver.5; 1Ki.4.31,34; Ca. 5. 9-16.
t De. 33.29; 1Ki.10. 8; Ps. 27. 4; 84. 10-12; Pr. 3. 13, 14; 8. 34; 10.21; 13.20; Lu. 10. 39-42; 11. 28.
u 1Ch. 29.10,20; Ps. 72.18,19; 2Co.9.12-15.
v 2Sa.15.25,26; 1Ki. 10. 9; Ps.18.19; 22. 8; Is.42.1; 62.4.
w ch. 2. 11; De. 7.8; 1 Ch. 17. 22.
x 2Sa.8.15; 23.3; Ps. 72. 2; 99. 4; Is.9.7; 11. 1-5; 32. 1,2; Je. 33. 15, 16; He. 1. 8, 9.
y ver. 24; 1Ki.9.14; 10. 10.
z ver. 1; Ge. 43. 11; Ex. 30. 34.
a ch. 8.18; 1Ki.9.27, 28; 10. 22.
b 1 Ki.10.11, *almug-trees*.
6 Or, *stays*. Heb. *highways*.
c 1 Ki. 10. 12; 1 Ch. 23.5; 25.1; Ps.92.1-3; 150. 3-5.
d 1Ki. 10. 13; Ps.20. 4; Ep. 3. 20.
7 'Besides what he gave her of his royal bounty,' 1 Ki. 10. 13. This reading is obviously the most correct, as it is not probable Solomon would insult her by returning her own presents. She had, no doubt, asked for several things which were peculiar to the land of Judea, and would be curiosities in her own country; and besides these, he gave her other valuable presents.

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e 1 Ki. 10. 14,15; Ps. 68.29; 72.10,15.
8 This influx of wealth tended to foster in Solomon a taste for gorgeous display. The targets and shields, for instance, (mentioned at ver. 15, 16,) were more for ornament than use, being designed to embellish his palaces, and to be carried before him in public processions. *Ivory* is not mentioned in scripture till the time of Solomon. The ivory-throne (ver. 17,) was not covered with gold, but only *inlaid*.
9 Or, *captains*.

15 ¶ And king Solomon made [f]two hundred targets *of* beaten gold: six hundred *shekels* of beaten gold went to one target.

16 And three hundred shields *made he of* beaten gold; three hundred *shekels* of gold went to one shield: and the king put them [g]in the house of the forest of Lebanon.

17 ¶ Moreover, the king made [h]a great throne of ivory, and overlaid it with pure gold.

18 And *there were* six steps to the throne, with a footstool of gold, *which were* fastened to the throne, and [1]stays on each side of the sitting-place, and [i]two lions standing by the stays.

19 And [k]twelve lions stood there on the one side and on the other upon the six steps: there was not the like made in any kingdom.

20 ¶ And all [l]the drinking-vessels of king Solomon *were of* gold, and all the vessels of the house of the forest of Lebanon *were of* [2]pure gold; [3]none *were of* silver; [m]it was *not* any thing accounted of in the days of Solomon.

21 For the king's ships went to [n]Tarshish[4] with the servants of Huram: every three years once came the ships of Tarshish, bringing gold, and silver, [5]ivory, and apes, and [o]peacocks.

22 And king Solomon [p]passed all the kings of the earth in riches and wisdom.

23 ¶ And all the kings of the earth [q]sought the presence of Solomon, to hear his wisdom, that [r]God had put in his heart.

24 And they brought [s]every man his present, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses, and mules, a rate year by year.

25 ¶ And Solomon had [t]four thousand stalls for horses and chariots, and twelve thousand horsemen, whom he bestowed in the chariot-cities, and with the king at Jerusalem.

26 ¶ And he [u]reigned over all the kings, from the river[6] even unto the land of the Philistines, and to the border of Egypt.

27 And [v]the king made[7] silver in Jerusalem as stones, and cedar-trees

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f ch.12.9,10; 1Ki.10. 16,17.
g 1 Ki. 7. 2.
h 1 Ki. 10.18-20; Ps. 45.8; Re.20.11.
1 Heb. *hands*.
i Ge. 49. 9, 10; Nu. 23.24; 24.9; Re.5.5.
k Mat.19.28; Re.21. 12.
l 1Ki. 10.21; Es.1.7; Da. 5. 2, 3.
2 Heb. *shut up*.
3 Or, there was *no silver* in them.
m ver. 27; Is. 2. 22; Je. 31. 5.
n 1 Ki. 10. 22; 22.48, *Tharshish*.
4 Tho' 'Tharshish' denotes the south-west part of the Spanish peninsula, the phrase, 'ships of Tharshish,' does not necessarily mean either ships that traded thither, or were built there, but simply, 'large sea ships fitted for a long voyage,' as distinguished from coasting-vessels, Tharshish being the most distant emporium of the Phœnician trade to the West. But it is here expressly said (what is not asserted in the book of Kings) that the ships went *to* Tarshish. There are four suppositions for the explanation of this account. 1st, That the voyage to Tarshish had no connection with that to Ophir, but the parallel passages identify them as the same. Or 2nd, That there was a locality called Tarshish in the *East* besides that in the West; but for this we have nothing but conjecture. Or 3d, That the fleet, sailing down the Red sea, circumnavigated Africa, and returned by the Mediterranean, which does not, for many reasons, seem very probable. Or 4th, That (by a natural transition of ideas among a people so ignorant as were the Jews of foreign geography) as ships which made long voyages were called 'ships of Tarshish,' the name was, in process of time, transferred to any distant country whither such ships traded, and hence while the book of Kings speaks of ships of Tarshish going to Ophir, the later writer in Chronicles speaks of ships going *to* Tarshish, *i.e.* on a foreign voyage.
5 Or, *elephant's teeth*.
o Job 39. 13.
p ch. 1.12; 1Ki.3.12, 13; 4. 30, 31; 10. 23, 24; Ps. 89.27; Mat. 12.42; Col.2.2,3.
q ver. 6,7; 1Ki.4.34; Is. 11. 2, 10.
r ch. 1.10-12; 1Ki.3. 28; Pr. 2. 6; Da. 1. 17; 2. 21-23; 5. 11; Lu. 21. 15; 1 Co.1. 30; 12. 8; Ep. 1.17.
s ver. 9; 1 Sa. 10.27; 1Ki.9.14; 10.10,25; Job 42. 11
t ch.1.14; De.17.16; 1Ki.4.26; 10.26.
u 1 Ki. 4. 21, 24; Ps. 72.8-11; Da. 7. 14; Re. 19. 16.
6 That is, *Euphrates*, Ge. 15.18; Ex. 23.31; Jos.13.2-7.
v ver. 20: ch. 1.15; 1 Ki. 10. 27; Job 22. 24, 25.
7 Heb. *gave*.

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made he [w]as the sycamore-trees that *are* in the low plains in abundance.

28 And they [x]brought unto Solomon horses[1] out of Egypt, and out of all lands.

29 ¶ Now [y]the rest of the acts of Solomon, first and last, *are* they not written in the book[2] of [z]Nathan the prophet, and in the prophecy of [a]Ahijah the Shilonite, and in the visions of [b]Iddo the seer against Jeroboam the son of Nebat?

30 And [c]Solomon reigned in Jerusalem over all Israel forty years.[3]

31 And Solomon [d]slept[4] with his fathers; and he was buried in the city of David his father: and Rehoboam his son reigned in his stead.

CHAPTER X.

The Israelites, assembled at Shechem to crown Rehoboam, by Jeroboam make a suit of relaxation unto him, 1—5. *Rehoboam, refusing the old men's counsel, by the advice of young men answereth them roughly,* 6—15. *Ten tribes revolting, kill Hadoram, and make Rehoboam to flee,* 16—19.

AND [a]Rehoboam went to Shechem:[5] for to [b]Shechem were [c]all Israel come to make him king.

2 And it came to pass, when [d]Jeroboam the son of Nebat (who *was* in Egypt, whither he had fled from the presence of Solomon the king) heard *it,* that Jeroboam returned out of Egypt.

3 And [e]they sent and called him: so Jeroboam and all Israel came and spake to Rehoboam, saying,

4 Thy [f]father made our yoke grievous: now therefore ease thou somewhat the [g]grievous[6] servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee.

5 And he said unto them, [h]Come again unto me after three days. And the people departed.

6 ¶ And king Rehoboam [i]took counsel with the old men that had stood before Solomon his father while he yet lived, saying, [k]What counsel give ye *me* to return answer to this people?

7 And they spake unto him, saying, If[l] thou be kind to this people, and please them, and [m]speak good words to them, they will be thy servants for ever.

8 And [n]he forsook the counsel which the old men gave him, and took counsel with the young men[1] that were brought up with him, that stood before him.

9 And he said unto them, [o]What advice give ye that we may return answer to this people, which have spoken to me, saying, [p]Ease somewhat the yoke that thy father did put upon us?

10 And the young men that were brought up with him spake unto him, saying, [q]Thus shalt thou answer the people that spake unto thee, saying, Thy father made our yoke heavy, but make thou *it* somewhat lighter for us; thus shalt thou say unto them, [r]My little *finger*[2] shall be thicker than my father's loins.

11 For whereas [s]my father put[3] a heavy yoke upon you, [t]I will put more to your yoke: my father chastised you with whips, but I *will chastise you* with [u]scorpions.

12 ¶ So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, [v]Come again to me on the third day.

13 And the king [w]answered them roughly: and king Rehoboam [x]forsook the counsel of the old men,[4]

14 And answered them after [y]the advice of the young men, saying, [z]My father made your yoke heavy, but I will add thereto: my father chastised you with whips, but I *will chastise you* with scorpions.

15 So the king hearkened not unto the people: for [a]the cause was of God, [b]that the LORD might perform his word, which he spake by the hand of [c]Ahijah the Shilonite to Jeroboam the son of Nebat.

16 And when all Israel *saw* that the king would not hearken unto them, the people answered the king, saying, [d]What portion have we in David? and *we have* none inheritance in [e]the son of Jesse; every man to your tents, O Israel: *and* now, [f]David, see to thine own house. [g]So all Israel went to their tents.

17 But [h]*as for* the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam sent

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w 1 Ch. 27. 28; Ps. 78. 47; Is. 9. 10; Am. 7. 14; Lu. 19. 4.
x ver. 25; ch. 1. 16; 1 Ki. 10. 28; Is. 2. 7, 8; 31. 1.
1 Here was the beginning of Solomon's disobedience, and we see how one sin leads to another. He established a body of cavalry, which was forbidden, De. 17. 16, and horses were obtained from Egypt, with which the Israelites were forbidden to have intercourse. This connection with Egypt led to the marriage with Pharaoh's daughter; then followed marriages with other 'strange women.' These persuaded Solomon to build temples for their idolatrous worship, & afterwards for his own idolatry.
y 1 Ki. 11. 41, 42.
2 Heb. *words.*
z 2 Sa. 7. 1-3; 12. 1, 25; 1 Ki. 1. 8, 10, 11, 22-27, 32-38; 1 Ch. 29. 29.
a 1 Ki. 11. 29; 14. 2.
b ch. 12. 15; 13. 22.
c 1 Ki. 11. 42, 43.
3 The Jews say he began to reign at 12; Calmet at 18; Hales at 20. He had injured his constitution by licentious indulgence; his days were shortened by sin.
A. M. 3029. B. C. 975.
d 2 Sa. 7. 12; 1 Ki. 1. 21; 2. 10.
4 It is painful to think that the fact of Solomon's repentance is left so doubtful. Who ever rose so high to fall so low?

CHAP. X.

A. M. 3029. B. C. 975.
a 1 Ki. 12. 1; 1 Ch. 3. 10; Mat. 1. 7, *Roboam.*
5 Shechem, also Sychar, now *Nablous* (a corruption of Neapolis) was situated in a narrow valley abounding with springs, between mounts Ebal and Gerizim. Robinson describes the modern city as long and narrow, stretching along the N.E. base of mount Gerizim, half an hour distant from the great eastern plain. The streets are narrow; the houses high and in general well built, with domes on the roofs, as at Jerusalem.
b Ge. 12. 6, *Sichem;* 37. 12, 13; Jos. 20. 7; 24. 1; Ju. 9. 1.
c 1 Ki. 4. 1; 1 Ch. 12. 38.
d 1 Ki. 11. 26, 28, 40; 12. 2.
e 1 Ki. 12. 3.
f 1 Sa. 8. 11-18; 1 Ki. 12. 4; Is. 47. 6; Mat. 11. 29, 30; 23. 4; 1 John 5. 3.
g Ex. 1. 13, 14; 2. 23; 1 Ki. 4. 20, 25; 9. 22.
6 Solomon's rage for building had the effect of oppressing and impoverishing the people, and this created a spirit of sedition & revolt.
h 1 Ki. 12. 5; Pr. 3. 28.
i Job 12. 12, 13; 32. 7; Pr. 27. 10; Je. 42. 2-5, 20.
k 2 Sa. 16. 20; 17. 5, 6.
l 1 Ki. 12. 7, 8; Pr. 15. 1.
m Ge. 49. 21; 2 Sa. 15. 2-6.
n ch. 25. 15, 16; 2 Sa. 17. 14; Pr. 1. 25; 9. 9; 19. 20; 25. 12; Ec. 10. 2, 3, 16.

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1 It was a custom in different countries to educate with the heir to the throne young noblemen of nearly the same age.
o ver. 6; 2 Sa. 17. 5, 6; 1 Ki. 22. 6-8.
p ver. 4.
q 2 Sa. 17. 7-13; Pr. 21. 30; Is. 19, 11-13.
r 1 Ki. 12. 10, 11; Pr. 10. 14; 13. 16; 14. 16; 18. 6, 7; 28. 25; 29. 23.
2 'My weakness shall be stronger than the might of my father.'
s ver. 4.
3 Heb. *laded.*
t Ex. 1. 13, 14; 5. 5-9, 18; 1 Sa. 8. 18; Is. 47. 6; 58. 6; Je. 28. 13, 14; Mat. 11. 29.
u Lu. 10. 19; Re. 9. 3, 5, 10.
v ver. 5; 1 Ki. 12. 12-15.
w Ge. 42. 7, 30; Ex. 10. 28; 1 Sa. 25. 10, 11; 1 Ki. 20. 6-11; Pr. 15. 1.
x ver. 8.
4 On this history Brown justly remarks, that 'men are readier to complain of the expense of government, than to acknowledge the benefit which they receive from it: & turbulent and ungrateful spirits will find fault where they can scarcely find the shadow of a reason. Young heads are ordinarily too hot to be wise counsellors: and many ruin their own interests by trampling on and provoking their inferiors. Moderate counsels are generally the most safe and prudent. Soft answers disarm men's passions, when harsh ones render them furious: and, when the affairs of church or state are in a ferment, rough proceedings do but make them worse and worse. Most men need no more to ruin them than to be given up to their own pride and passion. But O the wisdom and power of God, who can fulfil his counsels by men's folly and fury! Very uncertain are all earthly enjoyments: nor can the wisest secure them to his next heir. God often visits the iniquity of the fathers upon the children: but, amidst his anger, he never breaks his promise.'
y ch. 22. 4, 5; Pr. 12. 5; Da. 6. 7.
z ver. 10, 11; Pr. 17. 14; Ec. 2. 19; 7. 8; 10. 16; Ja. 3. 14-18; 4. 1, 2.
a ch. 25. 16-20; De. 2. 30; Ju. 14. 4; 1 Sa. 2. 25; 1 Ki. 22. 20; Ac. 2. 23; 4. 28.
b 1 Ki. 11. 29-39; John 12. 37-39; 19. 24, 32-36.
c ch. 9. 29.
d 2 Sa. 20. 1; 1 Ki. 12. 16, 17.
e 1 Sa. 20. 27, 30, 31; 22. 7, 9, 13.
f 2 Sa. 7. 15, 16; 1 Ki. 11. 13, 34-39; 1 Ch. 17. 14; Ps. 2. 1-6; 76. 10; 89. 29-37; 132. 17; Is. 9. 6, 7; 11. 1; Je. 33. 20, 21, 25, 26; Eze. 37. 24, 25; Am. 9. 11; Lu. 1. 32, 33; 19. 14, 27; Ac. 2. 30; 1 Co. 15. 25; Re. 22. 16.
g ver. 19; Ju. 8. 35; 2 Sa. 15. 13; 16. 11; John 6. 66; 7. 53.
h ch. 11. 1; 1 Ki. 11. 36; 12. 17.

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adoram,[i] that *was* over the tribute;[1] d the children of Israel [k]stoned him th stones, that he died: but king hoboam made[2] speed to get him up *his* chariot, to flee to Jerusalem.
19 And [l]Israel rebelled[3] against the use of David [m]unto this day.

CHAPTER XI.

hoboam raising an army to subdue Israel, is forbidden by the iet Shemaiah, 1—4. He strengtheneth his kingdom with forts provision, 5—12. The priests and Levites, and such as feared forsaken by Jeroboam, strengthen the kingdom of Judah, 13— The wives and children of Rehoboam, 18—23.

ND [a]when Rehoboam was come to Jerusalem, he gathered of the house Judah and Benjamin [b]an hundred l fourscore thousand chosen *men*, ich were warriors, to fight against ael, that he might bring the king- n again to Rehoboam.
2 But the word of the LORD came Shemaiah [d]the man of God, saying,
3 Speak unto Rehoboam the son of omon, king of Judah, and [e]to all iel in Judah and Benjamin, saying,
4 Thus saith the LORD, Ye shall not up, nor fight [f]against your bre- en: [g]return every man to his house; this thing is done of me. And y[i] obeyed the words of the LORD, returned from going against Jero- m.
5 ¶ And Rehoboam dwelt in Jeru- m, and [k]built cities for defence in ah.
6 He built even [l]Beth-lehem, and m,[m] and [n]Tekoa,
7 And [o]Beth-zur, and [p]Shoco, and ullam,[q]
8 And [r]Gath, and [s]Mareshah, and ,[t]
9 And Adoraim, and [u]Lachish, and kah,
10 And [v]Zorah, and Aijalon, and ron,[w] which *are* in Judah and in jamin fenced cities.
11 And he fortified the strong- s, and put [x]captains in them, and e of victual, and of oil and wine.
12 And in every several city *he* [y]*put* lds and spears, and made them eding strong, [z]having Judah and jamin on his side.
13 ¶ And the priests and the Le- s that *were* in all Israel resorted[4] im out of all their coasts.

A.M.3029.B.C.975.

[i] 1 Ki. 4. 6; 5. 14, *Adoniram*; ch. 12. 18; *Adoram*.
1 'This completes the climax of Rehoboam's folly. He had neglected the advice of his father's counsellors, and the Ephraimites had renounced their allegiance on account of their burdens & taxes; and to appease them, he sends Hadoram, or Adoniram, who was over the tribute; of course, the most obnoxious man he could send.'—*Boothroyd.*
[k] ch. 24. 21; Ac. 7. 57, 58.
1 Heb. *strengthened himself.*
[l] ver. 16; ch. 13. 5-7; 1 Ki. 12. 19, 20; 2 Ki. 17. 21-23.
3 'A few soft words, and a removal of a part of the oppressive taxes (for they said, "Ease thou somewhat of the grievous servitude,") would have secured this people to the state, and prevented the shedding of a sea of human blood, which was the consequence of the separation of this kingdom. Rehoboam was a fool; and through his folly lost his kingdom. He is not the only example on record: the Stewarts lost the realm of England much in the same way; and, by a different mode of treatment, the house of Brunswick continues to fill the British throne. May the thread of its fortune, woven by the hand of God, never be undone! and may the current of its power glide on to the latest posterity!'—*Clarke.*
[m] ch. 5. 9; Jos. 4. 9; Ezr. 9. 7.

CHAP. XI.

A.M.3029.B.C.975.

[a] 1 Ki. 12. 21.
[b] Ps. 33. 1, 16; Pr. 21. 30, 31.
[c] ch. 12. 7, 15; 1 Ki. 12. 22-24.
[d] ch. 8. 14; De. 33. 1; 1 Sa. 2. 27; 1 Ti. 6. 11.
[e] Ge. 49. 28; Ex. 24. 4; 2 Ki. 17. 34; Ph. 3. 5; Re. 7. 4-8.
[f] Ge. 13. 8; 2 Sa. 2. 26; Ac. 7. 26; 1 Co. 6. 5-8; He. 13. 1; 1 Pe. 3. 8; 1 John 3. 11-13.
[g] ch. 10. 16; 1 Ki. 22. 36.
[h] ch. 10. 15; Ge. 50. 20; 1 Ki. 11. 29-38; Ho. 8. 4.
[i] ch. 25. 7-10; 28. 9-15.
[k] ch. 8. 2-6; 14. 6, 7; 16. 6; 17. 12; 26. 6; 27. 4; Is. 22. 8-11.
[l] Ge. 35. 19; 1 Sa. 17. 12; Mat. 2. 5, 6.
[m] Ju. 15. 8; 1 Ch. 4. 32.
[n] ch. 20. 20; 2 Sa. 14. 2; Ne. 3. 5, 27; Je. 6. 1; Am. 1. 1.
[o] Jos. 15. 58.
[p] Jos. 15. 35, *Socoh.*
[q] Jos. 12. 15; 15. 35; 1 Sa. 22. 1; 2 Sa. 23. 13; Mic. 1. 15.
[r] 1 Ch. 18. 1.
[s] Jos. 15. 44.
[t] Jos. 15. 24; 1 Sa. 23. 14, 19; Ps. liv. *title.*
[u] ch. 32. 9; Jos. 10. 5, 11; 15. 35, 39.
[v] Jos. 15. 33, *Zoreah*; 19. 41, 42, *Ajalon.*
[w] Ge. 23. 2; Nu. 13. 22; Jos. 14. 14; 20. 7; 2 Sa. 2. 11.
[x] ver. 23; ch. 17. 19.
[y] ch. 26. 14, 15; 32. 5; 1 Sa. 13. 19, 22.
[z] ver. 1.

A.M.3030.B.C.974.

4 Heb. *presented themselves to him.*

1 As they and the priests remained faithful to Jehovah, they were expelled from their offices by Jeroboam, lest they should turn the hearts of the people to the true God, & then they would revolt to Judah, 1 Ki. 12. 26. He then established a new worship, & made new gods, or at least idolatrous representations of the God of Israel. He himself offered incense, and he made priests of persons out of every tribe and class.
[a] Nu. 35. 2-5; Jos. 21. 20-42; 1 Ch. 6. 66-81.
[b] Le. 27. 30-34; Nu. 18. 21-28.
[c] ch. 13. 9; 1 Ki. 12. 28-33; 13. 33.
[d] Le. 17. 7; De. 32. 17; 1 Co. 10. 20, 21; 1 Ti. 4. 1; Re. 16. 14.
[e] Ex. 32. 4-8, 31; 1 Ki. 12. 28; 14. 9; Ps. 106. 19, 20; Ho. 8. 5, 6; 13. 2.
[f] ch. 15. 9; 30. 11, 18, 19; Jos. 22. 19.
[g] Ex. 9. 21, *marg.*; De. 32. 46; 1 Sa. 7. 3, 4; 1 Ch. 22. 19; Job 34. 14; Ps. 62. 10; 108. 1; Da. 6. 14; Ho. 4. 8; Hag. 1. 5, *marg.*; Ac. 11. 23.
[h] De. 12. 5, 6, 11, 13, 14; 1 Ch. 16. 29; 22. 1.
[i] ch. 12. 1.
2 All the truly pious joined him out of every tribe; and the whole tribe of Levi, being deprived of their functions, joined him also. Thus he had Judah, Benjamin, and Levi, and probably a part of Simeon, for he had Etam (ver. 6) which was in that tribe, and the truly religious out of all the other tribes, for they would not bear Jeroboam's idolatry.
[k] ch. 1. 1-12; 7. 17-19; 8. 13-16; Ho. 6. 4; Mat. 13. 20, 21.
3 From this it has been inferred, that Solomon, like David, had repented of his sin and idolatry; for it is not thought probable that he would have been mentioned as an instance of obedience if he had remained impenitent.

A. M. 3029-3046.
B. C. 975-958.

[l] 1 Sa. 16. 6; 17. 13, 28; 1 Ch. 2. 13; 27. 18, *Elihu.*
[m] ver. 21; ch. 13. 2, *Michaiah the daughter of Uriel.*
[n] 1 Ki. 15. 2, *Abishalom.*
[o] ch. 12. 16; 1 Ki. 15. 1, *Abijam*; Mat. 1. 7, *Abia.*
[p] ver. 23; De. 17. 17; Ju. 8. 30; 2 Sa. 3. 2-5; 5. 13; 1 Ki. 11. 3; 1 Ch. 3. 1-9; Ca. 6. 8, 9.
[q] De. 21. 15-17; 1 Ch. 5. 1, 2; 29. 1.
[r] ch. 10. 8-15; Lu. 16. 8.
[s] ch. 21. 3; Ge. 25. 6; 1 Ki. 1. 5, 6
[t] ver. 11.
4 Heb. *a multitude of wives*, ver. 21.

CHAP. XII.

A.M.3032.B.C.972.

[a] ver. 13; ch. 11. 17.
[b] ch. 26. 13-16; De. 6. 10-12; 8. 10-14; 32. 15; 1 Ki. 9. 9; Je. 2. 31; Ho. 13. 1, 6-8.
[c] ch. 11. 3; 1 Ki. 12. 17; 14. 22-24; 2 Ki. 17. 19; Ho. 5. 10, 11; Mic. 6. 16.

14 (For the Levites[1] left [a]their suburbs and [b]their possession, and came to Judah and Jerusalem; for [c]Jeroboam and his sons had cast them off from executing the priest's office unto the LORD:
15 And he ordained him priests for the high places, and [d]for the devils, and [e]for the calves which he had made.)
16 And [f]after them, out of all the tribes of Israel, such as [g]set their hearts to seek the LORD God of Israel, came to Jerusalem, [h]to sacrifice unto the LORD God of their fathers.
17 So they [i]strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong,[2] three years: for [k]three years they walked in the way of David and Solomon.[3]
18 ¶ And Rehoboam took him Mahalath, the daughter of Jerimoth the son of David, to wife, *and* Abihail, the daughter of [l]Eliab the son of Jesse;
19 Which bare him children; Jeush, and Shamariah, and Zaham.
20 And after her he took [m]Maachah the daughter of [n]Absalom; which bare him [o]Abijah, and Attai, and Ziza, and Shelomith.
21 And Rehoboam loved Maachah the daughter of Absalom above all his wives and his concubines; (for he took [p]eighteen wives, and threescore concubines; and begat twenty and eight sons, and threescore daughters.)
22 And Rehoboam [q]made Abijah the son of Maachah the chief, *to be* ruler among his brethren: for *he thought* to make him king.
23 And [r]he dealt wisely, and [s]dispersed of all his children throughout all the countries of Judah and Benjamin, unto [t]every fenced city; and he gave them victual in abundance: and he desired many[4] wives.

CHAPTER XII.

Rehoboam, forsaking the Lord, is punished by Shishak's invasion, 1—4. He and the princes repenting at the preaching of Shemaiah, are delivered from destruction, but not from spoil, 5—12. The reign and death of Rehoboam, 13—16.

AND it came to pass, [a]when Rehoboam had established the kingdom, and had strengthened himself, [b]he forsook the law of the LORD, and [c]all Israel with him.
2 And it came to pass, *that*, in the

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fifth year of king Rehoboam, [d]Shishak[1] king of Egypt came up against Jerusalem, [e]because they had transgressed against the LORD,

3 With [f]twelve hundred chariots, and threescore thousand horsemen: and the people *were* [g]without number that came with him out of Egypt; the Lubims,[h2] the Sukkiims, and the [i]Ethiopians.

4 And he took [k]the fenced cities which *pertained* to Judah, and [l]came to Jerusalem.

5 ¶ Then came [m]Shemaiah the prophet to Rehoboam, and *to* the princes of Judah that were gathered together to Jerusalem because of Shishak, and said unto them, Thus saith the LORD, Ye[n] have forsaken me, and therefore have I also [o]left you in the hand of Shishak.

6 Whereupon the princes of Israel and the king [p]humbled themselves; and they said, [q]The LORD *is* righteous.

7 And when [r]the LORD saw that they humbled themselves, the word of the LORD came to Shemaiah, saying, They have humbled themselves, *therefore* I will not destroy them, but I will grant them some[3] deliverance; [s]and my wrath shall not be poured out upon Jerusalem by the hand of Shishak.

8 Nevertheless [t]they shall be his servants;[4] that [u]they may know my service, and the service of the kingdoms of the countries.

9 So [v]Shishak king of Egypt came up against Jerusalem, and [w]took away the treasures of the house of the LORD, and the treasures of the king's house; he took all: he carried away also [x]the shields[5] of gold which Solomon had made.

10 Instead of which king Rehoboam made [y]shields of brass, and committed *them* to the hands of [z]the chief of the guard, that kept the entrance of the king's house.

11 And when the king entered into the house of the LORD, the guard came and fetched them, and brought them again into the guard chamber.

12 And [a]when he humbled himself, the wrath of the LORD turned from him, that he would not destroy *him* altogether: and also[1] in Judah things went well.

13 ¶ So king Rehoboam strengthened himself in Jerusalem, and reigned; for [b]Rehoboam *was* one and forty[2] years old when he began to reign, and he reigned seventeen years in Jerusalem, [c]the city which the LORD had chosen out of all the tribes of Israel, [d]to put his name there: and his mother's name *was* Naamah [e]an Ammonitess.

14 And he did evil, because [f]he prepared[3] not his heart [g]to seek the LORD.

15 Now the acts of Rehoboam, [h]first and last, *are* they not written in the book[4] of [i]Shemaiah the prophet, and of [k]Iddo the seer concerning genealogies?[5] And *there were* [l]wars between Rehoboam and Jeroboam continually.

16 And Rehoboam [m]slept with his fathers, and was buried in the city of David: and [n]Abijah his son reigned in his stead.

CHAPTER XIII.

Abijah succeeding maketh war against Jeroboam, 1—3. *He declareth the right of his cause,* 4—12. *Trusting in God he overcometh Jeroboam,* 13—20. *The wives and children of Abijah,* 21, 22.

NOW, [a]in the eighteenth[6] year of king Jeroboam began Abijah to reign over Judah.

2 He reigned three years in Jerusalem: (his mother's name also *was* [b]Michaiah,[7] the daughter of Uriel of [c]Gibeah:) [d]and there was war between Abijah and Jeroboam.

3 And Abijah set[8] the battle in array with an army of valiant men of war, *even* [e]four hundred thousand [g]chosen men: Jeroboam also set the battle in array against him with [f]eight hundred thousand chosen men, *being* mighty men of valour.

4 ¶ And Abijah stood up upon mount [g]Zemaraim, which *is* in mount Ephraim, and said, [h]Hear me, thou Jeroboam, and all Israel;

5 [i]Ought ye not to know that [k]the LORD God of Israel gave the kingdom over Israel [l]to David for ever, *even* to him and to his sons by [m]a covenant of salt?[10]

6 Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up, and hath [n]rebelled against his lord.

A.M.3032.B.C.972.

d 1 Ki. 11.40; 14.25, 26.

1 Wilkinson doubts if the sculptures on the palace of Carnak have any reference to this conquest of Judah.

e ch. 7. 19, 29; 36.14-19; Ju. 2. 13-15; 1 Ch.28. 9; Ne. 9.26, 27; Ps. 106. 43, 44; Is. 63. 10; Je. 2.19; 44.22, 23; La. 5.15, 16.

f Ju.4.13; 1 Sa.13.5; 2 Sa. 10. 18.

g ch. 14. 9; Ju. 6. 5; Re. 9. 16.

h ch.16.8; Eze.30.5; Na. 3. 9.

2 They are supposed to have been the inhabitants of Lybia adjoining to Egypt; sometimes called *Lehabim.* The Sukkiim were a people of Egypt, on the west coast of the Red sea. They were by the Greeks called *Troglodytes,* because they dwelt in caves. The *Cushim,* or Ethiopians, were from a country south of Egypt.

i ch. 14. 12; 16.8; Is. 43.3; Da.11.43; Na. 3. 9, *Cushim, Heb.* Ge. 10. 6-8.

k ch. 11. 5-12; Is.36. 1; Je. 5. 10.

l 2 Ki. 18. 17; Is.8.8; 10. 11.

m ch. 11.2; 1 Ki. 12. 22.

n ver. 1,2; 15. 2; De. 28.15,&c.; Ju.10.9-14; 1Ch.28.9; Je.2. 19; 4. 18; 5. 19; 23. 33.

o 2 Sa.24.14; Ps. 37. 33.

p ch.32.26; 33.12,19. 23; Ex.10.3; Le.26. 40,41; 1Ki.8.37-39; Ps.78.34,35; Je.44. 10; Da.5.22; Ho.5. 15; Lu.18.14; Ja.4. 10.

q Ex. 9. 27; Ju. 1.7; Job 33. 27; Ps.129. 4; La.1. 18; Da. 9. 14; Ro. 10. 3.

r Ju.10. 15, 16; 1 Ki. 21. 28, 29; Je.3.13; Lu. 15. 18-21.

3 Or, *a little while,* 2 Ki. 13. 4-7, 23; Am. 7. 6-8.

s ch.34.21,25; Ps.79. 6; Is.42.25; Je.7.20; Re.14.10; 16. 2-17.

t Is. 26. 13.

4 'They shall be preserved and serve their enemies, that they may see the difference between the service of God and that of man. While they were pious they found the service of the Lord to be perfect freedom: when they forsook the Lord they found the fruit to be perfect bondage. A sinful life is both expensive and painful.'—*Clarke.*

u De. 28. 47, 48; Ju. 3.1,2; Je.10.24; Ho. 8. 10.

v 1 Ki. 14. 25, 26.

w 1 Ki. 15. 18; 2 Ki. 16.8; 18.15,16; La. 1. 10.

x ch.9.15,16; 1 Ki.10. 16, 17.

5 These shields were the mark of the king's body guard: it was in imitation of this eastern magnificence that Alexander constituted his Argyraspides, adorned with the spoils taken from Darius. See *Quintus Curtius,* lib. 8, c. 5, et alibi.

y 1 Ki.14.27,28; La. 4. 1.

z 2 Sa.8. 18; 23.23; 1 Ch.11.25; Ca.3.7,8.

a ver.6,7; La. 3. 22, 33, 42.

A.M.3032.B.C.972.

1 Or, *yet in Judah there were good things,* ch.19.3; Ge. 18. 24; 1 Ki. 14.13; Is. 6. 13.

A. M. 3029-3046. B. C. 975-958.

b ch. 13. 7; 1 Ki. 14. 21.

2 Houbigant and Boothroyd think he was but sixteen years old. See the Note at 1 Ki. 14. 21.

c ch.6.6; Ps. 48. 1-3; 78. 68, 69.

d Ex.20.24; De. 12. 5, 11; Eze. 48. 35.

e De.23.3; 1 Ki.11.1; Ne. 13. 1, 26.

f ch. 11.16; 19.3; 30. 19; 1 Sa. 7. 3; 1 Ch. 29. 18; Ps. 78. 8.

3 Heb. *fixed,* Ps. 57. 7; 78.37; 1 Co.15.58; 16. 13.

g Ps. 105.3, 4; Is.45. 19; 55. 6, 7; Mat. 7. 7.

h ch. 9. 29.

4 Heb. *words.*

i ver. 5; 1 Ki.12. 22.

k ch. 13. 22.

5 'In the book of the genealogy of the family of David.'—*Targum.*

l 1 Ki. 14. 30.

A.M.3046.B.C.958.

m 1 Ki. 14. 29-31.

n ch.13.1; 1 Ki.14.31, *Abijam;* 1 Ch.3.10; Mat. 1. 7, *Abia.*

CHAP. XIII.

A. M. 3046-3049. B. C. 958-955.

a ch. 12. 16; 1 Ki. 15. 1.

6 Abijah is said to have begun his reign in the eighteenth year of Jeroboam's, and in the second year Asa began to reign, 1 Ki. 15. 9; and yet in ver. 2, it is said Abijah reigned three years. But the Hebrew writers often speak of a part of a year as the whole. Abijah began to reign in Jeroboam's eighteenth year and died during his twentieth.

A.M.3047.B.C.957.

b ch. 11. 20, *Maachah the daughter of Absalom;* 1 Ki. 15. 2, *Abishalom.*

7 It is probable she was a granddaughter of Absalom & that Uriah was her father.

c Jos. 18. 28, *Gibeath;* Ju. 19. 14, 16; 1 Sa. 10. 26.

d 1 Ki. 15. 6, 7.

8 Heb. *bound together,* 1 Sa. 17. 1-3.

e ch. 11. 1; 14. 8; 17. 14-18; 26. 12, 15; 1 Ch. 21. 5.

9 It is possible there is a cypher too much in the numbers here. It is certain that many of the earlier editions of the Vulgate have for Abijah's army, 40,000, for Jeroboam's 80,000; the slain (ver. 17) 50,000. Twenty-nine MSS. have the lesser numbers in whole or in part.

f ch. 14. 9.

g Ge.10. 18; Jos. 18. 22.

h ch. 15. 2; Ju. 9. 7.

i Ne.5.9; Pr. 1.29; 2 Pe. 3. 5.

k Ju. 11. 21-24; Je. 27.5-7; Da.4.25-32; 5. 18.

l 1 Sa.16.1,12; 2Sa.7. 12, 16; 1 Ki.8.20; 1 Ch.17. 11, 14; 28.4, 5; Ps.89.19-37; Je. 33.21,22, 26; Lu.1. 31-33.

m Le. 2. 13; Nu. 18. 19; Eze. 43. 24; Mar. 9. 49, 50.

10 That is (according to the Hebrew idiom) *perpetual.*

n ch.10.19; 1 Ki.11. 26; 12. 20, 27.

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7 And there are gathered unto him vain[o] men, [p]the children of Belial, and have strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was [q]young and tender-hearted, and [r]could not withstand them.

8 And now ye think to withstand the[s] kingdom of the LORD in the hand of the sons of David; and ye *be* [t]a great multitude, and *there are* [u]with you golden calves, which Jeroboam made you for gods.

9 Have ye not [v]cast out the priests of the LORD, the sons of Aaron, and the Levites, and have [w]made you priests after the manner of the nations of *other* lands? so that whosoever cometh to consecrate[1] himself [x]with a young bullock[2] and seven rams, *the same* may be a priest of *them that are* [y]no gods.

10 But as for us, [z]the LORD *is* our God, and we have not forsaken[3] him; and [a]the priests, which minister unto the LORD, *are* the sons of Aaron, and the Levites *wait* upon *their* business:

11 And [b]they burn unto the LORD, every morning and every evening, burnt-sacrifices and [c]sweet incense: the [d]shew-bread also *set they in order* upon the pure table; and [e]the candlestick of gold, with the lamps thereof, to burn every evening: for [f]we keep the charge of the LORD our God; but ye have forsaken him.

12 And, behold, [g]God himself *is* with us [h]for *our* captain, and [i]his priests with sounding trumpets to cry alarm against you. O children of Israel, [k]fight ye not against the LORD God of your fathers; for [l]ye shall not prosper.

13 ¶ But Jeroboam caused [m]an ambushment[5] to come about behind them: so they were before Judah, and the ambushment *was* behind them.

14 And when Judah [n]looked back, behold, the battle *was* before and behind: and they [o]cried unto the LORD, and [p]the priests sounded with the trumpets.

15 Then the men of Judah gave a shout: and, [q]as the men of Judah shouted, it came to pass, that [r]God smote Jeroboam and all Israel before Abijah and Judah.

16 And the children of Israel fled before Judah: and [s]God delivered them into their hand.

17 And Abijah and his people slew them with a great slaughter: so there fell down slain of Israel [t]five hundred thousand[1] chosen men.

18 Thus the children of Israel were brought under at that time, and the children of Judah prevailed, [u]because they relied upon the LORD God of their fathers.

19 And Abijah pursued after Jeroboam, and [v]took cities from him; Bethel with the towns thereof, and Jeshanah with the towns thereof, and [w]Ephraim with the towns thereof.

20 Neither did Jeroboam recover strength again in the days of Abijah: and [x]the LORD struck him, and [y]he died.[2]

21 ¶ But Abijah [z]waxed mighty, and married [a]fourteen wives, and [b]begat twenty and two sons, and sixteen daughters.

22 And the rest of the acts of Abijah, and his ways, and his sayings,[3] *are* written in the story[4] of the prophet [c]Iddo.

CHAPTER XIV.

Asa succeeding destroyeth idolatry, 1—5. *Having peace, he strengtheneth his kingdom with forts and armies,* 6—8. *Calling on God, he overthroweth Zerah, and spoileth the Ethiopians,* 9—15.

SO Abijah [a]slept with his fathers, and they buried him in the city of David; and [b]Asa his son reigned in his stead. In his days the land was quiet ten years.[5]

2 And Asa did *that which was* [c6]good and right in the eyes of the LORD his God:

3 For [d]he took away the altars of the strange *gods*, and [e]the high places, and [f]brake down the images,[7] and [g]cut down the groves;

4 And [h]commanded Judah to [i]seek the LORD God of their fathers, and [k]to do the law and the commandment.

5 Also he took away out of all the cities of Judah the high places and the images:[8] and the kingdom was quiet before him.

6 ¶ And [l]he built fenced cities in

A.M.3047. B.C.957.

o Ju. 9. 4; 11. 3; 1Sa. 22. 2; Job 30. 8; Ps. 26. 4; Pr. 12. 11; 28. 19; Ac. 17. 5; Tit. 1. 10.
p De. 13. 13; 1Ki. 21. 10, 13.
q ch. 12. 13; Ec. 10. 16; Is. 3. 4; 1Co. 14. 20; He. 5. 12.
r ch. 11. 1-4.
s ch. 9. 8; Ps. 2. 1-6; Is. 7. 6, 7; 9. 6, 7; Lu. 19. 14, 27.
t ch. 14. 9-11; 20. 6, 12; Ps. 33. 16.
u ch. 11. 15; 1Ki. 12. 28; 14. 9; Ho. 8. 6.
v ch. 11. 14, 15.
w 1 Ki. 12. 31-33; 13. 33.
1 Heb. *fill his hand*, Ex. 32. 29; Le. 16. 32; 1 Ch. 29. 5, *margins.*
x Ex. 29. 1, 35; Le. 8. 2.
2 He who could provide these for his own consecration, was received into the order of this spurious and degraded priesthood.
y De. 32. 17; 2Ki. 19. 18; Je. 2. 11; Ho. 8. 6; Ac. 19. 26; Ga. 4. 8.
z ch. 11. 16, 17; Ex. 19. 5, 6; Zec. 13. 9.
3 We have not abandoned the Lord; and we still serve Him according to His own law.—*Clarke.* But what Abijah urged, concerning the state of religion in Judah, was not strictly just; and, as spoken by him, it savoured of ostentation. Abijah himself was not a godly man; and idolatry was evidently connived at in his days, 1 Ki. 15. 1-4. Yet it was true that the men of Judah had the priests, ordinances, and worship of God among them; that there were numbers of pious worshippers in the land; and that theirs was the more righteous cause.—*Scott.*
a Ex. 29. 1, &c.; Nu. 16. 40; 18. 1-7.
b ch. 2. 4; Ex. 29. 38-42.
c Ex. 30. 1-10; Le. 2. 1-3; Nu. 16. 6, 7, 46, 47; Lu. 1. 9; Re. 8. 3, 4.
d Ex. 25. 30; Le. 24. 6.
e Ex. 25. 31-39; 27. 20, 21; Le. 24. 3, 4.
f Ge. 26. 5; Nu. 9. 19, 23; Eze. 44. 8, 15; 48. 11.
g Nu. 23. 21; 1 Sa. 4. 5-7; Is. 8. 10; Zec. 10. 5; Ro. 8. 31.
h De. 20. 4; Jos. 5. 13-15; Ps. 20. 7; He. 2. 10.
i Nu. 10. 9; 31. 6; Jos. 6. 20.
k Job 15. 25, 26; 40. 9; Is. 45. 9; Ac. 5. 39; 9. 4, 5.
l ch. 24. 20; Nu. 14. 41; De. 28. 29; Job 9. 4; Is. 54. 17; Je. 2. 37; Eze. 17. 9.
m ch. 20. 22; Jos. 8. 4; Pr. 21. 30; Je. 4. 22.
5 While Abijah was thus employed in reproving them, Jeroboam secretly divided his army, and sent a part to take Abijah in the rear. This manœuvre must have proved fatal to the Jews had not the Lord interposed.
n Ex. 14. 10; Jos. 8. 20; Ju. 20. 33-48; 2 Sa. 10. 8-14.
o ch. 14. 11; 18. 31; Ps. 1. 15; 91. 5.
p ver. 12.
q ch. 20. 21; Jos. 6. 16, 20; Ju. 7. 18-22; Ps. 47. 1, 5.
r ch. 14. 12; Nu. 32. 4; Jos. 11. 8; Ju. 4. 15; 2 Ki. 5. 1; Ps. 118. 4-7; Is. 37. 36.

A.M.3049. B.C.955.

s Ge. 14. 20; De. 2. 36; 3. 3; Jos. 10. 12; 21. 44; Ju. 1. 4; 11. 21; 1Sa. 23. 7.
t ver. 3, 12; ch. 28. 6; Is. 10. 16-19; 37. 36; Na. 1. 5; 1 Co. 10. 22.
1 See the note at ver. 3.
u ch. 16. 8, 9; 20. 20; 2 Ki. 18. 5; 1 Ch. 5. 20; Ps. 22. 4, 5; 146. 5; Da. 3. 28; Ep. 1. 12.
v Jos. 10. 19, 39; 11. 12; 1 Sa. 31. 7.
w ch. 15. 8; Jos. 15. 9, *Ephron*; John 11. 54.
x 1 Sa. 25. 38; 26. 10; Eze. 24. 16; Ac. 12. 23.
y 1 Ki. 14. 20; 15. 9.
2 Both Jews and Christians have been divided on the point as to whether this refers to Abijah or to Jeroboam. It is very evident that Jeroboam is meant, but though now stricken with disease, he did not die till two years after Abijah, 1 Ki. 14. 20; 15. 9.
A. M. 3047-3049.
B. C. 957-955.
z 2 Sa. 5. 12, 13.
a ch. 11. 21.
b Ju. 8. 30, 31; 9. 5; 10. 4.
3 'From the specimen given in this chapter, he appears to have been an able speaker, and one who knew well how to make the best use of his argument.'—*Clarke.*
4 *Bemidrash*, 'in the commentary.' This is the first place where a *Midrash*, or commentary, is mentioned.
c ch. 9. 29; 12. 15.

CHAP. XIV.

A.M.3049. B.C.955.

a ch. 9. 31; 1Ki. 2. 10; 14. 31.
b 1 Ki. 15. 8; 1 Ch. 3. 10; Mat. 1. 7, 8.
5 It gives us a striking idea of the turbulence of these unsettled times, when we find the historian mentioning a peace of only ten years' duration, as a circumstance worthy of being recorded. Calmet thinks these years should be counted from the *fifth* to the *fifteenth* of Asa's reign.
c ch. 31. 20; 1 Ki. 15. 11, 14; Lu. 1. 75.
6 'He attended to what the law required relative to the worship of God. He was no idolater, though, morally speaking, he was not exempt from faults, 1 Ki. 15. 14. He suppressed idolatry universally, and encouraged the people to worship the true God; see ver. 3, 4, 5.'—*Clarke.*
d De. 7. 5; 1Ki. 11. 7 8; 14. 22-24.
e ch. 15. 17; Le. 26. 30; 1 Ki. 15. 12-14.
f ch. 34. 4; Ex. 34. 13; De. 7. 5, 25.
7 Heb. *statues*, 2 Ki. 23. 14, *marg.*
g Ju. 6. 25-28; 2 Ki. 18. 4; 23. 6, 14.
h ch. 29. 21, 27, 30; 30. 12; 33. 16; 34. 32, 33; Ge. 18. 19; Jos. 24. 15; 1 Sa. 3. 13; Ezr. 10. 7-12; Ne. 13. 9, 19-22; Ps. 101. 2-8.
i ch. 11. 16; 30. 19; Is. 55. 6, 7; Am. 5. 4.
k Ne. 10. 29-39; Ps. 119. 10.
8 Heb. *sun-images*, ch. 34. 4, *marg.*
l ch. 8. 2-6; 11. 5-12.

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Judah: [m]for the land had rest, and he had no war in those years; because the[n] LORD had given him rest.

7 Therefore [o]he said unto Judah, Let us build these cities, and make about *them* walls and towers, gates and bars, [p]*while* the land *is* yet before us; because we have sought the LORD our God, [q]we have sought *him*, and [r]he hath given us rest on every side: so they built and prospered.

8 ¶ And Asa had an army *of men* that bare targets and spears,[1] [s]out of Judah three hundred thousand, and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand: all these *were* mighty men of valour.

9 ¶ And there came out against them [t]Zerah the Ethiopian, with an host of a thousand thousand,[2] and three hundred chariots; and came unto Mareshah. [u]

10 Then Asa went out against him, and they set the battle in array in the valley of [v]Zephathah[3] at Mareshah.

11 And Asa [w]cried unto the LORD his God, and said, LORD, *it is* [x]nothing with thee to help, whether with many, or with [y]them that have no power: help us, O LORD our God; for we [z]rest on thee, and [a]in thy name we go against this multitude. O LORD, thou *art* our God; [b]let not man[4] prevail against thee.

12 So [c]the LORD smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled.

13 And Asa, and the people that *were* with him, pursued them unto Gerar: [d] and the Ethiopians were overthrown, that they could not recover themselves; for they were destroyed[5] before[e] the LORD, and before [f]his host: and they carried away very much spoil.

14 And they smote all the cities round about Gerar; for [g]the fear of the LORD came upon them: and they spoiled all the cities; for there was [h]exceeding much spoil in them.

15 They smote also [i]the tents of cattle, and [k]carried away sheep and camels in abundance, and returned to Jerusalem.

A.M.3062.B.C.941.

m Ju. 3.11,30; 5.31; 1Ki.5.4; 1Ch.22.9.
n ch. 15. 15; Job 34. 29; Ps. 46. 9.
o ch. 32.5; Ac. 9. 31.
p John9.4;12.35,36; He. 3. 13-15.
q ver. 4; 1 Ch.28. 9; Ps. 105.3,4; Je.29. 12-14; 1 Pe. 3. 12.
r ver. 6; Jos. 23. 1; Mat. 11. 28, 29.
1 Probably targets with the dagger in the centre, and javelins for distant fight.
s ch. 11. 1; 13. 3; 17. 14-19; 25. 5.

A.M.3063.B.C.941.

t ch. 12. 2, 3; 16.8; 2 Ki.19.9; Is. 8.9,10; Eze.30.5; Re.16.14.
2 It is suspected that the number has been corrupted in some such way as the addition of a cypher would do in our way of stating numbers; or perhaps a large indefinite number is expressed by a larger definite one. The Syriac has only 30,000. Brucesays: 'twenty camels employed to carry couriers upon them might have procured that number of men to meet in a short space of time, and as Zerah was the aggressor he had time to choose when he should attack his enemy; every one of these shepherds carrying with them their provisions of flour and water, as is their invariable custom, might have fought with Asa in Gerar without eating a loaf of Zerah's bread, or drinking a pint of his water.'
u Jos. 15.44; Mic.1. 15.
v Ju. 1.17, *Zephath.*
3 Robinson compares the name with that of *Tell es Safieh* "S. of Ramla."
w ch. 13. 14; 18. 31; 32. 20; Ex. 14. 10; 1Ch.5.20; Ps. 22.5; 34.6; 50. 15; 91.15; Ac. 2. 21.
x Le.26.8; De.32.30; Ju.7.7; 1Sa.14.6; 1 Ki. 20. 27-30; Am. 5. 9; 2 Co. 12. 9, 10.
y ch. 20. 12; De. 32. 36; Is. 40. 29-31.
z ch.32.8; 1Sa.17.35, 36; Ps.37.5; Pr.18. 10; Is.26.3,4; 41.10-14; John 14. 1, 27; Ro. 8. 31.
a ch. 13.12,18; 1 Sa. 17.45,46; Ps.20.5,7; Is.26.13; Ac.3.16.
b De.32.27; Jos.7.8, 9; 1Sa.2.9; Ps.9.19; 79. 9, 10; Je. 1. 19; Zec.2.8; Mat.16.18; Ac. 9. 4.
4 Or, *mortal man*, Is. 2. 22.
c ch. 13. 15; 20. 22; Ex.14.25; De.28.7; 32.39; Jos. 10. 10; Ps. 60. 12; 136. 17, 18; 1 Co. 9. 26; 15. 57.
d ver.14; Ge. 10.19; 20. 1; 26. 1.
5 Heb. *broken.*
e Job6.9;9.4;2Th.1. 9.
f Jos. 5.14; 1 Sa.25. 28; 1 Ch.12.22; Ps. 108. 11.
g ch. 17. 10; 20. 29; Ge.35.5; De. 2.25; Jos.2.9-11;5.1;1Sa. 14.15;2Ki.7.6; Job 15. 21; Ps. 48. 5, 6; Is. 31. 9.
h ch. 20. 25; Ju. 14. 19; 2 Ki. 7. 7, 8, 16; Ps.68.12; Is.33.23; Ro. 8. 37.
i 1 Ch. 4. 41.
k Nu. 31.9, 30-47; 1 Sa. 30.20; 1 Ch. 5. 21.

A.M.3063.B.C.941.

CHAP. XV.

Asa with Judah and many of Israel, moved by the prophecy of Azariah the son of Oded, make a solemn covenant with God, 1—15. *He putteth down Maachah his mother for her idolatry,* 16, 17. *He bringeth dedicated things into the house of God, and enjoyeth a long peace,* 18, 19.

AND [a]the Spirit of God came upon Azariah the son of Oded:

2 And he went out to[1] meet Asa, and said unto him, [b]Hear ye me, Asa, and all Judah and Benjamin; [c]the LORD *is* with you, while ye be with him; and [d]if ye seek him, he will be found of you; but [e]if ye forsake him, he will forsake you.

3 Now for [f]a long season Israel *hath been* without the [g]true God, and without [h]a teaching priest, and [i]without law.[2]

4 But when they [k]in their trouble did turn unto the LORD God of Israel, and sought him, he was [l]found of them.

5 And in those times *there was* [m]no peace to him that went out, nor to him that came in, but [n]great vexations *were* upon all the inhabitants of the countries.

6 And [o]nation was destroyed[3] of nation, and city of city: for [p]God did vex them with all adversity.

7 Be [q]ye strong therefore, and let not your hands be weak; for [r]your work shall be rewarded.

8 ¶ And when Asa heard these words, and the prophecy of [s]Oded[4] the prophet, he [t]took courage, and put away [u]the abominable[5] idols out of all the land of Judah and Benjamin, and out of [v]the cities which he had taken from mount Ephraim, and renewed [w]the altar of the LORD that *was* before the porch of the LORD.

9 And he gathered all Judah and Benjamin, and [x]the strangers with them out of Ephraim and Manasseh, and out of Simeon: (for [y]they fell to him out of Israel in abundance, when [z]they saw that the LORD his God *was* with him:)

10 So they gathered themselves together at Jerusalem in [a]the third month, in the fifteenth year of the reign of Asa.

11 And they [b]offered unto the LORD the[6] same time, of the spoil *which* they had brought, [c]seven hundred oxen and seven thousand sheep.

A.M.3063.B.C.941.

a ch. 20. 14; 24. 20; Nu. 24.2; Ju.3.10; 2 Sa. 23. 2; 2 Pe. 1. 21.
1 Heb. *before Asa.*
b ch. 13.4; 20.15,20; Ju. 9.7; Ps. 49.1,2; Is.7.13; Mat. 13.9; Re.2.7,11,17,29; 3. 6, 13, 22.
c ch.13.12; 32.8; De. 20. 1; Ja. 4.8.
d ver.4,15; ch.33.12, 13; Is.55.6,7; Je.29. 13, 14; Mat. 7. 7,8.
e ch.12.1-3; 24.20; 2 Ki.21.14; 1 Ch.28. 9; Ro. 11.1,2; He. 12. 25.
f 1 Ki.12.28-33; Ho. 3. 4.
g Je.10.10; John17. 3; 1 Th.1.9; 1 John 5. 20.
h ch. 17.8, 9; Le.10. 11; De.33.10; Ne.8. 9; Eze. 44. 21-23; Mal.3.11; Mal.2.7; Mat. 2.4,5; 1 Ti. 3. 2.
i Ro. 2. 12; 7. 8,9; 1 Co. 9. 21.
2 The Syriac and Arabic insert after 'law' the words, 'therefore have they been delivered into the hands of their enemies.' This is approved by Hales, who thus renders what follows; 'But if...they had turned...he would have been found of them. Hence there hath been no peace but great vexations upon all the inhabitants of that land. For tribe hath been destroyed by tribe, &c. Be ye therefore confirmed in the true faith, and let not your hands be weak to root out idolatry.'
k De.4. 29,30; Ju.3. 9,10; 10. 10-16; Ps. 106.44; Ho.6.1; 14. 1-3.
l ver.15; Is.55.6; 65. 1,2; Ro. 10. 20.
m Ju.5.6; 1 Sa.13.6; Ps. 121. 8.
n Mat. 24. 6, 7; Lu. 21. 25.
o ch. 12. 15; 13. 17; Mark 13.8; Lu.21. 9, 10.
3 Heb. *beaten in pieces.*
p ch. 33. 11; 36. 17; Ju.2.14; Ps.106.41; Is. 10. 6; Am. 3. 6; Lu. 21. 22-24.
q Jos.1.7,9; 1 Ch.28. 20; Ps.27.14; Is.35. 3,4; Da.10.19; 1Co. 16. 13; Ep. 6. 10.
r Ge.15.1; Ru.2.12; Ps. 19. 11; 58. 11; Mat.5.12,46; 6.1,4. 6,18; 10.41,42; Lu. 6.35; Ro.4.4,5; 1Co. 3.8,14; 9.17,18; 15. 58; Col.3.24; He.6. 10; 10.35; 2John 8.
s ver. 1.
4 We must read, 'Azariah the son of Oded,' as at ver.1. So the Septuagint, Syriac, & Vulgate.
t ch.19.11; Is.44.14, *margins*; Ac. 28. 15.
u Le. 18.30; De.27. 15; Is. 65.4; Je.16. 18; Eze.8.10; 1 Pe. 4. 3; Re. 17. 4, 5.
5 Heb. *abominations*, 1Ki.11.5,7; 2 Ki. 23. 13.
v ch. 13. 19.
w ch. 4. 1; 8. 12; 29. 18; 2 Ki.16.14; 18. 22.
x ch.11.16; 30. 1-11, 25.
y 1 Ki. 12. 19; 1Ch. 12. 19.
z Ge. 39. 3; 1 Sa.18. 28; 1 Ki.3.28; Zec. 8.21-23; Ac.7.9,10; 9. 31.
a Es. 8. 9.
b ch. 14. 13-15; Nu. 31. 28, 29, 50; 1 Sa. 15.15, 21; 1 Ch. 26. 26, 27.
6 Heb. *in that day.*
c ch. 1. 6; 7. 5.

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12 And [d]they entered into a covenant to [e]seek the LORD God of their fathers with all their heart, and with all their soul;

13 That [f]whosoever would not seek the LORD God of Israel should be put to death, [g]whether small or great, whether man or woman.

14 And [h]they sware unto the LORD with a loud voice, and with shouting, and [i]with trumpets, and with cornets.

15 And all Judah [k]rejoiced at the oath: for they had [l]sworn with all their heart, and [m]sought him with their whole desire; and [n]he was found of them: and [o]the LORD gave them rest round about.

16 ¶ And also *concerning* [p]Maachah, the[1] mother of Asa the king, [q]he removed her from *being* queen, because she had made an idol[2] in a grove: and Asa [r]cut down her idol, and stamped *it*, and burnt *it* at the brook Kidron.

17 But [s]the high places[3] were not taken away out of Israel: nevertheless the[t] heart of Asa was perfect all his days.

18 ¶ And he [u]brought into the house of God the things that his father had dedicated, and that he himself had dedicated, silver, and gold, and vessels.

19 And there was no *more* war unto the [v]five and thirtieth year[4] of the reign of Asa.

CHAPTER XVI.

Asa, by the aid of the Syrians, diverteth Baasha from building of Ramah, 1—6. *Being reproved thereof by Hanani, he putteth him in prison,* 7—10. *Among his other acts in his disease he seeketh not to God, but to the physicians,* 11, 12. *His death and burial,* 13, 14.

IN the six and thirtieth year[5] of the reign of Asa, [a]Baasha king of Israel came up against Judah, and built Ramah, [b]to the intent that he might let none go out or come in to Asa king of Judah.

2 Then Asa [c]brought out silver and gold out of the treasures of the house of the LORD, and of the king's house, and sent to Ben-hadad king of Syria, that dwelt at Damascus,[6] saying,

3 *There is* [d]a league between me and thee, as *there was* between my father and thy father: behold, I have sent thee silver and gold; go, [e]break thy league with Baasha king of Israel, that he may depart from me.

A.M.3063. B.C.941.

d ch.23.16;29.10;34. 31,32; De. 29.1,12; Ne.9.38; 10.29; Je. 50.5; 2Co.8.5.
e ver.4; De.4.29;10. 12; 1Ki.8.48;Je.29. 12,13.
f Ex.22.20; De.13.5, 9,15;17.2-5;1Ki.18. 40.
g Ge. 19. 11; Ex.12. 29; De. 29. 18; Job 3.19; 34.19. Ps.115. 13; Ac. 26. 22; Re. 6.15; 20.12.
h Ne.5.13; 10.29.
i Ps. 81. 1-4.
k ch.23.16-21; 29.10, 36; De.26.11; Ne.8. 9; Ps. 32. 11; 119. 111; Pr. 3.17; 2Co. 1. 12.
l Ps.119.106.
m ver. 2, 4; Is. 26.8; 45.19; Phil.1.23.
n ver. 4.
o ver. 6; Jos. 23. 1; Job 34. 29.
p 1 Ki. 15. 13.
1 That is, *grandmother*, 1 Ki. 15. 2, 10.
q ch. 14. 3-5; Ex. 32. 27, 28; De. 13. 6-8; 33. 9; Zec. 13. 3; Mar. 3. 21, 31-35; 2 Co. 5. 16.
2 The original word signifies horror or dread, put for the object of fear. The Sept. takes it for Ashtaroth.
r ch. 14.3; 34.7; Ex. 32. 20; Le. 26. 30; De.7.5,25,26; 9.21; 2Ki.23.6,12,15.
s ch. 14. 3-5; De.12. 13, 14; 1 Ki. 3. 2-4; 22. 43; 2 Ki. 12. 3; 14. 4.
3 Many ancient nations used to erect altars, and offer sacrifices to their gods upon high places and mountains. The Persians always performed their worship on hills; and the Indians called Mount Caucasus the house of the gods. Lucian says that the priests of the gods had chosen high places, because they thought that they should be nearer to the gods, and that they heard, from such places, the prayers of mortals more distinctly. — *Burder's Oriental Cust.*
t ch. 16. 7-12; 1 Ki. 11. 4.
u 1Ki.7.51;15.14,15; 1Ch.26.20-26.
v ch.16.1;1Ki.15.16, 17, 32, 33.
4 Hales says the Masorete text is here corrupt, and that it should be the twenty-fifth year.

CHAP. XVI.

A.M.3074. B.C.930.

5 Compare 1 Ki. 15. 33, and 16. 8, from which we learn that Baasha began to reign in the third year of Asa, that he reigned 24 years, and that his son succeeded in the 26th year of Asa's reign. It is therefore probable that the present text is corrupted, being contradictory to three other dates which show that Baasha died ten years before the date here given to his enterprise.
a 1 Ki. 15. 16-22.
b ch. 11. 13-17; 15.9; 1 Ki. 12. 27.
c ch. 28. 21; 2 Ki.12. 18; 16. 8; 18. 15.
6 Heb. *Darmesek.*
d ch.18.3;19.2;Ju.2. 2;Is.31.1-3; 2Co.6. 16.
e Ge.20.9,10; Ex.32. 21; Jos. 9. 19, 20; 2 Sa. 21. 2; Ps. 15. 4; Eze. 17. 18,19; Ro. 1.31,32; 2Ti.3.3.

A.M.3090. B.C.914.

f 1Ti.6.10;2Pe.2.15.
1 Heb. *armies which* were *his.*
g 1 Ki. 15. 20.
h Ge. 14. 14; Ju. 18. 28,29; 20.1.
i ch.8.6; 17.12; 1Ki. 9. 19.
2 All the places and districts here mentioned were in the north of Israel, on the borders of Syria, and consequently more exposed to the attacks of Ben-hadad's forces. Finding it necessary to protect his kingdom on the Syrian frontier, Baasha not only relinquished his attempt to fortify Ramah, but left it in the hands of the Judahites. This policy of inviting the neighbouring kings to assist them, proved at last the ruin of both kingdoms. *Abel-Maim* is in the parallel place called *Abel-beth-maachah*, as it belonged to the district of Maachah.
k ver. 1.
l 1 Ki. 15. 22.
m Jos. 18.24-26, *Gaba*; 21. 17; 1 Ch. 6. 60; Is. 10. 29; Zec. 14. 10.
n Jos. 15. 38; 18. 26; 1 Sa. 7. 6,16; 10.17, *Mizpeh.*
o ch.19.2;20.34;1Ki. 16. 1.
p Ps.146. 3-6; Is.31. 1; 32. 2; Je. 17. 5,6; Ep. 1. 12, 13.
q ch.13.18; 32.7,8; 2 Ki. 18.5; 1Ch.5.20.
r ver. 3.
s ch. 14. 9-12.
3 Heb. *in abundance.*
t ver. 7; Ps. 9.9,10; 37.39,40.
u ch. 6. 20; Job 34. 21;Ps.34.15; 113.6; Pr. 5. 21; 15. 3; Je. 16.17;32.19;Zec.4. 10; He.4.13;1Pe.3. 12.
4 Or, *strongly to hold with.*
v ch. 15. 17; 2Ki.20. 3; Ps.37.37.
w 1Sa.13.13;2Sa.12. 7-12;1Ch.21.8; Job 34. 18, 19; Je. 5.21; Mat. 5. 22; Lu. 12. 20; 1 Co.15.36; Ga. 3. 1.
x 1 Ki. 15. 32.
y ch. 25.16; 26.19; 2 Sa.12.13; 24.10-14; Ps.141.5; Pr.9.7-9.
x ch. 18.26; Je.20.2; 29. 26; Mat.14.3,4; Lu.3.20; Ac.16.23, 24.
5 Heb. *crushed*, Job 20.19, *marg.*; Is.51. 23; Je.51.34; La.3. 34.
a 2 Sa.11.4; 12.31.
6 'O what need we have to consider our ways, to keep our heart with all diligence, and to pray for peculiar grace to keep us to the end! All our departures from God spring from our evil heart of unbelief: and the very means which we use unlawfully to avert trouble will bring it more heavily upon us.' —*Brown.*
b ch. 9.29; 12.15; 20. 34; 26.22.
c ch. 25.26; 27.7; 32. 32; 33.18; 35. 27; 1 Ki.15.23.
d Mat.7.2; Lu.6.37, 38; Re.3.19.
e ver. 9; 28.22; 1 Ch. 10.14; Je.17.5.
f Ge.50.2; Job 13. 4; Je.8.22; Mat. 9.12; Mar.2.17;5.26; Col. 4. 14.

A.M.3090. B.C.914.

g 1 Ki. 15. 24.
h ch.35.24; Is.22.16; John 19. 41, 42.
7 Heb. *digged.*
i Ge.50.2; Mar.16.1; John 19.39,40.

4 And Ben-hadad [f]hearkened unto king Asa, and sent the captains of [1]his armies against the cities of Israel; and they smote [g]Ijon, and [h]Dan, and Abel-maim, and all the [i]store cities of Naphtali.[2]

5 And it came to pass, when Baasha heard *it*, [k]that he left off building of Ramah, and let his work cease.

6 Then Asa the king took all Judah; and [l]they carried away the stones of Ramah, and the timber thereof, wherewith Baasha was a building; and he built therewith [m]Geba and [n]Mizpah.

7 ¶ And at that time [o]Hanani the seer came to Asa king of Judah, and said unto him, [p]Because thou hast relied on the king of Syria, and not [q]relied on the LORD thy God, therefore is [r]the host of the king of Syria escaped out of thine hand.

8 Were not [s]the Ethiopians and the Lubims a[3] huge host, with very many chariots and horsemen? yet, [t]because thou didst rely on the LORD, he delivered them into thine hand.

9 For [u]the eyes of the LORD run to and fro throughout the whole earth, to[4] show himself strong in the behalf of *them* [v]whose heart *is* perfect toward him. Herein [w]thou hast done foolishly: therefore from [x]henceforth thou shalt have wars.

10 Then Asa was [y]wroth with the seer, and [z]put him in a prison-house; for *he was* in a rage with him because of this *thing*. And Asa [5]oppressed *some* of the people [a]the same time.[6]

11 ¶ And, behold, [b]the acts of Asa, first and last, lo, they *are* written in the book of the kings [c]of Judah and Israel.

12 And Asa, in the thirty and ninth year of his reign, was [d]diseased in his feet, until his disease *was* exceeding *great:* yet [e]in his disease he sought not to the LORD, but to the [f]physicians.

13 ¶ And Asa [g]slept with his fathers, and died in the one and fortieth year of his reign.

14 And they buried him in [h]his own sepulchres, which he had made[7] for himself in the city of David, and laid him in the bed which was filled with [i]sweet odours and diverse kinds *of*

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spices prepared by [k]the apothecaries' art; and they made [l]a very great burning[1] for him.

CHAPTER XVII.

Jehoshaphat, succeeding Asa, reigneth well, and prospereth, 1—6. *He sendeth Levites with his princes to teach Judah,* 7—9. *His enemies being terrified by God, some of them bring him presents and tribute,* 10, 11. *His greatness, captains, and armies,* 12—19.

AND [a]Jehoshaphat his son reigned in his stead, [b]and strengthened himself against Israel.

2 And he [c]placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and [d]in the cities of Ephraim, which Asa his father had taken.

3 And [e]the LORD was with Jehoshaphat, because [f]he walked in the first ways of his[2] father David,[3] and [g]sought not unto Baalim;

4 But sought to the *LORD* God of his father, and [h]walked in his commandments, and [i]not after the doings of Israel:

5 Therefore [k]the LORD established the kingdom in his hand; and all Judah brought[4] to Jehoshaphat [l]presents; and [m]he had riches and honour in abundance.

6 And [n]his heart was lifted[5] up [o]in the ways of the LORD: moreover, [p]he took away the high places and groves out of Judah.

7 ¶ Also in the third year of his reign [q]he sent to his princes, *even* to Ben-hail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Micaiah, [r]to teach in the cities of Judah.

8 And with them he *sent* Levites, *even* Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tob-adonijah, Levites; and with them Elishama and Jehoram, [s]priests.

9 And they taught in Judah, and *had* [t]the book of the law of the LORD with them, and went about [u]throughout all the cities of Judah, and taught the people.[6]

10 ¶ And [v]the fear of the LORD fell[7] upon all the kingdoms of the lands that *were* round about Judah, so[w] that they made no war[8] against Jehoshaphat.

11 Also *some* of the Philistines brought[x] Jehoshaphat presents, and tribute-silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he-goats.

12 ¶ And Jehoshaphat[y] waxed great exceedingly; and he built [z]in Judah castles,[1] and cities of store.

13 And he had [a]much business in the cities of Judah: and the men of war, mighty men of valour, *were* in Jerusalem.

14 And these *are* [b]the numbers of them, according [c]to the house of their fathers: of Judah, the captains of thousands; Adnah the chief, and with him mighty men of valour [d]three hundred thousand.

15 And next[2] to him *was* Jehohanan the captain, and with him two hundred and fourscore thousand.

16 And next him *was* Amasiah the son of Zichri, who [e]willingly offered himself unto the LORD; and with him two hundred thousand mighty men of valour.[3]

17 And of Benjamin; Eliada, a mighty man of valour, and with him [f]armed men with bow and shield two hundred thousand.

18 And next him *was* Jehozabad, and with him an hundred and fourscore thousand ready prepared for the war.

19 These waited on the king, besides *those* whom the king [g]put in the fenced cities throughout all Judah.[4]

CHAPTER XVIII.

Jehoshaphat, joined in affinity with Ahab, is persuaded to go with him against Ramoth-gilead, 1—3. *Ahab, seduced by false prophets according to the word of Micaiah, is slain there,* 4—34.

NOW Jehoshaphat had [a]riches and honour in abundance, and [b]joined affinity[5] with Ahab.

2 And after[6] *certain* years [c]he went down to Ahab to Samaria: and [d]Ahab killed sheep and oxen for him in abundance, and for the people that *he had* with him, and [e]persuaded him to go up *with him* to [f]Ramoth-gilead.

3 And Ahab king of Israel said unto Jehoshaphat king of Judah, Wilt thou go with me to Ramoth-gilead? And he answered him, [g]I *am* as thou *art*, and my people as thy people; and *we will be* with thee in the war.

A.M.3090. B.C.914.

k Ex. 30. 25-37; Ec. 10. 1.

l ch. 21.19; Je.34.5.

1 It was not customary with the Jews to burn dead bodies, but at the decease of their kings they made fires with large quantities of spices and aromatic woods, in which they burned the bowels of the deceased, their clothes & various other articles belonging to them.

CHAP. XVII.

A.M.3090.B.C.914.

a 1Ki.15.24;22.41;1 Ch. 3. 10; Mat. 1. 8, *Josaphat.*

b ch.12.1;26.8;32.5; 1 Sa.23. 16; Ezr.7. 28; Ep. 6. 10.

c ch. 11. 11, 12.

d ch. 15. 8.

e ch.15.2,9;Ge.39.2, 3,21;Ex.3.12;4.12; Jos.1.5,9; Ju.2.18; 6. 12; 2 Sa. 5. 10; 1 Ch.22.18; Ps. 46.7, 11; Is. 8.10; 41.10; Mat.1.23;18.20;28. 20; 2 Ti. 4. 22.

f 2Sa.8.15; 1 Ki.11. 6;15.3,4; 2Ki.14.3; 16.2;18.3;22.2; Ps. 132. 1-5.

2 Or *his father and of David*, ch.14.2-5, 11; 15. 8-13.

3 The Sept. and six MSS. omit 'David,' which Boothroyd follows. It is most probable that Asa is the true reading, whose *first* ways were more pious and holy than his last.

g Ju.2.11; 8.33; Je. 2. 23.

h Lu.1.6; 1Th.2.12; 4. 1.

i Ki.12.28,33;13.33, 34;16.31-33;2Ki.8. 18;17.19; Je.3.7,8; Ho. 4. 15.

k 2Sa.7.25,26; 1 Ki. 9.4,5;Ps.127.1;132. 12; 1 Pe. 5. 10.

4 Heb. *gave.*

l ch. 32. 23; 1 Sa.10. 27;1Ki.4.21;10.25; Ps.68.29;72.10;76. 11; Mat. 2. 11.

m ch.1.15; 9. 27; 18. 1;32. 27-29; Ge.13. 2; 26.13, 14; De. 8. 13, 14; Job 42. 12; Mat. 6. 33.

n De.28.47; Job 22. 26.

5 That is, *was encouraged.*

o Ps. 18. 21; 119. 1; 138.5;Ho.14.9; Ac. 13. 10.

p ch.14.3; 15.17; 19. 3;20.33;31.1; 34.3-7; 1 Ki. 22. 43.

A.M.3092.B.C.912.

q De. 4.5; Ps.34.11; 51.13; Ec.1.12; 12. 9, 10; Is. 49. 23.

r ch.15.3;30.22; 35. 3; De.33.10; Ne.8. 7,8,13,14;9.3; Mat. 4.23; Mar.4.2; Lu. 4. 43, 44; Ac. 1. 1.

s Ezr. 7.1-6; Mal. 2. 7.

t De.6.6-9;31.11-13; Jos. 1.7,8; Is.8.20; Mat. 15.2-9; 28.19, 20; Lu. 4. 17-19; John 5. 39, 46; Ac. 13.15; 15.21;28.23; Ro. 3. 2; 1Pe.4.11.

u Mat. 10. 23; 11. 1; Ac. 8. 40.

6 'The princes perhaps taught the civil law; the Levites the ritual, and the priests the nature and design of their religion.

v ch.14.14; Ge.35.5; Ex. 15. 14-16; Jos. 2. 9. 11.

7 Heb. *was.*

w ch. 16. 9; Ex. 34. 24; Pr. 16. 7.

8 So true it is, that, according to the maxim of Solomon, 'when a man's ways please the Lord, He maketh even his enemies to be at peace with him.'

A.M.3107.B.C.897.

x ver.5; ch.9.14; 26. 8;2Sa.8.2;2Ki.3.4.

A. M. 3092-3115. B. C. 912-889.

y ch. 18.1; 1 Ch. 29. 25.

z ch.8.2-6; 11. 5-12; 14.6,7;26.6-9;27.4; 32. 5, 27-29.

1 Or, *palaces.*

a ch.26.10-15; 1 Ch. 27. 25-31.

b Ge.12.2;13.16; 15. 5.

c Nu. 1. 2, 18.

d ch.11.1;13.3; 14.8; 26. 13.

2 Heb. *at his hand.*

e Ju.5.2,9;1Ch.29.9, 14,17; Ps. 110. 3; 2 Co. 8. 3-5, 12.

3 In all 780,000 of Judah and 380,000 of Benjamin. The whole of his subjects could not therefore be less than 6,000,000 of men, women, and children.

f ch.14.8; 2 Sa.1.21, 22.

g ver. 2, 12; ch. 11. 12, 23.

4 'How glorious is it when remarkable piety & prosperity are so connected that they promote one another, and outward wealth and greatness lift up the heart to God! —when kings at the same time promote religion and advance the civil power of the nation!—when the personal piety of princes, and their zeal for reforming others, are equally conspicuous!— & when ministers & magistrates heartily concur in promoting the knowledge and fear of God! Religion is a reasonable service; and, in promoting reformation, we must begin with instruction in the truths of God, as laid down in his word. No dictates of men, but the lively oracles of God, must be produced as the ground of what we inculcate. What a powerful protection to nations is the terror of God impressed on their neighbours & enemies? No armed hosts are comparable to it. To what prodigious numbers had the Hebrews increased, had not their sin prevented it! and marvellous was the providence of God in maintaining such multitudes in so small a country as the lots of Judah and Benjamin.'—*Brown.*

CHAP. XVIII.

A.M.3107.B.C.897.

a ch. 1. 11-15; 17. 5, 12; Mat. 6. 33.

b ver.31;ch.19.2;21. 6; 22. 2,3; 1 Ki. 16. 31-33; 21.25; 2 Ki. 8.18, 26, 27; 11.1; 2 Co. 6. 14.

5 Joram, his eldest son, married Athaliah, Ahab's daughter. This connection was the one grand error of Jehoshaphat's reign.

6 Heb. *at the end of years*, 1Ki. 17.7; Ne.13. 6, *margins.*

c ch. 19. 2; 1 Ki. 22. 2.

d 1 Ki.1.9; Is. 22.12, 13; Lu. 17. 27-29.

e 1 Ki. 22. 4, 20-22.

f De.4.43;Jos.20.8; 1Ki. 4. 13; 2 Ki. 9. 1.

g 1Ki.22.4,2Ki.3.7; Ps.139; 21; Ep.5. 11; 2 John 10, 11.

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4 ¶ And Jehoshaphat said unto the king of Israel, [h]Enquire, I pray thee, at the word of the LORD to-day.

5 Therefore the king of Israel gathered together of [i]prophets four hundred men, and said unto them, [k]Shall we go to Ramoth-gilead to battle, or shall I forbear? And they said, [l]Go up; for God[1] will deliver *it* into the king's hand.

6 ¶ But Jehoshaphat said, [m]*Is there* not here a prophet of the LORD besides,[2] that we might enquire of him?

7 And the king of Israel said unto Jehoshaphat, *There is* yet [n]one man, by whom we may enquire of the LORD: but [o]I hate him; for he never prophesieth [p]good unto [q]me, but always evil: the same *is* Micaiah the son of Imla. And Jehoshaphat said, [r]Let not the king say so.

8 And the king of Israel called for one *of his* officers,[3] and said, Fetch[4] quickly Micaiah the son of Imla.

9 And the king of Israel, and Jehoshaphat king of Judah, [s]sat either of them on his throne, [t]clothed in *their* robes, and they sat in a void[5] place at the entering in of the gate of Samaria; and [u]all the prophets prophesied before them.

10 And Zedekiah the son of Chenaanah had made him [v]horns of iron, and said, [w]Thus saith the LORD, With these thou shalt push Syria until they be consumed.[6]

11 And [x]all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper; for the LORD shall deliver *it* into the hand of the king.

12 And the messenger that went to call Micaiah spake to him, saying, [y]Behold, the words of the prophets *declare* good to the king with one assent:[7] let thy word therefore, I pray thee, be like one of theirs, and speak thou good.

13 And Micaiah said, *As* the LORD liveth, [z]even what my God saith, that will I speak.

14 And when he was come to the king, the king said unto him, Micaiah, shall we go to Ramoth-gilead to battle, or shall I forbear? And he said, [a]Go ye up, and prosper, and they shall be delivered into your hand.[8]

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h ch. 34. 26; 1Sa.23. 2, 4, 9-12; 2 Sa. 2.1; 5. 19,23; 1 Ki. 22.5, 6; Ps.27.4; Je.21.2; Eze. 20. 3.
i 1 Ki. 18.19; 2Ki.3. 13; 2Ti.4.3.
k Je. 38. 14, &c.; 42. 2, 3, 20.
l ver. 14, 20, 21; Je. 5.10,11; 23.17; Eze. 13. 3-16, 22; Mic.2. 11; 3. 11; Re. 19. 20.
1 In 1 Ki. 22. 6, it is *Adonai*, *i.e.* the Lord, a name used with greater latitude than Jehovah. Perhaps Jehoshaphat suspected their character from their using that word, which might apply to Baal, or any heathen god, and therefore in the rest of the interview, Zedekiah and the others employ the name Jehovah.
m 1 Ki.22.7-9; 2Ki.3. 11-13.
2 Heb. *yet*, or, *more*.
n 1 Ki. 18. 4; 19. 10.
o 1 Ki. 18. 17; 20.42, 43; 21. 20; Pr. 9.8; Je.18.18; Am.5.10; Mar. 6. 18, 19, 27; John 7.7; 15.18,19, 24; Ga.4.16.
p Is. 30. 10; Je. 38. 4.
q ver. 13; 2 Ki.9.22; Eze. 3. 17-19; Ac. 20. 26, 27.
r Pr. 25. 12; Mic. 2. 7.
3 Or, *eunuchs*, 1Sa. 8. 15; 1 Ch. 28. 1, *margins*; Is. 39. 7; Da.1.3,7,8.
4 Heb, *Hasten*, ver. 25,26; 1Ki.22.9.
s 1 Ki. 22. 10-12; Is. 14. 9; Eze. 26. 16; Da. 7. 9; Mat. 19. 28.
t ver. 29; Mat. 6.29; 11. 8.
5 Or, *floor*, 1 Ki. 22. 10-12; Is.14.9; Eze. 26.16; Da.7.9; Mat. 19. 28, 29. The thrashing-floors among the ancient Jews were only, as they are to this day in the East, round level plats of ground in the open air, where the corn was trodden out by oxen. Such was the floor of Araunah the Jebusite, where David erected the altar. Hence a floor might well be near the entrance of Samaria, which was built on a hill, and might afford no improper place for the kings of Israel and Judah to hear the prophets in.
u Je. 27. 14-16.
v Je. 27. 2; 28.10-14; Zec. 1. 18-21; 2 Ti. 3. 8.
w Je.23.17,21,25,21; 28.2,3; 29.21; Eze. 13.7; 22.28.
6 Heb. thou *consume them*.
x ver. 5, 12, 33, 34; Pr. 24. 24, 25; Mic. 3.5; 2Pe.2.1-3; Jude 16; Re.16.13,14; 19. 20.
y Job 22. 13; Ps. 10. 11; Ho. 7.3; Am.7. 13; Mic.2.6,11; 1Co. 2. 14-16.
7 Heb. *mouth*, Jos. 9. 2, *marg.*
z Nu. 22. 18-20, 35; 23. 12, 26; 24. 13; 1 Ki.22.14; Je.23.28; 42.4; Eze.2.7; Mic. 2.6,7; Ac. 20. 27; 1 Co. 11. 23; 2 Co.2. 17; Ga. 1. 10; 1Th. 2. 4.
a 1 Ki. 18.27; 22.15; Ec. 11. 1; La.4.21; Am.4.4,5; Mat. 26. 45.
8 See the Notes at the 22d chapter of 1 Kings.

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b 1 Sa.14.24; 1 Ki.22. 16; Mat.26.63; Mar. 5.7; Ac.19.13.
c Mat. 26. 64.
d ver.33,34; 1Ki.22. 17, 34-36; Je. 23. 1, 2; Eze. 34. 5, 6, 8; Zec. 10. 2; 13. 7; Mat. 9. 36; Mar. 6. 34.
e 2 Sa.2.7; 5.2; 2Ki. 10. 3.
f ver. 7; 1 Ki. 22.18; Pr.29.1; Je.43.2,3.
1 Or, *but for evil*.
g Is.1.10; 28.14; 39. 5; Je.2.4; 19.3; 34.4; Am. 7. 16.
h 1 Ki. 22. 19-23; Is. 6. 1-5; Da. 7. 9, 10; Ac.7.55,56.
i Ge. 32. 2; Ps. 103. 20,21; Zec.1.10.
k 1 Ki.22.20; Job12. 16; Is. 6. 9, 10; 54. 16; Eze.14.9; 2Th. 2.11,12; Ja.1.13,14.
l ch.25.8,19; Pr.11.5.
m Job 1.6; 2.1; 2Co. 11. 3, 13-15.
n ver. 22; Ge. 3.4,5; 1Ki.22.21,22; John 8.44; 1John4.6; Re. 12.9; 13.14; 20.8.
o ver. 19; Ju. 9. 23; Job 1. 12; 2. 6; Ps. 109. 17.
p Ex. 4. 21; Eze.14. 3-5, 9; Mat. 24. 24, 25; 2Co.11.11-13; 2 Th. 2.9-11; 1 Ti.4. 1, 2.
q ver.7,17; ch.25.18; Is.3.11; Mat.26.24, 25; Mar. 14. 20, 21.
r ver.10; 1Ki.22.23-25; Is.50.5,6; Je.20. 2; La.3.30; Mic.5.1; Mat. 26. 67; John 18. 22, 23; Ac.23.2, 3.
s Je. 29. 26, 27; Mat. 26.67,68; John 9.40, 41.
t Is. 26.11; Je.28.16, 17; 29.21,22,32.
2 Or, *from chamber to chamber*. Heb. *into a chamber in a chamber*, 1Ki.20. 30; Is.26.20.
3 'The prophet meekly answered that the event would determine which of them spake by the Spirit of God, and he would not need information on that head when he should have to conceal himself in the closest recess, "a chamber, or closet within a chamber," for fear of those who sought his life, in order to punish him as a false prophet, and the cause of Ahab's death.' —*Scott*. 'In one of the halls of the Seraglio at Constantinople, the eunuch made us pass by several little chambers, with doors shut, like the cells of monks or nuns, as far as I could judge by one that another eunuch opened, which was the only one I saw, and by the outside of others.'—*De la Motraye*, v. 2, p. 170. This corresponds with the idea of a "chamber within a chamber;" and as the Harem was and is deemed inviolate, it might afford an excellent shelter to Zedekiah.
u ver. 8; Je. 37. 15-21; 38. 6, 7; Ac.24. 25-27.
v ver.15; ch.16.10; 1 Ki.22.26-28; Je.20. 2,3; Mat. 5.12; Lu. 3.19,20; Ac.5.18; 2 Co. 11. 23; Re. 11. 10.
w 1 Sa. 25. 21; Mat. 12.24; Lu.23.2; Ac. 22. 22.
x Ps. 80.5; 102.9; Is. 30. 20.
y De.29.19; Ps.10.5; Pr. 14.16; 1Th.5.2, 3.

15 ¶ And the king said to him, How many times [b]shall I adjure thee that thou say nothing but the truth to me in the name of the LORD?

16 Then [c]he said, I did see all Israel scattered upon the mountains, [d]as sheep that have no shepherd: and the LORD said, These have no [e]master; let them return *therefore* every man to his house in peace.

17 And the king of Israel said to Jehoshaphat, [f]Did I not tell thee *that* he would not prophesy good unto me but[1] evil?

18 Again he said, Therefore [g]hear the word of the LORD; [h]I saw the LORD sitting upon his throne, and [i]all the host of heaven standing on his right hand and *on* his left.

19 And the LORD said, [k]Who shall entice Ahab king of Israel, that he may [l]go up and fall at Ramoth-gilead? And one spake saying after this manner, and another saying after that manner.

20 Then [m]there came out a spirit, and stood before the LORD, and said, I will entice him. And the LORD said unto him, Wherewith?

21 And he said, I will go out, and be [n]a lying spirit in the mouth of all his prophets. And *the LORD* said, [o]Thou shalt entice *him*, and thou shalt also prevail: go out, and do *even* so.

22 Now therefore, behold, [p]the LORD hath put a lying spirit in the mouth of these thy prophets, [q]and the LORD hath spoken evil against thee.

23 ¶ Then [r]Zedekiah the son of Chenaanah came near, and smote Micaiah upon the cheek, and said, [s]Which way went the Spirit of the LORD from me to speak unto thee?

24 And Micaiah said, [t]Behold, thou shalt see on that day when thou shalt go into[2] an inner-chamber to hide thyself.[3]

25 Then the king of Israel said, Take ye Micaiah, [u]and carry him back to Amon the governor of the city, and to Joash the king's son;

26 And say, Thus saith the king, [v]Put [w]this *fellow* in the prison, and feed him with [x]bread of affliction, and with water of affliction, [y]until I return in peace.

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27 And Micaiah said, [z]If thou certainly return in peace, *then* hath not the LORD spoken by me.[1] And he said, Hearken,[a] all ye people.[2]

28 ¶ So [b]the king of Israel, and Jehoshaphat the king of Judah, went up to Ramoth-gilead.

29 And the king of Israel said unto Jehoshaphat, [c]I will disguise[3] myself, and will go to the battle; but [d]put thou on thy robes.[4] So [e]the king of Israel disguised himself; and they went to the battle.

30 Now the king of Syria had commanded the captains of the chariots that *were* with him, saying, [f]Fight ye not with [g]small or great, save only with the king of Israel.

31 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, It *is* the king of Israel; therefore they compassed about him to fight: but [h]Jehoshaphat cried out, and [i]the LORD helped him; and God[k] moved them *to depart* from him.

32 For it came to pass, that, when the captains of the chariots perceived that it was not the king of Israel, they turned back again from[5] pursuing him.

33 ¶ And [l]a *certain* man[6] drew a bow at[7] a venture, and smote the king of Israel between[8] the joints of the harness: therefore he said to his chariot-man, Turn thine hand, that thou mayest carry me out of the host; for I am wounded.[9]

34 And the battle increased that day: howbeit the king of Israel stayed *himself* up in *his* chariot against the Syrians until the even; and about the time of the sun going down [m]he died.[10]

CHAPTER XIX.

Jehoshaphat, on his return, is reproved by Jehu, visiteth his kingdom, 1—4. *His instructions to the judges,* 5—7; *to the priests and Levites,* 8—11.

AND Jehoshaphat the king of Judah returned to his house [a]in peace to Jerusalem.

2 And [b]Jehu the son of [c]Hanani the [d]seer went out to meet him, and said to king Jehoshaphat, [e]Shouldest thou help the ungodly, and love them that [f]hate the LORD? therefore [g]*is* wrath upon thee from before the LORD.

3 Nevertheless there are [h]good things found in thee, in that thou hast taken away the groves out of the land, and hast [i]prepared thine heart to seek God.

4 ¶ And Jehoshaphat dwelt at Jerusalem: and he went[1] out again through the people, from [k]Beer-sheba to [l]mount Ephraim, and [m]brought them back unto the LORD God of their fathers.

5 ¶ And [n]he set judges in the land, throughout all the fenced cities of Judah, city by city;

6 And said to the judges, [o]Take heed what ye do: for [p]ye judge not for man, but for the LORD, who *is* with you in the judgment.[2]

7 Wherefore now, [q]let the fear of the LORD be upon you; take heed and do *it:* for *there is* [r]no iniquity with the LORD our God, nor [s]respect of persons, nor [t]taking of gifts.

8 ¶ Moreover, in Jerusalem did Jehoshaphat set [u]of the Levites, and *of* the priests, and of the chief of the fathers of Israel, for [v]the judgment of the LORD, and for controversies, when they returned[3] to Jerusalem.

9 And he charged them, saying, Thus shall ye do [w]in the fear of the LORD, faithfully, and with a perfect heart.

10 And what cause soever shall come to you of your brethren that dwell in their cities, [x]between blood and blood, between law and commandment, statutes and judgments, ye shall even [y]warn them that they trespass not against the LORD, and *so* [z]wrath come upon you, and upon your brethren: this do, and ye shall not trespass.

11 And, behold, [a]Amariah the chief priest *is* over you in [b]all matters of the LORD; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters:[4] also the Levites *shall be* officers before you. [5]Deal [c]courageously, and [d]the LORD shall be with [e]the good.

CHAPTER XX.

Jehoshaphat in his fear proclaimeth a fast, 1—4. *His prayer,* 5—13. *The prophecy of Jahaziel,* 14—19. *Jehoshaphat exhorteth the people, and appointeth singers to praise the Lord,* 20, 21. *The great overthrow of the enemies,* 22—25. *The people, having blessed God at Berachah, return in triumph,* 26—30. *Jehoshaphat's good reign,* 31—34. *His convoy of ships, which he made with Ahaziah, according to the prophecy of Eliezer, are wrecked,* 35—37.

IT came to pass [a]after this also, *that* [b]the children of Moab, and the chil-

A.M.3107.B.C.897.

[z] Nu. 16.29; Ac. 13. 10, 11.
1 The statement he had made,(ver.18) is not to be taken for a real representation of any thing seen or done in the heavenly world. It was simply a *parabolical* or visionary exhibition of the providence of Jehovah, overruling the passions and purposes of men. In these representations we must look, not so much for *facts* as for *truths*.
[a] Mat. 13. 9; 15. 10; Mar. 7.14; Lu. 20. 45, 46.
2 In Hebrew *peoples*, meaning both the men of Judah who attended Jehoshaphat, and those of Israel.
[b] 1 Ki. 22. 29-33.
[c] 1Sa.28.8; 1 Ki.14. 2-6; 20. 38; Job 24. 15; Je. 23. 24.
3 The Hebrew text has, 'change thy garments& come;' but our translation is countenanced by all the ancient versions and is required by the context. The Sept. &Josephus saythat Jehoshaphat wore the royal robes of Ahab, and ver. 31 countenancesthis, for he was taken for Ahab.
[d] Ps.12.2;Pr.26.25.
4 It has been conjectured that Ahab wished Jehoshaphat to fall by the Syrians, in expectation that the affairs of Judah would come under his management as the father-in-law of Joram, Jehoshaphat's son.
[e] ch. 35. 22.
[f] 1 Ki. 20. 33, 34, 42.
[g] ch. 15. 13; Ge. 19. 11; De. 1. 17.
[h] ch. 13. 14; 14. 11; Ex.14.10; Ps. 116. 1, 2; 2 Co. 1. 9, 10.
[i] ch.26.7;Ps.46.1,11; 94. 17; 118. 13.
[k] Ezr.1.1;7.27; Ne. 1.11;Pr.16.7; 21.1.
5 Heb. *from after him.*
[l] 1 Ki. 22. 34.
6 Josephus says this was Naaman, the Syrian chief, mentioned 2 Ki.5. 1, as having delivered Syria.
7 Heb. *in his simplicity*, 2 Sa.15.11.
8 Heb. *between the joints and between the breast-plate*, 1 Ki. 22. 34, 35.
9 Heb. *made sick*, ch. 35. 23.
[m] ver.16,19,27; Nu. 32.23; Pr.13.21; 28. 17.
10 What can injure those whom God willprotect? What can shelter those whom God will destroy? Jehoshaphat is safe in his *robes*, Ahab killed in his *armour*.

CHAP. XIX.
A.M.3108.B.C.896.

[a] ch. 18. 31, 32.
[b] ch. 20.34; 1 Ki.16. 1, 7, 12.
[c] ch. 16. 7.
[d] 1 Sa. 9. 9.
[e] ch.18.3,28;1Ki.21. 25;Ps.15.4;139.21, 22;Pr.1.10-19; Ro. 1. 32; Ep. 5. 11; 2 John 10, 11.
[f] ch.18.7; Ex. 20.5; De.5.9;7.10;32.41; 33.11; Ps.21.8; 68. 1; 81. 15; John 15. 18,23;Ro.1.30;8.7; Ja. 4. 4.
[g] ch.32.25; Ps. 90.7, 8;Ro.1.18;1Co.11. 31, 32.
[h] ch.17.3-6; 1Ki.14. 13; Ro. 7. 18.

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[i] ch. 12. 14; 30. 19; Ezr.7.10; Ps.57.7.
1 Heb. *returned and went out*,1Sa. 7. 15-17.
[k] Ge.21.33;Ju.20.1.
[l] Jos.17.15;Ju.19.1.
[m] ch.15.8-13; 29.10, 11;1Sa. 7.3,4; Mal. 4. 6; Lu. 1. 17.
[n] ver. 8; De. 16.18-20;Ro.13.1-5;1Pe. 2. 13, 14.
[o] Jos.22.5; 1 Ch.28. 10;Lu.12.15; 21.8; Ac. 5. 35; 22. 26.
[p] De.1. 17; Ps.82.1-6; Ec. 5. 8.
2 Heb. *matter of judgment*.
[q] Ge. 42.18; Ex.18. 21,22, 25,26; Ne.5. 15; Is. 1. 23-26.
[r] Ge.18.25;De.32.4; Ro. 9. 14.
[s] De. 10. 17, 18; Job 34.19; Mat. 22. 16; Ac.10.34;Ro.2.11; Gal. 2. 6; Ep. 6. 9; Col.3.25;1Pe.1.17.
[t] Ex. 23. 8; De. 16. 19; Is. 1.23; 33. 15; Mic. 7. 3.
[u] ch.17.8; De. 17.8-13;1Ch.23.4;26.29.
[v] Ex.18. 19-26; De. 21. 5; 25. 1.
3 This clause does not correspond with the opening of the verse, for it relates to the appointment of judges *in* Jerusalem, and how can it be said that they returned thither? The Syriac has, '*he* returned to Jerusalem,' and connects the clause with ver. 9, 'And charged them, saying.' But it is now generally admitted that the true reading is that of the Greek & Latin versions, which implies that the object of the appointment was to dispense justice 'to the *inhabitants* of Jerusalem.'
[w] ver.7;De.1.16,17; 2Sa.23.3;Is.11.3-5; 32. 1.
[x] De. 17. 8.
[y] Eze.3.18-21; 33.6; Ac. 20. 31; 1 Th.5. 14.
[z] Nu.16.46; Jos.22. 18-20.
[a] 1 Ch. 6. 11.
[b] ver.8; 1 Ch.26.30; Mal. 2. 7.
4 'It is most agreeable to the scripture to understand by "matters of the Lord," those which were defined by the law of God and were to be judged of by that law; & by the "king's matters," such as not being defined by the divine law were left to the judgment of the king.'—*Grotius.* It is the same in Mahommedan countries, where the book which the Moslems hold sacred, is also their code of law. The written law is administered by ecclesiastical persons; the unwritten by secular magistrates, with the king at their head.
5 Heb. *take courage and do.*
[c] Jos.1.6,9; 1 Ch.22. 11, 16, 19; 1 Co.16. 13; 2 Ti. 2. 1.
[d] ver.6;ch.15.2; Ps. 18. 25,26; John 14. 23, 24; Ro. 2. 4-13; Ph. 4. 8, 9.
[e] Ps. 37. 23; 112. 5; Pr. 2.20; Ec. 2.26; Lu. 23. 50; Ac.11. 24.

CHAP. XX.
A.M.3108.B.C.896.

[a] ch. 19. 5, 11; 32.1.
[b] Ps. 83. 5-8; Is.7.1; 8. 9, 10; 16. 6.

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dren of Ammon, and with them *other* besides the Ammonites,[1] [c]came against Jehoshaphat to battle.

2 Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from [d]beyond the sea on this side Syria; and, behold, they *be* in [e]Hazazon-tamar, which *is* [f]En-gedi.[2]

3 And Jehoshaphat [g]feared, and set himself[3] to [h]seek the LORD, and proclaimed[i] a fast throughout all Judah.

4 And Judah gathered themselves together, to [k]ask *help* of the LORD; even out of all [l]the cities of Judah they came to seek the LORD.

5 ¶ And [m]Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the LORD, before the new court,

6 And said, [n]O LORD God of our fathers, *art* not thou [o]God in heaven? and [p]rulest *not* thou over all the kingdoms of the heathen? and [q]in thine hand *is there not* power and might, so that [r]none is able to withstand thee?

7 *Art* not thou [s]our God, *who*[4] didst drive[t] out the inhabitants of this land before thy people Israel, and [u]gavest it to the seed of Abraham [v]thy friend for ever?

8 And they dwelt therein, and have built[w] thee a sanctuary therein for thy name, saying,

9 [x]If, *when* evil cometh upon us, *as* the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for [y]thy name *is* in this house,) and cry unto thee in our affliction, then thou wilt hear and help.

10 And now, behold, the children of Ammon, and Moab, and mount Seir, whom[z] thou wouldest not let Israel invade, when they came out of the land of Egypt, but they turned from them, and destroyed them not;

11 Behold, *I say*, [a]*how* they reward us, to come [b]to cast us out of thy possession, which thou hast given us to inherit.

12 O our God, [c]wilt thou not judge them? for [d]we have no might against this great company that cometh against us; [e]neither know we what to do: but [f]our eyes *are* upon thee.

A.M.3108. B.C.896.

1 Literally, 'and with them, *some* of the Ammonites,' which does not yield a congruous sense; more especially as at ver. 10, 22, and 23, a *third* nation is mentioned, viz. 'they of mount Seir.' The Chaldee then seems to have hit the meaning by rendering, 'and *some* of the Edomites,' for mount Seir was part of their possessions. So *Houbigant, Geddes, &c.*

c ch. 19. 2; Je.10.24; Re. 3. 19.

d Ge. 14. 3; Nu. 34. 12; Jos.3.16.

e Ge. 14. 7.

f Jos. 15.62; 1Sa.23. 29; Ca.1.14.

2 Professor Robinson says: 'From Carmel our course lay directly east, to Ain-Jiddi, the ancient Engedi, on the western shore of the Dead sea. The way was a continual descent, sometimes by steep passes, and again crossing deep *wadys*. As we approached the sea, the region became more desert and desolate than ever. At every moment we expected to arrive at the shore of the sea, and on the level of its waters; but the way at every step seemed longer and longer. At length, after a ride of seven hours, we came to the brow of the pass of Engedi.'

g Ge. 32.7-11,24-28; Ps. 56.3,4; Is.37.2-6; Jonah 1.16; Mat. 10. 28.

3 Heb. *his face.*

h ch.11.16; 19.3.

i Ju. 20.26; 1Sa.7.6; Ezr.8.21-23; Es.4. 16; Je.36.9; Joel 1. 14; 2. 12-18; Jonah 3. 5-9.

k Ps. 34.5, 6; 50.15; 60. 10-12.

l ch.19.5; Ps.69.35.

m ch. 6. 12, 13; 34. 31; 2 Ki. 19. 15-19.

n Ex. 3. 6, 15, 16; 1 Ch. 29. 18.

o De.4.39; Jos.2.11; 1 Ki. 8. 23; Is. 57. 15, 16; 66. 1; Mat. 6. 9.

p 1 Ch. 29.11,12; Ps. 47. 2, 8; Je. 27. 5-8; Da. 4. 17, 25, 32-35.

q 1 Ch. 29. 11, 12; Ps. 62. 11; Mat. 6. 13.

r Ac. 11. 17.

s ch.14.11; Ge.17.7; Ex.6.7; 19.5-7; 20. 2; 1Ch.17.21-24.

4 Heb. *thou.*

t Ex.33.2; Ps.44.2.

u Ge. 12. 7; 13. 15; Jos. 24. 3,13; Ne.9. 8.

v Is. 41. 8; John 11. 11; 15. 15; Ja. 2. 23.

w ch.2.4; 6.10.

x ch. 6.28-30; 1Ki.8. 33, 37.

y ch.6.20; Ex.20.24; 23. 21.

z Nu. 20.17-21; De. 2. 4, 5, 9, 19; Ju. 11. 15-18.

a Ge. 44. 4; Ps. 7.4; 35.12; Pr.17.13; Je. 18. 20.

b Ju. 11. 23, 24; Ps. 83. 3-12.

c De. 32. 36; Ju. 11. 27; Ps. 7. 6, 8; 9.19; 43. 1; Is. 2. 4; 72.4; Joel 3. 12; Re. 19. 11.

d ch. 14. 11; 1 Sa.14. 6; 2 Co. 1. 8, 9.

e 2 Ki. 6. 15.

f Ps. 25. 15; 121.1,2; 123. 1, 2; 141. 8; Jonah 2. 4.

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g De. 29.10,11; Ezr. 10.1; Jonah 3.5; Ac. 21. 5.

1 Not only the women & the youth, but the very infants, their presence being a silent plea with the Lord to have mercy upon the people, for the sake of their helpless offspring.

h Is.58.9; 65.24; Da. 9. 20, 21; Ac. 10. 4, 31.

i ch.15.1; 24.20; Nu. 11.25,26; 24.2.

k ch. 32. 7; De.1.29, 30; 20. 1, 4; 31. 6,8; Jos. 11.6; Ne.4.14; Ps. 27. 1, 2; Is. 41. 10-16.

l ch. 32. 8; 1 Sa. 17. 47.

2 Heb. *ascent.* In the list of places given by Smith, (in Robinson's Bib. Researches, vol. iii. p.169,) as in the Belka, east of es-Salt, we find Ziza and Jebul. But as Robinson conjectures (vol. ii. p. 215,) the cliff of Ziz seems to have been simply the pass of Engedi; compare Josephus Antiq. ix. 1, 2.

3 Or, *valley.*

m ver.22,23; Ex.14. 13, 14, 25.

n Ps. 46. 10, 11; Is. 30.7,15; La.3.26.

o ch. 15.2; 32.8; Nu. 14.9; Ps.46.7,11; Is. 8.9,10; 41. 10; Am. 5.14; Mat.1.23; 28. 20; Ro.8.31; 2Ti.4. 22.

4 He assured them of the Lord's especial interposition, for as the battle immediately concerned his *honour*, it would be decided by his *power*. 'The war is not to you but to God,' (ver. 15.) Without any fear of the immense multitude of their invaders, they were ordered to march forth the next day, not to fight, but to witness the salvation of the Lord.

p ch. 7. 3; Ge.24.26; Ex. 4. 31.

q 1 Ch. 15.16-22; 16. 5,42; 23.5; 25.1-7.

r Ps.xliv-xlix.*titles.*

s ch. 5.13; Ezr.3.12, 13; Ne. 12. 42, 43; Ps.81.1; 95.1,2.

t ch. 11.6; 2 Sa.14.2; 1Ch.4.5; Je.6.1.

u ver. 15.

v Is. 7. 9; 26.3; John 11.40; 14. 1; Ro. 8. 31.

w Ex.14.31; Lu.16. 31; John5.46,47; 13. 20.

x 1Ch.13.1,2; Pr.11. 14.

y ch.29.25-30; 30.21; Ezr. 3. 10, 11; Ne. 12. 27.

5 'Having consulted with the chief persons that were with him, he appointed singers to go before the army, 'that should praise the beauty of holiness:' that is, according to some expositors, exactly as they used to do 'at his beautiful sanctuary.'—*Scott.*

6 Heb. *praisers of.*

z 1 Ch. 16. 29; Ps. 29. 2; 50. 2; 90. 17; 96. 9.

a ch.5.13; 7.3,6; 1Ch. 16.34,41; Ezr.3.11; Ps. 106. 1; 107. 1; 136. 1, &c.; Je. 33. 11.

7 Heb. *in the time that,* &c.

8 Heb. *in singing and praise.*

b Ju. 7. 22; 1 Sa. 14. 16,20; 2Ki.6.17; Ps. 35. 5, 6; Is. 19. 2; Eze. 38. 21.

13 And [g]all Judah stood before the LORD, with their little ones,[1] their wives, and their children.

14 ¶ [h]Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, [i]came the Spirit of the LORD in the midst of the congregation;

15 And he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat; Thus saith the LORD unto you, [k]Be not afraid nor dismayed by reason of this great multitude; for [l]the battle *is* not yours, but God's.

16 To-morrow go ye down against them: behold, they come up by the cliff of Ziz;[2] and ye shall find them at the end of the brook,[3] before the wilderness of Jeruel.

17 Ye shall [m]not *need* to fight in this *battle;* set yourselves, [n]stand ye *still*, and see the salvation of the LORD with you, O Judah and Jerusalem: fear not, nor be dismayed; to-morrow go out against them: [o]for the LORD *will be* with you.[4]

18 And Jehoshaphat [p]bowed his head with *his* face to the ground; and all Judah and the inhabitants of Jerusalem fell before the LORD, worshipping the LORD.

19 And [q]the Levites, of the children of the Kohathites, and of the children of the [r]Korhites, stood up to praise the LORD God of Israel with [s]a loud voice on high.

20 And they rose early in the morning, and went forth into the wilderness of [t]Tekoah: and as they went forth, Jehoshaphat stood and said, [u]Hear me, O Judah, and ye inhabitants of Jerusalem; [v]Believe in the LORD your God, so shall ye be established; [w]believe his prophets, so shall ye prosper.

21 And when he had [x]consulted with the people, he [y]appointed[5] singers unto the LORD, and that[6] should praise [z]the beauty of holiness, as they went out before the army, and to say, [a]Praise the LORD; for his mercy *endureth* for ever.

22 ¶ And when[7] they began to[8] sing and to praise, [b]the LORD set ambushments against the children of Ammon,

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Moab, and mount Seir,[1] which were come against Judah; and they were smitten.[2]

23 For the children of Ammon and Moab stood up against the inhabitants of [c]mount Seir, utterly to slay and destroy *them:* and when they had made an end of the inhabitants of Seir, every one helped to destroy[3] another.

24 And when Judah came toward the watch-tower in the wilderness, they looked unto the multitude, and, behold, they[d] *were* dead bodies fallen to the earth, and none escaped.[4]

25 And when Jehoshaphat and his people came to take away the spoil of them, [e]they found among them in abundance both riches with the dead bodies,[5] and [f]precious jewels, (which they stripped off for themselves,) more than they could carry away: and they were three days in gathering of the spoil, it was so much.

26 ¶ And on the fourth day they assembled themselves in the valley of Berachah;[6] for there they [g]blessed the LORD: therefore [h]the name of the same place was called The valley of Berachah [i]unto this day.

27 Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in the fore-front[7] of them, to go again to Jerusalem with joy: for [k]the LORD had made them to rejoice over their enemies.

28 And they came to Jerusalem with[l] psalteries, and harps, and trumpets, unto the house of the LORD.[8]

29 And [m]the fear of God was on all the kingdoms of *those* countries, when they[n] had heard that the LORD fought against the enemies of Israel.

30 So the realm of Jehoshaphat was quiet; for [o]his God gave him rest round about.

31 ¶ And [p]Jehoshaphat reigned over Judah.[9] *He was* thirty and five years old when he began to reign; and he reigned twenty and five years in Jerusalem: and his mother's name *was* Azubah, the daughter of Shilhi.

32 And [q]he walked in [r]the way of Asa his father, and [s]departed not from it, doing *that which was* right in the sight of the LORD.

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1 Houbigant translates the place thus; 'The Lord set against the children of Ammon & Moab, ambushments of those who came from mount Seir, against Judah; and the children of Ammon and Moab were smitten; but they afterwards rose up against the inhabitants of mount Seir and utterly destroyed them, who being destroyed, they rose up one against another & mutually destroyed each other.' Calmet & Dathe's versions are to the same purport.

2 Or. *smote one another.*

c Ge. 14. 6; 36. 8, 9; De. 2.5; Jos. 24.4; Eze. 35. 2, 3.

3 Heb. *for the destruction.*

d Ex.14.30;Ps. 110. 6; Is.37. 36; Je. 33. 5.

4 Heb. there was *not an escaping,* Ezr. 9. 14.

e Ex.12.35,36; 1Sa. 30.19,20; 2 Ki. 7.9-16;Ps.68.12; Ro.8. 37.

5 For *pegarim,* 'dead bodies,' *begadim,* 'garments,' is the reading of eight MSS., and several ancient versions and editions.

f Ex. 3. 22; Nu. 31. 51; Ju.8.24-26; Pr. 3. 15.

6 That is, *blessing.*

g Ex. 15.1-19; 2 Sa. 22. 1; Ps. 103. 1,2; 107.21,22; Lu.1.68; Re. 19. 1-6.

h Ge. 28. 19; 32. 30; Ex. 17. 15; 1 Sa. 7. 12; Is. 62. 4; Ac. 1. 19.

i ch.5.9.

7 Heb. *head,* 2 Sa.6. 14, 15; Mic. 2. 13; He. 6. 20.

k 1Sa.2.1; Ne.12.43; Ps.20.5;30.1;Is.36. 10; 51. 11; Re. 18. 20.

l 2Sa.6.5; 1Ch.13.8; 23.5;25.6; Ps.57.8; 92.3; 149. 3; 150.3-5; Re. 14. 2, 3.

8 'They did not return every man to his own home;—but first went back to Jerusalem to bless the Lord again for hearing their prayers, and making good his promises.' — *Patrick.* 'The whole forms a most remarkable and instructive history, and no undertaking recorded in scripture was entered on or conducted and concluded in a more unexceptionable manner.' —*Scott.*

m ch.17.10;Ge.35.5; Ex.23.27; Jos.5.1; 2 Ki. 7. 6.

n Ex.15. 14-16;Jos. 2. 9-11; 9. 9-11.

o ch. 14. 6, 7; 15.15; Jos. 23.1; 2 Sa.7.1; Job34.29; Pr.16.7; John 14. 27.

p 1 Ki. 22. 41-44.

9 Boothroyd thinks the order of the verses is here confused, and proposes the following as a more naturalarrangement, viz. after verses 35-37 and then verses 31-34, translating ver. 31, 'Thus Jehoshaphat reigned,' &c. This is the usual order elsewhere.

q ch. 17. 3-6.

r ch.14.2-5, 11-13; 1 Ki. 15. 11.

s ch.16.7-12; Ps.1 8. 21; 36. 3.

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t ch. 14. 3; 17. 6.

1 The idolatry was universally suppressed; but some of the places where that worship had been performed, were not destroyed; and these to such a fickle people became the temptation to idolatry in reigns less propitious to truth and piety.

u ch. 12.14; 19.3;30. 19;De.29.4; 1Sa.7. 3.

v ch. 12. 15; 13. 22; 16. 11.

2 Heb. *words.*

w ch.19.2; 1 Ki.16.1, 7.

3 Heb. *was made to ascend.*

x 1 Ki. 22. 48, 49.

y 2 Ki. 1. 2-16.

z 1 Ki. 10.22, *Tharshish.*

4 See the Notes at 1 Ki. 22. 49; 2 Ch. 9. 21. In the book of Kings it is 'ships of Tarshish to go to Ophir,' but here it is, 'ships to go to Tarshish.'

a 1 Ki. 9.26, *Eziongeber.*

5 Robinson says that no trace of it now remains, unless it be in the name of a small Wady El-Ghudyan which opens into the great plain of El-Araba from the western mountains, some distance north of Akabah. However different the names *Exion* and *Ghudyan* be in appearance, yet the letters in Hebrew & Arabic all correspond.

b ch. 19. 2.

c ch. 16. 9; Pr. 9. 6; 13.20; He.12.6; Re. 3. 19.

CHAP. XXI.

A.M.3115.B.C.889.

a 1 Ki. 22. 50.

b ver.20;ch.9.31;12. 16.

c 2 Ki. 8. 16, 17.

6 As Jehoshaphat certainly was not king of Israel but of Judah, *Yisrael* must be a corruption for *Yshudah,* which is the reading of the Syriac, Arabic, Septuagint and Vulgate, supported by thirty-eight MSS.

d ch.11.23;Ge.25.6; De. 21. 15-17.

7 The chronology of this reign is obscure; see the Notes at 2Ki.1.17; 8. 16.

e ver.17;ch.22.8,10; Ge.4.8; Ju. 9.5,56, 57; 1 John 3. 12.

8 'What a truly diabolical thing is the lust of power! it destroys all the charities of life. That he might sit more secure upon his throne, this execrable man imbrues his hands in the blood of his brothers. There are more instances of this species of cruelty among bad Asiatic kings than among any other class of men. The history of every country abounds in proofs; even that of our own is not the least barren.'—*Clarke.*

f 2 Ki. 8. 16, 17.

g 1 Ki. 16. 25-33.

h ch.18.1;22.2; 2Ki. 8.18; Ne. 13.25,26.

9 This was Athaliah, daughter of Ahab and Jezebel, who was infamous for her impieties & cruelty, as was her most profligate mother.

33 Howbeit [t]the high places[1] were not taken away; for as yet the people [u]had not prepared their hearts unto the God of their fathers.

34 Now [v]the rest of the acts of Jehoshaphat, first and last, behold, they *are* written in the book[2] of [w]Jehu the son of Hanani, who *is*[3] mentioned in the book of the kings of Israel.

35 ¶ And after this [x]did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, [y]who did very wickedly.

36 And he joined himself with him to make ships to go to [z]Tarshish:[4] and they made the ships in [a]Ezion-gaber.[5]

37 Then Eliezer, the son of Dodavah of Mareshah, prophesied against Jehoshaphat, saying, [b]Because thou hast joined thyself with Ahaziah, [c]the LORD hath broken thy works. And the ships were broken, that they were not able to go to Tarshish.

CHAPTER XXI.

Jehoram, succeeding Jehoshaphat, slayeth his brethren, 1—4. *His wicked reign,* 5—7. *Edom and Libnah revolt,* 8—11. *The prophecy of Elijah against him in writing,* 12—15. *The Philistines and Arabians oppress him,* 16, 17. *His incurable disease, loathsome death, and burial,* 18—20

NOW [a]Jehoshaphat slept with his fathers, and [b]was buried with his fathers in the city of David: and [c]Jehoram his son reigned in his stead.

2 And he had brethren, the sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all these *were* the sons of Jehoshaphat king of Israel.[6]

3 And their father [d]gave them great gifts of silver, and of gold, and of precious things, with fenced cities in Judah: but the kingdom[7] gave he to Jehoram, because he *was* the first-born.

4 Now, when Jehoram was risen up to the kingdom of his father, he strengthened himself, and [e]slew[8] all his brethren with the sword, and *divers* also of the princes of Israel.

5 ¶ Jehoram *was* thirty and two years old when he began to reign; and [f]he reigned eight years in Jerusalem.

6 And he walked [g]in the way of the kings of Israel, like as did the house of Ahab; for [h]he had the daughter of Ahab[9] to wife: and he wrought *that which was* evil in the eyes of the LORD

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7 Howbeit [i]the LORD would not destroy the house of David, [k]because of the covenant that he had made with David, and [l]as he promised to give a light[1] to him and to his sons for ever.

8 ¶ In his days [m]the Edomites revolted from under the dominion[2] of Judah, [n]and made themselves a king.

9 Then Jehoram went forth with his princes, and all his chariots with him: and he rose up by night, and smote the Edomites which compassed him in, and the captains of the chariots.

10 So the Edomites revolted from under the hand of Judah unto this day. The same time *also* did [o]Libnah revolt from under his hand; [p]because he had forsaken the LORD God of his fathers.

11 Moreover, [q]he made high places in the mountains of Judah, and [r]caused the inhabitants of Jerusalem to commit fornication,[s2] and [t]compelled Judah *thereto.*

12 ¶ And there came [u]a writing[3] to him from [v]Elijah the prophet, saying, Thus saith the LORD God of David thy father, Because thou hast not walked [w]in the ways of Jehoshaphat thy father, nor [x]in the ways of Asa king of Judah,

13 But hast walked [y]in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a [z]whoring, like to the whoredoms of the house of Ahab, and also [a]hast slain thy brethren of thy father's house, *which were* better than thyself:

14 Behold, with a great plague[4] will the LORD smite [b]thy people, and [c]thy children, and thy wives, and all thy goods;

15 And thou *shalt have* great sickness [d]by disease of thy bowels,[5] until thy[e] bowels fall out by reason of [f]the sickness day by day.

16 ¶ Moreover, [g]the LORD stirred up against Jehoram the spirit of the Philistines,[h] and of the Arabians, that *were* near the Ethiopians;

17 And they came up into Judah, and brake into it, and carried[6] away all the substance *that was* found in the king's house, and [i]his sons also, and his wives; so that there was never a son left him, save [k]Jehoahaz, the youngest of his sons.

18 ¶ And after all this the LORD smote him in his bowels with [l]an incurable disease.

19 And it came to pass, that, in process of time, after the end of two years, his bowels fell out by reason of his sickness: so he died of sore diseases: and his people [m]made no burning for him, like the burning of his fathers.

20 [n]Thirty and two years old was he when he began to reign; and he reigned in Jerusalem eight years, and departed without[1] being desired:[2] howbeit they buried him in the city of David, but not in the sepulchres of the kings.

CHAPTER XXII.

Ahaziah succeeding, reigneth wickedly, 1—4. *In his confederacy with Joram the son of Ahab, he is slain by Jehu,* 5—9. *Athaliah, destroying all the seed royal, save Joash, whom Jehoshabeath his aunt hid, usurpeth the kingdom,* 10—12.

AND [a]the inhabitants of Jerusalem made [b]Ahaziah his youngest son king in his stead: for the band of men that came with the Arabians[3] to the camp had [c]slain all the eldest. So Ahaziah the son of Jehoram king of Judah reigned.

2 [d]Forty and two[4] years old *was* Ahaziah when he began to reign; and he reigned one year in Jerusalem: his mother's name also *was* [e]Athaliah, the daughter of Omri.

3 He also walked in the ways of the house of Ahab:[5] for [f]his mother was [g]his counsellor to do wickedly.

4 Wherefore he did evil in the sight of the LORD, like the house of Ahab; for [h]they were his counsellors, after the death of his father, to his destruction.

5 ¶ He [i]walked also after their counsel,[6] and [k]went with Jehoram the son of Ahab king of Israel to war against Hazael king of Syria at [l]Ramoth-gilead: and the Syrians smote Joram.

6 And he returned to be healed in Jezreel, because of the wounds [7]which were given him at Ramah, when he fought with Hazael king of Syria. And [m]Azariah[8] the son of Jehoram king of Judah went down [n]to see Jehoram the

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i ch.22.11; Is.7.6,7.
k 2 Sa. 23. 5; Ps. 89. 28-34,39; Je. 33.20-26.
l 2 Sa. 7.12-17; 1 Ki. 11.13,36; 2Ki.8.19; Ps. 132. 17,18; Lu. 1.69,79.
1 Heb. *lamp,* or, *candle.*
m Ge. 27.40; 2 Ki.8. 20-22.
2 Heb. *hand.*
n 1 Ki.22.47; 2Ki.3.9.
o Jos.21.13; 2Ki.19. 8.
p ch.13.10;15.2; De. 32. 21; 1 Ki. 11.31, 33; Je.2.13.
q De.12.2-4; 1Ki.11. 7; Ps. 78. 58; Eze. 20. 28.
r 1 Ki. 14. 9,16; 2Ki. 21. 11; Hab. 2. 15; Re.2.20.
s ver. 13; Le. 17. 7; 20.5; 2Ki.9.22; Ps. 106. 30; Eze.16.15, &c.; Re.17.1-5.
2 That is, 'to serve idols.' The Israelites were considered as joined to Jehovah as a woman is joined to her husband.
t ch. 33. 9; De.3.5,6, 15; Re.13.15-17; 17. 5,6.

A.M.3116. B.C.888.

u Je. 36. 2, 23, 28-32; Eze. 2. 9, 10; Da. 5. 5, 25-29.
3 Kennicott, Boothroyd, Hales, &c. contend that Elisha was the writer; for Elijah had been taken up to heaven long before. We might adopt this conjecture, were not every Hebrew MS. and all the ancient versions against it. There is nothing improbable in the supposition, that Elijah had been led to utter and record this prophecy before his removal. 'It was a new mode of appeal to the princes and people. It was made at a time when corruption was at its height; it was confirmed by miracles, and authenticated by the witnesses among whom it was deposited, who probably were the sons of the prophets.'—*Townsend.*
v 2 Ki. 2. 11.
w ch. 17. 3, 4; 1 Ki. 22. 43.
x ch. 14.2-5; 1Ki.15. 11.
y 1 Ki.16.25,30-33.
z ver. 11; Ex.34.15; De. 31. 16; 2 Ki.9. 22.
a ver.4; Ge.4.10-12; 42. 21, 22; Ju. 9.56, 57; 1Ki.2.31-33; Is. 26. 21; Ha. 2. 12; 1 John 3. 12.
4 Heb. *stroke,* Le. 26. 21.
b Ho.5.11; Mic.6.16.
c Ex. 20. 5.
d ver. 18, 19; Nu. 5. 27; De. 28. 61; Ac. 12. 23.
5 This is supposed to have been a violent dysentery, a disease which is often attended with symptoms similar to those described in the text.—Dr Mead's *Medica Sacra,* cap. 4. By the same death perished Antiochus Epiphanes and Herod Agrippa.
e Ps.109.18; Ac.1.18.
f ver.18; De. 28. 27, 35,59,67.

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g ch. 33. 11; 1Sa.26. 19; 2 Sa. 24.1; 1 Ki. 11. 11, 23; Ezr.1.1, 5; Is.45.5-7; Am.3. 6.
h ch. 17. 11.
6 Heb. *carried captive,* Job 5. 3, 4.
i ch.22.1; 24.7.

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k ch. 22. 1, *Ahaziah;* ver. 6, *Azariah.*
l ver. 15.
m ch.16.14; Je.34.5.
n ver. 5.
1 Heb. *without desire,* ch. 23. 21; Pr. 10. 7; Je. 22. 18,19, 28.
2 'He was hated while he lived, and neglected when he died, visibly cursed of God, and necessarily execrated by the people, whom he had lived only to corrupt & oppress.'—*Clarke.*

CHAP. XXII.

A.M.3119. B.C.885.

a ch. 23. 3; 26.1; 33. 25; 36.1.
b ver. 6, *Azariah,* ch. 21. 17, *Jehoahaz,* 1 Ch.3.11.
3 The Arabs probably took Jehoram's family captive in the prospect of obtaining a ransom, but some band of men in their camp slew them, and thus defeated their purpose, but accomplished that of God.
c ch.21.16,17.
d 2 Ki.8.26.
4 Ahaziah is the same as Jehoahaz, (ch.21.17). As his father died at the age of 40, (2 Ki. 8. 17,) and he was his immediate successor, the number 42 in the text is a mistake for 22, which we find in 2Ki.8.26, and here in the Syr. Arab. and Sept., the last having in some copies *twenty years.*
e ch.21.6; 1Ki.16.28.
5 His relation to Ahab's family was the occasion of his wickedness and of his fall. When men choose wives for themselves, let them remember they are choosing mothers for their children. Perhaps Omri adopted and educated Athaliah, who was his grand-daughter, & the daughter of Ahab.
f Ge. 6. 4, 5; De.13. 6-8; Ju.17.4,5; Ne. 13.23-27; Mal.2.15; Mat.14.8-11.
g Ge.27.12,13; Mat. 10. 37.
h ch. 24.17,18; Pr.1. 10; 13.20; 19.27.

A.M.3120. B.C.884.

i Ps. 1. 1.
6 'Ahaziah would not imitate his grandfather in that which was good in him: yet he followed his bad example in joining with Ahab's son as Jehoshaphat had with Ahab.'—*Bp. Patrick.* This propensity in human nature not only to copy bad examples, but even to select the bad part of good characters for imitation, is an awful and conclusive proof of deep depravity.
k 2 Ki. 8. 28, 29.
l ch. 18. 3,31; 19.2; 1 Ki. 22. 3, 4; Da. 5. 22, 23.
7 Heb. *wherewith they wounded him.*
m ver. 1, 7, *Ahaziah;* ch.21.17; *Jehoahaz.*
8 This is evidently a mistake for 'Ahaziah,' or 'Jehoahaz,' as appears from the following context; and thus the Sept. Vulg. Syr. and 12 MSS.
n Ki.8. 29; 10.13,14.

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son of Ahab at Jezreel, because he was sick.

7 And the destruction[1] of Ahaziah was[o] of God, by coming to Joram: for, when he was come, [p]he went out with Jehoram against Jehu the son of Nimshi, whom [q]the LORD had anointed to cut off the house of Ahab.

8 And it came to pass, that, [r]when Jehu was executing judgment upon the house of Ahab, and found the princes of Judah, and the sons of the brethren of Ahaziah, that ministered to Ahaziah, he slew them.

9 And [s]he sought Ahaziah: and they caught him, (for he was hid [t]in Samaria,) and brought him to Jehu; and when they had slain him,[2] they buried him: [u]Because (said they) he *is* [v]the son of Jehoshaphat, who sought the LORD with all his heart. So [w]the house of Ahaziah had no power to keep still the kingdom.

10 ¶ But when [x]Athaliah,[3] the mother of Ahaziah, saw that her son was dead, she arose and destroyed all the seed-royal of the house of Judah.

11 But [y]Jehoshabeath, the daughter of the king, took Joash the son of Ahaziah, and stole him from among the king's sons that were slain, and put him and his nurse in a [z]bed-chamber. So Jehoshabeath, the daughter of king Jehoram, the wife of [a]Jehoiada the priest, (for she was the sister of Ahaziah,) hid him from Athaliah, so that [b]she slew him not.

12 And he was with them [c]hid in the house of God six years: and [d]Athaliah reigned over the land.

CHAPTER XXIII

Jehoiada, having taken measures for his security, maketh Joash king, 1—11. *Athaliah is slain,* 12—15. *Jehoiada restoreth the worship of God,* 16—21.

AND in the [a]seventh year Jehoiada strengthened himself, and took the captains of hundreds, Azariah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, into covenant[b] with him.

2 And they [c]went about in Judah, and gathered the Levites out of all the cities of Judah, and [d]the chief of the fathers of Israel, and they came to Jerusalem.

3 And all the congregation [e]made a covenant with the king in the house of God. And he said unto them, Behold, the king's son shall reign, [f]as the LORD hath said of the sons of David.

4 This *is* the thing that ye shall do; A third part of you [g]entering on the sabbath, of the priests and of the Levites,[1] *shall be* [h]porters of the doors;[2]

5 And a third part *shall be* at [i]the king's house; and a third part at [k]the gate of the foundation: and all the people *shall be* in the courts of the house of the LORD.

6 But let none come into the house of the LORD, save the priests, and [l]they that minister of the Levites; they shall go in, for they *are* holy: but all the people shall keep the watch of the LORD.

7 And [m]the Levites shall compass the king round about, every man with his weapons in his hand; and [n]whosoever *else* cometh into the house, he shall be put to death: but be ye with the king when he cometh in, and when he goeth out.

8 [o]So the Levites, and all Judah, did according to all things that Jehoiada the priest had commanded, and took every man his men that were to come in on the sabbath, with them that were to go *out* on the sabbath: for Jehoiada the priest dismissed not [p]the courses.[3]

9 Moreover, Jehoiada the priest delivered to the captains of hundreds [q]spears, and bucklers, and shields, that *had been* king David's, which *were* in the house of God.[4]

10 And he set all the people, every man having his weapon in his hand, from the right side[5] of the temple to the left side of the temple, [r]along by the altar and the temple, by the king round about.

11 Then [s]they brought out the king's son, and [t]put upon him the crown, and *gave him* [u]the testimony, and made him king:[6] and Jehoiada and his sons [v]anointed him, and said, God save the king.[7]

A.M.3120.B.C.884.

1 Heb. *treading down*, Mal. 4. 3.
o ch.10.15; Ju.14.4; 1 Ki. 12. 15; 22.20; Ps. 9. 16; Is.46.10.
p 2 Ki. 9. 21.
q 1Ki.19.16; 2 Ki.9. 1-7.
r 2 Ki. 10. 11-14.
s 2 Ki. 9. 27.
t 1 Ki. 13. 32.
2 The order of events attending the death of Ahaziah is thought by Lightfoot to be as follows: Ahaziah after the death of Joram escaped to Samaria, Jehu proceeded thither after destroying the kindred of Ahab and Ahaziah. On arriving at Samaria he caused search to be made for Ahaziah, who again attempted to escape. In so doing Jehu saw him and gave the order, 'Smite him in the chariot,' Jehu's soldiers pursued Ahaziah and smote him at the ascent of Gur.' After he was mortally wounded, his charioteer escaped with him to Megiddo, where he died. Compare 2 Ki. 9. 27.
u 2 Ki. 9. 28, 34.
v ch. 17.3, 4; 21. 20.
w ver. 1. 8; 21.4,17.
x ver.2-4; 2 Ki.11.1, &c.
3 She had long been the virtual possessor of the supreme power in Judah, but now she disdained an authority so precarious and indirect, and would reign alone. As even the most wicked persons seldom shed blood from absolute wantonness or cruelty, her spirit may have been rendered unusually savage at this time by the sanguinary proceedings of Jehu in Israel against the house to which she herself belonged, and in which she had lost 'at one fell swoop' a mother, a brother, and a son, with many other of her near relatives. It must also have appeared to her that the sort of authority she had hitherto exercised, first as queen-consort, and then as queen-mother, was now in very great danger, as it might be expected that whichever of her grandsons succeeded to the throne, he would prefer the counsels and guidance of his own mother to her's. Here then were two powerful motives, dread of losing her power & jealousy of being superceeded by another woman, bringing her to the atrocious resolution of destroying all the children of her own son Ahaziah.
y 2Ki.11.2, *Jehosheba.*
z Eze. 40. 45, 46.
a ch. 23. 1.
b ch.21.7; 2Sa.7.13; 1Ki.15.4; Ps.33.10; 76.10; Pr.21.30; Is. 65. 8; Ac. 4. 28.
c Ps. 27. 5.
d Ps.12.8; 73.14, 18, 19; Je.12.1; Hab. 1. 12.

CHAP. XXIII.
A.M.3126.B.C.878.
a 2 Ki. 11. 4, &c.
b ch.15.12; 1Sa.18.3; Ne. 9. 38.

A.M.3126.B.C.878.

c ver. 16; 2Sa.5.3; 2 Ki.11.17; 1 Ch.11. 3.
d ch.6.16; 7.18; 21.7; 2Sa.7.16; 1Ki.2.4; 9. 5; Ps. 89. 29, 36.
e 1 Ch.9. 26; 23.3-6; 24. 3-6; Lu. 1. 8, 9.
1 The Levites had their turns or courses, in the service of the temple; so that a certain number went out every sabbath, to make room for another course. Jehoiada, having gained over the centurions and guards, or at least, some of them, to his party, and having all the Levites at his command, took occasion at that time when the courses were to be changed, at day-break, to arm both those that were coming out, and those who were coming in; and thus effected the revolution he had so wisely planned.
h 1 Ch. 26. 13-16.
2 Heb. *thresholds.*
i 2Ki.11.5,6; Eze.44. 2, 3; 46. 2, 3.
k Ac. 3. 2.
l 2Ki.11.6,7; 1Ch.23. 28-32.
m 2 Ki. 11. 8, 9.
n Ex. 19.12, 13; 21. 14.
o 2 Ki. 11. 9.
p 1Ch. xxiv.; xxv.; xxvi.
3 So two courses of priests, singers, and porters were in the court of the temple together.
q 1Sa.21.9; 2Sa.8.7.
4 When the soldier retired from the tumults of war to the bosom of his family, he frequently hung up his arms in the temple, as a grateful acknowledgment of the protection he had received, & the victories he had won. —*Ovid.* Trist. b. 4. says, 'The battered soldier worn out with age and the toils of war, devotes the arms which he formerly bore, to his ancient household gods.' It is probable, therefore, that David when he resigned the commands of his armies to his generals, laid up his arms in the tabernacle, & there is reason to believe his conduct in this respect was followed by many of his companions in arms. These arms Jehoiada now gave to the captains of hundreds. —*Paxton's Illustrations.*
5 Heb. *shoulder of the house,* 2 Ki.11. 11.
r ch.6.12; Ex. 40.6; Mat. 23. 35.
s ch. 22.11; 2 Ki.11. 12.
t 2Sa.1.10; Ps.21.3; 89.39; 132. 18; He. 2. 9; Ja. 1. 12; 2. 5; Re.4.4,10; 5.10; 19. 12.
u Ex. 25. 16; 31.18; De.17.18; Ps.2.10-12; 78.5; Is.8.16,20; 49. 23.
6 The whole truth of Messianic prophecy, yea, the salvation of the world, appeared suspended on this infant's life.
v 1Sa.10.1; 2Sa.5.3; 1Ki.1.39; Ps.89.20; Ac. 4. 26, 27.
7 Heb. *let the king live,* 1Sa.10.24; 2Sa. 16. 16; 1 Ki. 1. 34; Mat. 21. 9.

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A. Coypel.

Francis Holl.

ESTHER PLEADS BEFORE THE KING.

Esther Chronicles XVII. 15-19.

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12 ¶ Now, [w]when Athaliah heard the noise of the people running and praising the king, [x]she came to the people into the house of the LORD.

13 And she looked, and, behold, the[y] king stood at his pillar[1] at the entering in, [z]and the princes and the trumpets by the king: and [a]all the people of the land rejoiced, and [b]sounded with trumpets; also [c]the singers with instruments of music, and such as taught to sing praise. Then Athaliah rent her clothes, and said, Treason,[2] Treason!

14 Then Jehoiada the priest brought out the captains of hundreds that were set over the host, and said unto them, Have her forth of the ranges;[3] and whoso[d] followeth her, let him be slain with the sword. For the priest said, [e]Slay her not in the house of the LORD.

15 So they laid hands on her: and when she was come to the entering of[f] the horse-gate,[4] by the king's house, they[g] slew her there.

16 ¶ And Jehoiada [h]made a covenant between him,[5] and between all the people, and between the king, [i]that they should be the LORD's people.

17 Then all the people went to [k]the house of Baal, and brake it down, and brake[l] his altars and his images in pieces, and [m]slew Mattan the priest of Baal before the altars.

18 Also Jehoiada appointed the offices of the house of the LORD by the hand of the priests the Levites, whom[n] David had distributed in the house of the LORD, to offer the burnt-offerings of the LORD, [o]as *it is* written in the law of Moses, with rejoicing and with singing, *as it was ordained* by[6] David.

19 And he set the [p]porters at the gates of the house of the LORD, that none *which was* unclean in any thing should enter in.

20 And he took [q]the captains of hundreds, and the nobles, and the governors of the people, and all the people of the land, and brought down the king[7] from the house of the LORD: and they came through the high gate into the king's house, and set the king upon the throne of the kingdom.

21 And [r]all the people of the land rejoiced: and the city was quiet, after that they had slain Athaliah with the sword.

CHAPTER XXIV.

Joash reigneth well all the days of Jehoiada, 1—3. *He giveth order for the repair of the temple,* 4—14. *Jehoiada's death and honourable burial,* 15, 16. *Joash, falling to idolatry, slayeth Zechariah the son of Jehoiada,* 17—22. *Joash is spoiled by the Syrians, and slain by Zabad and Jehozabad,* 23—26. *Amaziah succeedeth him,* 27.

JOASH[a1] *was* seven years old when he began to reign; and he reigned forty years in Jerusalem: his mother's name also *was* Zibiah of Beer-sheba.

2 And [b]Joash did *that which was* right in the sight of the LORD [c]all the days of Jehoiada the priest.[2]

3 And Jehoiada [d]took for him[3] [e]two wives; and he begat sons and daughters.

4 ¶ And it came to pass after this, *that* Joash was minded to repair[4] the house of the LORD.[5]

5 And he gathered together the priests and the Levites, and said to them, Go out unto the cities of Judah, and [f]gather of all Israel money to repair the house of your God from year to year, and see that ye hasten the matter: [g]howbeit the Levites hastened *it* not.

6 And the king called for Jehoiada the chief, and said unto him, [h]Why hast thou not required of the Levites to bring in, out of Judah, and out of Jerusalem, [i]the collection,[6] *according to the commandment* of Moses, the servant of the LORD, and of the congregation of Israel, for the [k]tabernacle of witness?

7 For the [l]sons of Athaliah,[7] [m]that wicked woman, had broken up the house of God; and also all the dedicated things of the house of the LORD [n]did they bestow upon Baalim.

8 And [o]at the king's commandment they made a chest, and set it without at the gate of the house of the LORD.

9 And they made a [8]proclamation through Judah and Jerusalem, to bring in to the LORD the [p]collection *that* Moses, the servant of God, *laid* upon Israel in the wilderness.

10 And all the princes, and all the

A.M.3126. B.C.878.

w 2 Ki. 11. 13-16.
x 2 Ki. 9. 32-37.
y ch. 34. 31; 2 Ki. 23. 3.
1 Or, 'on the tribunal,' as Boothroyd renders, who thinks this was the sort of rostrum erected by Solomon, mentioned ch. 6. 13.
z Nu. 10. 1-10; 1 Ch. 15. 24.
a 1 Ki. 1. 39, 40; 1 Ch. 12. 40; Pr. 11. 10; 29. 2.
b Ju. 7. 8, 18-22; 2 Ki. 9. 13.
c 1 Ch. 15. 16-22, 27; 25. 1-8.
2 Heb. *Conspiracy,* 1 Ki. 18. 17, 18; 2 Ki. 9. 23; Ro. 2. 1, 2.
3 The ranges mean the walls or buildings round the temple.
d 2 Ki. 10. 25; 11. 8, 15.
e Eze. 9. 7.
f Ne. 3. 28.
4 Professor Robinson has an investigation into the probable position of the ancient gates of Jerusalem in his 'Biblical Researches in Palestine,' &c. vol. i. p. 472. The notices respecting most of them, he thinks, are too indefinite to enable us to determine any thing more than that some of them probably did not belong to the external city-wall. Thus the *horse-gate,* says he, evidently lay between the temple and the royal palace, and in proof of this he refers to the present passage.
g ch. 22. 10; Ju. 1. 7; Mat. 7. 2; Ja. 2. 13; Re. 16. 5-7.
h ch. 15. 12, 14; 29. 10; 34. 31, 32; De. 5. 2, 3; 29. 1, 10-15; 2 Ki. 11. 17; Ezr. 10. 3; Ne. 5. 12, 13; 9. 38; 10. 29, &c.
5 In 2 Ki. 11. 17, it is 'between the Lord,' &c., but the phrase here is equivalent; for Jehoiada, as high priest, was the representative of Jehovah. Though without any formal appointment, he appears to have been recognised with one consent as the guardian of the king, and the regent of the kingdom. He availed himself of the favourable dispositions which now existed, to induce the people to renew their ancient covenant with Jehovah. This precaution had become necessary, from the long continuance of an idolatrous government.
i De. 26. 17-19; Jos. 24. 21-25; Is. 44. 5.
k ch. 34. 4, 7; 2 Ki. 10. 25-28; 11. 18; 18. 4.
l De. 12. 3; Is. 2. 18; Zec. 13. 2, 3.
m De. 13. 5, 9; 1 Ki. 18. 40; 2 Ki. 11. 18, 19.
n 1 Ch. xxiii. xxiv.
o Nu. 28. 2, &c.
6 Heb. *by the hands of David,* ch. 29. 25; 1 Ch. xxv.
p 1 Ch. 9. 23, 24; xxvi.
q 2 Ki. 11. 9, 10, 19.
7 The Targum says that the crown put on Joash was that which David took from the king of the Ammonites, in which was the precious attracting stone that had engraven on it the great and honourable NAME (Jehovah).

A.M.3148. B.C.856.

r 2 Ki. 11. 20; Ps. 58. 10; Pr. 11. 10; Re. 18. 20; 19. 2-4.
CHAP. XXIV.
A. M. 3126-3165.
B. C. 878-839.
a 2 Ki. 11. 21; 12. 1, *Jehoash;* 1 Ch. 3. 11.
1 Joash is merely an alteration of Jehoash, the name which he elsewhere bears. As he was hid six years in the temple, and was only seven years old when he began to reign, he could not be more than a year old when secreted in the temple.
b ch. 25. 2; 26. 4, 5; 2 Ki. 12. 2; Ps. 78. 36, 37; 106. 12, 13; Mar. 4. 16, 17.
c ver. 17-22.
2 'It is a great advantage for young persons to be directed by those who are pious, prudent, & faithful. And the influence of education, the awe or example of friends, may often push those far into external appearances of religion who have no cordial regard to it.'
d Ge. 21. 21; 24. 4.
3 The Rabbins say this was for himself, and they censure such conduct in the high-priest. But the words may as naturally be understood to refer to the wives he successively selected for Joash. His advanced age renders the Rabbinical supposition highly improbable; for, having been born in the days of Solomon, and having lived during six successive reigns, he must, on the lowest computation, have been a hundred years old at the accession of Joash. He lived to the age of 130, (ver. 15.)
e Ge. 4. 19; Mat. 19. 4-8.
A.M.3148. B.C.856.
4 Heb. *renew,* ver. 5-7.
5 During the reigns of Joram and Athaliah, the temple of God had been pillaged to enrich that of Baal, comp. ver. 7.
f ch. 29. 3; 34. 8, 9; 2 Ki. 12. 4, 5.
g 2 Ki. 12. 6, 7.
h 2 Sa. 24. 3.
i Ex. 30. 12-16.
6 This was the poll-tax, fixed by Moses, of half a shekel, which was levied off every man, from twenty years old and upwards, and which was considered as a ransom for their souls, that there might be no plague among them.
k Nu. 1. 50; 17. 7, 8; 18. 2; Ac. 7. 44.
l ch. 21. 17.
7 Most probably Ahaziah and his brethren, who did this before they were taken captive, ch. 21. 17. But Hales thinks it denotes her idolatrous adherents, 'sons of Belial.'
m ch. 28. 22-24; Es. 7. 6; Pr. 10. 7; 2 Th. 2. 8; Re. 2. 20.
n De. 32. 15-17; Eze. 16. 17, 19-21; Da. 5. 2-4, 23; Ho. 2. 8, 9.
o 2 Ki. 12. 8, 9; Mar. 12. 41.
8 Heb. *voice.*
p ver. 6; Mat. 17. 24-27.

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people [q]rejoiced, and brought in, and cast into the chest, until they had made an end.

11 Now it came to pass, that [r]at what time the chest was brought unto the king's office by the hand of the Levites, and when they saw that *there was* much money, the king's scribe and the high priest's officer came and emptied the chest, and took it, and carried it to his place again. Thus they did day by day, and gathered money in abundance.

12 And the king and Jehoiada [s]gave it to such as did the work of the service of the house of the LORD, and hired [t]masons and carpenters to repair the house of the LORD, and also such as wrought iron and brass to mend the house of the LORD.

13 So the workmen wrought, and the[1] work was perfected by them, and they set the house of God [u]in his state, and strengthened it.

14 And when they had finished *it*, they brought the rest of the money before the king and Jehoiada, whereof were made [v]vessels for the house of the LORD, *even* [w]vessels to minister, and to offer[2] *withal*, and spoons, and vessels of gold and silver: and they offered[x3] burnt-offerings in the house of the LORD continually [y]all the days of Jehoiada.

15 ¶ But Jehoiada waxed old, and was [z]full of days when he died; [a]an hundred and thirty years old *was he* when he died.[4]

16 And they buried him [b]in the city of David[5] among the kings,[6] [c]because he had done good in Israel, both toward God, and toward his house.

17 ¶ Now [d]after the death of Jehoiada came [e]the princes of Judah, and made obeisance to the king: then the king hearkened unto them.

18 And [f]they left the house of the LORD[7] God of their fathers, and served groves and idols; and [g]wrath came upon Judah and Jerusalem for this their trespass.

19 Yet [h]he sent prophets to them, to bring them again unto the LORD; and they testified against them: but they would not [i]give ear.

A.M.3148. B.C.856.

q 1 Ch. 29.9; Is.64.5; Ac. 2. 45-47; 2 Co. 8. 2.
r 2 Ki.12.10-12.
s ch.34.9-11.
t 1 Ki.5.15.
1 Heb. *the healing went up upon the work by their hand*, Ne. 4. 7.
u 1 Ch. 22.5; Hag.2. 3; Mar.13.1,2.
v 2 Ki.12.13,14.
w 1 Ki.7.50.
2 Or, *pestils*, Pr. 27. 22.
x Ex. 29. 38-42; Nu. 28. 2, &c.
3 It would seem from this that the daily morning, and evening sacrifice, had been previously intermitted, and that it was very much neglected after the death of Jehoiada.
y ver. 2.

A.M.3162. B.C.842.

z Ge. 15. 15; 25.8; 1 Ch. 23. 1; Job 5.26; Ps.91.16.
a Ge.47.9; Ps.90.10.
4 He had been born in the reign of Solomon, and had lived through six successive reigns, (besides the usurpation of Athaliah,) viz. Rehoboam, Abijah, Asa, Jehosaphat, Jehoram, and Ahaziah.
b 1Sa.2.30;1Ki.2.10; Ac.2.29.
5 'It was a mark of distinguished honour to be interred within a city, for the burial places were without.' — *Burder*.
6 He had been virtually *king* in Judah; for Joash, who appears to have been a weak man, was always under his tutelage. He governed in the king's name, and his being buried among the kings, is a proof of the high estimation in which he was held among the people. He had eminently promoted true religion, and the regular worship of God, and attended to the temple repairs. He had also been an eminent instrument in preserving the line of David in the person of Joash.
c ch. xxiii.; 31. 20, 21; Ne. 13.14; He. 6. 10.
d De. 31. 27; Ac.20. 29,30; 2Pe.1.15.
e ch.10.8-10; 22.3,4; Pr. 7.21-23; 20.19; 26.28; 29.5; Da.11. 32.
f ver.4;ch.21.13; 33. 3-7; 1Ki.11.4,5; 14. 9, 23.
7 'The godly are often honourably interred with an appearance of distinguished respect and grief, and yet their example quickly disregarded. Pretended conversions, and hypocritical strictness, soon issue in fearful apostacy. Many conform to religion when it is fashionable, who are glad of an opportunity to throw off the restraint.' —*Brown*.
g ch.19.2; 28.13; 29. 8; Jos. 22.20; Ju.5. 8; 2 Sa. 24.1; Ho.5. 10,11.
h ch. 36. 15,16; 2 Ki. 17. 13-15; Ne.9.26; Je. 7. 25,26; 25.4,5; 44. 4, 5; Lu. 11.47-51; 16.31; 20.9-15.
i Is.28.23; 42.23; 51. 4; 55.3; Mat. 13. 9. 15, 16.

A.M.3162. B.C.842.

k ch.15.1; 20.14.
1 Heb. *clothed*, Ju. 6. 34; 1 Ch. 12. 18, *margins*.
l ch. 23. 11.
2 In Mat. 23. 35, he is called 'son of Berachiah,' but as that is omitted in Luke 11. 51, it is supposed to be an interpolation.
m Nu.14.41;1Sa.13. 13,14; 2Sa.12.9,10; Zec.7.11-14.
n ch.15.2;De.29.25, 26; 1 Ch. 28. 9; Je. 2. 19; 4 .18; 5. 19, 25.
o Je.11.19; 18.18;38. 4-6.
p Mat. 21.35; 23.34-37; Ac.7.58,59.
3 The Jews say there were *seven* transgressions in this; for they killed a priest, a prophet, a judge; they shed innocent blood, polluted the court of the temple, the sabbath, and the day of expiation; for on that day tradition says this happened.
q Ps. 109. 4; Lu. 17. 15-18; John 10.32.
r Ge. 9. 5; Je. 11.20; 26.14,15; 2Ti.4.14; Re. 6. 9-11; 18. 20; 19. 2, 3.

A.M.3165. B.C.839.

4 Heb. *in the revolution*, 1 Ki. 20.22, 26.
s De.32.35; 2 Ki.12. 17, 18.
t ver.17,18; Ps.2.10, 11; 58.10,11; 82.6,7.
5 Heb. *Darmasek*.
u Le. 26. 8; De. 32. 30; Is.30.17; Je.37. 10.
v ch. 16. 8, 9; 20. 11, 12; Le. 26. 25; De. 28. 25.
w ch.22.8; Is.10.5,6; 13.5; Hab.1.12.
x ch.21.16,18,19; 22. 6.
y 2 Ki. 12. 20; 14.19, 20.
z ver. 21, 22; Ps.10. 14; Re.16.6.
6 It appears from ver. 21, that it was only *one* son of Jehoiada that was slain. The Sept. and Vulg. have 'son.'
a ver. 16; ch. 21.20; 28.27.
7 These were doubtless excavations in the rock; and as such sepulchres are, in the ordinary course of things imperishable, it is but reasonable to suppose that they may still be found in some of the numerous and remarkable sepulchral excavations which attract the attention of all travellers at Jerusalem. Professor Robinson mentions that they lie about 175 rods north of the Damascus gate, on the east side of the road to Naplous, just as it begins to descend towards the valley of Jehosaphat. He gives a detailed description of them (Bib. Researches, vol. ii. p. 528,) and is inclined to adopt the conjecture of Pococke, that they are identical with the sepulchre of Helena, queen of Adiabene, mentioned by Josephus.
8 Or, *Jozachar*, 2 Ki.12.21.
9 Or, *Shomer*.
b 2 Ki.12.18.
10 Heb. *founding*, ver. 13.
11 Or, *commentary*, ch. 9. 29; 16.11; 20. 34.
c ch. 25. 1; 1 Ch. 3. 12.

20 And [k]the Spirit of God [1]came upon Zechariah [l]the son of [2]Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, [m]Why transgress ye the commandments of the LORD, that ye cannot prosper? [n]Because ye have forsaken the LORD, he hath also forsaken you.

21 And they [o]conspired against him, and [p]stoned him with stones at the commandment of the king, in the court of the house of the LORD.[3]

22 Thus Joash the king [q]remembered not the kindness which Jehoiada his father had done to him, but slew his son: and when he died, he said, [r]The LORD look upon *it*, and require *it*.

23 ¶ And it came to pass at [4]the end of the year, *that* [s]the host of Syria came up against him: and they came to Judah and Jerusalem, and destroyed [t]all the princes of the people from among the people, and sent all the spoil of them unto the king of Damascus.[5]

24 For the army of the Syrians came[u] with a small company of men, and the LORD [v]delivered a very great host into their hand, because they had forsaken the LORD God of their fathers: [w]So they executed judgment against Joash.

25 And when they were departed from him, (for they left him in [x]great diseases,) [y]his own servants conspired against him [z]for the blood of the sons of Jehoiada[6] the priest, and slew him on his bed, and he died; and they buried him in the city of David, but they buried him [a]not in the sepulchres of the kings.[7]

26 And these *are* they that conspired against him; Zabad[8] the son of Shimeath an Ammonitess, and Jehozabad the son of Shimrith[9] a Moabitess.

27 ¶ Now *concerning* his sons, and the greatness of the [b]burdens *laid* upon him, and the repairing[10] of the house of God, behold, they *are* written in the story[11] of the book of the Kings: and [c]Amaziah his son reigned in his stead.

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CHAPTER XXV.

Amaziah beginneth to reign well, 1, 2. *He executeth justice on the murderers of his father,* 3, 4. *Having hired an army of Israelites against the Edomites, at the word of a prophet he loseth an hundred talents, and dismisseth them,* 5—10. *He overthroweth the Edomites,* 11. *The Israelites, discontented with their dismission, spoil as they return home,* 10, 13. *Amaziah, proud of his victory, serveth the gods of Edom, and despiseth the admonitions of the prophet,* 14—16. *He provoketh Joash to his overthrow,* 17—24. *His reign,* 25, 26. *He is slain by a conspiracy at Lachish,* 27, 28.

A. M. 3165-3194. B. C. 839-810.

AMAZIAH *was* [a]twenty and five years old *when* he began to reign; and he reigned twenty and nine years in Jerusalem: and his mother's name *was* Jehoaddan of Jerusalem.

2 And he did *that which was* right in the sight of the LORD, [b]but not with a perfect heart.

3 ¶ Now it came to pass, when the kingdom was established[1] to him, that he[c] slew his servants[2] that had killed the king his father:

4 But he slew not their children, but *did* [d]as *it is* written in the law in the book of Moses, where the LORD commanded, saying, the fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin.

5 ¶ Moreover, Amaziah gathered Judah together, and made them [e]captains over thousands, and captains over hundreds, according to the houses of *their* fathers, throughout all Judah and Benjamin: and he numbered them from[f] twenty years old and above, and found them [g]three hundred thousand[3] choice *men, able* to go forth to war, that could handle spear and shield.

6 He hired also an hundred thousand mighty men of valour out of Israel for an hundred talents[4] of silver.

7 But there came [h]a man of God to him, saying, O king, let not the army of Israel go with thee; [i]for the LORD *is* not with Israel, *to wit, with* all the children of Ephraim.

8 But if thou wilt go, do *it,* [k]be strong for the battle; God shall make thee fall before the enemy: for [l]God hath power to help, and to cast down.

9 And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the army[5] of Israel? And the man of God answered, [m]The LORD is able to give thee much more than this.[6]

A. M. 3165-3194. B. C. 839-810.

CHAP. XXV.

A. M. 3165-3194. B. C. 839-810.

a 2 Ki. 14. 1-3.

b ver.14;ch.24.2;26. 4; 1Sa.16.7; Ps.78. 37;Is.29.13;Ho.10. 2; Ac. 8. 21.

1 Heb. *confirmed upon him.*

c ch.24.25,26; Ge.9. 5,6;Ex.21.14; Nu. 35. 31-33.

2 Even if the conspirators against Joash intended to avenge upon him the murder of Zechariah, they acted without a commission from that God to whom vengeance belongeth, and were justly put to death for treason and murder.

d De.24.16; 2Ki.14. 5;Je.31.29,30;Eze. 18. 4, 20.

e Ex. 18. 25; 1 Sa.8. 12; 1Ch.13.1; 27.1.

f Nu. 1. 3.

g ch. 11. 1; 14.8; 17. 14-18.

3 Nearly four times as many soldiers had been numbered in the days of Jehoshaphat. But perhaps many were unwilling to enlist under Amaziah; and he did not attempt to force them, or they found means to evade his inquiries.

4 'If Amaziah had previously consulted God, all the painful consequences of the measure which he adopted would have been prevented. — As a hundred talents would not divide above eight shillings a piece, among one hundred thousand men, we may suppose that it was only an earnest of their pay, or that they expected to be enriched with the plunder of the Edomites. —Perhaps the army which Amaziah had hired was chiefly of the tribe of Ephraim; or that tribe, being the most considerable in Israel, is put for the whole. —As the Lord was not with the men of Ephraim, he declared by his prophet that he would not prosper Amaziah, if he employed them; and if, after this prohibition, he would persist in taking them with him, he was warned that God would make him fall before the enemy; for he could help him without the aid of idolators; and he could cast him down, though he thus made himself 'strong for the battle:'—*Scott.*

h 2Sa.12.1; 1Ki.13. 1;1Ti.6.11; 2 Ti.3. 17.

i ch.13.12;19.2;1Ki. 12. 28; Is. 28. 1-3; Ho. 5. 13-15; 9. 13.

k ch.18.14; Ec.11.9; Is.8.9,10; Joel 3.9-14; Mat. 26. 45.

l ch.14.11; Ju.7.7; 1 Sa. 14.6; Job 5.18; 9. 13; Ps. 20. 7; 33. 16-20.

5 Heb. *band.*

m ch.1.12; De.8.18; Pr. 10.22; Ha.2. 8; Lu. 18. 29, 30.

6 Better lose the money than keep the men. 'He is rich enough who is impoverished for God.'—*Grotius.*

10 Then [n]Amaziah separated them, *to wit,* the army that was come to him out of Ephraim, to go home[1] again: wherefore their anger was greatly kindled against Judah, and they returned home in great anger.[2]

11 ¶ And Amaziah strengthened himself, and led forth his people, and went to the [o]valley of Salt,[3] and smote of the children of Seir ten thousand.

12 And *other* ten thousand *left* alive did the children of Judah carry away captive, and brought them unto the top of the rock, and [p]cast them down from the top of the rock,[4] that they all were [q]broken in pieces.

13 ¶ But the soldiers[5] of the army which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah, from [r]Samaria even unto [s]Beth-horon, and smote three thousand of them, and took much spoil.

14 ¶ Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that [t]he brought the gods of the children of Seir, and set them up *to be* [u]his gods, and bowed down himself before them, and burned incense unto them.

15 Wherefore the anger of the LORD was kindled against Amaziah, and he sent unto him [v]a prophet, which said unto him, [w]Why hast thou sought after [x]the gods of the people, [y]which could not deliver their own people out of thine hand?

16 And it came to pass, as he talked with him, that *the king* said unto him, [z]Art thou made of the king's counsel? [a]forbear; why shouldest thou be smitten? Then the prophet forbare, and said, I know that God [b]hath determined[6] to destroy thee, because thou hast done this, and hast not hearkened unto my counsel.

17 ¶ Then [c]Amaziah king of Judah took advice, and sent to Joash, the son of Jehoahaz, the son of Jehu, king of Israel, saying, Come, [d]let us see one another in the face.

18 And Joash king of Israel sent to Amaziah king of Judah, saying, The thistle[7] that *was* in Lebanon sent to

n 1 Ki. 12. 24.

1 Heb. *to their place.*

2 Heb. *heat of anger,* 2Sa.19.43; Pr. 29. 22.

A.M.3177.B.C.827.

o 2Sa.8.13; 2 Ki.14. 7; Ps. lx. *title.*

3 See the Note at 1 Ch. 18. 12.

p 2Sa.12.31;1Ch.20. 3

4 'The area or valley in which the town of Petra stands, is surrounded by steep mountains and rocky cliffs, from many of which no one could be precipitated without being all 'broken in pieces.' To the south of the town there is one very steep & high mountain, the ascent of which is assisted by steps; and the summit of which affords a commanding view over the neighbouring masses of rock. Remains of a fortification of stone attest the importance which the ancient inhabitants attached to this post. If it were necessary to point to a particular place, one might perhaps venture to point to this mountain as possibly the rock in question, but we rather think this designation does not refer to any one particular rock, but to any of the cliffs in this region of precipices, adapted to such an execution.'—*Kitto.* This mode of punishment was practised by the Greeks & Romans as well as the Jews. In Greece, according to the Delphian law, such as were guilty of sacrilege were led to a rock, and cast down headlong. The Romans also inflicted it on certain malefactors, by casting them down from the Tarpeian rock. 'In Turkey,' says Mr Pitts, 'at a place called Constantine, a town situated at the top of a great rock, the usual way of executing great criminals is by pushing them off the cliff.'

q ch. 20. 10; 21. 8-10.

5 Heb. *sons of the band.*

r 1 Ki. 16. 24, 29.

s ch. 8. 5; 1 Ki. 9. 17.

t ch. 28. 23.

u Ex. 20.3-5; De.7. 5, 25; 2 Sa. 5. 21.

v ver.7; ch.16.7-9;1 9.2;20. 37; 2 Sa.12. 1- 6.

w ch.24.20; Ju. 2.2; Je. 2. 5.

x Ps. 96. 5.

y ver. 11; Ps. 115.4-8; Is.44.9, 10; 46.1, 2;Je.10.7;1Co.8.4; 10. 20.

z ch.16.10;18.25,26; 24.21;Am.7.10-13; Mat. 21. 23.

a Pr.9.7,8; Is.30.10, 11; Je. 29.26; 2 Ti. 4. 3; Re. 11. 10.

b Ex.9.16;De.2.30; 1Sa.2.25; Ac.4.28; Ro. 9. 22.

6 Heb. *counselled,* ch. 18.20,21; Is.46. 10; Ep. 1. 11.

c ver.13; 2 Ki.14. 8-14.

d 2 Sa.2. 14; Pr. 20. 3.

7 Or, *furze bush,* or *thorn,* Ju.9.8-15; 1 Ki. 4. 33.

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the cedar that *was* in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild[1] beast that *was* in Lebanon, and trode down the thistle.[2]

19 Thou sayest, Lo, thou hast smitten the Edomites, and [e]thine heart lifteth thee up [f]to boast: abide now at home; [g]why shouldest thou meddle to *thine* hurt, that thou shouldest fall, *even* thou, and Judah with thee?

20 But Amaziah would not hear; for it[h] *came* of God, that he might deliver them into the hand *of their enemies*,[3] because they sought after the gods of Edom.

21 So Joash the king of Israel went up;[4] and they [i]saw one another in the face, *both* he and Amaziah king of Judah, at [k]Beth-shemesh, which *belongeth* to Judah.

22 And Judah was put[5] to the worse before Israel, and they [l]fled every man to his tent.

23 And Joash the king of Israel took[m] Amaziah king of Judah, the son of Joash, the son of [n]Jehoahaz, at Beth-shemesh, and brought him to Jerusalem, and brake down the wall of Jerusalem, from the [o]gate of Ephraim to the corner gate,[6] four hundred cubits.

24 And *he took* [p]all the gold and the silver, and all the vessels *that were* found in the house of God with Obed-edom,[7] and the treasures of the king's house, the hostages also, and returned to Samaria.

25 ¶ And Amaziah the son of Joash king of Judah lived after the death of [q]Joash, son of Jehoahaz king of Israel, fifteen years.

26 Now the [r]rest of the acts of Amaziah,[8] first and last, behold, *are* they not written in the book of the kings of Judah and Israel.

27 ¶ Now, after the time that Amaziah did turn away from[9] following the LORD, they made a conspiracy[10] against him in Jerusalem; and he fled to Lachish:[s] but they sent to Lachish after him, and slew him there.

28 And they brought him upon horses, and buried him with his fathers in [t]the city of Judah.

A.M.3177.B.C.827.

1 Heb. *a beast of the field*, Ps. 80. 13.

2 The thistle denoted Amaziah, mean, yet mischievous; the cedar Joash, powerful, yet peaceable. No similitude could better describe Amaziah than the thistle; a low, useless, neglected weed, but which having chanced to draw blood from some passing traveller, began to affect an equality with the cedar, the glory of Lebanon.

e ch. 26. 16; 32. 25; De.8.14: Pr.13.10; 16.18; 28.25; Da.5. 20-23; Ha. 2. 4; Ja. 4.6; 1Pe.5.5.

f Je.9.23,24; 1Co.1. 29.

g ch.35.21; Pr.18.6; 20.3; 26.17; Lu.14. 31.

h ver. 16; ch. 22.7; 1 Ki.12.15;Ps.81.11, 12; Ac. 28.25-27; 2 Th.2.9-11;1Pe.2.8.

3 'The people had joined in Amaziah's idolatry; and therefore suffered through his folly. God blinds the minds of those whom he intends to destroy for their sins.'—*Patrick.*

4 *i.e.* From Samaria to the land of Judah, which mostly lay on higher ground.

i ver. 17.

k Jos.21.16;1Sa.6.9, 19, 20.

5 Heb. *smitten*, ch. 28.5,6.

l 1 Sa. 4.10; 1 Ki.22. 36.

m ch. 33.11; 36.6,10; Pr. 16. 18; 29. 23; Da.4.37;Ob.3; Lu. 14.11.

n ch. 21. 17; 22. 1, *Ahaziah*; 22. 6, *Azariah*.

o Ne.8.16; 12.39.

6 Heb. *the gate of it that looketh*, Je. 31. 38.

p ch.12.9;2Ki.14.14.

7 From 1 Ch. 26.15, we learn that to Obed-edom and his descendants was allotted the keeping of the house of *Asuppim*, or collections for the sacred treasury. He was perhaps a descendant of him who received the ark in the days of David.

A. M. 3179-3194. B. C. 825-810.

q 2 Ki. 14. 17, *Jehoash*.

r ch. 20. 34; 2 Ki.14. 15.

8 The Targum says, 'The *first*, when he walked in the "fear of the Lord;" the *last*, when he departed from the right way before the Lord.'

9 Heb. *from after*.

10 Heb. *conspired a conspiracy*, ch. 24. 25; 2Ki.14.19. He became very unpopular after having lost the battle with the Israelites; the consequence of which was the dismantling of Jerusalem, and the seizure of the royal treasures. It is likely that the last fifteen years of his reign were greatly embittered; so that finding the royal city to be no place of safety, he endeavoured to secure himself in the fortress of Lachish.

s Jos. 10. 31.

t 2 Ki. 14. 20, *City of David*. That is the reading here of 12 MSS. and of most versions. So *Dathe*.

A.M.3194.B.C.810.

CHAP. XXVI.

A.M.3194. B.C.810.

a ch.22.1; 33.25.

b 2 Ki. 14.21; 15.1; 1 Ch. 3.12, *Azariah*, Mat. 1. 8, 9, *Ozias*.

1 As to the orthography of this king's name, see Note at 2 Ki. 15.1.

c ch.8.17;2Ki.14.22; 16. 6, *Elath*.

2 He repaired and fortified it, for it had been built before. It was a famous sea-port at the end of the north-east arm of the Red sea, called from it the *Elanitic gulf*. In it the fleets of Solomon and Jehoshaphat were fitted out.'

d ch. 25. 23, 28.

e Is. 1. 1; 6.1; Ho. 1. 1; Am. 1. 1; Zec. 14. 5.

f 2 Ki. 15.2,3, *Jecholiah*.

g ch. 25. 2.

h ch. 24. 2; Ju. 2. 7; Ho. 6.4; Mar.4.16, 17; Ac.20.30.

i Ge.41.15;Da.1.17; 2.19; 5.16; 10.1.

3 Heb. *seeing of God*. All the ancient versions, except the Vulg., have 'in the fear of God:' and thus also 50 MSS. The Syr. by supplying 'him,' translates, 'who instructed him in the fear of God,' *i. e.* in religion; and so Dathe and Boothroyd.

k ch.15.2; 25.8;1Ch. 22.11,13; Ps.1.3.

l ch. 21. 16; Is. 14. 29.

m 2 Sa. 8. 1; 1Ch.18. 1.

4 It is now called *Yebna*, and is described by Irby and Mangles as situated on the west side of the Wady Rubin, an hour or more distant from the sea. On the east side of the Wady, on a small eminence, is the *Wely Rubin*, *i. e.* the supposed tomb of Reuben. It is mentioned by Mejred-Din (in 1495,) as a great place of pilgrimage to the Muhammedans. Wittman speaks of a lofty hill N. E. of Yebna, from which there is an extensive view.

5 Or, in the country of *Ashdod*, 1 Sa. 5. 1, 6.

n ch. 14. 11; 1 Ch. 5. 20; 12. 18; Ps. 18. 29,34,35; Ac.26.22.

o ch.17.11; 21.16.

6 They are mentioned no where else. The Sept. has here, as at ch. 20. 1, the 'Minæi;' the Chald. 'in the plain of Maon;' Geddes, the 'Manonites.' But five MSS. with the Vulg. read, 'Ammonites,' as in the next verse.

p ch.20.1; Ge.19.38; De.2.19; Ju.11.15-18; 1Sa.11.1.

q Ge.12.2; 2Sa.8.13; 1 Ki. 4. 31; Mat. 4. 24.

7 Heb. *went*.

r ch. 25.23; 2 Ki.14. 13; Je. 31. 38; Zec. 14. 10.

s Ne.2.13; 3.13.

t Ne.3.20,24.

8 'Angles of the wall.'—*Boothroyd.* 'Mizkoa.'—*Dathe.*

9 Or, *repaired*.

10 Or, *cut out many cisterns*, Ge. 26.18-21.

u 2 Ki. 3.4; 1 Ch.27. 26-31.

11 Or, *fruitful fields*,2Ki.19.23;Is. 29. 17.

12 Heb. *ground*.

v 2 Ki. 5.2.

CHAPTER XXVI.

Uzziah succeeding, and reigning well in the days of Zechariah, prospereth, 1—15. *Waxing proud, he invadeth the priest's office, and is smitten with leprosy by God,* 16—21. *He dieth, and Jotham succeedeth him,* 22, 23.

THEN [a]all the people of Judah took [b]Uzziah,[1] who *was* sixteen years old, and made him king in the room of his father Amaziah.

2 He built [c]Eloth,[2] and [d]restored it to Judah, after that the king slept with his fathers.

3 Sixteen years old *was* [e]Uzziah when he began to reign; and he reigned fifty and two years in Jerusalem: his mother's name also *was* [f]Jecoliah of Jerusalem.

4 And he did *that which was* right in the sight of the LORD, [g]according to all that his father Amaziah did.

5 And [h]he sought God in the days of Zechariah, who [i]had understanding in the visions[3] of God: and [k]as long as he sought the LORD, God made him to prosper.

6 And he went forth and [l]warred against the Philistines, and brake down [m]the wall of Gath, and the wall of Jabneh,[4] and the wall of Ashdod, and built cities about[5] Ashdod, and among the Philistines.

7 And [n]God helped him against the Philistines, and against [o]the Arabians that dwelt in Gur-baal, and the Mehunims.[6]

8 And [p]the Ammonites gave gifts to Uzziah: and [q]his name [7]spread abroad *even* to the entering in of Egypt; for he strengthened *himself* exceedingly.

9 ¶ Moreover, Uzziah built towers in Jerusalem, at [r]the corner-gate, and at [s]the valley-gate, and at [t]the turning *of the wall*,[8] and fortified[9] them.

10 Also he built towers in the desert, and digged[10] many wells: for [u]he had much cattle, both in the low country, and in the plains; husbandmen *also*, and vine-dressers in the mountains, and in Carmel:[11] for he loved husbandry.[12]

11 ¶ Moreover, Uzziah had an host of fighting men, that [v]went out to war by bands, according to the number of their account by the hand of Jeiel the scribe, and Maaseiah the ruler, under

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e hand of Hananiah, *one* of the king's
ptains.
12 The whole number of the chief
the fathers of the mighty men of
our *were* two thousand and six
ndred.
13 And under their hand *was* an[1]
ny, [w]three hundred thousand, and
en thousand and five hundred, that
de war with mighty power, to help
king against the enemy.
14 And Uzziah prepared for them,
oughout all the host, shields, and
ars, and helmets, and habergeons,[2]
bows, and slings[3] *to cast* stones.
15 And he made in Jerusalem
ines,[4] invented by [x]cunning men,
e on the towers, and upon the bul-
ks, to shoot arrows and great
es withal: and his name [5]spread
abroad; for he was marvellously
ed, till he was strong.
16 ¶ But [y]when he was strong, his
rt was lifted up to *his* destruction:
he transgressed against the LORD
God, and [z]went into the temple of
LORD [a]to burn incense[6] upon the
r of incense.
17 And [b]Azariah the priest went
fter him, and with him fourscore
sts of the LORD, *that were* [c]valiant
;
18 And they [d]withstood Uzziah the
g, and said unto him, *It appertain-*
[e]*not* unto thee, Uzziah, to burn
nse unto the LORD, but [f]to the
sts the sons of Aaron, that are con-
ated to burn incense: go out of the
tuary; for thou hast trespassed:
her[g] *shall it be* for thine honour
the LORD God.
19 Then Uzziah was wroth, and
a censer in his hand to burn in-
e; and, while [h]he was wroth with
priests, [i]the leprosy even rose up
is forehead before the priests in
ouse of the LORD, from beside the
nse altar.
20 And Azariah the chief priest, and
he priests, looked upon him, and,
old, he *was* leprous[7] in his forehead,
they thrust him out from thence;
himself [k]hasted also to go out,
use [l]the LORD had smitten him.
21 And [m]Uzziah the king was a
leper unto the day of his death, and
[n]dwelt in a several[1] house,[2] *being* a
leper; for he was cut off from the house
of the LORD: and Jotham his son *was*
over the king's house, judging the
people of the land.
22 ¶ Now the rest of the acts of
Uzziah, [o]first and last, did [p]Isaiah the
prophet, the son of Amoz, write.
23 So Uzziah [q]slept with his fathers,
and [r]they buried him[3] with his fathers
in the field of the burial which *belonged*
to the kings; for they said, He *is* a
leper: and Jotham his son reigned in
his stead.

CHAPTER XXVII.

Jotham reigning well, prospereth, 1—4. *He subdueth the Ammonites,* 5, 6. *His acts, reign, and death,* 7, 8. *Ahaz succeedeth him,* 9.

JOTHAM *was* [a]twenty and five years old when he began to reign; and he reigned sixteen years in Jerusalem: his mother's name also *was* Jerushah, the daughter of Zadok.
2 And [b]he did *that which was* right in the sight of the LORD, according to all that his father Uzziah did: howbeit [c]he entered not into the [4]temple of the LORD. And [d]the people did yet corruptly.
3 ¶ He built the [e]high gate of the house of the LORD, and on the wall of Ophel[5] he built much.
4 Moreover, [f]he built cities in [g]the mountains of Judah, and in the forests he built castles and towers.[6]
5 ¶ He fought also with [h]the king of the Ammonites,[7] and prevailed against them. And the children of Ammon gave him the same year an hundred talents of silver, and ten thousand measures of wheat, and ten thousand of barley. So[8] much did the children of Ammon pay unto him, both the second year and the third.
6 So Jotham became mighty, because he prepared[9] his ways before the LORD his God.
7 ¶ Now [i]the rest of the acts of Jotham, and all his wars, and his ways,[10] lo, they *are* written in the [11]book of the kings of Israel and Judah.
8 He was five and twenty years old when he began to reign, and reigned sixteen years in Jerusalem.

A.M.3194.B.C.816.

1 Heb. *the power of an army.*
w ch. 10.1; 13.3; 14. 8; 17. 14-19.
2 The term *habergeon* denotes a garment fitting close to the neck, and resembling a jacket, without sleeves and closed in front. The Hebrew name is *techera*, which according to Gesenius, was a closely woven linen garment, furnished with rings of mail in the upper part of the neck.
3 Heb. *stones of slings*, Ju. 20. 16; 1 Sa. 17. 49.
4 'It would be interesting to feel assured that these engines were really the invention of Uzziah's "cunning men." 'The peculiar system of life among the Jews was so little adapted to the development of inventive genius that this has been doubted, but it is certainly a remarkable circumstance, that Pliny does assign a Syrian origin to such engines; and there is not the least trace of their existence any where at an earlier period. Homer has not the slightest allusion to projectile engines; nor, indeed, do the Greek writers profess that any thing was known about them until shortly after the Old Testament history had closed.' — *Kitto.*
x ch.2.7,14; Ex.31.4.
b Heb. *went forth*, Mat. 4. 24.
A.M.3239. B.C.765.
y ch. 25. 19; 32. 25; De.8.14, 17; 32.13-15; Pr.16.18; Ha.2. 4; Co. 2. 18.
z 2 Ki. 16. 12, 13.
a Nu.16.7,17, 18,35; 1 Ki. 12.33; 13.1-4.
6 In many ancient countries the kings by virtue of their office, had a right to exercise the sacerdotal functions; and it best explains Uzziah's conduct, to suppose that he was stimulated by foreign example, (such as Egyptian) to aspire to the same privilege.
b 1 Ch. 6. 10.
c 1 Ch. 12. 28; 26. 6.
d ch.16.7-9;19.2; Je. 13. 18; Mat. 10.18, 28; 14.4; 2 Co.5.16; Ga. 2. 11.
e Nu. 16. 40, 46-48; 18. 7.
f Ex. 30. 7, 8; He.5. 4.
g 1 Sa.2.30; Da.4.37; John 5. 44; Ja. 2.1.
h ch. 16. 10; 25. 16.
i Nu. 12. 10; 2 Ki.5. 27.
7 This was a very remarkable punishment; he aspired at honour, and was smitten with a loathsome disease. He invaded the priest's office, and now was smitten with a disease which was subject to their inspection. For coming into the sanctuary, he was expelled the outer court, where the meanest subject might enter. Aspiring to be *priest* he ceased to be *king*.
k Ex. 6. 12.
l Le. 14. 34; De. 28. 22, 35.
m 2 Ki. 15. 5.

A.M.3239.B.C.765.

n Le.13.46; Nu.5.2, 3; 12. 15; 2 Ki. 7.3.
1 Heb. *free.*
2 The Jewish writers conclude that this house was outside the town, according to the law. It does not appear that Uzziah was, strictly speaking, deposed, but only deprived of the exercise of the sovereign power, which was administered by his son as regent, & probably in his father's name.
o ch. 9. 29; 12. 15.
p Is. 50. 1; 6. 1.
q 2 Ki. 15. 6, 7.
r ver. 18; ch. 21. 20; 28. 27; 33. 20.
3 As he was a leper he was not permitted to be buried in the burial place of kings; as it was supposed that even a place of sepulture must be defiled by the body of one who had died of that most loathsome and dreaded malady.

CHAP. XXVII.
A. M. 3246-3262.
B. C. 758-742.
a 2Ki.15.32,33; 1Ch. 3. 12; Is.1.1; Ho.1. 1; Mic.1.1; Mat. 1. 9, *Joatham.*
b ch. 26.4; 2 Ki. 15. 34.
c ch. 26. 16-21; Ps. 119.120; Ac. 5. 13.
4 He copied his father's conduct so far as it was constitutional, and avoided his great transgression.
d 2 Ki. 15. 35.
e ch.23.15,20; Je.20. 2.
5 Or, *thetower*, ch.33. 14; Ne.3.26. Ophel was a tower on the city wall, ch. 33. 14; Ne. 3. 26. 'The wall.' says the Targum, 'of the interior palace.'
f ch. 11. 5-10; 14.7; 26. 9, 10.
g Jos. 14.12,13; Lu. 1. 39.
6 These towers and castles he built to protect the people against marauders.
h ch. 20. 1; Ju. 11.4, &c.; 2 Sa. 10. 1-14; Je. 49. 1-6.
7 'We find that he brought them under a heavy tribute for three years; but whether this was the effect of his prevailing against them, is not so evident. Some think that they paid the tribute for three years, and then revolted; that in consequence he attacked them, & their utter subjection was the result.'—*Clarke.*
8 Heb. *this.*
9 Or, *established*, ch. 19. 3.
i ch.20.34; 26.22,23; 32. 32, 33.
10 It was in his days, according to 2 Ki. 15. 37, that Resin king of Syria and Pekah king of Israel, began to cut Judah short.
11 This must refer to a larger history which is lost, for in our book of Kings there is less concerning Jotham's reign than here in Chronicles. His was probably the last *politically* prosperous reign among the Jews, though Hezekiah and Josiah did much to promote the cause of true religion.

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9 ¶ And [k]Jotham slept with his fathers, and they buried him in the city of David: and Ahaz his son reigned in his stead.

CHAPTER XXVIII.

Ahaz reigning very wickedly is greatly afflicted by the Syrians, 1—7. *Judah being captivated by the Israelites is sent home by the counsel of Oded the prophet,* 8—15. *Ahaz sending for aid to Assyria is not helped thereby,* 16—21. *In his distress he becometh still more idolatrous,* 22—25. *He dying, Hezekiah succeedeth him.* 26, 27.

AHAZ[a] *was* twenty years old[1] when he began to reign; and he reigned sixteen years in Jerusalem: but he did not *that which was* right in the sight of the LORD, [b]like David his father:

2 For [c]he walked in the ways of the kings of Israel, and made also [d]molten images for [e]Baalim.

3 Moreover, he burnt[2] incense in [f]the valley of the son of Hinnom,[3] and burnt[g] his children in the fire, [h]after the abominations of the heathen, whom the LORD had cast out before the children of Israel.

4 He [i]sacrificed also and burnt incense in the high places, and on the hills, and under every green tree.

5 Wherefore the LORD [k]his God [l]delivered him into the hand of the king of Syria; and they smote him, and carried away a great multitude of them captives, and brought *them* to Damascus:[4] and he was also delivered into the hand of the king of Israel, who smote him with a great slaughter.

6 For [m]Pekah the son of Remaliah slew in Judah [n]an hundred and twenty thousand[5] in one day, *which were* all valiant[6] men; [o]because they had forsaken the LORD God of their fathers.

7 And Zichri, a mighty man of Ephraim, slew Maaseiah the king's son, and Azrikam the governor of the house, and Elkanah *that was* next[7] to the king.

8 ¶ And the children of Israel [p]carried away captive of their [q]brethren two hundred thousand, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria.

9 But a prophet of the LORD was there, whose name *was* Oded: and [r]he went out before the host that came to Samaria, and said unto them, Behold,[8] because[s] the LORD God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage *that* [t]reacheth up unto heaven.

10 And now ye purpose to [u]keep under the children of Judah and Jerusalem for bond-men and bond-women unto you: *but are there* [v]not with you, even with you, sins against [w]the LORD your God?

11 Now hear me therefore, and [x]deliver the captives[1] again, which ye have taken captive of your brethren; for [y]the fierce wrath of the LORD *is* upon you.

12 Then certain of [z]the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai, [a]stood up against them that came from the war,

13 And said unto them, Ye shall not bring in the captives hither: for whereas we have offended against the LORD *already*, ye intend to [b]add *more* to our sins and to our trespass; for our trespass is great, and *there is* fierce wrath against Israel.

14 So the armed men left the captives and the spoil before the princes and all the congregation.

15 And the men which were [c]expressed by name rose up, and took the captives, and with the spoil [d]clothed all that were naked among them, and arrayed them, and shod them, and [e]gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, [f]the city of palm-trees, to their brethren: then they returned to Samaria.

16 ¶ At that time [g]did king Ahaz send unto the kings[2] of Assyria to help him.

17 For again [h]the Edomites had come and smitten Judah, and carried away captives.[3]

18 The [i]Philistines also had invaded the cities of the low country, and of the south of Judah, and had taken [k]Beth-shemesh, and [l]Ajalon, and [m]Gederoth,[4] and [n]Shocho[5] with the villages thereof, and [o]Timnah with the villages

A. M. 3246-3262. B. C. 758-742.

k 2 Ki. 15. 38.

CHAP. XXVIII. A. M. 3262-3278. B. C. 742-726.

a 2 Ki. 16. 1, 2; 1 Ch. 3. 13; Is. 1. 1; 7. 1-12; Ho. 1. 1; Mic. 1. 1; Mat. 1. 9. *Achaz.*

1 For the difficulties in the chronology, see the Notes at 2 Ki. 16. 1. The Septuagint, Syriac, and Arabic, read twenty-five years, which is probably correct.

b ch. 17. 3.

c ch. 21. 6; 22. 3, 4; 1 Ki. 16. 31-33; 2 Ki. 10. 26-28.

d Ex. 34. 17; Le. 19. 4.

e Ju. 2. 11, 13.

2 Or, *offered sacrifice.*

f 2 Ki. 23. 10; Je. 7. 31, 32; 19. 2-6, 13.

3 Sometimes called Gei-Hinnom, whence the Greek Geéna; now *Wady Jehennam.*

g ch. 33. 6; Le. 18. 21; 2 Ki. 16. 3; Ps. 106. 37, 38; Je. 2. 34; Eze. 16. 20, 21; Mic. 6. 7.

h ch. 33. 2; De. 12. 31.

i Le. 26. 30; De. 12. 2, 3; 2 Ki. 16. 4.

k ch. 36. 5; Ex. 20. 2, 3.

l ch. 24. 24; 33. 11; 36. 17; Ju. 2. 14; 2 Ki. 16. 5; Is. 7. 1, 6.

4 Heb. *Darmasek.*

m 2 Ki. 15. 27, 37; Is. 7. 4, 5, 9; 9. 21.

n ch. 13. 17.

5 It is possible there is a mistake in the number, though all the MSS. and versions agree. The whole people seem to have been given up into the hands of their enemies.

6 Heb. *sons of valour.*

o ch. 15. 2; De. 6. 14, 15; 28. 15, 25; 29. 24-26; 31. 16, 17; 32. 30; Jos. 23. 16; Is. 24. 5, 6; Je. 2. 19.

7 Heb. *the second to.*

p De. 28. 25, 41.

q ch. 11. 4; Ac. 7. 26; 13. 26.

r ch. 19. 1, 2; 25. 15, 16; 1 Ki. 20. 13, 22, 42; 2 Ki. 20. 14, 15.

8 To this beautiful speech nothing can be added by the best comment: it is simple, humane, pious, and overwhelmingly convincing; no wonder it produced the effect mentioned here. That there was much of humanity in the heads of the children of Ephraim, who joined with the prophet on this occasion, ver. 15 sufficiently proves. They did not barely dismiss these most unfortunate captives, but they took that very spoil which their victorious army had brought away; and they clothed, fed, shod, and anointed these distressed people, set the feeblest of them upon asses, and escorted them safely to Jericho! We can find no parallel to this in the history of the wars which savage man has carried on against his fellows from the foundation of the world.—*Clarke.*

s ver. 5; Ju. 3. 8; Ps. 69. 26; Is. 10. 5; 47. 6; Eze. 25. 12, 15; 26. 2; Ob. 10-16; Zec. 1. 15.

A. M. 3262-3278. B. C. 742-726.

t Ge. 11. 4; Exr. 9. 6; Re. 18. 6.

u Le. 25. 39-46.

v Je. 25. 29; Ro. 12. 20, 21; 1 Pe. 4. 17, 18.

w ver. 5.

x Is. 58. 6; Je. 34. 14, 15; He. 13. 1-3.

I He reminds them of their own sins. It ill becomes sinners to be oppressors. Could they hope for mercy from God, if they showed none to their brethren. Every man is our neighbour, every man is our brother. Slavery in every form stands opposed to the law of love and the golden rule of equity.

y Exr. 10. 14; Mat. 5. 7; 7. 2; Ja. 2. 13.

z 1 Ch. 28. 1.

a Je. 26. 16.

b Nu. 32. 14; Jos. 22. 17, 18; Mat. 23. 32, 35; Ro. 2. 5.

c ver. 12.

d Job 31. 15-23; Is. 58. 7; Mat. 25. 35-45; Ac. 9. 39; 1 Ti. 5. 10; Ja. 2. 15, 16; 1 John 3. 17, 18.

e 2 Ki. 6. 22; Pr. 25. 21, 22; Lu. 6. 27; Ro. 12. 20, 21.

f De. 34. 3; Ju. 1. 16.

g 2 Ki. 16. 5-7; Is. 7. 1-9, 17.

2 Instead of *malchey*, kings; the Vulgate, Syriac, Arabic, and Chaldee, one MS., and the parallel place 2 Ki. 16. 7, have *melek*, king. This king was Tiglath-pileser. After verse 15, the 23d, 24th, & 25th verses are introduced before the 16th, in the Syriac and Arabic; and the 22d verse is wholly wanting in both, though some of the expressions may be found in the 21st verse.

h ch. 25. 11, 12; Le. 26. 18.

3 Heb. *a captivity.*

i Eze. 16. 27, 57.

k Jos. 15. 10; 1 Sa. 6. 9, 13.

l ch. 11. 10, *Ajalon.*

m Jos. 15. 41.

4 Perhaps the *Gederoth* of Jos. 15. 41, mentioned along with Socoh. Jerome speaks of a village called Gaddera, in the province of Ælia (Jerusalem) near the 'Terebinth-Tree.'

n Jos. 15. 48, *Socoh.*

5 The Socoh of Jos. 15. 35, or Jos. 15. 48. Jerome says there were two villages of this name nine miles from Eleutheropolis, towards Jerusalem; one in the mountain, the other in the plain. When Robinson was at Main (the Maon of Nabal) he saw a number of places of unquestionable antiquity. Among others he mentions a small ruin, *Shuweikeh*, bearing N. 85° W. of Main. The name is the diminutive form of Shaukeh, and in that he recognizes the Socoh of the mountains of Judah. Again, when on his way from Jerusalem to Gaza, he saw on the left, near Wady es-Sŭmt (the ancient Terebinth - Vale) the ruins of another Shuweikeh, which he took for the Socoh of the plain.

o Ju. 14. 1, *Timnath.*

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ereof, Gimzo also and the villages
ereof: and they dwelt there.
19 For [p]the LORD brought Judah
w, [q]because of Ahaz king of [r]Israel;
he [s]made Judah naked, and trans-
ssed sore against the LORD.
20 And [t]Tilgath-pilneser king of
syria came unto him, and [u]distressed[1]
n, but strengthened him not.
21 For Ahaz [v]took away a portion
of the house of the LORD, and *out*
the house of the king, and of the
nces, and gave *it* unto the king of
syria: but he helped him not.
22 ¶ And [w]in the time of his distress
he trespass yet more against the
RD: [x]this *is that* king Ahaz.[2]
23 For [y]he sacrificed unto the gods
Damascus,[3] which smote him;[4] and
said, [z]Because the gods of the kings
Syria help them, *therefore* will I
rifice[a] to them, that they may help
but [b]they were the ruin of him,
of all Israel.
24 And Ahaz gathered together the
sels of the house of God, and [c]cut
pieces the vessels of the house of
l, and [d]shut up the doors[5] of the
se of the LORD, and [e]he made him
rs in every corner of Jerusalem.
25 And in every several city of
ah he made high places, to burn[6]
nse unto other gods, and provoked
nger the LORD God of his fathers.
26 ¶ Now [f]the rest of his acts, and
ll his ways, first and last, behold,
[r] *are* written in the book of the
gs of Judah and Israel.
27 And Ahaz slept with his fathers,
they buried him in the city, *even*
erusalem; but [g]they brought him
into the sepulchres of the kings of
el:[7] and Hezekiah his son reigned
is stead.

CHAPTER XXIX.

Hezekiah's good reign, 1, 2. He restoreth religion, 3, 4. He calleth the Levites to cleanse the house of God, 5—11. They sanctify themselves, and cleanse the house of God, 12—19. Hezekiah and the congregation offer sacrifices, wherein the Levites were more forward than the priests, 20—36.

HEZEKIAH[a] began to reign *when he was* five and twenty years old; he reigned nine and twenty years erusalem: and his mother's name Abijah, the daughter of [b]Zechariah.

A. M. 3246-3262. B. C. 758-742.

p De.28.43;1Sa.2.7; Job 40.12; Ps. 106. 41-43; Pr. 29. 23.
q Ho.5.11;Mic.6.16.
r ch. 21. 2.
s Ge. 3.7,11; Ex.32. 25; Re.3.17,18; 16. 15.
t 2Ki.15.29;16.7-10, *Tiglath-pileser*; 1 Ch. 5.26; Ho. 5.13.
u 2Ki.17.5; Is.7.20; 30. 3, 16; Je. 2. 37.
1 The king of Assyria helped Ahaz against the Syrians, (2 Ki. 16. 9.) But he did not assist him against the Edomites & Philistines, & he distressed him by taking his treasures.
v ch.12.9;2Ki.18.15, 16; Pr. 20. 25.
w ch.33.12;Ps.50.15; Is. 1.5; Eze. 21.13; Hos.5.15; Re.16.9-11.
x Es. 7. 6; Ps. 52. 7.
2 These emphatic words stamp his memory with a brand of infamy. 'This is that guilty and wretched man, who was the *scandal* of the house of David, & the curse and plague of his generation.' They are vile indeed, whom affliction exasperates and hardens; who are neither moved by mercies nor awed by judgments.
y ch.25.14; 2 Ki.16. 12, 13.
3 Heb. *Darmasek.*
4 Or, 'And king Ahaz said, I will seek to the gods of Damascus, which have smitten me.'— *Sept.* This reading is followed by many critics, and is obviously the sense of the text,—as the inspired author would not represent the heathen idols as smiting any one, they being but *nothings* and *vanities.*
z Hab. 1. 11.
a Je. 44. 15-18.
b Je. 44. 20-28.
c 2 Ki. 16. 17,18; 25. 13, &c.
d ch. 29. 3, 7.
5 He caused the divine worship to be totally suspended: and the doors continued shut till the beginning of the reign of Hezekiah, one of whose first acts was to re-open them, and thus to restore the temple worship, ch.29.3.
e ch.33.3-5; Je.2.28; Ho. 12. 11; Ac. 17. 16, 23.
6 Or, *offer.*
f ch.20.34; 27.7-9; 2 Ki. 16. 19, 20.
g ch. 21. 20; 26. 23; 33.20;1Sa.2.30;Pr. 10. 7.
7 Here, as at ch.21. 2, Israel is put for Judah. Clarke is wrong in saying the ancient versions agree with the Hebrew. They all, as well as ten MSS. read 'Judah.' The Hebrews honoured the memory of those kings who had reigned well, by depositing their remains in the royal cemetry; but wicked kings were denied that honour, and buried in some other place in Jerusalem.

CHAP. XXIX.
A. M. 3278-3306. B. C. 726-698.
a 1Ki.18.1-3; 1Ch.3. 13; Is.1.1; Ho. 1.1; Mic.1.1; Mat. 1. 9, 10, *Ezekiaz.*
b ch.26.5;Is. 8.2.

A.M.3278.B.C.726.

c ch.28.1;34.2; 2 Ki. 18.3.
A.M.3278 B.C.726.
d ch.34.3; Ec. 9. 10; Mat.6.33.
e ch.28.24; 2 Ki.16. 14-18.
1 The public worship at the temple was entirely suppressed during the latter years of king Ahaz. The only reason advanced for a contrary opinion is this: it is not said that the sacred fire on the altar of burnt - offering was extinguished, or that it was rekindled by fire from heaven as at the dedication of the temple. If, however, the service was not entirely put a stop to, the people in general were shut outfromattending.
f ch.32.6; Ne. 3. 29; Je.19.2.
g ch.35.6;Ex.19.10, 15;1Ch.15.12.
h ver.16; ch.34.3-8; Eze.36.25;Mat.21. 12,13; 1Co.3.16,17; 2Co. 6.16; 7.1; Ep. 5.26,27.
2 'Personal repentance, and purification from legal and moral defilements, were requisite in the priests & Levites before they could, according to order, proceed to purify the temple. Much rubbish, dirt, and rust, would be contracted through disuse and neglect, in the temple, the courts, and the sacred vessels; but the idolatry with which they had been polluted, and the altar, made after the model of that which Ahaz saw at Damascus, formed by far the worst filthiness, from which they needed to be cleansed.— *Scott.*
i ch. 28. 2-4, 23-25; 34.21;Ezr.5.12;9.7; Ne.9. 16,32; Je.16. 19; 44.21,22; La.5. 7; Da.9.8,16; Mat. 10. 37; 23. 30-32.
k Je.2.13,17.
l Je.2.27; Eze. 8.16.
3 Heb. *given the neck.*
m ch. 28. 24; Le. 24. 2-8; 2 Ki. 16.17,18.
n ch.24.18;34.24,25; 36. 14-16; De. 28. 15-20.
4 Heb. *commotion.*
o Le. 26. 32; De.28. 59; 1 Ki.9.8; Je.18. 16;19.8;25.9,18;29. 18.
p ch. 28.5-8, 17; Le. 26. 17.
q ch.6.7,8.
r ch.15.12,13;23.16; 34.30-32;Ezr.10.3; Ne. 9.38; 10.1,&c.; Je.34.15,18;50.5; 2 Co.8.5.
5 That is, to renew the covenant under which the people were constantly considered, and of which circumcision was the sign; and the spirit of which was, 'I will be your God; ye shall be my people.'
s 2 Ki. 23. 3, 26.
6 Or, *deceived,* Ga. 6. 7, 8.
t Nu. 3. 6-9; 8.6-14; 18. 2-6; De. 10. 8.
7 Or, *offer sacrifice,* Nu. 16. 35-40;18.7.
u Ex.6.16-25;Nu.4. 2,&c.;1Ch.6.16-18; 15. 5; 23. 12-20.
v 1 Ch.6.19,44; 15.6; 23. 21-23.
w 1 Ch. 6. 17,20, 21; 15. 7; 23. 7-11.
x Le. 10. 4; *Elzaphan,* 1 Ch. 15. 8.
y 1Ch.6.39;15.17;25. 2.

2 And he [c]did *that which was* right in the sight of the LORD, according to all that David his father had done.
3 ¶ He, [d]in the first year of his reign, in the first month, [e]opened the doors[1] of the house of the LORD, and repaired them.
4 And he brought in the priests and the Levites, and gathered them together into the [f]east street,
5 And said unto them, Hear me, ye Levites; [g]Sanctify now yourselves, and [h]sanctify[2] the house of the LORD God of your fathers, and carry forth the filthiness out of the holy *place.*
6 For [i]our fathers have trespassed, and done *that which was* evil in the eyes of the LORD our God, and [k]have forsaken him, and have [l]turned away their faces from the habitation of the LORD, and turned[3] *their* backs.
7 Also [m]they have shut up the doors of the porch, and put out the lamps, and have not burnt incense, nor offered burnt-offerings in the holy *place* unto the God of Israel.
8 [n]Wherefore the wrath of the LORD was upon Judah and Jerusalem, and he hath delivered them to trouble,[4] [o]to astonishment, and to hissing, as ye see with your eyes.
9 For, lo, [p]our fathers have fallen by the sword; and our sons and our daughters, and our wives, *are* in captivity for this.
10 Now [q]*it is* in mine heart [r]to make a covenant[5] with the LORD God of Israel, [s]that his fierce wrath may turn away from us.
11 My sons, be not now [6]negligent; for [t]the LORD hath chosen you to stand before him, to serve him, and that ye should minister unto him, and [7]burn incense.
12 ¶ Then the Levites arose, Mahath the son of Amasai, and Joel the son of Azariah, of the sons of the [u]Kohathites: and [v]of the sons of Merari; Kish the son of Abdi, and Azariah the son of Jehalelel: and [w]of the Gershonites; Joah the son of Zimmah, and Eden the son of Joah:
13 And of the sons of [x]Elizaphan; Shimri and Jeiel: and of the sons of [y]Asaph; Zechariah and Mattaniah:

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14 And of the sons of [z]Heman; Jehiel and Shimei: and of the sons of Jeduthun;[a] Shemaiah and Uzziel.

15 And they gathered their brethren, and [b]sanctified themselves, and came, according to the commandment of the king, by[1] the words of the LORD, to[c] cleanse the house of the LORD.

16 And the priests went into [d]the inner part[2] of the house of the LORD, to cleanse *it*, and brought out [e]all the uncleanness that they found in the temple of the LORD into the court of the house of the LORD. And the Levites took *it*, to carry *it* out abroad into the brook [f]Kidron.

17 Now they began on the first *day* of the first month to sanctify, and on the eighth day of the month came they to [g]the porch of the LORD: so they sanctified the house of the LORD in eight days; and in [h]the sixteenth day of the first month they made an end.

18 Then they went in to Hezekiah the king, and said, We have cleansed all the house of the LORD, and [i]the altar of burnt-offering, with all the vessels thereof, and [k]the shew-bread table, with all the vessels thereof.

19 Moreover, [l]all the vessels, which king Ahaz in his reign did cast away[3] in his transgression, have we prepared and sanctified, and, behold, they *are* before the altar of the LORD.

20 ¶ Then Hezekiah the king [m]rose early, and gathered the rulers of the city, and went up to the house of the LORD.

21 And they brought [n]seven bullocks,[4] and seven rams, and seven lambs, and seven he-goats, for [o]a sin-offering for the kingdom, and for the sanctuary, and for Judah: and he commanded the priests, the sons of Aaron, to offer *them* on the altar of the LORD.

22 So they killed the bullocks, and the priests received the blood, and sprinkled[p] *it* on the altar: likewise, when they had killed the rams, they sprinkled the blood upon the altar: they killed also the lambs, and they sprinkled the blood upon the altar.

23 And they brought forth[5] the he-goats *for* the sin-offering before the king and the congregation; and [q]they laid their hands upon them.[1]

24 And the priests killed them, and they made [r]reconciliation with their blood upon the altar, to make an atonement for all Israel; for the king commanded *that* the burnt-offering and [s]the sin-offering *should be made* for all Israel.

25 And [t]he set the Levites in the house of the LORD with cymbals, with psalteries, and with harps, [u]according to the commandment of David, and of [v]Gad the king's seer, and [w]Nathan the prophet: [x]for *so was* the commandment of[2] the LORD by his prophets.[3]

26 And the Levites stood with [y]the instruments of David, and [z]the priests with the trumpets.

27 And Hezekiah commanded to offer the burnt-offering upon the altar: and when[4] the burnt-offering began, [a]the song of the LORD began *also* with the trumpets, and with the[5] instruments *ordained* by David king of Israel.

28 And [b]all the congregation worshipped, and the[6] singers sang, and the trumpeters sounded; *and* all *this continued* until the burnt-offering was finished.

29 And when they had made an end of offering, the king, and all *that were* present[7] with him, [c]bowed themselves, and worshipped.

30 Moreover, Hezekiah the king and the princes commanded the Levites to sing praise unto the LORD [d]with the words of David, and of Asaph the seer: and [e]they sang praises with gladness, and they bowed their heads and worshipped.

31 Then Hezekiah answered and said, Now ye have consecrated[8] yourselves unto the LORD, come near, and bring [f]sacrifices and [g]thank-offerings into the house of the LORD. And the congregation brought in sacrifices and thank-offerings; and [h]as many as were of a free heart, burnt-offerings.

32 And [i]the number of the burnt-offerings, which the congregation brought, was threescore and ten bullocks, an hundred rams, *and* two hun-

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z 1 Ch. 6. 33; 15. 19.
a 1 Ch. 25. 1, 3, 6.
b ver. 5.
1 Or, *in the business*, ch. 30. 12.
c 1 Ch. 23. 28.
d ch.3.8; 5.7; Ex.26. 33, 34; 1 Ki. 6. 19, 20; He. 9. 2-8, 23, 24.
2 *i. e.* the sanctuary, and holy of holies. The priests & Levites cleansed first the courts both of the *priests* and of the *people*. On this labour they spent eight days. Then they cleansed the *interior* of the temple, but as the Levites had no right to enter the temple, the priests carried all the dirt and rubbish to the *porch*, whence they were collected by the Levites, carried away, and cast into the brook Kidron. In this work eight days more were occupied; and thus the temple was purified in sixteen days —*Clarke*.
e Eze.36.29; Mat.23. 27.
f ch. 15. 16; 2Ki.23. 4-6; John 18. 1, *Cedron*.
g ver.7; ch.3.4; 1 Ki. 6. 3; 1 Ch. 28. 11.
h Ex. 12. 2-8.
i ch. 4. 1, 7.
k ch. 4. 8; 13. 11.
l ch. 28. 24.
3 The Targum says, 'All the vessels which king Ahaz had polluted and rendered abominable by strange idols, when he reigned in his transgression against the Word of the Lord, we have collected and hidden; and others have we prepared to replace them, and they are now before the Lord.' And so the Sept. & Vulg. instead of 'cast away,' have 'profaned.' And thus *Boothroyd*.
m Ge.22.3; Ex.24.4; Jos.6.12; Je. 25. 4.
n Nu. 23.1, 14, 29; 1 Ch. 15. 26; Ezr. 8. 35; Job 42. 8. Eze. 45.23.
4 This was more than the law required; see Le. 4. 13, &c. It ordered one calf, or ox, for the sins of the people, and one he-goat for the sins of the prince; but Hezekiah here offers many more, and the reason appears sufficiently evident: the law speaks only of sins of ignorance; but here there were sins of every kind and every die—idolatry, apostacy, profanation of the temple, &c. The sin-offerings were offered, first, for the kingdom—for the transgressions of the king and his family; secondly, for the sanctuary, which had been defiled and polluted; and for the priests, who had been profane, negligent, & unholy; and finally, for Judah—for the whole mass of the people, who had been led away into every kind of abomination by the above examples.
o Le.4.3-14; Nu.15. 22-24; 2Co.5.21.
p Le. 1.5; 4. 7, 18, 34; 8. 15, 19, 24; He. 9. 21, 22.
5 Heb. *near*.

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q Le.1.4; 4.15, 24.
1 That is, they confessed their sin; and as they had by their transgression forfeited their lives, they now offer these animals to die as vicarious offerings, their life being taken for the life of the owners. It is not however said that the prescribed rules, respecting the sin-offerings, as to carrying the blood into the most holy place, and burning the bodies without the camp, were observed. Perhaps this was not done: and in that case, these sin-offerings must be considered as in some respects different from those prescribed in that part of the law contained in the book of Leviticus. The word here rendered he-goats (ver. 21) is not used in scripture till after the captivity, and learned men think that this is one proof that Ezra compiled these books. The burnt-offering and the sin-offerings were presented, not only in behalf of the kingdom of Judah, but for all Israel, even the ten tribes, which were at this time governed by Hoshea. Hezekiah seems in this to have had respect to the plan which he afterwards proposed, and which is recorded in the ensuing chapter; namely, of uniting the whole nation of Israel in celebrating the passover, and in the worship of God.
r Le.6.30; 8.15; Eze. 45.15, 17; Da. 9.24; Ro.5.10, 11; 2 Co.5. 18-21; Co.1.20, 21; He.2.17.
s Le.4.13, &c.
t 1 Ch. 9. 33; 15. 16-22; 16. 4, 5, 42; 25.1-7.
u ch. 8. 14; 35. 15; 1 Ch.23.5; 28.12, 19.
v 2Sa.24.11; 1Ch.21. 9; 29.29.
w 2Sa.7.2-4; 12.1-7.
x ch.30.12.
2 Heb. *by the hand of the LORD, by the hand of his prophets*.
3 The temple psalmody was regulated with the concurrence of these other prophets as well as by the appointment of David.
y 1 Ch. 23. 5; Am. 6. 5.
z ch.5.12, 13; Nu.10. 10; Jos.6.4-9; 1Ch. 15. 24; 16.6; Ps.81. 3; 98.5, 6; 150.3.
4 Heb. *in the time*.
a ch. 7. 3; 20. 21; 23. 18; Ps.136.1.
5 Heb. *hands of instruments*.
b Ps.68.24-26; Re.5. 8-14.
6 Heb. *song*, Ps. 89. 15.
7 Heb. *found*.
c ch. 20. 18; 1 Ch.29. 20; Ps. 72. 11; Ro. 14. 11; Ph. 2. 10, 11.
d 2 Sa. 23. 1, 2; 1 Ch. 16. 7-36.
e Ps.32.11; 33. 1; 95. 1, 2; 100.1, 2; 149.2; Ph. 4. 4.
8 Or, *filled your hand*, ch.13.9.
f Le.i.iii.
g Le.7.12.
h Le.1.3; 23.38; Ezr. 1.4.
i 1 Ki.3.4; 8.63; 1 Ch. 29.21; Ezr.6.17.

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dred lambs: all these *were* for a burnt-offering to the LORD.

33 And the [k]consecrated things *were* six hundred oxen, and three thousand sheep.

34 But [l]the priests were too few, so that they could not flay all the burnt-offerings:[1] wherefore [m]their brethren the Levites did help them,[2] till the work was ended, and until the *other* priests had sanctified themselves; [n]for the Levites *were* more [o]upright in heart to sanctify themselves than the priests.

35 And also [p]the burnt-offerings *were* in abundance, with [q]the fat of the peace-offerings, and [r]the drink-offerings for *every* burnt-offering. [s]So the service of the house of the LORD was set in order.

36 And [t]Hezekiah rejoiced,[3] and all the people, that [u]God had prepared the people: for [v]the thing was *done* suddenly.

CHAPTER XXX.

Hezekiah proclaimeth a solemn passover on the second month for Judah and Israel, 1—12. *The assembly, having destroyed the altars of idolatry in Jerusalem, keep the feast fourteen days,* 13—26. *The priests and Levites bless the people,* 27.

AND Hezekiah sent [a]to all Israel[4] and Judah, and wrote letters [b]also to Ephraim and Manasseh, that they should come [c]to the house of the LORD at Jerusalem, [d]to keep the passover unto the LORD God of Israel.

2 For [e]the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover [f]in the second month.[5]

3 For they could not keep it [g]at that time,[6] [h]because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem.

4 And the thing pleased[7] the king and all the congregation.

5 So they [i]established a decree [k]to make proclamation throughout all Israel, [l]from Beer-sheba even to Dan, that they should come to keep the passover unto the LORD God of Israel at Jerusalem: [m]for they had not done *it* of a long *time in such sort* as it was written.

6 So [n]the posts went with the letters from the[8] king and his princes throughout all Israel[1] and Judah, and according to the commandment of the king, saying, Ye children of Israel, [o]turn again unto the LORD God of Abraham, Isaac, and Israel, and he will return to the remnant of you that are [p]escaped out of the hand of the kings of Assyria.

7 And be not ye [q]like your fathers, and like your brethren, which trespassed against the LORD God of their fathers, *who* therefore gave them up to desolation, [r]as ye see.

8 Now, be ye not stiff-necked,[2] as your fathers *were*, *but* yield[3] yourselves unto the LORD, and [s]enter into his sanctuary, [t]which he hath sanctified for ever; and [u]serve the LORD your God, that [v]the fierceness of his wrath may turn away from you.

9 For [w]if ye turn again unto the LORD, your brethren and your children *shall find* compassion before them that lead them captive, [x]so that they shall come again into this land: for [y]the LORD your God *is* gracious and merciful, and [z]will not [a]turn away *his* face from you, if ye return unto him.

10 So [b]the posts passed from city to city, through the country of Ephraim and Manasseh, even unto Zebulun: but [c]they laughed them to scorn,[4] and mocked them.

11 Nevertheless [d]divers of Asher, and Manasseh, and of Zebulun, [e]humbled themselves, and came to Jerusalem.

12 Also in Judah [f]the hand of God was to give them one heart to do [g]the commandment of the king and of the princes, [h]by the word of the LORD.[5]

13 ¶ And there assembled at Jerusalem much people to keep the feast of unleavened bread in [i]the second month, a very great congregation.

14 And they arose, and took away the [k]altars that *were* in Jerusalem, and all the altars for incense took they away, and cast *them* into [l]the brook Kidron.

15 Then they killed the passover on the fourteenth *day* of the second month: and the priests and the Levites [m]were ashamed, [n]and sanctified themselves, and brought in the burnt-offerings into the house of the LORD.

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k ver. 31.
l ver.5;ch. 30.16,17.
1 Peace-offerings & such like the Levites might flay and dress, but the whole burnt-offerings (that is, those which were entirely consumed on the altar,) could be touched only by the priests, unless in a case of necessity, such as is mentioned here.
m ch. 35. 11; Nu. 8. 15, 19; 18. 3, 6, 7.
2 Heb. *strengthened them.*
n ch.30.3.
o 1 Ch. 29. 17; Ps.7. 10.
p ver.32.
q Ex.29.13;Le.3.15, 16.
r Ge. 35. 14; Le. 23. 13; Nu. 15. 5, 7, 10.
s 1 Ch.16.37-42;Ezr. 6. 18; 1 Co. 14. 40.
t 1 Ch. 29.9,17; Ezr. 6. 22; 1 Th. 3. 8, 9.
3 Both he and the people rejoiced that God had prepared their hearts, to bring about so great a reformation, in so short a time; for. it is added, the thing was done suddenly. The king's example and influence were here, under God, the grand spring of all these mighty & effectual movements. Kings, on this very ground, are no indifferent beings; they must be either a great curse or a great blessing to the people whom they govern.
u ch.30.12; 1 Ch.29. 18;Ps.10.17;Pr.16. 1.
v Ac.2.41.

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a ch. 11. 13, 16.
4 This is the only recorded attempt of any king of Judah to bring back the Israelites to the true faith. The king of Israel was Hoshea, and his conduct on this occasion was one of the qualifying circumstances in the evil of his character as depicted at 2 Ki.17.2.
b ver.10,11;ch.25.7; 35.6;Ho.5.4; 7.8,9; 11. 8.
c De.16.2-6.
d Ex. 12.3-20; 1 Co. 5. 7, 8.
e 1Ch.13.1-3; Pr.11. 14; 15. 22;Ec.4. 13.
f Nu. 9. 10, 11.
5 According to the law, it could not be celebrated until the 14th day of the first month;—but in case any man was unclean, &c., he might keep it in the second month, Nu. 9. 10, 11. This was their case; the temple was not hallowed; nor could they be prepared before the second month.
g Ex. 12. 6, 18.
6 Or rather, 'at the time,' *i. e.* the time fixed by the law; for they did keep it the 2nd month. Comp. ch. 5. 2, 15.
h ch. 29. 34.
7 Heb. *was right in the eyes of,* 1 Ch.13. 4.
i Ezr. 6. 8-12; Ne.3. 12-15; 8.8-10; 9.20, 21; Da. 6. 8.
k ch.24.9;36.22;Le. 23. 2, 4; Da. 4.1, &c.
l Ju. 20. 1.
m ch. 35. 18.
n Job 9.25; Es.8.14; Je. 51. 31.
8 Heb. *the hand of the.*

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1 The letters sent by the runners carefully avoided all allusion to former differences, or whatever could give a shadow of offence to the Israelites. The self-same message was addressed to them as to Judah. Tho' in the preceding reign an immense slaughter had been made of the Jews, by the Israelites, Hezekiah addresses the latter as brethren still.
o Is. 55. 6,7; Je. 4.1; Eze.33.11; Ho. 14. 1; Joel 2.12,13; Ja. 4. 8.
p ch.28.20; 1 Ki. 15. 19,29;1 Ch.5.26; Is. 1.9.
q Eze.20.18; Zec. 1. 3, 4.
r ch. 29. 8.
2 Heb. *harden not your necks,* ch. 36. 13;Ex.32.9;De.10. 16. Be not obstinate in your rebellion, but submit yourselves to Jehovah.
3 Heb. *give the hand,* 1 Ch. 29. 24, *marg.*; Ezr. 10.19; Ps.68.31; Ro. 6.13, 16, 19.
s Ps.63.2; 68.24; 73. 17.
t Ps. 132. 13, 14.
u De. 6. 13, 17; Jos. 24. 15; Mat. 4. 10; John 12. 26; Ro. 6. 22;Co.3.22-24; Re. 7. 15.
v ch.28.11,13;29.10; 2 Ki.23.26; Ps. 78. 49.
w ch.7.14;Le.26.40-42;De.30.2-4; 1 Ki. 8. 50; Ps. 106. 46.
x Je.29.12-14; 31.27, 28.
y Ex. 34.6,7; Ps.86. 5,15; 145. 7,8; Mic. 7. 18.
z ch. 15. 2; Is. 55. 7; Eze. 18. 30-32.
a Je. 18. 17.
b ver. 6; Es.3.13,15; 8. 10, 14; Job 9.25.
c ch.36.16;Ge.19.14; Ne. 2.19; Job 12.4; Lu.8.53;16.14; 22. 63,64;23.35; Ac.17. 32; He. 11. 36.
4 This shows the hardened state of the people. God's service was the subject of their unhallowed mirth, but soon were the bonds of these mockers made strong. — *Boothroyd.*
d ver.18; ch. 11. 16; Ac. 17. 34.
e ch.12.6,7,12;33.12, 19,23;34.27; Ex.10. 3; Le.26.41; Da.5. 22;Lu.14.11;18.14; Ja.4.10; 1 Pe. 5. 6.
f ch.29.36; 1 Ch.29. 18,19;Ezr.7.27;Ps. 110.3;Je.32.39;Ph. 2. 13; 2 Th. 2. 13, 14.
g De.4.2,5,6;1Th.4. 2.
h ch. 29. 25; Ac. 4. 19.
5 If the rulers had enjoined any thing contrary to the word of the Lord, it would have been an abuse of their authority, but as they required nothing but what God had expressly commanded, the people, by the grace of God, knew & performed their duty. Christianity has not altered the duty of rulers and subjects in this respect.
i ver. 2.
k ch.28.24; 34.4,7;2 Ki.18.22;23.12,13; Is. 2. 18-20.
l ch. 15. 16; 29.16; 2 Sa. 15.23; John 18. 1, *Cedron.*
m ch.29.34; Eze.16. 61-63; 43. 10,11.
n ver.24;ch.5.11;29. 15,34;31.18;Ex.19. 10,22.

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16 And [o]they stood in their place,[1] after[p] their manner, according to the law of [q]Moses, the man of God: [r]the priests sprinkled the blood, *which they received* of the hand of the Levites:

17 For *there were* many in the congregation that were not sanctified; therefore [s]the Levites had the charge of [t]the killing of the passovers for every one *that was* not clean, to sanctify *them* unto the LORD.

18 For a multitude of the people, *even* [u]many of Ephraim, and Manasseh, Issachar, and Zebulun, [v]had not cleansed themselves, yet did they eat [w]the passover otherwise than it was written: but Hezekiah [x]prayed for them, saying, [y]The good LORD pardon every one

19 *That* [z]prepareth his heart[2] to seek God, the LORD God of his fathers, though[a] *he be* not *cleansed* according to the purification of the sanctuary.

20 And the LORD hearkened to Hezekiah, and [b]healed[3] the people.

21 And the children of Israel, *that were* present[4] at Jerusalem, kept [c]the feast of unleavened bread seven days with [d]great gladness: and the Levites and [e]the priests praised the LORD day by day, *singing* with loud [5]instruments unto the LORD.

22 And Hezekiah spake [6]comfortably unto all the Levites [f]that taught the[g] good knowledge of the LORD: and they did eat[7] throughout the feast seven days, offering peace-offerings, [h]and making confession to the LORD God of their fathers.

23 And the whole assembly [i]took counsel [k]to keep other seven days: and they kept *other* seven days with gladness.[8]

24 For Hezekiah king of Judah [9]did give[l] to the congregation a thousand bullocks, and seven thousand sheep; and the princes gave to the congregation a thousand bullocks, and ten thousand sheep: and [m]a great number of priests sanctified themselves.

25 And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and [n]the strangers that came out of the land of Israel, and that dwelt in Judah, [o]rejoiced.

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o ch.35.10,15.
1 Heb. *standing.*
p 2Ki.11.14.
q De.33.1.
r ch.35.10,11; Le.1.5; He.11.28.
s ch. 29. 34; 35.2-6.
t Ex.12.6.
u ver.11.
v Nu.19.20; 1Co.11.28.
w Ex.12.43,&c.
x Ge.20.7,17; Job42.8, 9; Ja. 5. 15, 16; 1 John 5.16.
y ch.6.21; Ex.34. 6-9; Nu.14.18-20; Ps. 25. 8; 36. 5; 86. 5; 119.68; Da.9.19.
z ch. 19. 3; 20. 33; 1 Sa.7.3; 1Ch. 29.18; Ezr. 7. 10; Job 11. 13; Ps.10.17; Pr.23. 26.
2 The great thing required in our attendance upon God, in solemn ordinances, is that we make *heart-work* of it; but even where that exists, there may yet be many defects, short of the purification of the sanctuary. Faith may not be so operative, affections not so lively, thoughts not so fixed as they ought to be, and might be. These shortcomings need pardoning and healing grace; for omissions *in* duty are sins, as well as omissions *of* duty.
a Le.12.4; 15.31-33; 21, 17-23; 22. 3-6; Nu.9.6; 19.13-20.
b Ex.15.26; Ps.103. 3; Ja.5.16.
3 Or, 'was propitious to the people,' *i. e.* accepted them, for there is no reason to believe that they had been visited with bodily disease.
4 Heb. *found.*
c Ex.12.15; 13.6; Le. 23.6; Lu. 22. 1,7; 1 Co.5.7,8.
d ver. 26; ch. 7. 10; De.12.7,12; 16.14; Ne.8. 10; Ac. 2.46; Ph.4.4.
e ch. 20. 21; 29. 25-27.
5 Heb. *instruments of strength*, Ps.150. 3-5.
6 Heb. *to the heart of all*, ch. 32. 6; Is. 40.1; Ho.2.14; *margins.*
f ch.15.3; 17.9; 35.3; De. 33. 10; Ezr. 7. 10, 25; Ne. 8. 7, 8, 18; 9.3; 2Ti.4.2.
g Pr.2.6,7; 8.6; John 17.3; 2Co.4.6; Ph.3. 8.
7 Some understand this verse to mean, that Hezekiah exhorted the Levites to persevere in completing the work of the seven days' feast.
h De.26. 3-11; Ezr. 10.11; Ne.9.3.
i ver.2.
k ch.7.9; 1Ki.8.65.
8 They did not observe other seven days of unleavened bread, but offered sacrifices, with praises, & thanksgivings, & feastings, seven days. As the people in general, and especially those who came out of Israel, would be unprepared for the expense attending these sacrifices, both Hezekiah and his princes liberally supplied them with cattle.
9 Heb. *lifted up*, or, *offered.*
l ch.35.7,8; 1 Ch.29. 3-9; Eze.45.17; Ep. 4.8.
m ch.29.34.
n ver.18; Ex.12. 43-49.
o 1 Ch.16.10,11; Ps. 92.4; 104.34.

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p ch.7.9,10.
1 For from that time the ten tribes had been separated from the true worship of God, and now many of them for the first time, especially from Asher, Issachar, Ephraim, Manasseh, & Zebulun, joined in celebrating the passover.
q Nu.6.23-26; De.10. 8.
r 1Ki.8.30,39; Ac.10. 4.
2 Heb. *the habitation of his holiness*, De.26.15; Ps.68.5; Is.57.15; 63.15; 66. 1.

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a ch.30.
b 1Ki.18.38-40; 2Ki. 23.2-20.
3 Heb. *found*, Ge. 19.15; Es.4.16, *margins.*
c ch.14.3; 23.17; 32. 12; 34.3-7; Ex. 23. 24; De.7.5; 2Ki.18. 4.
4 Heb. *statues.*
d ch. 30.18; 34.6,7; 2 Ki.17.2; 23.15.
5 Heb. *until to make an end.*
6 Either this destruction of the appendages of idolatry in Israel was confined to those cities and villages which had come under the dominion of the kings of Judah; or else, Hoshea not objecting to it, the people in their zeal for the honour of the God of Israel, went into different parts of his kingdom for this purpose. — *Scott.*
e ch.5.11; 8. 14; 23.8; 1 Ch. 16. 37, 40; xxiii.; xxiv.; xxv.; xxvi.; Ezr. 6. 18; Lu.1.5.
f ch.29.24-26; 1 Ch. 16.4-6; 41, 42; 23.30; 25. 1-3; Ne. 11. 17; Ps. 134. 1-3; 135.1-3,26; Je.33.11.
g ch.30.24; 1 Ch.26. 26; Eze. 45. 17; 46. 4-7,12-18.
7 Or, *contribution.*
h Ex.29. 38-42; Nu. 28.3-8.
i Nu.28.9,10.
k Nu.28.11-15; Nu. 28. 16-31; xxix.; De.16.1-17; Ps.81. 1-4; Co.2.16,17.
l Le.23.2, &c.
m ver.16; Le.27.30-33; Nu.18.8-21,26-28; Mal.3.8-10.
n Ne.13.10-13; 1Co. 9.10-14.
o Mal.2.7.
p ch. 24. 10, 11; Ex. 35.5,20-29; 36.5,6; 2 Co.8.2-5.
8 That such an order was at all required, shows how negligent the people had become, in sending in the dues and offerings which the law prescribed. The first-fruits were principally for the maintenance of the priests and Levites. They brought tithes of all the produce of the field, whether commanded or not, as we see in the instance of honey, which was not to be offered to the Lord, Le.2. 11; yet it appears it might be offered to the priests as *first-fruits.*
9 Heb. *brake forth.*
q Ex. 22. 29; 23. 19; 34.22,26; Nu.18.12; Ne. 10. 35-39; 12. 44; 13.31; Pr.3.9; 1 Ch.15.20; Ja. 1.18; Re.14.4.
10 Or, *dates.*
r ch.11.16,17.

26 So there was great joy in Jerusalem: for [p]since the time of Solomon, the son of David king of Israel, *there was* not the like in Jerusalem.[1]

27 ¶ Then [q]the priests the Levites arose and blessed the people: and their voice was heard, and [r]their prayer came *up* to his holy[2] dwelling-place, *even* unto heaven.

CHAPTER XXXI.

The people's zeal in destroying idolatry, 1. *Hezekiah ordereth the courses of the priests and Levites, and provideth for their work and maintenance,* 2—4. *The people's forwardness in bringing in first-fruits and tithes,* 5—10. *Hezekiah appointeth officers to dispose of those offerings,* 11—19. *The sincerity of Hezekiah,* 20, 21.

NOW, [a]when all this was finished, [b]all Israel *that were* present[3] went out to the cities of Judah, and [c]brake the images[4] in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, [d]in Ephraim also and Manasseh, until[5] they had utterly destroyed them all.[6] Then all the children of Israel returned, every man to his possession, into their own cities.

2 ¶ And Hezekiah appointed [e]the courses of the priests, and the Levites after their courses, every man according to his service, the priests and Levites for burnt-offerings, and for peace-offerings, to minister, and [f]to give thanks, and to praise in the gates of the tents of the LORD.

3 *He appointed* also [g]the king's portion[7] of his substance for the burnt-offerings, *to wit,* [h]for the morning and evening burnt-offerings, and [i]the burnt-offerings for the sabbaths, and [k]for the new-moons, and for [l]the set feasts, as *it is* written in the law of the LORD.

4 Moreover, he commanded the people that dwelt in Jerusalem to give [m]the portion of the priests and the Levites, [n]that they might be encouraged in [o]the law of the LORD.

5 ¶ And [p]as soon as the commandment[8] came abroad,[9] the children of Israel brought in abundance [q]the first-fruits of corn, wine, and oil, and honey,[10] and of all the increase of the field; and the tithe of all *things* brought they in abundantly.

6 And *concerning* [r]the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in

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the [s] tithe of oxen and sheep, and the tithe of holy things which *were* consecrated unto the LORD their God, and laid *them* by heaps.[1]

7 In [t] the third[2] month they began to lay the foundation of the heaps,[3] and finished *them* in the seventh month.

8 And when Hezekiah and the princes came and saw the heaps, they blessed [u] the LORD, [v] and his people Israel.[4]

9 Then Hezekiah questioned with the priests and the Levites concerning the heaps.

10 And [w] Azariah the chief priest, of the house of Zadok, answered him, and said, [x] Since *the people* began to bring the offerings into the house of the LORD, [y] we have had enough to eat, and have left plenty: for [z] the LORD hath blessed his people; and that which is left *is* this great store.[5]

11 ¶ Then Hezekiah commanded to prepare chambers[6] in the house of the LORD; and they prepared *them*,

12 And brought in the offerings, and the tithes, and the dedicated *things*, faithfully: [a] over which Cononiah the Levite *was* ruler, and Shimei his brother *was* the next.

13 And Jehiel, and Azaziah, and Nahath, and Asahel, and Jerimoth, and Jozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah, *were* overseers, under[7] the hand of Cononiah and Shimei his brother, [b] at the commandment of Hezekiah the king, and [c] Azariah the ruler of the house of God.

14 And Kore, the son of Imnah the Levite, [d] the porter toward the east, *was* over [e] the free-will-offerings of God, to distribute the oblations of the LORD, and [f] the most holy things.

15 And next[8] him *were* Eden, and Miniamin,[9] and Jeshua, and Shemaiah, Amariah, and Shecaniah, in [g] the cities of the priests, in *their* set office,[10] to give to their brethren by courses, [h] as well to the great as to the small;

16 Besides their genealogy[11] of males, from three years old and upward, *even* unto every one that entereth into the house of the LORD, [i] his daily portion, for their service in their charges, according to their courses;

A.M.3278.B.C.726.

[s] Le. 27. 30; De. 14. 28.
1 Heb. *heaps, heaps.*
[t] Le.23.16-24.
2 'They began to offer first-fruits in the third month, when their harvest began, and finished their tithing in the seventh month, when their harvest was ended.'—*Patrick.*
3 The vast collection of grain which they had from the tithes, over and above their own consumption, see ver. 10.
[u] Ge.14.20; Ju. 5. 9; 1Ki. 8.14,15; 1 Ch. 29.10-20; Ezr.7.27; 2 Co.8.16; Ep. 1.3; 1Th.3.9; 1Pe.1.3.
[v] ch.6.3; Ge.14.19; 2 Sa.6.18; 1Ki. 8. 55, 56.
4 'They gave thanks to God who had given them such plenty of good things, and had likewise given them a heart to offer it plentifully.'—*Patrick.*
[w] ch. 26. 17; 1 Ki.2. 35; 1 Ch. 6. 8, 14; Eze.44.15.
[x] Pr. 3. 9,10; Hag.2. 18,19; Mal.3.10,11; 1Ti.4.8.
[y] 2Ki.4.43, 44; Mat. 15.37; Ph.4.18.
[z] Ge. 26. 12; 30. 27-30; 39.5, 23; Le.25. 21; 26.4,5; De.28.8; Pr.10.22; 2 Co.9.8-11.
5 The disinterestedness of the priests was highly commendable, for they might easily have enriched themselves without being suspected. The whole transaction enlarges our idea of the blessing which had attended the solemnity: for before this the priests were generally careless and ungodly.
6 Or, *store-houses.* Ne.10.38, 39; 13. 5, 12, 13. There were many in the temple for the purpose of store-rooms, but they had been otherwise employed. The king ordered them to be prepared for the tithes; & the abundance brought shows that God had blessed them.
[a] 1Ch.26.20-26.
7 Heb. *at the hand.*
[b] ver.4,11; ch.30.12.
[c] ver.10; 1 Ch. 9. 11; 24.5; Ne.11.11.
[d] 1Ch.26.12; 14.17.
[e] Le. 22. 18; 23. 38; Nu. 29.39; De. 12. 6,17; 16.10; Ezr. 1. 4; 3.5; 7.16; Ps.119. 108.
[f] Le.2.10; 6.16,17; 7. 1-6; 10.12,13; 27.28.
8 Heb. *at his hand,* ver. 13, *marg.*
9 'Benjamin' is the reading of three of Kennicott's and De Rosse's MSS.; and of the Vulgate, Syriac, Septuagint, & Arabic.
[g] Jos. 21.9-19; 1 Ch. 6.54-60.
10 Or, *trust,* 1 Ch.9. 22, *marg.*
[h] 1 Ch.25.8.
11 Boothroyd translates: 'Besides to those of their males reckoned from three years old, &c.' Geddes says, that perhaps the meaning is, that such Levites under twenty as came to do any office, were entitled to a daily portion, independently of that which belonged to their fathers.
[i] Le.21.22,23.

A.M.3278.B.C.726.

[k] Nu.3.15, 20; 4. 38, 42,46; 17.2, 3; Ezr. 2.59.
[l] Nu.4.3; 8.24; 1Ch. 23.24,27.
1 Moses had ordered that the Levites should not begin their labour till they were thirty years of age; but David changed this order, and obliged them to begin at twenty.
[m] ver.2; 1Ch.24.20-31; xxv.; xxvi.
2 Or, *trust,* ver. 15; 1Ch.9.22, *margins.*
[n] Is. 5.16; Ro.15.16.
[o] ver. 15; Le. 25.34; Nu.35. 2-5; 1Ch.6. 54, 60.
[p] ver. 12-15; ch. 28. 15.
3 This is given as a reason for such care being taken of their families, because they were either employed in the temple, or in teaching the people at home; and would otherwise have been unable to provide for them in a manner becoming their station.
[q] 1 Ki.15.5; 2 Ki. 20. 3; 22.2; John 1. 47; Ac. 24. 16; 1 Th.2. 10.
4 'Here is the proper character of a worthy king: he is good, and he does good; he is upright, and he acts justly and maintains justice; he is truly religious, and he lives according to that truth which he receives as a revelation from God.'—*Clarke.*
5 From Pr. 25. 1, it may be inferred that Hezekiah employed some skilful scribes to compare and write out copies of the law, and other sacred writings.
[r] De.6.5; 10.12; 1Ki. 2.4; 1Ch.22.19; Ec. 9.10; Je.29.13.
[s] ch.14.7; 20. 20; 26. 5; Jos.1.7; 1Ch.22. 13; Ps. 1. 3; Mat.6. 33.

CHAP. XXXII.

A.M.3291. B.C.713.

[a] ch.20.1, 2; 2Ki.18. 13; Is.36.1, &c.
[b] 2Ki.15.19; 17.6; 18. 11, 19, 20; Is. 7. 17, 18; 8. 6-8; 10. 5, 6; Ho.11.5.
6 Heb. *break them up,* Is. 10. 7, 11; 37. 24,25; Mic.2.13.
7 Heb. *his face* was *to war,* 2 Ki.12.17; Lu.9.51,53.
[c] ch.30.2; 2Ki.18.20; Pr.15.22; 20.18; 24. 6; Is. 40.13; Ro.11. 34.
[d] 2Ki.20.20; Is.22.8-11.
8 'This was prudently done, for without water how could an immense army subsist in an arid country? No doubt the Assyrian army suffered much through this, as a Christian army did eighteen hundred years after this. When the crusaders came, in A. D. 1099, to besiege Jerusalem, the people of the city stopped up the wells, so that the Christian army was reduced to the greatest necessities and distress.'—*Clarke.*
[e] ver.30; ch.30.14.
9 Heb. *overflowed.*
[f] ver.1; 2Ki.18.9,13; 19.17; Is.10.8.
[g] 2 Ki.3.9,16,17; 19. 21.
[h] ch.12.1; 14.5-7; 17. 1, 2; 23. 1; 26.8; Is. 22.9,10.

17 Both to the [k] genealogy of the priests by the house of their fathers, and the Levites from [l] twenty years old[1] and upward, in their charges, [m] by their courses;

18 And to the genealogy of all their little ones, their wives, and their sons, and their daughters, through all the congregation: for in their set [2] office [n] they sanctified themselves in holiness:

19 Also of the sons of Aaron the priests, *which were* in [o] the fields of the suburbs of their cities, in every several city, [p] the men that were expressed by name, to give portions to all the males among the priests, and to all that were reckoned by genealogies among the Levites.[3]

20 ¶ And thus did Hezekiah throughout all Judah, and [q] wrought *that which was* good, and right, and truth,[4] before the LORD his God.

21 And in every work that he began in the service of the house of God, and in the law,[5] and in the commandments, to seek his God, [r] he did *it* with all his heart, and [s] prospered.

CHAPTER XXXII.

Sennacherib invading Judah, Hezekiah fortifieth himself, and encourageth the people, 1—8. *Against the blasphemies of Sennacherib, by message and letters, Hezekiah and Isaiah pray,* 9—20. *An angel destroyeth the host of the Assyrians, to the glory of Hezekiah,* 21—23. *Hezekiah praying in his sickness, God giveth him a sign of recovery,* 24. *He waxing proud is humbled by God,* 25, 26. *His riches and works,* 27—30. *His error in relation to the Babylonish ambassadors,* 31. *He dying, Manasseh succeedeth him,* 32, 33.

AFTER [a] these things, and the establishment thereof, Sennacherib [b] king of Assyria came, and entered into Judah, and encamped against the fenced cities, and thought to [6] win them for himself.

2 And when Hezekiah saw that Sennacherib was come, and that [7] he was purposed to fight against Jerusalem,

3 He [c] took counsel with his princes and his mighty men [d] to stop the waters of the fountains which *were* without the city; and they did help him.

4 So there was gathered much people together, who stopped all the fountains,[8] and [e] the brook that [9] ran through the midst of the land, saying, Why should the [f] kings of Assyria come, and [g] find much water?

5 Also [h] he strengthened himself,

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and built up all the wall [i]that was broken, and raised *it* up to the towers,[1] and [k]another wall without, and repaired Millo[l] *in* the city of David, and made darts[2] and shields in abundance.

6 And [m]he set captains of war over the people, and gathered them together to him [n]in the street of the gate of the city,[3] and spake comfortably to them,[4] saying,

7 Be [o]strong and courageous, [p]be not afraid nor dismayed for the king of Assyria, nor for all the multitude that *is* with him: [q]for *there be* more with us than with him.[5]

8 With him *is* [r]an arm of flesh; but [s]with us *is* the LORD our God, to help us, and [t]to fight our battles. And the people rested[6] themselves upon the words of Hezekiah king of Judah.

9 ¶ After this did [u]Sennacherib[7] king of Assyria send his servants to Jerusalem, (but he *himself laid siege* against [v]Lachish, and all his power[8] with him,) unto Hezekiah king of Judah, and unto all Judah that *were* at Jerusalem, saying,

10 [w]Thus saith Sennacherib king of Assyria, Whereon do ye trust, that ye abide in the siege[9] in Jerusalem?

11 Doth not Hezekiah persuade you to[x] give over yourselves to die by famine and by thirst, saying, [y]The LORD our God shall deliver us out of the hand of the king of Assyria?

12 [z]Hath not the same Hezekiah taken away[10] his high places and his altars, and commanded Judah and Jerusalem, saying, [a]Ye shall worship before [b]one altar, and burn incense upon it?

13 Know ye not what [c]I and my fathers have done unto all the people of *other* lands? [d]were the gods of the nations of those lands any ways able to deliver their lands out of mine hand?

14 Who *was there* [e]among all the gods of those nations that my fathers utterly destroyed, that could deliver his people out of mine hand, that your[f] God should be able to deliver you out of mine hand?

15 Now therefore let not Hezekiah deceive[g][11] you, nor [h]persuade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers; how [i]much less shall your God deliver you out of mine hand?

16 And his servants spake [k]yet *more* against the LORD God, and [l]against his servant Hezekiah.

17 He [m]wrote also letters to rail on the LORD God of Israel, and to speak against him, saying, [o]As the gods of the nations of *other* lands have not delivered their people out of mine hand, so shall not the God of Hezekiah deliver his people out of mine hand.

18 Then [p]they cried with a loud voice, in the Jews' speech, unto the people of Jerusalem that *were* on the wall, [q]to affright them, and to trouble them, that they might take the city.

19 And they [r]spake against [s]the God of Jerusalem, as against the gods of the people of the earth, *which were* [t]the work of the hands of man.

20 ¶ And for this *cause* [u]Hezekiah the king, [v]and the prophet Isaiah, the son of Amoz, [w]prayed and cried to heaven.

21 And [x]the LORD sent an [y]angel, which [z]cut off all the mighty men of valour, and [a]the leaders[1] and captains, in the camp of the king of Assyria: so he returned [b]with shame of face to his own land. And when [c]he was come into the house of his god, they that came forth of his own bowels slew[2] him there with the sword.

22 Thus [d]the LORD saved Hezekiah, and the inhabitants of Jerusalem, from the hand of Sennacherib the king of Assyria, and from the hand of all *other*, and [e]guided them on every side.

23 And many brought [f]gifts unto the LORD to Jerusalem, [g]and [3]presents to Hezekiah king of Judah; so that [h]he was magnified in the sight of all nations from thenceforth.

24 ¶ In those days [i]Hezekiah was sick to the death, and prayed unto the LORD: and he spake unto him, and he gave[4] him a sign.

25 But Hezekiah [k]rendered not again according to the benefit *done* unto him; for [l]his heart was lifted up;

A.M.3294. B.C.710.

i ch.25.23.
1 He built the wall up to the height of the towers, or, having built the wall, he raised towers on it. Compare Note at ver.1.
k 2Ki.25.4; Je.39.4.
l Ju.9.6; 2 Sa. 5.9; 1 Ki.9.24;11.27;2Ki. 12.20.
2 Or, *swords*, or *weapons*, ch.26.14, 15.
m ch.17.14-19; 1Ch. 27.3,4,&c.
n Ezr.10.9; Ne.8.1-3,16.
3 That is, the open places at the gate of the city, whither the people came for judgment, &c.
4 Heb. *to their heart*, ch.30.22; Ge. 34.3; Is.40.2, *marg.*
o De.31.6,7,23; Jos. 1.6-9; 1 Ch. 28.10, 20; Is.35.4; Da. 10. 19; Zec.8.9,23; Ep. 6.10; 2Ti.2.1.
p ch.20.15; 2 Ki.18. 30; 19.6,7.
q 2Ki.6.16; Ro.8.31; 1John4.4.
5 'We have more power than they have.' These words he quotes from the prophet Elisha, 2 Ki. 6. 16. It soon proved to be true, by the slaughter made by the angel of the Lord in the Assyrian camp.
r Job40.9; Je. 17. 5.
s ch.13.12;14.11; Ps. 46.7,11; Is.8.10; 41. 10; Ac. 18.10; 2 Ti. 4.17,22.
t ch.20.15; De.2).1, 4; Jos.10.42.
6 Heb. *leaned*, ver. 15; ch.20.20; Is.36. 18.

A.M.3294. B.C.710.

u 2 Ki. 18.17; Is.36. 2.
7 Having received the tribute of silver and gold, mentioned 2Ki.18. 13, he withdrew his army, but soon after he sent Rabshakeh with a blasphemous message.
v Jos. 10. 31; 12. 11; 15.39; Is.37.8; Mic. 1.13.
8 Heb. *dominion*.
w 2Ki.18.19; Is. 36. 4.
9 Heb. *strong-hold*.
x 2 Ki.18.27; Is. 36. 12,18.
y ver.15; 2Ki.19.10; Ps.3.2;11.1-3;22.8; 42.10; 71. 11; Mat. 27.43.
z ch.31.1; 2 Ki.18.4, 22; Is.36.7.
10 As Rabshakeh saw that the Jews placed the utmost confidence in God, he wished to persuade them that by Hezekiah's conduct Jehovah had departed from them.
a De.12.13,14,26,27.
b ch.4.1; Ex.27.1-8; 30.1-6; 40. 26-29; 1 Ki.7.48.
c 2 Ki.15.29; 17.5,6; 19. 11-13,17,18; Is. 10. 9, 10; 37. 12,13, 18-20; Da. 4.30,37.
d ver.19; 2Ki.18.33-35; 19.18,19; Ps.115. 3-8; Is.44.8-10; Je. 10.11,12,16; Ac.19. 26; 1Co.8.4.
e Is.10.11,12.
f Ex. 14. 3; 15.9-11; Is.42.8.
g 2Ki.18.29; 19.10.
11 'If the Lord had a mind to help them, he would have them believe that He was not able; because no gods had been able to deliver those that worshipped them from his power.'—*Patrick.*
h ver.11; 1Ki.22.22; Is.36.18; Ac.19.26; Gal.1.10.

A.M.3294. B.C.710.

i Ex. 5.2; Da. 3.15; John 19.10,11.
k Job 15. 25, 26; Ps. 73.9.
l John 15.21.
m 2Ki.19.14; Ne. 6. 5; Is.37.14.
n 2 Ki.19. 22,28; Is. 10.15; 37.23, 24,28, 29; Re.13.6
o 2Ki.19.12.
p 2 Ki. 18. 26-28; Is. 36.13.
q 1 Sa.17.10, 26; Ne. 6.9.
r ver.13-17.
s ch.6.6; Ps. 76. 1,2; 78. 68; 87. 1-3; 132. 13,14; Is.14.32; He. 12.22.
t De. 4.28; 27. 15; 2 Ki. 19.18; Ps. 135. 15-18; Is.2.8; 37.19; 44.16-20; Je. 1. 16; 10.3,9; 32.30; Ho.8. 5,6.
u 2 Ki.19. 14-19; Is. 37.14-20.
v 2 Ki.19.2-4; Is.37. 2-4.
w ch.14.11; 20.6-12; Ps.50.15; 91.15.
x 2 Ki. 19. 20,35; Is. 37.21,36,37.
y 2 Sa. 24. 16; Mat. 13. 49, 50; Ac. 12. 23.
z Job 9.4; Ps.76.5,7, 12.
a Is. 10. 8, 16-19, 33, 34; 17.12-14; 29.5-8; 30.30-33; 33.10-12; 36. 9; Re. 6. 15, 16; 19.17,18.
1 In 2 Ki.19. 35, and Is.37.36, the number said to have been destroyed is 185,000, but here there is mention only of the Assyrian commanders; whence some have concluded, that the word elsewhere rendered *thousands* should be translated, *chiefs*, and the passages would then harmonize. As to the agent employed, Usher adopts the opinion of the Rabbis, that it was Tirhakah, but the language of Isaiah (ch.30. 30; 31.9,) is inconsistent with that notion. Vitringa thinks of the agency of lightning; Boothroyd, of the plague; Dr Johnson and many others, of the pestilential Samûm. The miraculous destruction of the Assyrian host is related by Herodotus, as if it had been effected by the instrumentality of field-mice rendering their armour useless; but the scene is laid in Egypt.
b Ps. 132.18; Pr.11. 2; 16.18.
c 2 Ki. 19. 36,37; Is. 37.37,38.
2 Heb. *made him fall*.
d Ps. 18. 48-50; 144. 10; Is. 10.24,25; 31. 4,5; 33.22.
e Ps.48.14; 73.24; Is. 58.11; John16.13; 2 Th.3.5.
f 2 Sa.8.10,11; Ezr. 7. 15-22,27; Ps. 68. 29; 72.10; Is.60.7-9; Mat.2.11.
g ch. 17. 11; 1 Ki. 4. 21; 10.11,25.
3 Heb. *precious things*, ch. 9. 9, 10, 24.
h ch. 1. 1; 1 Ch. 29. 25.
i 2 Ki.20.1-3; Is.38.1-3.
4 Or, *wrought a miracle for him*, 2 Ki. 20.4-11; Is. 38. 4-8,21,22.
k De. 32. 6; Ps. 116. 12,13; Ho.14.2; Lu. 17.17,18.
l ver. 31; ch. 25. 19; 26.16; De. 8.12-14, 17; 2 Ki. 14.10; 20. 13; Eze. 28. 2,5,17; Da.5.20,23; Hab. 2. 4; 2Co.12.7; 1 Ti.3. 6; 1Pe.5.5,6.

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therefore[m] there was wrath upon him, and upon Judah and Jerusalem.

26 Notwithstanding[n] Hezekiah humbled himself for the pride[1] of his heart, (*both* he and the inhabitants of Jerusalem,) so that the wrath of the LORD came not upon them [o]in the days of Hezekiah.

27 ¶ And Hezekiah had [p]exceeding much riches and honour: and he made himself [q]treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of pleasant jewels;[2]

28 [r]Storehouses also for the increase of corn, and wine, and oil; and [s]stalls for all manner of beasts, and [t]cotes for flocks.

29 Moreover he provided him cities, and [u]possessions of flocks and herds in abundance; for [v]God had given him substance very much.

30 This same Hezekiah also [w]stopped the upper water-course of [x]Gihon,[3] and brought it straight down to the west side of the city of David. [y]And Hezekiah prospered in all his works.

31 ¶ Howbeit [z]in *the business of* the ambassadors[4] of the princes of Babylon, who sent unto him to enquire of the[a] wonder that was *done* in the land, God [b]left him, [c]to try him, [d]that he might know all *that was* in his heart.

32 ¶ Now the rest of the acts of Hezekiah, and his goodness,[5] behold, they *are* written [e]in the vision[6] of Isaiah the prophet, the son of Amoz, *and* [f]in the book of the kings of Judah and Israel.

33 And Hezekiah [g]slept with his fathers, and they buried him in the chiefest[7] of the sepulchres of the sons of David; and all Judah and the inhabitants of Jerusalem [h]did him honour at his death: [i]and Manasseh his son reigned in his stead.

CHAPTER XXXIII.

Manasseh's wicked reign, 1, 2. *He setteth up idolatry, and would not be admonished,* 3—10. *He is carried captive to Babylon,* 11. *Upon his prayer to God he is released, and putteth down idolatry,* 12—17. *His acts and prayer,* 18, 19. *He dying, Amon succeedeth him,* 20. *Amon reigning wickedly is slain by his servants,* 21—24. *The murderers being slain, Josiah succeedeth him,* 25.

MANASSEH[a] *was* [b]twelve years old[8] when he began to reign; and he reigned fifty and five years in Jerusalem:

2 But did *that which was* evil in the sight of the LORD, [c]like unto the abominations of the heathen, whom the LORD had cast out before the children of Israel.

3 ¶ For [d]he built[1] again the high places [e]which Hezekiah his father had broken down, and [f]he reared up altars for Baalim,[2] and [g]made groves, and worshipped all [h]the host of heaven, and served them.

4 Also [i]he built altars in the house of the LORD, whereof the LORD had said, [k]In Jerusalem shall my name be for ever.

5 And he built altars for all the host of heaven [l]in the two courts of the house of the LORD.

6 And he [m]caused his children to pass through the fire in the valley of the son of Hinnom: also [n]he observed times, and used enchantments, and used witchcraft, and [o]dealt with a familiar spirit, and with wizards: he wrought much evil in the sight of the LORD, to provoke him to anger.

7 And he set a carved image,[3] the idol which he had made, [p]in the house of God, of which [q]God had said to David, and to Solomon his son, In this house, and in Jerusalem, [r]which I have chosen before all the tribes of Israel, will I put my name for ever:

8 Neither [s]will I any more remove the foot of Israel from out of the land which I have appointed for your fathers; [t]so that they will take heed [u]to do all that I have commanded them, according to the whole law, and the statutes, and the ordinances, [v]by the hand of Moses.

9 So Manasseh [w]made Judah and the inhabitants of Jerusalem to err, *and* [x]to do worse than [y]the [4]heathen, whom the LORD had destroyed before the children of Israel.

10 ¶ And [z]the LORD spake to Manasseh, and to his people; but they would not hearken.

11 Wherefore [a]the LORD brought upon them [b]the captains of the host of[5] [c]the king of Assyria, which took Manasseh [d]among the thorns,[6] and

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A. M. 3306-3361. B. C. 698-643.

m ch.24.18;2Sa.24.1, 10-17;1Ch.21.1,12-17.
n ch.33.12,19,23;34.27; Le. 26. 40,41; 2 Ki.20.19;Je.26.18, 19;Ja.4.10.
1 Heb. *lifting up.*
o ch. 34.27,28; 1 Ki. 21, 29; 2 Ki. 20. 16-18;Is.39.6-8.
A.M.3278. B.C.726.
p ch.1.12;9.27; 17.5.
q 1Ch.27.25,&c.
2 Heb. *instruments of desire.*
r ch.26.10.
s 1Ki.4.26.
t 2Sa.7.8.
u ch.26.10;Ge.13.2-6; 1 Ch. 27. 29-31; Job 1.3;42.12.
v ch.25.9;De.8.18;1 Sa.2.7; 1 Ch.29.12; Pr.10.22; 1Ti.6.17, 18.
w ver.4;Is.22.9-11.
x 1Ki.1.33,38,45.
3 From comparing this passage with ver. 3,4; ch. 33.14, and the language of Ecclesiasticus, (ch. 48. 17,) and Josephus, (Anti. vii. 14. 5). Professor Robinson concludes, that there existed anciently a fountain Gihon on the west of the city, which was 'stopped,' or covered over by Hezekiah, and its waters brought down by subterranean channels into the city. In this way the waters of Gihon would be withdrawn from the enemy&preserved to the city, in which they would seem to have been distributed among various reservoirs and fountains. The present *Pool of Hezekiah,* was probably one of them. Dr Richardson says it is evidently of Jewish workmanship.
y Jos.1.7,8;Ps.1.1-3.
z 2 Ki. 20.12,13; Is. 39.1,2.
A.M.3292.B.C.712.
4 Heb. *interpreters.*
a 2Ki.20.8-11;Is.38. 8.
b Ju. 16.20; Ps.27,9; 51. 11, 12; 119.116, 117;John 15.5.
c Ge.22.1; De.8.16; Job 1. 11, 12; 2.3-6; Ps. 139. 1, 2, 23,24; Pr.17.3; Zec. 13.9; Mal.3.2,3;1Pe.1.7.
d De.8.3;13.3.
5 Heb. *kindnesses,* ch.31.20,21.
e Is.xxvi-xxxix.
6 Dathe translates, 'they are written along with the oracle of Isaiah, &c., in the book of the kings,' and he thinks the reference is to the prophecy of Isaiah regarding the Babylonish captivity, contained in 2Ki.20.16.
f 2Ki.xviii.;xx.
g 1Ki.1.21;2.10; 11. 43.
7 Or, *highest.*
h ch.16.14;Ge.50.10, 11; Nu. 20.29; De. 34.8; 1Sa.2.30; 25. 1;Pr.10.7.
i ch.33.1,&c.

CHAP. XXXIII.
A. M. 3306-3361. B. C. 698-643.
a ch. 32.33; 2 Ki.21. 1;1Ch.3.13; Mat.1. 10, *Manasses.*
b ch. 34. 1, 2; Ec.10. 16;Is.3.4,12.
8 We do not find that he had any godly director; his youth was therefore the more easily seduced. But surely he had a pious education; how then could the principles of it be so soon eradicated.—*Clarke.*

A.M.3327.B.C.677.

c ch.28.3;36.14; Le. 18.24-30; 20.22,23; De.12.31; 18.9-14; 2Ki.17.11,15; 21.2, 9;Ezr.9.14;Ps.106. 35-40;Eze.11.12.
d Ec.2.19;9.18.
1 Heb. *returned and built.*
e ch. 30. 14;31.1; 32. 12;2Ki.18.4;21.3.
f ch.28.2-4;Ju.2.11-13.
2 Baalim denotes the sun and moon. The word rendered '*groves,*' means Astarte, or Venus: 'the host of heaven,' all the planets and stars.
g De.16.21; 1Ki.14. 23;Je.17.2.
h De.4.19;17.3;2Ki. 23.5, 6,11; Je. 8. 2; 19.13;Zep.1.5; Ac. 7.42.
i ver. 15; ch. 34.3,4; 2 Ki. 21. 4, 5; Je.7. 30.
k ch.6.6;7.16;32.19; De. 12. 11; 1 Ki.8. 29;9.3.
l ch.4.9;Je.32.34,35; Eze.8.7-18.
m ch.28.3;Le.18.21; 20.2; De.12.31; 18. 10;2Ki.21.6; 23.10; Je.7.31,32;Eze.23. 37,39.
n Le.19.26;20.6;De. 18. 10-14; 1 Sa. 15. 23; 2Ki. 17.17; Is. 47.9-12;Ga.5.20.
o 2 Ki.21.6; 23.24; 1 Ch. 10.13; Is.8. 19; 19.3.
3 The Targum has, 'He set up an image, the likeness of himself, in the house of the sanctuary.' The Targumiststrangely supposes he wished to procure to himself divine honours.
p 2Ki.21.7,8;23.6.
q ver. 4; 1 Ki. 8. 29; Ps.132.13,14.
r ch.6.6; 1 Ki. 8. 44, 48;11.13,32; Ps.78. 68.
s 2Sa.7.10; 1 Ch. 16. 9.
t ch.7.17-22; De.28. 1-14; 30. 15-20; Is. 1.19,20; Eze.33.25, 26.
u De.4.40;5.1,31-33; 6.1;8.1; 27.26; Lu. 1.6;Gal.3.10-13.
v Le.8.36;10.11.
w 1 Ki.14.16; 15.26; 2 Ki. 21.16; 23. 26; 24. 3, 4; Pr.29. 12; Mic.6.16.
x ver.2;2Ki.21.9-11; Eze.16.45-47.
y Le. 18. 24; De. 2. 21; Jos. 24.8; 2 Ki. 17.8-11.
4 'What a grief it would be to many godly parents to return from death, and behold the abominations of their children. Nations & churches readily relapse into their wonted abominations, from which they had been reformed with infinite pains. How quickly Hezekiah's boasted treasures are carried to Babylon, and his son to attend them,'—*Brown.*
z ch.36.15,16; Ne.9. 29,30;Je.25.4-7;44. 4,5; Zec.1.4; Ac.7. 51,52.
A.M.3327.B.C.677.
a De.28.36.
b Is.10.8;36.9.
5 Heb. *which were the king's.*
c Ne. 9.32, 37; Is. 5. 26-30;7.18-20.
d 1Sa.13.6.
6 Some understand it to mean, 'with hooks,' *i. e.* was taken in a snare. The Sept. has 'in chains.' But instead of *hohim* 'the thorns,' the Syr. & Arab. read *haiim,*' giving the sense 'they took him *alive.*' So Dathe, Hales, Boothroyd.

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bound[e] him with fetters,[1] and carried him to Babylon.

12 And [f]when he was in affliction,[2] he[g] besought [h]the LORD his God, [i]and humbled himself greatly before the God of his fathers,

13 And prayed unto him: and [k]he was entreated of him, and heard his supplication, and [l]brought him again to Jerusalem into his kingdom. Then Manasseh [m]knew that the LORD he *was* God.

14 ¶ Now after this [n]he built a wall[3] without the city of David, on the west side of [o]Gihon, in the valley, even to the entering in at [p]the fish-gate, and compassed about Ophel,[4] and raised it up a very great height, and [q]put captains of war in all the fenced cities of Judah.

15 And [r]he took away the strange gods, and the idol out of the house of the LORD, and all the altars that he had built in the mount of the house of the LORD, and in Jerusalem, and cast *them* out of the city.

16 And he [s]repaired[5] the altar of the LORD, and sacrificed thereon [t]peace-offerings and [u]thank-offerings, and commanded[v] Judah to serve the LORD God of Israel.

17 Nevertheless [w]the people did sacrifice still in the high places, *yet* unto the LORD their God only.

18 ¶ Now [x]the rest of the acts of Manasseh, and [y]his prayer unto his God, and the words of [z]the seers that spake to him in the name of the LORD God of Israel, behold, they *are written* in[a] the book of the kings of Israel:

19 [b]His prayer[6] also, and *how God* was entreated of him, and [c]all his sins, and his trespass, and the places wherein he built high places, and set up groves and graven images, [d]before he was humbled, behold, they *are* written among the sayings of the seers.[7]

20 ¶ So [e]Manasseh slept with his fathers, and they buried him in his own house: and [f]Amon his son reigned in his stead.

21 ¶ Amon *was* two and twenty years old when he began to reign, and reigned [g]two years in Jerusalem.

22 But he did *that which was* evil in the sight of the LORD, [h]as did Manasseh his father: for Amon sacrificed unto all the carved images[1] which Manasseh his father had made, and served them;

23 And [i]humbled not himself before the LORD, as Manasseh his father had humbled himself; but Amon [2]trespassed more and more.

24 And [k]his servants conspired against him, and slew him in his own house.

25 ¶ But the people of the land [l]slew all them[3] that had conspired against king Amon: and [m]the people of the land made [n]Josiah his son king in his stead.

CHAPTER XXXIV.

Josiah's good reign, 1, 2. *He destroyeth idolatry,* 3—7. *He provideth for the repairs of the temple,* 8—13. *Hilkiah having found the book of the law, Josiah sendeth to Huldah to enquire of the Lord,* 14—22. *Huldah prophesieth the destruction of Jerusalem, but respite thereof in Josiah's time,* 23—28. *Josiah, causing it to be read in a solemn assembly, reneweth the covenant with God,* 29—33.

JOSIAH[a] *was* [b]eight years old when he began to reign; and he reigned in Jerusalem one and thirty years.

2 And he did *that which was* [c]right in the sight of the LORD, and walked in the ways of David his father, and [d]declined *neither* to the right hand nor to the left.[4]

3 ¶ For in the eighth year of his reign, [e]while he was yet young, he began [f]to seek after the God of David his father; and in the twelfth year [g]he began to purge Judah and Jerusalem from [h]the high places, and the groves, and the carved images, and the molten images.

4 And they [i]brake down the altars of Baalim in his presence; and the images[5] that *were* on high above them he cut down; and the groves,[6] and the carved images, and the molten images, he brake in pieces, and [k]made dust *of them,* and strowed *it* upon the [7]graves of them that had sacrificed unto them.

5 And [l]he burnt[8] the bones of the priests upon their altars, and [m]cleansed Judah and Jerusalem.

6 And *so did he* [n]in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali, with their mattocks[9] round about.

7 And when he had broken down

A.M.3327.B.C.677.

e 2 Ki. 23. 33; 25. 6; Job 36. 8-11; Ps. 107.10-12.
1 Or, *chains.*
f ch.28.22;Le.26.39-42; De.4.30,31; Je. 31.18-20; Ho. 5.15; Mic.6.9; Lu.15.16-18.
2 Here is a large addition in the Chaldee: 'For the Chaldeans made a *brazen mule,* pierced full of small holes, and put him within it, and kindled fires all around it; and when he was in this misery, he sought help of all the idols which he had made, but obtained none, for they were of no use. He therefore repented, & prayed before the Lord his God, and was greatly humbled in the sight of the Lord God of his fathers.'
g ver. 18, 19; Ps. 50. 15; Ac.9.11.
h ch. 28. 5.
i ver.19,23;ch.32.26; Ex.10.3; Lu.18.14, 15; Ja.4.10; 1Pe.5. 5,6.
k Ezr. 8. 23; Job 22. 23,27;33.16-30; Ps. 32.3-5; 86.5; Is. 55. 6-9; Je. 29. 12, 13; Mat.7.7, 8; Lu. 23. 42,43; John4.10.
l Ezr.7.27; Pr. 16.7; 21.1; Mat.6.33.
m De. 29. 6; Ps. 46. 10; Je. 24. 7; Da.4. 34, 35; John 17. 3; He.8.11.
n ch.32.5.
3 This was probably a weak place that he fortified; or a part of the wall which the Assyrians had broken down.
o ch.32.30;1Ki.1.33, 45.
p Ne.3.3;12.39; Zep. 1.10.
4 Or, *the tower,* ch. 27.3; Ne.3.26,27.
q ch. 11. 11, 12; 17. 19.
r ver.3-7; 2 Ki.21.7; Is.2.17-21; Eze.18. 20-22; Ho. 14. 1-3; Mat. 3. 8.
s ch. 29. 18; 1 Ki.18. 30.
5 The Hebrew marginal reading is 'he built,' which was found by Kennicott in fifteen MSS. and had been adopted by the Syriac and Chaldee. The Vulgate has, 'he restored again.'
t Le.3.1,&c.
u Le.7.12-18.
v ver.9; ch.14.4; 30. 12; Ge. 18. 19; Lu. 22. 32.
w ch.15.17; 32.12; 1 Ki. 22. 43; 2Ki. 15. 4.
x ch. 20.34; 32.32; 1 Ki.11.41.
y ver.12,13,19.
z ver.10; 1Sa.9. 9; 2 Ki.17.13; Is.29.10; 30. 10; Am. 7. 12; Mic.3.7.
a 1Ki.14.19; 15.31.
b ver. 11,12,19; Pr. 15.8; Ac.9.11.
6 There is, in the Apocrypha, a prayer entitled 'The Prayer of Manasses, king of Judah, when he was holden captive at Babylon.' But it is rejected as spurious even by the Church of Rome.
c ver.1-10.
d ver. 12; ch.30.11; 36. 12; Je. 44. 10; Da.5.22.
7 Or, *Hosai.*
e ch. 32. 33; 2Ki.21. 18.
f 2Ki.21.19-25; 1Ch. 3.14; Mat.1.10.
A.M.3361-3363. B.C.643-641.
g ver. 1; Lu. 12. 19, 20; Ja.4.13-15.

A. M. 3363-3394. B. C. 641-610.

h ver. 1-10; 2 Ki.21. 1-11,20; Eze.20.18.
1 How astonishing is this! With his father's example before his eyes, he copied his father's *vices,* but not his *repentance.*
i ver. 1,12, 19; Je. 8. 12.
2 Heb. *multiplied trespass,* ch. 28. 22; 2Ti.3.13.
A.M.3363.B.C.641.
k ch.24.25,26; 25.27, 28; 2 Sa. 4. 5-12; 2 Ki. 21. 23-26; Ps. 55.23; Ro.11.22.
l Ge. 9. 5, 6; Nu. 35. 31,33.
3 'His murder was not a popular act, for the people slew the regicides. They were as prone to idolatry as their king was. We may rest satisfied that idolatry was accompanied with great licentiousness and sensual gratifications, else it never, as a mere religious system, could have had any sway in the world.'—*Clarke.*
m ch.26.1;36.1.
n ch.34.1.

CHAP. XXXIV.
A. M. 3363-3394. B. C. 641-610.

a ch. 33. 25; 1Ki.13. 2; 2 Ki.22.1; 1Ch.3. 14,15; Je.1.2; Zep. 1.1; Mat. 1. 10, 11, *Jorias.*
b ch.24.1; 26.1; 33.1; 1Sa.2.18,26; 1Ki.3. 7-9; Ec.4.13
c ch.14.2; 17.3; 29.2; 1 Ki. 14. 8; 15. 5; 2 Ki.22.2.
d De.5.32; Jos. 1. 7; 23.6; Pr.4.27.
4 He carried on his reformation with a steady hand; *timidity* did not prevent him from going far enough; and *zeal* did not lead him beyond due bounds. He walked in the *golden mean,* and his moderation was known unto all men. He looked not to the right hand or the left, but inward, forward, & upward. Reader, let the conduct of this pious youth be thy example through life.
e 1Ch.22.5; 29.1; Ps. 119. 9; Ec. 12.1; 2 Ti.3.15.
f 1Ch.28.9; Pr.8.17; Mat.6.33.
g ch. 33.17,22; 2Ki. 23.4,14.
h ch.30.14; 2Ki.18.4.
i ch.33.3; Ex.23.24; Le.26.30; De.7.5, 25.
5 Or, *sun images,* ch.14.5; 2Ki.23. 4, 5, 11.
6 Rather, 'he cut down the groves,' &c.
k ver.7; Ex. 32. 20; De. 9. 21; 2Ki. 23. 12; Ps.18.42. Is.27. 9.
7 Heb. *face of the graves,* 2 Ki.10.26, 27; 23.4,6.
l 1Ki. 13. 2; 2Ki.23. 16; Je.8.1,2.
8 By the law of Moses, a dead body conveyed a legal pollution to every thing that touched it. Josiah's burning the bones of the false priests upon their altars would pollute them, and make them be held in greater detestation.
m ver. 7; Nu.35,33; Je.3.10; 4.14; Eze. 22. 24.
n ch.30. 1,10,11; 31. 1; 2Ki.23.15-20.
9 Or, *mauls,* 1Sa.13. 20,21; Pr.25.18; Is. 7. 25.

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altars and the groves, and had
ten[o] the graven images into pow-
,[1] and cut down all the idols through-
all the land of Israel, [p]he returned
Jerusalem.

3 ¶ Now, in [q]the eighteenth year of
reign, when he had purged the land,
the house, he [r]sent Shaphan the
of Azaliah, and [s]Maaseiah the
ernor of the city, and Joah the son
Joahaz the [t]recorder, to repair the
se of the LORD his God.

And when they came to [u]Hilkiah
high priest, [v]they delivered the
ey *that was* brought into the house
od, which the Levites that kept the
rs had gathered of the hand of
nasseh[w2] and Ephraim, and of all
remnant of Israel, and of all Judah
Benjamin; and [x]they returned to
salem.[3]

0 And they put *it* [y]in the hand of
workmen that had the oversight of
house of the LORD, and they gave
the workmen that wrought in the
se of the LORD, to repair and amend
house:

1 Even to the artificers and builders
they *it*, to buy hewn stone, and
er for couplings, and to floor[4] the
es[5] which [z]the kings of Judah had
royed.

2 And the men did the work [a]faith-
: and the overseers of them *were*
th and Obadiah, the Levites, of
sons of Merari; and Zechariah and
hullam, of the sons of the Kohath-
to set *it* forward; and *other of*
Levites, [b]all that could skill of
uments of music.[6]

3 Also *they were* over [c]the bearers
urdens, and *were* overseers of all
wrought the work in any manner
ervice: and of the Levites *there*
[d]scribes, and [e]officers, and [f]porters.

4 ¶ And when they brought out
money that was brought into the
e of the LORD, [g]Hilkiah the priest
d a book of [h]the law of the LORD,
by Moses.[7]

And Hilkiah answered and said
haphan the scribe, I have found
book of the law in the house of
LORD. And Hilkiah delivered the
to Shaphan.

A.M.3380.B.C.624.

o De.9.21.
1 Heb. *to make powder.*
p ch.31.1.
A.M.3380.B.C.624.
q Je.1.2,3.
r 2Ki.22.3,12,14; Je. 26.24; 29. 3; 36. 10; 39.14; 40.11; Eze.8. 11.
s Je. 21.1; 29. 21 25; 37.3.
t 2 Sa.8.16; 20.24; 1 Ch.18.15.
u ver. 14, 15, 18, 20, 22; 2 Ki.22.4; 23.4.
v ch. 24.11-14; 2 Ki. 22.5-7; Ph.4.8.
w ch.30.10,18; 31.1.
2 It appears from ver. 6, that even those who were under the government of the king of Israel, permitted their idols and places of idolatry to be hewn down & destroyed. After the truth was known & acknowledged, the axe & spade were employed to complete the reformation. As to the *mattocks* there mentioned, the *Keri* or marginal reading differs from the text, yet is equally obscure. Capellus and Houbigant (by altering the text,) translate, 'he destroyed temples,' *i. e.* idol temples.
x ver.7.
3 Or rather, 'and the inhabitants of Jerusalem,' that is the textual reading of the Hebrew, and is supported by all the ancient versions. Compare ver.17.
y 2 Ki. 12.11, 12,14; 22.5,6; Ezr.3.7.
4 Or, *rafter.*
5 Or, *apartments.* It alludes to those which belonged to the priests and which had been destroyed.
z ch.33.4-7,22.
a 2 Ki. 12. 15; 22.7; Ne.7.2; Pr.28.20; 1 Co.4.2.
b 1 Ch. 6.31,&c.; 15. 16-22; 16.4,5,41,42; 23.5; 25.1,&c.
6 That is, all who were skillful in music. Clarke thinks the musicians played on their several instruments, to enliven & encourage the workmen.
c ch.2.18; 8.10; Ne.4. 10.
d Ezr. 7. 6; Je. 8. 8; Mat.26.3.
e ch.19.11; 1 Ch.23.4; 26.29,30.
f ch.8.14; 1 Ch.9.17; 15.18; 16.38,42; 26. 1,&c.; Ezr.7.7.
g 2 Ki.22.8; De. 31. 24-26.
h ch. 12. 1; 31.4; 35. 26; Ezr.7.10; Ps. 1. 2; Is.5.24; 30.9; Je. 8.8; Lu.2.39.
7 Heb. *the hand of Moses,* Le. 8. 36; 10. 11; 26. 46. Some bold critics have regarded the words 'by the hand of Moses,' as an interpolation, but they are found in every MS., and in all the ancient versions. And when we consider that there are fifteen places in the Old Testament which mention the words, 'law of Moses, and book of Moses,' and yet this one place alone adds these words, 'by the hand of Moses,' we are led to the conclusion, that it is the *autograph* of Moses that is here intended. See *Kennicott.*

A.M.3380.B.C.624.

i 2Ki.22.9,10.
1 Heb. *the hand of thy.*
k ver.8.10.
2 Heb. *poured out,* or, *melted.*
3 'Both priests and people omitting the reading of the law, publicly and privately, (for the public omission caused a private neglect,) no wonder that upon finding the book of the law, and hearing it read, they were startled at it, as if one were risen from the dead.'—*Capellus in Patrick.*
l De.17.19; Jos. 1.8; Ps. 119. 46, 97-99; Je.36.20,21.
4 Heb. *in it.*
m Ro. 3. 20; 7.7-11; Ga.2.19; 3.10-13.
n 2Ki.19.1; 22.11,19; Je.36.22-24; Joel2. 13.
o 2 Ki.25.22; Je. 26. 24; 40.6,9,14.
p 2Ki.22.12, *Achbor;* Je.26.22.
q 2 Ki. 22. 12, *Asahiah.*
r Ex.18.13; 1 Sa.9.9; 1 Ki. 22.5-7; Je.21. 2; Eze.14.1,&c.; 20. 1-7.
s ch.28.6; 33.11; 2Ki. 17.6,7; 22.13; Is.37. 2-4; Je.42.2.
t Le. 26.14,&c.; De. 28. 15, &c.; 29. 18-28; 30.17-19; 31.16-18; 32.15-25; Ro.4. 15.
5 'Happy are they whom God by his grace effectually calls in the days of their youth. Happy the nation whose sovereign sets before them the best example; zealously purges his dominion from temptations to destructive impieties; reforms the church; trembles at the words of the God of Israel; and, under the apprehensions of his denounced wrath, humbles himself; and labours to have all his subjects taught divine truths, & preserved from wickedness. And it is pleasant, after great prevailing impiety, to behold kings, ministers, and people, harmoniously and heartily zealous for the instituted purity of God's worship, and solemnly devoting themselves upon a new-covenant footing, to his service.'—*Brown.*
u Ex. 15.20; Ju.4.4; Lu. 1. 41-45; 2. 36; Ac.21.9.
v 2 Ki. 22. 14, *Harhas.*
6 Heb. *garments.*
7 Or, *school,* or *second part.*
w 2 Ki.22.15-20; Je. 21.3-7; 37.7-10.
x ch. 36. 14-20; Jos. 23.16; 2Ki.21.13; 23. 26,27; Is.5.4-6; Je.6. 19; 19. 3,15; 35. 17; 36.31.
y ver.21.
8 As the Jewish books were written upon long scrolls, and rolled upon a stick, the latter part of Deuteronomy would come first in course, where he found those terrible threatenings.
z ch.12-2; 15.2; 33.3-9; 2Ki.24.3,4; Is.2. 8,9; Je.15.1-4.
a Is. 42. 25; Je.7.20; La.2.4; 4.11; Nah. 1.6; Re.14.10,11.
b 2Ki.22.17; Je.4.4; 7. 20; Eze. 20. 48; Mar.9.43-48.
c ver.21,23.

16 And [i]Shaphan carried the book to the king, and brought the king word back again, saying, All that was committed to thy[1] servants, they do *it.*

17 And [k]they have gathered [2]together the money that *was* found in the house of the LORD, and have delivered it into the hand of the overseers, and to the hand of the workmen.

18 Then Shaphan[3] the scribe told the king, saying, Hilkiah the priest hath given me a book. [l]And Shaphan read it[4] before the king.

19 And it came to pass, when the king had heard [m]the words of the law, that[n] he rent his clothes.

20 And the king commanded Hilkiah, and [o]Ahikam the son of Shaphan, and [p]Abdon the son of Micah, and Shaphan the scribe, and [q]Asaiah a servant of the king's, saying,

21 Go, [r]enquire of the LORD for me, and for them [s]that are left in Israel and in Judah, concerning the words of the book that is found: [t]for great *is* the wrath of the LORD that is poured out upon us, because our fathers have not kept the word of the LORD, to do after all *that is* written in this book.[5]

22 And Hilkiah, and *they* that the king *had appointed,* went to Huldah the [u]prophetess, the wife of Shallum the son of Tikvah, the son of [v]Hasrah, keeper of the wardrobe;[6] (now she dwelt in Jerusalem in the [7]college;) and they spake to her to that *effect.*

23 ¶ And she answered them, Thus saith the LORD God of Israel, [w]Tell ye the man that sent you to me,

24 Thus saith the LORD, Behold, [x]I will bring evil upon this place, and upon the inhabitants thereof, *even* [y]all the curses[8] that are written in the book which they have read before the king of Judah:

25 Because [z]they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore [a]my wrath shall be poured out upon this place, and [b]shall not be quenched.

26 And [c]as for the king of Judah, who sent you to enquire of the LORD, so shall ye say unto him, Thus saith

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the LORD God of Israel *concerning* the words which thou hast heard,

27 Because [b]thine heart was tender,[1] and thou didst [c]humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and humblest thyself before me, and [d]didst rend thy clothes, and weep before me; I have even heard *thee* also, saith the LORD.

28 Behold, [e]I will gather thee to thy fathers, and thou shalt be gathered to thy grave [f]in peace,[2] [g]neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same. So they brought the king word again.

29 ¶ Then [h]the king sent and gathered[i] together all the elders of Judah and Jerusalem.

30 And the king went up into the house of the LORD, and all the men of Judah, and the inhabitants of Jerusalem, and the priests and the Levites, and all the people, great and small;[3] and [k]he read in their ears all the words of [l]the book of the covenant *that was* found in the house of the LORD.

31 And the king stood [m]in his place,[4] and [n]made a covenant before the LORD, to walk after the LORD, and to keep his commandments, and his testimonies, and his statutes, [o]with all his heart, and with all his soul, to perform the words of the covenant which are written in this book.

32 And [p]he caused all that were present[5] in Jerusalem and Benjamin to stand *to it*.[6] And the inhabitants of Jerusalem [q]did according to the covenant of God, the God of their fathers.

33 And Josiah [r]took away all [s]the abominations out of all the countries that *pertained* to the children of Israel, and made all *that were* present in Israel to serve, *even* to serve the LORD their God. *And* [t]all his days they departed[7] not from following[8] the LORD, the God of their fathers.

CHAPTER XXXV.

Josiah keepeth a most solemn passover, 1—19. He, provoking Pharaoh-necho, is slain at Megiddo, 20—24. Lamentations for Josiah, 25. His acts, 26, 27.

MOREOVER, [a]Josiah kept a passover unto the LORD in Jerusalem: and they killed the passover on [b]the fourteenth *day* of the first month.

2 And he set the priests in their [c]charges, and [d]encouraged them to the service of the house of the LORD;

3 And said unto [e]the Levites that taught all Israel, which were holy unto the LORD, [f]Put the holy ark [g]in the house[1] which Solomon, the son of David king of Israel, did build; *it shall* [h]not *be* a burden upon *your* shoulders: [i]serve now the LORD your God, and his people Israel.

4 And prepare *yourselves* by [k]the houses of your fathers, [l]after your courses, according to the writing of David king of Israel, and [m]according to the writing of Solomon his son.

5 And [n]stand in the holy *place*, according to the divisions of the families[2] of the fathers of your brethren the people,[3] and *after* the division of the families of the Levites.

6 So [o]kill the passover, and [p]sanctify yourselves,[4] and prepare your brethren, that *they* may do according to the word of the LORD by the hand of Moses.

7 And [q]Josiah gave[5] to the people, of the flock, lambs and kids, all for the passover-offerings, for all that were present, to the number of thirty thousand, and three thousand bullocks: these *were* of [r]the king's substance.[6]

8 And [s]his princes gave[7] [t]willingly unto the people, to the priests, and to the Levites: [u]Hilkiah, and Zechariah, and Jehiel, [v]rulers of the house of God, gave unto the priests for the passover-offerings two thousand and six hundred *small cattle*,[8] and three hundred oxen.

9 Conaniah also, and Shemaiah, and Nethaneel, his brethren, and Hashabiah, and Jeiel, and Jozabad, chief of the Levites, gave[9] unto the Levites for passover-offerings five thousand *small cattle*, and five hundred oxen.[10]

10 So the service was prepared, and [w]the priests stood in their place, and the Levites in their courses, according to the king's commandment.

11 And they killed the [11]passover, and [x]the priests sprinkled *the blood* from their hands, and the Levites [y]flayed *them*.

A.M.3380.B.C.624.

b 2 Ki. 22.18,19; Ps. 34. 18; 51.17; Is.57. 15; 66. 2; Eze. 9.4; 36.26.

1 'Because thy heart was melted, and thou hast humbled thyself in the sight of the WORD OF THE LORD, when thou didst hear his words against this place,' &c. Here the Targum evidently distinguishes between the PERSONAL WORD, & a word spoken or expressed.

c ch.32.26; 33.12,19; Ja.4.6-10.

d ver. 19; Je. 36. 23, 24.

e ch.35. 24; 2 Ki. 22. 20; Is.57.1,2; Je.15. 1; Eze.14.14-21.

f Ps.37.37.

2 He died in peace with God and his own conscience—though the *manner* of his death was violent. It matters not how we die, if all be peace within. Misfortune does not necessarily imply either error or guilt.

g 1 Ki.21.29; 2 Ki.20. 19; Is.39.8.

h 1 Sa.12.23; 1 Ch.29. 2, &c.; Mar.14.8.

i ch. 30. 2; 2 Ki.23.1-3.

3 Heb. *from great even to small*, ch. 15. 12, 13; 18. 30; De.1.17; Job 3.19.

k ch.6.1, &c.; 17.7-9; De.17.18-20; Ne.8. 2-5; Ec. 1. 12; 12.9, 10.

l ver. 15, 18, 19, 24; Ex.24.7; 2 Ki.23.2, 21; Je.31.31,32.

m ch. 6. 13; 2 Ki. 11. 14; 23.3; Eze.46.2.

4 Probably on the brazen scaffold mentioned ch.6.13.

n ch. 23. 16; 29. 10; Ex.24.6-8; De. 29. 1,10-15; Jos. 24.25; Ne.9.38; 10.29; Je. 50.5; He.8.6-13.

o ch.15.12,15; 31.21; De,6.5; Lu.10. 27-29.

p ch.14.4; 30.12; 32. 16; Ge.18.19; Ec.8. 2.

5 Heb. *found*, ch.29. 29.

6 Some suppose that he caused them all to stand up when he read the terms of the covenant, and thus testify their approbation of the covenant itself, & their resolution to observe it faithfully. 'He did not compel them, but they offered themselves freely, upon his persuasion, to renew their covenant with God, & promised to be firm to it; which perhaps, at that time, they really resolved, though they so soon revolted.'—*Patrick.*

q Je.3.10.

r ver.3-7; 2 Ki.23.4-20.

s 1 Ki.11,5-7.

t Jos.24.31.

7 So long as Josiah lived, the people were restrained from open idolatry; yet we learn from the prophets, especially Jeremiah, that at this very time they were ripening themselves for destruction by their hypocrisy & iniquity. Comp. Je.3. 19; 25.3; Zep. 1.1-8.

8 Heb. *from after.*

CHAP. XXXV.
A.M.3380.B.C.624.

a ch. xxx.; 2 Ki.23. 21-23.

A.M.3380.B.C.624.

b Ex. 12. 6; Nu.9.3; De. 16. 1-8; Ezr.6. 19; Eze.45.21.

c ch.23.8; 31.2; Nu. 18.5-7; 1 Ch. xxiv.; Ezr.6.18.

d ch.29.5-11; 31.2; 1 Ch.22.19.

e ch. 17. 8, 9; 30. 22; De.33.10; Ne. 8. 7, 8; Mal.2.7.

f ch.8.11; 34.14.

g ch.5.7.

1 Some think the ark had been removed by Amon to make room for an idol; others that it had been privately taken away by the priests and concealed in idolatrous times; but it seems quite as probable that it had been recovered by the king's order during the recent repairs of the temple.

h Nu. 4.15-49; 1 Ch. 23.26.

i Nu.8.19; 16.9,10; 2 Co.4.5.

k 1 Ch. 9. 10-34; Ne. 11.10-20.

l 1 Ch.xxiii.-xxvi.

m ch.8.14.

n Ps.134.1; 135.2.

2 Heb. *house of the fathers.*

3 Heb. *sons of the people.*

o ch. 30. 15-17; Ex. 12.6, 21, 22; Ezr. 6. 20, 21.

p ch.29.5, 15, 34; 30. 3. 15-19; Ge. 35. 2; Ex.19. 10, 15; Nu. 19. 11-20; Job 1. 5; Ps.51.7; Joel 2.16; He.9.13,14.

4 Let not ministers think that the care they take for the souls of others will excuse their neglect of their own. Or that the being employed in *public* worship will supersede the necessity of *private* devotion.

q ch.30. 24; Is. 32.8; Eze.45.17.

5 Heb. *offered*, 1 Ki. 8.63.

r 1 Ki.8.63; 1 Ch.29. 3.

6 In Hezekiah's passover the great zeal of the *people* was observable, but little of that appears on this occasion. They kept the passover more from compliance with the king's command, than from any real love to it.

s ch. 29. 31-33; 1 Ch. 29.6-9,17; Ezr.1.6; 2.68,69; 7.16; 8.25-35; Ne.7.70-72; Ps. 45.12; Ac. 2.44,45; 4.34,35.

7 Heb. *offered.*

t 2 Co.8.12; 9.7.

u ch.34.14-20.

v 1 Ch.9.20; 24.4,5; Je.29.25, 26; Ac.4. 1; 5.26.

8 Or lambs & kids. No other animals were used for the passover victims; and, of course, it must be these which are meant. —*Boothroyd.*

9 Heb. *offered*, Is. 1. 10-15; Je. 3. 10; 7. 21-23; Mic.6.6-8.

10 In all 3,800 bullocks, and 37,600 small cattle, 1 Ki. 8.63; Mic.6.7,8.

w ver.4,5; ch. 30.16; Ezr.6.18.

11 'The people themselves might slay their own paschal lambs, and then present the blood to the priests, that they might sprinkle it before the altar; and the Levites flayed them & made them ready for dressing.'—*Clarke.*

x ch.29.22-24; 30.16; Le.1.5,6; Nu.18.3, 7; He.9.21,22.

y ch.29.34.

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12 And they removed the burnt-offerings, that they might give according to the divisions of the families of the people, to offer unto the LORD, [y]as *it is* written in the book of Moses: and so *did they* with the oxen.

13 And they [z]roasted the passover with fire, according to the ordinance: but the *other* holy *offerings* [a]sod they in pots, and in caldrons, and in pans, and divided[1] *them* speedily among all the people.

14 And afterward they made ready for themselves, and for the priests: because[b] the priests the sons of Aaron *were busied* in offering of burnt-offerings and the fat until night; therefore the Levites prepared for themselves, and for the priests the sons of Aaron.

15 And the singers, the sons of Asaph, *were* in their place,[2] [c]according to the commandment of David, and Asaph, and Heman, and Jeduthun the king's seer;[3] and [d]the porters *waited* at every gate: they might not depart from their service; for their brethren the Levites prepared for them.

16 So all the service of the LORD was prepared the same day, to keep the passover, and to offer burnt-offerings upon the altar of the LORD, according to the commandment of king Josiah.

17 And the children of Israel *that were* present[4] kept the passover at that time, and [e]the feast of unleavened bread seven days.

18 And [f]there was no passover[5] like to that kept in Israel, from the days of Samuel the prophet; [g]neither did all the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem.

19 In the eighteenth year of the reign of Josiah was this passover kept.

20 ¶ After all this, when Josiah had prepared the temple,[6] [h]Necho king of Egypt came up to fight against Carchemish[i] by Euphrates: and Josiah went out against him.[8]

21 But he sent ambassadors to him, saying, [k]What have I to do with thee, thou king of Judah? *I come* not against thee this day, but against the house wherewith I have war;[1] for [l]God commanded me to make haste: [m]forbear thee from *meddling with* God,[2] who *is* with me, that he destroy thee not.

22 Nevertheless Josiah would not turn his face from him, [n]but disguised himself, that he might fight with him, and hearkened not unto the words of Necho from [o]the mouth of God, and came to fight in the valley of [p3]Megiddo.

23 And [q]the archers shot at king Josiah: and the king said to his servants, Have me away; for I am sore wounded.[4]

24 His servants therefore took him out of that chariot, and put him in [r]the second chariot that he had; and [s]they brought him to Jerusalem, and [t]he died,[5] and was buried in[6] *one of* the sepulchres of his fathers: and [u]all Judah and Jerusalem mourned for Josiah.

25 ¶ And [v]Jeremiah lamented for Josiah; and [w]all the singing-men and the singing-women spake of Josiah in their lamentations[7] to this day, and made them an ordinance in Israel: and, behold, they *are* written in the Lamentations.

26 ¶ Now the rest of the acts of Josiah, and his goodness,[8] according to *that which was* written in the law of the LORD,

27 And [x]his deeds, first and last, behold, they *are* written in the book of the kings of Israel and Judah.

CHAPTER XXXVI.

Jehoahaz succeeding, is deposed by Pharaoh, and carried into Egypt, 1—4. *Jehoiakim reigning ill, is carried bound into Babylon,* 5—8. *Jehoiachin succeeding, reigneth ill, and is brought into Babylon,* 9, 10. *Zedekiah succeeding, reigneth ill, despiseth the prophets, and rebelleth against Nebuchadnezzar,* 11—13. *Jerusalem, for the sins of the priests and the people, is wholly destroyed,* 11—21. *The proclamation of Cyrus for building the temple,* 22, 23.

THEN [a]the people of the land took [b]Jehoahaz[9] the son of Josiah, and made him king in his father's stead in Jerusalem.

2 Jehoahaz *was* twenty and three years old when he began to reign; and he reigned three months in Jerusalem.

3 And the king of Egypt put[10] him down[11] at Jerusalem, and [12]condemned the land in an hundred talents of silver and a talent of gold.

A.M.3380. B.C.624.

y Le. 3. 3, 5, 9-11, 14-16.
z Ex. 12. 8, 9; De. 16. 7; Pa. 22. 14; La. 1. 12, 13.
a Le. 6. 28; Nu. 6. 19; 1 Sa. 2. 13-15; Eze. 46. 20-24.
1 Heb. *made them run*, Ro. 12. 11.
b Ac. 6. 2-4.
2 Heb. *station*.
c ch. 29. 25, 26; 1 Ch. 16. 41, 42; 23. 5; 25. 1-7; Ps. lxxvii. lxxviii. lxxxviii.
3 Or rather, 'seers,' for Asaph and Heman are also so designated at ch. 29. 30; 1 Ch. 25. 1, 5. This is also the reading of all the ancient versions, (except the Chald.) and of a MS. of Kennicott.
d 1 Ch. 9. 17-19; 26. 14-19.
4 Heb. *found*.
e ch. 30. 21-23; Ex. 12. 15-20; 13. 6, 7; 23. 15; 34. 18; Le. 23. 5-8; Nu. 28. 16-25; De. 16. 3, 4, 8; 1 Co. 5. 7, 8.
f ch. 30. 5; 2 Ki. 23. 21-23.
5 There was a very great passover in the time of Hezekiah, but it was attended with much irregularity, in consequence of the unpurified state of a large proportion of the people. But Josiah's was also positively a far greater celebration, as may be seen from a comparison of the number of animals offered on the two occasions. There had not been a passover kept on *purer* principles, more *heartily* joined in, more *literally* or *exactly consecrated* according to the law, or more religiously observed. The words do not refer to the number present, but to the manner and spirit. But that which distinguished this passover from all the former, was, (says Calmet,) the great liberality of Josiah, who distributed to his people a greater number of victims than David or Solomon had done.
g ch. 30. 26, 27.

A.M.3394. B.C.610.

6 Heb. *house*.
h 2 Ki. 23. 29, *Pharaoh-nechoh*, Je. 46. 2.
i Is. 10. 9.
8 As Judah was now the great frontier barrier between the rival kingdoms of Babylon and Egypt, Josiah was compelled to take a decided part with one or the other power; and it is highly probable that his grandfather, Manasseh, was not restored to his throne (when a captive at Babylon,) but on condition of he and his successors being bound to preserve their country as a barrier against Egypt. Josiah's conduct, therefore, in opposing the vast host of Pharaoh-Necho, instead of being blame-worthy, was noble and heroic, and was prompted by his fidelity to solemn covenant engagements.
k 2 Sa. 16. 10; Mat. 8. 29; John 2. 4.

A.M.3394. B.C.610.

1 Heb. *house of my war*.
l 2 Ki. 18. 25; Is. 36. 10.
m ch. 25. 19.
2 The Targum gives a curious turn to this and the following verse: 'My idol commanded me to make haste; refrain therefore from me, and my idol which is with me, that he betray thee not. When he heard him mention his idol, he would not go back; and he hearkened not to the words of Necho, which he spake concerning his idol.'
n ch. 18. 29; 1 Ki. 14. 2; 22. 30.
o ver. 21; ch. 18. 4-6; Jos. 9. 14.
p Ju. 5. 19; 2 Ki. 9. 27; 23. 30; Zec. 12. 11, *Megiddon*; Re. 16. 16, *Armageddon*.
3 Professor Robinson, in travelling from Nablous to Nazareth, came upon the village *El-Lejjun*, (the Legio of Jerome,) & concluded, from a variety of considerations, that it occupies the site of the ancient Megiddo.
q ch. 18. 33; Ge. 49. 23; 2 Ki. 9. 24; La. 3. 12, 13.
4 Heb. *made sick*, 1 Ki. 22. 34; 2 Ki. 8. 29.
r Ge. 41. 43.
s 2 Ki. 23. 30.
t Ps. 36. 6; Ec. 8. 14; 9. 1, 2.
5 In 2 Ki. 23. 30, it is said he was brought to Jerusalem *dead*; but it is thought by some the word may mean 'dying,' and then the two passages harmonize. Herodotus speaks of Necho defeating the king of Assyria at Magdolum, (Megiddo) and then taking Kadytis, supposed to be *El-Kods*, *i.e.* Jerusalem.
6 Or, *among the sepulchres*, ch. 34. 28.
u Zec. 12. 11.
v Je. 22. 10.
w Job 3. 8; Ec. 12. 5; Je. 9. 17-21; Mat. 9. 23.
7 A collection of funeral eligies now lost.
8 Heb. *kindnesses*, ch. 31. 20; 32. 32.
x ch. 20. 34; 24. 27; 25. 26; 26. 22; 32. 32; 33. 19; 2 Ki. 10. 34; 16. 19; 20. 20; 21. 25.

CHAP. XXXVI.

A.M.3394. B.C.610.

a ch. 26. 1; 33. 25; 2 Ki. 23. 30.
b 2 Ki. 23. 31-34; 1 Ch. 3. 15; Je. 22. 11, *Shallum*.
9 It seems that after Necho had discomfited Josiah, he proceeded immediately against Carchemish, and in the interim, Josiah dying of his wounds, the people made his son king.
10 Heb. *removed him*, 2 Ki. 23. 33.
11 He now considered Judah to be conquered, and tributary to him; and because the people had set up Jehoahaz, without his consent, he dethroned him, and put his brother in his place, perhaps for no other reason than to show his supremacy. See the Notes on 2 Ki. xxiii.
12 Heb *mulcted*.

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4 And the king of Egypt [c]made Eliakim his brother king over Judah and Jerusalem, and turned his name to Jehoiakim. And [d]Necho took Jehoahaz his brother, and carried him to Egypt.

5 ¶ [e]Jehoiakim *was* twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem: and he did *that which was* evil in the sight of the LORD his God.

6 Against him [f]came up Nebuchadnezzar[1] king of Babylon, and bound him in fetters,[2] to carry him to Babylon.

7 Nebuchadnezzar also carried off the[g] vessels of the house of the LORD to Babylon, and put them in his temple at Babylon.

8 Now the rest of the acts of Jehoiakim, and his abominations which he did, and that which was found in him, behold, [h]they *are* written in the book of the kings of Israel and Judah: and [i]Jehoiachin his son reigned in his stead.

9 ¶ Jehoiachin *was* [k]eight[3] years old when he began to reign; and he reigned three months and ten days in Jerusalem: and he did *that which was* evil in the sight of the LORD.

10 And when the year[4] was expired, king[l] Nebuchadnezzar sent and brought him to Babylon, with the [5]goodly vessels of the house of the LORD, and made [m]Zedekiah his brother king[6] over Judah and Jerusalem.

11 ¶ Zedekiah *was* [n]one and twenty years old when he began to reign, and reigned eleven years in Jerusalem.

12 And he did *that which was* evil[7] in the sight of the LORD his God, *and* humbled[o] not himself [p]before Jeremiah the prophet, *speaking* from [q]the mouth of the LORD.

13 And he also [r]rebelled against king Nebuchadnezzar, [s]who had made him swear by God: but [t]he stiffened his neck, [u]and hardened his heart from turning unto the LORD God of Israel.

14 ¶ Moreover, [v]all the chief of the priests and the people transgressed very much, [w]after all the abominations of the heathen; and [x]polluted the house of the LORD, which he had hallowed in Jerusalem.

A.M.3405.B.C.599.

c 2Ki.23.34,35;1Ch. 3.15.
d Je. 22.10-12; Eze. 19.3,4.
e 2 Ki. 23. 36,37; Je. 22.13-19; 26.21-23; 36.1,27-32.
f 2 Ki. 24. 1, 2, 5, 6; Eze. 19.5-9; Da.1. 1,2; Hab.1.5-10.
1 Archbishop Usher believes that Jehoiakim remained three years after this tributary to the Chaldeans, and that it is from this period that the seventy years' captivity, predicted by Jeremiah, is to be reckoned. That is also the opinion of Hales, who fixes the commencement of the period in B.C. 605 and its expiry in B.C.536, when Cyrus took Babylon.
2 Or, *chains.*
g Ezr.1.7-11; Je.27. 16-18; 28. 3; Da. 5. 2-4.
h 2Ki.24.5,6.
i 1Ch.3.16,17, *Jeconiah;* Je. 22. 24, 28, *Coniah;* Mat. 1.11, 12, *Jechonias.*
A.M.3405.B.C.599.
k 2Ki.24.8,9.
3 This should be *eighteen,* as in 2 Ki. 24.8. The Alexandrian MS. of the Septuagint, the Syriac and Arabic, and Cod. 300, and 525 of Kennicott, have here *eighteen,* and so Houbigant and Hales.
4 Heb. *at the return of the year.*
l 2 Ki. 24. 10-16; 25. 27-30; Je.29.2; Eze. 1.2.
5 Heb. *vessels of desire,* ver.7; Je.27. 18-22; Da.5.2,23.
m 2 Ki. 24. 17, *Mattaniah;* 1 Ch. 3.15, 16; Je.37.1.
6 His name was at first Mattaniah, but the king of Babylon changed it to Zedekiah. See 2 Ki.24.17.
n 2 Ki. 24.18-20; Je. 52.1-3.
7 'Was there ever such a set of weak, infatuated men as the Jewish kings in general? They had the fullest evidence that they were the only deputies to God Almighty, and that they could not expect to retain the throne any longer than they were faithful to their Lord; and yet with all this conviction they lived wickedly, & endeavoured to establish idolatry in the place of the worship of their Maker! After bearing with them long, the divine mercy gave them up, as their case was utterly hopeless. They sinned till there was no remedy.'
o ch.32.26; 33.12,19, 23; Ex.10.8; Dn.5. 22,23; Ja.4.10; 1Pe. 5.6.
p Je.21.1,&c.;27.12, &c.;28.1,&c.; 34.2, &c.; 37. 2, &c.; 38. 14,&c.
q ch.35.22.
r 2Ki.24.20; Je.52.2; Eze.17.11-20.
s Jos.9.15,19,20; 2Sa. 21.2.
t 2 Ki. 17. 14; Ne. 9. 16,17; Is.48.4.
u Ex. 8.15,32; 9.17; Ne.9.29; Ro.2.4,5; He.3.8,13.
v 2Ki.16.10-16; Ezr. 9.7; Je. 5. 5; 37.13-15; 38.4; Eze. 22.6; 26-28; Da. 9. 6, 8; Mic. 3. 1-4,9-11; 7. 3; Zep.3.3,4.
w ch.28.3; 33.9.
x ch.33.4-7; Eze.8.5-16.

A.M.3416.B.C.588.

y ch. 24. 18-21; 33. 10; 2 Ki. 17.13; Je. 25.3,4; 26.5; 35.15; 44.4,5.
1 Heb. *the hand of his.*
2 That is, *continually and carefully.*
z Ju.10.16; 2 Ki.13. 23; Ho.11.8; Lu.19. 41-44.
a ch.30.10; Ps.35.16; Is. 28. 22; Je. 5.12, 13; 20.7; Lu.18.32; 22.63, 64; 23.11,36; Ac.2.13; 17.32; He. 11.36.
b Pr.1.25-30; Lu.16. 14; Ac.13.41; 1 Th. 4.8.
c Je.32.3; 38.6; Mat. 5.12; 21. 33-41; 23. 34-37; Ac.7.52.
d Ps.74.1; 79.1-5
e Pr.6.15; 29.1.
3 Heb. *healing.*
f ch. 33. 11; De. 28. 49; 2 Ki.24.2,3; Je. 15. 8; 32. 42; 40. 3; Da.9.14.
g 2 Ki. 25.1,&c.; Je. 39.1.&c.; 52.1,&c.
h Le.26.14,&c.; De. 28. 15, &c.; 29. 18-28; 30.18; 31.16-18; 32. 15-28; Ps. 79.2, 3; Je. 15. 9; 18. 21; La.2.21,22.
i ch.24.21; La.2.20; Eze. 9.5-7; Lu.13. 1,2.
k De.28. 50; Ps. 74. 20.
A.M.3416. B.C.588.
l ver. 7, 10; 2 Ki.25. 13-17; Je.27.18-22; 52.17-23; Da. 5.3.
m 2 Ki.20.13-17; Is. 39.6; Zec.1.6.
n 2Ki.25.9; Ps.74.4-8; 79. 1,7; Is.64.10, 11; Je.7.4,14; 52.13; La. 4.1; Mic. 3.12; Lu.21.6.
o 2 Ki. 25.10,11; Je. 52.14,15.
4 Heb. *the remainder from the sword.*
p De. 28. 47, 48; Je. 27.7.
q ver. 22; Ezr. 1. 1, &c.
r Je.25.9-11; 26.6,7; 27. 12, 13; Da. 9.2; Zec.1.4-6.
s Le. 25. 4-6; 26.34, 35; Zec.1.12.
5 That is, 'her sabbatical years of rest,' of which she had been deprived by the people's avarice. It was not colonized, as Samaria had been, by the Assyrians, but only the poor of the land were left in it.
A.M.3468.B.C.586.
6 This and the following verse have undoubtedly been added by mistake from the first chapter of Ezra, which commences in the same way. The book of Chronicles closes with verse 21, as then the Babylonish captivity commences; and these two verses speak of the transactions of a period seventy years after.
t Ezr.1.1-3.
u Da.10.1.
v ver. 21; Je. 25. 12, 14; 29.10; 32.42-44; 33. 10-14; He. 10. 23.
w ch.21.16; 1Sa.26. 19; 1Ki.11.14,23; 1 Ch. 5.26; Ezr. 1.5; Is.13.3-5,17,18; 45. 1-5; Hag.1.14.
x ch.24.9; 30.5.
7 This was in fulfilment of the very remarkable prophecy of Isaiah in Ch.44.28; 45.1.
y Ps. 75. 5-7; Da.2. 21, 37; 4. 35; 5. 18, 23.
z Is.44.26-28.
a 1 Ch. 22. 16; 29.5; Ezr.7.13; Zec.2.6, 7; Ro.8.31.
8 'Let the WORD OF THE LORD be his helper, and let him go up.'—*Targum.*

15 And [y]the LORD God of their fathers sent to them by his [1]messengers, rising up betimes,[2] and sending; [z]because he had compassion on his people, and on his dwelling-place:

16 But they [a]mocked the messengers of God, and [b]despised his words, and [c]misused his prophets, until [d]the wrath of the LORD arose against his people, [e]till *there was* no remedy.[3]

17 Therefore [f]he brought upon them [g]the king of the Chaldees, [h]who slew their young men with the sword [i]in the house of their sanctuary, and had [k]no compassion upon young man or maiden, old man, or him that stooped for age; he gave *them* all into his hand.

18 And [l]all the vessels of the house of God, great and small, and the treasures of the house of the LORD, [m]and the treasures of the king, and of his princes; all *these* he brought to Babylon.

19 And [n]they burnt the house of God, and [o]brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.

20 And them[4] that had escaped from the sword carried he away to Babylon, where [p]they were servants to him and his sons [q]until the reign of the kingdom of Persia;

21 To [r]fulfil the word of the LORD by the mouth of Jeremiah, [s]until the land had enjoyed her sabbaths;[5] *for* as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.

22 ¶ Now,[6] [t]in the first year of [u]Cyrus king of Persia, ([v]that the word of the LORD, *spoken* by the mouth of Jeremiah, might be accomplished,) [w]the LORD stirred up the spirit of Cyrus king of Persia, that he made [x]a proclamation throughout all his kingdom, and *put it* also in writing, saying,

23 Thus saith Cyrus[7] king of Persia, [y]All the kingdoms of the earth hath the LORD God of heaven given me; and [z]he hath charged me to build him an house in Jerusalem, which *is* in Judah: [a]who *is there* among you of all his people? the LORD his God *be* with him,[8] and let him go up.

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CONCLUDING REMARKS ON THE SECOND BOOK OF CHRONICLES.

It is remarked by Jahn, that the annals of Judah and Israel, contained in this book, ought to be viewed as the history of a real theocracy; and therefore, as exhibiting a continued execution of the purpose of God, that the true religion should be preserved on the earth, it certainly deserves our most attentive study.

We every where see in the history of the chosen people, that their God and King uniformly governed them according to the promises and threatenings of the covenant he had made with their ancestors at Sinai. A deviation from his worship as the only true God, was held to be in its guilt and consequences a rebellion against Him as their lawful sovereign; and whenever they thus forsook his worship, and revolted from his government, he brought them by suitable chastisements to reflect upon their obligations and responsibilities, and to return to him again as to Jehovah their God.

This is very strikingly exemplified in that portion of the history of the Hebrews which is embraced in this book, both during the reign of Solomon, and after the revolt of the ten tribes at his death. That great revolution, by which David's empire was rent in twain, had been clearly traceable to the idolatrous creed, the corrupt practices, and the oppressive exactions, of the court of Solomon. It was doubtless intended as a warning to the kings both of Judah and Israel, to maintain in both nations the great fundamental law of subjection to the Lord of Hosts; and had they so viewed it, the kingdoms, though politically separate, might have lasted for ages as independent states. Even Jeroboam, though he certainly had no promise, like the house of David, of an everlasting kingdom, yet received from God the assurance: (1 Ki. xi. 38,) 'It shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways and do that which is right in my sight, to keep my statutes and my commandments, as David my servant did, that I will be with thee, and build thee a sure house as I built for David, and will give Israel unto thee.' But as he and most of the kings of both kingdoms rebelled against their divine Sovereign by idolatry, God raised up among both nations a succession of inspired prophets, who, by impressive denouncements, and expressive symbols, reminded both rulers and subjects of their duties to Jehovah, and denounced against them judgments in the event of continued disobedience.

As the greatest declension from the law of God was from the first practised in the kingdom of *Israel*, it was destroyed about a hundred and thirty-four years before that of Judah. Its founder, Jeroboam, little confiding in the promises made to him by God, adopted such schemes of human policy as tended to establish his kingdom, by more completely separating it from that of the Jews. He feared that if his people continued to repair to Jerusalem, to attend the solemn yearly feasts, it might gradually weaken their allegiance to his government, and, in course of time, re-unite the twelve tribes under the rule of the house of David. Under pretence, therefore, that the Jewish metropolis was too distant for the resort of his subjects, he established two places of worship at the opposite extremities of his kingdom; one at Dan, in the north, the other at Bethel, in the south. Both of these had once been places deemed sacred:—Bethel, as the scene of frequent patriarchal worship; and Dan, on account of the ephod and teraphim, which (as we read in the book of Judges) the Danites had taken from Micah the Ephraimite, and set up there. To give these places of resort some defined object, Jeroboam there established golden calves, which are supposed to have been in imitation of the Apis and Mnevis, deities of Egypt, the country where he had spent the years of his banishment. He did not intend them, however, as new gods, but only as images symbolical of Jehovah. But on account of the great danger of idolatry, the use of all such symbols had been expressly forbidden in the second commandment of the law; and the worship of this very figure of a golden calf (to which, from the influence of Egyptian tradition, the Israelites seem to have been most attached), had once before brought upon them God's signal judgments. But not only did Jeroboam 'make Israel to sin,' by introducing an insidious and dangerous form of idolatry, he changed the seasons of the sacred festivals, (making them a month later), built altars and temples for his images, established a new priesthood for his new worship out of all the tribes without distinction, and annexed the office of high-priest to the crown, as was the case in Egypt and other heathen countries. These daring innovations became indeed so interwoven with the constitution of the kingdom, that even his more pious successors did not venture to interfere with them.

Yet even those rebellious backslidings from Jehovah did not prevent him from continuing to govern Israel according to the sanctions of his law. We see in the history how he exterminated one after another those royal families, who not only retained the institutions of Jeroboam, but tolerated and patronised idolatry in its worst forms, and even established and protected it by their own authority. We may also perceive that the worse the corruptions became, so much the more decisive and striking were the declarations made, and the signs given, to the Israelites, that the God of the universe was their Lord and King. Even Naaman, the Syrian, acknowledged (as the Syrians and other neighbours of Israel found to their cost), that the God of the Hebrews was not merely a local, tutelary, national deity, but one who ruled over all the nations. In short, this entire history represents a contest between Jehovah and his idolatrous and rebellious people Israel; and every thing is seen to be ordered in his providence with a view to preserve in their minds a regard to his sovereign authority. Yet all the means employed proved, through their unbelief and perverseness, utterly abortive, till at length, after milder punishments had failed in reclaiming them, national guilt brought on the destruction of the kingdom, and the captivity of the people, according to the threatening that had been denounced.

In this history we also find divine providence favourable or adverse to *Judah*, according as her people obeyed or transgressed the Divine commandment; only that here the royal dynasty remained unchanged, in fulfilment of the promise made to David. After the foolish reign of Rehoboam, we have the short but busy reign of Abijah, the long and happy reign of Asa, the pious and prosperous reign of Jehoshaphat, the infamous reigns of Jehoram and Ahaziah, the unsteady reigns of Joash and Amaziah, the long fortunate, but ill-ended reign of Uzziah, the peaceful and triumphant reign of Jotham, the profane and miserable reign of Ahaz, the glorious reign of Hezekiah, the wicked reigns of Manasseh and Amon; the reforming age of Josiah, and the short but wretched reigns of the four last kings, Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah, which proved destructive to the nation. Among these we perceive many idolatrous monarchs, but their reigns were generally short, and they were commonly succeeded by kings of better character, whose reigns (according to the promise of Moses,) were long and prosperous. These put a stop to idolatry, restored the pure worship of God, re-established the theocracy, both in the government of the state and in the hearts of their subjects, and with the aid of prophets and priests, revived, from time to time, the knowledge and worship of Jehovah. Judah, therefore, though a much smaller country in point of extent, was allowed to preserve its independent national existence for more than a century longer than Israel; but at last, as no durable reformation was effected, she experienced the same fate as her sister kingdom—a fate which, in both cases, had been clearly predicted. Among the prophets who flourished during the latter part of the period embraced by this book, the most eminent was Jeremiah, who survived to behold the sad accomplishment of all his earliest predictions. 'He witnessed all the horrors of the famine, and, when that had done its work, the triumph of the enemy. He saw the strong-holds of the city cast down, the palace of Solomon, the temple of God with all its courts, its roofs of cedar and of gold, levelled to the earth, or committed to the flames; the sacred vessels, the ark of the covenant itself, with the cherubim, pillaged by profane hands. What were the feelings of a patriotic and religious Jew at this tremendous crisis, he has left on record in his unrivalled elegies. Never did city suffer a more miserable fate, never was ruined city lamented in language so exquisitely pathetic. Jerusalem is, as it were, personified, and bewailed with the passionate sorrow of private and domestic attachment; while the more general pictures of the famine, the common misery of every rank, and age, and sex; all the desolation, the carnage, the violation, the dragging away into captivity, the remembrance of former glories, of the gorgeous ceremonies and the glad festivals, the awful sense of the divine wrath heightening the present calamities, are successively drawn with all the life and reality of an eye-witness. They combine the truth of history with the deepest pathos of poetry.'

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THE BOOK

OF

E Z R A.

It is almost universally admitted that the author of this book was Ezra, the person whose name it bears. By the Jews the memory of this eminent man has ever been most highly venerated, as of one richly endowed with the spirit of inspiration; and to him they ascribe the honour of having been called to the work of revising the preceding portions of scripture, and of correcting such errors as, in the lapse of years, and through the negligence or mistakes of transcribers, had crept into the sacred text.

This book, which contains the history of about eighty years, presents us with an account of those who first returned to their own country from Babylon, by the permission of king Cyrus, and under the guidance of Zerubbabel; of the building of the temple; of Ezra's coming to Jerusalem with authority from Artaxerxes Longimanus; and of the reformation by him effected.

The Jews are here presented to us as emancipated from the bondage of their long captivity, and, by the good hand of God upon them, permitted again to set up the worship of Jehovah in the place which he had chosen. God's faithfulness we behold manifested in the fulfilment of the promises which, by the lips of his prophets, he had made to his suffering people. But the traces of their degradation are far from being wholly effaced. For their aggravated sins a blow had been inflicted from which they never altogether recovered. 'The crown had fallen from their heads;' and, instead of an independent kingdom, the land, given of old unto the fathers, appears as the tributary province of a foreign power. Let us behold the goodness and the severity of God.

BEFORE CHRIST, 536.—JULIAN PERIOD, 4178.—YEAR FROM THE CREATION, 3468.

CHAPTER I.

The proclamation of Cyrus for the building of the temple, 1—4. *The people provide for their return*, 5, 6. *Cyrus restoreth the vessels of the temple to Sheshbazzar*, 7—11.

NOW, [a]in the first[1] year of Cyrus king of Persia, (that the word of the LORD [b]by the mouth of Jeremiah might be fulfilled,[2]) the LORD stirred up the spirit of Cyrus king of Persia, [c]that he made[3] a proclamation throughout all his kingdom, and *put it* also in writing, saying,

2 Thus saith Cyrus king of Persia, The [d]LORD God of heaven [e]hath given me all the kingdoms of the earth;[4] and he[f] hath charged me to build him an house at Jerusalem, which *is* in Judah:

3 Who *is there* among you of all his people? [g]his God be with him, and let him go up to Jerusalem, which *is* in Judah, and build the house of the LORD God of Israel ([h]he *is* the God) which *is* in Jerusalem.

4 And whosoever remaineth in any place where he sojourneth, [i]let the men of his place help[5] him with silver and with gold, and with goods, and with beasts, besides [k]the free-will-offering for the house of God that *is* in Jerusalem.

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CHAP. I.

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a 2Ch.36.22,23.

1 Not in the first year of his reign as king of Persia, but in the first of his reign as king of Babylon, and of all the dominions belonging to it.

b Je.25.12-14;29.10; 33.7-13.

2 Jeremiah had foretold that after seventy years the king and empire of Babylon would be destroyed, and the Jews restored to their own land. See *marg.*

c ch.5.13-15;6.22;7. 27; Ps. 106.46; Pr. 21.1.

3 Heb. *caused a voice to pass*, Mat. 3.1-3;John 1.23.

d 1 Ki. 8. 27; 2 Ch. 2. 12; Is. 66. 1; Je. 10. 11; Da. 2. 28; 5. 23.

e Je.27.6,7;Da.2.37, 38; 4. 25, 32; 5. 19-21.

4 The empire of Cyrus was most extensive, reaching, on the east, to the Red sea; on the north, to the Euxine sea; on the west, to the island of Cyprus and Egypt; and on the south, to Ethiopia. Zenophon enumerates the multitude of nations over which his sway extended.

f Is. 44. 26-28; 45. 1, 12,13.

g Jos. 1.9;1Ch.28.20; Mat.28.20.

h De. 32. 31; Da. 2. 47; 6. 26; Ac. 10. 36.

i ch.7.16-18; Ac. 24. 17;3John 6-8.

5 Heb. *lift him up*, Ec. 4. 9, 10; Ga. 6. 2.

k ch. 3. 68-70; 1 Ch. 29.3,9,17.

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1 Many of the Jews were not in circumstances to return, and multitudes had no wish to do so. The principal heads that returned were of the two tribes here mentioned. Some of the others, however, accompanied them (1 Ch. 9. 3); and Josephus remarks that the edict of Cyrus was sent into Media to the rest of the ten tribes, Israel as well as the Jews being under the sway of Cyrus.

l ver. 1; 2 Ch. 36.22; Ne.2.12;Pr.16.1; 2 Co.8.16; Ph. 2. 13; Ja.1.16,17.

2 That is, *helped them*, ch.7.15,16; 8. 25-28, 33. By the good hand of their God upon them, they received aid both from their heathen neighbours, and from those of their brethren who did not intend to accompany them.

m ver.4; Ps.110.3; 2 Co.9.7.

n ch.5.14;6.5.

3 The overruling providence of God had made the superstition of Nebuchadnezzar the means of preserving uninjured the vessels of the sanctuary.

o 2 Ki. 24. 13; 25.13-16; 2Ch.36.7,10,18; Je. 27. 21, 22; 28.3-6; Da. 1. 2; 5. 3, 23.

p ver.11; ch.5.14,16; Hag.1.1,14; 2. 2-4; Zec.4.6-10.

q Nu.7.13,19;1Ki.7. 50; 2 Ch. 4.8,11,21, 22; 24. 14; Mat.14. 8.

r Mat.10.29-31.

s Ro.9.23; 2 Ti.2.19-21.

5 ¶ Then rose up the chief[1] of the fathers of Judah and Benjamin, and the priests, and the Levites, with all *them* [l]whose spirit God had raised, to go up to build the house of the LORD which *is* in Jerusalem.

6 And all they that *were* about them strengthened[2] their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, besides all *that* was [m]willingly offered.

7 ¶ Also [n]Cyrus the king brought forth the vessels[3] of the house of the LORD, which [o]Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods;

8 Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto [p]Sheshbazzar, the prince of Judah.

9 And this *is* the number of them: thirty [q]chargers of gold, a thousand chargers of silver, [r]nine and twenty knives,

10 Thirty basons of gold, silver basons of a second *sort* four hundred and ten, *and* other vessels a thousand.

11 All [s]the vessels of gold and of

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silver *were* five[1] thousand and four hundred. All *these* did Sheshbazzar bring up with *them of* the captivity,[2] that were brought up from Babylon unto Jerusalem.

CHAPTER II.

The number that return of the people, 1—35; *of the priests,* 36—39; *of the Levites,* 40—42; *of the Nethinims,* 43—54; *of the children of Solomon's servants,* 55—60; *of the priests who could not shew their pedigree,* 61—63. *The whole number of them, with their substance,* 64—67. *Their oblations for the temple,* 68—70.

NOW these *are* [a]the children of the province[3] that went up out of the captivity, of those which had been carried away, [b]whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city;

2 Which came with [c]Zerubbabel:[4] Jeshua,[d] Nehemiah, [e]Seraiah, Reelaiah, Mordecai, Bilshan, Mispar, Bigvai, Rehum, Baanah. The number[5] of the men of the people of Israel:

3 The children of [f]Parosh, two thousand an hundred seventy and two.

4 The children of [g]Shephatiah, three hundred seventy and two.

5 The children of [h]Arah, seven hundred seventy and five.

6 The children of [i]Pahath-moab, of the children of Jeshua *and* [k]Joab, two thousand eight hundred and twelve.

7 The children of [l]Elam, a thousand two hundred fifty and four.

8 The children of [m]Zattu, nine hundred forty and five.

9 The children of [n]Zaccai, seven hundred and threescore.

10 The children of [o]Bani, six hundred forty and two.

11 The children of [p]Bebai, six hundred twenty and three.

12 The children of [q]Azgad, a thousand two hundred twenty and two.

13 The children of [r]Adonikam, six hundred sixty and six.

14 The children of [s]Bigvai, two thousand fifty and six.

15 The children of [t]Adin, four hundred fifty and four.

16 The children of [u]Ater of Hezekiah, ninety and eight.

17 The children of [v]Bezai, three hundred twenty and three.

18 The children of [w]Jorah, an hundred and twelve.

19 The children of [x]Hashum, two hundred twenty and three.

20 The children of [y]Gibbar, ninety and five.

21 The [z]children of Beth-lehem,[1] an hundred twenty and three.

22 The men of [a]Netophah, fifty and six.

23 The men of [b]Anathoth,[2] an hundred twenty and eight.

24 The children of [c]Azmaveth, forty and two.

25 The children of [d]Kirjath-arim, Chephirah, and Beeroth, seven hundred and forty and three.

26 The children of [e]Ramah and Gaba, six hundred twenty and one.

27 The men of [f]Michmas, an hundred twenty and two.

28 The men of Beth-el and [g]Ai, two hundred twenty and three.

29 The children of [h]Nebo, fifty and two.

30 The children of Magbish, an hundred fifty and six.

31 The children of the other [i][3]Elam, a thousand two hundred fifty and four.

32 The children of [k]Harim, three hundred and twenty.

33 The children of [l]Lod, [4]Hadid, and Ono, seven hundred twenty and five.

34 The children of [m]Jericho, three hundred forty and five.

35 The children of [n]Senaah,[5] three thousand and six hundred and thirty.

36 ¶ The priests:[6] the children of Jedaiah,[o] of the house of [p]Jeshua, nine hundred seventy and three.

37 The children of [q]Immer, a thousand fifty and two.

38 The children of [r]Pashur, a thousand two hundred forty and seven.

39 The children of [s]Harim, a thousand and seventeen.

40 ¶ The Levites: the children of Jeshua, and Kadmiel, of the children of [t]Hodaviah, seventy and four.

41 The singers: the children of [u]Asaph, an hundred twenty and eight.

42 The children of [v]the porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of

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1 The total of the enumeration here given is only 2499, making a deficiency of 2901. Perhaps the chief articles alone are mentioned.
2 Heb. *transportation,* Mat.1.11,12.

CHAP. II.

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a ch.5.8;6.2; Ne.7.6; Es.1.1; 3.8,11; 8.9; Ac.23.34.
3 That is, either of Babylon, or of Judea, which in ch. 5. 8, is called the province of Judea.
b 2 Ki. 24. 14-16; 25. 11; 2 Ch. xxxvi.; Je.39.52.
c ch. 1. 11, *Sheshbazzar;* Ne. 7. 7; Hag.1.1,12,14; 2.2, 4, 21; Zec. 4. 6-10; Mat. 1.12,13, *Zorobabel.*
4 These were the chiefs who were to conduct the people. Zerubbabel was the prince, and Joshua the high-priest, the grandson of Seraiah who was slain by Nebuchadnezzar. Nehemiah and Mordecai were not the persons whose names afterwards occur; the one as the author of the succeeding book, the other as the relation of Esther.
d ch. 3. 8,9; 4.3; 5.2; Hag. 1. 12, 14; 2. 4; Zec. 3. 1, 3, 8, 9, *Joshua.*
e Ne. 7. 7, *Azariah, Nahamani, Raamiah, Mispereth, Nehum.*
5 In the book of Nehemiah we have another copy of the catalogue which follows in the succeeding verses. The sum total of those who returned from captivity is the same in both, but it exceeds the particulars added together here, by 10,777; and besides, there are several other variations for which it is difficult to account. Some, among whom are Alting & Calmet, have conjectured that there might be numbers who could not produce their genealogy, and whose names might therefore be omitted. Lightfoot supposes that the number whose names were omitted were the posterity of the ten tribes, and, for this reason, not mentioned in the list. It is possible that several who had their names inserted in the register, altered their minds, or died before the company arrived at Jerusalem.
f ch. 8. 3, *Pharosh;* 10.25; Ne.7.8.
g ch.8.8; Ne.7.9.
h Ne.6.18; 7.10;652.
i ch. 8. 4; 10.30; Ne. 7.11; 2818; 10.14.
k ch. 8. 9.
l ch. 8.7; 10.26; Ne. 7. 12.
m ch. 10. 27; Ne. 7. 13; 845.
n Ne. 7. 14.
o ch. 10.34; Ne. 7.15, *Binnui;* 648.
p ch.8.11; 10.28; Ne. 7. 16; 628.
q ch. 8. 12; Ne. 7. 17; 2322.
r ch. 8. 13; Ne. 7.18; 667.
s ch. 8. 14; Ne. 7.19; 2067.
t ch.8.6; Ne.7.20; 655
u Ne.7.21.
v Ne. 7. 23; 324.
w Ne.7.24, *Hariph.*

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x ch.10.33; Ne.7.22; 328.
y Ne.7.25, *Gibeon.*
z 1 Ch.2.50-52.
1 This, and the names which follow, to the 35th verse, are the names of cities, not of persons.
a 2 Sa.23.28; 1 Ch.2. 54; Ne. 7. 26; 188; Je.40.8.
b Jos.21.18; Ne.7.27; Is.10.30; Je.1.1; 11. 21.
2 There are some who suppose these to have been cities in Babylon, which the Jews had built, and called by the names of those cities in their own land, from which they had been carried away.
c Ne. 7. 28, *Beth-azmaveth.*
d Jos.9.17; Ne.7.29, *Kirjath-jearim.*
e Jos. 18. 24,25; Ne. 7. 30.
f 1 Sa.13.5,23; Is.10. 28, *Michmash;* Ne. 7. 31.
g Ge.12.8, *Hai;* Jos. 7. 2; 8. 9, 17; Ne.7. 32; 123.
h Nu. 32. 3; De. 32. 49; Ne.7.33; Is.15. 2; Je.48.1,22.
i ver.7; Ne.7.34.
3 Another Elam is mentioned, ver. 7, and from this it would seem the former is the name of a town from which the very same number of persons went up as from this.
k ch. 10. 31; Ne. 7. 35.
l Ne.6.2; 7.37; 11.34, 35.
4 Or, *Harid,* as in some copies.
m 1 Ki. 16.34; Ne.7. 36.
n Ne.7.38; 3930.
5 It is not certain whether this be the name of a person or of a place, but the number here mentioned exceeds that which went from any of the forementioned.
6 The number of priests who returned was great in proportion to the rest of the people, and yet, of the twenty-four courses that were carried to Babylon, only four returned, the rest either remaining behind, or having become extinct. The old number, however, of the courses, as established by David, was still kept up, for each of the four that returned subdivided itself into six, and the new courses taking the names of those that were awanting, still kept up the old titles. It is hence that after this Mattathias is said to have been of the course of Joarib, and Zecharias of the course of Abia, though neither of these courses were of the number of those that returned.
o 1 Ch.9.10; 24.7.
p ch. 3. 9; Ne. 7. 39.
q ch. 10. 20; 1 Ch.24. 14; Ne.7.40.
r ch.10.22; 1 Ch.9.2; Ne.7.41.
s ch.10.21; 1 Ch.24.8; Ne.7.42.
t ch.3.9, *Judah;* Ne. 7.43, *Hodevah.*
u 1 Ch. 6. 39; 15. 17; 25. 1, 2; Ne. 7. 44; 148.
v 1 Ch.26.1, &c.; Ne. 7.45; 138.

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Hatita, the children of Shobai, *in* all an hundred thirty and nine.

43 ¶ The [w]Nethinims:[1] the children of Ziha, the children of [x]Hasupha, the children of Tabbaoth,

44 The children of Keros, the children of [y]Siaha, the children of Padon,

45 The children of [z]Lebanah, the children of Hagabah, the children of Akkub,

46 The children of Hagab, the children of Shalmai,[2] the children of Hanan,

47 The children of Giddel, the children of Gahar, the children of Reaiah,

48 The children of Rezin, the children of Nekoda, the children of Gazzam,

49 The children of Uzza, the children of [a]Paseah, the children of Besai,

50 The children of Asnah, the children of [b]Mehunim, the children of Nephusim,

51 The children of Bakbuk, the children of Hakupha, the children of Harhur,

52 The children of [c]Bazluth, the children of Mehida, the children of Harsha,

53 The children of Barkos, the children of Sisera, the children of [d]Thamah,

54 The children of Neziah, the children of Hatipha.

55 ¶ The children of [e]Solomon's servants:[3] the children of Sotai, the children of Sophereth, the children of Peruda,[f]

56 The children of [g]Jaalah, the children of Darkon, the children of Giddel,

57 The children of Shephatiah, the children of Hattil, the children of Pocherith[h] of Zebaim, the children of Ami.[i]

58 All the [k]Nethinims, and the children of Solomon's servants, *were* three hundred[4] ninety and two.

59 And these *were* they which went up from Tel-melah, [l]Tel-harsa, Cherub, Addan, *and* Immer; but they could not shew their father's house,[5] and their seed,[6] whether they *were* of Israel:

60 The children [m]of Delaiah, the children of Tobiah, the children of Nekoda, six hundred fifty and two.

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w 1 Ch.9.2; Ne.7.46-56;10.28.

1 These are generally believed to have been of the race of the Gibeonites, who were spared in the time of Joshua. Some, however, are of a different opinion, as Patrick, Michaelis, &c. The latter contends that they were some of the captives taken in war, who were devoted to the service of the temple.

x Ne. 7. 46, *Hashupha.*

y Ne.7.47, *Sia.*

z Ne.7. 48, *Lebana, Hagaba.*

2 Or, *Shamlai.*

a Ne.7.51, *Phaseah.*

b Ne. 7. 52, *Meunim, Nephisheshim.*

c Ne. 7. 54, *Bazlith.*

d Ne.7.55, *Tamah.*

e 1 Ki.9.21.

3 These were a distinct people among the Jews; but it is uncertain who they were. Some take them to have been originally descended from slaves, whom Solomon took in war, & who afterwards became proselytes. But there was no war in his days; therefore, others think, they were such of other nations as came to serve Solomon in servile work, during the building of the temple; and who being proselyted, he deputed them to the perpetual conservation and reparation of it; as Joshua had done the Gibeonites, to be hewers of wood & drawers of water there. Or, they were some of the relics of the Canaanites, who delivered themselves up to Solomon, 1 Ki. 9. 20, 21. Whosoever they were, it appears from ver. 58 of this chapter that they had the same employment with the Nethinims about the temple, or something like it; for they were numbered together with them.—*Patrick.*

f Ne.7.57, *Perida.*

g Ne.7.58, *Jaala.*

h Ne. 7. 59, *Pocheret.*

i Ne.7.59, *Amon.*

k ch. 7. 7; Jos. 9. 23. 27; 1 Ch.9.2; Ne. 7. 60.

4 Though these persons were not of the children of Israel, they were notwithstanding, as their numbers indicate, more forward to return to Jerusalem and to build the Lord's house than the Levites themselves.

l Ne. 7. 61, *Tel-haresha, Addon.*

5 This precluded them from any certain possession. From ver. 63 it appears that they were very strict respecting the priests' families. From that verse it appears that, the genealogy of these men being lost, the governor enjoined that they should not eat of the most holy things until God himself should declare whether they really were of the priestly line.

6 Or, *pedigree.*

m Ne.7.62;642.

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n Ne.7.63,64.

o 2 Sa. 17. 27; 19.31-39; 1 Ki.2.7.

1 To preserve the priesthood pure, the Jews kept a correct account of the parents, the kindred, and the quality of every priest. But when the city and temple were burnt, and the people carried tumultuously away into Babylon, many tables of genealogy perished, and could not be recovered.

p Le. 21. 21-23; Nu. 3.10;16.40;18.7.

2 Heb. *they were polluted from the priesthood,* Eze.44. 10-14.

3 Ne.7.65; 8.9; 10.1. Or governor, viz. Zerubbabel, or, as others suppose, Nehemiah.

q Le.2.3,10; 6.17,29; 7.6; 10.17,18; 22.2, 10,15,16; Nu. 18.9-11,19,32.

r Ex. 28.30; Le.8.8; Nu. 27.21; De. 33. 8; 1 Sa.28.6.

s ch.9.8; Ne.8.66-69; Is.10.20-22; Je. 23. 3.

4 Though the total number, both here and in Nehemiah, is equal, viz. 42,360; yet the particulars reckoned up in Ezra make only 29,818, and in Nehemiah 31,080. Besides, we find that Nehemiah mentions 1,765 persons who are not in Ezra; and Ezra has 494 not mentioned by Nehemiah. M. Alting thinks that this circumstance, which at first sight seems to render all hope of reconciling them impossible, is precisely the very point by which they can be reconciled; for, if we add Ezra's surplus here, viz. 494 to the sum total in Nehemiah, or Nehemiah's surplus to the sum total in Ezra, in either case they will make precisely the same number, 31,583, which, subtracted from 42,360, leaves 10,777, which are not named because they were not of Judah and Benjamin, nor of the priests, the tribes particularly concerned.

t Is.14.1,2.

u Ex.15.20,21; 2Sa. 19.35; Ne.7.67; Ps. 68. 25; 148. 12, 13; Ec.2.8; Je.9.17,18; Mat.9.23.

v Ex. 35. 5, &c., 29; 36.3; Nu.7.3, &c.; 1 Ch.29.5-17; Ne. 7. 70; Ps. 110. 3; Lu. 21.1-4; 2Co.8.3,12; 9.7

w ch.3.3; 1 Ch.21.18; 22.1; 2Ch.3.1.

x ch.8.25-34; 1 Ki.7. 51; 1 Ch.22. 14; 26. 20-28; Ne.7.71,72.

y ch. 6. 16, 17; 1 Ch. 11.2; Ne.7.73; 11.3, &c.

CHAP. III.

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a Ex. 23. 14-17; Le. 16. 29; 23. 24, 27, &c.; Nu.29. 1, &c.; Ne.8.2,14.

b Ju. 20. 1; Ne. 8. 1; Zep.3.9; Ac. 2. 46; 4.32; 1 Co.1.10.

c Hag.1.1,12,14; 2.2-4; Zec.3.1, 8; 6. 11, *Joshua the son of Josedech.*

d ch. 2. 2; 1 Ch.3. 17, 19; Hag. 2. 21, 23; Zec.4.6-10; Mat.1. 12, 13, *Zorobabel, Salathiel.*

61 ¶ And of [n]the children of the priests: the children of Habaiah, the children of Koz, the children of Barzillai; (which took a wife of the daughters of [o]Barzillai the Gileadite, and was called after their name:)

62 These sought their register[1] *among* those that were reckoned by genealogy, but they were not found; [p]therefore were[2] they, as polluted, put from the priesthood.

63 And the Tirshatha[3] said unto them, that they [q]should not eat of the most holy things, till there stood up a priest with [r]Urim and with Thummim.

64 ¶ The whole congregation together *was* [s]forty[4] and two thousand three hundred *and* threescore,

65 Besides their [t]servants and their maids, of whom *there were* seven thousand three hundred thirty and seven; and *there were* among them [u]two hundred singing-men and singing-women.

66 Their horses *were* seven hundred thirty and six; their mules, two hundred forty and five;

67 Their camels, four hundred thirty and five; *their* asses, six thousand seven hundred and twenty.

68 ¶ And *some* of the chief of the fathers, when they came to the house of the LORD which *is* at Jerusalem, offered [v]freely for the house of God, to set it up [w]in his place:

69 They gave after their ability, unto [x]the treasure of the work, threescore and one thousand drams of gold, and five thousand pound of silver, and one hundred priests' garments.

70 So [y]the priests, and the Levites, and *some* of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities.

CHAPTER III.

The altar is set up, 1—3. *Offerings frequented,* 4—6. *Workmen prepared,* 7. *The foundations of the temple are laid in great joy and mourning,* 8—13.

AND when [a]the seventh month was come, and the children of Israel *were* in the cities, the people gathered themselves together [b]as one man to Jerusalem.

2 Then stood up [c]Jeshua the son of Jozadak, and his brethren the priests, and [d]Zerubbabel the son of Shealtiel,

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and his brethren, and builded the altar of the God of Israel, to offer burnt-offerings thereon, [e]as *it is* written in the law of Moses, the man of God.

3 And they set [f]the altar upon his bases;[1] ([g]for[2] fear *was* upon them because of the people of those countries;) and they offered burnt-offerings thereon unto the LORD, *even* [h]burnt-offerings morning and evening.

4 ¶ They kept also [i]the feast of tabernacles, as *it is* written, and *offered* the [k]daily burnt-offerings by number, according to the custom,[3] as[4] the duty of every day required;

5 And afterward *offered* [l]the continual burnt-offering, both of the new moons, and of all the set feasts of the LORD *that were* consecrated, and of every one that [m]willingly offered a free-will-offering unto the LORD.

6 From the first day of the seventh month began[5] they to offer burnt-offerings unto the LORD: but the foundation[6] of the temple of the LORD was not *yet* laid.

7 ¶ They [n]gave money also unto the masons, and to the carpenters;[7] and meat,[o] and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar-trees from Lebanon to the sea of Joppa,[p8] [q]according to the grant that they had of Cyrus king of Persia.

8 ¶ Now, in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel[r] the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty[s] years old and upward, to set forward the work[9] of the house of the LORD.

9 Then stood Jeshua *with* his sons and his brethren, Kadmiel and his sons, the sons of [t]Judah, together,[10] to set forward the workmen in the house of God; the sons of Henadad, *with* their sons and their brethren the Levites.

10 And when the builders laid the foundation of the temple of the LORD, they [u]set the priests in their apparel with [v]trumpets, and the Levites, [w]the sons of Asaph, with cymbals, to praise the LORD, [x]after the ordinance of David king of Israel.

11 And [y]they sang together by course, in praising and giving thanks unto the LORD; [z]because *he is* good, for his mercy *endureth* for ever toward Israel. And all the people [a]shouted with a great shout, when they praised the LORD, [b]because the foundation of the house of the LORD was laid.

12 But [c]many of the priests and Levites, and chief of the fathers, *who were* ancient men, that had seen the first house, [d]when the foundation of this house was laid before their eyes, wept[1] with a loud voice; and many shouted aloud for joy:

13 So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people [e]shouted with a loud shout, and [f]the noise was heard afar off.

CHAPTER IV.

The adversaries, being not accepted in the building of the temple with the Jews, endeavour to hinder it, 1—6. *Their letter to Artaxerxes,* 7—16. *The decree of Artaxerxes,* 17—22. *The building is hindered,* 23, 24.

NOW, when [a]the adversaries[2] of Judah and Benjamin heard that the children[3] of the captivity builded the temple unto the LORD God of Israel;

2 Then they came to [b]Zerubbabel, and to the chief of the fathers, and said unto them, [c]Let us build with you: for we seek your God, as ye *do;* and [d]we do sacrifice unto him since the days of [e]Esar-haddon king of [f]Assur, which brought us up hither.

3 But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, [g]Ye have nothing[4] to do with us to build an house unto our God; but we ourselves together will build unto the LORD God of Israel, as [h]king Cyrus the king of Persia hath commanded us.

4 Then the people of the land weakened[i] the hands of the people of Judah, and [k]troubled them in building;

5 And [l]hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even

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e Ex. 20. 24, 25; De. 12.5-7; 2Ch.6.6; Ps. 78.68.

f 2Ch.4.1.

1 Erected the altar on the same spot on which it had formerly stood.

g ch. 4. 11-16; 8. 21, 22; Ps.27.1,2; 56.2-4.

2 Or, although fear was upon them. Their fear of their neighbours did not prevent them from rearing the altar for the service of the Lord.

h Ex. 29.38-42; Nu. 28.2-8.

i Ex. 23. 16; Le. 23. 34-36; Ne.8.14-17; Zec.14.16-19; John 7.2,37.

k Nu.29.12-38.

3 It is probable that before the captivity these duties had been much neglected, but the people having suffered so much for their sins, & been so long deprived of opportunity of serving God according to his appointment, now set themselves gladly and with great zeal to the restoration of the service in all its parts.

4 Heb. *the matter of the day in his day,* Ex. 5. 13; Je. 52.34, *marg.*

l Ex. 29. 38-42; Nu. xxv.; 2.3-10,11,19, 27; 29.2,8,13.

m Le. 1. 3; De.12.6, 17; 2Ch.29.31,32.

5 The holy rites were now restored, and continued ever afterwards in their several seasons. They began with the morning & evening burnt-offerings, which were never to be omitted, Nu.28.3,&c.

6 Heb. *the temple of the LORD was not* yet *founded.*

n 2 Ki. 12.11,12; 22. 5, 6; 2 Ch. 24. 12, 13.

7 Or *workmen.*

o 1Ki.5.6,9-11; 2Ch. 2.10-15; Eze.27.17; Ac.12.20.

p 2Ch.2.16; Jonah 1. 3; Ac.10.5,6.

8 Joppa, now Jaffa or Gaffer, one of the most ancient sea-ports in the world, is situated in a fine plain on the shore of the Mediterranean, thirty miles south of Cæsarea, twelve north of Ashdod, nine west of Ramlee, and forty west of Jerusalem. It is still a considerable town, containing about 4,000 or 5,000 inhabitants. The environs are occupied by extensive gardens.

q ch.6.3-5.

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r ver.2.

s Nu.4.3; 1Ch.23.24-32.

9 The previous time, we may suppose, had been occupied in clearing the site for the temple, procuring and preparing materials, &c. These preparations being now made, in little more than a year after their departure, they laid the foundation of the temple with songs of thanksgiving and praise unto the Lord.

t ch.2.40, *Hodaviah;* Ne.7.43, *Hoderah.*

10 Heb. *as one.*

u Ex. 28. 40-42; 1 Sa.22.18; 1 Ch. 15. 27.

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v Nu. 10. 1-10; 1Ch. 15.24; 16.5,6.

w 1 Ch. 6. 39; 16.37; 25.1-7; 2Ch.35.15.

x 1 Ch.6.31; 16. 4-7; 23. 5; 2 Ch. 29. 25, 26.

y Ex. 15.21; Ne.12. 24,40; Ps. 24. 7-10; Is.6.3.

z 1Ch.16.34,41; 2Ch. 7.3; Ps.103.17; 106. 1; 107.1; 135.3; 136. 1, &c.; Je. 33. 11; Lu.1.50.

a Jos. 6. 5,10,16; Ps. 47.1, 5; Is.12.6; 44. 23; Zec.9.9.

b Ps.102.13,14.

c Hag.2.3.

d Job 8. 7; Is. 41.14; 60.22; Da.2.34, 35; Zec.4. 10; Mat. 13. 31,32.

1 This is an affecting circumstance. The laying of the foundation of the new temple vividly recalled to the minds of these ancient men the holy associations connected with the old. They saw that the glory was departed from Israel, for they were not in circumstances to build such an house unto the Lord as the former temple had been; & although, perhaps, they did not yet know that this temple was not to be honoured with the Shekina, nor the heavenly fire—they knew that they had lost the ark of the covenant, the mercy-seat, the manna, & Aaron's budding rod, with which the former house had been enriched.

e Ne.12.43; Ps.5.11; Je.33.11; Zec. 4.7; Lu.19.37-40.

f Ex.32.17, 18; 1 Sa. 4.5; 1 Ki. 1. 40, 45; Ps.100.1,2.

CHAP. IV.

A.M.3469.B.C.535.

a ver. 7-9, 1 Ki. 5.4, 5; 1Ch.22.9,10; Ne. 4.1-11; Da. 9. 25; 1 Co.16.9.

2 The Samaritans. These were the people whom the kings of Assyria had brought from Babylon, Cuthah, &c., and had settled in the districts formerly inhabited by the ten tribes. With them the Israelites not carried into captivity had intermixed. They combined the worship of Jehovah with that of idols.

3 Heb. *sons of the transportation,* ch. 1. 11, *marg.;* 6. 16, 19,20; 10.7,16; Da. 5.13.

b ch.1.5; 2.2; 3.2,12.

c Pr.26.23-26; 2 Co. 11.13-15; Ga.2.4; 2 Ti.3.8; 2Pe.2.1,2.

d 2 Ki. 17. 24, 27-33, 41.

e ver.10; *Asnapper;* 2Ki.19.37.

f Ge.10.11; Ps. 73.8; Is. 37. 37, *Assyria;* Ho.14.3, *Asshur.*

g Ne. 2. 20; John 4. 22,23; Ac.8.21; Ro. 9.4,5.

4 They belonged to a different people, or at least were a mixed race, and they worshipped other gods; and, besides, the edict of Cyrus had been granted only in favour of Jews.

h ch. 1.1-3; 6. 3-5; 2 Ch.36.22,23; Is.44. 28; 45.1,4; Mat.10. 16.

i ch.3. 3; Ne.6.9; Is. 35.3,4; Je.38.4.

k Ne.4.7,8,11.

l Ps.2.1,2; Na. 1.11; Ac.24.1.

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until the reign of [m]Darius king of Persia.

6 And in the reign of Ahasuerus,[1] in the beginning of his reign, [n]wrote they *unto him* an accusation against the inhabitants of Judah and Jerusalem.

7 ¶ And in the days of Artaxerxes wrote Bishlam,[2] Mithredath, Tabeel, and the rest of their companions,[3] unto Artaxerxes[4] king of Persia; and the writing of the letter *was* written in the[o] Syrian[5] tongue, and interpreted in the Syrian tongue.

8 Rehum the chancellor, and Shimshai the scribe,[6] wrote a letter against Jerusalem to Artaxerxes the king in this sort:

9 Then *wrote* Rehum the chancellor, and Shimshai the scribe, and the rest of their companions;[7] [p]the Dinaites,[8] the [q]Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, [r]the Susanchites, the Dehavites, *and* the [s]Elamites,

10 And [t]the rest of the nations whom the great and noble Asnapper brought over, and set in the cities of Samaria, and the rest *that are* on this side the river, [u]and at such a time.[9]

11 ¶ This *is* the copy of the letter that they sent unto him, *even* unto Artaxerxes the king; Thy servants the men on this side the river, and at such a time.

12 Be it known unto the king, that the Jews, which came up from thee to us are come unto Jerusalem, building the[v] rebellious[10] and the [w]bad city, and have set[11] up the walls *thereof*, and joined[12] the foundations.

13 Be it known now unto the king, that [x]if this city be builded, and the walls set up *again*, *then* will they not pay[13] [y]toll, tribute, and custom, and *so* thou shalt endamage the revenue[14] of the kings.

14 Now, because we have maintenance[15] from *the king's* palace, [z]and it was not meet for us to see the king's dishonour, therefore have we sent and certified the king,

15 That search may be made in the book of the records of thy fathers: so shalt thou find in the book of the records, and know, that [a]this city *is* a rebellious city, and hurtful unto kings and provinces; and that they have moved[1] sedition within[2] the same of old time: [b]for which cause was this city destroyed.

16 We certify the king, that if this city be builded *again*, and the walls thereof set up, by this means [c]thou shalt have no portion on this side the river.

17 ¶ *Then* sent the king an answer unto Rehum the chancellor, and *to* Shimshai the scribe, and *to* the rest of their companions[3] that dwell in Samaria, and *unto* the rest beyond the river, [d]Peace, and [e]at such a time.

18 The letter which ye sent unto us hath been plainly read before me.

19 And I commanded,[4] and [f]search hath been made, [g]and it is found, that this city of old time hath made[5] insurrection[6] against kings, and *that* rebellion and sedition have been made therein.

20 There have been [h]mighty kings also over Jerusalem, which have ruled over all *countries* [i]beyond the [7]river; [k]and toll, tribute, and custom, was paid unto them.

21 Give[8] ye now commandment to cause these men to cease, and that this city be not builded, until *another* commandment shall be given from me.

22 Take heed now that ye fail not to do this: [l]why should damage grow to the hurt of the kings?

23 ¶ Now, when the copy of king Artaxerxes' letter *was* read before Rehum[m], and Shimshai the scribe, and their companions, [n]they went up in haste to Jerusalem unto the Jews,[9] and made them to cease by force[10] and power.

24 Then ceased the work of the house of God which *is* at Jerusalem. [o]So it ceased unto the second year of the reign of [p]Darius[11] king of Persia.

CHAPTER V.

Zerubbabel and Jeshua, incited by Haggai and Zechariah, set forward the building of the temple, 1, 2. *Tatnai and Shethar-boznai could not hinder the Jews,* 3—5. *Their letter to Darius against the Jews,* 6—17.

THEN the prophets, [a]Haggai the prophet, and [b]Zechariah the son of Iddo, prophesied unto the Jews that

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m ver.24; ch.5.5, &c.; 6.1, &c.

1 Heb. *Ahasheroth.*

n Mat.27.37; Ac.24.5-9,13; 25.7; Re.12.10.

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2 Or, *in peace.*

3 Heb. *societies*, ver. 9,17; ch.5.6.

4 This Artaxerxes was one of the Magi, who usurped the throne after the death of Cambyses for seven months, feigning himself to be Smerdis, brother of Cambyses. He is called Oropæstus by Justin, and Smerdis by Herodotus.

o 2 Ki. 18. 26; Is.36. 11; Da.2.4.

5 That is, probably, both the language & character were Syrian or Chaldaic; and, accordingly, from the 8th verse of this chapter, to chapter 7. 27, the original is not Hebrew, but Chaldee, in those parts which consist of letters, decrees, &c. originally written in that tongue.

6 Or, *secretary*, ver. 9; 2 Sa.8.17; 20.25; 2 Ki.18.18.

7 Chald. *societies.*

p 2 Ki.17.24,30,31.

8 These Dinaites, &c. were the colonies from Chaldea, Media, Persia, &c. who had settled in the country formerly occupied by the ten tribes, and, amalgamating with the remains of these tribes, constituted the Samaritans.

q ch.5.6; 6.6. *Apharsechites.*

r Es.1.2; 2.3; Da.8.2.

s Ge. 10.22; Is.21.2; Je. 25. 25; 49. 34; Eze.32.24; Ac.2.9.

t ver. 1; 2 Ki. 17.24, &c.

u ver.11,17; ch.7.12.

9 Chald. *Cheeneth.*

v ver. 15,19; 2Ki.18. 20; 24.1; 2Ch.36.13; Je.52.3; Eze.17.13-19; Lu.23.2-5; Ac. 24.5; 1 Th. 5. 22; 1 Pe.2.13.15.

10 As is generally the case, with the representations of enemies, these charges contained a mixture of truth and of falsehood. It was true, that after the subjection of Judah to the kings of Babylon, the Jews had often manifested a very rebellious and treacherous spirit, but, so far as appears, it was not true that as yet they had begun to build the walls of the city. The Samaritans allude not to the real ground of the offence which they had themselves taken, but affect to be concerned solely for their sovereign's interest. The enemies of the church are always skilful in seeking plausible pretexts.

w Ps.48.1,2; Is.1.21-23; Lu.13.34.

11 Or, *finished*, Ne.1. 3; Da.9.25.

12 Chald. *sowed together.*

x Ne. 5. 4; Ps. 52. 2; 119. 69.

13 Chald. *give.*

y ch. 7.24; Mat. 9.9; 17.25; Ro.13.6,7.

14 Or, *strength.*

15 Chald. *are salted with the salt of the palace*, 1 Ti. 6. 10.

z Ex.33.31, John 12. 5,6; 19.12-15.

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a ver. 12; Ne. 2. 19; 6. 6; Es. 3.5-8; Da. 6. 4-13; Ac. 17. 6, 7.

1 Chald. *made.*

2 Chald. *in the midst thereof.*

b Je.52.3, &c.

c ver. 20; 2 Sa.8.3; 1 Ki.4.24.

3 Chald. *societies*, ver.7,9.

d ch. 5. 7; 7. 12; Lu. 10.5; Ac.23.26; Ro. 1.7.

e ver.10,11.

4 Chald. *by me a decree is set.*

f ver.15; ch.5.17; 6. 1,2; De. 13. 14; Pr. 25.2.

g 2 Ki. 18. 7; 24.20; Eze.17.13-19.

5 Chald. *lifted up itself.*

6 The king of Persia found by the records, that Jerusalem had been the seat of government for powerful princes, many ages before; and that afterwards rebellion and sedition had been in it: and, as thus much was true in the letter of the Samaritans, full credit was given them for all that they advanced concerning the progress and intentions of the Jews, and the consequences of their proceedings; tho' nothing could be more improbable, false, and malicious! A commission therefore was sent back, in which the temple was not mentioned; (for tho' that created jealousy in the minds of the Samaritans, it was little regarded by the king of Persia:) but they were ordered 'to cause them to cease;' this was sufficient for their purpose; and without delay they forcibly put a stop to the work.—*Scott.*

h 1 Ki.4.21; 1Ch.18. 3; Ps.72.8.

i ver.16; Ge. 15. 18; Jos.1.4.

7 Both David and Solomon held sway over all the countries from the river Euphrates to the river of Egypt.

k 1 Ch. 18. 6, 13; 19. 19; 2 Ch. 9. 14, 23, 24; 17. 11; 26. 7, 8.

8 Chald. *Make a decree*, ver.19.

l ver. 13; Es. 3. 8, 9; 7.3,4.

m ver.8,9,17.

n Pr. 4.16; Mic.2.1; Ro. 3. 15.

9 This was the name by which the people were now distinguished. There were many Israelites among them—many belonging to the ten tribes, for all of them had been included in the edict of king Cyrus; but as they consisted chiefly of the tribes of Judah and Benjamin, they received, in common, the name of Jews.

10 Chald. *arm and power.*

o Ne.6.3,9; Job 20.5; 1Th.2.18.

p ch.5.5; 6.1; Hag.1. 15.

11 Darius Hystaspis, the successor of Cambyses, son of Cyrus.

CHAP. V.

A.M.3484. B.C.520.

a Hag.1.1, &c.

b Zec.1.1, &c

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were in Judah and Jerusalem [c]in the name of the God of Israel, *even* unto them.

2 Then [d]rose up Zerubbabel the son of Shealtiel, and [e]Jeshua the son of Jozadak, and began to build the house of God which *is* at Jerusalem: and with them *were* [f]the prophets of God helping them.

3 ¶ At the same time came to them Tatnai,[g][1] governor on this side the river, and Shethar-boznai, and their companions, and said thus unto them, Who[h] hath commanded you to build this house, and to make up this wall?

4 Then said we unto them after this manner, [i]What[2] are the names of the men that make[3] this building?

5 But [k]the eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius: and [l]then they returned answer by letter concerning this *matter*.

6 ¶ The [m]copy of the letter that Tatnai, governor on this side the river, and Shethar-boznai, and his companions the [n]Apharsachites, which *were* on this side the river, sent unto Darius the king:

7 They sent a letter[4] unto him, wherein[5] was written thus; Unto Darius the king, [o]all peace.

8 Be it known unto the king, that we went into [p]the province of Judea, to the house of [q]the great God, which is builded with great[6] stones, and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands.

9 Then asked we those elders, *and* said unto them thus, [r]Who commanded you to build this house, and to make up these walls?

10 We [s]asked their names also, to certify thee, that we might write the names of the men that *were* the chief of them.

11 And thus they returned us answer, saying, [t]We are the servants [7]of the God of heaven and earth, and build the house that was builded these many years ago, [u]which a great king of Israel builded and set up.

12 But [v]after that our fathers had provoked the God of heaven unto wrath, [w]he gave them [x]into the hand of Nebuchadnezzar the king of Babylon, the Chaldean, who destroyed this house, and carried the people away into Babylon.

13 But [y]in the first year of Cyrus the king of Babylon, *the same* king Cyrus made a decree to build this house of God.

14 And [z]the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that *was* in Jerusalem, and brought them into the temple of Babylon, those did Cyrus [a]the king take out of the temple of Babylon, and they were delivered unto *one*, whose name *was* [b]Sheshbazzar,[1] [c]whom he had made governor;[2]

15 And said unto him, Take these vessels, go, carry them into the temple that *is* in Jerusalem, and [d]let the house of God be builded in his place.

16 Then came the same [e]Sheshbazzar, *and* [f]laid the foundation of the house of God which *is* in Jerusalem: and since that time even until now hath it been in building,[3] and *yet* [g]it is not finished.

17 Now therefore, if *it seem* good to the king, [h]let there be search made in the king's treasure-house, which *is* there at Babylon, whether it be *so*, that [i]a decree was made of Cyrus the king to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter.

CHAPTER VI.

Darius, finding the decree of Cyrus, maketh a new decree for the advancement of the building, 1—12. *By the help of the enemies, and the directions of the prophets, the temple is finished,* 13—15. *The feast of the dedication is kept,* 16—18; *and the passover,* 19—22.

THEN Darius the king made a decree, [a]and search was made in the house of the rolls,[4] where the treasures were laid[5] up in Babylon.

2 And there was found at[6] Achmetha,[7] in the palace that *is* in the province of the Medes, a roll, and therein *was* a record thus written:

3 In [b]the first year of Cyrus the king, *the same* Cyrus the king made a decree *concerning* the house of God at Jerusalem, Let the house be builded, [c]the place where they offered sacrifices,

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c Mic.5.4; Hag. 1.2-8;Zec.1.3,4;4.6-10.
d Hag.1.12-15.
e Zec. 6. 11,*Joshua, Josedech.*
f ch.6.14;Hag.2.4-9, 20-23; Zec. 3. 4; 2 Co.1.24.
g ver.6;ch.6.6,13;7. 21;Ne.2.7-9.
1 The former governors were either by this time dead, or had been removed from office upon the accession of the new monarch. Tatnai & his companions seem to have been men much superior to their predecessors. Probably, upon a representation being made to him by the Samaritans, the governor had come to investigate the matter on the spot. He seems to have discharged his duty with diligence and impartiality. Jehovah, who holdeth the hearts of all men in his hand, was now favouring his people.
h ver.9;ch.1.3; Mat. 21.23; Ac.4.7.
i ver.10.
2 This may be considered either as the question of Tatnai, or as the reply of the Jews. The words may be rendered, '*These* are the names of the men who make this building.'
3 Chald. *build.*
k ch.7. 6, 28; 8.22; 2 Ch.16.9; Ps. 33.18; 34. 15; Ph. 1. 28; 1 Pe.3.12.
l ch.6.6-12.
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m ch.4.11,23.
n ch. 4. 9, *Apharsathchites*; 6.6.
4 The contrast is very striking between this letter and that which, on a former occasion, had been written by the Samaritans. This contains a candid statement of the circumstances of the case as the governor had found them. The letters and edicts of this book, it has been remarked, are very interesting specimens of the form and style of the official correspondence & state orders of a very ancient period.
5 Chald. *in the midst whereof.*
o ch.4.17; Da.3.9; 4. 1;6.21; John 14.27; 2Th.3.16.
p ch.2.1; Ne.7.6; 11. 3;Es.1.1,22.
q ch.1.2,3;6.10;7.23; De. 10. 17; 32. 31; Ps.145.3; Da.2.47; 3.26; 4.2, 34-37; 6. 26.
6 Chald. *stones of rolling*; Mar. 13.1, 2.
r ver.3,4.
s ver.4.
t Jos.24.15; Ps. 119. 46; Jonah 1.9; Mat. 10.32; Lu.12.8; Ac. 27.23; Ro.1.16; Ga. 6.14.
7 The profession of the Jews of their worship of the God of heaven and earth, and their ingenuous account of the cause of the calamities which had overtaken their nation, are worthy of remark.
u 1 Ki. vi. vii.; 2 Ch. iii.—v.
v 2Ki.21.12-15;2Ch. 34.24,25; 36. 16,17; Ne.9.26, 27; Is.59. 1,2; Je.5.29; Da.9. 5.

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w De.28.15,&c.; 29. 24-28; 31.17;32.30; Ju.2.14; 4.2; 6.1; 1 Ki.9.6-9;2Ch.7.19-22;Ps.106.40.
x 2Ki.24.10,&c.; 25. 1, &c.; 2 Ch. 36. 6, &c.; Je. 39. 1, &c.; 52. 1, &c.; Da. 1.1, 2.
y ch.1.1-4; 6.3-5; Is. 44.28;45.1.
z ch. 1. 7-10; 6. 5; 2 Ch. 36.7,18; Da. 5. 2,3.
a ch. 7. 27; Pr. 21.1.
b ver.16;ch.1.11.
1 Probably the military officer that conducted the people from Babylon, and had the oversight of the work; but some think Ezra is here meant.
c Hag. 1. 1, 14; 2. 2, 21.
2 Or, *deputy*, Ac.13. 7,8,12.
d ch.1.2; 3.3; 6. 3.
e ver.14.
f ver. 2; ch. 3. 8, 10; Hag.1.12-14; 2.18; Zec.4.10.
3 These last words show that it had gone on very slowly and negligently ever since the first of Cyrus, they being in a poor condition, & hindered in the work by the Samaritans; after which the people grew sluggish, being set upon building their own houses, which they carried on with greater earnestness than the house of God, as Haggai reproves them. However, in these last verses the Jews gave Tatnai a faithful account of the whole matter; and he very worthily represented it to the king as they informed him, without any addition or diminution of his own. For he did not accuse them of building the walls of Jerusalem; which shows that he and his companions were not like their enemies, but impartially wrote what they affirmed to be true.—*Patrick.*
g ch.6.15.
h ch.4.15, 19; 6. 1,2; Pr.25.2.
i ch.6.3-5.

CHAP. VI.

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a ch. 4. 15, 19; 5. 17; Job 29. 16; Pr. 25. 2.
4 Chald. *books*, Ps. 40.7; Je.36.2-4, 20-23,29, 32; Eze. 2.9; 3.1; Re.5.1.
5 Chald. *made to descend.*
6 Or, *at Ecbatana*, or, *in a coffer.*
7 The chief city of Media. Ecbatana, the summer residence of the kings of Persia, was situated in a mountainous region at the foot of mount Orontes, on the southern confines of Media and Persia; and 750 miles from Seleucia the Great, twenty miles from the Caspian Passes, 450 miles from Susa, and the same from Gazæ Atropatene. The modern Hamadan is supposed to occupy the site of the ancient Ecbatana.
b ch.1.1-4;5.13-15; 2 Ch.36.22,23.
c De.12.5,6, 11-14; 2 Ch.2.6.

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and let the foundations thereof be strongly laid; [d]the height thereof threescore cubits, *and* the breadth thereof threescore cubits;

4 *With* [e]three rows of great stones, and a row of new timber: and let [f]the expenses be given out of the king's house.

5 And also let [g]the golden and silver vessels of the house of God, [h]which Nebuchadnezzar took forth out of the temple which *is* at Jerusalem, and brought unto Babylon, be restored, and brought[1] again unto the temple[2] which *is* at Jerusalem, *every one* to his place, and place *them* in the house of God.

6 Now *therefore*, [i]Tatnai, governor beyond the river, Shethar-boznai, and your[3] companions the Apharsachites, which *are* beyond the river, [k]be ye far[4] from thence:

7 Let the work of this house of God alone; let the governor of the Jews, and the elders of the Jews, build this house of God in his place.

8 Moreover I[5] make a decree what ye shall do to the elders of these Jews, for the building of this house of God; that of [l]the king's goods, *even* of the tribute beyond the river, forthwith expenses be given unto these men, that they be not hindered.[6]

9 And that which they have need of, both [m]young bullocks, and rams, and [n]lambs, for the burnt-offerings of the God of heaven,[7] [o]wheat, [p]salt, wine, and oil, according to the appointment of the priests which *are* at Jerusalem, let it be given them day by day without fail:

10 That they may offer sacrifices of sweet[8] savours unto the God of heaven, and [q]pray for the life of the king, and of his sons.

11 Also I have made a decree, that whosoever[r] shall alter this word, let timber[s] be pulled down from his house, and, being set up, let him be hanged[9] thereon; and let [t]his house be made a dunghill[10] for this.

12 And the God that hath [u]caused his name to dwell there, [v]destroy all[11] kings and people that shall put to their hand to alter *and* to destroy this house of God which *is* at Jerusalem. [w]I Darius have made a decree; let it be done with [x]speed.

13 ¶ Then [y]Tatnai, governor on this side the river, Shethar-boznai, and their companions, according to that which Darius the king had sent, [z]so they did speedily.

14 And [a]the elders of the Jews builded, and they prospered [b]through the prophesying[1] of Haggai the prophet, and Zechariah the son of Iddo: and they builded, and [c]finished *it*, [d]according to the commandment[2] of the God of Israel, and according to the commandment[3] of [e]Cyrus, and Darius, and [f]Artaxerxes king of Persia.

15 And this house was finished on the third day of the month [g]Adar, which was in the sixth year of the reign of Darius the king.

16 ¶ And [h]the children of Israel, the priests, and the Levites, and the rest of the children[4] of the captivity, kept [i]the dedication of this house of God [k]with joy,[5]

17 And [l]offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs; and for a [m]sin-offering for all Israel, twelve he-goats, [n]according to the number of the tribes of Israel.

18 And they set [o]the priests in their divisions, and the Levites in their courses, for the service of God, which *is* at Jerusalem; as[8] it is written in the book of Moses.

19 And [p]the children of the captivity [q]kept the passover upon the fourteenth *day* of the first month.

20 For the priests and the Levites were [r]purified together, all of them *were* pure, and [s]killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves.

21 And the children of Israel, which were come again out of captivity, and [t]all such as had separated themselves unto them from the filthiness of the heathen of the land, to seek the LORD God of Israel, [u]did eat,

22 And kept [v]the feast of unleavened bread seven days with joy: for the LORD had made them joyful, and [w]turned the heart of [x]the king of As-

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d 1Ki.6.2,3;2Ch.3.3, 4; Eze. 41. 13-15; Re. 21. 16.
e 1Ki.6.36.
f ch.7.20-23; Ps.68. 29; 72.10; Is.49.23; 60.6-10; Re.12.16.
g ch. 1.7,8; 5.14; Je. 27. 16, 18-22; Da.1. 2; 5.2.
h 2Ki. 24.13; 25.14, 15; 2 Ch. 36. 6,7,10, 18; Je.52.19.
1 Chald. *go.*
2 This verse concludes the decree of Cyrus as quoted by Darius, the terms of which amply vindicate the statement which the Jews had made. The next verse contains the commencement of the consequent decree of Darius.
i ch.5.3.
3 Chald. *their societies*, ch.5.6.
k Ge. 32. 28; 43. 14; Ne. 1.11; Ps.76.10; Pr. 21. 1, 30; Is.27. 8; Ac. 4.26-28; Ro. 8.31.
4 Depart thence. Interrupt not the Jews, but leave them that they may prosecute their work.
5 Chald. *by me a decree is made.*
l ver.4;ch.4.16,20;7. 15-22; Ps.68.29-31; Hag.2.8.
6 Chald. *made to cease*, ch. 4. 21, 23; 5.5.
m Le. 1. 3-5,10; 9.2; Ps.50.9-13.
n Ex. 29.38-42; Nu. xxviii. xxix.
7 The terms occurring throughout the decree of Darius, imply his conviction that the God of the Jews was the true Jehovah. He did not, indeed, relinquish the worship of his idols, but he clearly believed Jehovah to be superior to them all. He seems to have acknowledged him to be the supreme. He makes provision for the daily sacrifices, the morning and evening burnt-offerings, which, according to the law, were to be made day by day continually; and he desires an interest for himself and for his sons, in the prayers of Jehovah's worshippers.
o Le. 2. 1, &c.; Nu. 15.4,&c.; 1Ch.9.29.
p Le. 2. 13; Mar. 9. 49.
8 Chald. *rest*, Ge. 8. 21; Le. 1. 9, 13, 17; Ep.5.2.
q ch. 7.23; Je.29.7; 1 Ti.2.1,2.
r ch.7.26.
s Es.5.4; 7.10.
9 Chald. *destroyed.*
t 2 Ki. 9. 37; 10. 27; Da.2.5; 3.29.
10 To mark with ignominy the violator of the king's decree. The Romans were wont to pull down the houses of great offenders, as a token of disgrace.
u Ex.20.24; De. 12. 5,11; 16.2; 1Ki.9.3; 2Ch. 7. 16; Ps.132. 13,14.
v Ps. 5. 10; 21. 8-10; Is.60.12; Zec.12.2-4; Ac. 5.38,39; 9.5; Re.19.14-21.
11 Such was his conviction of the greatness of the God of the Jews. He prays that he who has all power might punish all who should attempt to obstruct the work.
w Es.3.14,15; 8.14.

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x ver.13; Ec.9.10.
y ch.4.9,23; 5.6.
z Es. 6.11; Job 5.12, 13; Pr.29.26.
a ch.3.8; 4.3.
b ch. 5. 1, 2; Hag. 1. 12-14;2.2,&c.; Zec. ii. iii. iv. vi.
1 These prophets directed and encouraged them, calling their attention to the tokens of God's goodness already vouchsafed, and assuring them of success.
c Zec. 4. 9.
d Is. 44. 28; Hag. 1. 8.
2 If we allow a year for the message of Tatnai to the court of Darius, the search among the records, and all delays and obstructions for the granting of the decree, and its publication in Judea, we shall find that it was published just seventy years after the destruction of the temple by the Chaldeans. The Artaxerxes here mentioned, cannot be he of whom we read in the 4th chapter. He was rather Artaxerxes Longimanus, the successor of Darius, (Hystaspis) who sent Ezra to beautify the temple, ch. vii.
3 Chald. *decree.*
e ver. 3; ch.1.1-4; 4. 24; 5.13.
f ch.7.1.
g Es. 3.7,13; 8.12; 9. 1,15,17,19,21.
h 1 Ch. 9. 2; Ne. 7. 73.
4 Chald. *sons of the transportation*, ch. 4.1.
i 1 Ki.8.63; 2Ch.7.9; John 10.22.
k ch.3.11,12; De.12. 7; 1 Ch.15.28; 2Ch. 7.10;30.23,26; Phil. 4.4.
5 We read of no weeping and lamentation as at the laying of the foundation. During the twenty years which since then had intervened, most of the old men who had seen the first temple, we may believe, had died. Some suppose the 146, 147, and 148 psalms were composed on this occasion, as in the LXX. they are called the Psalms of Haggai. This is not unlikely, as they are suitable enough to it.
l ch. 8. 35; Nu. 7. 2, &c.; 1Ki.8.63,64; 1 Ch.16.1-3;2Ch.7.5; 29.31-35.
m Le. 4. 3, 13, 14, 22, 23, 28; 2 Ch. 29. 21-23.
n 1 Ki. 18. 31; Lu. 22.30; Re.7.4-8; 21. 12.
o 1 Ch. xxiii.-xxvi.; 2 Ch.35.4.5.
8 Chald. *according to the writing*, Nu. 3.6; 8.9,&c.
p ver. 16.
q Ex. 12. 6,&c.; Jos. 5. 10; 2 Ch.xxx. xxxv.
r 2 Ch. 29. 34; 30.15-17.
s Ex. 12.21; 2Ch. 35. 11; He.7.27.
t ch. 9. 11; Nu.9.6,7, 10-14; Is. 52. 11; Eze. 36.25; 2 Co.6. 17; 7.1.
u Ex. 12. 47-49; Ps. 93.5.
v Ex.12.15-20; 13.6, 7;2Ch.30.21;35.17; Mat. 26. 17; 1Co.5. 7, 8.
w ch. 7. 27; Pr. 16. 7; 21.1;John 19.11.
x 2 Ki. 23. 29; 2 Ch. 33. 11; Zec. 10. 10, 11.

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syria unto them, to strengthen their hands in the work of the house of God, the God of Israel.

CHAPTER VII.

Ezra's pedigree from Aaron; he goeth up to Jerusalem. 1—10. *The gracious commission of Artaxerxes to him,* 11—26. *Ezra blesseth God for this favour,* 27, 28.

NOW after these things, in the reign of [a]Artaxerxes[1] king of Persia, Ezra[b] the son of [c]Seraiah,[2] the son of Azariah, the son of [d]Hilkiah.

2 The son of Shallum, the son of Zadok,[e] the son of Ahitub,

3 The son of Amariah, the son of Azariah, the son of Meraioth,

4 The son of Zerahiah, the son of Uzzi, the son of Bukki,

5 The son of Abishua, the son of Phinehas,[f] the son of [g]Eleazar, the son of Aaron the [h]chief priest:

6 This Ezra went up from Babylon; and he *was* [i]a ready [k]scribe in [l]the law of Moses, which the LORD God of Israel had given: and the king [m]granted him all his request, [n]according to the hand of the LORD his God upon him.

7 And there went[3] up *some* of [o]the children of Israel, and of the priests, and [p]the Levites, and the [q]singers, and the [r]porters, and the [s]Nethinims, unto Jerusalem, in the seventh year of [t]Artaxerxes the king.

8 And he came to Jerusalem in the fifth month, which *was* in the seventh year of the king.

9 For upon the first *day* of the first month began[4] he to go up from Babylon, and on the first *day* of the fifth month came he to Jerusalem, [u]according to the good hand of his God upon him.

10 For Ezra had [v]prepared his heart to seek [w]the law of the LORD, and [x]to do *it*, [y]and to teach in Israel statutes and judgments.

11 ¶ Now this *is* [z]the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, *even* a[a] scribe of the words of the commandments of the LORD, and of his statutes to Israel.

12 Artaxerxes, [b]king of kings, unto Ezra the priest, a[5] scribe of the law of the God of heaven, perfect *peace*, [c]and at such a time.

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CHAP VII.

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a ver.12,21;ch.6.14; Ne.2.1.

1 The Ahasuerus of Esther.

b ver.10; ch.viii. ix. x.; Ne.8.2-9.

c 2 Ki. 25. 18; 1 Ch. 6. 4-14; 9. 11; Ne. 11. 11; Je. 52. 24-27.

2 Ezra was not the immediate descendant of Seraiah, but probably his grandson or great grandson. Seraiah perished at the taking of Jerusalem by the Babylonians (2 Ki. 25. 18,21.) which took place 121 years before this period. In this genealogical list there is the omission of several generations, as is obvious from comparing 1 Ch. 6. 7, &c. Kimchi supposes this omission to have been for the sake of brevity, Ezra, as he remarks, being the author of both books, and deeming it unnecessary here to repeat at length the genealogy given in the former book.

d 2 Ki. 22.4,8; 2 Ch. 34.9,15.

e 2 Sa. 8. 17; 1 Ki.2. 35.

f Ex.6.25; Nu. 25.7-13;31.6; Jos. 22.13, 31; Ju. 20.28; 1 Ch. 6.4, 50-52; Ps. 106. 30,31.

g Le. 10. 6, 12, 16; Nu.3.32; 20.25-28; 27.2; 31.31,54; Jos. 14.1;24.33;1 Ch.24. 1-6.

h 2 Ch. 19. 11; 26. 20.

i ver. 11, 12, 21; Ps. 14.1;Mat.13.52.

k Ne.8.4,9,13;12.26, 36; Je. 8.8; 1 Co.1. 20.

l De.4.5; 28.1; Mat. 28. 20; 1 Co.15.1; 1 Th.4.1,2.

m ver.11-26.

n ver.9, 28; ch.6.22; 8.18, 22, 31; Ge.32. 28;Ne.1.10,11; 2.8, 12,18;4.15;Is.50.2; 59.1.

3 This was the second company that now went up, and in circumstances much more encouraging than the former, for now the temple was rebuilt, & the worship of God had for a considerable time been established.

o ch.8.1-14.

p ch. 2. 40, 41; 8. 15-20.

q 1Ch.6. 31, &c.; 25. 1-8.

r ch.2.42; 1Ch.9. 17, &c.;Ne.7.45.

s ver. 24; ch. 2. 43, &c.; 8.20; Ne.7.46, &c.;10.28.

t ver.11,12; ch.6.14; 8.1;Ne.2.1.

4 Heb. was *the foundation of the going up.*

u ver. 6; Ne. 2. 8, 18.

v 1 Sa. 7. 3; 1 Ch.29. 18;2Ch.12.14;19.3; Job 11. 13; Ps. 10. 17;57.7.

w ver. 6; Ps.1.2; 19. 7;119.96-100.

x Mat. 5. 19; 7. 24; John 13.17; Re.22. 14.

y De.33.10; 2Ch.17. 8,9; 30.22; Ne.8.1-9; Mal.2.7; Ac.1.1; 1Ti.3.2;2Ti.4.2.

z ch.4.11;5.6.

a ver. 6; Mat. 23. 2, 13;Mar.7.1-13.

b 1Ki.4.24; 20.1; Is. 10.8;Eze.26.7;Da. 2.37, 47; 1 Ti.6.15; Re.17.14;19.16.

5 Or, *a perfect scribe of the law of the God of heaven,* peace, &c.

c ch.4.10,11,17.

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d ch. 5.13; 6.1; 2Ch. 30.5; Es.3.15;9.14; Ps.148.6.

e ch. 1. 3; Ps. 110. 3; Ph.2.13; Re.22.17.

1 Chald. *from before.*

f Es.1.14.

2 Princes who enjoyed the chief offices in the state. From the time of Darius Hystaspis, who was chosen out of seven nobles to be king, the kings of Persia ever had seven counsellors privileged as these nobles were. The names of these persons are given Es.1.10.

g ver.25,26; De. 17. 18,19;Is.8.20.

h ch.1. 3; 5. 8; 6. 12; Da.2.47;6.20,26.

i ch.6.4, 8-10; Ps.68. 29,30; 72.10; Is.60. 6-9;Re.21.24-26.

3 They obviously entertained an exalted idea of the God of Israel, and earnestly desired his favour, although they did not worship him alone, but imagined that other gods had some power, though not so great as his.

k ch.6.12;2Ch.2.6;6. 2, 6; Ps. 76. 2; 135. 21.

l ch.8.25-28.

4 The king and his counsellors had already made a present to the house of the God of Israel, and Ezra is now empowered to receive any contributions which any of the inhabitants may think proper to make.

m ch.1.4,6;1Ch.29.6, 9,17; 2Co.8.12;9.7.

n ch.6. 9, 10; De.14. 24-26; Mat. 21. 12, 13;John 2.14.

o Nu.15.4-13.

p De.12.5-11.

q 2Ki.12.15;22.7.

r ver.23.

5 It is remarkable that a heathen prince should lay no other restriction on Ezra and his brethren, in disposing of the treasures which they collected, except that they should be employed 'after the will of their God.' The whole commission implies a chartered right to the Jews of living according to their own laws.

s ch.8.27-30,33,34.

t 2Ch.32.19;Je.3.17.

u ch.6.4,8,&c.

v ver.12,13.

w ch.4.16,20;6.6.

x ver.6.10,11.

6 Chald. *cors,* Lu.16. 7, *marg.*

y Eze.45.14; Lu.16. 6, *marg.*

z Le.2.13.

7 Without salt no sacrifice could be offered. The king therefore, while he limits all the other expenses, puts no restriction on this.

8 Chald. *Whatsoever* is *of the decree,* ver. 13. O! words to be written upon the palaces of kings in golden letters, and engraven on the minds of all the faithful with a style of adamant! For they express an exceeding great sense of God, and of his supreme authority; and the regard that is due from the greatest kings and potentates to his most sacred commands. —*Capillus,* quoted by *Patrick.*

13 [d]I make a decree, that all they of the people of Israel, and *of* his priests and Levites, in my realm, which are [e]minded of their own free will to go up to Jerusalem, go with thee.

14 Forasmuch as thou art sent [1]of the king, and of his [f]seven[2] counsellors, to enquire concerning Judah and Jerusalem, [g]according to the law of [h]thy God which *is* in thine hand;

15 And to carry [i]the silver and gold, which the king and his counsellors have freely offered[3] unto the God of Israel, [k]whose habitation *is* in Jerusalem;

16 And [l]all the silver and gold[4] that thou canst find in all the province of Babylon, with the free-will-offering of the people, and of the priests, [m]offering willingly for the house of their God which *is* in Jerusalem;

17 That thou mayest [n]buy speedily with this money bullocks, rams, lambs, with [o]their meat-offerings, and their drink-offerings, and [p]offer them upon the altar of the house of your God which *is* in Jerusalem.

18 And [q]whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the silver and the gold, that do [r]after the will[5] of your God.

19 [s]The vessels also that are given thee for the service of the house of thy God, *those* deliver thou before [t]the God of Jerusalem.

20 And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, [u]bestow *it* out of the king's treasure-house.

21 And I, *even* I [v]Artaxerxes the king, do make a decree to all the treasurers which *are* [w]beyond the river, that whatsoever [x]Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily,

22 Unto an hundred talents of silver, and to an hundred measures[6] of wheat, and to an hundred [y]baths of wine, and to an hundred baths of oil, and [z]salt[7] without prescribing *how much.*

23 Whatsoever[8] is commanded by the God of heaven, let it be diligently done for the house of the God of hea-

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ven: for [a]why should there be wrath[1] against the realm of the king and his sons?

24 Also we certify you, that, [b]touching any of the priests and Levites, singers, porters, Nethinims, or ministers[2] of this house of God, it shall not be lawful to impose toll, tribute, or custom, upon them.

25 And thou, Ezra, after [c]the wisdom of thy God that *is* in thine hand, set[d] magistrates and judges, which may judge all the people that *are* [e]beyond the river, all such as know the laws of thy God; and [f]teach ye them that know *them* not.

26 And [g]whosoever will not do [h]the law of thy God, and the law of the king, let judgment be executed speedily upon him, [i]whether *it be* unto death, or to banishment,[3] or to confiscation of goods, or to imprisonment.

27 ¶ [k]Blessed *be* the LORD God of our fathers, which hath [l]put *such a thing* as this [m]in the king's heart, [n]to beautify the house of the LORD which *is* in Jerusalem;

28 And hath [o]extended mercy unto me before the king and [p]his counsellors, and before all the king's mighty princes: and I was strengthened [q]as the hand of the LORD my God *was* upon me; and I gathered together out of Israel chief[4] men to go up with me.

CHAPTER VIII.

The companions of Ezra, who returned with him from Babylon, 1—14. *He sendeth to Iddo for ministers for the temple,* 15—20. *He keepeth a fast,* 21—23. *He committeth the holy treasures to the custody of the priests,* 24—30. *From Ahava they come to Jerusalem,* 31, 32. *The treasure is weighed in the temple,* 33—35. *The king's commission delivered,* 36.

THESE *are* now [a]the chief of their fathers, and *this is* the [b]genealogy of [c]them that went[5] up with me from Babylon, in the reign of Artaxerxes the king.

2 Of the sons of [d]Phinehas; Gershom: of the sons of Ithamar; Daniel: of the sons of [e]David; Hattush.

3 Of the sons of Shechaniah, of the sons of [f]Pharosh; Zechariah: and with him were reckoned, by genealogy of the males, an hundred and fifty.

4 Of the sons of [g]Pahath-moab; Elihoenai the son of Zerahiah, and with him two hundred males.

5 Of the sons of Shechaniah; the son of Jahaziel,[1] and with him three hundred males.

6 Of the sons also of [h]Adin; Ebed the son of Jonathan, and with him fifty males.

7 And of the sons of [i]Elam;[2] Jeshaiah the son of Athaliah, and with him seventy males.

8 And of the sons of [k]Shephatiah; Zebadiah the son of Michael, and with him fourscore males.

9 Of the sons of [l]Joab; Obadiah the son of Jehiel, and with him two hundred and eighteen males.

10 And of the sons of Shelomith; the son of Josiphiah, and with him an hundred and threescore males.

11 And of the sons of [m]Bebai; Zechariah the son of Bebai, and with him twenty and eight males.

12 And of the sons of [n]Azgad; Johanan the[3] son of Hakkatan, and with him an hundred and ten males.

13 And of the last[4] sons of [o]Adonikam, whose names *are* these, Eliphelet, Jeiel, and Shemaiah, and with them threescore males.

14 Of the sons also of [p]Bigvai; Uthai, and Zabbud,[5] and with them seventy males.

15 ¶ And I gathered them together to [q]the river that runneth to [6r]Ahava; and there abode[7] we in tents three days: and I viewed the people and the priests, [s]and found there none of the sons of Levi.[8]

16 Then sent I for Eliezer, for Ariel, for [t]Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for [u]Nathan, and for [v]Zechariah, and for Meshullam, [w]chief men; also for Joiarib, and for Elnathan, [x]men of understanding.

17 And I sent them with commandment unto Iddo the chief, at the place Casiphia,[9] and I[10] told them what they should say unto Iddo, *and* to his brethren [y]the Nethinims, at the place Casiphia, that they should bring unto us [z]ministers for the house of our God.

18 And, [a]by the good hand of our God upon us, they brought us [b]a man of understanding, of the sons of [c]Mahli, the son of Levi, the son of Israel; and [d]Sherebiah, with his sons and his brethren, eighteen;

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a ch. 6. 10-12; Zec. 12.3.
1 As Artaxerxes believed he was appointed by the Almighty to do this work he therefore wished to do it heartily, knowing, that, if he did not, God would be displeased, and that the kingdom would be cut off from him or his posterity.
b ver. 7; ch. 2. 36-55.
2 With great consideration the king exempted all the persons employed in the service of the temple from every public burden. In the present circumstances of the Jews this was a seasonable encouragement.
c ver.14; 1 Ki.3.28; 1 Ch. 22.12; Ps.19.7; 119.98-100; Pr.2.6; 6.23; Ja. 1. 5; 3.17, 18.
d Ex. 18.21-25; De. 16.18; 1 Ch.23.4; 2 Ch.19.8-10.
e ch.6.6.
f ver. 10; 2 Ch.17.7-9; Ne.8.1-3,7,8; 9.3; 13. 1-3; Mal. 2. 7; Mat. 13.52; Mar.6. 34.
g ch. 6. 11; Da.3.28, 29; 6.26.
h 2 Ch.30.12.
i Ex. xxi. xxii.; Le. xx.; De. xiii.
3 Chald. *rooting out*, Ps.52.5.
k ch.6.22; 1 Ch.29.10, &c.; Phil.4.10.
l ch. 6. 22; Ne. 2. 12; 7.5; 2 Co. 8.16; He. 8.10; 10.16; Ja.1.17; Re.17.17.
m Ne.2.8; Pr.21.1.
n Is. 60. 13.
o ch. 9. 9; Ge. 32.28; 43.14; Ne.1.11.
p ver.14; Jonah 3.7.
q ver. 6,9; ch.5.5; 8. 18; Ne.2.8; 2 Ti.4. 17,18.
4 The names of these are given in the following chapter. The liberality of the king's decree seems to have induced these chief men, who still remained in Babylon, to resolve to accompany Ezra to Jerusalem. The reflections contained in these two concluding verses of the chapter are characterized by a most amiable spirit of piety. Ezra simply states the case; shows what the king had resolved, and tells what he said; & then points out the grand agent in the whole business—it was the Lord God of his fathers.

CHAP. VIII.

A.M.3547. B.C.457.

a ch. 1.5; 1 Ch.9.34; 24. 31; 26.32; 2 Ch. 26.12; Ne.7.70,71.
b ch.2.62; 1 Ch.4.33; 9. 1.
c ch.7.7,13.
5 The whole number, according to the particulars here given, was 1754. These, however, being all males, and probably adult males, we may suppose that the whole party, including women and children, would amount to several thousand persons.
d 1 Ch.6.3,4,&c.; 24. 1-6.
e 1 Ch.3.1,22.
f ch.2.3; Ne.7.8; 10. 14, *Parosh.*
g ch. 2. 6; Ne. 7. 11; 10. 14.

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1 This was a person of great note, of whose family there went up almost twice as many as did of any other family.
h ch. 2. 15; Ne.7.20; 10.16.
i ch.2.7,31; Ne.7.12, 34.
2 Many, from the same families which are mentioned in this and in the succeeding verses, had previously gone up with Zerubbabel in the reign of Cyrus, see ch. ii.
k ch.2.4; Ne.7.9; 11. 4.
l ch.2.6; Ne.7.11.
m ch.2.11; 10.28; Ne. 7.16.
n ch.2.12; Ne.7.17.
3 Or, *the youngest son.*
4 So called with reference to those of the same family who had formerly gone up with Zerubbabel, and probably because no more of them now remained in the land of captivity.
o ch.2.13; Ne.7.18.
p ch.2.14; Ne.7.19.
5 Or, *Zaccur*, as some read, (Ne. 10. 12.)
q Ps.137.1; Eze.1.1; 3.15; Ac.16.13.
6 There is no certain information concerning this river or the town which appears to have given it its name. We have here a curious instance of the delusive conclusions formed from the evidence of names; for most commentators, not being able to find a name like this nearer than Adiabene, in Assyria, which took its name from the river Adiava, conjecture that this may be here intended; that is, that Ezra appointed as a rendezvous for his party, before starting on a journey from Babylon to Jerusalem, a point about 250 miles distant, in a different direction, and altogether 500 miles out of his way.—*Pict. Bible.*
r ver. 21, 31.
7 Or, *pitched.*
s ver.2; ch.7.7,24.
8 *i. e.* None who were simply Levites, for there were several priests.
t ver.13; ch.10.21.
u ch.10.39.
v ver.11.
w ver.1.
x ver.18; 1 Ki.3.11; 1 Ch. 12. 32; 26.14; 2 Ch. 2. 12; Pr. 2. 6; Da. 2.21; 2 Ti. 2.7; 1 John 5.20.
9 This is generally supposed to denote the Caspian mountains, between Media and Hyrcania, near the Caspian sea. It is far more probable, however, that it was some town in Babylonia.
10 Heb. *I put words in their mouth*, Ex. 4. 15; De. 18. 18; 2 Sa.14.3,19; Je. 1.9; 15.19.
y ch.2.43,58; 7.7.
z Nu. 8. 22-26; 18.6; 1 Ch.23.3-6,26-32.
a ver. 22; ch. 7. 28; Ne.2.8; Pr.3.6.
b ver.16; Pr.24.3; Je. 3.15; Da.1.20; 1 Co. 14.20.
c Nu. 3. 20; 1 Ch. 6. 19.
d ver. 24; Ne. 8. 7; 9. 4, 5; 10. 12; 12. 24.

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19 And [e]Hashabiah, and with him Jeshaiah of the sons of [f]Merari, his brethren, and their sons, twenty;

20 Also of the [g]Nethinims, whom David and the princes had appointed for the service of the Levites, two hundred and twenty Nethinims: all of them were expressed by name.

21 ¶ Then [h]I proclaimed[1] a fast there, at the river of Ahava, that we might [i]afflict ourselves before our God, to [k]seek of him a right way for us, and [l]for our little ones, and for all our substance.

22 For [m]I was ashamed to require of the king a band of soldiers and horsemen[2] to help us against the enemy in the way: because we had spoken unto the king, saying, [n]The hand of our God *is* upon all them for good that seek him; but [o]his power and his wrath *is* against all them that forsake him.

23 So [p]we fasted, and [q]besought our God for this; [r]and he was entreated of us.

24 ¶ Then I separated twelve of the chief of the priests, [s]Sherebiah, Hashabiah, and ten of their brethren with them,

25 And [t]weighed unto them [u]the silver, and the gold, and the vessels, *even* the offering of the house of our God, which the king, and his counsellors, and his lords, and all Israel *there* present, had offered;

26 I even weighed unto their hand six hundred and fifty talents of silver, and silver vessels an hundred talents, *and* of gold an hundred talents;

27 Also twenty basons of gold of a thousand drams, and two vessels of fine[3] copper, precious[4] as gold.

28 And I said unto them, [v]Ye *are* holy unto the LORD; [w]the vessels *are* holy also; and the silver and the gold *are* a free-will-offering unto the LORD God of your fathers:

29 [x]Watch[5] ye, and keep *them*, [y]until ye weigh *them* before the chief of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the LORD.

30 So took the priests and the Levites the weight of the silver, and the gold, and the vessels, to bring *them* to Jerusalem, unto [z]the house of our God.

31 ¶ Then we departed from [a]the river of Ahava on the twelfth *day* of the first month, to go unto Jerusalem: and [b]the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait[1] by the way.

32 And [c]we came to Jerusalem, and abode there three days.

33 ¶ Now, on the fourth day was the silver, and the gold, and the vessels, [d]weighed in the house of our God by the hand of [e]Meremoth the son of [f]Uriah the priest; and with him *was* Eliezar the son of Phinehas; and with them *was* [g]Jozabad the son of Jeshua, and Noadiah the son of [h]Binnui, Levites;

34 By number *and* by weight of every one: and all the weight was written[2] at that time.

35 *Also* the children of those that had been carried away, which were come out of the captivity, [i]offered burnt-offerings unto the God of Israel, [k]twelve bullocks[3] for all Israel, ninety and six rams, seventy and seven lambs, twelve he-goats *for* a sin-offering: all *this was* a burnt-offering unto the LORD.

36 ¶ And they delivered [l]the king's commissions unto the king's [m]lieutenants, and to the governors on this side the river; and [n]they furthered the people, and the house of God.

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e Ne.3.17;10.11.
f 1Ch.6.1,16,19.
g ver. 17; ch.2.43;7.7;1Ch.9.2.
h Ju.20.26;1 Sa.7.6; 2 Ch. 20. 3; Joel 1. 14; 2. 12-18; Jonah 3.5-10.
1 He was in circumstances to do this authoritatively, in virtue of that power with which he was invested by the king.
i Le.16.29,31; 23.29; Is.58.5; Je. 31.8, 9; 50.4,5.
k Ps. 5. 8; 107. 2-8; 143. 8-10; Pr. 3. 6; Is. 30. 21; 35.8; 42. 16; 49. 10; Je. 10. 23.
l Nu. 14. 3, 31; Mar. 10.13-16; Ac.2.39.
m 1 Co.9.15; 2 Co.7. 14.
2 It was a perilous journey which they were about to undertake. In addition to their dangers from other quarters, they would be exposed to the attacks of the Arab robbers which infested the desert through which they were to pass. In these circumstances a strong guard of soldiers might have seemed indispensable, and had he asked such protection from the king, doubtless it would have beengranted. But he had regard to the glory of his God; and, having stated to the king the sufficiency of Jehovah's safeguard, he was ashamed to ask the protection of soldiers. Such a request might have led the king to question the power, faithfulness, and goodness of Israel's God, or the sincerity of Ezra's dependence on him.
n ch.7. 6, 9, 28; 1Ch. 28.9; 2Ch.16.9; Ps. 33.18, 19; 34.15,22; Is. 3. 10, 11; Ro.8. 28; 1Pe.3.12.
o Jos.23.16; 2Ch.15. 2; Ps.21.8,9; 90.11; Zep. 1. 2-6; 1 Pe.3. 12.
p Ne. 9. 1; Es. 4.16; Da.9. 3; Lu. 2. 37; Ac.10,30.
q Je.29.12, 13; 33. 3; 50.4,5.
r ver.31; De.4.29; 1 Ch. 5. 20; 2 Ch.33. 12,13; Je.29.12,13; Mat.7.7,8.
s ver.18,19.
t ver.33.34; ch.1.8; 2 Co. 8. 20, 21; Ph.4. 8.
u ch.7.15,16.
3 Heb. *yellow*, or *shining brass*.
4 Heb. *desirable*, Lu. 4.2.
v Le.21.6-8; De. 33. 8; Is.52.11.
w ch. 1. 7-11; Nu.4. 4-15,19,20; 7.13,84-88; 1 Ki. 7. 48-51; 1 Ch.23.28; 2 Ch.24. 14.
x 1 Ch. 26. 20-26; Mar.13.34, 35; Ac. 20.31; 2Ti.4.5.
5 Being consecrated to God's service they were the proper persons to whom such a duty should be committed. They were bound above all others to be faithful, and that more especially when entrusted with holy things. Their sacred charge they were to deliver at Jerusalem, entire, weighing them again before the chief of the priests, &c.
y ver.33,34.

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z 1 Ch. 29. 2, 3; Ps. 122.9; Is.60.13.
a ver.15,21.
b ver. 22; ch.7.9, 28; Job 5.19-24; Ps.91. 9-14; Is. 41. 10-14; Ac.25.3; 26.22.
1 There were not only many enemies who hated them and were desirous to cut them off, but many robbers who watched for a booty. The desert through which they had to go has ever been, & still continues to be, infested with hordes of Bedouin Arabs, who have ever continued to verify the prediction uttered respecting them, in the person of their father Ishmael, 'that his hand should be against every man, and every man's hand against him.' From these and all other dangers they were preserved, and, by the good hand of God upon them, reached Jerusalem in safety.
c ch. 7. 8, 9; Ne.2.11.
d ver.26,30; 1Ch.28. 14-18; 2Co.8.20,21.
e Ne.10.5.
f Ne.3.4, *Urijah*.
g Ne.8.7.
h Ne.10.9.
2 Perhaps a public record was made of the treasures received, and the persons who brought the money and the vessels were discharged by a public instrument. Or, perhaps, the meaning may be that there was an inventory taken of the goods belonging to the temple, which the priests were charged with, as the stewards of a family are wont to be with the goods belonging to it.
i Le.i.&c.; 2 Ch. 29. 31,32; Ps.66.10-15; 116. 12-19; Lu. 1. 74,75.
k ch. 6. 17; Nu.7.27.
3 Though there were but two tribes, they offer as if for all, there being no doubt individuals present belonging to all the tribes.
l ch.7.21-24.
m ch. 4. 7, &c.; 5. 6, &c.
n ch.6.13; Is. 56.6,7; Ac. 18. 27; Re. 12. 16.

CHAP. IX.

A.M.3547.B.C.457.

a ch.10. 8; Je. 26.10, 16.
b ch. 6. 22; 10.10,11; Ex.33. 16; Nu. 23. 9; Ne.9.2; 13.3; Is. 52.11; 2Co.6.14-18.
c Le.18.3,24-30; De. 12.31; 18.9; 2Ch.33. 2; Ps.106.35.
d Ge. 15. 16, 19-21; Ex. 23. 23; De.20. 17,18.
e De.23.3-5; 1Ki.11. 1,5-7; Ne.4.3-7; 13. 1-3.
f Nu.25.1-3.
g ch. 10. 18-44; Ex. 34. 16; De. 7. 1-4; Ne.13.23, 24; Mal. 2.11.
h Ex. 19. 6; 22. 31; De.7.6; 14. 2; Is.6. 13; Mal.2. 15; 1Co. 7.14.
4 So the Israelites were called, because of God's covenant with them, by which they were separated from all others and constituted a peculiar people.

CHAPTER IX.

Ezra mourneth for the intermarriages of the people with strangers, 1—4. He prayeth unto God with confession of sins, 5—15.

NOW, when these things were [a]done, the princes came to me, saying, The people of Israel, and the priests, and the Levites, [b]have not separated themselves from the people of the lands, [c]*doing* according to their abominations, *even* [d]of the Canaanites, the Hittites, the Perizzites, the Jebusites, [e]the Ammonites, the [f]Moabites, the Egyptians, and the Amorites.

2 For they have [g]taken of their daughters for themselves, and for their sons; so that [h]the holy[4] seed have

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mingled[i] themselves with the people of *those* lands: yea, [k]the hand of the princes and rulers hath been chief in this trespass.

3 And when I heard this thing, I rent[l] my garment and my mantle, and [m]plucked off the hair[1] of my head and of my beard, and [n]sat down astonied.

4 Then were assembled unto me every one that [o]trembled at the words of the God of Israel, because of the transgression of those that had been carried away; and I sat astonied [p]until the evening sacrifice.

5 ¶ And at the evening sacrifice I arose up from my heaviness;[2] and, having rent my garment and my mantle, [q]I fell[3] upon my knees, and [r]spread out my hands unto the LORD my God,

6 And said, O my God, [s]I am ashamed and blush to lift up my face to thee, my God: for [t]our iniquities are increased over *our* head, and our trespass[4] is [u]grown up unto the heavens.

7 [v]Since the days of our fathers *have* we *been* in a great trespass unto this day; and [w]for our iniquities have we, our kings, *and* our priests, been delivered [x]into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and [y]to confusion of face, [z]as *it is* this day.

8 And now for a little[5] space [a]grace hath been *showed* from the LORD our God, to leave us [b]a remnant[6] to escape, and to give us a[7] nail [c]in his holy place, that our God may [d]lighten our eyes, and give us a little [e]reviving in our bondage.

9 For [f]we were bond-men; [g]yet our God hath not forsaken us in our bondage, but hath extended mercy unto us [h]in the sight of the kings of Persia, to give us a reviving, [i]to set up the house of our God, and to repair[8] the desolations thereof, and to give us [k]a wall[9] in Judah and in Jerusalem.

10 And now, O our God, [l]what shall we say after this? for we have forsaken thy commandments,

11 Which thou hast commanded by[10] thy servants the prophets, saying, [m]The land, unto which ye go to possess it, is an unclean land with [n]the filthiness of the people of the lands, with their abominations, which have filled it from one[1] end to another with their uncleanness.

12 Now therefore [o]give not your daughters unto their sons, neither take their daughters unto your sons, [p]nor seek their peace or their wealth for ever; [q]that ye may be strong, [r]and eat the good of the land, [s]and leave *it* for an inheritance to your children for ever.

13 And [t]after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast[2] punished us [u]less than our iniquities *deserve*, and [v]hast given us *such* deliverance as this;

14 Should [w]we again break thy commandments, and [x]join in affinity with the people of these abominations? [y]wouldest not thou be angry with us, till thou hadst consumed *us*, so that *there should be* [z]no remnant nor escaping?

15 O LORD God of Israel, [a]thou *art* righteous;[3] for we remain yet escaped, as *it is* this day: behold, we *are* before thee [b]in our trespasses; for [c]we cannot stand before thee because of this.

CHAPTER X.

Shechaniah encourageth Ezra to reform the abuse of the strange marriages, 1—5. *Ezra mourning assembleth the people,* 6—8. *The people, at the exhortation of Ezra, repent, and promise amendment,* 9—14. *The care to perform it,* 15—17. *The names of those who had married strange wives,* 18—44.

NOW, [a]when Ezra[4] had prayed, and [b]when he had confessed, [c]weeping and casting himself down [d]before the house of God, there assembled unto him out of Israel [e]a very great congregation of men, and women, and children: for the people wept [5]very sore.

2 And [f]Shechaniah the son of Jehiel, *one* of the sons of [g]Elam, answered and said unto Ezra, [h]We have trespassed against our God, and have taken strange wives of the people of the land; [i]yet now there is hope in Israel concerning this thing.

3 Now therefore [k]let us make a covenant with our God to put[6] away all the wives, and such as are born of them, [l]according to the counsel of my

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i Ge.6.2;Ne.13.3,23, 24.
k ch. 10. 18-44; Ne. 13.4,17,28.
l Jos.7.6; 2Ki.18.37; 19. 1; Job 1. 20; Je. 36.24.
m Le. 21. 5; Ne. 13. 25;Is.15.2;Je.7.29; 48.37,38;Eze.7.18; Mic.1.16.
1 These were the usual tokens of deep grief and of displeasure. Ezra was astonished at the infatuation & daring wickedness of the children of his people who had so soon forgotten the sore chastisement of the Lord.
n Ne. 1. 4; Job 2.12, 13; Ps. 143.4; Eze. 3. 15; Da. 4. 19; 8. 27.
o ch.10.3;2Ch.34.27; Is.66.2;Eze.9.4.
p Ex. 29. 39; Da. 9. 21; Ac.3.1.
2 Or, *affliction.*
q 2 Ch.6.13; Ps.95.6; Lu. 22. 41; Ac. 21. 5; Ep.3.14.
3 Ezra was not personally guilty in this matter; but he spake and acted as the representative and mouth of the whole people; being a member, and in some respects the head, of that body which had thus violated the covenant of God.
r Ex.9.29,33; 1Ki.8. 22,38,54; Ps.141.2; 143.6; Is.1.15.
s Job 40. 4; 42.6; Je. 3. 3, 24, 25; 6.15; 8. 12; 31. 19; Eze. 16. 63; Da.9.7,8; Ro.6. 21.
t Ge.13.13; Ps.38.4; Is.1.18; 59.12.
4 Or, *guiltiness.*
u 2Ch.28.9; Re.18.5.
v Nu.32.14; 2Ch.29. 6; 30.7; Ne.9.32-34; Ps.106.6,7; La.5.7; Da. 9.5-8; Zec. 1.4, 5; Mat. 23. 30-33; Ac.7.51,52.
w Le.26.14,&c.; De. 4. 25-28; 28.15,&c.; 29.22-28; 30.17-19; 31.20-22; 32.15-28; 1 Sa. 12.15; 1 Ki.9. 6-9; Ne.9.30.
x 2 Ki. 17. 5-8; 18.9-12; 24.1-4; 2Ch.36. 16-19; Ne. 9.36,37; Da.9.11-14.
y Da.9.7,8.
z Ne.9.32; Je.25.18; 44.22.
5 Heb. *moment.*
a ver. 9; Ne.1.11; 9. 31; Hab.3.2.
b ver. 14; 2 Ki. 19.4, 30,31; Is.1.9; Je.42. 2; 44.14; Eze.6.8,9; 14. 22; Zec. 8.6,12; Ro.9.27; 11.5,6.
6 Those that had returned were but a remnant of the whole people. The ten tribes, as such, were lost, and many even of Judah and Benjamin were still in Babylon.
7 Or, *a pin,* i. e. *a constant and sure abode,* Ec. 12. 11; Is. 22. 23-25; Zec. 10.4.
c Is.56.5; Re.3.12.
d 1 Sa.14.27,29; Job 33. 30; Ps.13.3; 34. 5.
e Ps.85.6; 138.7; Is. 57. 15; Eze. 37. 11-14; Ho.6.2.
f Ne.9.36,37.
g Ps.106.45,46; 136. 23,24.
h ch. 1. 1-4, 7-11; 6. 1-12;7.6,11-28.
i ch.6.14,15; Hag.1. 9;Zec.4.6-10.
8 Heb. *set up.*
k Is. 5. 5; Da. 9. 25; Zec.2.5.
9 *i. e.* Protection.
l Ge. 44.16; Jos.7.8; La. 3. 22; Da. 9. 4-16; Ro.3.19.
10 Heb. *by the hand of.*
m ver. 1; Le. 18.24-30; De. 12. 31; 18. 12; 2Ch.33.2.

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n ch. 6. 21; Eze. 36. 25-27; 2Co.7.1.
1 Heb. *mouth to mouth,* 2 Ki. 21.16.
o Ex. 34.16; De.7.3; Jos.23.12,13.
p De. 23.6; 2 Ch.19. 2; 2 John 10,11.
q De. 6.1,2; Jos.1.6-9.
r Is.1.19.
s Ge. 18. 18, 19; Ps. 112. 1, 2; Pr.13.22; 20.7.
t Ne. 9. 32; Eze. 24. 13,14; Ga.3.4.
2 Heb. *hast withheld beneath our iniquities.*
u Ps. 103. 10; La. 3. 22,39,40; Hab.3.2.
v Ps.106.45,46.
w John 5. 14; Ro. 6. 1; 2 Pe.2.20,21.
x Ex.23.32,33; Ju.2. 2; Ne.13.23-27.
y Ex. 32.10; Nu.16. 21,45; De.9.8,14.
z ver.8; De.32.26,27; Is. 1. 9; Je. 46. 28; Eze.6.8.
a Ne.9.33,34; Da.9. 7-11; Ro.10.3.
3 Merciful. Or, the next words may be rendered not 'for we remain;' but 'though we remain,' God's justice will not suffer us to escape, though for the present he forbear to punish us to the extent of our deserts. Though the Jews had endured many and heavy sufferings, yet they had been punished less than they deserved; for they had broken their covenant, and merited utter ruin.
b Is. 64.6,7; Eze.33. 10; Zec.3.3,4; 1Co. 15.17.
c Job 9.2,3; Ps.130.3; 143.2; Ro.3.19-22.

CHAP. X.

A.M.3547. B.C.457.

a Da. 9. 3, 4, 20; Ac. 10.30.
4 The sorrow and consternation of so eminent a person as Ezra, with his prayer and confession of deep criminality, were no doubt speedily reported all over the city; and the high esteem generally entertained of his piety and wisdom, induced the people seriously to reflect upon their conduct, and its consequences; so that numbers, of their own accord, gathered around the governor, and united with him in lamentations and humiliation before God. And the alarm becoming general, even the women and children joined the assembly in the court of the temple, probably fearing lest the wrath of God should immediately be poured out upon them.
b Le. 26. 40, 41; Ps. 32. 5; Ho. 14. 2; 1 John 1.8-10.
c Ps.119.136; Je.9.1; 13. 17; Zec. 12. 10; Lu.19.41; Ro.9.2.
d 1 Ki.8.30; 9.3; 2Ch. 20.9.
e De.31.12; 2Ch.20. 13; Ne. 10. 28; Joel 2.16-18; Ac.21.5.
5 Heb. *a great weeping,* Ju. 2.4,5; Ne.8.9.
f ver.26; Ne.3.29.
g ch.2.7,31; Ne.7.12, 34.
h Ex. 34.12; Ne.13. 27.
i Ex.34.6,7; Is.55.6, 7; Je.3.12,13; 1John 1.7-9.
k 2 Ki. 11. 17; 2 Ch. 29.10;34.31,32; Ne. 9.38; 10.29.
6 Heb. *bring forth.*
l 2Ch.30.12.

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d, and [m]of those that trembled [n]at
e commandment of our God; and [o]let
e done according to the law.
4 [p]Arise; [q]for *this* matter *belongeth*
to thee: [r]we also *will be* with thee:
of good courage, and do *it.*
5 Then [s]arose Ezra, and [t]made the
ef priests, the Levites, and all Israel,
swear that they should do according
this word: and they sware.
6 ¶ Then Ezra rose up from before
house of God, and went into [u]the
mber of [w]Johanan the son of Elia-
b; and *when*[1] he came thither, [x]he did
no bread, nor drink water: for [y]he
urned because of the transgression
hem that had been carried away.
7 And [z]they made proclamation
oughout Judah and Jerusalem unto
the children of the captivity, that
y should gather themselves together
o Jerusalem;
8 And [a]that whosoever would not
ne within three days, according to
counsel of the princes[2] and the
ers, all his substance should be for-
ed,[3] and [b]himself separated from the
gregation of those that had been
ied away.
9 ¶ Then all the men of Judah and
jamin gathered themselves toge-
unto Jerusalem within three days:
as [c]the ninth[4] month, and the twen-
h *day* of the month; and all the
ple sat in the street of the house of
l, [d]trembling because of *this* matter,
for the great[5] rain.
10 And Ezra the priest stood up,
said unto them, Ye have trans-
ssed, and have taken[6] strange wives,
increase the trespass of Israel.
11 Now therefore [f]make confession
o the LORD God of your fathers,
[g]do his pleasure; and [h]separate
rselves from the people of the land,
[i] from the strange wives.[7]
12 Then all the congregation ans-
ed and said with a loud voice, As
hast said, [k]so must we do.
13 But [l]the people *are* many, and
a time of much rain, and we are
able to stand without, neither *is*
a work of one day or two: for we[8]
many that have transgressed in
thing.

A.M.3547. B.C.457.

m ch.9.4; 2Ch.34.21, 27; Ps. 119. 59,120; Is.66.2; Eze.9.4.
n De. 7. 2,3; Jos.23. 12,13.
o Ne.8.14;13.1-3; Is. 8.20.
p Jos.7.10,&c.; 1Ch. 22.16,19; Ec.9.10.
q Mar.13.34.
r Jos. 1. 16-18; 1Ch. 28.10,21.
s Is. 35. 3, 4; He.10. 24; 12.12,13.
t Pr.1.5; 9.9; 15.23; 25.11,12; 27.9.
u ver.3; Ne.5.12; 10. 29; 13. 25; Mat. 26. 63.
v Ne.13.5.
w Ne. 3.1,20; 12.10, 22; 13.28.
1 Or, *till* he came thither, he had neither eaten bread nor drunk water.
x De. 9. 18; Job 23. 12; John 4.31-34.
y ch. 9. 4; Is. 22. 12; Da.9.3.
z ch.1.1; 2Ch.30.5.
a ch. 7. 26; Ju.21.5; 1 Sa.11.7.
2 Ezra had been invested with great authority by the king of Persia, but this authority he exercised in accordance with the laws and institutions of his people. On this occasion he acted with the advice of the princes and elders, by which, it is generally understood, the sanhedrim is meant.
3 Heb. *devoted*, Le. 27.28; Jos.6.19.
b Ne. 13. 3; Mat.18. 17; John 9. 22, 34; 16.2; 1Co.5.13.
c ch.7.8,9; Es.2.16.
4 That is, some time in December, which is the coldest and most rainy time of the year in Palestine. As no building could be large enough to contain the whole multitude, this circumstance added to their distress, and seemed an indication of the divine displeasure.
d 1 Sa. 12. 17,18; Je. 10.10,13.
5 Heb. *showers.*
6 Heb. *caused to dwell*, or *brought back.*
e ch. 9. 6; Nu.32.14; Jos. 22.17,18; 2 Ch. 28.13; Mat.23.32.
f Le. 26. 40-42; Jos. 7. 19; Ps. 32.5; Pr. 28. 13; Je. 3. 13; 1 John 1.7-9.
g Is. 1. 16-18; 56. 4; Ro. 12. 2; Co. 1.10; He.13.21.
h ch.9.1; Ne.13.3; 2 Co.6.17.
i De. 7. 3, 4; 1 Co.2. 12-14.
7 Altho' Shechaniah had proposed the putting away both of the strange wives and of their children, yet from the circumstance that here, in the decree of Ezra, no mention is made of the latter, it seems probable that the children were detained and instructed in the knowledge of the law. We may also believe that if any of these strange women would have renounced their idolatry and embraced the Jewish religion, they might have been retained; nor can we doubt that those who were sent away had a proper provision made for them.
k ver.3,4; Ne.13.23; Ps.78.37,57.
l ver. 18-44; Mat. 7. 13,14.
8 Or, *we have greatly offended.*

A.M.3547. B.C.457.

m De 17. 9,18,19; 2 Ch.19.5-7.
1 Let the council be settled so as to be ready to institute the necessary inquiry.
n Nu. 25. 4; De. 13. 17; Jos. 7. 26; 2Ch. 29.10; Ps.78.38; Is. 12.1.
2 Or, *be turned from us, till this matter* be dispatched.
3 Heb. *stood.*
o Ne. 3.6; 10.20; 12. 33.
p Ne.11.16.
4 By this name they are constantly spoken of, to remind them of their servitude, and to excite their gratitude for their deliverance.
q De. 13. 14; Job 29. 16.
5 I cannot imagine what it was they were set apart to examine, unless it was whether the persons fore-named did their duty; for it is likely they brought the names of those who were found guilty, (which here follow) unto Ezra and these assessors, who examined whether they found more than these, and of what quality and condition they were. —*Patrick.*
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r ch.9.1; Le.21.7,13-15; 1 Sa. 2. 22-24; Ne. 13. 28; Je. 23. 11, 14; Eze. 44. 22; Mal. 2. 8.9; 1 Ti.3. 11.
6 Many of the priests, nay, of the family of Joshua, the high-priest, were found guilty, though the law had particularly provided for the preserving of their honour in their marriages, that, being holy themselves, they should not marry such as were profane, Le. 21. 7. They that should have taught others the law, brake it themselves, and by their example, emboldened others to do likewise. But having lost their innocency in this matter, they did well to recant, and give an example of repentance; for, 1st, They promised, under their hand, to put away their strange wives; some think that they sware it with their hands lifted up. 2d, They took the appointed way of obtaining pardon, bringing the ram which was appointed by the law for a trespass-offering, (Le.6.6,) so owning their guilt, and the desert of it, and humbly suing for forgiveness.—*Henry.*
s ch. 2. 2; 3. 2; 5.2; 1 Ch.6.14,15; Ne.12. 10; Hag.1.1; Zec.3. 1, *Joshua.*
t Ne.8.4,7.
u 2 Ki. 10. 15; 1 Ch. 29. 24; 2 Ch. 30. 8, *marg.*; La.5.6; Ga. 2.9.
v Le.5.16; 6.6.
w ch. 2. 37; 1 Ch.24. 14; Ne.7.40.
x ch.2.39; 1Ch.24.8; Ne.7.42.
y ch.2.38; 1Ch.9.12; Ne.7.41.
z ch.8.33; Ne.11.16.
a Ne.10.10.
b ch.2.3; Ne.7.8.
c ver.2; ch.2.7,31; 8. 7; Ne.7.12,34.
d ver. 2.

14 Let now [m]our rulers of all the congregation stand,[1] and let all them which have taken strange wives in our cities come at appointed times, and with them the elders of every city, and the judges thereof, until [n]the fierce wrath of our God for[2] this matter be turned from us.
15 ¶ Only Jonathan the son of Asahel, and Jahaziah the son of Tikvah, [3]were employed about this *matter;* and [o]Meshullam and [p]Shabbethai the Levite helped them.
16 And the children of the [4]captivity did so. And Ezra the priest, *with* certain chief of the fathers, after the house of their fathers, and all of them by *their* names, were separated, and sat down in the first day of the tenth month [q]to examine[5] the matter.
17 And they made an end with all the men that had taken strange wives by the first day of the first month.
18 ¶ And among [r]the sons of the priests[6] there were found that had taken strange wives; *namely*, of the sons of [s]Jeshua the son of Jozadak, and his brethren; [t]Maaseiah, and Eliezer, and Jarib, and Gedaliah.
19 And they [u]gave their hands that they would put away their wives; and *being* guilty, *they offered* [v]a ram of the flock for their trespass.
20 And of the sons of [w]Immer; Hanani and Zebadiah.
21 And of the sons of [x]Harim; Maaseiah, and Elijah, and Shemaiah, and Jehiel, and Uzziah.
22 And of the sons of [y]Pashur; Elioenai, Maaseiah, Ishmael, Nathaneel, Jozabad, and Elasah.
23 Also of the Levites; [z]Jozabad, and Shemei, and Kelaiah, (the same *is* [a]Kelita,) Pethahiah, Judah, and Eliezer.
24 Of the singers also; Eliashib: and of the porters; Shallum, and Telem, and Uri.
25 Moreover, of Israel: of the sons of [b]Parosh; Ramiah, and Jeziah, and Malchiah, and Miamim, and Eleazar, and Malchijah, and Benaiah.
26 And of the sons of [c]Elam; Mattaniah, Zechariah, and [d]Jehiel, and Abdi, and Jeremoth, and Eliah.

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27 And of the sons of [e]Zattu; Elioenai, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza.

28 Of the sons also of [f]Bebai; Jehohanan, Hananiah, Zabbai, *and* Athlai.

29 And of the sons[1] of [g]Bani; Meshullam, [h]Malluch, and Adaiah, Jashub, and Sheal, and Ramoth.

30 And of the sons of [i]Pahathmoab; Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh.

31 And *of* the sons of [k]Harim; Eliezer, Ishijah, [l]Malchiah, Shemaiah, Shimeon,

32 Benjamin, Malluch, *and* Shemariah.

33 Of the sons of [m]Hashum; Mattenai, Mattathah, Zabad, Eliphelet, Jeremai, Manasseh, *and* Shimei.

A.M.3548. B.C.456.

e ch.2.8; Ne.7.13.
f ch. 2.11; 8.11; Ne. 7.16.
1 About 113 in all are here named who had married strange wives, and some of them, it is said, had children by them. Whether the children were turned off with the mothers, as Shechaniah proposed, does not appear; it should seem not; it is, however, probable that the wives which were put away were well provided for according to their rank. One would think this grievance was now thoroughly redressed, yet we meet with it again, Ne. 13. 22; Mal. 2. 11; for such corruptions are easily and insensibly brought in, but not without great difficulty purged out again.—*Henry.*
g ch. 2. 10; Ne.7.15, *Binnui.*
h Ne.10.4.
i ch. 2. 6; 8.4; Ne.7. 11.
k ch.2.32; Ne.7.35.
l Ne. 3. 11, *Malchijah.*
m ch.2.19; Ne.7.22.

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n ver.29.
1 Or, *Malnadebai*, according to some copies.
o ch.2.29; Ne.7.33.
p Pr.2.16; 5.3,20.
2 Perhaps this observation is intended to show, that only a *few* of them had children—so that the separation would be more easily effected. The names here given are supposed to be merely the principal persons, for all circumstances combine to induce an opinion that a far greater number were concerned than those here enumerated. It is no where said that the children were put away, altho' Shechaniah had proposed it. Perhaps they were kept & dedicated to God by the rite of circumcision. Ezra continued nearly 12 years after this at Jerusalem, and accordingly is introduced in the ensuing book, although he is superseded in his civil authority by Nehemiah.

34 Of the sons of [n]Bani; Maadai, Amram, and Uel,

35 Benaiah, Bedeiah, Chelluh,

36 Vaniah, Meremoth, Eliashib,

37 Mattaniah, Mattenai, and Jaasau,

38 And Bani, and Binnui, Shimei,

39 And Shelemiah, and Nathan, and Adaiah,

40 Machnadebai,[1] Shashai, Sharai,

41 Azareel, and Shelemiah, Shemariah,

42 Shallum, Amariah, *and* Joseph.

43 Of the sons of [o]Nebo; Jeiel, Mattithiah, Zabad, Zebina, Jadau, and Joel, Benaiah.

44 All these had taken [p2]strange wives; and *some* of them had wives by whom they had children.

CONCLUDING REMARKS ON THE BOOK OF EZRA.

THE conclusion of the second book of Chronicles sets before us the wretched condition to which the kingdoms of Israel and Judah were reduced through their innumerable backslidings and rebellions. 'They transgressed very much, after all the abominations of the heathen; and polluted the house of the Lord, which he had hallowed in Jerusalem. They mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy.' The measure of their iniquities being filled up, the people of Israel were carried away by the Assyrians into captivity, from which they never returned; and the people of Judah having resolutely continued in their wickedness, though warned by the fate of their brethren, were also in their turn led captive by the Chaldeans to Babylon. It had been foretold, however, respecting the latter, that, at the expiration of seventy years, their captivity would cease, and they would be restored to their own land. The book of Ezra, and the two which immediately succeed, record the fulfilment of this gracious promise. 'In the beginning of the year 458, before the Christian era, Ezra obtained of king Artaxerxes and his seven counsellors, a very ample commission for his return to Jerusalem, with all of his nation that were willing to accompany him thither; giving him full authority there to restore and settle the state, and reform the church of the Jews, and to regulate and govern both according to their own laws. This extraordinary favour, not being likely to have been obtained but by some more than ordinary means, appears to have been granted by king Artaxerxes to the solicitations of Esther, who, though not at that time advanced to the dignity of his queen, was yet the best beloved of his concubines.'

The memory of Ezra, the author of this book, and the person who bore the chief part in the transactions which it records, is held in utmost veneration by the Jews. They look upon him as another Moses. By Moses, they say, the law was given; but by Ezra it was restored: and it is generally believed that he undertook and executed the important task of revising and arranging the books of Scripture.

The restoration of the Jews, as narrated in this book, beautifully evinces Jehovah's paternal care over the people whom he had chosen—his faithfulness in fulfilling his promises made by the lips of his accredited servants—his mercy to the penitent, and readiness to receive the backsliding when they turn from their evil ways—and the wonderful working of that Providence which overruleth all things for the accomplishment of his purposes. No sooner has the predicted period come than we find the Persian monarch issuing his decree permitting the captives to return. It is generally supposed, that, availing himself of this permission, Ezra went up with the first of the exiles who returned under Zerubbabel.

For a time we find the people, after their arrival, pursuing their work with alacrity, and without molestation. But a trial of their faith and patience awaited them. The jealousy of their adversaries is awakened; and, by means of plausible misrepresentations, they procure an edict forbidding the further prosecution of the work. Thus it has ever been. There is enmity between the seed of the woman and the serpent's seed. God's people, if faithful to their trust, must expect opposition. They must learn to 'endure hardness.' Trials are needful for them. God would have them ever to know that their sufficiency is in himself; and, if in him they do put their confidence, he will cause light to arise out of darkness, and bring to nought the counsels of their adversaries. In the beginning of the reign of Darius Hystaspes the adverse decree was nullified, the work advanced, and, in due time, the temple was dedicated.

Some time after this, Ezra, it would seem, proceeded to Babylon, probably on some affairs of his nation. By a train of wonderful providences, Jehovah had there been doing great things for his people. Ezra's way had been prepared before him. Esther was in favour with the reigning prince. She had been raised up to be the preserver of her nation in the provinces of Babylon; and, by her instrumentality, as is generally believed, Ezra returned to Jerusalem, accompanied by numbers of the Jews, to whom permission to return was granted anew, and with full power to settle the government of the people according to their own laws. This high duty he executed with the zeal of a patriot who preferred Jerusalem above his chief joy, and with the devotion and single-heartedness of a true servant of the Most High. He gave himself with ardour to the work of reformation; and success, to a great extent, crowned his efforts. While the conduct of this great and holy man presents an encouraging example to all who would devote their labours to the good of the church of God, the painful sacrifices which were required of the reforming people, remind us that they who will return to the Lord, must verily crucify the flesh. 'They have frequently to forsake their dearest idols, and to cut off right hands, and to pluck out right eyes. But if we would truly enjoy the privileges of God's people, we must give up our alliance with an ungodly world, for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what agreement hath the temple of God with idols? for ye are the temple of the living God, as God hath said. "I will dwell in them, and walk in them; I will be their God, and they shall be my people."'

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THE BOOK

OF

NEHEMIAH.

THIS book may be considered as a continuation of that of Ezra, and in several ancient versions is termed the second book of Ezra. There can be no doubt, however, e author of it was the person whose name, in our own version, it bears, and whose transactions it records. Of this the book itself presents the clearest internal ce, although some portions of it may have been added by a later hand, as the register with which we are furnished in chap. xii. Nehemiah was a man of great prudence, and fortitude; full of zeal for the glory of Jehovah, and animated with the spirit of devoted patriotism. It is not ascertained to which tribe he belonged, r to that of Levi, or, as some suppose, to the royal house of Judah; but doubtless, from the honourable and influential office which he held in the court of Persia, y infer that he was the member of an illustrious family. As Ezra had been chiefly occupied in collecting the sacred writings, and establishing the observance law, so Nehemiah devoted himself especially to the restoration of the civil polity of the Jews, and the fortifying of the holy city.

his book has been divided into four sections; the first narrating Nehemiah's departure from Shushan with the royal commission, and his arrival at Jerusalem, ii. 1—11. The second relates the building of the walls, notwithstanding the violent opposition of the enemies of the nation, chap. ii. 12—20; iii—vii. 4. The escribes the first reformation effected by Nehemiah, chap. vii. 5.—xii. 47. And the fourth relates the second reformation accomplished on his return to Jerusalem, considerable absence, and his correction of abuses which had crept in during his sojourn at the Persian court, chap. xiii. This is the last of the historical books ture; and, according to Prideaux, extends from the twentieth year of Artaxerxes to the fifteenth of Darius Nothus, embracing a period of about thirty-five years.

BEFORE CHRIST, 446.—YEAR FROM THE FLOOD, 1902.—CREATION FROM TISRI, OR SEPTEMBER, 3558.

CHAPTER I.

miah, informed by Hanani, concerning the afflicted state of em, mourneth, fasteth, and prayeth, 1—4. *His prayer,*

IE words of [a]Nehemiah[1] the son of Hachaliah. And it came to pass he month Chisleu, [c]in the twenti- year, as I was [d]in Shushan[2] the ce,

That [e]Hanani, one of my brethren, e, he and *certain* men of Judah; [f]I asked them concerning the s [g]that had escaped, which were of the captivity, and concerning salem.

And they said unto me, The rem- that are left of the captivity e in [h]the province[3] *are* [i]in great tion and [k]reproach: [l]the wall of salem also *is* broken down, and gates thereof are burned with

¶ And it came to pass, when I heard e words, that [m]I sat down and , and mourned *certain* days, and d, and prayed before [n]the God of en,

And said, I beseech thee, O LORD of heaven, [o]the great and terrible that [p]keepeth covenant and mercy for them that love him, and observe his commandments:

6 Let [q]thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, [r]day and night, for the children of Israel thy servants, and [s]confess[1] the sins of the children of Israel, which we have sinned against thee: [t]both I and my father's house have sinned.

7 We have [u]dealt very [v]corruptly against thee, and have not kept [w]the commandments, nor the statutes, nor the judgments, which [x]thou commandedst thy servant Moses.

8 [y]Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, [z]*If* ye transgress, I will scatter you abroad among the nations:

9 But [a]*if* ye turn unto me, and keep my commandments, and do them, though there were of you cast out unto the uttermost part of the heaven, *yet* [b]will I gather[2] them from thence, and [c]will bring them unto [d]the place that I have chosen to set my name there.

10 Now [e]these *are* thy servants and

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CHAP. I.
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a ch.10.1.
1 It is uncertain to what tribe or family Nehemiah belonged, though tradition records that he was of the tribe of Judah.
b Ezr. 10. 9; Zec. 7. 1.
c Ezr.7.7.
d Es.1.2; 3.15; Da.8. 2.
2 The capital of Susinna, situated on the east side of the Eulaeus, was the winter residence of the kings of Persia. The court accordingly was there at this time, Chisleu being a winter month, answering to part of our November and December.
e ch.7.2.
f Ps. 122. 6-9; 137.5, 6.
g Ezr. 9.8, 9, 14; Je. 44. 14; Eze. 6. 9; 7. 16; 24. 26, 27.
h ch.7.6; 11.3; Ezr.2. 1; 5.8; Es.1.1.
3 viz. of Judea, which was now reduced to the condition of a province of the Persian empire.
i ch.9.36, 37; Ps. 44. 11-14; Is. 32. 9-14.
k 1 Ki. 9. 7; Ps.79.4; Is. 43. 28; Je.24.9; 29.18; 42. 18; 44.8-12.
l ch.2.17; 2Ki.25.10; Is.5.5; Je.5.10; 39. 8; 52.14.
m 1Sa.4.17-22; Ezr. 10. 1; Ps. 69. 9, 10; 102. 13, 14; 137. 1; Da. 9. 3; Zep. 3.18; Ro.12.15.
n ch.2.4; Ezr. 5. 11, 12; Da.2.18; Jonah 1.9.
o ch.4. 14; De. 7.21; 1Ch.17. 21; Ps. 47. 2; Da.9.4.
p Ex.20.6; De.7.9; 1 Ki. 8. 23; He.6.13-18.

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q 1 Ki.8.28,29; 2Ch. 6.40; Ps.34.15; 130. 2; Da.9.17,18.
r 1Sa. 15.11; Ps. 55. 17; 88.1; Lu.2. 37; 18.7; 1Ti.5.5; 2 Ti. 1.3.
s Ezr.9.6,7; 10.11; Is. 64.6,7; La.3.39-42; Da.9.4,20.
1 In this prayer he adores the greatness, & celebrates the goodness and faithfulness of the covenant-keeping Jehovah; and, making confession of sin, supplicates his mercy. A deep sense of our own unworthiness is a good qualification for the mercy we beg of God. This Nehemiah expresses very sensibly, both here and in the next verse.
t 2 Ch. 28. 10; 29. 6; Ps. 106. 6; Is. 6. 5; La.5.7; Ep.2.3.
u ch. 9. 29-35; Da. 9.5,6.
v 2 Ch.27.2; Ho.9.9; Zep.3.7; Re.19.2.
w Le.27.34; De.4.1; 5.1; 6.1; 1 Ki. 2.3; Ps.19.8,9; 119.5-8.
x De. 4. 5; 2Ch.25.4; Ezr. 7.6; Da. 9.11, 13; Mal.4.4.
y Ps. 119. 49; Lu.1. 72.
z Le. 26. 33; De. 4. 25-27; 28.64; 32.26-28; 1Ki.9.6,7.
a Le. 26. 40-42; De. 4.29-31; 30.2-5; Je. 29.11-14.
b 1Ch.16.35; Ps.106. 47; Je.31.10; 32.37; Mat.24.31.
2 He prays that God would fulfil the promise made by Moses, as he had already done the threatening.
c Je. 3. 14; Eze. 36. 24.
d De.12.5,21; 1Ki.9. 3; Ezr.6.12.
e Ex. 32. 11; De. 9. 29; Is.63.16-19; 64. 9.

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thy people, [f]whom thou hast redeemed by thy great power, and by thy [g]strong hand.

11 O LORD, I beseech thee, [h]let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, [i]who desire to fear thy name; and prosper, I pray thee, thy servant this day, and [k]grant him mercy in the sight of this man. For [l]I was the king's cup-bearer.[1]

CHAPTER II.

Artaxerxes understanding the cause of Nehemiah's sadness, sendeth him with letters and a commission to build the walls of Jerusalem, 1—8. Nehemiah, to the grief of the enemies of the Jews, cometh to Jerusalem, 9—11. He vieweth secretly the ruins of the walls, 12—16. He encourageth the Jews to build in spite of the scorn of the enemies, 17—20.

AND it came to pass in the month [a]Nisan,[2] in [b]the twentieth year of Artaxerxes the king, *that* wine *was* before him; and [c]I took up the wine, and gave *it* unto the king. Now I had not been *beforetime* sad in his presence.

2 Wherefore the king said unto me, Why[d] *is* thy countenance sad, seeing thou *art* not sick? this *is* nothing *else* but [e]sorrow of heart. Then I was very sore afraid,[3]

3 And said unto the king, [f]Let the king live for ever: why should not my countenance be sad, when [g]the city, the place of my fathers' sepulchres,[4] *lieth* waste, and the gates thereof are consumed with fire?

4 Then the king said unto me, [h]For what dost thou make request? [i]So I prayed[5] to the God of heaven.

5 And I said unto the king, [k]If it please the king, and [l]if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it.

6 And the king said unto me, (the queen[6] also sitting by him,) For how long shall thy journey be? and when wilt thou return? [m]So it pleased the king to send me; and [n]I set him a time.

7 Moreover, I said unto the king, If it please the king, [o]let letters be given me to the governors beyond the river, that[p] they may convey me over, till I come into Judah;

8 And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace[1] which *appertained* to the house, and [q]for the wall[2] of the city, and [r]for the house that I shall enter into. And [s]the king granted me, according to the good hand of my God upon me.

9 ¶ Then I came [t]to the governors beyond the river, and gave them the king's letters. (Now [u]the king had sent captains of the army and horsemen with me.)

10 When [v]Sanballat the [w]3Horonite, and Tobiah [x]the servant,[4] [y]the Ammonite, heard *of it*, [z]it grieved them exceedingly that [a]there was come a man to seek the welfare of the children of Israel.

11 So [b]I came to Jerusalem, and was there three days.

12 ¶ And [c]I arose in the night, I and some few men with me; [d]neither told I *any* man what [e]my God had put in my heart to do at Jerusalem: neither *was there any* beast with me, save the beast that I rode upon.

13 And I went out by night by [f]the gate of the valley, even before the dragon-well, and to [g]the dung-port, and viewed [h]the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire.

14 Then I went on to [i]the gate of the fountain, and to the king's [5]pool: but *there was* no place for the beast *that was* under me to pass.

15 Then went I up in the night by [k]the brook, and viewed the wall, and turned back, and entered by [l]the gate of the valley, and *so* returned.[6]

16 And [m]the rulers knew not whither I went, or what I did; neither had I as yet told *it* to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.

17 ¶ Then said I unto them, [n]Ye see the distress that we *are* in, how Jerusalem *lieth* waste, and the gates thereof are burned with fire: [o]come, and let us build up the wall of Jerusalem, that we be no more [p]a reproach.

18 Then I told them of [q]the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, Let

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f Ex. 15. 13; De. 15. 15; Ps. 74. 2.
g Ex. 6. 1; 13. 9; Ps. 136. 12; Da. 9. 15.
h ver. 6; Ps. 130. 2.
i Pr. 1. 29; Is. 26. 8, 9; He. 13. 18.
k ch. 2. 8, Ge. 32. 11, 28; 43. 14; Ezr. 1. 1; 7. 6, 27, 28; Pr. 21. 1.
l ch. 2. 1; Ge. 40. 2, 9-13, 21. 23; 41. 9.
1 Many of the Jews, it appears, were advanced to offices of trust and authority in Babylon and Persia; a circumstance which might both contribute to the advantage of their brethren, and tend to diffuse the knowledge of God in the East. The office of cup-bearer was highly honourable, influential, and also lucrative, as appears from the fact that, from his own resources, Nehemiah was able to maintain the grandeur becoming his office as governor of Judea.

CHAP. II.

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a Es. 3. 7.
2 Answering to our March or April, so that four months had elapsed from the time when he had received information respecting the condition of his countrymen and of Jerusalem. During the interval it may not have been Nehemiah's turn to serve as cup-bearer, so that perhaps an opportunity had not previously been given of presenting his suit.
b ch. 1. 1; Ezr. 7. 7.
c ch. 1. 11; Ge. 40. 11, 21.
d Ge. 40. 7.
e Pr. 15. 13.
3 Perhaps lest the king should suspect him of any treasonable design, or lest the request which he purposed to make should not be granted.
f 1 Ki. 1. 31; Da. 2. 4; 3. 9; 5. 10; 6. 21.
g ch. 1. 3; Ps. 102. 14; 137. 6; La. 2. 9.
4 This was an appeal likely to find a ready response from the king, for the tombs of the dead were always considered sacred by the ancients.
h 1 Ki. 3. 5; Es. 5. 3, 6; 7. 2; Mar. 10. 51.
i ch. 1. 4, 11; 2 Sa. 15. 31; Pr. 3. 6.
5 Offered up an ejaculatory, mental prayer, that the heart of the king might be inclined to yield to his request. 'Men should pray always.'
k Exr. 5. 17; Es. 1. 19; 5. 8; 7. 3; 8. 5.
l Ru. 2. 13; 2 Sa. 14. 22; Pr. 3. 4.
6 Heb. *wife*. It is probable that Esther was the queen who was present at this time, and that she seconded Nehemiah's request. Perhaps he had been preferred thro' her interest and that of Mordecai; for Mordecai's advancement preceded the commission granted to Nehemiah several years.
m ver. 4; ch. 1. 11; Is. 58. 12; 61. 4; 65. 24.
n ch. 5. 14; 13. 6.
o ver. 9; Ezr. 6. 6; 7. 21.
p Ezr. 8. 22.

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1 Or, beams for the court-gates of the temple. We cannot suppose that it was proposed to build a royal palace.
q ver. 17; ch. 3. 1, &c.
2 This is the first permission given to build the walls of the city, or to make Jerusalem a fortified place. Previous edicts had gone no further than to the building of the temple.
r ch. 3. 7; 7. 2.
s ver. 18; Ge. 32. 28; Exr. 5. 5; 6. 22; 7. 6, 9, 27, 28; Pr. 21. 1; Is. 66. 14; Da. 1. 9; Ac. 7. 10; 26. 22; 2 Co. 8. 16.
t ver. 7.
u Ezr. 8. 22.
v ver. 19; ch. 4. 1-3, 7; 6. 1.
w Is. 15. 5; Je. 48. 5, 34.
3 Horonaim was a considerable town in Moab.
x Pr. 30. 22; Ec. 10. 7.
4 This man was probably a freed slave, who had been raised to the government of some province. The mention of these two men shows that the nations of Moab and Ammon were restored as well as the Jews, according to the divine oracles, and were well known, that their destruction by Israel might be the more observable. This took place in the time of the Maccabees.
y ch. 13. 1.
z Nu. 22. 3, 4; Ps. 112. 10; 122. 6-9; Pr. 27. 4; Eze. 25. 6-8; Mic. 7. 9, 10, 16, 17; Ac. 4. 2; 5. 24; 19. 26, 27.
a Exr. 4. 4, &c.
b Exr. 8. 32.
c Ge. 32. 22-24; Jos. 10. 9; Ju. 6. 27; 9. 32; Mat. 2. 14.
d Ec. 3. 7; Am. 5. 13; Mic. 7. 5; Mat. 10. 16.
e Exr. 7. 27; Je. 31. 33; 32. 40; 2 Co. 8. 16; Ja. 1. 16, 17; Re. 17. 17.
f ver. 15; ch. 3. 13; 2 Ch. 26. 9.
g ch. 3. 13, 14; 12. 31.
h ver. 3, 17; ch. 1. 3; Je. 5. 10.
i ch. 3. 15; 2 Ki. 18. 17; 20. 20; 2 Ch. 32. 30.
5 Probably the aqueduct made by king Hezekiah to bring the waters of Gihon to the city of David.
k 2 Sa. 15. 23; Je. 31. 40; John 18. 1.
l ver. 13.
6 Descending by the valley-gate, he proceeded south on the west side of the city, until he came to the fountain-gate, that of Siloam or Gihon, and thence to the king's pool, where he was stopped, the road being impassable. This was the pool which Hezekiah made, 2 Ch. 32. 3, 30. Leaving the walls, he went on till he reached the valley of Jehoshaphat, and proceeded by the brook Kidron, along the east and north parts of the city, thus going round the whole city. *Boothroyd.*
m ver. 12.
n La. 3. 51.
o Exr. 5. 1, 2; 10. 2-4; Is. 35. 3, 4.
p ch. 1. 3; 1 Sa. 11. 2; Ps. 44. 13; 79. 4; 89. 50, 51; La. 3. 45, 46; Eze. 5. 14, 15; 22. 4, 5.
q ver. 8.

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rise up and build. [r]So they strengthened their hands for *this* good *work*.

19 But when [s]Sanballat the Horonite, and Tobiah the servant, the Ammonite, and [t]Geshem the Arabian, heard *it*, [u]they laughed us to scorn, and despised us, and said, What *is* this thing that ye do? [v]will ye rebel[1] against the king?

20 Then answered I them, and said unto them, [w]The God of heaven, he will prosper us; therefore we his servants will arise and build: but [x]ye have no portion, nor right, nor [y]memorial, in Jerusalem.

CHAPTER III.

The names and order of them that builded the wall.

THEN [a]Eliashib the high priest rose up, with his brethren the priests, and they builded [b]the sheep-gate;[2] they [c]sanctified it, and set up the doors of it; even unto the [d]tower of Meah they sanctified[3] it, unto the tower of Hananeel.

2 And next[4] unto him builded [e]the men of Jericho. And next to them builded [f]Zaccur the son of Imri.

3 But [g]the fish-gate did the sons of Hassenaah build, who *also* laid [h]the beams thereof, and set up [i]the doors thereof, the locks thereof, and the bars thereof.

4 And next unto them repaired [k]Meremoth the son of [l]Urijah, the son of Koz. And next unto them repaired Meshullam[m] the son of Berechiah, the son of Meshezabeel. And next unto them repaired Zadok the son of Baana.

5 And next unto them [n]the Tekoites repaired: but [o]their nobles [p]put not their necks to the work of their lord.

6 Moreover [q]the old gate repaired Jehoiada the son of Paseah, and Meshullam the son of Besodeiah: they laid the beams thereof, and set up the doors thereof, and the locks thereof, and the bars thereof.

7 And next unto them repaired Melatiah [r]the Gibeonite, and Jadan the Meronothite, the men of Gibeon and of [s]Mizpeh, unto [t]the throne of the governor on this side the river.

8 Next unto him repaired Uzziel the son of Harhaiah, of [u]the goldsmiths.[1] Next unto him also repaired Hananiah the son of *one* [v]*of* the apothecaries; and they fortified[2] Jerusalem unto the [w]broad wall.

9 And next unto them repaired Rephaiah the son of Hur, [x]the ruler of the half part[3] of Jerusalem.

10 And next unto them repaired Jedaiah the son of Harumaph, even [y]over against his house. And next unto him repaired [z]Hattush the son of Hashabniah.

11 Malchijah the son of [a]Harim, and Hashub the son of [b]Pahath-moab, repaired the other[4] piece, and [c]the tower of the furnaces.

12 And next unto him repaired Shallum the son of Halohesh, [d]the ruler of the half part of Jerusalem, [e]he and his daughters.

13 [f]The valley-gate[5] repaired Hanun, and the inhabitants of [g]Zanoah; they built it, and set up the doors thereof, the locks thereof, and the bars thereof, and a thousand cubits on the wall unto the dung-gate.

14 But [h]the dung-gate repaired Malchiah the son of Rechab, [i]the ruler of part of [k]Beth-haccarem; he built it, and set up the doors thereof, the locks thereof, and the bars thereof.

15 But [l]the gate of the fountain repaired Shallum the son of Col-hozeh, [m]the ruler of part of [n]Mizpah; he built it, and covered it, and set up the doors thereof, the locks thereof, and the bars thereof, and the wall of the pool of [o]Siloah[6] by the king's garden, and unto [p]the stairs that go down from the [7]city of David.

16 After him repaired Nehemiah the son of Azbuk, [q]the ruler of the half-part of [r]Beth-zur, unto *the place* over against [s]the sepulchres of David, and to [t]the pool that was made, and unto [u]the house[8] of the mighty.

17 And after him repaired the Levites, Rehum the son of Bani. Next unto him repaired Hashabiah, [v]the ruler of the half-part of [w]Keilah, in his part.

18 After him repaired their brethren, Bavai the son of Henadad, the ruler of the half-part of Keilah.

19 And next to him repaired Ezer the son of [x]Jeshua, the ruler of [y]Miz-

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r 2 Sa. 2.7; 1 Ch.11. 10;19.13;2Ch.32.5; Hag.1.13,14;Ep.6. 10;Ph.2.13.
s ver.10;ch.6.1,2.
t ch.6.6, *Gashmu.*
u Job30.1;Ps.44.13, 14;Je.20.8; Mar.5. 40;He.11.36.
v ch. 6. 6; Ezr.4.15, 16; Lu. 23.2; John 19.12; Ac.24.5.
1 They make zeal for their sovereign the pretext for their opposition, although it is hardly possible to imagine that they could be ignorant of the fact, that Nehemiah was acting under the king's commission. The charge of rebellion has been at all times a favourite pretext with the church's enemies. This was the very accusation which was brought against the Lord himself.
w ver.4; 2 Ch. 26.5; Ps.20.5;35.27;122. 6.
x Ezr.4.3;Ac.8.21.
y Ex.28.29; Le.2.2; 24. 7; Nu. 10. 10; Zec.6.14; Ac.10.4, 31.

CHAP. III.

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a ch.12.10;13.28.
b ch.12.39;John5.22.
2 It is supposed that the sheep-gate immediately communicated with the temple; and that the cattle for sacrifices were usually brought in by that way.
c ch.12.30; De.20.5; Ps.xxx., *title*; Pr. 3.6,9.
d ch.12.39;Je.31.38; Zec.14.10.
3 When they had completed it, they blessed it by solemn prayers, and perhaps by sacrifices, as the first-fruits of this pious work. For we do not read that any other part, but this which they built, was sanctified. Some think this was done, because of the relation that this gate had to sacred uses, but it was rather such a ceremony as was imitated by other nations, when they began their walls; which they commended to the protection of their gods. Some translate it, 'they made it an excellent structure;' others, 'they cleansed it' from the rubbish, and the profanation which the Babylonians had brought upon it, restoring it to its ancient splendour. But our translation, I think, is best: for it being the priests' work, it became them to bless and sanctify it.—*Patrick.*
4 Heb. *at his hand.*
e ch.7.36; Ezr.2.34.
f ch.10.12.
g ch.12.39; 2 Ch.33. 14;Zep.1.10.
h ver.6;ch.2.8.
i ch.6.1;7.1.
k ver.21;ch.10.5.
l Ezr.8.33, *Uriah.*
m ch.10.7.
n ver.27; 2 Sa.14.2; Am.1.1.
o Ju. 5. 23; Je.5.5; 1 Co.1.26.
p Je.27.2, 8,12; 30.8, 9; Mat. 11. 29; Ac. 15.10.
q ch.12.39.
r Jos. 9.3,&c.; 2 Sa. 21.2.
s ver.19;2Ch.16.6.
t ch.2.8.
u ver. 31,32; Is. 46. 6.

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1 From the remotest period of their history, the Jews, as Dr. A. Clarke remarks, had artists in all elegant and ornamental trades; and it is also evident that goldsmiths, apothecaries, & merchants were formed into companies in the time of Nehemiah.
v Ge.50.2;Ex.30.25; Ec.10.1.
2 Or, *left.*
w ch.12.38.
x ver.12,17.
3 Two superior magistrates, it would seem, were placed over the principal cities, with equal authority, but ruling in different parts. It has been remarked, that the policy of double governors was peculiar to Persia; the design of the institution being that the jealousies of the parties should contribute to the safety of the empire, the one being a check upon the other.
y ver.23,28-30.
z ch.10.4.
a ch.10.5.
b ch.7.11;10.14;Ezr. 2.6;8.4.
4 Heb. *second measure.*
c ch.12.38.
d ver.9,14-18.
e Ex.35.25;Ac.21.8, 9;Ph.4.3.
f ch.2.13.
5 This was called the valley of Jehoshaphat, which lay between the city and the mount of Olives, through which the brook Kidron ran from north to south. The gate which led to this was the east-gate, which was repaired, together with a great portion of the wall, by the persons here mentioned.
g ch. 11. 30; Jos. 15. 34.
h ch.2.13;12.31.
i ver.9,12,15-18.
k Je.6.1.
l ch.2.14;12.37;2Ch. 32.30.
m ver.9,12,14.
n ver. 7; Ju. 20. 1,3; *Mizpeh*;Je.40.6.
o Is.8.6; *Shiloah*;Lu. 13. 4; John 9.7, *Siloam.*
6 Siloah was situated under the eastern wall of Jerusalem, between that city and the brook Kidron, and is described by Chateaubriand as lying at the foot of mount Zion.
p 2Sa.5.6,7.
7 The city of David stood upon the high hill of Zion, whence the descent to Jerusalem was by stairs.
q ver.9,12,14.
r Jos.15.58; 2Ch.11. 7.
s 2 Ch. 16. 14; Ac.2. 29.
t 2 Ki. 20. 20; Is.22. 11.
u 1Ki.14.27,28;2Ch. 12.10,11; Cant.3.7.
8 The house of the mighty is thought to have been a guard chamber, where the most valiant soldiers kept guard to defend the palace of the kings of Judah. Some render it, 'house of the worthies.'
v ver.16;1Ch.23.4.
w Jos.15.44;1Sa.23. 1,2.
x ch.10.9;12.8.
y ver.15.

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pah, another piece over against the going up to the armoury,[1] at [z]the turning *of the wall.*

20 After him Baruch the son of Zabbai[2] [a]earnestly[3] repaired the other piece, from the turning *of the wall* unto the door of the house of [b]Eliashib the high priest.

21 After him repaired [c]Meremoth the son of Urijah, the son of [d]Koz, another piece, from the door of the house of Eliashib, even to the end of the house of Eliashib.

22 And after him repaired the priests, [e]the men of the plain.

23 After him repaired Benjamin and Hashub [f]over against their house. After him repaired [g]Azariah the son of [h]Maaseiah, the son of Ananiah, by his house.

24 After him repaired [i]Binnui the son of Henadad [k]another[4] piece, from the house of Azariah unto [l]the turning *of the wall*, even unto the corner.

25 Palal the son of Uzai, over against the turning[5] *of the wall*, and the tower which lieth out from [m]the king's high house, that *was* [n]by the court of the prison. After him [o]Pedaiah the son of [p]Parosh.

26 Moreover, the [q]Nethinims dwelt[6] in Ophel,[7] unto *the place* over against the [r]water-gate toward the east, and the tower that lieth out.

27 After them [s]the Tekoites repaired another piece, over against the great tower that lieth out, even unto [t]the wall of Ophel.

28 From above [u]the horse-gate repaired the priests, [v]every one over against his house.

29 After them repaired Zadok [w]the son of Immer over against his house. After him repaired also Shemaiah the son of [x]Shechaniah, the keeper of the [y]east gate.

30 After him repaired Hananiah the son of Shelemiah, and Hanun the sixth son of Zalaph, [z]another piece. After him repaired [a]Meshullam the son of Berechiah over against his chamber.

31 After him repaired Malchiah [b]the goldsmith's son, unto the place of the Nethinims, and of the merchants, over against the gate Miphkad, and to the going[1] up of the corner.

32 And between the going up of the corner unto [c]the sheep-gate repaired [d]the goldsmiths[2] and the merchants.

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1 In Isaiah 22. 8, we read of an armoury,—of the armour of the house of the forest, probably built by Solomon. This, however, seems to have been within the city.
z 2Ch.26.9.
2 Or, *Zaccai.*
a Ec. 9. 10; Ro. 12. 11.
3 He performed his part with great diligence and zeal, as if ashamed that the work proceeded so slowly.
b ver.1,21;ch.12.22, 23; 13.4,28.
c ver.4.
d ch.7.63; Ezr.2.61.
e ch.6.2; 12.28.
f ver.10.29,30.
g ch.10.2.
h ch.8.4,7.
i ch.10.9.
k ver.11,19,27.
4 That which had been left by Azariah, after he had repaired the wall by his own house. It is probable that some of the principal people were either obliged, or voluntarily offered to repair those parts of the wall which were opposite or adjacent to their own houses. 'No man,' observes Pellicanus, 'can think that the names of them that repaired the walls of Jerusalem were set down so diligently as here they are, without some rational cause for it. And the reason was, because it was a work of great virtue to love and to do honour to their country; a work of piety to restore the holy city; a religious thing to defend the true worshippers of God, that they might serve him in quietness and safety; and a courageous thing, in the midst of so many enemies, to go on with this work in a pious confidence of the power of God to support them. The names, therefore, of such persons deserved to be preserved & transmitted to future generations, as a most noble example to them.'
l ver.20.
5 So many turnings of the wall are mentioned, that none can now give any account of them. The king's high house was perhaps some lofty building from which the watchmen might make their observations.
m Je.22.14; 39.8.
n ch.12.39; Je.32.2; 33.1; 37.21; 39. 15.
o ch.8.4.
p ch.7.8; Ezr.2.3.
q ch.7.46-56;10.28;1 Ch.9.2; Ezr. 2.43-58.
6 Or, which *dwelt in Ophel*, repaired *unto.*
7 Or, *the tower*, ver.27; ch.11.21; 2 Ch.27.3; 33.14.
r ch.8.1,3; 12.37.
s ver. 5.
t ver.26.
u 2 Ki. 11.16; 2 Ch. 23.15; Je.31.40.
v ver.10,23.
w ch. 7. 40; Ezr. 2. 37.
x Ezr.10.2.
y Je.19.2.
z ver.21.
a ver.4.
b ver.8,32.

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1 Or, *corner-chamber.*
c ver. 1; ch. 12. 39; John 5.2.
d ver.8,31.
2 This word may signify *smiths*, or persons who work in metals of any kind;—but it is generally understood to mean those who worked in gold. The mention of merchants and goldsmiths would lead to the conclusion, that persons were formed into *bodies corporate* in these ancient times.

CHAP. IV.

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a ch.2.10,19; Ezr.4; 1-5; Ac.5.17.
b Ps.35.15,16;44.13, 14; Mat.27.29; He. 11.36.
c Ezr.4.9,10.
d 1 Sa.14.11,12; 17. 43,44; Zec.12. 8; 1 Co.1.27.
3 Heb. *leave to themselves.*
e ch.12.27,43.
4 The expressions of this man indicate at once rage and contempt. Vast numbers of the Jews were employed in the work, as if they designed to make a speedy end of it. This he attempts to make a subject of ridicule, as if they hoped to finish their work, and keep a feast, and dedicate it by sacrifice all in one day. Believing them to be incapable of accomplishing the work, he laughs at their diligence and zeal.
f ver.10; Eze.37.3-13; Hab.3.2.
g ch. 2.10,19; 6.1; 1 Ki. 20.10,18; 2 Ki. 18.23.
h Ps.123.3,4.
5 Heb. *despite.*
i 1 Sa. 17.26; Ps.79. 12;Pr.3.34;Ho 12. 14.
k Ps.59.5-13; 69.27, 28; 109. 14, 15; Je. 18.23; 2 Ti.4.14.
l Ps.51.1,9;Is.43.25; 44. 22.
6 These expressions are generally viewed not as a mere imprecation, but, like many of the psalms of David, as a prediction of what should be.
m Is.36.11,12.
7 The wall all around was raised to half its intended height.
n ch.6.15; 1Ch.29.3, 14, 17, 18; 2 Ch.29. 36; Ps.110.3; 2Co. 8.16,17; Phil.2.13; He.13.21.
o ver. 1; ch. 2. 10, 19.
p Ju.10.7,&c.;11.12. &c.; 1Sa.11.2;2Sa. 10.1-5; 2Ki.24.2; 2 Ch.20.1; Eze.25.3-7; Am.1.13.
q ch.13.23,24; 1 Sa. 5.1,2; 2 Ch.26.6-8; Je.25.20; Am.1.8; 3.9; Zec.9.5,6.
r Ezr.4.4-16; 5.8.
8 Heb. *ascended.*
s Ge.3.15; Ac. 4.17, 18; 5.33; Re.12.12, 13,17.
t Ps. 2.1-3; 83.4-11; Is. 8. 9,10; Ac. 23. 12,13.
9 Heb. *make an error to it.*
u ch. 1.11; Ge.32.9-12,28; 2 Ki. 19.14-19;Ps.50.15;55.16-18;Lu.6.11,12;Ac. 4.24-30.
v Mat.26.41;Lu.21. 36; 1Pe.5.8.
w Nu. 13. 31; 32. 9; Ps.11.1,2;Hag.1.2.
x 2Ch.2.18; Eze.29. 18.
y Ju.20.29,&c.; Ps. 56.6;Is.47.11;1Th. 5.2.

CHAPTER IV.

While the enemies are wroth, and scoff, Nehemiah prayeth to God, and continueth the work, 1—6. *Understanding the wrath and secrets of the enemy, he setteth a watch,* 7—12. *He armeth the labourers,* 13—18, *and giveth military precepts,* 19—23.

BUT it came to pass, that when [a]Sanballat heard that we builded the wall, he was wroth, and took great indignation, and [b]mocked the Jews.

2 And he spake before his brethren and [c]the army of Samaria, and said, What do these [d]feeble Jews? will they fortify[3] themselves? [e]will they sacrifice? will they make an end in a [4]day? will they [f]revive the stones out of the heaps of the rubbish which are burned?

3 Now [g]Tobiah the Ammonite *was* by him; and he said, Even that which they build, if a fox go up, he shall even break down their stone wall.

4 [h]Hear, O our God; for we are despised:[5] and [i]turn their reproach upon their own head, and give them for a prey in the land of captivity;

5 And [k]cover not their iniquity, and let not [l]their sin be blotted[6] out from before thee: for they have provoked *thee* to anger [m]before the builders.

6 So built we the wall; and all the wall was joined together unto the [7]half thereof: for the people [n]had a mind to work.

7 ¶ But it came to pass, *that* when [o]Sanballat, and Tobiah, and the Arabians, and [p]the Ammonites, and [q]the Ashdodites, [r]heard that the walls of Jerusalem were[8] made up, *and* that the breaches began to be stopped, [s]then they were very wroth,

8 And [t]conspired all of them together to come *and* to fight against Jerusalem, and to hinder[9] it.

9 Nevertheless [u]we made our prayer unto our God, and [v]set a watch against them day and night, because of them.

10 And Judah said, [w]The strength of the [x]bearers of burdens is decayed, and *there is* much rubbish; so that we are not able to build the wall.

11 And our adversaries said, [y]They shall not know, neither see, till we

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come in the midst among them, and slay them, and cause the work to cease.

12 And it came to pass, that when the Jews which dwelt by them came, they said unto us [z]ten times, From[1] all places[2] whence ye shall return unto us *they will be upon you.*

13 ¶ Therefore [a]set I in the lower[3] places behind the wall, *and* on the higher places, I even set the people after their families, with [b]their swords, their spears, and their bows.

14 And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, [c]Be not ye afraid of them: [d]remember the LORD, *which is* [e]great and terrible, and fight[f] for your brethren, your sons and your daughters, your wives and your houses.

15 And it came to pass, when our enemies heard that it was known unto us, and [g]God had brought their counsel to nought, that we returned all of us to the wall, [h]every one unto his work.

16 And it came to pass, from that time forth, *that* the half of [i]my servants wrought in the work, and the other half of them held both the spears,[4] the shields, and the bows, and the habergeons; and the rulers *were* behind all the house of Judah.

17 They which builded on the wall, and they that [k]bare burdens, with those that laded, *every one* [l]with one of his hands wrought in the work, and with the other[5] *hand* held a weapon.

18 For the builders, every one had his sword girded by[6] his side, and *so* builded: and [m]he that sounded the trumpet *was* by me.

19 And I said unto the nobles, and to the rulers, and to the rest of the people, The work *is* great and large, and we are separated upon the wall, one far from another:

20 In what place *therefore* ye hear the sound of the trumpet, resort ye thither unto us: [n]our God shall fight for us.

21 So [o]we laboured in the work: and half of them held the spears from the rising of the morning till the stars appeared.

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[z] Ge. 31. 7, 41; Nu. 14.22; Job 19.3.
1 Or, *That from all places ye must return to us.*
2 The construction of this verse is extremely difficult. The sense, says Clarke, appears to be this: 'the Jews which dwelt among the Samaritans, &c., came often to Nehemiah from all quarters, where they sojourned, and told him the *designs* of his enemies against him; therefore he set people with their swords, spears, and bows, to defend the walls.'
[a] Ge. 32.13-20; 2 Ch. 32. 2-8; Ps. 112. 5; Mat. 10.16; 1 Co. 14. 20.
3 Heb. *From the lower parts of the place.*
[b] ver. 17,18; Ca. 3.7, 8; Ep. 6.11-20.
[c] Nu. 14.9; De. 1.21; 20. 3, 4; Jos. 1. 9; 2 Ch. 20.15-17; 32.7; Ps. 27. 1; 46.11; Is. 41.10-14; He. 13.6.
[d] Ps. 20.7; 77.10-20; 143. 5; Is. 51.12,13; 63.11-13.
[e] ch. 1. 5; De. 10.17; Job 37.22; Ps. 65.5; 66.3; Is. 64.1-3; Na. 1.2-7; He. 12.20,21, 28,29.
[f] 2 Sa. 10.12.
[g] 2 Sa. 15.31; 17.14; Job 5.12,13; Ps. 33. 10,11; Pr. 21.30; Is. 8. 10; 44. 25; La. 3. 37; 1 Co. 3.19,20.
[h] Mar. 13.34; Ro. 12. 11; 1 Th. 4.11.
[i] ver. 23; ch. 5.15,16; Ps. 101.6.
4 In countries or districts liable to the visits of, or partly occupied by, Bedouins or Tartars; or where a settled population is divided into adverse clans or tribes; or where the principle of blood revenge is in strong or extensive operation, under all these and other circumstances, the cultivators dare not pursue the labours of the field unarmed. We have seen men following the plough with guns slung to their backs, and swords by their side; or else these & other weapons were placed within reach, while they pursued such labours as kept them stationary. Sometimes also, but less frequently, we have observed men armed with guns, swords, spears, clubs, and bucklers, keeping a watchful guard, while their fellows pursued their important labours.—*Pict. Bible.*
[k] ver. 10.
[l] Da. 9.25; 1 Co. 9.26; 16.13; 2 Co. 6.7; Ep. 6. 11, &c.; 2 Ti. 2.3; 4.7.
5 The builders could not possibly have made any progress if they had *literally* held a weapon in one of their hands.—But the expression is figurative, implying, that every man was both a builder and a soldier.
6 Heb. *on his loins.*
[m] Nu. 10.9; 2 Ch. 13. 12-17.
[n] Ex. 14.14,25; De. 1.30; 3.22; 20.4; Jos. 23.10
[o] 1 Co. 15.10,58; Ga. 6.9; Co. 1.29.

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[p] ch. 11.1,2.
[q] ch. 5.16,17; 7.2; Ju. 9.48.
1 Or, *every one went with his weapon for water,* Ju. 5.11.

CHAP. V.

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[a] Ex. 3. 7; 22.25-27; Job 31.38,39; 34.28; Is. 5. 7; Lu. 18. 7; Ja. 5.4.
2 There seems to have been most just ground of complaint on the part of the poorer Jews against their more wealthy brethren. Though the captivity of Babylon had cured them, as a people, of their tendency to idolatry, it had left unabated their tendency to many other sins. They were covetous, and given to oppression. Affliction will never of itself eradicate the evil propensities of our fallen nature.
[b] Le. 25. 35-37; De. 15.7-11; Ac. 7.26; 1 Co. 6.6-8.
[c] Ps. 127.3-5; 128.2-4; Mal. 2.2.
[d] Ge. 41.57; 42.2; 43. 8.
[e] Ge. 47.15-25.
[f] Mal. 3.8-11.
3 Amidst the depredations to which the Jews were exposed, and their attention to self-defence, it is likely that tillage was in some degree neglected, and that a scarcity of corn ensued. Perhaps their supplies had been intercepted by their enemies. In these circumstances the wealthier Jews, availing themselves of their brethren's sufferings, exacted of them exorbitant usury, compelling them to sell all that they had for bread. If this happened, as some suppose, during the sabbatical year, their crime was still more deeply aggravated.
[g] ch. 9.37; De. 28.47, 48; Jos. 16.10; 1 Ki. 9.21; Ezr. 4.13,20.
[h] Ge. 37.27; Is. 58.7; Ja. 2.5,6.
[i] Ex. 21.1-11; Le. 25. 39-43; 2 Ki. 4. 1; Mat. 18.25.
4 In cases of extreme necessity the law permitted this.
[k] ch. 13.8,25; Ex. 11. 8; Nu. 16.15; Mar. 3.5; Ep. 4.26.
5 Heb. *my heart consulted in me,* Ps. 4. 4; 27. 8. He was indignant, as well he might, at the conduct of his brethren; yet did he not act rashly, but, before acting, reflected upon the matter.
[l] Le. 19. 15; 2 Ch. 19. 6,7; Ps. 82.1-4; Pr. 27.5; 2 Co. 5.16; Ga. 2.11; 1 Ti. 5.20; Tit. 2.15.
[m] Ex. 22.25; Le. 25. 36; De. 15. 2,3; 23. 19, 20; 24. 10-13; Eze. 22.12; 45.9.
[n] 2 Ch. 28.9-13; Mat. 18.17.
[o] Mat. 25.15,29; 2 Co. 8.12; Ga. 6.10.
[p] Le. 25.47-49.
[q] Ex. 21.16; De. 24.7.
[r] Ro. 14. 15; 1 Co. 8. 11.
[s] Job 29.10; 32.15,16; Mat. 22. 12; Ro. 3. 19.
[t] 1 Sa. 2. 24; Pr. 16. 29; 17.26; 18.5; 19. 2; 24.23.
[u] ver. 15; Ge. 20.11; 42.18; Ac. 9.31.

22 Likewise at the same time said I unto the people, Let [p]every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labour on the day.

23 So neither [q]I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, *saving*[1] *that* every one put them off for washing.

CHAPTER V.

The Jews complain of their debt, mortgage, and bondage, 1—5. *Nehemiah rebuketh the usurers, and causeth them to swear to make a full and free restitution,* 6—13. *He forbeareth his own allowance, and keepeth hospitality at his own expense,* 14—19.

AND there was [a]a great cry[2] of the people, and of their wives, against [b]their brethren the Jews.

2 For there were that said, [c]We, our sons, and our daughters, *are* many: therefore [d]we take up corn *for them,* that we may eat, and live.

3 *Some* also there were that said, [e]We have mortgaged our lands, vineyards, and houses, that we might buy corn, [f]because of the dearth.[3]

4 There were also that said, We have borrowed money for [g]the king's tribute, *and that upon* our lands and vineyards:

5 Yet now [h]our flesh *is* as the flesh of our brethren, our children as their children; and, lo, [i]we bring into bondage[4] our sons and our daughters to be servants, and *some* of our daughters are brought unto bondage *already:* neither *is it* in our power *to redeem them;* for other men have our lands and vineyards.

6 ¶ And [k]I was very angry when I heard their cry and these words.

7 Then I consulted[5] with myself, and [l]I rebuked the nobles, and the rulers, and said unto them, [m]Ye exact usury, every one of his brother. And [n]I set a great assembly against them.

8 And I said unto them, We, [o]after our ability, have [p]redeemed our brethren the Jews, *which were* sold unto the heathen; and will ye even [q]sell your brethren? or [r]shall they be sold unto us? Then [s]held they their peace, and found nothing *to answer.*

9 Also I said, [t]It *is* not good that ye do: ought ye not [u]to walk in the fear

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of our God, because of [v]the reproach[1] of the heathen our enemies?

10 [w]I likewise, *and* my brethren, and my servants, might exact of them money and corn: [x]I pray you, let us leave[y] off this usury.[2]

11 [z]Restore, I pray you, to them, even this day, [a]their lands, their vineyards, their oliveyards, and their houses, also the hundredth[3] *part* of the money, and of the corn, the wine, and the oil, that ye exact of them.

12 Then said they, [b]We will restore *them*, and will require nothing of them; so will we do as thou sayest. Then I[c] called the priests, and took an oath of them, that they should do according to this promise.

13 Also [d]I shook[4] my lap, and said, So[e] God shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out, and emptied.[5] And all the congregation said, [f]Amen, and praised[g] the LORD. And [h]the people did according to this promise.

14 ¶ Moreover,[6] from the time that I was appointed to be their governor in the land of Judah, [i]from the twentieth year even unto the two and thirtieth year of Artaxerxes the king, *that is*, twelve years, [k]I and my brethren have not eaten [l]the bread of the governor.

15 But the former governors, that *had been* before me, were chargeable unto the people, and had taken of them bread and wine, besides forty shekels of silver; yea, [m]even their servants bare rule over the people: but [n]so did not I, [o]because of the fear of God.

16 Yea, also [p]I continued in the work of this wall, [q]neither bought[7] we any land: and [r]all my servants *were* gathered thither unto the work.

17 Moreover, *there were* [s]at my table [t]an hundred and fifty of the Jews and rulers, besides those that came unto us from among the heathen that *are* about us.

18 Now, *that* [u]which was prepared *for me* daily *was* one ox, *and* six choice sheep; also fowls were prepared for me, and once in ten days store of all sorts of wine: yet for all this [v]required not I the bread[1] of the governor, because the bondage was heavy upon this people.

19 [w]Think upon me, my God, for good, [x]*according* to all that I have done for this people.

CHAPTER VI.

Sanballat practiseth by craft, by rumours, by hired prophecies, to terrify Nehemiah, 1—14. *The wall is finished, to the terror of the enemies,* 15, 16. *Secret intelligence passeth between the enemies and the nobles of Judah,* 17—19.

NOW it came to pass, [a]when Sanballat, and Tobiah, and [b]Geshem the Arabian, and the rest of our enemies, heard that I had builded the wall, and *that* there was [c]no breach left therein, (though [d]at that time I had not set up the doors upon the gates,)

2 That Sanballat and Geshem sent unto me, saying, [e]Come, let us meet together in *some one of* the villages[2] in the plain of [f]Ono: but [g]they thought to do me mischief.

3 And [h]I sent messengers[3] unto them, saying, I [i]*am* doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?

4 Yet they sent unto me [k]four times after this sort; and I answered them after the same manner.

5 ¶ Then sent Sanballat his servant unto me, in like manner, the fifth time, with [l]an open[4] letter in his hand;

6 Wherein *was* written, [m]It is reported among the heathen, and [n]Gashmu saith *it*, [o]*that* thou and the Jews think to rebel: for which cause thou buildest the wall, [p]that thou mayest be their king, according to these words.

7 And thou hast also [q]appointed prophets to preach of thee at Jerusalem, saying, *There is* [r]a king in Judah: and now shall it be reported to the king according to these words. [s]Come now therefore, and let us take counsel together.

8 Then I sent unto him, saying, [t]There are no such things done as thou sayest, but [u]thou feignest them out of thine own heart.

9 For [v]they all made us afraid, saying, [w]Their hands shall be weakened

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v Ge.13.7,8; 2Sa.12.14; Eze.36.20; Ro.2.24; 1 Ti.5.14; Ti.2.5; 1Pe.2.12.

1 This ought to have been a powerful argument. The honour of the God of Israel among the heathen was implicated. Alas! how often have the sins of professors given occasion to the unbelieving to blaspheme! Howoften has Christ been thus wounded in the house of his friends!

w Mic.2.1; Lu.3.13, 14; 1Co.9.12-18.

x 2 Co. 5.11, 20; 6.1; Philem.8,9.

y ver. 7; Ex. 22.25-27; Ps.15.5; Eze.18.8,13.

2 Which was contrary to the law, and, in the circumstances, peculiarly cruel. Nehemiah, in the assembly which he had called, was in a condition to speak with great freedom, having himself set such an example.

z Le.6.4,5; 1Sa.12.3; 2 Sa.12.6; Is. 58.6; Lu.3.8.

a ver.3,4.

3 Some suppose this to refer to the monthly interest, amounting to about twelve per cent. per annum.

b 2Ch.28.14,15; Ezr. 10. 12; Mat. 19. 21. 22; Lu.19.8.

c ch. 10. 29; 13.25; 2 Ch.6.22,23; 15. 13, 15; Ezr.10.5; Je.34. 8-10; Mat.26.63.

d Mat.10.14; Ac.13. 51; 18.6.

4 This was a significant action, frequent among the Hebrews, & something of the same nature was practised among other nations. The action of Paul was of the same kind, when he shook his raiment, and said, 'your blood be on your own head: I am clean,' Ac.18.6.

e 1Sa.15.28; 1Ki.11. 29-31; Zec.5.3,4.

5 Heb. *empty*, or *void*.

f Nu. 5. 22; De. 27. 14-26.

g 1Ch.16.36.

h 2 Ki. 23. 3; Ps.50. 14; 76. 11; 119.106; Ec.5.5.

6 This passage to ver. 18, must have been added by Nehemiah several years after the date of the transaction before recorded, for that occurred soon after he came to Jerusalem.

i ch.2.1.

k 1 Ch. 9. 4-15,18; 2 Th.3.8,9.

l Ezr. 4. 13, 14; Ro. 13.6,7.

m 1Sa.2.15-17; 8.15; Pr.29.12.

n Mat.5.47; 2Co.11. 9; 12.13.

o ver. 9; Job 31. 23; Ps. 112. 1; 147. 11; Pr.16.6; Ec. 12.13, 14; Is.50.10; Lu.18. 2-4.

p Lu.8.15; Ro.2.7; 1 Co.15.58; Ga.6.9.

q Nu. 16.15; Ac. 20. 33-35; 1Th.2.5,6.

7 They took no advantage of the people's destitute condition, to purchase land from them at a reduced price.

r 2Co.12.16-18; Ph. 2.20,21.

s 2Sa.9.7,13; 1Ki.18. 19.

t Is.32.8; Ro. 12.13; 1Pe.4.9,10.

u 1Ki.4.22,23.

v ver.14,15.

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1 Nehemiah, considering the depressed state of the people, refused to take from them the usual allowance of money & provisions, which as governor he had a right to claim. Throughout the Persian empire, the dues of the government were paid partly in money & partly in provisions. Nehemiahrefused the salary of the governor, and at his own expense, maintained thedignity of the office.

w ch. 13. 14, 22, 31; Ge.40.14; Ps.25.6, 7; 106.4; Je.29.11.

x Ps.18.23-25; Mat. 10.42; 25.34-40.

CHAP. VI.

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a ch.2.10,19; 4.1,7.

b ver.6, *Gashmu*.

c ch.4.6,7; Da. 9.25.

d ch.3.3,6.

e 2 Sa.3.27; 20.9; Ps. 37.12; Pr. 26. 24-26; Ec.4.4.

2 The word rendered 'villages,' should perhaps be considered as a proper name. 'Come and let us meet in Cephirim,' which probably was the same as Chephirah, a town belonging to the Gibeonites, & afterwards to the tribe of Benjamin. These treacherous men, pretending a desire to consult with him on some important matter, would have lured him to this place to his death.

f ch.11.35; 1Ch.8.12.

g Ps.12.2; 37. 12,32; Je.41.2; Eze.33.31; Mic. 7.4, 5; Lu.20. 19-21.

h Pr. 14.15; Mat.10. 16.

3 Though he had discovered their plot he does not treat them with disrespect, but returns them answerbymessengers. He conceals his suspicions, & very properly urges the importance of his work, as a reason for declining the interview.

i Ec.9.10; Lu.14.30; John 9.4; 1Ti.4.15, 16.

k Ju. 16.6,10, 15-20; Pr.7.21; Lu.18.5; 1 Co.15.58; Gal.2.5.

l 2Ki.18.26-28; 2Co. 2.11; 11.13-15; Ep. 6.11; 2Th.2.10.

4 This was an insult to a person of Nehemiah's quality, as letters sent to chiefs & governors in the East are always carefully folded up, put in costly silken bags, and sealed. It may have been left open too, that every man might see of what he was accused.

m Je. 9. 3-6; 20. 10; Mat.5.11; Ro.3.8; 2 Co.6.8; 1 Pe. 2. 12, 13; 3.16.

n ver.1,2, *Geshem*.

o ch.2.19; Ezr. 4.12, 15.

p Lu.23.2; John 19. 13.

q ver.12,13.

r 2Sa.15.10-12; 1Ki. 1.7,18,25,34.

s Pr. 26. 24-26; Ac. 23.15.

t Ac.24. 12,13; 25.7, 10.

u Job 13. 4; Ps. 36. 3; 38.12; 52.2; Is.59. 4; Da. 11. 27; Mat. 12.34; John 8.44.

v ver.14; ch.4.10-14; 2Ch.32.18.

w 2 Ch.15.7; Ezr.4. 1-24; Is.35. 3,4; Je. 38.4; Heb.12.12.

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om the work, that it be not done.
Now therefore, *O God*, strengthen
y hands.
10 ¶ Afterward I came unto the
use of [y]Shemaiah the son of Delaiah,
e son of Mehetabeel, who *was* [z]shut
; and he said, [a]Let us meet together
[b]the house of God, within the tem-
e, and [c]let us shut the doors of the
mple; for they will come to slay
ee; yea, [d]in the night will they come
slay thee.
11 And I said, [e]Should such[1] a man
I flee? and who *is there*, that, *being*
I *am*, [f]would go into the temple to
ve his life? I will not go in.
12 And, lo, [g]I perceived that [h]God
d not sent him; but that he pro-
nced this prophecy against me: for
biah and Sanballat had [i]hired him.
13 Therefore *was* he hired, [k]that I
uld be afraid, and do so, and sin,
d [l]*that* they might have *matter* for
evil report, [m]that they might
roach me.
14 [n]My God, [o]think thou upon
biah and Sanballat according to
se their works, and [p]on the pro-
tess Noadiah, and the rest of the
phets, that would have put me in
.
15 ¶ So [q]the wall was finished in
twenty and fifth *day* of *the month*
l, [r]in fifty and two days.
16 And it came to pass, that [s]when
our enemies heard *thereof*, and all
heathen that *were* about us saw
e *things*, they were much cast down
heir own eyes: [t]for they perceived
this work was wrought of our
d.
17 ¶ Moreover, in those days [u]the
les[2] of Judah sent[3] many letters
o Tobiah, and *the letters* of Tobiah
e unto them.
18 For *there were* many in Judah
rn unto him, because he *was* the
in-law of Shechaniah the son of
h;[v] and his son Johanan had taken
daughter of [w]Meshullam the son
Berechiah.
19 Also [x]they reported his good
ds before me, and uttered my
ds[4] to him. *And* Tobiah sent let-
[y]to put me in fear.

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x Ps.56.3;68.35;138.3;Is.41.10; Zec.10.12;2Co.12.9;Ep.3.16; 6.10;Ph.4.13; 1 Pe.5.10.
y ver.12; Ezr. 8.16; 10. 31 ; Pr. 11. 9; Mat.7.15.
z 2 Ki.9.8; Je. 36.5; Eze.3.24.
a Ps.12.2;37.12;120. 2,3.
b 1Ki.6.5;2Ki.11.3.
c 2 Ch.28.24; 29.3,7; Mal. 1. 10; Ac. 21. 30.
d Job 24.13-17;John 3.20.
e ver. 3; 1 Sa. 19. 5; Job 4.3-6; Ps. 11.1, 2; Pr. 28. 1; Is. 10. 18; Lu. 13. 31- 33; Ac. 8. 1; 20. 24; 21. 13;He.11.27.
1 It would have ill become one of his station, & appointed of God to the office which he held, to flee and hide himself. It would have manifested distrust of God,& would have been the most effectual means of spreading terror among the people.
f ver.9; Nu. 32.7-9; Ec. 10.1; Ph. 2.17, 30.
g Eze.13.22; 1Co.2. 15;12.10.
h Je.14.14;23.16,25; 28.15; Eze. 13.7; 1 John 4.1.
i Is. 56. 11, Eze. 13. 19; Mic. 3. 11; Ac. 20.33; 1 Ti.3.3;Ti. 1.7; 1 Pe.5.2; 2Pe. 2.3;Re.18.13.
k Pr. 29. 5; Is. 51.7, 12, 13; 57.11; Je.1. 17; Eze. 2. 6; Mat. 10.28; 2Ti.1.7; Re. 21.8.
l ver.6;Pr.22.1; Ec. 7.1.
m Je. 18. 18; 20. 10; Da.6.4,5; Mat. 22. 15; 26.59; Ac.6.13; 2 Co.11.12; 1 Ti.5. 14;Ti.2.8.
n ch. 5.19; Ps. 22.1; 63.1.
o ch.4.4,5;13.29;Ps. 140.5-11;Je.11.20-23;18.20-23;2Ti.4. 14,15;1John 5.16.
p 1Ki. 22. 22-24; Is. 9.14, 15; Je. 14. 15, 16;28.1,10,15; Eze. 13.16,17;Mat.7.15; 24.11, 24; 2 Ti.3.8; Re.19.20.
q Ezr. 6.15; Ps. 1.3; Da.9.25.
r ch.4.1,2.
s ch. 2.10; 4.1, 7;6.1, 2.
t Ex.14.25; Nu. 23. 23;Jos.5.1; Ps.126. 2.
u ch.3,5; 5.7; 13.28; Mic.7.4-6; Mat.24. 10-12.
2 Among the many discouragements with which this good man had to contend, none was greater than this defection of the Jewish nobles. Possibly envy and jealousy may have been one source of their treacherous conduct: fear too may have had some influence with them; but, as we learn from the succeeding verse, connection by marriage with the enemies of their country, was the chief cause. No wonder that Ezra took the firm steps which he did in this matter, rendering void those alliances by which the people were led into such designs against their country.
3 Heb. *multiplied their letters. passing to Tobiah.*
v ch.7.10;Ezr.2.5.
w ch.3.4,30.
x Pr.28.4; John 7.7; 15. 19; 1 John 4.5.
4 Or, *matters.*
y ver.9.13;Is.37.10-14;Ac.4.18-21.

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CHAP. VII.
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a ch.3.1,&c.; 6.15.
b ch.3.3;6.1.
c ch.10.39; 11.3; 12. 24; 1 Ch. xxiii.; xxv.; xxvi.; 2 Ch. 31.2;Ezr.3.8.
d ch.1.2.
e ch.10.23.
f ch.2.8.
g Nu.12.7;Ps.101.6; Da.6.4;Mat.24.45; 25.21;Lu.16.10-12; 1Co.4.2;2Ti.2.2.
h ch.5.15; Ge.42.18; Ex. 18.21; 2Sa.23. 3;1Ki.18.3-12; Job 1.1;Is.33.5,6.
i ch.13.19.Ps.127.1; Mat.10.16.
k ch.3.23,28-30.
1 Heb. *broad in spaces.*
l Is. 58.12; Hag.1.4-6;Mat.6.33.
m ch.5.19;6.14.
n Ezr.7.27; 1Co.15. 10; 2 Co. 3.5; 8.16; Ph.2. 12, 13; Co.1. 29;Ja.1.16,17.
o ver. 64; 1 Ch. 9. 1; Ezr.2.62.
2 Between this list and that which has been given in Ezra, there are considerable differences in number and in name, although the final result is the same. Perhaps the list in Ezra was taken from one made at Babylon, of those who, upon the edict of Cyrus, gave in their names as intending to proceed to Jerusalem; while this may be supposed to have been made at Jerusalem *after* the party had arrived. The differences of name and number are then easily accounted for, from changes of intention to go and not to go, and from deaths and other accidents by the way.-*Pict. Bible.*
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p Ezr.2.1,&c.;5.8;6. 2.
q 2 Ki.24. 14-16; 25. 11;2Ch.xxxvi.;Je. xxxix.; lii.
r ch.12.1,7,10; Eze. 1.11, *Sheshbazzar;* 2.2; Hag.1.1; Mat. 1.12,13, *Zorobabel.*
s Ezr.3.8,9;5.2; Zec. 3.1-3, *Joshua.*
t Ezr. 2. 2, *Seraiah, Reelaiah.*
u Ezr.2. 2, *Mizpar.*
v ch. 12. 3; Ezr. 2.2, *Rehum.*
3 Here is an account of the heads of the several families that first came up. Though it seem of little use to us now, yet then it was of great use, to compare what they had been with what they now were. We may suppose they were much increased by this time; but it would do well for them to remember their small beginnings, that they might acknowledge God in multiplying their families, and building them up. By this means likewise, their genealogies would be preserved, & the destination of their families kept up till Messiah should come, and then an end be put to all their genealogies, which were preserved for his sake, but afterwards were useless.
w ch.10.14;Ezr.2.3; 8. 3, *Pharosh;* 10. 25.
x Ezr.2.4;8.8.
y ch. 6.18; Ezr. 2.5, 775.
z ch.10.14;Ezr.2.6; 2812;8.4.

CHAPTER VII.

Nehemiah committeth the charge of Jerusalem to Hanani and Hananiah, 1—4. *A register found of the genealogy of them which came at the first out of Babylon,* 5—8; *of the people,* 9—38; *of the priests,* 39—42; *of the Levites,* 43—45; *of the Nethinims,* 46—56; *of the children of Solomon's servants,* 57—62; *and of the priests which could not show their pedigree,* 63—65. *The whole number of them, with their substance,* 66—69. *Their oblations,* 70—73.

NOW it came to pass, when [a]the wall was built, and [b]I had set up the doors, and [c]the porters, and the singers, and the Levites, were appointed,

2 That I gave [d]my brother Hanani, and [e]Hananiah [f]the ruler of the palace, charge over Jerusalem; for he *was* [g]a faithful man, and [h]feared God above many.

3 And I said unto them, [i]Let not the gates of Jerusalem be opened until the sun be hot; and while they stand by, let them shut the doors, and bar *them:* and appoint watches of the inhabitants of Jerusalem, every one in his watch, and [k]every one *to be* over against his house.

4 Now the city *was* large[1] and great; but the people *were* few therein, and [l]the houses *were* not builded.

5 ¶ And [m]my God [n]put into mine heart to gather together the nobles, and the rulers, and the people, [o]that they might be reckoned by genealogy: and I found a register[2] of the genealogy of them which came up at the first, and found written therein,

6 These *are* [p]the children of the province, that went up out of the captivity, of those that had been carried away, [q]whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jerusalem and to Judah, every one unto his city;

7 Who came with [r]Zerubbabel, [s]Jeshua, Nehemiah, [t]Azariah, Raamiah, Nahamani, Mordecai, Bilshan, [u]Mispereth, Bigvai, [v]Nehum, Baanah: the number, *I say,* of the men of the people of Israel *was this;*

8 The children[3] of [w]Parosh, two thousand an hundred seventy and two.

9 The children of [x]Shephatiah, three hundred seventy and two.

10 The children of [y]Arah, six hundred fifty and two.

11 The children of [z]Pahath-moab, of the children of Jeshua and Joab,

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two thousand and eight hundred *and* eighteen.

12 The children of [a]Elam, a thousand two hundred fifty and four.

13 The children of [b]Zattu, eight hundred forty and five.

14 The children of [c]Zaccai, seven hundred and threescore.

15 The children of [d]Binnui, six hundred forty and eight.

16 The children of [e]Bebai, six hundred twenty and eight.

17 The children of [f]Azgad, two thousand three hundred twenty and two.

18 The children of [g]Adonikam, six hundred threescore and seven.

19 The children of [h]Bigvai,[1] two thousand threescore and seven.

20 The children of [i]Adin, six hundred fifty and five.

21 The children of [k]Ater of Hezekiah, ninety and eight.

22 The children of [l]Hashum,[2] three hundred twenty and eight.

23 The children of [m]Bezai, three hundred twenty and four.

24 The children of [n]Hariph, an hundred and twelve.

25 The children of [o]Gibeon, ninety and five.

26 The men of [p]Beth-lehem and Netophah, an hundred fourscore and eight.

27 The men of [q]Anathoth, an hundred twenty and eight.

28 The men of [r]Beth-azmaveth, forty and two.

29 The men of [s]Kirjath-jearim, Chephirah, and Beeroth, seven hundred forty and three.

30 The men of Ramah and Gaba, six hundred twenty and one.

31 The men of [u]Michmas, an hundred and twenty and two.

32 The men of [v]Beth-el and Ai, an hundred twenty and three.

33 The men of the other [w]Nebo, fifty and two.

34 The children of [x]the other Elam, a thousand two hundred fifty and four.

35 The children of [y]Harim, three hundred and twenty.

36 The children of [z]Jericho, three hundred forty and five.

37 The children of [a]Lod, Hadid, and Ono, seven hundred twenty and one.

38 The children[1] of [b]Senaah, three thousand nine hundred and thirty.

39 ¶ The priests: the children of [c]Jedaiah, of the house of Jeshua, nine hundred seventy and three.

40 The children of [d]Immer, a thousand fifty and two.

41 The children of [e]Pashur, a thousand two hundred forty and seven.

42 The children of [f]Harim, a thousand and seventeen.

43 ¶ The Levites: the children of Jeshua, of Kadmiel, *and* of the children of [g]Hodevah, seventy and four.

44 [h]The singers: the children of Asaph, an hundred forty and eight.

45 [i]The porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, an hundred thirty and eight.

46 ¶ The [k]Nethinims: the children of Ziha, the children of [l]Hashupha, the children of Tabbaoth,

47 The children of Keros, the children of [m]Sia, the children of Padon,

48 The children of Lebana, the children of [n]Hagaba, the children of [o]Shalmai,[2]

49 The children of Hanan, the children of Giddel, the children of Gahar,

50 The children of Reaiah, the children of Rezin, the children of Nekoda,

51 The children of Gazzam, the children of Uzza, the children of [p]Phaseah,

52 The children of Besai, the children of Meunim, the children of [q]Nephishesim,

53 The children of Bakbuk, the children of Hakupha, the children of Harhur,

54 The children of [r]Bazlith, the children of Mehida, the children of Harsha,

55 The children of Barkos, the children of Sisera, the children of [s]Tamah,

56 The children of Neziah, the children of Hatipha.

57 ¶ The children of [t]Solomon's servants: the children of Sotai, the children of Sophereth, the children of [u]Perida,

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a Ezr. 2. 7; 8. 7; 10. 26.
b Ezr.2.8; 945.
c Ezr.2.9.
d Ezr. 2. 10, *Bani;* 642.
e Ezr.2.11; 623.
f Ezr.2.12; 1222.
g Ezr.2.13; 666.
h Ezr.2.14; 2056.
1 Some MSS. read two thousand and sixty-six, as in Ezra 2. 14. Referring to the discrepancies between the two accounts, Scott remarks, 'that should any conjecture that some ancient copyist had inserted the wrong register, and that his mistake had been generally followed, the very conclusion would show, that such alterations are almost always liable to detection; and no reasonable man would think it the least objection to the divine inspiration of the sacred scriptures.' The same commentator suggests this reflection on the laudable conduct of Nehemiah: 'Provision is made in the gospel, and in the city of our God, for far greater numbers than have yet been enrolled citizens; we should therefore be devising means for replenishing it with inhabitants, as well as for building its walls.'
i Ezr.2.15; 454.
k Ezr.2.16.
l Ezr.2.19; 223.
2 There are some families named here which are not in Ezra; as in ver. 22, and ver. 48, 49, 51, 52, which are all omitted in Ezra. For it must be considered that one of these accounts was taken by Ezra in Babylon; the other by Nehemiah in Judea. And therefore it is no wonder that a greater number are sometimes mentioned in Nehemiah than in Ezra; for, in the first account that was taken of them, many were ignorant of their genealogy; but before the last, the book of their genealogy was found. Lightfoot remarks, that the matter is to be apprehended thus: 'That Nehemiah found that list of those that came up in the first of Cyrus, as it was taken then; and that he called over the names of the families as they lay in order there. He observed the order of that list in calling and listing them.'
m Ezr.2.17; 323.
n Ezr.2.18, *Jorah.*
o Ezr.2.20, *Gibbah.*
p Ezr.2.21,22; 179.
q Ezr.2.23; Is.10.30; Je.1.1; 11.21.
r Ezr. 2. 24, *Azmaveth.*
s Jos.9.17; Ezr.2.25, *Kirjatharim.*
t Jos. 18.24,25; Ezr. 2.26.
u 1 Sa.13.5,23; Ezr. 2. 27; Is. 10. 28; *Michmash.*
v Jos. 8.9,17; Ezr.2. 28; 223.
w Ezr.2.29.
x ver.12; Ezr.2.31.
y Ezr. 2. 32; 10. 31.
z Ezr.2.34.

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a ch. 6.2; 11.34,35; 1 Ch. 8.12; Ezr.2.33; 725.
1 As this whole chapter is almost entirely the same as the second chapter of the book of Ezra, the reader may consult the notes which we have given there. On the whole chapter, Brown makes the following reflections: 'The worship and service of God ought always to be preferred to our civil concerns, however important; and with great care ought princes and other rulers to make choice of their deputies; if possible, they should fix upon such as are faithful, and eminently fear God. Happy, even amidst dangers, are the cities and nations which have such to rule and protect them. Great caution is necessary for our own & the church's safety, when we have traitors amongst and within us: and every man's family ought to be his immediate concern. He has need to watch over them night & day, that he may preserve them from the destroyer. Important records should be preserved, as they may be of use afterwards. But woe to those, who having given their names to the Lord, afterwards look back and return to the world; tho' God will compensate the loss of them to his church in the accession of others.
b Ezr.2.35; 3630.
c 1 Ch. 24.7; Ezr.2. 36.
d 1 Ch.24.14; Ezr.2. 37.
e 1 Ch. 9. 12; 24. 9; Ezr.2.38; 10.22.
f 1 Ch. 24. 8; Ezr. 2. 39; 10.31.
g Ezr. 2. 40; *Hodeviah;* 3. 9, *Judah.*
h 1 Ch. 25. 2; Ezr.2. 41; 128.
i 1 Ch.xxvi.; Ezr.2. 42; 139.
k Le. 27. 2-8; Jos. 9. 23-27; 1 Ch.9.2.
l Ezr. 2. 43, *Hanupha.*
m Ezr.2.44, *Siaha.*
n Ezr. 2. 45, 46, *Hagabah*, or, *Hagab.*
o Ezr.2.46, *Shamlai.*
2 The slight variations that occur between the enumeration here given and that in the second chapter of Ezra, are to us of no importance, as they do not affect doctrinal truth. We consider it, therefore, unnecessary to point out the orthoepical differences of names and places as they stand in ancient copies and MSS. Blessed be God that our faith and hope are not built upon the niceties of names and numbers, genealogy and chronology, but on the great things of the law and gospel.
p Ezr. 2.49, *Paseah.*
q Ezr. 2. 50, *Nephusim.*
r Ezr.2.52, *Bazluth.*
s Ezr.2.53, *Thamah.*
t ch.11.3.
u Ezr. 2. 55, *Perida.*

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58 The children of [v]Jaala, the children of Darkon, the children of Giddel,

59 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Amon.[w]

60 All [x]the Nethinims, and the children of Solomon's servants, *were* three hundred ninety and two.

61 And these *were* they which went up *also* from Tel-melah, [y]Tel-haresha, Cherub, Addon, and Immer; but they could not shew their father's house, nor their seed,[1] whether they *were* of Israel.

62 The children of Delaiah, the children of Tobiah, the children of Nekoda, six[z] hundred forty and two.

63 ¶ And [a]of the priests: the children of Habaiah, the children of Koz, the children of Barzillai, which took *one* of the daughters of [b]Barzillai the Gileadite to wife, and was called after their name.

64 These sought their register *among* [c]those that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put from the priesthood.

65 And the Tirshatha[2] said unto them, [d]that they should not eat of the most holy things, [e]till there stood *up* a priest with Urim and Thummim.

66 ¶ The [f]whole congregation together *was* forty and two thousand three hundred and threescore:

67 Besides [g]their man-servants and their maid-servants, of whom *there were* seven thousand three hundred thirty and seven; and they had [h]two hundred forty and five singing-men and singing-women.

68 [i]Their horses, seven hundred thirty and six; their mules, two hundred forty and five;

69 *Their* camels, four hundred thirty and five; six thousand seven hundred and twenty asses.[3]

70 ¶ And some[4] of [k]the chief of the fathers gave unto the work: [l]the Tirshatha gave to the treasure a thousand drams of gold, fifty [m]basons, five hundred and thirty priests' garments.

71 And *some* of the [n]chief of the fathers gave to the treasure of the work twenty thousand drams of gold, and two thousand and two hundred pound of silver.

72 And *that* which the rest of the people gave *was* twenty thousand drams of gold, and two thousand pound of silver, and threescore and seven priests' garments.

73 So the priests, and the Levites, and the porters, and the singers, and *some* of the people, and the Nethinims, and all Israel, dwelt in their [1]cities: and [o]when the seventh month came, the children of Israel *were* in their cities.

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v Ezr.2.56, *Jaalah.*
w Ezr.2.57, *Ami.*
x Ezr.2.58.
y Ezr.2.59, *Telharsa, Addan.*
1 Or, *pedigree.*
z Ezr.2.60; 652.
a Ezr.2.61-63.
b 2 Sa.17.27; 19.31-39; 1 Ki.2.7.
c ver.5; 1 Ch.9.1.
2 Or, *the governor,* ch. 8. 9; 10.1; Ezr. 2. 63. It is the opinion of Jacobus Capellus, that Zerubbabel is here meant by the Tirshatha in Ezra 2. 63. Whosoever he was, he expresses his hope that God might in time restore the Urim and Thummim, (as he had done the nation,) and so give answer about obscure and difficult matters, as he had done in former ages. But till then these priests were not admitted to partake of the most holy things, because it did not appear, by good proof, that they were of the family of the priests, and not to appear, and not to be, are the same thing in law. But the Talmudists, as the same person observes, interpret these words as if it had been said, Till the dead rise, or till the Messiah come. For after the first temple was destroyed, the cities of the Levites, with their suburbs, were wanting, and so were Urim and Thummim, and the kings of the house of Judah.—*Patrick.* The expression is by many understood as amounting to a perpetual prohibition; as if the Tirshatha had said that they should never eat of the most holy things.
d Le.2.3,10;6.17;10.17,18;21.21-23.
e Ex. 28. 30; Nu.27. 21; De.33.8.
f Ezr.2.64.
g Is. 45. 1, 2; Je. 27. 7.
h Ezr.2.65; 200.
i Ezr.2.66,67.
3 After this verse, St Jerome has inserted the following words in the Vulgate: 'Thus far do the words extend which were written in the register;—what follows belongs to the history of Nehemiah.' This addition is not found in the Hebrew, or any other ancient version, but merely in the first edition of the Vulgate. What follows, however, seems to relate to a distinct oblation from that recorded in Ezra, and was probably made after the people were registered by Nehemiah, who was the Tirshatha or governor at this time, as Zerubbabel had been at the first return of the Jews from captivity.
4 Heb. *part,* Ezr. 2. 68-70.
k Nu.7. 2-86; 1 Ch. 29.3-9.
l ch.8.9; 10.1.
m Ex.12. 22; 24.6; 1 Ki. 7. 45; 1 Ch. 28. 17; 2Ch.4.8,11; Je. 52.19.
n Job 34. 19; Lu.21. 1-4; 2Co.8.12.

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1 In the last verse of the second chapter of Ezra, we have the same statement as here. In both passages it is remarked that *all Israel* dwelt in their cities. And, though this has reference chiefly to Judah & Benjamin, yet, as before remarked, it is evident that some of the ten tribes did return with them, as had been foretold by the prophets. They dwelt in their own cities, it having been discovered from the public registers, which were so carefully examined, to what families the particular villages and cities belonged, according to the ancient division.
o Ezr.2.70; 3.1.

CHAP. VIII.

A.M.3559. B.C.445.

The religious manner of reading and hearing the law, 1—8. *Nehemiah, Ezra, and the Levites, comfort the people,* 9—12. *The forwardness of them to hear and be instructed,* 13—15. *They keep the feast of tabernacles,* 16—18.

AND [a]all the people gathered themselves together [b]as one man into the street that *was* [c]before the water-gate; and they spake[2] unto [d]Ezra the scribe to [e]bring the book of the law of Moses, which the LORD had commanded to Israel.

2 And Ezra [f]the priest brought the law before [g]the congregation, both of men and women, and all that [3]could hear with understanding, upon [h]the first day of the seventh month.

3 And [i]he read therein before the street that *was* before the water-gate, from the morning[4] until mid-day, before the men and the women, and those that could understand: and [k]the ears of all the people *were attentive* unto the book of the law.

4 And Ezra the scribe stood upon a pulpit[5] of wood, which they had made for the purpose: and beside him stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and [l]Maaseiah, on his right hand: and on his left hand, Pedaiah, and Mishael, and [m]Malchiah, and [n]Hashum, and Hashbadana, Zechariah, *and* [o]Meshullam.

5 And Ezra [p]opened the book in the sight[6] of all the people; (for he was above all the people;) and, when he opened it, all the people [q]stood up:

6 And Ezra [r]blessed the LORD, the great God: and all the people answered, [s]Amen, Amen, [t]with lifting up their their hands; and they [u]bowed their

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a Ezr.3.1.
b Ju.20.1,8.
c ver.16; ch.3.26;12.37.
2 It must have been most refreshing to the heart of this pious man to behold the zeal of the people in spontaneously requiring the reading of the law. It was commanded (De.31.10,11,) that the law should be publicly read every seventh year, in the feast of tabernacles. This was the month in which that feast was held, and probably this may have suggested the people's request.
d ver. 4-9; Ezr. 7. 6, 11; Je. 8. 8,9; Mat. 13.52; 23.2,13,34.
e 2 Ch. 34. 15; Is. 8. 20; Mal.4.4.
f De.17.18; 31.9,10; Mal.2.7.
g De.31.11-13;2Ch. 17.7-9.
3 Heb. *understood in hearing,* Is. 28. 9.
h Le. 23.24; Nu.29. 1-6.
i Lu.4.16-20; Ac.13. 15,27; 15.21.
4 Heb. *light,* Ac.20. 7,11; 28. 23. The day on which he thus early began his important duty was one of the appointed festivals—the feast of trumpets, Le.23.24. He was willing not only to gratify the people in their pious wish, but to do more than they required—if their request was to read the law on the feast of tabernacles, for that feast did not begin so early.
k Mat.7.28,29; Mar. 12.37; Lu.8.18; 19. 48; Ac.16.14;17.11; 1 Th.2.13; He.2.1-3; Re.2.29; 3.22.
5 Heb. *tower.*
l ch.10.25; 11.5.
m ch.10.3.
n ch. 10.18; Ezr.10. 33.
o ch. 10. 7, 20; 11. 7; 12.13; Ezr.10.29.
p Lu.4.17.
6 Heb. *eyes.*
q Ju. 3. 20; 1 Ki. 8. 14.
r 1 Ch.29.20; 2Ch.6. 4; Ps. 41. 13; 72.18, 19; Ep.1.3; 1Pe.1.3.
s ch. 5. 13; Je. 28. 6; Mat. 6.13; 1 Co.14. 16.
t Ge.14.22; Ps.28.2; 63. 4; 134.2; 141.2; La.3.41; 1Ti.2.8.
u Ge. 24. 26; Ex. 4. 31; 12.27; 2 Ch. 20. 18; 29.30.

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heads, and worshipped the LORD [v]with *their* faces to the ground.

7 Also [w]Jeshua, and [x]Bani, and Sherebiah,[y] Jamin, [z]Akkub, Shabbethai, [a]Hodijah, [b]Maaseiah, [c]Kelita, Azariah,[d] [e]Jozabad,[f] Hanan, [g]Pelaiah, and the Levites, [h]caused the people to understand the law: and the people *stood* in their place.

8 So they read in the book, in the law of God, distinctly, [i]and gave the sense,[1] and caused *them* to understand the reading.

9 ¶ And [k]Nehemiah, which *is* the Tirshatha,[2] and [l]Ezra the priest the scribe, and [m]the Levites that taught the people, said unto all the people, This[n] day *is* holy unto the LORD your God; [o]mourn not, nor weep. For [p]all the people wept,[3] when they heard the words of the law.

10 Then he said unto them, [q]Go your way, eat the fat, and drink the sweet, and [r]send portions unto them for whom nothing is prepared: for *this* day *is* holy unto our LORD; neither be ye sorry: for [s]the joy of the LORD is your strength.

11 So the Levites [t]stilled all the people, saying, Hold your peace, for the day *is* holy; neither be ye grieved.

12 And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because[u] they had understood the words that were declared unto them.

13 ¶ And on [v]the second day were gathered together the chief of the fathers of all the people, the priests, and the Levites, unto Ezra the scribe, even to[4] understand the words of the law.

14 And they found written in the law which the LORD had commanded by Moses,[5] that the children of Israel should [w]dwell in [x]booths in the feast of the seventh month:

15 And [y]that they should publish and proclaim in all their cities, and [z]in Jerusalem, saying, Go forth unto [a]the mount, and [b]fetch [c]olive-branches, and pine-branches, and myrtle-branches, and [d]palm-branches, and branches of thick trees, to make booths, as *it is* written.

16 ¶ So the people went forth, and brought *them*, and made themselves booths, every one upon [e]the roof of his house, and in their courts, and in [f]the courts of the house of God, and in [g]the street of the water-gate, and [h]in the street of the gate of Ephraim.

17 And all the congregation of them that were come again out of the captivity made booths, and [i]sat under the booths; for since the days of [k]Jeshua the son of Nun unto that day [l]had not the children of Israel [m]done so: and [n]there was very great gladness.

18 Also [o]day by day, from the first day unto the last day, he read[1] in the book of the law of God: and they kept the feast seven days; and on the eighth day *was* a solemn[2] assembly, [p]according unto the manner.

CHAPTER IX.

A solemn general fast and humiliation, 1—3. *The Levites make a religious confession of God's goodness, and of the national sins,* 4—38.

NOW, in the [a]twenty and fourth day [b]of this month, the [c]children of Israel were assembled with [3]fasting, and with sackclothes, and [d]earth upon them.

2 And [e]the seed of Israel separated themselves from all strangers,[4] and stood and [f]confessed their sins, and the iniquities of their fathers.

3 And [g]they stood up in their place, and read in the book of the law of the LORD their God [h]*one* fourth part of the day; and *another* fourth part they confessed, and worshipped the LORD their God.

4 ¶ Then stood up upon the stairs,[5] of the Levites, [i]Jeshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, *and* Chenani, and [k]cried with a loud voice unto the LORD their God.

5 Then the Levites, Jeshua, and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, *and* Pethahiah, said, [l]Stand up *and* [m]bless the LORD your God for ever and ever; and blessed be [n]thy glorious name, which is [o]exalted above all blessing and praise.

6 Thou, [p]*even* thou, *art* LORD alone: [q]thou hast made heaven, [r]the heaven of heavens, with all their host, the earth, and all *things* that *are* therein, the seas, and all that *is* therein, and

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v Le. 9.24; Mat. 26. 39;Re.7.11
w ch.3.19;9.4; 10.9; 12.24.
x ch.3.17;9.4;10.13.
y ch. 9.4; 10.12; 12. 24;Ezr.8.18.
z ch.11.16,19;12.25.
a ch.10.10,18.
b ver.4; ch.3.23; 12. 41,42;Ezr.10.22.
c ch. 10.10; Ezr. 10. 23.
d ch.3.23;10.2;12.33.
e Ezr.10.22,23.
f ch.10.10.
g ch.10.10.
h Le.10.11.
i Hab.2.2;Mat.5.21, 22,27,28;Lu.24.27, 32; Ac. 8.30-35;17. 2,3;28.23.
1 It would seem that during the long period of captivity in Babylon, the Jews had in a great measure lost the use of the Hebrew tongue, having been accustomed to use the Chaldee dialect. The scriptures, however, were read in the ancient Hebrew, and for the benefit of the people, were translated into Chaldee. This appears to be the meaning of the phrase, 'gave the sense.' But more than this seems to have been done. Ezra and his assistants 'caused the people to understand,' giving, it would seem, both a translation and exposition of the passages read, both of which the circumstances of the people urgently required. To this may be traced the origin of the Targums, & hence too, as Clarke remarks, the origin of preaching from a text.
k ch.7.65,70;10.1.
2 Or, *governor.*
l Ezr.7.11.
m ver.7,8;2Ch.15.3; 30.22;35.3;Ho.4.6.
n ver.2; Le. 23. 24; Nu.29.1-6.
o De.12.7,12; 16.11, 14,15; 26.14; Ec.3. 4;Mal.2.13.
p 2 Ki.22.11,19; Ro. 3.20;2Co.7.9-11.
3 They mourned because of the ignorance in which they had lived, & the many violations of the law of which they had been guilty, and which the reading of that law now discovered to them.
q Ec.2.24;3.13;5.18; 9.7;1Ti.6.17,18.
r De. 26. 11-13; Es. 9.19,22; Job 31.16-18;Ec.11.2;Lu.11. 41;Re.11.10.
s Ps. 28.7,8; Pr. 17. 22; Is. 6.7,8; 12. 1-3; 35.1-4; 2 Co.8.2; 12.8,9.
t Nu.13.30.
u ver.7,8;Job 23.12; Ps.19.8-11; 119.14, 16, 72, 97, 103, 104, 111, 127, 128, 130, 171, 174; Pr. 2. 10, 11;24.13,14; Je.15. 16;Lu.24.32.
v 2Ch.30.23; Pr.2.1-6; 8. 33, 34; 12. 1; Mar. 6. 33, 34; Lu. 19. 47,48; Ac. 4. 1; 13.42.
4 Or, *that they might instruct in,* ver.7,8; Lu. 24.32; 2Ti.2.24,25.
5 Heb. *by the hand of.*
w Le. 23. 34, 40-43; De. 16. 13-15; Zec. 14.16-19; John 7.2.
x Ge.33.17.
y Le.23.4.
z De.16.16.
a Ju. 9. 48, 49; Mat. 21.1.
b Le.23.40.
c Ge.8.11.
d John 12.13; Re.7. 9.

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e De.22.8;2Sa.11.2; Je.19.13;32.29.
f 2Ch.20.5;33.5.
g ver.3; ch.3.26; 12. 37.
h ch. 12. 39; 2Ki.14. 13.
i John 1. 14; He.11. 9,13.
k Jos. 1. 1, *Joshua;* He.4.8, *Jesus.*
l 2 Ch. 7.8-10; 8. 13; Ezr.3.4.
m 2Ch.30.26;35.18.
n 1Ch.29.22; 2Ch.7. 10;30.21-23.
o De.31.10-13.
1 This is understood to be the origin of the provision which was made for the regular reading of the law to the people, in their several cities every sabbath day. For this purpose appropriate buildings were soon after erected. These were the synagogues of which we read so much; and to this institution we may, perhaps, in some degree, ascribe the fact, that never henceforth did this nation lapse into idolatry.
2 Heb. *a restraint.*
p Le. 23.36; Nu.29. 35;John 7.37.

CHAP. IX.

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a Le.23.34,39; 2Ch. 7.10.
b ch.8.2.
c Ju.20.26; 2 Ch.20. 3;Ezr.8.23;Es.4.3, 16;Is.22.12; Joel 1. 13, 14; 2. 15-17; Jonah 3.5-8;Ac.13. 2,3.
3 The feast being concluded, during the continuance of which mourning was forbidden, as being contrary to the nature of the feast which was to be observed with joy, they now return to that exercise in which they had formerly been engaged, ch. 8. 9.
d Jos.7.6; 1 Sa.4.12; 2Sa.1.2;Job 2.12.
e ch.13.3 30; Ezr. 9. 2;10.11.
4 Heb. *strange children;* Ps.144.7, 11; Is. 2. 6; Hos.5. 7.
f ch. 1. 6; Le.26.39, 40; Ezr. 9. 6, 7, 15; Ps. 106. 6,7; Da.9. 3-10, 20; 1 John 1. 7-9.
g ch.8.4,7,8.
h ch.8.3.
5 Platform, an elevated place where the Levites used to stand when they sung at the time of sacrifice, & where they might conveniently be seen and heard by all the people.
i ver.5;ch.8.7; 10.9-13;12.8.
k 2 Ch.20.19; Ps.77. 1; 130. 1; Is. 3. 8; John 11. 43; Ac. 7. 60.
l 1 Ki.8.14,22; 2 Ch. 20. 13, 19; Ps. cxxxiv.;135.2,3.
m 1 Ch. 29. 20; Ezr. 3. 11; Ps. 103. 1, 2; cxvii.;145.2;146.2; Je.33. 10, 11; Mat. 11.25; Ep. 3.20,21; 1Pe.1.3.
n Ex. 15. 6, 11; De. 28. 58; 1 Ch. 29.13; Ps.72.18,19; 145.5, 11,12;2Co.4.6.
o 1Ki.8.27; 1 Ch.29. 11;Ps.106.2.
p De.6.4;2Ki.19.15, 19;Ps.86.10; Is.43. 10;44.6,8; Mar. 12. 29,30;John 10.30.
q Ge.1.1;2.1;Ex.20. 11; Ps.33.6; 136.5-9; 146.6; Je. 10.11, 12;Col.1.15.16,Re. 4.11;14.7.
r De. 10.14; 1 Ki.8. 27.

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thou [s]preservest them all; and the [t]host of heaven worshippeth thee.

7 Thou *art* the LORD the God, who didst [u]choose Abram,[1] and broughtest him forth out of [v]Ur of the Chaldees, and [w]gavest him the name of Abraham:

8 And [x]foundest his heart faithful before thee, and [y]madest a covenant with him, to give the land of [z]the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give *it, I say,* to his seed, [a]and hast performed thy words; for thou *art* [b]righteous:

9 And [c]didst see the affliction of our fathers in Egypt, and [d]heardest their cry by the Red sea:

10 And [e]shewedst signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land; for thou knewest that [f]they dealt proudly against them: so [g]didst thou get thee a name, as *it is* this day.

11 And thou didst [h]divide the sea before them, so that they went through the midst of the sea on the dry land: and [i]their persecutors thou threwest into the deeps, [k]as a stone into the mighty waters.

12 Moreover, [l]thou leddest them in the day by a cloudy pillar, and in the night by a pillar of fire, to give them light [m]in the way wherein they should go.

13 Thou [n]camest down also upon mount Sinai, and [o]spakest with them from heaven, and [p]gavest them right judgments and true[3] laws, good statutes and commandments:

14 And [q]madest known unto them thy holy sabbath, and [r]commandedst them precepts, statutes, and laws, by the hand of [s]Moses thy servant:

15 And [t]gavest them bread from heaven for their hunger, and [u]broughtest forth water for them out of the rock for their thirst, and promisedst them that they should [v]go in to possess the land which thou hadst sworn[4] to give them.

16 But they and our fathers [w]dealt proudly, and [x]hardened their necks, and [y]hearkened not to thy commandments,

17 And [z]refused to obey, neither were [a]mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion [b]appointed a captain[1] to return to their bondage: but thou *art* [c]a God ready[2] to pardon, [d]gracious and merciful, slow to anger, and of great kindness, and [e]forsookest them not.

18 Yea, [f]when they had made them a molten calf, and said, This *is* thy god that brought thee up out of Egypt, and had wrought great provocations;

19 Yet thou, [g]in thy manifold mercies, forsookest them not in the wilderness: [h]the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to show them light, and the way wherein they should go.

20 Thou [i]gavest also thy [k]good Spirit[3] to instruct them, and [l]withheldest not thy manna from their mouth, and [m]gavest them water for their thirst.

21 Yea, [n]forty years didst thou sustain them in the wilderness, *so that* they lacked nothing: [o]their clothes waxed not old, and their feet swelled not.

22 Moreover, [p]thou gavest them kingdoms and nations, and didst [q]divide them into corners: so they possessed [r]the land of Sihon,[4] and the land of the king of Heshbon, and the land of Og king of Bashan.

23 Their children also [s]multipliedst thou as the stars of heaven, and [t]broughtest them into the land concerning which [u]thou hadst promised to their fathers, that they should go in to possess *it.*

24 So the children went in and possessed the land, and [v]thou subduedst before them the inhabitants of the land, the Canaanites, and gavest them into their hands, with their kings, and the people of the land, that they might do with them [5]as they would.

25 And they took [w]strong cities, and [x]a fat land, and possessed[6] houses full of all goods, wells[7] digged, vineyards, and olive-yards, and [8]fruit-trees in abundance: so they [y]did eat, and were filled, and became fat, and [z]delighted themselves in thy great goodness.

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s Ps. 36. 6; Co. 1.17; He.1.3.
t Ge. 2. 1; 32.2; 1Ki. 22. 19; Ps. 103. 21; 148. 2-4; Is. 6. 2, 3; He.1.6; Re.5.13.
u Ge.12.1,2; De.10. 15; Jos. 24. 2, 3; Is. 41.8,9; 51.2.
1 In this song of praise, after celebrating Jehovah's glory as the creator and preserver of heaven and of earth, they speak of him as their covenant God, and recount his precious benefits to their chosen race. We have a compendious history of the affairs of the Hebrew nation, in this confession of God's benefits, and their ingratitude.
v Ge.11.31; 15.7; Ac. 7.2-4.
w Ge.17.5.
x Ge.12.1-3; 15.6; 22. 12; Ac. 13.22; 1Ti. 1. 12, 13; He.11.17; Ja.2.21-23.
y Ge.12.7; 17.7,8; 22. 16-18; De. 7.8,9; 9. 5; Ps.105.8,9; Lu.1. 72,73.
z Ge. 15. 18-21; Ex. 3.8,17; De.7.1; Jos. 9.1; 11.3.
a De. 26. 3; Jos. 11. 23; 21.43-45; 23.14; Ps.105.43,44.
b Nu. 23. 19; Ps. 92. 14,15; Tit.1.2; He. 6.18; 1John 1.9.
c Ex. 2.25; 3.7,9,16; Ac.7.34.
d Ex.14.10-12.
e Ex. vii.-x.; 12.29, 30; 14.15-31; De.4. 34; 11.3,4; Ps.78.12, 13, 43-53; 105. 27-37; 106.7-11.
f Ex. 5. 2, 7, 8; 9.17; 10.3; 18.11; Job 40. 11, 12; Da. 4.37; 5. 23; 1Pe.5.5.
g Ex.9.16; Jos.2.10, 11; Ps.83.18; Is.63. 12, 14; Je. 32. 20; Eze.20.9; Da.9.15; Ro.9.17.
h Ex.14.21,22,27,28; Ps.66.6; 78.13; 114. 3-5; 136. 13-15; Is. 63.11-13.
i Ex.15.1-21; Ps.106. 9-11; He.11.29.
k Ex. 15. 10; Re.18. 21.
l ver. 19; Ex. 13. 21, 22; 14.19,20; Ps.78. 14; 105.39.
m Ps.107.7; 143.8.
n Ex. 19. 11, 16-20; De.33.2; Is.64.1,3; Hab.3.3.
o Ex. 20.1,22; De.4. 10-13,33; 5.4,22-26; He.12.18-26.
p De. 4. 8; 10.12,13; Ps. 19. 7-11; 119. 127,128; Eze.20.11-13; Ro.7.12-14,16.
3 Heb. *laws of truth,* Ps. 119.160.
q Ge.2.3; Ex. 16.29; 20.8-11; Eze.20.12, 20.
r Ex.xxi-xxiii.; Le. 27. 34; De. 4. 5,45; 5.31.
s ch.1.8; John 1.17.
t Ex.16.4,14,15; De. 8.3,16; Ps.78.24,25; 105. 40; John 6.31-33; 1Co.10.3.
u ver. 20; Ex. 17.6; Nu. 20.9-11; De.8. 15; Ps. 77. 15-20; 105.41; 114.8; 1Co. 10.4.
v De.1.8; Jos.1.2-4.
4 Heb. *lift up thine hand,* Ge. 14. 22; Nu. 14.30; Eze.20. 15.
w ver.10,29; Ex.32. 9; De. 9.6,13,23,24, 27; 32. 15; Ps.78.8; 106.6; Is.63.10; Je. 2.31; Ac.7.51.
x De.31.27; 2Ki.17. 14; 2Ch.30.8; 36.13; Ps. 95.8-10; Pr.29. 1; Is.48.4; Je.19.15; Ro. 2. 5; He. 3. 13, 15.
y Ex. 15. 26; De. 5. 29; Ps. 81. 8,11-14; Is.48.18.
z Nu. 14. 3, 4, 11,41; 16. 14; Ps. 106. 24, 25; Pr.1.24; He.12. 25.

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a Ps. 78. 11, 42, 43; 105.7, 13; Mat. 16. 9-11; 2 Pe. 1. 12-15.
b Nu.14.4; Ac.7.39.
1 The circumstance here referred to is recorded in Nu. 14.4, where we read that they consulted about the appointment of a captain. From the statement in the verse before us, it would seem that they had actually made the appointment. It was on this occasion that that sentence was pronounced which doomed the carcases of that generation to fall in the wilderness.
c Nu. 14. 18, 19; Ps. 86.5, 15; 130.4; Mic. 7.18, 19.
2 Heb. *of pardons.*
d Ex. 34.6, 7; Ps.78. 38; 103.8-18; 145.8, 9; Is.55.7-9; Joel 2. 13; Ro.9.15; Ep.1. 6, 7.
e 1Ki.6.13; 8.57; Ps. 106.43-46.
f Ex. 32. 4-8, 31, 32; De. 9. 12-16; Ps. 106. 19-23; Eze.20. 7, &c.
g Ps.106.7, 8, 45; La. 3. 22; Eze. 20. 14, 22; Da.9.9, 18; Mal. 3.6.
h ver.12; Ex. 40.38; Nu.9.15-22; Is.4.5, 6; 1Co.10.1, 2.
i ver. 30; Nu. 11. 17, 25-29; Is. 63.11, 14.
k Ps. 143.10; Ro.15. 30; Ga.5.22, 23; Ep. 5.9; 2Pe.1.21.
3 This seems to refer to the circumstance narrated in Nu. 11. 17, &c., where we read that, for the better government of the people, God communicated to seventy other persons of the spirit which was upon Moses.
l Ex. 16. 35; Jos. 5. 12.
m Ps. 105. 41; Is.41. 17, 18; 48.21; 49.10; John 4.10, 14; 7.37-39.
n Ex. 16.35; Nu.14. 33, 34; De.2.7; 8.2; Am. 5. 25; Ac. 13. 18.
o De. 8. 4; 29. 5; Ps. 34.10.
p Jos. x. xi.; Ps. 78. 55; 105.44.
q De. 32. 26; Jos.11. 23.
r Nu. 21. 21-35; De. 2.26-36; 3.1-17; Ps. 135. 10-12; 136.17-22.
4 The land of Sihon, and the land of the king of Heshbon, or rather, The land of Sihon, *e en* the land of the king of Heshbon; for Sihon was king of Heshbon.
s Ge. 15. 5; 22. 17; 1 Ch.27.23.
t Jos. i. iii. &c.
u Ge.12.7; 13.15-17; 15.18; 17.8; 26.3.
v Jos. 18.1; 1Ch.22. 18; Ps.44.2,3.
5 Heb. *according to their will,* 2Ti.2.26.
w Nu.13. 27,28; De. 3.5; 6.10-12; 9.1-3.
x ver. 35; De. 8. 7-10; 32.13; Eze.20.6.
6 They were enriched with the wealth of the people whom they cast out and destroyed, having houses ready built & well furnished, and all manner of trees planted to their hands.
7 Or, *cisterns.*
8 Heb. *tree of food.*
y De. 32. 15; Ps. 65. 11; Is.6.10; Je.5.27, 28; Ho.13.6.
z 1 Ki. 8. 66; Je. 31. 14; Ho.3.5; Ro.2.4.

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26 Nevertheless [a]they were disobedient,[1] and rebelled against thee, and cast[b] thy law behind their backs, and slew[c] thy prophets, which testified against them to turn them to thee; and they[d] wrought great provocations.

27 Therefore [e]thou deliveredst them into the hand of their enemies, who vexed[2] them: and [f]in the time of their trouble, when they cried unto thee, thou heardest *them* from heaven; and, according to thy manifold mercies, thou gavest them [g]saviours,[3] who saved them out of the hand of their enemies.

28 But after they had rest, they [4]did evil again before thee: therefore leftest thou them in the hand of their enemies, so that they had the dominion over them: yet when they returned, and cried unto thee, thou [h]heardest *them* from heaven; and [i]many times didst thou deliver them, according to thy mercies;

29 And [k]testifiedst against them, that thou mightest bring them again unto thy law; [l]yet they dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments, ([m]which if a man do, he shall live in them,) and withdrew[5] the shoulder, [n]and hardened their neck, and would not hear:

30 Yet [o]many years didst thou forbear[6] them, and testifiedst against them by[p] thy Spirit in thy[7] prophets; yet would they not give ear: [q]therefore gavest thou them into the hand of the people of the lands.

31 Nevertheless, [r]for thy great mercies' sake, thou didst not utterly consume them, nor forsake them: for thou *art* a [s]gracious and merciful God.

32 Now therefore, [t]our God, the great, the mighty, and the terrible God, who [u]keepest covenant and mercy, let not all the trouble[8] seem [v]little before thee that hath come[9] upon us, [w]on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since[x] the time of the kings of Assyria unto this day.

33 Howbeit [y]thou *art* just in all that is brought upon us; for thou hast done right, but [z]we have done wickedly:

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a Ju. 2. 11,12; 3.6,7; 10. 6, 13,14; Ps. 78. 56, 57; 106. 34-40; Eze. 16.15,&c.; 20. 21; 23.4,&c.

1 Though it is said in the preceding verse that they delighted in God's goodness, the meaning is, that they delighted in the abundance enjoyed, while they forgot the giver.

b 1 Ki. 14. 9; Ps. 50. 17; Eze. 33.3-5.

c 1 Ki. 18.4,13; 19.10; 2 Ch. 24. 20,21; 36. 16; Je. 26. 20-23; Mat. 21. 35; 23.34-37; Ac. 7.52.

d ver. 18; 2 Ki. 21.11; Eze. 22.25-31.

e De. 31. 16-18; Ju. 2.14,15; 3. 8,&c.; 2 Ch. 36. 17; Ps. 106. 41,42; Da. 9.10-14.

2 The whole of the book of Judges is an illustration of these statements. In the introduction to that book, ch. 2. 14, &c., we have a summary of the history which it contains, and an exposition of the principles according to which God regulated his dealings with the nation, in almost the same terms as are here employed.

f De. 4. 29-31; Ju. 3. 15; 6.6-10; 10.15,16; Ps. 106. 43-45

g Ju. 2. 18; 3.9,15; 1 Sa. 12. 10,11; 2 Ki. 13.5; 14.27; Ob. 21.

3 Deliverers, such as the judges who, from time to time, were raised up to save the people.

4 Heb. *returned to do evil*, Ju. 3.11,12, 30; 4.1; 5.31; 6.1.

h 1 Ki. 8. 33, 34, 39; Is. 63.15.

i Ps. 106. 43-45.

k ver. 26; De. 4. 26; 31.21; 2 Ki. 17.13; 2 Ch. 24.19; 36.15; Je. 25.3-7; Ho. 6.5.

l ver. 10, 16; Ex. 10. 3; Je. 13.15-17; 43.2; 44. 10, 16, 17; Da. 5. 20; Ja. 4.6-10.

m Le. 18. 5; Eze. 20. 11; Lu. 10. 28; Ro. 10.5; Ga. 3.12.

5 Heb. *gave a withdrawing shoulder*, Zec. 7.11,12. These metaphors are taken from refractory oxen, which refuse the yoke.

n Je. 7.26; 17.23; 19. 15.

o Ps. 86. 15; Ro. 2.4; 2 Pe. 3.9.

6 Heb. *protract over them.*

p ver. 20; Is. 63. 10; Ac. 7. 51; 28. 25; 1 Pe. 1.11; 2 Pe. 1.21.

7 Heb. *the hand of thy prophets.*

q Is. 5.5,6; 42.24; Je. 40.2,3; 44.22; La. 2. 17; Zec. 7.13.

r Je. 4. 27; 5. 10,18; La. 3. 22; Eze. 14. 22,23; Da. 9.9.

s ver. 17; Ex. 34.6,7; 2 Ki. 13.23; 2 Ch. 30. 9; Ps. 103.8,9; 145. 8,9.

t ch. 1. 5; De. 7. 21; Ps. 47.2; 66.3,5.

u De. 7.9; 1 Ki. 8.23; Da. 9. 4; Mic. 7.18-20.

8 Heb. *weariness.*

v Le. 26.18,21,24,28; Ezr. 9.13.

9 Heb. *found us.*

w 2 Ki. 23. 29,33,34; 25. 7,18-21,25,26; 2 Ch. xxxvi.; Je. 8.1-3; 22. 18, 19; 34.19-22; xxxix. lii.; Da. 9.6,8.

x 2 Ki. 15.19,29; 17.3; Is. 7. 17, 18; 8. 7, 8; 10. 5-7; xxxvi. xxxvii.

y Ge. 18.25; Job 34. 23; Ps. 119.137; Je. 12.1; La. 1.18; Da. 9.7,14.

z Le. 26. 40, 41; Job 33. 27; Ps. 106. 6; Da. 9.5-10.

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a ver. 30; 2 Ki. 17.15.

b De. 28.47; Je. 5.19; Ro. 3.4,5.

c ver. 25.

d De. 8. 7-10; 32.12-15.

e De. 28.48; 2 Ch. 12. 8; Ezr. 9.9.

1 The whole of the complaint in this and the ensuing verse, is very touching. However favoured they were in many respects by the Persian kings, they were still but servants ('slaves,' as the original denotes,) in their own land, to a foreign master. There is a force in this which must not pass unobserved. The Persian kings, while they almost required divine honours to be rendered to their own persons, allowed their subjects no better name than that of 'slaves;' nor did the latter aspire to a name more honourable. The tribute to the king, partly in money, and partly in kind, appears to have been heavy in proportion to their means, and was so much loss to them; tribute paid to a foreign prince, residing in another country, being much more grievous, even if of smaller amount, than the taxes required by a resident government, and spent in the country. Nor was this all; for this foreign king also had 'dominion over their bodies;' meaning doubtless, that he had an absolute claim upon their personal services, particularly in his wars.—*Pict. Bible.*

f De. 28.39,51; Ezr. 4.13; 6.8; 7.24.

g ch. 5. 8; Le. 26.17; De. 28. 48; John 8. 33.

h ch. 10.29; 2 Ki. 23. 3; 2 Ch. 15.12,13; 23. 16; 29. 10; 34. 31; Ezr. 10.3.

2 Heb. are *at the sealing*, or *sealed*, ch. 10.1.

CHAP. X.

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3 Heb. *at the sealings*, ch. 9.38.

a ch. 8.9.

4 Or, *governor*, ch. 7.70; Ezr. 2.63.

b ch. 1.1.

c ch. 3.23; 11.11; 12. 1,33,34.

d ch. 11.12.

e ch. 12.2,13.

f ch. 3. 11; 8.4, *Malchiah.*

g ch. 3.10.

h ch. 12.14.

i ch. 12.2.

k ch. 3.11

l ch. 3.4,21; 12.3.

m ch. 12.4, *Ginnetho.*

n ch. 3.20.

o ch. 3.6; 8.4; 11.11; 12.13,25-33.

p ch. 12.4.

q ch. 12. 5, *Miamin*; 17.41, *Miniamin.*

r ch. 12.5, *Bilgah.*

s ch. 3.29; 12.6,18,42; Ezr. 10.21.

t ch. 3. 19; 7.43; 8.7; 9.4.

u ch. 3.18,24; 12.8,24.

v ch. 8.7; 9.4,5; Ezr. 10.23.

w ch. 11.15,22; 12.24; Ezr. 8.19,24.

x ch. 8.7; 9.4; 12.8.

y ch. 3.11; 7.8,11-13, *Zattu.*

z ch. 7. 15, *Binnui*; Ezr. 2.10.

a ch. 7.16,17; Ezr. 2. 11, 12; 8. 11,12; 10. 28.

b ch. 7.19-21; Ezr. 2. 14-16; 8.14.

c ch. 7. 22,&c.; Ezr. 2.17,&c.

34 Neither have our kings, our princes, our priests, nor our fathers, kept thy law, nor hearkened unto thy commandments, and [a]thy testimonies, wherewith thou didst testify against them.

35 For [b]they have not served thee in their kingdom, and in [c]thy great goodness that thou gavest them, and in the large and [d]fat land which thou gavest before them, neither turned they from their wicked works.

36 Behold, [e]we *are* servants[1] this day; and *for* the land that thou gavest unto our fathers, to eat the fruit thereof, and the good thereof, behold, we *are* servants in it:

37 And [f]it yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have [g]dominion over our bodies, and over our cattle, at their pleasure; and we *are* in great distress.

38 And because of all this [h]we make a sure *covenant*, and write *it*; and our princes, Levites, *and* priests, seal[2] *unto it.*

CHAPTER X.

The names of those that sealed the covenant, 1—28. *The points of the covenant*, 29—39.

NOW those[3] that sealed *were* [a]Nehemiah, the Tirshatha,[4] the [b]son of Hachaliah, and Zidkijah,

2 [c]Seraiah, Azariah, Jeremiah,

3 [d]Pashur, [e]Amariah, [f]Malchijah,

4 [g]Hattush, [h]Shebaniah, [i]Malluch,

5 [k]Harim, [l]Meremoth, Obadiah,

6 Daniel, [m]Ginnethon, [n]Baruch,

7 [o]Meshullam, [p]Abijah, [q]Mijamin,

8 Maaziah, [r]Bilgai, [s]Shemaiah: these *were* the priests.

9 And the Levites: both [t]Jeshua the son of Azaniah; Binnui of the sons of [u]Henadad; Kadmiel:

10 And their brethren, [v]Shebaniah, Hodijah, Kelita, Pelaiah, Hanan,

11 Micha, Rehob, [w]Hashabiah,

12 Zaccur, [x]Sherebiah, Shebaniah,

13 Hodijah, Bani, Beninu.

14 The chief of the people; [y]Parosh, Pahath-moab, Elam, Zatthu, [z]Bani,

15 Bunni, [a]Azgad, Bebai,

16 Adonijah, [b]Bigvai, Adin,

17 Ater, Hizkijah, Azzur,

18 Hodijah, [c]Hashum, Bezai,

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19 Hariph, Anathoth, Nebai,
20 Magpiash, Meshullam, Hezir,
21 Meshezabeel, Zadok, Jaddua,
22 Pelatiah, Hanan, Anaiah,
23 Hoshea, Hananiah, Hashub,
24 Hallohesh, Pileha, Shobek,
25 [d]Rehum, Hashabnah, Maaseiah,
26 And Ahijah, Hanan, Anan,
27 Malluch, Harim, Baanah.

28 ¶ And [e]the rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, and [f]all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, [g]every one having knowledge, and having understanding;

29 They [h]clave[1] to their brethren, their nobles, and [i]entered into a curse, and into an oath, [k]to walk in God's law, which was [l]given by[2] Moses the servant of God, and [m]to observe and do all the commandments of [n]the LORD our Lord, and his judgments and his statutes;

30 And [o]that we would not give our daughters[3] unto the people of the land, nor take their daughters for our sons:

31 And *if* [p]the people of the land bring ware, or any victuals, on the sabbath-day to sell, *that* we would not buy it of them on the sabbath, or [q]on the holy day; [r]and *that* we would leave the seventh year, and [s]the exaction of every debt.[4]

32 Also we made ordinances for us, to[t] charge ourselves yearly with [u]the third part of a shekel for the service of the house of our God;

33 For [v]the shew-bread, and for the continual meat-offering, and for [w]the continual burnt-offering, of the sabbaths, of the new moons, for the set feasts, and for the holy *things*, and for the sin-offerings, to make an atonement for Israel, and *for* [x]all the work of the house of our God.

34 And we [y]cast the lots among the priests, the Levites, and the people, for the[z] wood-offering,[5] to bring *it* into the house of our God, after the houses of our fathers, at times appointed, year by year, to burn upon the altar of the LORD our God, [a]as *it is* written in the law:

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d ch.3.17,&c.
e ch.7.72,73; Ezr.2.70.
f ch.9.2; 13.3; Ezr.9.1,2; 10.11; 2 Co.6.14-17.
g ch.8.2; Ec.5.2; Je.4.2.
h Is.14.1; Ac.11.23; 17.34; Ro.12.9.
1 Or, adhered. They gave their consent to what their representatives had done, adding an oath by which they bound themselves to observe the law, and an imprecation, if they should fail in the fulfilment of their oath.
i ch. 5.12, 13; 13.25; De. 27. 15, &c.; 29. 12-14; 2 Ch. 15. 13, 14; Ps.119.106; Ac. 23.12-15,21.
k 2 Ki.10.31; 23.3; 2 Ch.6.16; 34.31; Je. 26.4.
l De.33.4; Mal. 4.4; John 1.17; 7.19.
2 Heb. *by the hand of.*
m De.5.1,32; Ps.105. 45; Eze. 36. 27; John 15. 14; Ti. 2. 11-14.
n Ps.8.1,9.
o Ex. 34. 16; De. 7. 3; Ezr.9. 1-3,12-14; 10.10-12.
2 In addition to their general promise of obedience, they specify some important particulars, respecting which, as they knew from experience, they were in much danger of erring. The intermarrying with strangers was one of these.
p ch. 13. 15-22; Ex. 20.10; Le.23.3; De. 5. 12-14; Je. 17. 21, 22.
q Ex. 12. 16; Le.16. 29; 23. 21, 35, 36; Col.2.16.
r Ex. 23. 10,11; Le. 25.4-7; 2Ch.36.21.
s ch. 5.7, 12; De.15. 1-3,7-9; Mat. 6.12; 18.27-35; Ja.2.13.
4 Heb. *band*, Is. 58. 6.
t Ge. 28.22; Pr. 3.9, 10.
u Ex.30.11-16; Mat. 17.24-27; 2Co.8.12.
v Le.24.5-9; 2 Ch.2. 4.
w Nu.xxviii.;xxix.
x 2Ch.24.5-14.
y 1Ch.24.5,7; 25.8,9; Pr.18.18.
z ch.13.31; Le.6.12; Jos.9.27; Is.40.16.
5 In former times it had been the duty of the Nethinims, who were hewers of wood, and drawers of water to the congregation, to provide the wood necessary to maintain the fire continually upon the altar. It is probable, that of those comparatively few would return from the land of captivity; and these being too few to discharge this duty, it again devolved upon the people themselves. They now, therefore, determined by lot the order in which the various classes or districts should provide their supply. Maimonides says, there was a time fixed for families to go into the forests and bring in wood for the altar, and the day when it came to the turn of a family to bring the wood, they offered up free-will burnt - offerings, which were called a wood-offering.
a Le.6.12,13.

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b Ex. 23. 19; 34. 26; Le. 19. 23-26; Nu. 18. 12; De. 26. 2; 2 Ch.31.3-10; Pr.3.9, 10; Mal.3.8-12.
c Ex.13.2,12-15; 34. 19; Le. 27. 26, 27; Nu. 18. 15,16; De. 12.6.
d Nu.18.9-19; 1 Co. 9.6-14; Ga.6.6.
e Le. 23. 17; Nu.15. 19-21; 18.12,13; De. 18.4; 26.2.
f ch.13.5,9; 1Ki.6.5-10; 2Ch.31.11,12.
g Le. 27.30-33; Nu. 18. 21, 24-32; 2 Ch. 31.6.
h Nu.18.28.
1 The tithes of all the produce of the fields were brought to the Levites; out of these a tenth part was given to the priests. This is what is called the *tithe of tithes*. The law respecting this is found Nu.18.26; When the people brought their tithes to the Levites, one of the priests was appointed to be present to inspect them, and to see that without fraud they tithed the tithes; that is, set out the tenth part of what they had received for the priests.
i ch. 13.12,13; 1 Ch. 9. 26; 2 Ch. 31. 11, 12.
k De.12.6-11,17; 14. 23-27; 2Ch.31.12.
l Nu.18.30.
m ch. 13. 10, 11; Ps. 122.9; Heb.10.25.

CHAP. XI.

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a ch.7.4,5; De. 17.8, 9; Ps.122.5.
b ch. 10. 34; Jos. 18. 10; 1 Ch.26.13; Pr. 16.33; Ac.1.24.
c Ju.20.9,10.
2 Although the inhabitants of Jerusalem must at this time have been considerable, they were nevertheless too few for the public works, and for defence; a tenth of the rural population was therefore drafted to dwell in the holy city. Besides these, some volunteered their services; and these the people blessed; for Jerusalem afforded but few advantages, & moreover, was a place of some danger at the time, as being most exposed to the attacks of their envious enemies.
d ver.18; Is.48.2; 52. 1; Mat.4.5; 27.53.
e De. 24. 13; Job 29. 13; 31.20.
f Ju.5.9; 2 Co. 8.16, 17.
g ch.7.6; Ezr.2.1.
3 A good deal of difference will be found between the enumeration here and that in 1 Ch. 9.28. *There*, those only who came with Zerubbabel appear to be numbered; *here*, those, and the persons who came with Ezra and Nehemiah, enter into the account.—*Clarke.*
h ch.7.73; 1Ch.9.1,2; Ezr.2.70.
i ch. 7.57-60; Ezr.2. 55-58.
k 1Ch.9.3,4.
4 Judah and Benjamin were the tribes that anciently possessed Jerusalem. The city stood partly in the lot of the one tribe, and partly in that of the other.

35 And to bring [b]the first-fruits of our ground, and the first-fruits of all fruit of all trees, year by year, unto the house of the LORD:

36 Also [c]the first-born of our sons, and of our cattle, (as *it is* written in the law,) and the firstlings of our herds, and of our flocks, to bring to the house of our God, [d]unto the priests that minister in the house of our God:

37 And *that* we should bring [e]the first-fruits of our dough, and our offerings, and the fruit of all manner of trees, of wine, and of oil, unto the priests, [f]to the chambers of the house of our God; and [g]the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage.

38 And the priest the son of Aaron shall be with the Levites, [h]when the Levites take tithes: and the Levites shall bring up the tithe[1] of the tithes unto the house of our God, to the chambers, into [i]the treasure-house.

39 For [k]the children of Israel and [l]the children of Levi shall bring the offering of the corn, of the new wine, and the oil, unto the chambers, where *are* the vessels of the sanctuary, and the priests that minister, and the porters, and the singers: and [m]we will not forsake the house of our God.

CHAPTER XI.

The rulers, voluntary men, and the tenth man chosen by lot, dwell at Jerusalem, 1, 2. *A catalogue of their names,* 3—19. *The residue dwell in other cities,* 20—36.

AND [a]the rulers of the people dwelt at Jerusalem: the rest of the people also [b]cast lots, to bring [c]one of [2]ten to dwell in Jerusalem [d]the holy city, and nine parts *to dwell* in *other* cities.

2 And the people [e]blessed all the men that [f]willingly offered themselves to dwell at Jerusalem.

3 ¶ Now these *are* [g]the chief[3] of the province that dwelt in Jerusalem: but in the cities of Judah dwelt every one in his possession in their cities, *to wit*, [h]Israel, the priests, and the Levites, and the Nethinims, and [i]the children of Solomon's servants.

4 And at Jerusalem [k]dwelt *certain* of the children of Judah,[4] and of the children of Benjamin: of the children

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of Judah;[1] Athaiah the son of Uzziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalaleel, of the children of Perez;[l]

5 And Maaseiah the son of Baruch, the son of [m]Col-hozeh, the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of [n]Shiloni.

6 All the sons of Perez that dwelt at Jerusalem *were* four hundred threescore and eight valiant men.

7 And these *are* [o]the sons of Benjamin; Sallu the son of Meshullam, the son of Joed, the son of Pedaiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jesaiah.

8 And after him Gabbai, Sallai, nine[2] hundred twenty and eight.

9 And Joel the son of Zichri *was* their overseer; and [p]Judah the son of Senuah *was* second[3] over the city.

10 Of the priests;[4] [q]Jedaiah the son of [r]Joiarib, Jachin.

11 [s]Seraiah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, *was* [t]the ruler[5] of the house of God.

12 And their brethren that did the work of the house *were* eight hundred twenty and two: and [u]Adaiah the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashur, the son of Malchiah,

13 And his brethren, chief of the fathers, two hundred forty and two; and Amashai the son of Azareel, the son of Ahasai, the son of Meshillemoth, the son of Immer,

14 And their brethren, mighty men of valour,[6] an hundred twenty and eight: and their overseer *was* Zabdiel, the son of[7] *one of* the great men.

15 Also of the Levites; [v]Shemaiah the son of Hashub, the son of Azrikam, the son of Hashabiah, the son of Bunni;

16 And [w]Shabbethai and Jozabad, of the chief of the Levites, *had*[8] the oversight of the outward[9] business of the house of God.

17 And Mattaniah the son of Micha, the son of [x]Zabdi, the son of Asaph, *was* the principal [y]to begin the [z]thanksgiving in prayer; and [a]Bakbukiah the second among his brethren, and Abda the son of Shammua, the son of Galal, the son of Jeduthun.

18 All the Levites in [b]the holy city *were* two hundred fourscore and four.

19 Moreover, the porters: [c]Akkub, Talmon, and their brethren that kept the gates,[1] *were* an hundred seventy and two.

20 ¶ And the residue of Israel, of the priests *and* the Levites, *were* in all the cities of Judah, every one in his inheritance.

21 But [d]the Nethinims dwelt in Ophel:[2] and Ziha and Gispa *were* over the Nethinims.

22 The [e]overseer also of the Levites at Jerusalem *was* [f]Uzzi the son of [g]Bani, the son of [h]Hashabiah, the son of [i]Mattaniah, the son of Micha: [k]of the sons of Asaph, the singers [l]*were* over the business of the house of God.

23 For *it was* [m]the king's[3] commandment concerning them, that a[4] certain portion should be for the singers, due for every day.

24 And Pethahiah the son of [n]Meshezabeel, of the children of [o]Zerah the son of Judah, *was* [p]at the king's hand[5] in all matters concerning the people.

25 And for the villages, with their fields, *some* of the children of Judah dwelt at [q]Kirjath-arba, and *in* the villages thereof, and at [r]Dibon, and *in* the villages thereof, and at [s]Jekabzeel, and *in* the villages thereof,

26 And at Jeshua, and at [t]Moladah, and at [u]Beth-phelet,

27 And at [v]Hazar-shual, and at [w]Beer-sheba, and *in* the villages thereof,

28 And at [x]Ziklag, and at Mekonah, and *in* the villages thereof,

29 And at [y]En-rimmon, and at [z]Zareah, and at [a]Jarmuth,

30 [b]Zanoah, [c]Adullam, and *in* their villages, at [d]Lachish, and the fields thereof, at [e]Azekah, and *in* the villages thereof. And they dwelt from Beer-sheba unto [f]the valley of Hinnom.

31 The children also of Benjamin from[6] [g]Geba *dwelt* at[7] [h]Michmash,

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1 Judah and Benjamin were the tribes which anciently possessed Jerusalem. The city stood partly in the lot of the one tribe, and partly in that of the other. It may here be remarked that a considerable difference will be found between the enumeration which is given here, and that in 1Ch.9.2,&c. *There*, as Clarke observes, those only who came with Zerubbabel appear to be numbered; *here*, those, and the persons who came with Ezra and Nehemiah, enter into the account.

l Ge.38.29; Ru.4.18, *Pharez;* Mat. 1.3; Lu.3.33, *Phares.*

m ch.3.15.

n Ge. 38. 5, *Shelah;* Nu. 26. 20, *Shelanites;* 1Ch.4.21;9.5.

o 1Ch.9.7-9.

2 There were almost as many more of Benjamin than of Judah, (who were but four hundred and sixty-eight,) for tho' mount Sion was in the tribe of Judah, yet the city of Jerusalem was in the tribe of Benjamin; which made them have a great desire to see it inhabited, and inflamed the minds of the most valiant, who were best able to defend it, to come and live there.—*Patrick.*

p 1 Ch. 9. 7, *Hodaviah—Hasenuah.*

3 Joel was the governor of the city, & Judah his deputy.

4 These priests seem to have constantly resided at Jerusalem, of their own choice, besides those who attended by rotation.

q ch. 7. 39; 12. 19; 1 Ch. 9. 10, *and Jehoiarib;* Ezr. 2. 36; 8.16.

r ch.12.6.

s 1 Ch. 6. 7-14; 9. 11, *Azariah,* Ezr. 7. 1-5.

t Nu. 3.32; 1Ch.9.1; 2 Ch. 19. 11; 31.13; Ac.5.24.

5 He had command of all secular matters, leaving religious duties to the priests and Levites. Some take this office to be the same as that which in the New Testament we render, 'The captain of the temple.'

u 1Ch.9.12,13.

6 Some of the priests were remarked as men of great courage, who, when need required, fought for their country, especially to defend the house of God.

7 Or, *of Haggedolim.*

v 1Ch.9.14-19.

w ch.8.7.

8 Heb. were *over,* 1 Ch.26.29.

9 Some, as Bertram, (*de Repub. Judaica*) think that these persons acted as judges and officers in the country. It seems more probable, however, that they had the charge of providing the sacrifices, and making all the other outward preparations for the worship which the priests performed in the courts and in the sanctuary.

x 1Ch.9.15, *Zichri.*

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y ch.12.8,31;1Ch.16. 4,41; 25.1-6.

z Phil. 4. 6; 1 Th.5. 17,18.

a ch.12.9,25.

b ver.1; 1 Ki. 11. 13; Da. 9. 24; Mat. 24. 15; 27.53; Re.11.2; 21.2.

c ch.7.45;12.25;1Ch. 9.17-22.

1 Heb. *at the gates.*

d ch. 3. 26, 31; 2 Ch. 27.3.

2 Or, *the tower.*

e ver.9,14; ch.12.42; Ac.20.28.

f ch.12.42.

g ch.3.17; 8.7; 9.4,5; 10.13.

h ch. 10. 11; 12. 24; Ezr.8.19.

i ver. 17; ch. 12. 25, 35;13.13;1Ch.9.15.

k ver.17; ch.12.46;1 Ch.25.1-6.

l ver. 11, 16; 1 Ch. 9. 26-32.

m 1 Ch. 9.33; Ezr.6. 8,9; 7.20-24.

3 According to some, this refers to David; others, with greater probability, consider it as referring to Artaxerxes, king of Persia, who seems, out of his munificence, to have made a daily allowance for these servants of the Lord. We know (Ezr. 6. 10,) that Darius made an ample provision for the priests, 'that they might offer sacrifices of sweet savour unto the God of heaven; and pray for the life of the king and of his sons.'

4 Or, *a sure ordinance.*

n ch.10.21.

o Ge. 38. 30, *Zarah;* Nu.26.20; Mat.1.3, *Zara.*

p 1 Ch. 18.17; 23.28, *margins.*

5 By the king's authority. — *Boothroyd.* He was appointed to see justice done to the interests of the crown, and the rights of the people. Patrick remarks, 'The king appointed him to receive all petitions from the people, and by him returned them answers.' This seems the plain sense according to our translation. But some translate it not 'at the king's hand,' but 'on the king's part.' That is, he heard all causes in civil matters between the king and the people; as about his tribute, or any grievance about which they complained.

q Jos.14.15.

r Jos. 15. 22, *Dimonah.*

s Jos. 15. 21, *Kabzeel.*

t Jos.15.26; 19.2.

u Jos. 15. 27, *Bethpalet.*

v Jos.15.28; 19.3.

w Ge. 21. 31; 26. 33; Ju.20.1.

x Jos.15.31; 1Sa.27. 6.

y Jos. 15. 32, *Rimmon.*

z Jos.15.33, *Zoreah;* 19. 41; Ju. 13. 25, *Zorah.*

a Jos.15.35.

b ch.3.13; Jos.15.34.

c Jos. 12. 15; Mic.1. 15.

d Jos.10.3; 15.39; Is. 37.8.

e Jos.15.35.

f Jos.18.16;Je.7.31, 32; 19.2,6.

6 Or, *of.*

g ch. 7. 30, *Gaba;* Jos.18.24.

7 Or, *to.*

h ch.7.31, *Michmash,* 1 Sa. 13. 11, 23; Is. 10.28.

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and [i]Aija, and [k]Beth-el, and *in* their villages,

32 *And* at [l]Anathoth, [m]Nob, Ananiah,

33 Hazor, [n]Ramah, [o]Gittaim,

34 Hadid, [p]Zeboim, Neballat,

35 [q]Lod, and Ono, [r]the valley of craftsmen.

36 And [s]of the Levites *were* [t]divisions[1] *in* Judah, *and* in Benjamin.

CHAPTER XII.

The priests, and the Levites, which came up with Zerubbabel, 1—9. The succession of high priests, 10—21. Certain chief Levites in the days of Nehemiah and Ezra, 22—26. The solemnity of the dedication of the wall, 27—43. The offices of the priests and Levites appointed in the temple, 44—47.

NOW these *are* [a]the priests and the Levites that went up with [b]Zerubbabel the son of Shealtiel, and Jeshua;[c] [d]Seraiah, Jeremiah, Ezra,

2 Amariah, [e]Malluch, Hattush,

3 [f]Shechaniah, [g]Rehum, [h]Meremoth,

4 Iddo, [i]Ginnetho, Abijah,

5 [k]Miamin, [l]Maadiah, Bilgah,

6 Shemaiah, and [m]Joiarib, Jedaiah,

7 [n]Sallu, Amok, Hilkiah, Jedaiah. These *were* the chief of the priests, and of their brethren, in the days [o]of Jeshua.

8 Moreover the Levites: [p]Jeshua, Binnui, Kadmiel, Sherebiah, Judah, *and* [q]Mattaniah, *which was* over the[2] thanksgiving, he and his brethren.

9 Also Bakbukiah and Unni, their brethren, *were* [r]over against them in the watches.

10 ¶ And [s]Jeshua begat Joiakim, Joiakim also begat Eliashib, and [t]Eliashib begat Joiada,

11 And Joiada begat Jonathan, and Jonathan begat Jaddua.[3]

12 And in the days of Joiakim were priests, [u]the chief of the fathers: of [v]Seraiah, Meraiah; of Jeremiah, Hananiah;

13 Of Ezra, Meshullam; of Amariah, Jehohanan;

14 Of [w]Melicu, Jonathan; of [x]Shebaniah, Joseph;

15 Of [y]Harim, Adna; of [z]Meraioth, Helkai;

16 Of [a]Iddo, Zechariah; of [b]Ginnethon, Meshullam;

17 Of Abijah, Zichri; of [c]Miniamin, of [d]Moadiah, Piltai;

18 Of Bilgah, Shammua; of [e]Shemaiah, Jehonathan;

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[i] ch.7.32, *Ai*; Ge.12.8, *Hai*; Jos.8.9, *Ai*.
[k] Ge.28.19; Jos. 18.13.
[l] ch. 7.27; Is. 10.30; Je.1.1.
[m] 1 Sa. 21.1; 22. 19; Is.10.32.
[n] Jos. 18.25; 1 Sa.7.17; Mat. 2. 18, *Rama*.
[o] 2Sa.4.3.
[p] 1Sa.13.18.
[q] ch.7.37; 1Ch.8.12. 1Ch.4.14.
[s] Jos.xxi.; 1Ch.6.54-81.
[t] Ge.49.7.

1 Some dwelt in Judah, and some in Benjamin, being distributed throughout their various towns, for the purpose of communicating instruction.

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[a] ch.7.7; Ezr.2.1.
[b] 1Ch.3.17-19; Ezr. 3.8; 4.2; 5.2; Hag.1.1,12,14; 2.2, 21-23; Zec.4.6-10; Mat.1.12, 13, *Zorobabel, Salathiel*.
[c] ver.10; Zec.3.1-9; 6.11, *Joshua*.
[d] ver.12-21; ch.10.2; Ezr.2.2.
[e] ver.14, *Melicu*.
[f] ver.4, *Shebaniah*.
[g] ver.15, *Harim*.
[h] ver.15, *Meraioth*.
[i] ver.16, *Ginnethon*.
[k] ver.17, *Miniamin*.
[l] ver.17, *Moadiah*.
[m] ch. 11.10; 1 Ch.9.10, *Jehoiarib*.
[n] ver.20, *Salai*. over.1; Ezr.3.2; Zec. 3.1.
[p] ch.7.43; 9.4; 10. 9-13.
[q] ch.11.17,22.

2 That is, *the psalms of thanksgiving*, ver.24; 1 Ch.9.33.

[r] Ps.134.1-3.
[s] ver. 26; 1 Ch. 6.3-15.
[t] ch.3.1; 13.4,7,28.

3 In the 10th and 11th verses we have the succession of the high priests from the return of the captivity, till the time when they began to bear the greatest sway in the Jewish nation. Jaddua is supposed to be the high priest, whom Josephus and others mention as having gone forth to meet Alexander the Great when returning from the conquest of Tyre, and averted his hostile intentions. It is said that Jaddua in his pontifical habit attended by the priests, &c. issued forth to meet him—that the conqueror expressed his astonishment at the sight, having, as he said, before seen in a vision a person attired like the high priest, who had encouraged his great enterprises; and that hereupon he entered the city in peace. We may remark that if this Jaddua was the same person, then either what is here written must have been added by another hand, or the life of Nehemiah must have been protracted long beyond the ordinary limits.

[u] ver.22; 1 Ch.9.33, 34; 15.12; 24.6-31.
[v] ver.1.
[w] ver.2, *Malluch*.
[x] ver.3, *Shechaniah*.
[y] ver.3, *Rehum*.
[z] ver.3, *Meremoth*.
[a] ver.4.
[b] ver.4, *Ginnetho*.
[c] ver.5, *Miamin*.
[d] ver.5, *Maadiah*.
[e] ver.6.

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[f] ver.7, *Sallu*.
[g] ver.10,11.
[h] ver.12,13.

1 Calmet maintains that this must have been Darius Codomanus, who was defeated by Alexander the Great. Dr Hales, however, & archbishop Usher, understand it of Darius Nothus.

[i] 1Ch.9.14, &c.

2 Some think this refers to 1Ch.9.14, &c. But Clarke remarks, that this is not the book of Chronicles which we have now, no such list being found in it.

[k] ver.8; ch.8.7; 9.4; 10.9-13.
[l] 1 Ch. xxiii.; xxv.; xxvi.
[m] De. 33. 1; Jos.14. 6; 1Ki.17-24; 2 Ch. 8.14; 1Ti.6.11; 2Ti. 3.17.
[n] ver. 9; Ezr. 3. 10, 11.
[o] ver. 8,9; ch. 11.17-19; 1Ch.9.14-17.
[p] 1 Ch.23.32; 26.12; Is.21.8.

3 Or, *treasuries*, or, *assemblies*.

[q] ver.10.
[r] ch.8.9; Ezr.7.6,11.

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[s] De.20.5; Ps. xxx., *title*.

4 They sent for the Levites from all quarters, that this dedication might be as solemn and majestic as possible; and it is likely that this was done as soon as convenient after the walls were finished. The dedication seems to have consisted in processions of the most eminent persons, around the walls, and thanksgivings to God, who had enabled them to bring the work to so happy a conclusion; and no doubt to all this were added a particular *consecration* of the city to God, & the most earnest *invocation* that he would take it under his guardian care, and defend it and its inhabitants against all their enemies. The ancients consecrated their *cities* to the gods, and the very *walls* were considered as sacred. — *Clarke*. The Jewish doctors are of opinion, that the oracle being wanting in the temple, this dedication gave no new sanctity, but only restored it to the old; for it was still the holy city, as it is called twice in the foregoing chapter of this book, ver.1-18.

[t] ch. 11.20; 1 Ch.15. 4.12, 13; 26.31, 32; 2 Ch. 29. 4-11, 30; Ezr.8.15-20.
[u] ch.8.17; De.16.11; 2 Sa.6.12; 2 Ch.29. 22; Ezr.6.16; Ps.98. 4-6; 100.1,2; Ph.4. 4.
[v] 1Ch.13.8; 15.16,28; 16.5,42; 23.5; 25.1-6; Ezr.3.10,11; Ps. 81.1-4; 92.1-3; 149. 3; 150.2-5; Re.5.8.
[w] ch.6.2.
[x] 1Ch.2.54; 9.16.
[y] De.11.30; Jos.5.9; 10.43.
[z] ch. 11. 31; Jos.21. 17; 1Ch.6.60.
[a] Ezr.2.24.
[b] Ge.35.2; Ex.19.10, 15; Nu. 19. 2-20; 2 Ch.29.5,34; Ezr.6. 21; Job 1.5.
[c] 1 Ch. 13.1; 28.1; 2 Ch.5.2.
[d] ver.38.
[e] ch.2.13; 3.13,14.

19 And of Joiarib, Mattenai; of Jedaiah, Uzzi;

20 Of [f]Sallai, Kallai; of Amok, Eber;

21 Of Hilkiah, Hashabiah; of Jedaiah, Nethaneel.

22 ¶ The Levites, in the days of [g]Eliashib, Joiada, and Johanan, and Jaddua, *were* [h]recorded chief of the fathers; also the priests, to the reign of Darius[1] the Persian.

23 The sons of Levi, the chief of the fathers, *were* written in [i]the book of the Chronicles,[2] even until the days of Johanan the son of Eliashib.

24 And the chief of the Levites: [k]Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brethren over against them, to praise *and* to give thanks, [l]according to the commandment of David [m]the man of God, [n]ward over against ward.

25 [o]Mattaniah, and Bakbukiah, Obadiah, Meshullam, Talmon, Akkub, *were* porters, [p]keeping the ward at the thresholds[3] of the gates.

26 These *were* in the days of [q]Joiakim the son of Jeshua, the son of Jozadak, and in the days of [r]Nehemiah the governor, and of Ezra the priest the scribe.

27 ¶ And at [s]the dedication[4] of the wall of Jerusalem they sought the Levites [t]out of all their places, to bring them to Jerusalem, to keep the dedication [u]with gladness, both with [v]thanksgivings, and with singing, *with* cymbals, psalteries, and with harps.

28 And the sons of the singers gathered themselves together, both out of [w]the plain country round about Jerusalem, and from the villages of [x]Netophathi;

29 Also from [y]the house of Gilgal, and out of the fields of [z]Geba and [a]Azmaveth; for the singers had builded them villages round about Jerusalem.

30 And the priests and the Levites [b]purified themselves, and purified the people, and the gates, and the wall.

31 Then I brought up [c]the princes of Judah upon the wall, and appointed [d]two great companies *of them that gave* thanks, *whereof one* went on the right hand upon the wall toward the [e]dung-gate;

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32 And after them went Hoshaiah, and half of the princes of Judah,

33 And [f]Azariah, Ezra, and Meshullam,

34 Judah, and Benjamin, and Shemaiah, and Jeremiah;

35 And *certain* of the priests' sons with[g] trumpets; *namely*, [h]Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Michaiah, the son of Zaccur, the son of Asaph;

36 And his brethren, Shemaiah, and Azarael, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with the musical[i] instruments of David the man of God, and [k]Ezra the scribe before them.

37 And at [l]the fountain-gate, which was over against them, they went up by [m]the stairs of the city of David, at the going up of the wall, above the house of David, even unto the [n]water-gate eastward.

38 And [o]the other[1] *company of them that gave* thanks went over against *them*, and I after them, and the half of the people upon the wall, from beyond [p]the tower of the furnaces even unto [q]the broad[2] wall;

39 And from above [r]the gate of Ephraim, and above [s]the old gate, and above [t]the fish-gate, and [u]the tower of Hananeel, and the tower of Meah, even unto [v]the sheep-gate: and they stood still in [w]the prison-gate.

40 So stood [x]the two *companies of them that gave* thanks in the house of God, and I, and the half of the rulers with me:

41 And the priests; Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, *and* Hananiah, [y]with trumpets;

42 And Maaseiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer: and the singers sang[3] aloud, with Jezrahiah *their* [z]overseer.

43 Also that day they [a]offered great sacrifices, and rejoiced;[4] for [b]God had made them rejoice with great joy: [c]the wives also and the children rejoiced; so that [d]the joy of Jerusalem was heard even afar off.

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f ch.10.2-7.
g Nu.10.2-10;Jos.6.4; 2 Ch. 5. 12; 13. 12.
h ch. 11. 17; 1 Ch. 6. 39-43; 25. 2; 26.10, 11.
i ver.24; 1Ch.23.5; 2 Ch.8.14; Am.6.5.
k Ezr.7.1; 8.1.
l ch.2.14; 3.15.
m ch. 3. 15; 2 Sa. 5. 7-9.
n ch.3.26; 8.1,3,16.
o ver.31.
1 The princes and priests were divided into two companies on the wall, Ezra going before one,and Nehemiah following the other. Thus they marched in a row opposite ways, in the circuit of the wall; the Levites playing upon instruments, and singing praises to God,—and the people accompanying them on each side, part of them on the wall, and part, it may be supposed, by the side of it. When they met on the opposite side of the city, they marched in a body to the temple, and offered sacrifices & thank-offerings with rejoicings.
p ch.3.11.
q ch.3.8.
2 What part this was is not known. It has been conjectured that it may have been a place designed for assembling the troops or guard of the temple.
r ch.8.16;2Ki.14.13.
s ch.3.6.
t ch.3.3; Zep.1.10.
u ch.3.1; Je.31.38.
v ch.3.32; John 5.2.
w ch. 3. 25, 31, *Heb.* Je.32.2.
x ver.31,32;Ps.42.4; 47.6-9; cxxxiv.
y ver.35.
3 Heb. *made* their voice *to be heard*, Ps.81.1;95.1;98.4-9; 100. 1. 2; Is. 12. 5, 6. They seem not to have began their song of praise till they came to the house of God.
z ch.11.14.
a Nu. 10.10; De.12. 11, 12; 1 Ch. 29. 21, 22; 2 Ch. 7. 5-7, 10; 29.35,36; Ps.27.6.
4 While the princes, priests, & Levites, testify their joy and thankfulness by great sacrifices, sound of trumpet, musical instruments, and songs of praise, the common people testified theirs by loud shouts,whichwere heard afar off, further than the more harmonious sound of their songs and music, and these shouts, coming from a sincere and hearty joy, are here taken notice of; for God overlooks not, but graciouslyaccepts, the honest, zealous services of mean people, tho' there is in them little of art, and they are far from being fine. It is observed, that the women & children rejoiced, and their hosannas were not despised.—*Henry.*
b 2 Ch.20.27; Job34. 29; Ps. 28. 7; 30.11, 12;92.4; Is.61.3;66. 10-14; Je. 33. 11; John 16.22.
c Ex. 15.20,21; 2Ch. 20. 13; Ps. 148. 11-13; Je. 31.13; Mat. 21. 9, 15; Ep. 5. 19; Ja.5.13.
d 1Sa.4.5; Ezr.3-13.

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e ch. 10.37-39; 13.5, 12, 13; 2 Ch. 31. 11-13.
f 1 Ch. 9. 26; 26. 21-26.
1 That is, *appointed by the law.*
2 Heb. *the joy of Judah rejoiced.* They rejoiced in this great concourse of Jehovah's appointed servants, and, in token of their gratitude, they took the necessary means for securing the provision for the priests and Levites, appointing officers to collect their revenue, &c.
g Nu. 3. 10; 8.24,25; 1 Ch.23.28; 2 Ch.5. 11,12; Pr. 8.34; Is. 40.31; Ro.12.7.
3 Heb. *stood.*
h 1 Ch. xxv. xxvi.
i 1 Ch. 23. 28; 2 Ch. 23.6.
4 They suffered no unclean person to enter the temple. Boothroyd renders the clause, 'kept the ward,' &c. 'They observed what related to the worship of their God and to purification.'
k 1 Ch.25.1,&c.;2Ch. 29. 30; Ps. lxxiii-lxxxiii. *titles.*
l ver.1,12,26.
m ch.10.35-39;13.10-12; 2 Ch. 31. 5, 6; Mal. 3. 8-10; Ga.6. 6.
n Nu.18.21-29.
5 That is, *set apart.*

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6 Heb. *there was read*, ch.8.3-8; 9.3; De. 31.11,12; 2 Ki. 23.2; Is. 34. 16; Lu. 4.16-19; 10.26; Ac. 13.15,27; 15.21.
7 Heb. *ears.*
a ver.23; De.23.3-5; Is. xv. xvi.; Je. xlviii.; Eze. 25. 1-11; Am.2.1-3.
b ch.2.10,19;4.3; Ps. 83. 7-9; Je. 49.1-6; Am.1.13-15.
c Nu.22.3-6; Jos.24. 9,10.
d Nu.23.8-11,18-24; 24.5-9; Ps.109.28; Mic.6.5.
e Ps. 19.7-11; 119.9, 11; Pr. 6.23; Ro.3, 20.
f ch.9.2;10.28; Ezr. 10.11; Ja.1.27.
g Ex. 12.38; Nu.11. 4.
h ver.7;ch.12.10.
8 Heb. *being set over*, ch.12.44.
i ver.28;ch.6.17,18.
9 The enemies of Israel having failed in their open hostility, had resorted to other means for the accomplishment of their purposes,and set themselves to the forming of alliances with them. In this attempt they had succeeded, the two most notable adversaries having formed matrimonial connections with distinguished Jewish families.
k ch.10.38,39;12.44.
10 Considering how strict the regulations were which excluded aliens from the sacred precincts, this profanation was so very gross that it is difficult to account for it otherwise than by supposing that, as the temple services were discontinued, and the priests and Levites discontinued their attendance, the temple had come to be looked upon as a common public building.—*Pict. Bible.*

44 ¶ And at that time were [e]some appointed over [f]the chambers for the treasures, for the offerings, for the first-fruits, and for the tithes, to gather into them, out of the fields of the cities, the portions of[1] the law for the priests and Levites: for Judah rejoiced[2] for the priests and for [g]the Levites that waited.[3]

45 And both [h]the singers and the porters kept the ward of their God, and [i]the ward of the purification,[4] according to the commandment of David, *and* of Solomon his son.

46 For in the days of David [k]and Asaph of old *there were* chief of the singers, and songs of praise and thanksgiving unto God.

47 And all Israel, in the days of [l]Zerubbabel, and in the days of Nehemiah, [m]gave the portions of the singers and the porters, every day his portion; and [n]they sanctified[5] *holy things* unto the Levites, and the Levites sanctified *them* unto the children of Aaron.

CHAPTER XIII.

Upon the reading of the law separation is made from the mixed multitude, 1—3. *Nehemiah at his return causeth the chambers to be cleansed,* 4—9. *He reformeth the offices in the house of God,* 10—14, *the violation of the Sabbath,* 15—22, *and the marriages with strange wives,* 23—31.

ON that day they[6] read in the book of Moses in the audience [7]of the people; and therein was found written, that [a]the Ammonite and the [b]Moabite should not come into the congregation of God for ever;

2 Because they met not the children of Israel with bread and with water, but [c]hired Balaam against them, that he should curse them: howbeit [d]our God turned the curse into a blessing.

3 Now it came to pass, [e]when they had heard the law, [f]that they separated from Israel all [g]the mixed multitude.

4 ¶ And before this, [h]Eliashib the priest, having[8] the oversight of the chamber of the house of our God, *was* [i]allied unto Tobiah:[9]

5 And he had prepared for him [j]a great chamber,[10] where aforetime they laid the meat-offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil,

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which[1] was commanded *to be given* to the Levites, and the singers, and the porters,) and the offerings of the priests.

6 But [l]in all this *time* was not I at Jerusalem:[2] for in [m]the two and thirtieth year of Artaxerxes king of Babylon came I unto the king, and after[3] certain days obtained[4] I leave of the king:

7 And I came to Jerusalem, and [n]understood of the evil that Eliashib did for Tobiah, [o]in preparing him a chamber in the courts of the house of God.

8 And [p]it grieved me sore; therefore [q]I cast forth all the household-stuff of Tobiah out of the chamber.

9 Then I commanded, and [r]they cleansed the chambers; and thither brought I again the vessels of the house of God, with the meat-offering and the frankincense.

10 ¶ And I perceived that [s]the portions of the Levites had not been given *them:* for the Levites and the singers, that did the work, were fled every one to his field.[5]

11 Then [t]contended I with the rulers, and said, [u]Why is the house of God forsaken? And I gathered them together, and set them in their place.[6]

12 Then [v]brought all Judah the tithe of the corn, and the new wine, and the oil, unto the treasuries.[7]

13 And [w]I made treasurers over the treasuries, [x]Shelemiah the priest, and Zadok the scribe; and of the Levites, [z]Pedaiah; and next[8] to them *was* Hanan the son of [a]Zaccur, the son of Mattaniah:[b] for they were [c]counted faithful; and their[9] office *was* [d]to distribute unto their brethren.

14 [e]Remember me, O my God, concerning this, and wipe[10] not out my [11]good deeds that I have done [f]for the house of my God, and for the offices[12] thereof.

15 ¶ In those days saw I in Judah *some* [g]treading wine-presses on the sabbath,[13] and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all *manner of* [h]burdens, which they brought into Jerusalem on the sabbath-day: and [i]I testified *against them* in the day wherein they sold victuals.

16 There dwelt [k]men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem.

17 Then [l]I contended with the nobles[1] of Judah, and said unto them, What evil thing *is* this that ye do, and profane the sabbath-day?

18 [m]Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet [n]ye bring more wrath upon Israel, by profaning the sabbath.

19 And it came to pass, that, when the gates of Jerusalem [o]began to be dark before the sabbath, [p]I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath; and *some* of my servants[2] set I at the gates, *that* there should no burden be brought in on the sabbath-day.

20 So the merchants, and sellers of all kind of ware, lodged without Jerusalem once or twice.

21 Then [q]I testified against them, and said unto them, Why lodge ye about[3] the wall? if ye do *so* again, [r]I will lay hands on you. From that time forth came they no *more* on the sabbath.

22 And [s]I commanded the Levites, that they should [t]cleanse themselves, and *that* they should come *and* keep the gates, to [u]sanctify the sabbath-day. [v]Remember me, O my God, *concerning* this also, and [w]spare[4] me according to the greatness[5] of thy mercy.

23 ¶ In those days also saw I Jews [x]*that* had married[6] wives of [y]Ashdod, of [z]Ammon, *and* of Moab:

24 And their children spake half in the speech of Ashdod, and could[7] not speak in the Jews' language, but according to the language of [8]each people.

25 And [a]I contended with them, [b]and cursed[9] them, and [c]smote certain of them, and [d]plucked off their [10]hair, and [e]made them swear by God, *saying,* [f]Ye shall not give your daughters unto their sons, nor take their

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1 Heb. *the commandment of the Levites,* Nu. 18.21-24.

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l Ex. 32. 1; 2 Ch. 24. 17,18; Mat.13.25.

2 The absence of Nehemiah was made the occasion of these abuses, there being none during his absence to check them. How long he remained in Babylon is uncertain; but it seems probable that it must have been for a considerable period, from the magnitude which these evils had attained.

m ch.2.1; 5.14.

3 Heb. *at the end of days,* ch.2.5,6.

4 Or, *I earnestly requested.*

n Ezr.9.1;1Co.1.11.

o ver. 1, 5; La.1.10; Mat. 21. 12,13; Ac. 21.28,29.

p Ezr.9.3,4;10.1; Ps. 69.9.

q Mar. 11. 15-17; John 2. 13-17.

r ch. 12.45; 2 Ch. 29. 5,15-19.

s ch. 10. 37; 12. 47; Mal. 1. 6-14; 1Ti.5. 17,18.

t Nu.35.2.

5 Being defrauded of what was necessary to support them in Jerusalem, they had been obliged, for the maintenance of themselves and families, to forsake their service in the temple, and betake themselves to the cultivation of their fields. Alas, how often does our goodness prove as the morning cloud! How very frequently do our good resolutions terminate in themselves! Compare ch.12.44,&c.

u ver. 17, 25; ch. 5. 6-13; Job 31.34; Pr. 28.4.

v ch. 10. 39; 1 Sa. 2. 17; Mal.3.8-11.

6 Heb. *standing.*

w ch. 10. 37-39; Le. 27. 30; Nu. 18. 20-26; De.14.22.

7 Or, *storehouses.*

x ch. 12. 44; 2 Ch.31. 12-15.

y ch.3.30.

z ch.8.4.

8 Heb. *at their hand.*

a ch.10.12.

b ch.11.22; 12.35.

c ch.7.2; 2 Ki.12.15; 22.7; Lu.12.42; 16. 10-12; Ac.6.3; 1Co. 4.2; 1Ti.1.12.

9 Heb. it was *upon them.*

d Ac.4.35; 6.1.

e ver. 22, 31; 5. 19; He.6.10; Re.3.5.

10 If thou wert strict to mark what is done amiss, even my *good deeds* must be *wiped* out; but, Lord, remember me in thy mercy, and let my upright conduct be acceptable to thee! —*Clarke.*

11 Heb. *kindnesses.*

f 1Ch.29.3; 2Ch.24. 16; 31. 20, 21; Ezr. 7. 20,24,27; Ps.122. 6-9.

12 Or, *observations.*

g Ex.20.8-11;34.21; 35.2; Is.58.13; Eze. 20.13.

13 The observance of the Sabbath seems to have been utterly neglected, and God's whole service forgotten.

h ch. 10. 31; Nu. 15. 32-26; Je. 17.21,22, 24,27.

i ver. 21; ch. 9. 29; De. 8. 19; 2 Ch.24. 19; Ps. 50.7; Je.42. 19; Mic. 6.3; Ac.2. 40; 20. 21; Ga. 5.3; Ep. 4. 17; 1Th.4.6; Re.22.18,19.

k Ex. 23. 22; De. 5. 14.

l ver. 11, 25; ch. 5.7; Ps. 82.1,2; Is.1.10; Je.5.5; 13. 18; 22.2, &c.; Mic.3.1,9.

1 They ought to have exerted their authority for the suppression of abounding iniquity, and having failed to do so, they were responsible for the sin.

m Ezr. 9. 13-15; Je. 17. 23, 27; 44. 9, 22; Eze. 23. 8,26; Zec. 1.4-6.

n Le. 26.18,28; Nu. 32. 14; Jos. 22. 17, 18.

o Le.23.32.

p ch. 7. 3; Ex.31.14-17; Je.17.19-22.

2 Nehemiah could place more dependence in this case on his own attendants than on the porters appointed by the nobles and rulers of Judah, who probably countenanced this profanation, in order to indulge their luxury or avarice.

q ver.15.

3 Heb. *before.*

r Ezr.7.26; Ro.13.3, 4; 1 Pe.2.14.

s ch.7.64,65; 2Ki.23. 4; 1 Ch. 15.12-14; 2 Ch.29.4,5,24,27,30; Is.49.23.

t ch.12.10.

u De.5.12.

v ver.14,31; ch.5.19; Ps.132.1-5; Is.38.3; 2 Co. 1.12; 2Ti.4.7, 8.

w Ps. 25. 6, 7; 51. 1; 130.3,4,7; 143.1,2.

4 He had beseeched God to remember his good deeds, ver. 14. But to show that he did not think there was any proper merit or worthiness in them, which required a reward as a debt, in justice due to them, he here explains himself, and desires to be rewarded, or rather pardoned, out of God's free goodness, according to the greatness or multitude of his mercies. — *Patrick.* 'Shame on those,' says Clarke, 'who brand this good man with the epithet *workmonger!* a man who, in inward holiness, outward usefulness, and genuine love to God and man, was worth ten score of such *self-called* believers.'

5 Or, *multitude,* Ps. 5.7; Is.55.7.

x ch. 10.30; Ezr.9.2, 11, 12; 10. 10, 44; 2 Co.6.14.

6 Heb. *made to dwell* with them.

y 1Sa.5.1

z ver.1-3.

7 Heb. *they discerned not to speak.*

8 Heb. *people and people,* Zep.3.9.

a ver. 11, 17; Pr. 28. 4.

b ch.5.13; De.27.14-26

9 Or, *reviled,* Lu. 11. 45, 46. Denounced God's judgments against them. Aben Ezra thinks the meaning to be, that he excommunicated them.

c De. 25.2,3; Ezr.7. 26.

d Is.1.6.

10 A punishment at once painful and degrading.

e ch.10.29,30; De.6. 13; 2 Ch. 15.12-15; Ezr.10.5.

f Ex. 34. 16; De. 7. 3.

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daughters unto your sons, or for yourselves.

26 [g]Did not Solomon[1] king of Israel sin by these things? [h]yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless even him did outlandish women cause to sin.

27 [i]Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives?

28 And *one*[2] of the sons of [k]Joiada, the son of [l]Eliashib the high priest, *was* [m]son-in-law to [n]Sanballat the Horonite: therefore [o]I chased him from me.

29 [p]Remember them, O my God, because[1] they have defiled the priesthood, and [q]the covenant of the priesthood, and of the Levites.

30 Thus [r]cleansed I them from all strangers, and [s]appointed the wards of the priests and the Levites, every one in his business;

31 And for [t]the wood-offering, at times appointed, and for the first-fruits. [u]Remember[2] me, O my God, for good.

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g 1 Ki. 11.1-8.
1 If even Solomon, who excelled all men in wisdom, was nevertheless undone by such marriages, how shall ye preserve yourselves; and, if even he was punished, tho' beloved for his God, how shall he spare you?
h 2Sa.12.24.25; 1 Ki. 3.13; 2Ch.1.12.
i 1Sa.30.24.
3 Josephus relates, that this young man was named Manasseh, & that at his request Sanballat and the Samaritans built their temple upon mount Gerizzim, in opposition to that at Jerusalem, at which he officiated, in some measure, according to the Mosaic ritual.
k ch.12.1,22.
l ch.3.1.

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m ver. 4,5; ch. 6.17-19.
n ch.2.19.
o ver. 25, Ps. 101.8; Pr.20.8,26; Ro.13. 3,4.
p ch. 6.14; Ps. 59.5-13; 2Ti.4.14.
1 Heb. *for the defilings of*, Le. 21.1-7.
q Nu.16.9,10; 25.12, 13; 1 Sa.2.30; Mal. 2.4-8,11,12.
r ch.10.30.
s ch. 12.2-26; 1 Ch. xxiii-xxvi.
t ch.10.34.
u ver.14, 22; Ps. 25. 7; 106.4; Lu.23.24.
2 Remember me in mercy, and accept and establish the work of my hands. Thus this good man concludes his book with a brief but emphatic prayer, commending himself and all that he had done to God's gracious acceptance.

CONCLUDING REMARKS ON THE BOOK OF NEHEMIAH.

THIS book of Nehemiah, like that of Ezra which precedes, records the fulfilment of the promises made by Jehovah to his people, respecting their settlement in their own land after the seventy year's captivity in Babylon, and furnishes many striking illustrations of an all-wise and all-powerful overruling providence. Nehemiah arrived at Jerusalem thirteen years after Ezra had received his appointment from the king. This was in the twentieth year of Artaxerxes Longimanus, about 445 years before Christ. By a commission from Artaxerxes he superseded Ezra in the government of Judah and Jerusalem. 'Of Nehemiah the Jews speak as one of the greatest men of their nation. His concern for his country, manifested by such unequivocal marks, entitles him to the character of the first *patriot* that ever lived. In the course of the divine providence he was a captive in Babylon, but there his excellencies were so apparent, that he was chosen by the Persian king to fill an office the most respectable and the most confidential in the whole court. Here he lived in ease and affluence; he lacked no manner of thing that was good; and here he might have continued to live in the same affluence and in the same confidence: but he could enjoy neither, so long as his people were distressed, the sepulchres of his fathers trodden under foot, the altars of his God overturned, and his worship either totally neglected or corrupted. He sought the peace of Jerusalem, and he prayed to God for it; and was willing to sacrifice wealth, ease, safety, and even life itself, if he might be the instrument of restoring the desolations of Israel. And God, who saw the desire of his heart, and knew the excellencies with which he had endowed him, granted his request, and gave him the high honour of restoring the desolated city of his ancestors, and the pure worship of their God.'—*Clarke.*

Nehemiah having obtained from the king full authority to rebuild the walls of Jerusalem, immediately after his arrival set himself to the furtherance of this work. He met with cordial co-operation on the part of the people, whose zeal on this occasion should surely be an example and incitement to all true Christians, to unite their efforts in healing the breaches and building up the walls of the spiritual Jerusalem. As was to be expected, however, the good work called forth opposition. The adversaries were not idle. They ridiculed the work as a hopeless undertaking; and when, notwithstanding their ridicule, the walls were seen rising up with speed, they had recourse to plotting and prepared for violence. Thus it has always been with the enemies of the church. Infidelity has launched forth her sharp weapons of ridicule; persecution has laid her stratagems, and whetted her sword. But 'he that sitteth in the heavens shall laugh, the Lord shall have them in derision.'

We are reminded, however, that outward zeal for the prosperity of the church may be manifested by those who neglect personal holiness, and overlook many of the high duties of religion. Among those who engaged thus ardently in rebuilding the city walls were many who oppressed the poor. 'And there was a great cry of the people and of their wives against their brethren the Jews,' ch. v. 1. Let us never suppose that labours or sacrifices in the cause of righteousness will make up for the absence of personal piety or neglect of the duties which we owe to our brethren. The one without the other will only bring scandal on our profession; nor is there any thing which more exposes religion to the reproach of its enemies than the worldliness and hard-heartedness of the professors of it.

We cannot but admire the great anxiety displayed both by Nehemiah and by Ezra to have the means of religious instruction put within the reach of all the people. 'It being their ignorance which had led them into their transgressions, and their ignorance having been occasioned by their not having heard the law of God read to them; to prevent this for the future, they had from this time the most learned of the Levites and scribes that were skilled in the law to read it to them in every city; which, no doubt, was at first done by gathering the people together in the most wide street, where all might the better hear it: but the inconvenience of this being soon felt, especially in the winter and stormy seasons of the year, they erected houses or tabernacles to meet in, and these were the original synagogues among them. That they had no synagogues before the Babylonish captivity is plain, not only from the silence of the scriptures of the Old Testament, but also from several passages in them, which evidently prove that there were none in those days; for it is a common saying among the Jews, that when there is no book kept of the law, there can be no synagogues. . .Many texts of scripture tell us that the book of the law was very rare through all Judah before the Babylonish captivity. When Jehoshaphat sent teachers through all Judah to instruct the people in the law of God, they carried the law with them; which they would not have done if there had been copies of the law in those cities where they went, which there would have been had there been synagogues in them. . .When Hilkiah found the law in the temple, neither he nor the king Josiah would have been surprised at it, had books of the law been common in those times. . .From hence it plainly follows that there could be no synagogues among the Jews till after the Babylonish captivity; and it is most probable that Ezra's reading to them the law, and the necessity which they perceived there was of having it oftener read to them, was the occasion of their erecting them after their captivity in the manner I have related: and most learned men are of this opinion, and some of the Jews themselves say as much.'—*Prideaux.* It has been remarked that the establishment of those synagogues may have been one means of preventing the Jews from falling into idolatry, to which, before this time, they were so awfully prone; and, without question, no more effectual method could have been adopted for thoroughly instructing the great body of the people. Let it be our endeavour and our earnest prayer, that we may be enabled to appreciate the surpassing privileges which we enjoy. The word of God's completed revelation is in our hands. Means of instruction, and opportunities of worship are within our reach. Let us not receive the grace of God in vain. Oh let us remember, that to whom much is given, of them much shall be required!

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THE BOOK

OF

E S T H E R.

THE author of this book is unknown, some ascribing it to Ezra, some to Esther and Mordecai, and others to the united labours of the great synagogue. It is a remarkable circumstance that the name of God does not occur throughout the book; and, chiefly from this fact, some of the Christian fathers were led to question its authenticity. By the Jews, however, it has ever been received with peculiar veneration; and the institution of the feast of PURIM, a festival commemorative of the great deliverance which this book records, and, till this day observed by the Jewish nation, is of itself a convincing proof of the reality of the history, and of the genuineness of the book, of Esther. It has been suggested, as explanatory of the strange omission of the name of God, that the book may have been chiefly an extract from the annals of the reign of the Persian monarch, and there are circumstances which seem to favour the conjecture.

It is generally agreed that the Ahasuerus of this book is Artaxerxes Longimanus, the monarch who reigned during the time of Ezra and Nehemiah, so that the influence of queen Esther accounts, in some measure, for the great favour shown to the Jews by that king. The narrative is peculiarly interesting, furnishing a most striking illustration of Divine Providence. In every event which it records the finger of God is conspicuous. It relates the elevation of Esther from the condition of a Jewish captive to that of the favoured consort of the Persian monarch—the deliverance, by her instrumentality, of the whole Jewish nation, from the merciless machinations of Haman; and the destruction of that oppressor and his associates, by the very means which they had themselves devised for the extirpation of the Jewish race. It forcibly confirms that observation of the Psalmist, 'The wicked plotteth against the just, and gnasheth upon him with his teeth. The Lord shall laugh at him, for he seeth that his day is coming,' Ps. xxxvii. 12, 13; and that declaration of Solomon, 'Though hand join in hand, the wicked shall not be unpunished; but the seed of the righteous shall be delivered,' Pr. xi. 21.

BEFORE CHRIST, 464.—JULIAN PERIOD, 4250.—YEAR FROM THE CREATION, 3540.

CHAPTER I.

Ahasuerus maketh royal feasts, 1—9. *Vashti refuseth to come when sent for by the king*, 10—12. *Ahasuerus, by the counsel of Memucan, maketh the decree of men's sovereignty over their wives*, 13—22.

NOW it came to pass in the days of [a]Ahasuerus,[1] (this *is* Ahasuerus which reigned [b]from India even unto Ethiopia, *over* [c]an hundred and seven and twenty[2] provinces,)

2 *That* in those days, when the king Ahasuerus [d]sat on the throne of his kingdom, which *was* in [e]Shushan the palace,

3 In the third year of his reign, [f]he made a feast unto all his princes and his servants; the power [g]of Persia and Media, [h]the nobles and princes of the provinces, *being* before him:

4 When [i]he shewed [k]the riches of his glorious kingdom, and the honour of his [l]excellent majesty, many days, *even* an hundred and fourscore[3] days.

5 And when these days were expired, the king made a feast unto all the people that were present[4] in Shushan the palace, both unto great and small, [m]seven days, in the court of the garden of the king's palace;

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CHAP. I.

A.M.3540. B.C.464.

a Ezr.4.6; Da.9.1.

1 Various have been the opinions of learned men concerning the king of Persia who is here called Ahasuerus. The most probable is that of Dean Prideaux, who supposes him to have been Artaxerxes Longimanus. The extent of his dominions, and his liberality & kindness to the Jews, favour this supposition.

b ch. 8. 9; Is. 18. 1; 37. 9.

c Da.4.1.

2 Since the time of Cyrus seven new provinces had been added.

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d 2Sa.7.1; 1Ki.1.46; Da.4.4.

e ch. 2.3; 3.15; 4.16; 9. 12-15; Ne. 1. 1; Da.8.2.

f ch.2.18; Ge.40.20; 1 Ki. 3.15; Da.5.1; Mar.6.21.

g ver. 14; Ezr. 1. 2; Is. 21. 2; Je.51.11; Da.5.28; 8.20.

h Da.3.2,3; 6.1,6,7.

i Is. 39. 2; Eze.28.5; Da.4.30.

k Ps. 76. 1-4; 145. 5, 12,13; Da. 2.37-44; 7. 9-14; Mat.4.8; 6. 13; Ro.9.23; Ep.1. 18; Co. 1.27; Re.4. 11.

l 1 Ch. 29. 11, 12,25; Job 40.10; Ps.21.5; 45. 3; 93. 1; Da. 4. 36; 5.18; 2 Pe.1.16, 17.

3 We have records elsewhere of feasts not less protracted, and the custom seems still to obtain in Persia.

4 Heb. *found*.

m 2 Ch. 7.8,9; 30.21-25.

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n Ex. 26. 1,31,32,36, 37.

1 Or, *violet*.

2 This great court, it would seem, was surrounded with splendid curtains attached to marble pillars, and covered with an awning, forming a gorgeous and extensive tent.

o ch.7.8; Eze. 23.41; Am.2.8; 6.4.

3 Cushions or couches, on which the guests reclined.

4 Or, *of porphyre, and marble, and alabaster, and stone of blue colour*.

p 1 Ki.10.21; 2Ch.9. 20; Da.5.2-4.

5 Heb. *wine of the kingdom*.

6 Heb. *hand*.

q Je.35.8;51.7;Hab. 2.15,16.

7 Or, 'The drinking according to custom, none did compel.' The usual custom was to be dispensed with.

r John 2.8.

s ch.5.4,8.

8 This was quite in accordance with what still is the custom of the Easterns. The women have their feasts at the same time with the men, but apart by themselves. The feast of Vashti was in the palace, while that of the king was 'in the court of the garden.'

t Ge. 43. 34; Ju. 16. 25; 1Sa.25.36,37; 2 Sa. 13.28; Pr.20.1; Ec. 7. 2-4; 10. 19; Ep.5.18,19.

u ch.7.9, *Harbonah*.

9 Or, *eunuchs*, Da. 1.3-5,18,19.

v Pr.16.9; 23.29-33; Mar.6.21,22.

6 *Where were* [n]white, green, and blue[1] *hangings*, fastened with cords[2] of fine linen and purple to silver rings and pillars of marble: [o]the beds[3] *were of* gold and silver, upon a pavement of red,[4] and blue, and white, and black marble.

7 And they gave *them* drink in [p]vessels of gold, (the vessels being diverse one from another,) and [5]royal wine in abundance, according to the state[6] of the king.

8 And the drinking *was* according to the law; [q]none did compel:[7] for so the king had appointed to all [r]the officers of his house, that they should do according to every man's pleasure.

9 Also Vashti [s]the queen[8] made a feast for the women *in* the royal house which *belonged* to king Ahasuerus.

10 ¶ On the seventh day, when [t]the heart of the king was merry with wine, he commanded Mehuman, Biztha, [u]Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains[9] that served in the presence of Ahasuerus the king,

11 To bring [v]Vashti the queen

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before the king with the crown royal, to show the people and the princes her beauty; for she *was* fair[1] to look on.

12 But the queen Vashti [w]refused[2] to come at the king's commandment by[3] *his* chamberlains: therefore [x]was the king very wroth, and his anger [y]burned in him.

13 ¶ Then the king said to [z]the wise men, which [a]knew the times, (for so *was* the king's manner toward all that knew law and judgment:

14 And the next unto him *was* Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, *and* Memucan, [b]the seven[4] princes of Persia and Media, which [c]saw the king's face, *and* which sat the first in the kingdom,)

15 What[5] shall we do unto the queen Vashti according to law, because she hath not performed the commandment of the king Ahasuerus by the chamberlains?

16 And Memucan[6] answered before the king and the princes, Vashti the queen hath not [d]done wrong to the king only, but also to all the princes, and to all the people that *are* in all the provinces of the king Ahasuerus.

17 For *this* deed of the queen shall come abroad unto all women, so that they shall [e]despise their husbands in their eyes, when it shall be reported, The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not.

18 *Likewise* shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen. Thus *shall there arise* too much contempt and wrath.

19 If it[7] please the king, let there go a royal commandment from[8] him, and let it be written among the laws of the Persians and the Medes, that it[9] be not altered,[10] that Vashti come no more before king Ahasuerus; and let the king give her royal estate unto another[11] [f]that is better than she.

20 And when the king's decree, which he shall make, shall be published throughout[g] all his empire, (for it is great,) [h]all the wives shall give to their husbands honour, both to great and small.

21 And the saying pleased[1] the king and the princes; and the king did according to the word of Memucan:

22 For he sent letters into all the king's provinces, [i]into every province according to the writing thereof, and to every people after their language, [k]that every man should bear rule[2] in his own house; and that *it*[3] should be published[4] [l]according to the language of every people.

CHAPTER II.

Out of the choice of virgins a queen is to be chosen, 1—4. Mordecai the nursing-father of Esther, 5—7. Esther is preferred to Hegai the rest, 8—11. The manner of purification, and going in to the king, 12—14. Esther best pleasing him, is made queen, 15—20. Mordecai, discovering a treason, is recorded in the chronicles, 21—23.

AFTER these things, when the wrath of king Ahasuerus was appeased, [a]he remembered[5] Vashti, and [b]what she had done, and what was decreed against her.

2 Then said the [c]king's servants that ministered unto him, [d]Let there be fair young virgins sought for the king:

3 And let the king appoint officers [e]in all the provinces of his kingdom, that they may gather[6] together all the fair young virgins unto Shushan the palace, to the house of the women, unto the[7] custody of [f]Hege the king's chamberlain, keeper of the women, and let [g]their things for purification be given *them:*

4 And let the maiden which pleaseth the king be queen instead of Vashti. And [h]the thing pleased the king; and he did so.

5 ¶ *Now* in [i]Shushan the palace there was a [k]certain Jew,[8] whose name *was* Mordecai, the son of Jair, [l]the son of Shimei, the son of Kish, a Benjamite;

6 Who had been carried away from Jerusalem with the captivity which had been carried away with [m]Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.

7 And he brought[9] up [n]Hadassah, (that *is*, Esther,) [o]his uncle's daughter: for she had neither father nor mother, and the maid *was* fair[10] and beautiful; whom Mordecai (when her father and

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1 Heb. *good of countenance*, 2 Sa. 14.25; Pr.31.30.
w Ge.3.16; Ep.5.22, 24; 1Pe.3.1.
2 It would seem from a statement in Herodotus, that on some particular occasions, it was customary among the Persians to violate their rule of keeping the females of the harem strictly secluded. The command of the king, on this occasion, however, was the effect of intoxication, and while we may perhaps admit that, according to the established customs of the East, the refusal of Vashti was improper, we cannot but admire the sensitiveness and modesty which shrunk from exposure to a company of revellers.
3 Heb. *which was by the hand of his eunuchs.*
x Pr.19.12; 20.2; Da. 2.12; 3.13, 19; Na.1. 6; Re.6.16, 17.
y Ex. 32.19, 22; De. 29.20; Ps.74.1; 79.5.
z Je.10.7; Da.2.2, 12, 27; 4.6, 7; 5.7.
a 1 Ch. 12. 32; Mat. 16.3.
b Ezr.7.14.
4 We have frequent allusions to these seven princes, or, as they are elsewhere styled, the king's seven counsellors. Some trace their origin to the time and advice of Daniel; but it is probable that the first of them were the coadjutors of Darius Hytaspes, in overthrowing the usurper Smerdis, who, according to previous stipulation, were rewarded with the most distinguished honours. They were the king's chief ministers, and the expounders of the laws of the empire.
c 2Ki.25.19; Mat.18. 10; Re.22.4.
5 Heb. *what to do?* ch.6.6.
6 Memucan is mentioned last; he was probably the youngest privy-counsellor, and therefore speaks first, as is the custom of our judges, that they may not be influenced by the opinion of their seniors. — *Boothroyd.*
d Ac.18.14; 25.10; 1 Co.6.7, 8.
e 2Sa.6.16; Ep.5.33.
7 Heb. *it be good with the king*, ver. 21; ch.3.9; 8.5.
8 Heb. *from before him.*
9 Heb. *it pass not away*, ch.8.8; Da.6. 8, 12, 15, 17.
10 The Persians affected such a degree of wisdom in the construction of their laws, that they never could be amended, and should never be repealed. To render the sentence of Vashti unalterable, the counsellor suggests that it should not be simply an order, but a commandment written among the laws.
11 Heb. *her companion.*
f 1 Sa.15.23; 1Ki.2. 32.
g De.17.13; 21.21.
h Ep.5.33; Col.3.18; 1Pe.3.1-7.

A.M.3542.B.C.462.

1 Heb. *was good in the eyes of the king*, ver.19; ch.2. 4; Ge.41.37.
i ch.3.12; 8.9; Da.3. 29; 4.1.
k 1 Ti. 2. 12; Ti. 2. 4, 5.
2 Both the law of God and common sense taught this from the foundation of the world; and this parade of enactment was only to deprive Vashti of her crown.
3 Heb. *one should publish it according to the language of his people*, ch.3.12.
4 This seems to have been an injunction to men to use their native tongue, and not to neglect it out of complaisance to their foreign wives. The former Targum has it, 'Every man shall rule in his own house, and compel his wife to speak in the language of her husband. and in the language of his people.'
l Lu. 16. 8; Ac. 2.5-11; 1Co.14.19, 20.

CHAP. II.

A.M.3543.B.C.461.
a Da.6.14-18.
5 Probably he had now repented of what he had done; but his repentance was too late; the unalterable decree was enacted.
b ch.1.12-21.
c ch.1.10, 14; 6.14.
d Ge.12.14, 15; 1Ki. 1.2, 3.
e ch.1.1, 2.
6 This proposal was perhaps intended to divert the king's thoughts. It was, however, the usual way in which the harem or seraglio was furnished; the finest women in the land, whether of high or low degree, were sought out, and brought to the harem. They all became the king's concubines; but one was raised as chief wife, or sultana, to the throne, and her issue was specially entitled to inherit.
7 Heb. *the hand.*
f ver.8, *Hegai.*
g ver.12-14; Is.3.18-23.
h ch. 1.21; 3.9, 10; 2 Sa. 13. 4-6; 16. 21-23; 17.4; Mat.14.6.
i ver.3; ch.1.2; 5.1.
k ch.3.2-6; 10.3.
8 Mordecai, though of the tribe of Benjamin, is called a Jew, the whole nation being now named after Judah. His family had long been settled in the land of captivity, his ancestor Kish having been carried from Jerusalem, along with Jeconiah, by Nebuchadnezzar king of Babylon. This is not as some have supposed, the person of the same name who is mentioned as having come to Jerusalem with Zerubbabel.
l 1 Sa.9.1; 2Sa.16.5.
m 2 Ki. 24. 14, 15; 2 Ch.36.9, 10, *Jehoiachin*; Je. 22. 24, 28, *Coniah*; 24.1.
9 Heb. *nourished*, Ep.6.4.
n Da.1.6, 7.
o ver. 15; Je. 32. 7-12.
10 Heb. *fair of form and good of countenance* ch.1.11.

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nother were dead) [p]took for his own
aughter.

8 ¶ So it came to pass, when the
ing's commandment and his decree
as heard, and when many maidens
ere gathered together unto Shushan
he palace, to the custody of [q]Hegai,
hat Esther[1] was brought also unto the
ing's house, to the custody of Hegai,
eeper of the women.

9 And the maiden pleased him, and
he[r] obtained kindness of him: and he
peedily gave her [s]her things for puri-
cation, with such[2] things as belonged
o her, and seven maidens, *which were*
meet to be given her, out of the king's
ouse: and he preferred[3] her and her
aids unto the best *place* of the house
f the women.

10 Esther [t]had not showed her peo-
le, nor her kindred:[4] [u]for Mordecai
ad charged her that she should not
ow *it*.

11 And Mordecai [v]walked every day
efore the court of the women's house,
o know[5] how[6] Esther did, and what
ould become of her.

12 ¶ Now, when every maid's turn
as come [w]to go in to king Ahasuerus,
fter that she had been twelve months,
ccording to the manner of the women,
or so were the days of their puri-
cations accomplished, *to wit*, [x]six
onths with oil of myrrh, and six
onths with sweet odours, and with
her things for the purifying of the
omen,)

13 Then thus came *every* maiden
nto the king; whatsoever she desired
as given her to go with her out of
he house of the women unto the
ing's house.

14 In the evening she went, and on
he morrow she returned into the second
ouse[7] of the women, to the custody
f Shaashgaz the king's chamberlain,
hich kept the concubines: she came
n unto the king no more, except the
ing [y]delighted in her, and that [z]she
ere called by name.

15 ¶ Now, when the turn of Esther,
he daughter of Abihail the uncle of
Mordecai, ([a]who had taken her for his
aughter,) was come to go in unto the
ing, she required nothing but what
Hegai the king's chamberlain, the
keeper of the women, appointed: and
[b]Esther obtained favour in the sight
of all them that looked upon her.

16 So Esther was taken unto king
Ahasuerus, into his house-royal,[1] in [c]the
tenth month, (which *is* the month
Tebeth,) in [d]the seventh year of his
reign.

17 And the king loved Esther above
all the women, and she obtained grace
and favour[2] in[3] his sight more than
all the virgins; [e]so that he set the
royal crown upon her head, and made
her queen instead of Vashti.

18 Then the king [f]made a great
feast unto all his princes and his ser-
vants, *even* Esther's feast: and he made
a release[4] to the provinces,[5] and [g]gave
gifts, according to the state of the
king.

19 And when [h]the virgins were
gathered together the second[6] time,
then Mordecai [i][7]sat in the king's gate.

20 Esther [k]had not *yet* shewed her
kindred nor her people, as Mordecai
had charged her: for Esther did the
commandment of Mordecai, like as
when she was brought up with him.

21 ¶ In those days, (while Mordecai
sat in the king's gate,) two of the
king's chamberlains, [l]Bigthan and
Teresh, of those which kept the [8]door,
were wroth, [m]and sought to lay hand
on the king Ahasuerus.

22 And [n]the thing was known to
Mordecai, who told *it* unto Esther the
queen; and [o]Esther certified the king
thereof in [p]Mordecai's name.

23 And when inquisition was made
of the matter, it was found out; there-
fore they were both [q]hanged on a tree:
and it was written in [r]the book of the
Chronicles before the king.

CHAPTER III.

Haman, advanced by the king, and despised by Mordecai, seeketh revenge upon all the Jews, 1—6. *He casteth lots,* 7. *He obtaineth by calumniation a decree of the king to put the Jews to death,* 8—15

AFTER these things did king Aha-
suerus [a]promote Haman the son
of Hammedatha the [b]Agagite, and
advanced him, and set his seat [c]above
all the princes that *were* with him.

2 And all [d]the king's servants, that
were in the king's gate, [e]bowed, and

A.M.3543. B.C.461.

p Ge.48.5;2Co.6.18; 1John 3.1.
q ver.3, *Hege.*
1 It has been wondered how Mordecai could consent to Esther's becoming the wife or concubine of a heathen prince, contrary to the law of Moses; but it does not seem to have been left to the choice of either Mordecai or Esther, and it would have been unavailing to have opposed the public edict of Ahasuerus; according to the Targum, indeed, 'she was brought by violence.'
r Ge. 39. 21; 1 Ki.8. 50; Ezr. 7.6; Ne.2. 8;Ps.106.46;Pr.16. 7;Da.1.9;Ac.7.10.
s ver.3,12.
2 Heb. *her portions.*
3 Heb. *changed her.* In the Persian harem the chief eunuch, or keeper, is a person of great importance. Next to that of the king himself, it is the interest of the women to endeavour to secure his favour, as their comfort is very much in his power.
t ch.3.8;4.13,14;7.4; Mat.10.16.
4 It was prudent in the mean time to conceal her kindred, the discovery of which might have operated to her prejudice.
u ver.7,20;Ep.6.1.
v ver.13,14.
5 We are not informed by what means he obtained his information, & considering the extreme vigilance with which the harems of the East are guarded, it is difficult to conjecture how he could succeed.
6 Heb. *the peace of Esther,* Ge.37.14; 1 Sa. 17. 18; Ac. 15. 36.

A.M.3546. B.C.458.

w 1Th.4.4,5.
x Pr.7.17; Cant.3.6; Is. 57. 9; Lu. 7.37, 38.
7 The house of the concubines. The Persian monarch seems to have had but one wife, at lest but one in chief favour and esteem with him, though he must have had many secondary wives, or concubines. This was the name of every one that was taken from among the virgins, (who had a separate house for themselves,) and conducted to the king's bed; where having passed a night, she returned no more to the virgin's apartments, but was the next morning, received into the house of the concubines, and there treated in the state and port of one of the king's wives; for such they were accounted. No man was permitted to marry them, as long as the king lived; and upon his demise, they generally fell to his successor. Of these Darius Nothus is reckoned to have had no less than 360.—*Poole.*
y ch.4.11;Ge.34.19; Is.62.4,5.
z Is.45.4
a ver.7.

A.M.3546.B.C.458.

b Cant.6.9;Ac.7.10.
1 She seems not to have been sent to the house of the concubines, but retained by the king in his own house. A considerable period, however, elapsed from the degrading of Vashti, to the elevation of Esther. Vashti was dishonoured in the third, and Esther was made queen in the seventh year of Ahasuerus' reign. Perhaps Esther may have been treated by the king as his chief concubine for a time, before he had resolved to make her the successor of Vashti.
c ch.8.9.
d ch.1.3;Ezr.7.8.
2 Or, *kindness.*
3 Heb. *before him.*
e ch. 4.14; 1 Sa. 2.8; Ps. 75.6,7; 113.7,8; Eze.17. 24; Lu.1. 48-52.
f ch.1.3-5;Ge.29.22; Ju.14.10-17; Cant. 3.11;5.1;Mat.22.2; Lu.14.8;Re.19.9.
4 Heb. *rest.*
5 The manner of the Persian king was, to give his queens, at their marriage, such a city to buy them clothes, another for their hair, another for their necklaces, and so on for the rest of their expenses. And as it was customary for him, according to the testimony of Herodotus, upon his accession to the throne, to remit the tribute that was due to him from all the cities, so he might, upon this occasion, out of his abundant joy, make a release to the provinces, and forgive them some of the duties and imposts that they were bound to pay him. —*Patrick.*
g ch.9.22;1Sa.25. 8; Ne.8.12; Re.11.10.
h ver.3,4.
6 Referring, perhaps, to a former gathering of virgins, when Vashti was made queen. The Greek version, however, omits this clause altogether.
i ver.21; ch.3.2,3; 5. 13.
7 Mordecai might have been one of the officers of the king, as the gate was the place where such usually attended to await the king's call. It is not likely that he was the *porter;* had he been only such, Haman could have removed him at once.
k ver.10.
l ch.6.2, *Bigthana.*
8 Heb. *threshold.*
m 2Sa.4.5,6;16.11; 1 Ki.15.25-27;16.9;2 Ki. 9.22-24; 12. 20; 21.23;Ps.144.10.
n Ec. 10. 20; Ac.23. 12-22.
o ch.6.2;Ro.11.33.
p Ph.2.4.
q ch. 5.14;7.10; Ge. 40.19,22;De.21.22, 23;Jos.8.29.
r ch.6.1,2;Mal.3.16.

CHAP. III.

A.M.3551.B.C.453.

a ch. 7. 6; Ps. 12. 8; Pr.29.2.
b Nu.24.7; 1 Sa. 15. 8.
c ch.1.14; Ge.41.40, 55; Ezr. 7. 14; Da. 6.2.
d ch.2.19.21.
e Ge.41.43;Ph.2.10.

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reverenced Haman; for the king had so commanded concerning him: but Mordecai [f] bowed not, nor did *him* reverence.

3 Then the king's servants, which *were* in the king's gate, said unto Mordecai, [g] Why transgressest thou the king's commandment?

4 Now it came to pass, [h] when they spake daily unto him, and he hearkened not unto them, [i] that they told Haman, to see whether Mordecai's matters would stand: for [k] he had told them that he *was* a Jew.[1]

5 And when Haman saw [l] that Mordecai bowed not, nor did him reverence, then was Haman [m] full of wrath.

6 And he thought scorn to lay hands on Mordecai alone; for they had shewed him the people of Mordecai; wherefore Haman [n] sought to destroy all the Jews that *were* throughout the whole kingdom of Ahasuerus, *even* the people of Mordecai.

7 ¶ In [o] the first month, (that *is*, the month Nisan,) [p] in the twelfth year of king Ahasuerus, [q] they cast Pur,[2] that *is*, the lot, before Haman, from day to day, and from month to month, *to* the twelfth *month*, that *is*, the month Adar.[r]

8 ¶ And Haman said unto king Ahasuerus, There is a certain people scattered [s] abroad, and dispersed among the people in all the provinces of thy kingdom; and [t] their laws *are* diverse from all people, neither keep they the king's laws: therefore it *is* not for[3] the king's profit to suffer them.

9 If it please the king, let it be written that[4] they may be destroyed; and I will pay[5] [u] ten thousand talents[6] of silver to the hands of those that have the charge of the business, to bring *it* into the king's treasuries.

10 And the king [v] took his ring[7] from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' enemy.[8]

11 And the king said unto Haman, The silver *is* given to thee, the people also, [w] to do with them as it seemeth good to thee.

12 Then were the king's scribes[9] called on the thirteenth day of the first month, and there was written (according to all that Haman had commanded) unto the king's lieutenants, and to the governors that *were* over every province, and to the rulers of every people of every province, [x] according to the writing thereof, and to every people after their language; [y] in the name of king Ahasuerus was it written, and [z] sealed with the king's ring.[1]

13 And the letters were sent [a] by posts into all the king's provinces, to destroy, to kill,[2] and to cause to perish, all Jews, [b] both young and old, little children and women, [c] in one day, *even* upon the thirteenth *day* of the twelfth month, (which *is* the month Adar,) and *to take* [d] the spoil of them for a prey.

14 The [e] copy of the writing, for a commandment to be given in every province, was published unto all people, that they should be ready against that day.

15 The posts went out, being [f] hastened by the king's commandment; and the decree was given in Shushan the palace. And the king and Haman [g] sat down to drink; but [h] the city Shushan was perplexed.

CHAPTER IV.

The great mourning of Mordecai and the Jews, 1—3. *Esther, understanding it, sendeth to Mordecai, who sheweth the cause, and adviseth her to intercede with the king for the nation,* 4—9. *She excusing herself is threatened by Mordecai,* 10—14. *She appointing a fast, undertaketh the suit,* 15—17.

WHEN Mordecai perceived [a] all that was done, Mordecai [b] rent his clothes, and put on sackcloth [c] with ashes, and went out into the midst of the city, and [d] cried with a loud and a bitter cry;

2 And came even before the king's gate: for none *might* enter[3] into the king's gate clothed with sackcloth.

3 And [e] in every province, whithersoever the king's commandment and his decree came, *there was* [f] great mourning among the Jews, and fasting, and [g] weeping, and wailing; and many[4] lay in sackcloth and ashes.

4 ¶ So Esther's maids and her chamberlains[5] came and told[6] *it* her. Then was the queen exceedingly grieved; and

A.M.3551.B.C.453.

f ver. 1; Ex. 17. 14, 16; De.25.19; 1Sa. 15.3; Ps.15.4.
g Ex. 1. 17; Mat.15. 2,3.
h Ge.39.10.
i Da.3.8,9; 6.13.
k Ezr. 1.3; Da. 3.12, 16-18, 23-30; 6. 20-23, 26-28; Jonah 1. 9.
1 When questioned by the king's servants he acknowledged himself to be a Jew, who, from religious considerations, durst not render to Haman the homage required.
l ver. 2; ch.5.9.
m ch. 1. 12; Job 5. 2; Pr.12.16;19.19;21. 24;27.3,4;Da.3.19.
n Ps. lxxxiii.; Re. 12.12-17.
o Ne.2.1.
p ch.1.3; 2.16.
q ch.9. 24-26; Pr.16. 33; Eze. 21. 21,22; Mat.27.35.
2 The Septuagint preserves a clause which assists in explaining the meaning of this verse. It reads thus: 'They cast Pur, that is the lot, before Haman, from day to day, and from month to month, (that he might in one day destroy the race of Mordecai, and the lot fell for the fourteenth) of the twelfth month, that is, the month Adar.' The practice of casting lots to discover a lucky day for any enterprize was, & still is, very common in the East, and particularly among the Persians. Without this, even the most trifling undertaking will not be commenced. By the providence of God, who determines the lot, no favourable intimation was given till the twelfth month, & thus opportunity was afforded to frustrate Haman's cruel designs.
r ch. 9.1, 5,17-19,21; Ezr.6.15.
s Le.26.33; De.4.27; 30.3;32.26; Ne.1.8; Je.1. 17; Eze. 6.8; 11. 16; Zec. 7. 14; John 7.35; Ja.1.1; 1 Pe.1.1.
t Ezr. 4. 12-15; Ac. 16.20,21;17.6,7;24. 5;28.22.
3 Heb. *meet*, or *equal, for the king to, &c.*
4 Heb. *to destroy them.*
5 Heb. *weigh*, Ge. 23.16.
u Mat.18.24.
6 This was an immense sum. Counted according to the Babylonish talent, it amounts to £2,119,000 sterling; and, according to the Jewish talent, to twice that sum. In these ancient times silver and gold were most abundant; and numerous instances might be quoted of the possession of what we would consider incredible sums.
v ch.8.2,8; Ge.41.42.
7 He did this as a token of affection and honour. With the Persians, for the king to give a ring to any one was a token and bond of the greatest friendship.
8 Or, *oppressor*, ch. 7.6.
w Ps.73.7; Je.26.14; 40.4; Lu.23.25.
9 Or, *secretaries.*

A.M.3551.B.C.453.

x ch. 1.22; 8.9; 9.27.
y 1 Ki.21.8; Da. 6. 8; 12.15.
z ch.8.2,8.
1 The Persians have stones in their rings, which answer the purpose of seals. On these their names are frequently engraved, and the impression serves for their signature. It was probably for the purpose of sealing this writing that the king had previously given Haman his ring, by the use of which the sanction of the royal authority would be given to his bloody mandate.
a ch. 8. 10, 14; 2 Ch. 30. 6; Job 9. 25; Je. 51.31; Ro.3.15.
2 Without some knowledge of the human heart, and the history of mankind, we should find a difficulty in conceiving, how any prince could be induced to consent to such a horrid & ruinous proposal, without objection or hesitation. It would be absurd to assign a *reason* for so infatuated a measure. But when an arbitrary monarch has become the dupe of a wicked favourite, it has always been observed, that the first object of his life, the chief, and almost the only use that he makes of his power, is to gratify and aggrandise him; and the lives of his subjects, or the interests of empires, have, on such occasions, often been wantonly sacrificed to the avarice, the ambition, the revenge, or the caprice of a worthless minion.—*Scott.*
b 1 Sa.15.3; 22.19.
c ch. 8. 12-14; Ja. 2. 13.
d ch. 8. 11; 9. 10; Is. 10.6.
e ch.8.13,14.
f Pr.1.16;4.16.
g Ho. 7. 5; Am. 6.6; John 16.20; Re.11. 10.
h ch. 4.10; 8.15; Pr. 29.2.

CHAP. IV.

A.M.3551.B.C.453.

a ch.3.8-13.
b 2Sa.1.11; Job 1.20; Jonah 3. 4-9; Ac. 14.14.
c ver.3; Jos.7.6; 2Sa. 13.19; Job 2.8; 42.6; Is.58.5; Eze.27.30; Da. 9. 3; Mat. 11. 21.
d Ge.27.34; Is. 15.4; 22.4; Eze.21.6; 27. 31; Mic.1.8; Zep.1. 14; Re.18.17-19.
3 In the East this custom is still prevalent. None may enter the king's palace in mourning.
e ch.1.1; 3.12.
f 1 Sa. 4.13,14; 11.4; Is. 22. 4, 5, 12; 37. 1,3.
g Mat. 13.42; 22.13; 25.30.
4 Heb. *sackcloth and ashes were laid under many*, Is.58. 5; Da.9.3.
5 Heb. *eunuchs*, ch. 1. 12; 1 Sa. 8. 15, *marg.*; 2 Ki. 9. 32; Is.56.3; Ac.8.27.
6 The jealous seclusion of the harem accounts satisfactorily for Esther's ignorance of the whole matter.

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she sent raiment to clothe Mordecai, and to take away his sackcloth from him: [h]but he received *it* not.

5 Then called Esther for Hatach, [i]*one* of the king's chamberlains, whom he had appointed[1] to attend upon her, and gave him a commandment to Mordecai, [k]to know what it *was*, and why it *was*.

6 So Hatach went forth to Mordecai unto the street of the city, which *was* before the king's gate:

7 And Mordecai told him of [l]all that had happened unto him, and of the sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them:

8 Also he gave him [m]the copy of the writing of the decree that was given at Shushan to destroy them, to shew *it* unto Esther, and to declare *it* unto her, and [n]to charge her that she should go in unto the king, [o]to make supplication unto him, and [p]to make request before him for her people.

9 And Hatach came and told Esther the words of Mordecai.

10 ¶ Again Esther spake unto Hatach, and gave him commandment unto Mordecai:

11 All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the[p] inner court,[2] who is not called, *there is* [q]one law of his to put *him* to death, except such to whom [r]the king shall hold out the golden sceptre, that he may live: [s]but I have not been called to come in unto the king these thirty days.

12 And they told to Mordecai Esther's words.

13 Then Mordecai commanded to answer Esther, [t]Think not with thyself that thou shalt escape[3] in the king's house more than all the Jews.

14 For if thou altogether holdest thy peace at this time, [u]*then* shall there enlargement[4] and deliverance arise to the Jews from another place; but [v]thou and thy father's house shall be destroyed: and who knoweth [w]whether thou art come to the kingdom[5] [x]for *such* a time as this?

A.M.3551.B.C.453.

h Ge.37.35;Ps.77.2; Je.31.15.
1 Heb. *set before her*, ch.1.10,12.
i Ro.12.15; 1 Co.12. 26;Ph.2.4;He.4.15.
k ch.3.2-15.
l ch.3.14,15.
m ch.2.20; 1Ti.6.13, 17.
n Job 9. 15; Pr. 16. 14,15;Ec.10.4; Ac. 12.20.
o ch.7.3,4;8.6; Ne.2. 3-5;Pr.21.1.
p ch.5.1.
2 The Persian sovereigns affected the highest degrees of majesty, even to the assuming of divine honours. No man nor woman dared to appear unveiled before them without hazarding their lives. Into the inner chamber of the harem, no person ever entered but the king and the woman he had chosen to call thither. Here was Esther's difficulty; and that difficulty was now increased by the circumstance of her not having been sent for to the king's bed for thirty days. Some have supposed that this law forbidding all to enter the inner court on pain of death, had been suggested by Haman, the more effectually to secure his own influence. But it was much more ancient. Herodotus states that this had been a law from the time of Dejoces king of Media, for the security of the king's person. It is possible, however, that the exclusion of Esther, for the period mentioned, may have been the result of his wicked intrigues; and it is not to be wondered at, if in the circumstances, Esther was afraid that the king's love for her had begun to cool, and that her petition might be rejected.
q Da.2.9.
r ch.5.2;8.4.
s ch.1.19;2.14; 1Pe. 3.7.
t Pr.24.10-12; Mat. 16.24, 25; John 12. 25;Ph.2.30;He.12. 3.
3 Her rank would be no protection to her—she would be involved in the common fate of the nation, according to the terms of the edict. Confiding in God's protection he suggests that deliverance from some other quarter would arise, but that, in this case, the judgment of heaven would overtake her.
u Ge. 22.14; Nu.23. 22-24;De.32.26,27, 36; 1 Sa. 12.22; Is. 54.17; Je.30.11;33. 24-26;46.28; Am.9. 8,9; Mat.16.18; 24. 22.
4 Heb. *respiration*, Ezr. 9.9; Job 9.18.
v ch. 2.7, 15; Ju. 14. 15-18;15.6.
w Ge. 45.4-8; Is.45. 1-5;49.23; Ac.7.20-25.
5 He suggests that perhaps in the providence of God, she had been made queen for the very purpose of saving the nation at such a time.
x 1Sa.17.29;2Ki.19. 3;Ne.6.11

A.M.3551.B.C.453.

1 Heb. *found*.
y 2Ch.20.3;Is.22.12; Joel 1.14, 15; 2.12-17;Jonah 3.4-6.
z ch.5.1;Mat.12.40; Ac.9.9;27.33.
2 According to some, such fasting did not imply total abstinence from food, but from every delicacy, the using only of that which was necessary to sustain nature; or the fast might be for one whole day and two nights.
a Ge. 18.19; Jos.24. 15;Ac.10.7.
b Ge.43.14; 1 Sa.19. 5;2Sa.10.12; Lu.9. 24, Ac. 20. 24; 21. 13; Ro.16.4; Ph.2. 30.
3 Heb. *passed*.

CHAP. V.

A.M.3551. B.C.453.

a ch. 4. 16; Mat. 27. 64.
b ch.1.11;8.15;Mat. 10.16;11.8; 1 Pe.3. 3-5.
c ch.4.11;6.4.
4 The more private residence of the king. The circumstance that Esther was seen by the king, she being in the court, while he was seated in the hall, is explained by the fact, that, in the Persian palaces, the principal apartment is open in front, so that the king, from the upper end of the hall, commands a view of the whole court.
d 1Ki.10.18-20; Lu. 22.30;Re.3.21.
e Ge.32.28;Ne.1.11; Ps.116.1; Pr. 21.1; Ac.7.10;10.4.
5 God, who holdeth the king's heart in his hand, so overruled the event that the sight of the queen, instead of moving his wrath, excited his tenderest regards towards her.
f ch.4.11;8.4.
g ver.6;ch.7.2;9.12; 1Ki.2.20;3.5; Mat. 20. 20-22; Lu. 18. 41.
h ver.6;Mar.6.23.
6 A proverbial expression, intimating that he was ready to grant any reasonable request. The form of expression has evident reference to the custom among the ancient Persian kings, in bestowing grants to their favourites, which they did by charges upon the revenues of particular provinces. Xerxes gave to Themistocles the city of Maguesia for his bread, Myonta for his meat, and Hampsacus for his wine.
i ver.8;Pr.29.11.
k ver.8;ch.3.15;Ge. 27. 25; 32. 20; Ps. 112.5;1Co.14.20.
7 Esther probably wished, in the first instance, to try the king how far he stood affected to her. It would please the king that she invited his favourite to accompany him; and she designed too to accuse the wicked plotter to his face.
l ch.6.14.
m ver. 3; ch. 7.2; 9. 12.
8 At the conclusion of the entertainment. The second course in their banquets consisted of fruits and wine.

15 ¶ Then Esther bade *them* return Mordecai *this answer;*

16 Go, gather together all the Jews *that are* present[1] in Shushan, and [y]fast ye for me, and neither [z]eat nor drink three[2] days, night or day: [a]I also and my maidens will fast likewise; and so will I go in unto the king, which *is* not according to the law; and [b]if I perish, I perish.

17 So Mordecai went[3] his way, and did according to all that Esther had commanded him.

CHAPTER V.

Esther, adventuring on the king's favour, obtaineth the grace of the golden sceptre, and inviteth the king and Haman to a banquet, 1—5. *She, being encouraged by the king to name her suit, inviteth them to another banquet the next day,* 6—8. *Haman, proud of his advancement, repineth at the contempt of Mordecai,* 9—13. *By the advice of his wife and friends he prepareth for him a gallows,* 14.

NOW it came to pass [a]on the third day, that Esther put on *her* [b]royal *apparel*, and stood [c]in the inner [4]court of the king's house, over against the king's house: and the king [d]sat upon his royal throne in the royal house, over against the gate of the house.

2 And it was so, when the king saw Esther the queen standing in the court, *that* [e]she obtained favour[5] in his sight: and the king held out to Esther [f]the golden sceptre that *was* in his hand. So Esther drew near, and touched the top of the sceptre.

3 Then said the king unto her, [g]What wilt thou, queen Esther? and what *is* thy request? it shall be even given thee [h]to the half[6] of the kingdom.

4 And Esther answered, [i]If *it seem* good unto the king, let the king and Haman come this day unto [k]the banquet[7] that I have prepared for him.

5 Then the king said, [l]Cause Haman to make haste, that he may do as Esther hath said. So the king and Haman came to the banquet that Esther had prepared.

6 ¶ And [m]the king said unto Esther at the banquet[8] of wine, What *is* thy petition? and it shall be granted thee: and what *is* thy request? even to the half of the kingdom it shall be performed.

7 Then answered Esther, and said, My petition and my request *is;*

8 If I have found favour in the

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sight of the king, and if it please the king to grant my petition, and to perform[1] my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to-morrow[n] as the king hath said.[2]

9 ¶ Then went Haman forth that day [o]joyful and with a glad heart: but when Haman saw Mordecai in the king's gate, that [p]he stood not up, nor moved for him, [q]he was full of indignation against Mordecai.

10 Nevertheless Haman [r]refrained himself: and when he came home, he sent and called[3] for his friends, and Zeresh[s] his wife.

11 And Haman told them of [t]the glory of his riches, and [u]the multitude of his children, and all *the things* wherein the king had promoted him, and [v]how he had advanced him above the princes and servants of the king.

12 Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and [w]to-morrow am I invited unto her also with the king.

13 Yet [x]all this availeth me nothing,[4] so long as I see Mordecai the Jew sitting at the king's gate.

14 ¶ Then [y]said Zeresh his wife and all his friends unto him, [z]Let a gallows[5] be made of fifty cubits high, and to-morrow [a]speak thou unto the king that Mordecai may be hanged thereon; then [b]go thou in merrily with the king unto the banquet. And [c]the thing pleased Haman; and [d]he caused the gallows[6] to be made.

CHAPTER VI.

Ahasuerus, hearing read in the chronicles the good service done by Mordecai, taketh care for his reward, 1—3. Haman, coming to see that Mordecai might be hanged, unawares giveth counsel that he might do him honour, 4—11. Complaining of his misfortune, his friends foretell him of his fall, 12—14.

ON [a]that night could[7] not the king sleep;[8] and he commanded to bring the [b]book of records of the Chronicles;[9] and they were read before the king.

2 And it was found written, that Mordecai had told of [c]Bigthana and Teresh, two of the king's chamberlains, the keepers of the door,[10] who sought to lay hand on the king Ahasuerus.

3 And the king said, [d]What honour and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, [e]There is nothing done for him.

4 ¶ And the king said, [f]Who *is* in the court? (Now Haman was come into [g]the outward court of the king's house, [h]to speak unto the king to hang[1] Mordecai on the gallows that he had prepared for him.)

5 And the king's servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in.

6 So Haman came in. And the king said unto him, What shall be done unto the man whom[2] the king delighteth to honour? (Now Haman thought in his heart, [i]To whom would the king delight to do honour more than to myself?)

7 And Haman answered the king, For the man whom[3] the king delighteth to honour,

8 Let the royal apparel[4] be brought which the king *useth* to wear, and [k]the horse that the king rideth upon, and the crown-royal[5] which is set upon his head:

9 And let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man *withal* whom the king delighteth to honour, and [6]bring him on horseback through the street of the city, and [l]proclaim before him, Thus shall it be done to the man whom the king delighteth to honour.

10 Then the king said to Haman, [m]Make haste, *and* take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: let[7] nothing fail of all that thou hast spoken.

11 Then [n]took Haman the apparel, and the horse, [o]and arrayed Mordecai, and brought him on horse-back through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honour.

12 ¶ And Mordecai [p]came again to the king's gate: but Haman [q]hasted to his house mourning, and [r]having his head covered.[8]

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1 Heb. *do.*
n ch. 6. 1, &c.; Pr. 16.9.
2 Perhaps the queen's heart may have failed her at the time; or perhaps she wished another interview that she might ingratiate herself more fully into the king's favour, and thus secure the success of her design. But Providence disposed of things thus, to give time for the important event mentioned in the following chapter.
o Job 20.5; Am.6.12, 13; Lu.6. 25; John 16.20; Ja.4.9.
p ch. 3. 2; Ps. 15. 4; Mat.10.28.
q ch. 3. 5; 1 Ki.21.4; Job 31.31; Ps.27.3; Da.3.13,19; Mat.2. 16; Ac.7.54.
r Ge.43.30, 31; 45.1; 2 Sa. 13.22,23; Ec. 7.9.
3 Heb. *caused his friends to come.*
s ch. 6. 13.
t ch. 1. 4; Ge. 31. 1; Job 31. 24, 25; Ps. 49.6,16,17; Is.10.8; Je.9. 23, 24; Da. 4. 30; Mar.10.24; Lu. 12.19,20; 1Ti.6.17.
u ch.9. 7-10; Job 27. 14,15; Ho.9.13,14.
v ch.3.1.
w Job 8.12, 13; 20.5-8; Ps.37.35,36; Pr. 7.22, 23; 27. 1; Lu. 21.34,35; 1 Th.5.3.
x 1Ki.21.4-6; Job 18. 4; Ec.1.2,14; Ph.4. 11,12.
4 How small a matter will spoil all the satisfaction of those who are arrived at the top of human felicity! Immense riches, glory, and honour, gave not Haman so much pleasure, as he felt pain from one man's disrespect unto him.—*Patrick*
y 2 Sa. 13.3-5: 1 Ki. 21.7,25; 2 Ch. 22.3, 4; Mar.6.19-24.
z ch.7.9.
5 Heb. *tree.*
a ch.3.8,&c.; 6.4.
b ch.3.15; 1 Ki.21.7; Am. 6. 4-6; Re.11. 10.
c 2 Sa. 16. 21-23; 17. 1-4; Mar. 14.10,11; Ac. 23. 14, 15; Ro. 1.32.
d ch. 7. 10; Ps. 7.13-16; 9.15; Pr.1.18; 4. 16; Ro.3.15.
6 In former times, the Jews were accustomed to burn Haman in effigy, and with him a *wooden cross*,—which they pretended to be in memory of that which he erected for the suspension of Mordecai, but which was, in fact, to deride the Christian religion. The emperors Justinian and Theodosius abolished it by their edicts.

CHAP. VI.

A.M.3551. B.C.453.

a ch.5.8; Ge. 22. 14; 1Sa. 23. 26, 27; Is. 41.17; Ro.11.33.
7 Heb. *the king's sleep fled away,* Da.2.1; 6.18.
8 How strikingly is the finger of the Lord manifested in all the circumstances of this narrative!
b ch.2.23; Mal.3.16.
9 The Persian government were ever careful to register every occurrence.
c ch.2.21, *Bigthan.*
10 Heb. *threshold.*
d Ju.1.12,13; 1Sa.17. 25, 26; 1 Ch. 11. 6; Da.5.7, 16, 29; Ac. 28.8-10.

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e Ge.40. 23; Ps.118. 8,9; Ec.9.15.
f Pr. 3. 27, 28; Ec.9. 10.
g ch.4.11; 5.1.
h ch.3.8-11; 5. 14; 7. 9; Job 5.13; Ps.2.4; 33.19.
1 How strikingly did the retributive vengeance of God begin to manifest itself! How marvellously are circumstances overruled and made to meet together for this wicked man's overthrow!
2 Heb. *in whose honour the king delighteth,* Ps. 35. 27; Is. 42.1; 62.4,5; Je. 32. 41; Mat. 3. 17; John 5.23.
i ch.3.2,3; 5.11; Pr.1. 32; 16.18; 18.12; 30. 13; Ob.3.
3 Heb. *in whose honour the king delighteth.*
4 Heb. *Let them bring the royal apparel, wherewith the king clotheth* himself. 1 Sa.18.4; Lu.15.22. He had not need to seek for himself an increase of riches, but his ambitious mind aspires to the highest possible honours. It would seem that there was nothing but the golden sceptre with which he did not desire to invest himself. To put on the king's own robe, without the monarch's sanction, was a capital crime; and to do so, with his permission, was an honour which expressed the most pre-eminent favour and distinction.
k 1Ki.1.33.
5 Interpreters are greatly divided, whether what is called here the crown-royal be not rather an ornament worn on the head of the horse, than what may be called the royal crown. The original may be understood either way. The latter, however, we consider the more probable. It was a capital crime to wear the turban or crown which the king had worn, as well as any other part of his dress. It is narrated by Arrian, that when Alexander was sailing on the Euphrates, his turban fell amongsome reeds. One of the watermen swam in to fetch it, and having put it on his head, as the only means of securing it, the king, it is said, gave him a talent of silver for his zeal, and afterwards ordered his head to be struck off, for presuming to put on the royal diadem.
6 Heb. *cause him to ride.*
l Ge.41.43; Zec.9.9.
m Da. 4. 37; Lu. 14. 11; Re.18.7.
7 Heb. *suffer not a whit to fall,* 2 Ki. 10.10.
n Ezr.6.13; Is.60.14; Lu.1.52; Re.3.9.
o ch.8.15; 9.3.
p ch.2.19; 1 Sa.3.15; Ps.131.1,2.
q 2Sa.17.23; 1Ki.20. 43; 21. 4; 2 Ch. 26. 20; Job 20.5.
r ch.7. 8; 2 Sa.15.30; 4.Job9.24; Je.14.3.
8 Showing dejection.

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13 And Haman told [s]Zeresh his wife and all his friends every *thing* that had befallen him. Then [t]said his wise[1] men and Zeresh his wife unto him, [u]If Mordecai *be* of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, [v]but shalt surely fall before him.

14 And while they *were* yet talking with him, came the king's chamberlains, and [w]hasted to bring Haman unto the banquet that Esther had prepared.

CHAPTER VII.

Esther, entertaining the king and Haman, maketh suit for her own life and her people's, 1—4. She accuseth Haman, 5, 6. The king in his anger, being told of the gallows which Haman had made for Mordecai, causeth him to be hanged thereon, 7—10.

SO the king and Haman came to banquet[2] with Esther the queen.

2 And [a]the king said again unto Esther on the second day, at the banquet of wine, What *is* thy petition, queen Esther? and it shall be granted thee: and what *is* thy request? and it shall be performed, *even* to the half of the kingdom.

3 Then Esther the queen answered and said, If I have found favour in thy sight, O king, and if it please the king, [b]let my life[3] be given me at my petition, and [c]my people at my request:

4 For [d]we are sold, I and my people, to be destroyed,[4] to be slain, and to perish: [e]but if we had been sold for bond-men and bond-women I had held my tongue, although [f]the enemy could not countervail the king's damage.[5]

5 ¶ Then the king Ahasuerus answered and said unto Esther the queen, Who[g] is he, and where is he, that[6] durst presume in his heart to do so?

6 And Esther said, The[7] adversary and enemy *is* [h]this wicked[8] Haman. Then Haman [i]was afraid before[9] the king and the queen.

7 ¶ And the king, arising from the banquet of wine [k]in his wrath, *went* into the palace-garden: and [l]Haman stood up to make request for his life to Esther the queen; [m]for he saw that there was evil[10] determined against him by the king.

8 Then the king returned out of the palace-garden into the place of the banquet of wine; and Haman was fallen upon [n]the bed[1] whereon Esther *was*. Then said the king, Will he force the queen also before[2] me in the house? As the word went out of the king's mouth, they [o]covered[3] Haman's face.

9 And [p]Harbonah, [q]one of the chamberlains, said before the king, [r]Behold also, the gallows,[4] fifty cubits high, which Haman had made for Mordecai, [s]who had spoken good for the king, standeth in the house of Haman. Then the king said, [t]Hang him thereon.

10 So they hanged Haman on the gallows that he had prepared for Mordecai. [u]Then was the king's wrath pacified.

CHAPTER VIII.

Mordecai is advanced, 1, 2. Esther maketh suit to reverse Haman's letters against the Jews, 3—6. Ahasuerus granteth to the Jews to defend themselves, 7—14. Mordecai's honour, and the Jews' joy, 15—17.

ON that day did the king Ahasuerus [a]give the house of Haman, the Jews' enemy, unto Esther the queen: and Mordecai [b]came before the king; for Esther had told what he *was* unto her.

2 And the king took off [c]his ring, which he had taken from Haman, and gave it unto Mordecai. And [d]Esther set Mordecai over the house of Haman.

3 ¶ And Esther spake yet again before the king, and [e]fell down at his feet, and besought[5] him with tears to put away [f]the mischief of Haman the Agagite, and his device that he had devised against the Jews.

4 Then the king [g]held out the golden sceptre towards Esther. So Esther arose, and stood before the king,

5 And said, If it please the king, [h]and if I have found favour in his sight, and the thing *seem* right before the king, and [i]I *be* pleasing in his eyes, let it be written to reverse the letters[6] devised by Haman the son of Hammedatha the Agagite, which[7] he wrote to destroy the Jews which *are* in all the king's provinces:

6 For [k]how can I endure[8] to see [l]the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?

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s ch.5.10-14.
t Ge. 41. 8; Da. 2. 12.
1 Probably the astrologers whom he had previously consulted before obtaining the edict against the Jews. They must have been aware of many wonderful interpositions of providence in behalf of the Jews, especially of the deliverance of Daniel, and the three young men, and the knowledge of these may have confirmed their apprehensions. The honour done to Mordecai was as the turning of the current.
u Ge.40.19; 1Sa.28. 19,20; Da.5. 26-28; Zec.12.2,3.
v Job 16.2.
w ch.5.14;De.32.35, 36.

CHAP. VII.

A.M.3551. B.C.453.

2 Heb. *drink*, ch. 3. 15;5.8.
a ch. 5. 6; John 16. 24.
b ver.7;1Ki.20.31;2 Ki. 1. 13; Job 2. 4; Je.38.26.
3 The king, doubtless, anticipated a petition for wealth or for the advancement of some favourite of Esther, and could not but be greatly moved, when he found his own queen begging for her life. The address presents us with an admirable specimen of natural eloquence.
c ch. 4. 8; Ps. 122 6-9.
d ch. 3.9; 4.7,8; De. 28.68;1Sa.22.23.
4 Heb. *that they should destroy and kill, and cause to perish*, ch. 3. 13; 8. 11;Ps.44.22,23.
e Ge. 37. 26-28; De. 28.68;Jos.9.23;Ne. 5. 5; Joel 3.6; Am. 2.6.
f ver.6;ch.3.9.
5 In the loss of subjects and of revenue. Some suppose the meaning to be, 'If they had sold us for slaves, I had not troubled the king with my petition, for that misery of ours would not have been so much to the king's damage.'
g Ge. 27. 33; Job 9. 24.
6 Heb. *whose heart hath filled him*, Ac. 5.3.
7 Heb. *the man adversary.*
h 1Sa.24.13; Ps. 27. 2; 139. 19-22; Pr. 24. 24, 25; Ec.5. 8; 1 Co. 5. 13; 2 Th. 2.8.
8 Perceiving that she had succeeded in fully interesting the king in her favour, she boldly accuses the enemy of her people.
i Ne.6.16;Job 15.21, 22; 18.5-12; Ps.73. 5-9, 17-20; Is. 21.4; Da.5.5,6.
9 Or, *at the presence of.*
k ch.1.12.
l Pr.14.19; Is.60.14; Re.3.9.
m 1Sa.20.7,9;25.17; Ps. 112. 10; Pr.19. 12;Da.3.19.
10 He knew from the very circumstance of the king abruptly going out, that evil was determined against him. At this day, this would be considered as a sure and certain signal of death.

A.M.3551. B.C.453.

n ch.1.6;Is.49.23.
1 It was a custom of the Persians, as well as other nations, to sit or rather to lie upon beds, when they ate or drank; and therefore, when Haman fell down at the feet of Esther, and (as the manner was among the Greeks and Romans, and not improbably among the Persians,) embraced her knees, the king might pretend that he was offering violence to the queen's chastity. Not that he believed that this was his intention, but, in his furious passion he turned every thing to the worst sense, and made use of it to aggravate his crime.—*Patrick.*
2 Heb. *with me.*
o ch. 6.12; Job 9. 24; Is.22.17.
3 A criminal was thought unworthy to behold the face of the king. This action was equivalent to placing him before the king as a malefactor to receive his doom. Many illustrative cases might be quoted from ancient historians; and the custom still prevails.
p ch.1.10, *Harbona.*
q ch.6.14; 2 Ki.9.32, 33.
r ch.5.14;Job 27.20-23.
4 Heb. *tree.* Harbonah had probably seen this instrument of death, and learned the design of it, when sent to the house of Haman to bring him to the banquet.
s ch.2.21-23;6.2.
t ch.9.25;1Sa.17.51; Ps.7.15,16;9.15,16; 35. 8; 37. 35,36;73. 19;Pr.11.5,6;Da.6. 7,24.
u Ju.15.7;Eze.5.13; Zec.6.8.

CHAP. VIII.

A.M.3551. B.C.453.

a Job 27. 16, 17; Ps. 39. 6; 49. 6-13; Pr. 13. 22; 28. 8; Ec.2. 18,19;Lu.12.20.
b ch.1.14;2.7,15.
c ch.3.10; Ge.41.42; Is.22.19-22;Lu.15. 22.
d 2 Sa.9.7-10; Ec.2. 18,19-26;5.13,14.
e 1 Sa.25.24; 2 Ki.4. 27.
5 Heb. *she wept and besought him*, Is. 38.3;Hos.12.4;He. 5.7. On another occasion she again ventured uninvited into the royal presence, and was graciously received, the king, as before, holding out the golden sceptre to her. Her object was, if possible, to obtain a reversal of the bloody decree, for though she and Mordecai were now safe, the edict against her nation was still unrepealed and in force.
f ch.3.8-15;7.4.
g ch.4.11;5.2.
h ch. 7.3; Ex. 33.13, 16;1Sa.20.29.
i ch.2.4,17.
6 Heb. *device*, ch. 3. 12.13.
7 Or, *who wrote.*
k Ge.44.34;Je.4.19; 9.1; Lu. 19. 41, 42; Ro.9.2,3;10.1.
8 Heb. *be able that I may see.*
l ch.7.4;Ne.2.3.

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7 ¶ Then the king Ahasuerus said unto Esther the queen, and to Mordecai the Jew, [m]Behold, I have given Esther the house of Haman, and [n]him they have hanged upon the gallows, because he laid his hand upon the Jews.

8 Write ye also for the Jews, as it liketh you, [o]in the king's name, and seal *it* with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, may[p] no man reverse.[1]

9 Then were [q]the king's scribes called at that time in the third month, (that *is*, the month Sivan,) on the three and twentieth *day* thereof; and it was written (according to all that Mordecai commanded) unto the Jews, [r]and to the lieutenants, and the deputies and rulers of the provinces which *are* from India unto Ethiopia, an hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, [s]and according to their language.

10 And he wrote [t]in the king Ahasuerus's name, and sealed *it* with the king's ring; and sent letters [u]by posts[2] on horseback, *and* riders on mules, camels, *and* [v]young dromedaries:

11 Wherein the king granted the Jews which *were* in every city to gather[w] themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, *both* little ones and women, [x]and *to take* the spoil of them for a prey,

12 Upon [y]one day, in all the provinces of king Ahasuerus, *namely*, upon[z] the thirteenth *day* of the twelfth month, which *is* the month Adar.

13 The copy of the writing, for a commandment to be given in every province, *was* published[3] unto all people, and that the Jews should be ready against that day to [a]avenge themselves on their enemies.

14 *So* the posts that rode upon mules *and* camels went out, [b]being hastened and pressed on by the king's commandment. And the decree was given at [c]Shushan the palace.

15 ¶ And Mordecai went out from the presence of the king in [d]royal apparel of blue[2] and white, and with a great crown of gold, and with a garment of fine linen and purple: and [e]the city of Shushan rejoiced and was glad.

16 The [f]Jews had [g]light, and gladness, and joy, and honour.

17 And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, [h]a feast and a good day. And [i]many of the people of the land became[3] Jews; [k]for the fear of the Jews fell upon them.

CHAPTER IX.

The Jews (the rulers, for fear of Mordecai, helping them) slay their enemies, with the ten sons of Haman, 1—11. *Ahasuerus, at the request of Esther, granteth another day of slaughter, and causeth Haman's sons to be hanged,* 12—19. *The two days of Purim are made festival,* 20—32.

NOW, [a]in the twelfth month, (that *is*, the month Adar,) on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews [b]hoped to have power over them, (though it was turned to the contrary, that the Jews had rule over them that hated them,)

2 The Jews [d]gathered themselves together in their cities, throughout all the provinces of the king Ahasuerus, to lay[4] hand on such [e]as sought their hurt: and no man could withstand them; for [f]the fear[5] of them fell upon all people.

3 And all [g]the rulers of the provinces, and the lieutenants, and the deputies, and officers[6] of the king, helped the Jews; because [h]the fear of Mordecai fell upon them.

4 For Mordecai *was* great in the king's house, and [i]his fame[7] went out throughout all the provinces: for this man Mordecai [k]waxed greater and greater.

5 Thus the Jews [l]smote all their enemies with [m]the stroke of the sword, and slaughter, and destruction, and did what[8] they would unto those that hated them.

A.M.3551.B.C.453.

m ver.1; Pr.13.22.
n ch.7.10;Ga.3.13.
o ch.3.12;1Ki.21.8.
p ver.5;ch.1.19;Da. 6. 8, 12-15; 2 Ti. 2. 19;He.6.17,18.
1 Whatever had passed the royal signet could never be revoked; and this was the reason why the king was obliged not to reverse but to give a contradictory decree,—that, if the Jews, pursuant to the first decree, were assaulted, they might legitimately, by virtue of the second, defend themselves, slay their enemies, and even take the spoil. The maxim in our government, that no act can be so framed but that the same authority which enacted it may repeal it, is better suited to the state of human nature; for no human wisdom can foresee all the effects of any regulation till experience has evinced them. Nothing, indeed, could more strikingly show the absurdity of this law of the Persians than that the king should now be forced to allow a civil war.
q ch. 3. 12.
r ch.1.1, 22; 3.12,13; Da.6.1.
s ch.1.22; 3.12; 2 Ki. 18.26;Da.4.1;1Co. 14.9-11.
t 1Ki. 21. 8; Ec.8.4; Da.4.1.
u ch. 3. 13, 15; 2 Ch. 30. 6; Job 9. 25; Je. 51.21.
2 The idea, it is said, of establishing posts, originated with Cyrus. The expedition with which the king was enabled by his posts to obtain intelligence from, and forward edicts to, the remotest parts of his empire, astonished the ancient world. Their admiration resembled that with which early European travellers regarded the posting establishments of the Mongol empire, which seems to have been similar to that of the ancient Persians. Respecting these the following particulars are quoted by the editor of the Pictorial Bible. From the capital, roads extended to every part of the empire, having post-houses, at every twenty-five or thirty miles; there were 10,000 of these stations, with 200,000 horses. The post rode 200 and sometimes 250 miles in a day. There were other stations, consisting of a few dwellings, three or four miles asunder, occupied by runners or foot-posts, who, being girded, ran as fast as horses.
v Is. 60.6; 66.20; Je. 2.23.
w ch.9.2-16.
x ch. 3. 13; 9. 10, 15, 16; Is.10.6.
y ch. 9. 1; Ex. 15. 9, 10; Ju.1.6,7.
z ch.3.13-15.
3 Heb. *revealed.*
a Ju. 16. 28; Ps. 37. 14,15; 68.23; 92.10, 11; 149.6-9; Lu.18. 7; Re.6.10; 19.2.
b 1 Sa. 21. 8; Ec. 9. 10.

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c ch. 1. 2; 2. 3; 3. 15; Ne.1.1; Da.8.2.
d ch.5.1; 6.8,11; Ge. 41. 42; Mat. 6. 29; 11.8; Lu.16.19.
1 Probably the same attire with which Haman had recommended the king to adorn the man whom he delighted to honour.
2 Or. *violet*, ch. 1. 6.
e ch.3.15; Pr.29.2.
f ch.4.1-3,16; Ps. 30. 5-11.
g ch.9.17; Ps. 18.28; 97. 11; Pr. 4.18,19; Is.30.39;35.10.
h ch.9.17,19,22; 1Sa. 25.8; Ne.8.10.
i Ps.18.43; Zec.8.20-23.
3 Became proselytes, submitting to their laws. Some might do so from conviction, the hand of God having been so remarkably displayed in their favour; others from interested motives might feign conversion.
k Ge. 35. 5; Ex. 15. 16; De.2.25; 11.25.

CHAP. IX.

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a ch.3.7,13; 8.12.
b Ac.12.11.
c De.32.36; 2 Sa. 22. 41; Ps.30.11; Is.14. 1, 2; 60. 14-16; Re. 11.18.
d ver.10; ch.8.11.
4 As the Jews were not charged with exceeding the limits assigned them in the king's edict, it may be concluded that they assaulted none, except such as appeared in arms against them. The 16th verse, indeed, seems plainly to indicate that they stood on the defensive. It is not unnatural to suppose that Haman had a great party throughout the empire, who, enraged at his fall, would be unable to suppress their hatred against those who had been the occasion of it.
e De. 2. 30; Jos. 11. 20; Is.8.9.
f ch.8.17; Ex.23.27; Jos.2.9.
5 When they heard that Haman had lost all his authority and his life, & that his family was destroyed, & how Mordecai was great in power, the queen herself also being a Jewess, no doubt it daunted all those who were disposed to execute the first decree: and though some were so desperately envenomed against the Jews, that they did rise up to assault them, yet they had not such courage as the Jews had to oppose them.—*Patrick.*
g ch.3.12;8.9; Exr.8. 36; Da.3.2;6.1,2.
6 Heb. *those which did the business that* belonged *to the king.*
h ch.3.2-6;8.15.
i Jos.6.27; 1Sa.2.30; 1Ch. 14. 17; Zep.3. 19; Mat.4.24.
7 It is very soon known every where who is the favourite at court.
k 2Sa.3.1; 1Ch.11.9; Ps.1.3; Pr.4.18; Is. 9.7.
l Ps.18.34-40,47,48; 20. 7, 8; 149. 6-9; 2 Th.1.6.
m Je.18.21.
8 Heb. *according to to their will.*

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6 And in [n]Shushan the palace the Jews slew and destroyed five hundred men.

7 And Parshandatha, and Dalphon, and Aspatha,

8 And Poratha, and Adalia, and Aridatha,

9 And Parmashta, and Arisai, and Aridai, and Vajezatha,

10 The [o]ten sons of Haman the son of Hammedatha, the [p]enemy of the Jews, slew they; but [q]on the spoil[1] laid they not their hand.

11 On that day the number of those that were slain in Shushan the palace was[2] brought before the king.

12 ¶ And the king said unto Esther the queen, The Jews have slain and destroyed five hundred men in Shushan[3] the palace, and the ten sons of Haman; what have they done in the rest of the king's provinces? now, what[r] *is* thy petition? and it shall be granted thee; or what *is* thy request further? and it shall be done.

13 Then said Esther, If it please the king, let it be granted to the Jews which *are* in Shushan to do to-morrow also [s]according unto this day's decree, and let[4] Haman's ten sons be hanged[5] upon the gallows.

14 And the king commanded it so to be done: and the decree[6] was given at Shushan; and they hanged Haman's ten sons.

15 For the Jews that *were* in Shushan [t]gathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men at Shushan: [u]but on the prey they laid not their hand.

16 But the other Jews that *were* in the king's provinces gathered themselves together, and [v]stood for their lives, and had rest from their enemies, and slew of their foes seventy and five[7] thousand (but they laid not their hands on the prey)

17 On the thirteenth day of the month Adar; and on the fourteenth day of[8] the same rested they, and made it a day of feasting and gladness.

18 But the Jews that *were* at Shushan assembled together [w]on the thirteenth *day* thereof, and on the fourteenth thereof; and on the fifteenth *day* of the same they rested, and made it a day of feasting and gladness.

19 Therefore the Jews of the villages, that dwelt in the unwalled towns, made the fourteenth day of the month Adar *a day of* [x]gladness and feasting, and a good day, and of sending portions one to another.

20 ¶ And Mordecai [y]wrote[1] these things, and sent letters unto all the Jews that *were* [z]in all the provinces of the king Ahasuerus, *both* nigh and far,

21 To establish *this* among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly,

22 As [a]the days wherein the Jews rested from their enemies, and the month which was turned unto them [b]from sorrow to joy, and from mourning into a good day; that they should make them days of feasting and joy, and of [c]sending portions[2] one to another, and gifts to the poor.

23 And the Jews undertook to do as they had begun, and as Mordecai had written unto them;

24 Because Haman the son of Hammedatha, the Agagite, [d]the enemy of all the Jews, had devised against the Jews to destroy them, and had cast [e]Pur (that *is*, the lot) to consume[3] them, and to destroy them;

25 But when[4] *Esther* came before the king, he commanded by letters, that his wicked device, which he devised against the Jews, should [f]return upon his own head, and that he and his sons should be hanged on the gallows.

26 Wherefore [g]they called these days Purim,[5] after the name of Pur: therefore, for all the words of this [h]letter, and *of that* which they had seen concerning this matter, and which had come unto them,

27 The Jews ordained, and took upon them, [i]and upon their seed, and upon [k]all such as joined themselves unto them, so as it should not [6]fail, that they would keep these two days according to their writing, and according to their *appointed* time, every year;

28 And *that* these days *should be*

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n ch.3.15.
o ch.5.11; Ex. 20.5; Job18.18,19;27.13-15; Ps. 21. 10; 109. 12,13.
p ch. 3.1; 7.4,6; Ex. 17.16.
q ver. 15, 16; ch. 8. 11; Ge.14. 23; Ro. 12.17;Phil.4.8.
1 By the decree of the king they were authorized to seize the spoil, but their motive being self-defence, not desire of plunder, they did not avail themselves of the permission.
2 Heb. *came.*
3 'Shushan the palace,' *i. e.* Shushan the royal city, in which the palace was. The total number slain there was 800. These are generally supposed to have been Amalekites, of Haman'sfaction; who enraged at his disgrace and death, and headed by his sons, had taken advantage of the decree to avenge him.
r ch.5.6;7.2.
s ch.8.11.
4 Heb. *let men hang Haman's ten sons,* 2 Sa. 21. 6,9; Ga.3. 13.
5 They had been slain on the previous day; and the request was that their dead bodies should be hung up for the greater infamy, and for the purpose of deterring others. It was usual among the Jews and Persians to hang criminals after they had been put to death.
6 This was a new decree.
t ver.2;ch.8.11; Ps. 118.7-12.
u ver.10,16; 1Th.5. 22;He.13.5.
v ch. 8. 11; Le. 26. 7,8.
7 All this vast number lost their lives *through* the pride and revenge of one wicked man, but *by* their own malice and enmity to the worshippers of Jehovah. Thus the power and spirits of the enemies of the Jews were broken, and peace and rest were prepared for them. We are not informed whether any Jews were slain on this occasion: but probably their preservation was as remarkable as the destruction of their assailants. They were indeed placed in most extraordinary circumstances; but as they were sanctioned in what they did by the king's authority, and stood in defence of their own lives; as they slew none but those who attacked them, and universally declined availing themselves of the king's permission to enrich themselves with the spoil, they must be allowed to have acted in an unexceptionable manner; and were no more chargeable with the blood shed by them, than if they had been engaged in the most necessary defensive war.—*Scott.*
8 Heb. *in it.*
w ver.1,11,13.

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x ver. 22; ch. 8. 17; De. 16. 11, 14; Ne. 8.10-12;Ps.118.11-16; Lu. 11. 41; Re. 11.10.
y Ex.17.14; De. 31. 19-22; 1 Ch. 16.12; Ps. 124. 1-3; 145.4-12;2Co.1.10,11.
1 It has been supposed that thus far the book of Esther, which was written by Mordecai, extends. What follows, to the end, was perhaps added by Ezra, or the 'men of the great synagogue;' tho' what is said here may refer only to the letters, sent by Mordecai to the Jews of the provinces.
z ch.1.1,22;3.12;8,9.
a ch.3.12,13; Ex.13. 3-8; Ps. 103. 2; Is. 12.1,2;14.3.
b Ps.30.11;Mat.5.4; John16.20-22.
c ver.19;Ne.8.10,12; Lu.11.41;Ac.2.44-46;Ga.2.10.
2 The Orientals not only invite their friends to feasts but usually send a portion of the banquet to those that cannot conveniently come, especially their relatives and those in a state of mourning.
d ver.10;3.5-13.
e ch.3.7.
3 Heb. *crush.*
4 Heb. *when she came,* ver. 13, 14; ch.7.5-10;8.1-14.
f Ps.7.16;109.17,18; 140.9; 141.10;Mat. 21.44.
g Nu.16.40;Eze.39. 11.
5 The feast of Purim, from the Persian word *Pur,* which signifies *lot,* is taken from the circumstance of Haman having cast lots to destroy them, and has been observed by the Jews down to the present time, with some peculiar ceremonies. The Jews tell us that though this feast was established by Esther and Mordecai, eighty-five elders opposed it as an innovation against the law. During this festival the whole book of Esther is twice read in their synagogues, once in the evening, when the feast begins, and again the next morning, and when the name of Haman is mentioned, the very children are taught to beat on the benches, and stamp for joy. After the second reading of the book is finished, they spend the remaining part of the day in sports, with music & dancing, until the time for feasting arrives, in which they indulge to the greatest excesses. In the Talmud, intoxication is even authorized, and this feast has been not improperly called the Bacchanalian feast of the Jews. The best part of this feast is the custom of giving abundant alms to the poor, that they may be enabled to keep this feast as well as the rich.
h ver.20.
i De. 5. 3; 29. 14,15; Jos. 9. 15; 1 Sa.30. 25;2Sa.21.1,2.
k ch.8.17; Is.56.3,6; Zec.2.11;8.23.
6 Heb. *pass.*

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remembered,[l] and kept throughout every generation, every family, every province, and every city; and *that* these days of Purim should not fail[1] from among the Jews, nor [m]the memorial of them perish[2] from their seed.

29 Then Esther the queen, [n]the daughter of Abihail, and Mordecai the Jew, wrote with all authority,[3] to [o]confirm[4] this second letter of Purim.

30 And he sent the letters unto all the Jews, to [p]the hundred twenty and seven provinces of the kingdom of Ahasuerus, *with* [q]words of peace and truth,

31 To confirm these days of Purim in their times *appointed*, according as Mordecai the Jew and Esther the queen, had enjoined them, and as they had decreed for themselves,[5] [r]and for their seed, the matters of [s]the fastings and their cry.

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l Ex.12.17; Ps.78.5-7;103.2.
1 Heb. *past.*
m Ex.13.8,9; Jos. 4, 7;Zec.6.14.
2 Heb. *be ended.*
n ch.2.15.
3 Heb. *strength.*
o ver.20;ch.8.10.
4 The Jews, it would seem, voluntarily instituted the feast of Purim, to commemorate their great deliverance; and that it might come down to posterity sanctioned with the more authority, it was confirmed by Esther and Mordecai. They wrote with all authority as persons of the highest official influence, and their characters, as the saviours of the nation, would lead the Jews to yield most willing obedience to their mandate. We read not of the decree receiving the sanction of any high priest or prophet. It would, however, commend itself to all. Their deliverance was of a most extraordinary kind.
p ch.1.1;8.9.
q Is.39.8;Zec.8.19.
5 Heb. *their souls.*
r ver.27.
s ch.4.3, 16; Jonah 3. 2-9.

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CHAP. X.

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a ch. 1.1; 8.9; Lu.2. 1.
b Ge.10.5;Ps.72.10; Is.24.15;Da.11.18.
1 Usher understands by the isles here mentioned, those of the Ægean sea, which were conquered by Darius Hystaspis, who was the first that laid a tribute on his subjects. Strabo says that the tribute exacted on the sea-coast was paid in silver; but that from the land, in such articles as each country produced.
c 1Ki.11.41;22.39.
2 Heb. *made him great*,ch.8.15; 9.4; Ps.18.35.
d ch.2.23; 6.1; 1 Ki. 14.19.
e Ge.41.40; 1 Sa.23. 17;2Ch.28.7.
f ch.3.2;Ro.14.18.
3 His elevation did not render him forgetful of his brethren. And does not this remind us of the character of him who, tho' now exalted to the throne of heaven, is still seeking the welfare of those whom he is not ashamed to call his brethren?
g Ne.2.10;Ps.122.8, 9;Ro.9.2,3;10.1.

32 And the decree of Esther confirmed these matters of Purim; and it was written in the book.

CHAPTER X.

Ahasuerus's greatness, 1, 2; *Mordecai's advancement*, 3.

AND the king Ahasuerus [a]laid a tribute upon the land, and *upon* [b]the isles[1] of the sea.

2 And [c]all the acts of his power, and of his might, and the declaration of the greatness of Mordecai, whereunto the king advanced[2] him, *are* they not written [d]in the book of the Chronicles of the kings of Media and Persia?

3 For Mordecai the Jew *was* [e]next unto king Ahasuerus, and great among the Jews, [f]and accepted of the multitude[3] of his brethren, [g]seeking the wealth of his people, and speaking peace to all his seed.

CONCLUDING REMARKS ON THE BOOK OF ESTHER.

It is generally allowed that the transactions recorded in this book relate to the time of Artaxerxes Longimanus, here called Ahasuerus, and that the history which it contains comes in between the vi. and vii. chapters of the book of Ezra. It furnishes a striking display of Jehovah's care and watchfulness over his peculiar people, even over those of them who had not availed themselves of the opportunities afforded by the edicts of former princes, to return to their own land; and a beautiful and astonishing manifestation of the method of his holy providence in causing 'all things to work together' for the accomplishment of his purposes. We cannot fail to be struck with the marvellous concurrences of circumstances and events which we here behold, tending at once to the preservation of the Jews in the provinces of the empire from most eminent danger, and at the same time, to the great advantage of those who had returned to their own land, and to the promised restoration of the holy city. In every event which is here narrated we see the finger of him who is 'wonderful in counsel, and excellent in working.' In the raising up of Esther, the captive Jewish orphan, to be the instrument of saving her people, we discover the hand of him who chooses 'the weak things of the world to confound the things which are mighty.' In the record of Haman's cruel devices and miserable end, we behold 'the wicked snared in the work of his own hands:' and the whole narrative strikingly reminds us of the circumstances of the church of God in this world of trial and suffering and danger, opposed by malignant and powerful adversaries, and often reduced to the last extremity, yet ever exemplifying the truth of the promise that 'the gates of hell shall not prevail,' and, after every new attempt of the powers of darkness, taking up her joyful song of gratitude and triumph: 'If it had not been the Lord who was on our side, when men rose up against us: then they had swallowed us up quick, when their wrath was kindled against us: then the waters had overwhelmed us, the stream had gone over our soul: then the proud waters had gone over our soul. Blessed be the Lord who hath not given us as a prey to their teeth. Our soul is escaped as a bird out of the snare of the fowler: the snare is broken, and we are escaped. Our help is in the name of the Lord, who made heaven and earth,' Ps. cxxiv.

Let the conduct of Esther, who put her life in jeopardy to benefit her people, remind us that it is the duty of those who in God's providence are placed in situations of influence, to employ that influence for the good of the church of God, even though their exertions may entail trouble and expose to danger. For power, and authority, and influence, as for every other talent, we are responsible, and even as Christ laid down his life for us, so ought we to be ready 'to lay down our lives for the brethren.' And, while contemplating the circumstances of Esther, when with fear and trembling she presented herself before the king with her petition, let us rejoice in the free access which we at all times enjoy to the presence of Jehovah, that glorious King, who, to every humble suppliant, is ready to hold out the golden sceptre encouraging his approach: and from the throne of mercy is saying, 'Come unto me, all ye that are weary and heavy laden, and I will give you rest.'—'Call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me.'

The history of Haman, in the hour of his greatest prosperity, reminds us that outward advantages cannot secure even present happiness to the wicked. 'While this haughty tyrant could boast of the highest favours, and abundance of wealth, and a numerous and flourishing offspring, and in fact every thing that ought to have made him content, yet one thing was as the dead fly in the apothecary's ointment. "All this," said he, "availeth me nothing, so long as I see Mordecai the Jew sitting at the king's-gate." How insufficient then, after all, are the dazzling objects of this world to give satisfaction to the mind! The poorest followers of the Saviour would not exchange places with such a man. Even bread and water, with the prospect of a heavenly inheritance, have afforded the sweetest satisfaction to many a humble Christian. "I have all things and abound," said an apostle, who was often in hunger, and thirst, and nakedness, and who, when he said so, was a poor prisoner. This man had nothing, and yet possessed all things. Ten thousand talents were but a small part of Haman's wealth, and yet he is miserably poor. The man who knows not Christ is poor, though he be rich, because he is utterly destitute of the true riches.'

We have in this book the record of the institution of the Jewish feast of *Purim*, a feast still observed by Jews. 'The Jews,' says Prideaux, 'being delivered from the dangerous design which threatened them with nothing less than total extirpation, made great rejoicings for it on the two days following, that is, on the fourteenth and fifteenth days of the month Adar; and by the order of Esther and Mordecai these two days, with the thirteenth that preceded them, were set apart, and consecrated to be annually observed for ever in commemoration thereof, the thirteenth as a fast, because of the destruction in that day intended to have been brought upon them; and the other two as a feast because of a deliverance from it: and both this fast and feast they constantly observe every year on those days, even to this time. The fast they call the fast of Esther, and the feast, the feast of *Purim*, from the Persian word *Purim*, which signifies lots; because it was by the casting of lots that Haman did set out this time for their destruction. This feast is the *Bacchanals* of the Jews, which they celebrate with all manner of rejoicing, mirth, and jollity; and therein indulge themselves in all manner of luxurious excesses... During this festival the book of Esther is solemnly read in all their synagogues, from the beginning to the end; at which they are all to be present, men, women, children, and servants, because all these had their part in this deliverance, which Esther obtained for them. And as often as the name of Haman occurs in the reading of this book, the usage is for them all to clap with their hands, and stamp with their feet, and cry out: *Let his memory perish.* This is the last feast of the year among them, for the next that follows is the passover, which always falls in the middle of the month which begins the Jewish year.'

Let it be ours, as Christians, every day to celebrate with grateful hearts and with joyful lips, our glorious deliverance by the great Redeemer, of which that of the Jews was but a feeble type—our deliverance from sin and from hell by the mighty conqueror, who through death destroyed him that had the power of death, who defeated the machinations of the adversary, snared him in his own device, and spoiled the principalities of darkness, triumphing over them in his cross.

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THE BOOK

OF

JOB.

THE book of Job is so called from the name of the venerable patriarch whose history forms the leading subject of it. It is certainly the most remarkable, as it is probably the most ancient book extant. None has given rise to so many doubts and difficulties. The attempts at their solution, while they confuse and perplex, have yet this advantage, that they make us rest with the greater satisfaction on the information which may be gathered from scripture itself. We cannot even enumerate, far less discuss the multitude of opinions that have been held on various points connected with this book. We believe that it contains the history of a real person, and a true narration of facts and circumstances connected with it. This has been the uniform belief of the Jewish and Christian church, and has been maintained by the great majority of the ablest modern commentators and critics. The manner in which it has been quoted and referred to, by Ezekiel ch. xiv. 14, 20; the apostle James, ch. ii. 21—25; v. 11; and by the apostle Paul, 1 Cor. iii. 19, as compared with Job v. 13, may be considered decisive proof that the narrative it contains is historical truth. The various opinions respecting the age in which Job lived all tend to show its remote antiquity. There is every reason to believe that it was before the departure of the children of Israel out of Egypt; we are inclined to believe, even under the patriarchal dispensation. Holding this opinion, we think it most probable that Job himself was the author of his own history. The proofs which are adduced as decisive of its being the composition of Moses, and still more so, of any later writers, seem to us of very doubtful force. And the real or supposed resemblances to the style or sentiments of Moses, only confirm the truth that 'all scripture is given by inspiration of God.' It is a poem unequalled in all the beauties of poetry. The country of Job and the scene of the poem is the land of Uz, or Idumæa, in stony Arabia. The great object of this wonderful composition is to show the majesty, holiness, justice, wisdom, and goodness of God; the weakness and corruption of man, the duty of humility and submission to the divine will, and the certainty that though the heaviest calamities may befal the righteous, and no man is exempted from affliction, and though the wicked may and do prosper very generally in the present life, yet God will finally bless and reward the righteous, and humble and punish the wicked. It is, in a word, the same doctrine as is taught by our Lord to the Jews, when they imagined, as Job's friends did, that great calamities were proofs of great wickedness, 'I tell you nay, for except ye repent ye shall all likewise perish;' and by the apostle Paul, 'whom the Lord loveth he chasteneth.' For an analysis of the style and structure of this singularly sublime poem we must refer to the writers on the subject, such as, Lowth's Lectures, Mason Good's Dissertation, introductory to his Translation, Magee's Discourses on the Atonement. vol. ii. Numerous others, will be found referred to in Horne's Introduction, vol. iv.

BEFORE CHRIST, CIR. 1520.—CREATION FROM TISRI, OR SEPTEMBER, 2484.

CHAPTER I.

The holiness, riches, and religious care of Job for his children, 1—5. *Satan, appearing before God, by calumniation obtaineth leave to tempt Job,* 6—12. *Understanding of the loss of his goods and children, in his mourning he blesseth God,* 13—22.

THERE was a man in the land of [a]Uz, whose name *was* [b]Job;[1] and that man was [c]perfect and upright, and [d]one that feared God, and eschewed evil.

2 And there were born unto him seven[e] sons and three daughters.

3 His substance[2] also was [f]seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, and a very great household;[3] so that this man was the [g]greatest[4] of all the [5]men of [h]the east.

4 And his sons went and feasted *in their* houses, every one his day; and [i]sent and called for their three sisters, to eat and to drink with them.

5 And it was so, when the days of *their* feasting were gone about, that Job sent and [k]sanctified them, and [l]rose up early in the morning, and [m]offered burnt-offerings [n]*according* to the number of them all: for Job said, [o]It may be that my sons have sinned, and [p]cursed God [q]in their hearts. [r]Thus did Job continually.[1]

6 ¶ Now [s]there was a day when [t]the sons of God[2] [u]came to present themselves before the LORD, and Satan[3] [v]came also among[4] them.

7 And the LORD said unto Satan, [w]Whence comest thou? Then Satan answered the LORD, and said, [x]From going to and fro in the earth, and from walking up and down in it.

8 And the LORD said unto Satan, Hast thou considered[5] [y]my servant Job, that *there is* [z]none like him in the earth, [a]a perfect and an [b]upright man, [c]one that feareth God, and [d]escheweth evil?

9 Then Satan answered the LORD, and said, [e]Doth Job fear God for nought?

10 Hast not thou made [f]an [6]hedge about him, and about his house, and

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CHAP. I. A. M. cir. 2484 B. C. cir. 1520.
a Ge.10.23;22.21, *Huz*; 36.28; 1Ch.1.17,42; Je. 25.20; La.4.21.
b Eze.14.14,20; Ja.5.11.
1 Dr Good divides the book of Job into six parts. These we shall notice as they occur, and as far as our space will permit. The first contains an opening or exordium, & contains the two first chapters in our ordinary division; and here commences with a brief narrative of the principal personage of the poem, to which we have adverted in the introductory remarks.
c ver.8; ch.2.3; 23.11,12; 31.1, &c.; Ge.6.9; 17.1; 2 Ki. 20.3; 2 Ch.31.20, 21; Lu.1.6.
d Ge.22.12; Pr.8.13; 16. 6; 1Pe.3.11.
e ch.42.13; Es.5.11; Ps. 107.38; 127.3-5; 128.3.
2 Or, *cattle*, Ge. 12. 5; 13.6; 34.23; 2Ch.32.29.
f ch. 42. 12; Ge. 12. 16; Nu.31.32-34; Ju.6.5; 1 Sa.25.2; 2 Ki. 3.4; Pr. 10.22.
3 Or *husbandry*, 2 Ch. 26.10.
g ch.29.9,10,25.
4 He had great wealth —was a chief, or as now called an Emir, and a ruler or magistrate of a city.
5 Heb. *sons of the east*, Ju.6.3; 7.12; 8.10; 1Ki. 4.30.
h Ge.25.6; 29.1; Nu.23. 7.
i Ps.133.1; He.13.1.
k ch. 41. 25; Ge.35.2,3; Ex.19.10,14; 1 Sa. 16. 5; Ne. 12.30; John 11. 55.
l Ge.22.3; Ps.5.3; Ec.9. 10.

A. M. cir. 2484. B. C. cir. 1520.
m ch. 42. 8; Ge. 8. 20; Ex.18.12; 24.5; Le.1. 3-6.
n 1Ki.18.31; Ac.21.26.
o 2Co.11.2.
p ver. 11; ch. 2. 9; Le. 24; 10-16; 1 Ki. 21.10, 13.
q Ge.6.5; Je.4.14; 17. 9, 10; Mar.7.21-23; Ac.8. 22; 1Co.4.5.
r ch.27.10.
1 Heb. *all the days*, Lu. 1.75; 18.7; Ep.6.18.
s ch.2.1.
t ch.38.7; Da.3.25; Lu. 3.38.
2 Or holy angels, who were come to render an account of their services.
u Ps. 103. 20; Mat. 18. 10.
3 Heb. *the adversary*, 1 Ki. 22. 19-23; 1 Ch. 21.1; Zec.3.1; Re.12.9, 10.
v John 6.70.
4 Heb. *in the midst of them.*
w ch.2.2; 2Ki.5.25.
x Zec.1.10,11; 6.7; Mat. 12.43; 1Pe.5.8; Re.12. 9,12-17; 20.8.
5 Heb. *set thy heart on*, ch.2.3; 34.14; Eze.40. 4.
y Nu.12.7,8; Ps. 89.20; Is.42.1.
z Nu.12.3; 1Ki.4.30,31; 2Ki.23.25.
a ver. 1; ch. 8. 20; 9.22, 23; Ps. 18. 23; John 1. 47.
b ch.12.4; 17.8,9; 23.11, 12; Ps.84.11.
c Ne.5.15; Ps.36.1; Pr. 8.13; Lu.23.39,40.
d Ps. 34. 14; 37.27; Is.1. 16.
e ver.21; ch.2.10; 21.14, 15; Mal.1. 10; Mat.16. 26; 1Ti.4.8; 6.6.
f Ge.15.1; De.33.27-29; 1Sa.25.16; Ps.5.12; 80. 12; Is.5.2,5; Zec.2.5,8; 1Pe.1.5.
6 Made a fence about him.

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about[g] all that he hath on every side? Thou[h] hast blessed the work of his hands, and his substance[1] is increased in the land:

11 But [i]put forth thine hand now, and [k]touch all that he hath, and[2] he will [l]curse thee[3] to thy face.

12 And the LORD said unto Satan, Behold,[m] all that he hath *is* in thy power;[4] [n]only upon himself put not forth thine hand. [o]So Satan went forth from the presence of the LORD.

13 ¶ And there was a day [p]when his sons and his daughters *were* eating and drinking wine in their eldest brother's house:

14 And there came a [q]messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them;

15 And the [r]Sabeans[5] fell *upon them*, and took them away; yea, they have slain the servants with the edge of the sword; [s]and I only am escaped alone to tell thee.

16 While he *was* yet speaking, there[t] came also another, and said, The[6] fire of God is fallen from heaven, and hath burnt up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.

17 While he *was* yet speaking, there came also another,[7] and said, The[u] Chaldeans made out three bands, and fell[8] upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and [v]I only am escaped alone to tell thee.

18 While he *was* yet speaking, there[w] came also another, and said, Thy[x] sons and thy daughters *were* eating[y] and drinking wine in their eldest brother's house:

19 And, behold, there came [z]a great wind from[9] the wilderness, and smote the four corners of the house, and [a]it fell upon the young men, and they[b] are dead;[10] and I only am escaped alone to tell thee.

20 Then Job arose, and [c]rent his mantle,[11] and shaved his head, and fell[d] down upon the ground, and worshipped,

21 And said, [e]Naked came I out of my mother's womb,[1] and naked shall I return thither: [f]The LORD gave, and [g]the LORD hath taken away; [h]blessed be the name of the LORD.

22 [i]In all this Job sinned not, nor charged[2] God foolishly.

CHAPTER II.

Satan appearing again before God, obtaineth further leave to tempt Job, 1—6. *He smiteth him with sore boils from head to foot,* 7, 8. *Job reproveth his wife, moving him to curse God,* 9, 10. *His three friends condole with him in silence,* 11—13.

AGAIN [a]there was a day[3] when the sons of God came to present themselves before the LORD, and Satan came also among them, to present himself before the LORD.

2 And the LORD said unto Satan, [b]From whence comest thou? And Satan answered the LORD, and said, [c]From going to and fro in the earth, and from walking up and down in it.

3 And the LORD said unto Satan, [d]Hast thou considered my servant Job, that *there is* none like him in the earth, a perfect and [e]an upright man, one that feareth God, and escheweth evil? and still he [f]holdeth fast his integrity, although [g]thou movedst me against him, to [4]destroy him [h]without cause.

4 And Satan answered the LORD, and said, Skin for skin,[5] yea, [i]all that a man hath will he give for his life.

5 But [k]put forth thine hand now, and touch his bone and his flesh, and [l]he will curse thee to thy face.

6 And the LORD said unto Satan, [m]Behold, he *is* in thine hand; [6]but [n]save his life.

7 ¶ So [o]went Satan forth from the presence of the LORD, and smote Job with [p]sore boils, [q]from the sole of his foot unto his crown.

8 And he [r]took him a potsherd to scrape himself withal; and [s]he sat down among the ashes.

9 ¶ Then said [t]his wife unto him, Dost thou still [u]retain thine integrity? [v]curse God,[7] and die.

10 But he said unto her, [w]Thou speakest [x]as one of the foolish women speaketh. What! [y]shall we receive good at the hand of God, and shall we not receive evil? [z]In all this did not Job sin with his lips.

A. M. cir. 2484.
B. C. cir. 1520.

g Ge.39.5; De. 28. 2-6; Ps.71.21;128.1-4.
h ch. 42.12; Ge. 26. 12; 30.30;49.25; De. 7.13, 14; 33. 11; Ps. 90. 17; 107.38;Pr.10.22.
1 Or, *cattle*,Ge.30.43.
i ver. 12; ch. 2. 5; Is. 5. 25.
k ch.4.5; 19.21; Ge. 26. 11; Ps. 105. 15; Zec. 2.8.
2 Heb. *if he curse thee not*,ver.21.
l ver.5; ch.2.9; Is.8.21; Mal. 3.13,14; Re.16.9, 11,21.
3 The same word that is rendered bless in the 10th verse, and the meaning no doubt is interrogatory here, 'will he then indeed bless thee to thy face, or before thy presence ?'
m 1 Ki.22.22; Lu.8.32; 22.31, 32; John 19.11; 2Co.12.7.
4 Heb. *hand*, Ge. 16.6; Je. 38. 5; John 3. 35, 36.
n ch.2.4-6;Ps.76.10;Is. 27.8;1Co.10.13.
o ch.2.7;Lu.8.33.
p ver.4; Pr. 27.1; Ec.9. 12;Lu.12.19,20;17.27-29;21.34.
q 1Sa.4.17; 2 Sa. 15.13; Je.51.31.
r Ge.10.7, 28; 25.3; Ps. 72.10; Is. 45. 14; Eze. 23.42;Joel 3.8.
5 An Arab tribe, who lived by plunder, as these tribes do to this day.
s ver.16,17,19; 1 Sa.22. 20,21.
t Ge. 19.24; Le.9.24; 1 Ki.18.38; 2Ki.1.10,12, 14; Am. 7. 4; Re. 13. 13.
6 Or, *a great fire*, Ex. 9.28; 1Sa.14.15,*marg*.
7 From the usual habits of these tribes, the animals feeding in the desert might be very distant from those engaged in labour, and the camels of Job might be a sufficient temptation to the Chaldeans, who bordered on the land of Uz, to make a plundering expedition in order to seize them.
u Ge. 11. 28; Is. 23. 13; Hab.1.6.
8 Heb. *rushed*.
v ver.15;2Sa.1.3.
w ch. 6.2,3; 16.14; 19.9, 10;23.2; Is. 28. 19; Je. 51.31;La.1.12; Am.4. 6-11.
x ch. 8. 4; 27.14; Ps.34. 19;Ec.9.2.
y 2Sa.13.28.
z Ju.16.30; 1 Ki. 20.30; Mat. 7.27; Lu.13.1-5; Ac.28.4.
9 Heb. *from aside*, &c.
a Je.4.11,12;Ep.2.2.
b Ge.37. 32,33; 42.36; 2 Sa.18.33.
10 A dreadful stroke to an affectionate and pious parent, and when they were banqueting, and as it appeared by the immediate hand of God. 'When we have endeavoured to conceive aught of Job's circumstances, comforts, and prospects on the morning of this eventful day, and of the dreadful change which took place before evening; and when we realize from experience and observation the feelings of the human heart under trials comparatively trivial, we shall be able to form some faint idea of the immense load which was at once laid upon this eminent servant of God; and the strength of his faith and grace appears in the manner in which he supported it.'—*Scott*.
c Ge.37.29,34; Ezr.9.3.
11 Or, *robe*.
d De. 9.18; 2 Sa.12.16-20; 2 Ch. 7.3; Mat.26. 39;1Pe.5.6.
e Ge.3.19;Ps.49.17;Ec. 5.15;12.7;1Ti.6.7.

A. M. cir. 2484.
B. C. cir. 1520.

1 That is, the womb of his mother earth, for it is immediately added 'Naked shall I return thither.'
f ch.2.10; Ge.30.2; Ec. 5.19;Ja.1.17.
g Ge.45.5; 2Sa.16.12; 1 Ki.12.15; Ps. 39.9; Is. 42. 24; 45. 7; Am. 3. 6;Mat.20.15; Ac.4.28.
h ver.11;1Sa.3.18;2Ki. 20.19; Ps. 34. 1; Is.24. 15;Ep.5.20; 1 Th.5.18.
i ch. 2.10; Ja. 1.4, 12; 1 Pe.1.7.
2 Or, *attributed folly to God*, ch. 34.10,18, 19; 40.4-8;Ro.9.20.

CHAP. II.

A. M. cir. 2484.
B. C. cir. 1520.

a ch.1.6;Is.6.1,2; Lu.1. 19;He.1.14.
3 A day came. The Chaldee paraphrase is as follows, 'And there was a day of severe judgment, a day of forgiveness of sins; and the hosts of angels came & stood before the Lord, and Satan came also, and stood in judgment before the Lord.'
b Ge.16.8.
c ch. 1.7; John 14. 30; 2 Co.4.4;1Pe.5.8.
d ch.1.1,8;9.20; Ge.6.9; Ps. 37.37; Ph. 3. 12; 1 Pe.5.10.
e Pr.11.3;13.6;14.2; 15. 8;16.17.
f ch.1.21,22; 13.15; 27. 5,6;Ja.1.12;1Pe.1.7.
g ch.1.11.
4 Heb. *swallow him up*, 2Sa.20.20.
h ch.9.17;John 9.3.
5 A proverbial expression, of which the explanation seems to be, that skins were in some countries in ancient times used as a valuable commodity of barter or exchange; and that a man would give skin after skin, as Parkhurst renders the phrase, all that he hath for his life, or for his person.
i Es. 7.3,4; Is. 2.20, 21; Je. 41. 8; Mat. 16. 26; Ac. 27. 18,19; Ph.3.8-10.
k ch. 1.11; 19.21; 1 Ch. 21.17; Ps.32.3,4; 38.2-7;39.10.
l ver. 9; ch. 1.5,11; Le. 24.15;Is.8.21.
m ch.1.12.
6 Or, *only*.
n ch. 38.10,11; Ps.65.7; Lu.8.29-33; 22.31, 32; 1 Co. 10.13; Re. 2. 10; 20.1,2,7.
o 1Ki.22.22.
p ch.30.17-19,30; Ex.9. 9-11;De.28.27,35; Re. 16.11
q Is.1.6;3.17.
r ch. 19. 14-17; Ps.38.5, 7;Lu.16.20,21.
s ch.42.6;2Sa.13.19; Is. 61.3;Eze.27.30;Jonah 3.6;Mat.11.21.
t Ge.3.6,12;1Ki.11.4.
u ver.3; ch. 21.14,15; 2 Ki.6.33;Mal.3.14.
v ver.5;ch.1.11.
7 Here the same word is used as in the 5th verses of ch.i. and ii,& it may be here rendered, 'Dost thou still retain thine integrity, blessing God even unto death.' The reply in the next verse is appropriate enough to this question; as Job's wife ought never to have supposed any thing else. The ordinary translation is a violation of the usual meaning of the word, is exceedingly harsh, and is altogether unnecessary to bring out the sense of the passage.
w Ge.3.17; 2 Sa. 19.22; Mat.16.23.
x 2Sa.6.20,21;13.13;24. 10; 2 Ch. 16.9; Pr.9.6, 13;Mat.25.2.
y ch. 1.1-3,10,21; 2 Sa. 19. 28; La. 3. 38-41; John 18.11; Ro.12.12; He.12.9-11;Ja.5.10,11.
z ch.1.22; Ps. 39. 1; 59. 12; Mat. 12.34-37; Ja. 3.2.

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11 ¶ Now, when Job's three friends[a1] heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite,[b] and Bildad the [c]Shuhite, and Zophar the Naamathite: for they had made an appointment together to come [d]to mourn with him, and to comfort[e] him.

12 And when they lifted up their eyes afar off, and [f]knew him [2]not, they[g] lifted up their voice, and wept; and [h]they rent every one his mantle, and [i]sprinkled dust upon their heads toward heaven.

13 So [k]they sat down with him upon the ground [l]seven days and seven nights; and [m]none spake a word unto him: for they saw that *his* grief was very great.

CHAPTER III.

Job curses the day and services of his birth, 1—12. *The ease death,* 13—19. *He complaineth of life, because of his anguish,* —26.

AFTER[a] this [b]opened Job his mouth, and [c]cursed his day.

2 And Job spake,[3] and said,[4]

3 [d]Let the day perish wherein I was born, and the night *in which* it was said, There is a man-child conceived.

4 Let that day be [e]darkness; let not [f]God regard it from above, neither let the light shine upon it.

5 Let darkness and [g]the shadow of death stain[5] it; [h]let a cloud dwell upon it; let[6] the blackness of the day terrify it.

6 *As for* that night, let darkness seize upon it; let[7] it not be joined unto the days of the year; let it not come into the number of the months.

7 Lo, let that night be [i]solitary; let no joyful voice come therein.

8 Let them curse it that curse the day, [k]who are ready to raise up [8]their mourning.

9 Let the stars of the twilight thereof be dark; let it [l]look for light, but *have* none; neither let it see the[9] dawning of the day:

10 Because [m]it shut not up the doors of my *mother's* womb, nor [n]hid sorrow from mine eyes.

11 Why [o]died I not from the womb? *why* did I *not* give up the ghost [p]when I came out of the belly?

12 Why did [q]the knees prevent me? or why the breasts that I should suck?

13 For now should I have lain still and been quiet, I should have slept: [r]then had I been at rest

14 With [s]kings and counsellors of the earth, which [t]built desolate [1]places for themselves;

15 Or with princes that had gold, who [u]filled their houses with silver:

16 Or as [v]an hidden untimely birth I had not been; as infants *which* never saw light.

17 There [w]the wicked cease *from* troubling; and there the weary[2] be [x]at rest.

18 *There* the prisoners rest together; [y]they hear not the voice of the oppressor.

19 [z]The small and great are there; [a]and the servant *is* free from his master.

20 [b]Wherefore is [c]light given to him that is in misery, and life unto [d]the bitter *in* soul;

21 [e]Which long[3] for death, but it *cometh* not; and [f]dig for it more than for hid treasures;

22 Which rejoice exceedingly, *and* are glad when they can find the grave?

23 *Why is light given* to a man [g]whose way is hid, and whom God [h]hath hedged in?[4]

24 For [i]my sighing cometh before I eat,[5] and [k]my roarings are poured out like the waters.

25 For the[6] thing which I greatly feared is come upon me, and [l]that which I was afraid of is come unto me.

26 I was not in safety,[7] neither had I rest, neither was I quiet; [m]yet trouble came.[8]

CHAPTER IV.

Eliphaz reproveth Job for want of religious trust, 1—6. *He teacheth God's judgments to be not for the righteous, but for the wicked,* 7—11. *His fearful vision, to humble the excellency of creatures before God,* 12—21.

THEN [a]Eliphaz the Temanite [b]answered and said,[9]

2 *If* we assay to[10] commune with thee, [c]wilt thou be grieved? but who can withhold[11] himself from speaking?

A. M. cir. 2484. B. C. cir. 1520.

a ch.6.14; 16.20; 19.19, 21; 42.7; Pr.17.17; 18.24; 27.10.

1 These friends of Job, though they formed a mistaken judgment of the cause of his calamities, seem to have been persons of wisdom and piety, as well as of some distinction. They were Edomites —a people anciently famous for their wisdom. Eliphaz is supposed to have been descended from Teman, the grandson of Esau, by Eliphaz, Ge. 26.11; 1 Ch. 1. 36; and Bildad, from Shuah, Abraham's son by Keturah. Zophar was also descended from Abraham.

b ch. 6. 19; 15.1; Ge.36. 11,15; Je.49.7.

c ch.8.1; 18.1; Ge.25.2; 1 Ch.1.32.

d ch.42.11; Ge.37.35; Is. 51.19; John 11.19; Ro. 12.15; 1 Co.12. 26; He. 13.3.

e ch.13.4; 16.2.

f ch.19.14; Ru.1.19-21; La.4.7,8.

2 Could not have recognised in his greatly altered and afflicted state.

g Ge.27.34; Ju.2.4; 1 Sa. 11.4; 30.4; 2 Sa.13.36; Es.4.1.

h ch.1.20.

i Ne.9.1; La.2.10; Eze. 27.30; Re.18.19

k Ezr.9.3; Ne.1.4; Is.3. 26; 47.1.

l Ge.1.5,8.

m ch.4.2; Ps.77.4.

CHAP. III.
A. M. cir. 2484.
B. C. cir. 1520.

a ch.1.22; 2.10.

b ch.35. 16; Ps. 39. 2, 3; 106.33.

c ver.3; ch. 1. 11; 2.5, 9; Je.20.14,15.

3 Heb. *answered.*

4 This is the commencement of the second part of the poem, which extends to the end of the 14th chapter. There is every reason to believe, that besides his outward troubles, Job is now assaulted with the inward temptations of Satan, that he breaks out into such passionate and violent imprecations in all the wildness of despondency. The style and imagery are of admirable force & boldness. 'There is nothing,' says Dr Good, 'that I know of in ancient or modern poetry, equal to the entire burst; whether in the wildness and horror of its imprecations, or the terrible sublimity of its imagery.'

d ch.10.18,19; Je.15.10; 20.14,15.

e Ex.10.22,23; Joel 2.2; Am.5.18; Mat. 27. 45; Ac.27.20; Re.16.10.

f De.11.12.

g ch.10.21,22; 16.16; 24. 17; 28.3; 38.17; Ps. 23. 4; 44.19; 107.10,14; Is. 9.2; Je.2.6; 13.16; Am. 5. 8; Mat. 4. 16; Lu.1. 79.

5 Or, *challenge.*

h De.4.11; Eze.30.3; 34. 12; Joel 2.2; He.12.18.

6 Or, *let them terrify it, as those* who have *a bitter day,* Je. 4. 28; Am.8.10.

7 Or, *let it not rejoice among the days.*

i Is.13.20-22; 24.8; Je.7. 34; Re.18.22,23.

k 2 Ch.35.25; Je.9.17,18; Am. 5. 16; Mat.11.17; Mar.5.38.

8 Or, *a leviathan,* ch. 41.1,10.

l ch. 30.26; Je.8.15; 13. 16.

9 Heb. *the eye-lids of the morning,* ch.41.18.

m ch. 10. 18, 19; Ge.20. 18; 29.31,32; 1 Sa.1.5; Ec.6.3-5; Je.20.17,18.

n ch. 6. 2, 3; 10.1; 23.2; Ec.11.10.

o Ps.58.8; Je.15.10; Ho. 9.14.

A. M. cir. 2484. B. C. cir. 1520.

p Ps.22.9,10; 71.6, 139. 13-16; Is.46.3.

q Ge. 30. 3, 1, 23; Is.66. 12; Eze.16.4,5.

r Ec.6.3-5; 9.10.

s ch.30.23; 1 Ki.2.10; 11. 43; Ps. 49. 6-10,14; 89. 48; Ec. 8. 8; Is. 14.10-16; Eze.27.18-32.

t ch.15.28; Is. 5.8; Eze. 26.20.

1 Or, great sepulchres. Dr Good renders it, restored to themselves waste places, and adds in a note, 'The grave is the common receptacle of all—of the patriotic princes, who have restored to their ancient magnificence the ruins of former cities, and fixed their palaces in them; and of the sordid accumulators of wealth, which they have not spirit to make use of —of the wicked, who have never ceased from troubling, and of those who have been wearied and worn out by their vexations — of the high and the low, the slave and his task-master, the servant and his lord.'

u ch.22.25; 27. 16; Nu. 22.18; 1 Ki.10.27; Is.2. 7; Zep.1.18; Zec.9.3.

v Ps.58.8; 1 Co.15.8.

w ch. 14. 13; Ps.55.5-8; Mat.10.28; Lu.12.4; 2 Th.1.6,7; 2 Pe.2.8.

2 Heb. *wearied* in *strength.*

x Is. 57. 1,2; He.4.9,11; Re.14.13.

y Ex.5.6-8,15-19; Ju.4. 3; Is.14.3,4.

z ch. 30. 23; Ps. 49. 2,6-10; Ec.8.8; 41.5,7; Lu. 16.22,23; He.9.27.

a Ps.49.14-20.

b ch.6.9; 7.15,16.

c ver.16; ch.33.28,30.

d ch.7.15,16; 1 Sa.1.10; 2 Ki.4.27; Pr.31.6.

e Nu. 11.15; 1 Ki. 19.4; Jonah 4.3,8; Re.9.6.

3 Heb. *wait.*

f Pr.2.4

g Is.40.27.

h ch.12.14; 19.8; Ps.31. 8; La.3.7,9; Ho.2.6.

4 Rendered by Dr Good, 'whose futurity God hath overwhelmed.' The tempter seems to have kept the thought of the eternal world from his mind; but the event fully showed why the Lord continued his life, both for his own good and for that of millions.

i ch. 7.19; Ps.80.5; 102. 9.

5 Heb. *my meat.*

k Ps.22.1,2; 32.3; 38. 8; Is.59.11; La.3.8.

6 Heb. *I feared a fear and it came upon me.*

l ch.1.5; 31.23.

7 Dr Good translates, 'I had no peace, yea, I had no rest: yea, I had no respite, as the trouble came on;' & refers the whole to the quick succession of the series of heavy evils by which he was tried.

m ch.27.9; Ps.143.11.

8 Or, as the trouble came on.

CHAP. IV.
A. M. cir. 2484.
B. C. cir. 1520.

a ch. 2.11; 15. 1; 22. 1; 42.9.

b ch.3.1,2; 6.1; 8.1.

9 Eliphaz seems to have been the senior of Job's friends. From previous conference they seem to have come to the conclusion that his extreme sufferings were the result of his secret wickedness. They resolve to charge this upon him, that they may bring him to repentance.

10 Heb. *a word.*

c 2 Co.2.4-6; 7.8-10.

11 Heb. *refrain from words,* ch. 32. 18-20; Je.6.11; 20.9; Ac.4.20.

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3 Behold, [d]thou hast instructed many, and [e]thou hast strengthened the weak hands.

4 Thy words have [f]upholden him that was falling, and thou hast strengthened the feeble[1] knees.

5 But now [g]it is come upon thee, and [h]thou faintest; [i]it toucheth thee, and thou art troubled.

6 *Is* not *this* [k]thy fear, [l]thy confidence, [m]thy hope, and [n]the uprightness of thy ways?

7 Remember, I pray thee, [o]who *ever* perished, being innocent? or where were the righteous cut off?

8 Even as I have seen, [p]they that plow iniquity, and sow wickedness, reap the same.

9 By [q]the blast of God they perish, and by[2] the breath of his nostrils are they consumed.

10 The roaring of the lion, and the voice of the fierce lion, and [r]the teeth of the young lions, are broken.

11 The [s]old lion [t]perisheth for lack of prey, and [u]the stout lion's whelps are scattered abroad.[3]

12 Now [v]a thing was secretly[4] brought to me, and mine ear received a[w] little thereof.

13 In [x]thoughts from the visions of the night, when [y]deep sleep falleth on men,

14 [z]Fear came[5] upon me, and trembling, which made all[6] my bones to shake.

15 Then [a]a spirit passed before my face; [b]the hair of my flesh stood up:

16 It stood still, but I could not discern the form thereof: an image *was* before mine eyes; *there*[7] *was* silence, and I heard a voice,[8] *saying*,

17 [c]Shall mortal man be more just than God? [d]shall a man be more pure than his Maker?[9]

18 Behold, [e]he put no trust in his servants; and[10] his angels he charged with folly:[11]

19 How much less *in* them that dwell[f] in houses of clay, whose foundation *is* in the dust, *which* are crushed[g] before the moth?

20 They are destroyed[12] [h]from morning to evening: [i]they perish for ever, [k]without any regarding *it*.

21 Doth not their [l]excellency *which is* in them go away? they [m]die, even without wisdom.

CHAPTER V.

The harm of inconsideration, 1, 2. *The end of the wicked is misery*, 3—5. *God is to be regarded in affliction*, 6—16. *The happy end of God's correction*, 17—27.

CALL now, if there be any that will answer thee; [a]and to which of [b]the saints wilt thou turn?[1]

2 For [c]wrath killeth [d]the foolish man, [e]and envy[2] slayeth the [f]silly one.

3 I have seen the foolish [g]taking root: but suddenly I [h]cursed his habitation.

4 His [i]children are far from safety, and [k]they are crushed in the gate, [l]neither *is there* any to deliver *them*.

5 Whose [m]harvest the hungry eateth up, and taketh it even out of [n]the thorns, and [o]the robber [p]swalloweth up their substance.

6 Although affliction[3] cometh not forth of the dust, neither [q]doth trouble [r]spring out of the ground;

7 Yet [s]man is born unto [4]trouble, as the[5] sparks fly upward.

8 I would [t]seek[6] unto God, and [u]unto God would I commit my cause:

9 Which [v]doeth great things and unsearchable;[7] [w]marvellous things without[8] number:

10 Who [x]giveth rain upon the earth, and sendeth waters upon the [9]fields:

11 To [y]set up on high those that be low; that [z]those which mourn may be [a]exalted to safety.

12 He [b]disappointeth the devices of the crafty, so that [c]their hands cannot perform *their*[10] enterprise.

13 He [d]taketh the wise in their own craftiness; and the counsel [e]of the froward is carried headlong.

14 They meet[11] [f]with darkness in the day-time, and grope in the noonday as in the night.[12]

15 But [g]he saveth the poor from the sword, from their mouth, and from the hand of the mighty.

16 So [h]the poor hath hope, and [i]iniquity stoppeth her mouth.

17 Behold, [k]happy *is* the man whom God correcteth; therefore despise not thou the chastening of the Almighty:

18 For [l]he maketh sore, and bindeth

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d Ge. 18.19; Pr. 10. 21; 15. 7; 16. 21; Is. 50. 4; Ep.4.29;Col.4.6.
e ch.16.5;De.3.28;Ezr. 6.22; Eze. 13. 22; Lu. 22.32,43.
f Ps. 145.14; Pr. 12.18; 16.23,24; 2Co.2.7; 7.6; 1Th.5.14.
1 Heb. *bowing knees*, Is.35.3,4; Da.5.6; He. 12.12.
g ch.3.25,26.
h Pr.24.10; 2Co.4.1,16; He.12.3,5.
i ch.1.11;2.5;19.21.
k ch. 1. 1, 9, 10; 2 Ki. 20.3.
l ch. 13.15; Pr.3.26; 14. 26.
m ch. 17. 15; 1 Pe.1.13, 17.
n ch. 1.8; 16. 17; 23. 11, 12; 27. 5, 6, 29. 12-17; 31.1,&c.
o ch.9. 22,23; Ps. 37.25; Ec.7.15; 9.1,2; Ac. 28. 4;2Pe.2.9.
p Ps. 7.14-16; Pr. 22.8; Je.4.18;Ho.8.7; 10.12, 13;2Co.9.6;Ga.6.7,8.
q Ex.15.8,10;2Ki.19.7; Ps.18.15.
2 That is, *by his anger*, ch.15.30; Is. 11. 4; 30. 33;2Th.2.8;Re.2.16.
r ch.29.17;Ps.3.7; 57.4; 58.6;Pr.30.14.
s ch.38.39;Ge.49.9;Nu. 23.24;24.9; Ps.7.2;Je. 4.7; Ho. 11.10; 2 Ti.4. 17.
t Ps.34.10.
u ch. 1.19; 8.3,4; 27.14, 15.
3 He declares here, though in figurative language, that as fierce oppressors perish even in their strength, so was Job spoiled and bereaved of his children in like manner, by the just judgment of God.
v Ps.62.11.
4 Heb. *by stealth*.
w 1Co.13.12.
x ch.33.14-16; Ge.20.3; 28.12;31.24;46.2; Nu. 12.6; 22.19, 20; Da. 2. 19,28,29;4.5.
y Ge.2.21;15.12; Da.8. 18;10.9.
z ch. 7.14; Ps.119. 120; Is.6.5;Da.10.11;Hab. 3.16; Lu. 1.12,29; Re. 1.17.
5 Heb. *met me*.
6 Heb. *the multitude, of*, ch.33.19.
a Ps.104.4; Mat.14.26; Lu. 24.37-39; He.1.7, 14.
b Is. 13. 8; 21. 3,4; Da. 5.6.
7 Or, *I heard a still voice*,1Ki.19.12.
8 Nothing in ancient or modern poetry can equal the sublimity of this whole passage, whether we consider the description of the vision, or the words whichwere uttered.
c ch.8.3;9.2; 35.2; 40.8; Ge. 18. 25; Ps. 143. 2; 145.17;Ec.7.20;Je.12. 1; Ro.2.5; 3.4-7; 9. 20; 11.33.
d ch. 9. 30,31; 14.4; 15. 14;25.4; Je.17.9; Mar. 7.20-23;Re.4.8.
9 The argument is, if Job were to deny his guilt, it would be affirming that God was punishing the innocent, and that he was more just than God.
e ch.15.15,16;25.5,6;Ps. 103.20,21; 104.4; Is.6. 2,3.
10 Or, *nor in his angels* in whom *he put light*, 2Pe.2.4;Jude 6.
11 Compared with the Almighty, their wisdom is folly. Ifsowith them,how much more mutable & ignorant is man!
f ch. 10. 9; 13.12; 33.6; Ge. 2. 7; 3. 19; 18. 27; Ec.12.7;2Co.5.1.
g ch.13.28;14.2; Ps.39. 11; 90. 5-7; 103.15, 16; 146.4;1Pe.1.24.
12 Heb. *beaten in pieces*,2Ch.15.6,*marg.*
h Is.38.12,13.
i ch.14.14;16.22;Ps.39. 13;92.7.
k ch. 18. 17; 20.7; 2 Ch. 21. 20; Ps. 37. 36; Pr. 10.7.

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l Pr.29.5, 11; 49.14; Is. 14.16;Lu.16.22,23;Ja. 1.11.
m ch. 36. 12; Ps. 49. 20; Lu.12.20.

CHAP. V.

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a ch. 15. 8-10,15; Is.41. 1,21-23;He.12.1.
b ch.4.18;15.15; De.33. 2,3; Ps. 16. 3; 106. 16; Ep.1.1.
1 Or, *look*.
c ch.18.4;Jonah 4.9.
d Ps.14.1;75.4;92.6;94. 8; 107.17; Pr. 1.22,23; 8.5;Ec.7.9.
e Ge.30.1;1Sa.18.8,9.
2 Or, *indignation*, Ro. 2.8.
f Ho.7.11;2Ti.3.6.
g ch.27.8; Ps.37.35,36; 73.3-9, 18-20;92.7; Je. 12.1-3.
h De.27.15,&c.; Ps.69. 25; Ac.1.20.
i ch.4.10,11; 8.4; 18.16-19;27.14;Ex.20.5; Ps. 109.9-15;119.155.
k ch.1.19;Lu.13.4,5.
l ch.10.7; Ps.7.2;50.22.
m De.28.33,51; Ju.6.3-6;Is.62.8.
n Ju.6.11;2Ch.33.11.
o ch.1.15,17;12.6; 18.9; Ho.8.7.
p ch. 2. 3,*marg.*; 20.15; Je. 51. 34, 44; La. 2.5, 16.
3 Or, *iniquity*.
q ch. 34.29; De. 32. 27; 1Sa.6.9; Ps.90.7,8; Is. 45.7; La.3.38,39; Am. 3.6.
r Ho.10.4;He.12.15.
s ch. 14. 1; Ge. 3. 17-19; Ps.90.8,9;1Co.10.13.
4 Or, *labour*, Ec. 1. 8; 2.22;5.15-17.
5 Heb. *the sons of the burning coal lift up to fly*.
t ch. 8.5; 22.21, 27; Ge. 32.7-12;2Ch.33.12,13; Ps.50.15;77.1,2;116.3, 4;Jonah 2.1-7.
6 This is good advice to one in distress, though based on a false suspicion.
u Ps.37.5; 2 Ti. 1. 12; 1 Pe.2.23;4.19.
v ch.9.10; 11.7-9; 37. 5; Ps.72.18;86.10; 145.3; Ro.11.33.
7 Heb. *and there is no search*, Is. 40. 28; Ep. 3.8.
w ch.26.5-14
8 Heb. *till there be no number*, Ps.40.5; 139. 18.
x ch.28.26; Ps.65. 9-11; 147.8; Je. 5.24; 10.13; 14.22; 51.16; Am.4.7; Ac.14.17.
9 Heb. *out places*, ch. 38.26-28.
y 1 Sa.2. 7,8; Ps.91.14; 107. 41; 113. 7,8; Eze. 17.24;Lu.1.52,53.
z Lu.6.21; Ja. 1.9; 4.6-10;1Pe.5.10.
a De.33. 27-29; 1 Pe.1. 3-5.
b ch.12.16,17; Ne.4.15; Ps.33.10,11;Pr.21.30; Is.8.10;19.3,11-14.
c Ps.21. 11; 76.5; Is.37. 36; Ac. 12. 11; 23. 12, &c.
10 Or, *any thing*.
d 2 Sa.15.31,34; 17. 23; Es. 6.4-11; 7.10; 9.25; Ps.7.15,16;9.15,16;35. 7,8;141.10; Lu.1.51; 1 Co.1.19,20,27;3.19,20.
e Ps. 18.26; Pr.3.32; 8. 13.
11 Or, *run into*.
f ch.12.25; De. 28. 29; Pr.4.19;Is.59.10; Am. 8.9.
12 God confounds the devices of those who lay snares for the righteous & the poor, or those persecuted & oppressed by them are delivered. Job might therefore have hope, and cease to murmur.
g Ps.10.14,17,18;35.10; 72.4,12,13;107.41;109. 31;140.12.
h 1 Sa.2.8; Ps. 9.18; Is. 14.32;Zec.9.12; Lu.4. 18.
i Ex. 11. 7; Ps. 63. 11; 107.42;Ro.3.19.
k Ps.94.12; Pr. 3.11,12; Je.31.18-20; He.12.5-11.Ja.1.12;5.11; Re.3. 19.
l De. 32.39; 1 Sa. 2.6,7; Ps. 147. 3; Is. 30. 26; Ho.6.1.

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eth up; he woundeth, and his hands make whole.

19 He shall [m]deliver thee in six troubles; yea, in seven there shall [n]no evil touch thee.

20 In [o]famine he shall [p]redeem thee from death; and [q]in war from the power[1] of the sword.

21 Thou shalt [r]be hid from[2] the scourge of the tongue; [s]neither shalt thou be afraid of destruction when it cometh.

22 At destruction and famine thou shalt [t]laugh; neither shalt thou be afraid[u] of the beasts of the earth.

23 For [v]thou shalt be in league with the stones[3] of the field; and [w]the beasts of the field shall be at peace with thee.

24 And [x]thou shalt know that [4]thy tabernacle *shall be* in peace; and [y]thou shalt visit thy habitation, and shalt not sin.[5]

25 Thou shalt know also that [z]thy seed *shall be* great,[6] and thine offspring [a]as the grass of the earth.

26 Thou shalt come to *thy* grave [b]in a full age, like as a shock of corn cometh[7] in in his season.[8]

27 Lo this, [c]we have searched it, so it *is;* hear it, and know thou *it* [9]for thy good.

CHAPTER VI.

Job showeth that his complaints are not causeless, 1—7. *He wisheth for death, wherein he is assured of comfort,* 8—13. *He reproveth his friends of unkindness,* 14—30.

BUT Job [a]answered and said,

2 Oh that my grief were [b]thoroughly weighed, and my calamity[10] laid[11] in the balances together!

3 For now it would be [c]heavier than the sand of the sea: therefore my[12] words [d]are swallowed up.[13]

4 For [e]the arrows of the Almighty *are* within me, the poison whereof drinketh[f] up my spirit: [g]the terrors of God do set themselves in array against me.

5 Doth the wild ass bray when[14] he hath grass? or [h]loweth the ox over his fodder?[15]

6 Can [i]that which is unsavoury[16] be eaten without salt? or is there *any* taste[k] in the white of an egg?

7 The things *that* my soul refused to touch *are* [l]as my sorrowful meat.

8 Oh that I might have my request; and that God would grant *me* [1]the thing that I long for!

9 Even [m]that it would please God to destroy me;[2] [n]that he would let loose his hand, and cut me off!

10 Then [o]should I yet have comfort; yea, [p]I would harden myself in sorrow: [q]let him not spare; for I [r]have not concealed the words of [s]the Holy One.

11 [t]What *is* my strength, that I should hope? and what *is* mine end, that I should prolong my life?

12 *Is* my strength the strength of stones? or *is* my flesh of brass?[3]

13 [u]*Is* not my help[4] in me? [v]and is wisdom driven quite from me?

14 To [w]him that is[5] afflicted pity *should be shewed* from his friend; but [x]he forsaketh the fear[6] of the Almighty.

15 [y]My brethren have dealt deceitfully as a brook,[7] *and* [z]as the stream of brooks they pass away;

16 Which are blackish by reason of the ice, *and* wherein the snow is hid:

17 What time they wax warm, they vanish:[8] when[9] it is hot, they are consumed out of their place.

18 The paths of their way are turned aside; they go to nothing, and perish.

19 The troops of [a]Tema looked, the companies of [b]Sheba waited for them.

20 They [c]were confounded because they had hoped; they came thither, and were ashamed.

21 For now ye[10] [d]are nothing;[11] [e]ye see *my* casting down, and are afraid.

22 Did I say, [f]Bring unto me? or, Give a reward for me of your substance?

23 Or, Deliver me from the enemy's hand? or, [g]Redeem me from the hand of the mighty?

24 [h]Teach me, and [i]I will hold my tongue; and [k]cause me to understand wherein I have erred.

25 How [l]forcible are right words! but [m]what doth your arguing reprove?

26 Do you imagine to [n]reprove words, and the speeches of [o]one that is desperate, which *are* [p]as wind?

27 Yea, ye overwhelm[12] [q]the father-

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m Ps.34.19; 91.3-7; Pr. 24. 16; 2 Co. 1. 8-10; 2 Pe.2.9.
n Ps.91.7-10.
o Ge.45.7-11; 1Ki. 17.6, 9,14,15; Ps.33.19;34.9, 10; 37.19; Pr. 10.3; Is. 33.16;Hab.3.17,18.
p Ps.49.7,15; 103.4;Ho. 13.14.
q Ps. 27.3; 91.5; 144.10; Mat.24.6.
1 Heb. *hanas.*
r Ps.31.20; 55. 21; 57.4; Pr.12.18; Is.54.17;Je. 18.18;Ja.3.5-8.
2 Or, *when the tongue scourgeth.*
s Ps.91.5-7.
t 2Ki.19.21.
u Is.35.9;Eze.34.25.
v Ps.91.12,13; Ho.2.18; Ro.8.38,39.
3 Good renders it not 'stones,' but *tribes,* or children of the field, all wild creatures.
w Le. 26.6; Eze.14. 15, 16;Da.6.22.
x ch.18.6,15, 21; 21.7-9; 1Sa.30.3; Is.4.5,6.
4 Or, *peace* is *thy tabernacle,* Ps. 25. 13, *marg.*
y De. 28. 6; Ps. 91. 10; 121.7,8.
5 Or *err,* Ps. 107. 4, 40. When he should return home he should find his tent in peace, and should not err, or miss his habitation.
z ch.42.13-16; Ge.15.5; Le.26.9; De.28.4; Ps. 112. 2; 127. 3-5; 128. 3-6.
6 Or, *much.*
a Ps.72.16.
b ch.42.16,17;Ge.15.15; 25.8; Ps. 91. 16; Pr.9. 11;10.27.
7 Heb. *ascendeth.*
8 Our times are in God's hand; it is well they are so, for he will take care that those who are his die in the best time; however their death may seem to us untimely, it will be found not unseasonable.—*Henry.*
c ch.8.8-10; 13. 2; 15. 9, 10,17;32.11,12.
9 Heb. *for thyself,* ch. 22.2;De.10.13.

CHAP. VI.
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a ch.4.1.
b ch.4.5;23.2.
10 Job, in answer to Eliphaz, eagerly longs for a just comparison of his calamities and complaints; assured that if fairly weighed he could not be so harshly censured.
11 Heb. *lifted up.*
c Pr.27.3;Mat.11.28.
12 That is, *I want words to express my grief.* Ps.77.4.
d ch.37.19,20;Ps.40.5.
13 Or, overwhelmed with his calamities, numerous and heavy as the sand of the sea.
e ch. 16. 12-14; De. 32. 23, 42; Ps.7.13; 18.14; 21.12;38.2; 45.5;La.3. 12,13.
f De. 32. 24; Ps. 143. 7; Pr.18.14; Mar. 14. 33, 34;15.34.
g ch. 9.17; 30.15; 31.23; Ps. 88. 15, 16; 2 Co.5. 11.
14 Heb. *at grass,* Ps. 104.14.
h Ps.42.1; Je.14.6; Joel 1.18-20.
15 That is to say, when these creatures thus cry, there is a reason, so is it with himself.
i ver.25; ch.16.2; Le.2. 13;Lu.14.34;Co.4.6.
16 Or insipid; or is there any taste, says Schulteus, and after him Parkhurst, in the drivel of dreams? Good understands the question to mean, that as there is nothing pungent in insipid food, so if his calamities were not severe he would not murmur.
k ver.30; ch.12.11;34.3; Ps.119.109;He.6.4,5.
l 1Ki.17. 12; 22. 27; Ps. 102.9; Eze.4.14,16;12. 18,19;Da.10.3.

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1 Heb. *my expectation,* ver. 11-13; ch. 17. 14-16;Ps.119.81.
m ch.3. 20-22; 7. 15, 16; 14.13; Nu.11. 14, 15; 1 Ki.19.4; Jonah 4. 3, 8; Re.9.6.
2 In these and the succeeding verses Job passionately longs for destruction, and in terms most rash and unbecoming. 'Alas! he knew not what he said; for who, during a single hour, could endure the wrath of the Almighty, if he spared not, but let loose his hand against him.'—*Scott.*
n ch.19.21; Ps.32.4; Is. 38.10-13.
o ch.3.22;21.33.
p ch.9.4.
q De.29. 20; Ro. 8.32; 2 Pe.2.4,5.
r ch.23.12;Ps.37.30;40. 9,10; 71.17,18; 119.13; Ac.20.20,27.
s Le.19.2; 1 Sa. 2.2; Is. 30.11,12;57.15;Ho.11. 9;Hab.1.12; 3.3;Re.3. 7;4.8.
t ch.7.5-7; 10.20; 13.25, 28;17.1,14-16;Ps.39.5; 90. 5-10; 102. 23; 103. 14-16.
3 Heb. *braxen,* ch.40.18; 41.24.
u ch. 19. 28; 2 Co.1.12; Ga.6.4.
4 This verse is accurately rendered by Dr Good, 'Alas! there is no help to me in myself; for reason is utterly driven from me.'
v ch.12.2,3;13.2.
w ch.4.3,4; 16.5; 19. 21; Pr. 17. 17; Ro. 12. 15; 1Co.12.26; 2Co.11.29; Ga.6.2;He.13.3.
5 Heb. *melteth.*
x Ge. 20. 11; Ps.36.1-3; Lu.23.40.
6 One that shows no pity to his friend, shows that he hath cast off the fear of the Almighty.
y ch.19.19;Ps.38.11;41. 9; 55.12-14; 88.18; Je. 9.4,5;30.14; Mic.7.5,6; John 13.18; 16.32.
7 This is a magnificent and interesting image to an Arabian. Such false friends are like the winter torrent; turbid and noisy in the winter, when its water is not required, and in the heat of summer, when he cometh to drink, it is dried up and vanished.
z Je.15.18; Jude 12.
8 Heb. *are cut off.*
9 Heb. *in the heat thereof they are extinguished,* 1 Ki. 17.7.
a Ge.25.15;Is.21.14;Je. 25.23.
b Ge.10.7; 25.3;1Ki.10. 1;Ps.72.10;Eze.27.22, 23.
c Je.14.3,4;17.13; Ro.5. 5;9.33.
10 Or, *ye are* like *to them,* Heb. *to it,* ver. 15; ch.13.4.
d Ps. 62.9; Is. 2. 22; Je. 17.5,6.
11 Heb. *not.*
e ch.2.11-13; Ps. 38. 11; Pr.19.7; Je.51.9; Mat. 26.31,56;2Ti.4.16;Re. 18.9,10,17,18.
f ch. 42. 11; 1 Sa. 12. 3; Ac.20.33.
g ch.5.20;Le.25.48;Ne. 5.8; Ps.49.7,8,15; 107. 2;Je.15.21.
h ch.5.27; 32. 11, 15,16; 33.1,31-33; 34. 32; Ps. 32.8; Pr.9.9;25.12; Ja. 1.19.
i Ps.39.1,2;Ja.3.2.
k ch.10.2;Ps.19.12.
l ch.4.4;16.5; Pr.12.18; 16.21-24; 18.21; 25.11; Ec.12.10,11.
m ch.13.5;16.3,4;21.34; 24.25;32.3.
n ch.2.10; 3.3, &c.; 4.3, 4; 34.3-9; 38.2; 40.5,8; 42.3,7;Mat.12.37.
o ver.4,9; ch.10.1.
p ch.8.2.Ho.12.1;Ep.4. 14.
12 Heb. *cause to fall upon.*
q ch.22.9; 24.3,9; 29.12; 31. 17, 21; Ex. 22. 22-24; Ps.82.3; Pr.23.10, 11;Eze.22.7; Mal.3.5; Ja.1.27.

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less, and [r]ye dig *a pit* for your friend.

28 Now therefore be content; look upon me: for *it is* evident[1] unto you if[s] I lie.

29 [t]Return, I pray you, let it not be iniquity; yea, return again, [u]my righteousness *is* in it.[2]

30 Is there [v]iniquity in my tongue? cannot[w] my taste[3] discern perverse things?

CHAPTER VII.

Job excuseth his desire of death, 1—11. *He complaineth of his own restlessness,* 12—16; *and God's watchfulness,* 17—21.

IS [a]*there* not an[4] appointed time[5] to man upon earth? *are not* his days also [b]like the days of an hireling?

2 As a servant earnestly[6] desireth the[c] shadow, and as [d]an hireling looketh for *the reward of* his work;

3 So am I made to possess [e]months of vanity, and wearisome nights are appointed to me.[7]

4 When I lie down, I say, [f]When shall I arise, and the night be gone?[8] and I am full of [g]tossings to and fro unto the dawning of the day.

5 My [h]flesh is clothed with worms and clods of dust; my skin is broken, and become [i]loathsome.

6 My days are [k]swifter than a weaver's shuttle, and are spent [l]without hope.

7 Oh [m]remember that [n]my life *is* wind;[9] mine eye shall no[10] more see good.

8 The [o]eye of him that hath seen me shall see me no *more:* [p]thine eyes *are* upon me, and I *am* not.[11]

9 *As* [q]the cloud is consumed and vanisheth away; so [r]he that goeth down to the grave shall come up[12] no *more.*

10 He [s]shall return no more to his house, neither shall his place know him any more.

11 Therefore [t]I will not refrain my mouth; I will speak in [u]the anguish of my spirit; I will complain in [v]the bitterness of my soul.

12 *Am* [w]I a sea,[13] or [x]a whale, that thou settest a watch over me?

13 When I say, [y]My bed shall comfort me, my couch shall ease my complaint;

14 Then [z]thou scarest me with dreams, and terrifiest me through visions;

15 So that my soul [a]chooseth strangling, *and* death rather than my [1]life.

16 [b]I loathe *it;* I would not live alway: [c]let me alone; for [d]my days *are* vanity.

17 [e]What *is* man, that thou shouldest [f]magnify him? and that thou shouldest [g]set thine heart upon him?

18 And *that* thou shouldest [h]visit him every morning, *and* [i]try him every moment?

19 [k]How long wilt thou not depart from me, nor let me alone, till I swallow down my spittle?[2]

20 I [l]have sinned;[3] what shall I do unto thee, [m]O thou Preserver of men? [n]why hast thou set me as a mark against thee, so that [o]I am a burden to myself?

21 And [p]why dost thou not pardon my transgression, and [q]take away mine iniquity? for now shall I [r]sleep in the dust; and thou shalt seek me [s]in the morning, [t]but I *shall* not *be.*

CHAPTER VIII.

Bildad sheweth God's justice in dealing with men according to their works, 1—7. *He appealeth to antiquity to prove the certain destruction of the hypocrite,* 8—19. *He applieth the argument of God's just dealing to the case of Job,* 20—22.

THEN answered [a]Bildad the Shuhite, and said,

2 [b]How long wilt thou speak these *things?* and *how long shall* [c]the words of thy mouth *be like* a strong [4]wind?

3 [d]Doth God pervert judgment? or doth [e]the Almighty pervert justice?

4 If thy children have sinned against him, and [f]he have cast them away for[5] their transgression;

5 If [g]thou wouldest seek unto God betimes, and made thy supplication to the Almighty;

6 If [h]thou *wert* pure and upright; surely now [i]he would awake for thee, and [k]make the habitation of thy righteousness prosperous.

7 Though [l]thy beginning was small, yet [m]thy latter end should greatly increase.

8 For [n]enquire, I pray thee, of the former age,[6] and prepare thyself to the search of their fathers;

A. M. cir. 2484. B. C. cir. 1520.

r Ps. 7.15; 57. 6, Je.18. 20,22.
1 Heb. *before your face.*
s ch.11.3;13.4.
t ch.17.10;Mal.3.18.
u ch.27.4-6.
2 That is, *in this matter.*
v ch.33.8-12;42.3-6.
w ver.6;ch.12.11; 34.3; He.5.14.
3 Heb. *palate.*

CHAP. VII.
A. M. cir. 2484. B. C. cir. 1520.

a ch.14.5,13,14; Ps.39. 4;Is. 38. 5; John 11.9, 10.
4 Or, *a warfare,* Ec. 8.8.
5 This verse is connected with the preceding chapter, and Job seems to allege that there was nothing criminal in longing for death, seeing there was an appointed & set time beyond which he could not pass; he might desire release as the servant and hireling looked for the reward of their toils.
b ch.14.6;Le.25.50;De. 15. 18; Is. 21.16; Mat. 20.1-15.
6 Heb. *gapeth after,* Ps.119.131;143.6.
c Je.6.4.
d Le. 19. 13; De.24.15; Mal.3.5;Ja.5.4.
e ch.29.2; Ps. 39.5; Ec. 1.14.
7 Allotted to him as an inheritance.
f ver.13, 14; ch.30.17; De.28.67; Ps. 6.6; 77. 4;130.6.
8 Heb. *the evening be measured.*
g Ps.109.23;Is.54.11.
h ch.2.7,8;17.14; 19.26; 24.20;30.18,19; Ps.38. 5-7; Is.1.6; 14.11; Ac. 12.23.
i ch.9.31;Is.66.24;Eze. 20.43.
k ch.9.25;16.22; 17. 11; Ps. 90.5,6; 102.11;103. 15,16; 144.4; Is.38.12, 13; 40. 6,7; Ja.1.11; 4. 14;1Pe.1.24.
l ch.6.11; 17.15; Pr. 14. 32;Je.2.25; Ep.2.12; 1 Pe.1.13.
m ch. 10.9; Ne.1.8; Ps. 74.18,22; 89.47,50; Je. 15.15.
n Ps.78.39;Ja.4.14.
9 A mere breath of air.
10 Heb. *not return to see,* that is, *to enjoy,* ch.10.21,22.
o ch.20.9;Ps.37.36.
p ch.13.27; 14.3; Ps.39. 11;90.8,9.
11 That is, *I can live no longer,* ver. 21.
q ch.37.11
r ch.10.21;14.10-14; 16. 22; 2 Sa. 12.23; 14. 14; Ps.39.13;Is.38.11.
12 The extent of the meaning in this clause may be understood from the succeeding verse, viz. that he shall come up no more, or return no more, to this present life.
s ch.8.18; 20.9; Ps.103. 16.
t ch. 6. 26: 10. 1; 13. 13; 16. 6; 21. 3; Ps. 39. 3; 40.9.
u Ge.42. 21; 2 Ki. 4.27, 28;Mat.26.37,38; Lu. 22.44;2Co.2.4.
v ch.21.25;1Sa.1.10;Is. 38.15,17
w ver. 17; ch. 38. 6-11; La.3.7.
13 A savage beast, or a dragon.—*Good.* At the 7th verse Job addresses a beseeching prayer to God in some actings of faith and hope; here he addresses him in the language of impatient remonstrance, asking if he was a tempestuous sea, or a sea monster, that he must be restrained by such heavy distress, as these by the sides of the deep.
x ch.41.1,&c.
y ver. 3, 4; ch. 9. 27,28; Ps.6.6;77.4.

A. M. cir. 2484. B. C. cir. 1520.

z Ge.40.5-7;41.8; Ju.7. 13,14;Da.2.1; Mat.27. 19.
a 2Sa.17.23;Mat.27.5.
1 Heb. *bones.*
b ch. 3.20-22; 6.9; 10.1; Ge. 27. 46; 1 Ki. 19.4; Jonah 4.3,8.
c ch.10.20; 14.6; Ps.39. 10,13.
d Ps.78.33;144.4; Ec.6. 11,12.
e Ps. 8. 4; 144. 3; He. 2.6.
f ver.12;1Sa.24.14.
g ch.34.14.15.
h Ex.20.5;32.34; Is.26. 14;38.12,13.
i Ge.22.1; De.8.16; Je. 9.7;Da.12.10; Zec.13. 9;1Pe.1.7.
k ch.9.18; Ps.6.3; 13.1-3;94.3;Re.6.10.
2 Swallowing the spittle, seems a proverbial expression, similar to those in English, 'the twinkling of an eye,' or 'till one can fetch one's breath.'
l ch.9. 29-31; 13. 26; 14. 16,17;22.5;31.33;33.9, 27.
3 Though he would not admit his religious profession to be hypocrisy, he humbly confesses himself a sinner and entreats pardon.
m Ne.9.6;Ps.36.6.
n ver.12;ch.6.4;16.12-14;Ps.21.12;La.3.12.
o ver.11;ch.3.24.
p ch.10.14;13.23,24; Is. 64.9;La.3.42-44;5.20-22.
q 2 Sa. 24.10; Ho. 14.2; John 1. 29; Ti. 2.14; 1 John 3.5.
r ch.3.13; 17.14; 21.32, 33; Ec. 12.7; Is.26.19; Da.12.2.
s ver.18.
t Ps.37.36.

CHAP. VIII.
A. M. cir. 2484. B. C. cir. 1520.

a ch.2.11.
b ch.11.2, 3; 16. 3; 18.2; 19.2,3; Ex.10.3,7; Pr. 1.22.
c ch.6.9,26;7.11; 15.2; 1 Ki.19.11.
4 Violent and destructive. Bildad goes on, in the 3rd verse, to insinuate that by denying his hypocrisy he was charging God as perverting justice & judgment, and at the 4th verse fairly affirms that his children were destroyed for their uncommon wickedness; for were he a good man he alleges God would prosper him abundantly and increasingly to the end.
d ch.4.17; 9.2; 10.3; 19. 7;34.5,17-19;40.8; Ge. 18.25; De. 32.4; 2 Ch. 19.7;Eze.18.25; 33.17, 20;Da.9.14;Ro.2.5; 3. 4-6.
e ch.21.15,20;34.10-12; 35. 13; 40. 2; Ps. 99.4; Re.15.3;16.7.
f ch. 1.5, 18,19; 5.4; 18. 16-19;Ge.13.13;19.13-25.
5 Heb. *in the hand of.*
g ch.5. 8; 11.13; 22. 21-23; 2 Ch.33. 12, 13;Is. 55.6,7; Mat.7.7,8; He. 3.7,8;Ja.4.7-10.
h ch.1.8;4.6,7;11.14,15; 16. 17; Ps. 26. 5,6; Pr. 15.8.Is.1.15-19;1Ti.2. 8;1John 3.19-22.
i Ps. 44. 23; 59. 4, 5; Is. 51.9.
k ch.22.23-30;Is.3.10.
l ch.42.12,13; Pr. 4.18; Zec. 4.10; Mat. 13.12, 31,32.
m De. 8.16; Pr. 19. 20; Zec.14.7;2Pe.2.20.
n ch. 12.12; 15. 10, 18; 32.6,7; De.4.32; 32. 7; Ps.44.1; 78.3,4; Is.38. 19; Ro. 15. 4; 1 Co.10. 11.
6 He appeals to the experience of past times for the truth of the doctrine he had affirmed, & proceeds, by some beautiful illustrations, to show the vanity of hypocrisy, not doubting but the guilt of it attached to Job.

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9 (For [o]we *are but of* yesterday, and know nothing,[1] because our days upon earth *are* a shadow;)

10 [p]Shall not they teach thee, *and* tell thee, and [q]utter words out of their heart?

11 Can the rush grow up without mire? [r]can the flag grow without water?

12 Whilst it *is* [s]yet in his greenness, *and* not cut down, it withereth before any *other* herb:

13 So *are* the paths of all [t]that forget God; and [u]the hypocrite's hope shall perish:

14 Whose hope shall be cut off, and whose trust *shall be* a spider's web.[2]

15 He shall lean upon his house, but [v]it shall not stand; he shall hold it fast, but it shall not endure.

16 He *is* [w]green before the sun, and [z]his branch shooteth forth in his garden.

17 His [y]roots are wrapped about the heap, *and* seeth the place of stones.[3]

18 If [z]he destroy him from his place, then *it* shall deny him, *saying*, I have not seen thee.[4]

19 Behold, [a]this *is* the joy[5] of his way, and [b]out of the earth shall others grow.

20 Behold, [c]God will not cast away a perfect *man*, neither will he help[6] the evil-doers;

21 Till [d]he fill thy mouth with laughing, and thy lips with rejoicing.[7]

22 They that hate thee shall be clothed[e] with shame; and the dwelling-place of the wicked shall come[8] to nought.

CHAPTER IX.

Job, acknowledging God's justice, sheweth there is no contending with him, 1—21. *Man's innocency is not to be condemned by afflictions,* 22—35.

THEN Job answered and said,

2 I know *it is* so of a truth:[9] but [a]how should man be just with[10] God?

3 If [b]he will[11] contend with him, [c]he cannot answer him one of a thousand.

4 *He is* [d]wise in heart, and mighty in strength; [e]who hath hardened *himself* against him, and hath prospered?

5 Which [f]removeth the mountains, and they know not; [g]which overturneth them in his anger;

6 Which [h]shaketh the earth out of her place, and [i]the pillars thereof tremble;

7 Which [k]commandeth the sun, and it riseth not, and [l]sealeth up the stars;

8 Which [m]alone spreadeth out the heavens, and [n]treadeth upon the waves[1] of the sea;

9 Which [o]maketh Arcturus,[2] Orion, and Pleiades, and [p]the chambers of the south;[3]

10 Which doeth [q]great things past finding out; yea, and [r]wonders without number.

11 Lo, [s]he goeth by me, and I see *him* not: he passeth on also, but I perceive him not.

12 Behold, [t]he taketh away, who can hinder[4] him? who will say unto him, [u]What doest thou?

13 *If* God will not withdraw his anger, [v]the proud[5] helpers do stoop under him.

14 [w]How much less [z]shall I answer him, *and* [y]choose out my words *to reason* with him?

15 Whom, [z]though I were righteous, *yet* would I not answer, *but* [a]I would make supplication to [b]my Judge.

16 If [c]I had called, and he had answered me; *yet* [d]would I not believe that he had hearkened unto my voice.

17 For [e]he breaketh me with a tempest, and [f]multiplieth my wounds [g]without cause.

18 He [h]will not suffer me to take my breath, but [i]filleth me with bitterness.

19 If I *speak* of strength, lo, [k]*he is* strong: and if of judgment, [l]who shall set me a time *to plead?*

20 If I [m]justify myself, [n]mine own mouth shall condemn me: if *I say*, [o]*I am* perfect, [p]it shall also prove me perverse.

21 *Though* I *were* perfect, *yet* [q]would I not know my soul; [r]I would despise my life.

22 This *is* one *thing*, therefore I said *it*, [s]He destroyeth the perfect and the wicked.

23 If [t]the scourge slay suddenly, [u]he will laugh at the trial of the innocent.

24 The [v]earth is given into the hand of the wicked:[6] [w]he covereth the

A. M. cir. 2484. B. C. cir. 1520.

o ch.7.6; Ge. 47.9; 1Ch. 29. 15; Ps. 39. 5; 90.4; 102.11; 144.4.
1 Heb. *not.*
p ch.12.7,8; 32.7; De.6. 7; 11.19; Ps.145.4; He. 11.4; 12.1.
q Pr.16.23; 18.15; Mat. 12.35.
r Is. 9.5-7.
s Ps. 129. 6, 7; Je. 17. 6; Ja.1.10, 11; 1 Pe.1.24.
t De. 6.12; 8. 11, 14, 19; Ps.9.17; 10.4; 50.22; Is. 51.13.
u ch.11.20; 13.16; 15.34; 20. 5; 27. 8-10; 36. 13; Pr.12.7; Is.33.14; La. 3.18; Mat. 24. 51; Lu. 12.1,2.
2 Heb. *house*, Is.59.5,6.
v ch.18.14; 27.18; Ps.52. 5-7; 112. 10; Pr.10.28; Mat.7.24-27; Lu.6.47-49.
w ch.21.7-15; Ps.37.35, 36; 73.3-12.
x ch.5.3.
y ch.18.16; 29.19; Is. 5. 24; 40. 24; Je. 12. 1, 2; M.ir.11.20; Jude 12.
3 Good renders this variously translated verse as follows, 'His roots shall be entangled in a rock—with a load of stones shall he grapple.'
z ch. 7. 10; 20.9; Ps. 37. 10,36; 73.18,19; 92.7.
4 See Notes, ch. 7. 10.
a ch.20.5; Mat.13.20,21.
5 Short-lived prosperity.—*Boothroyd.*
b 1Sa.2.8; Ps.75.7; 113. 7; Eze.17.24.
c ch.4.7; 9.22; Ps.37.24, 37.
6 Heb. *take the ungodly by the hand*, Is.45.1.
d Ge.21.6; Ps. 126.2, 6; Lu.6.21.
7 Heb. *shouting for joy*, Ezr. 3. 11-13; Ne. 12. 43; Ps.32.11; 98.4; 100. 1; Is.65.13,14. If thou art truly upright, as if he had said, thy prosperity shall return.
e Ps.35.26; 109.29; 132. 18; 1Pe.5.5.
8 Heb. *not be*, ver. 18; ch.7.21.

CHAP. IX.

A. M. cir. 2484. B. C. cir. 1520.

9 Job acknowledges that God is just and will not pervert judgment, and that man cannot be just before God; but that did not prove him more signally wicked than other men. Instead of cursing God, as Satan affirmed he would, he acknowledges his righteousness & proceeds to set forth his greatness.
a ch.4.17; 14.3,4; 25.4; 32.2; 33.9; 34.5; 1Ki.8. 46; Ps. 130. 3; 143. 2; Ro.3.20.
10 Or, *before.*
b ver.20,32,33; ch.10.2; 23.3-7; 31.35-37; 33.13; 34. 14,15; 40. 2; Is. 57. 15,16; Ro.9.20.
11 Heb. *condescend.* If God condescend to it, he 'can lay to our charge a thousand offences, can draw up against us a thousand articles of impeachment, and we cannot answer him so as to acquit ourselves from the imputation of any of them, but must by silence give consent that they are all true.'—*Henry.*
c Ps.19.12; 40.12; 1John 1.8; 3.20.
d ver. 19; ch. 36. 5; Ps. 104. 24; 136. 5; Da. 2. 20; 4.34-37; Ro.11.33; Ep. 1. 8, 19; 3. 10, 20; Jude 24, 25.
e ch.6.10; 15. 23-27; 40. 9; Ex. 9. 14-17; 14.17, 18; Pr.28.14; 29.1; Da. 5.20-30; 1Co.10.22.
f ch.28.9; Ps.46.2; 68.8; 114. 6; Is. 40.12; Hab. 3.6,10; Zec. 4. 7; Mat. 21.21; 1Co.13.2; Re.6. 14; 11.13.
g Na.1.5,6; Zec.14.4, 5; Mat.27.51; Lu.21.11; Re.16.18-20.
h Is. 2.19,21; 13. 13, 14; 24. 1, 19, 20; Hag. 2.6, 21; He.12. 26; Re. 20. 11.

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i ch. 26.11; 38.4-7; 1Sa. 2.8; Ps.75.3; 114.7; Je. 4.24; Joel 2.10.
k Ex.10.21,22; Da.4.35; Am.4.13; 8.9; Mat.24. 29.
l ch. 37. 7; 38. 12-15, 19, 20; Is.13.10; Eze.32.7; Lu.21.25,26.
m ch.37. 18; Ge. 1. 6, 7; Ps.33.6; 104.2,3; Is.40. 22; 42. 5; 44.24; Je.10. 11; Zec.12.1.
n ch. 38. 11; Ps. 93.3,4; Mat.14.25-30; John 6. 19.
1 Heb. *heights.*
o ch.38.31, 32; Ge.1.16; Ps.147.4; Am.5.8.
2 Heb. *Ash, Cecil, and Cimah.*
p Ps. 104. 3, 13; Ac. 28. 13.
3 These are the Greek names of certain constellations. The chambers of the south, Good renders, zones of the south.
q ch. 5. 9; 26. 12-14; 37. 23; Ps. 71. 15; 72. 18; Ec.3.11; Is. 40. 26-28; Ro.11.33; Ep.3.20.
r Ex.15. 11; Ps. 136. 4; Da.4.2,3.
s ch.23.8,9; 35.14; Ps.77. 19; 1Ti.6.16.
t ch.23.13; 34.29; Da.4. 35; Ep.1.11.
4 Heb. *turn him away?* ch.11.10.
u ch.33.13; Is. 45. 9; Je. 18.6; Mat.11.26; 20.15; Ro.9.18-20; 11.34.
v ch.26. 12; 40. 9-11; Is. 30.7; 31.2,3; Ja.4.6,7.
5 Heb. *helpers of pride*, or, *strength.*
w ch.4.19; 25.6; 1 Ki.8. 27.
x ch.11.4,5.
y ch.23.4,7; 33.5.
z ch.10.15; 1Co.4.4.
a ch.5. 8; 8. 5; 10. 2; 22. 27; 34.31,32; 1Ki.8.38, 39; 2Ch.33.13; Je.31.9; Da.9.3,18.
b ch.23.7; 1Pe. 2. 23.
c Ps.18.6; 66.18-20; 116. 1,2.
d ch.29.24; Ex.6.9; Ju. 6.13; Ps.126.1; Lu.24. 41; Ac. 12.14-16.
e ch.16.14; Ps.29. 5; 42. 7; 83.15; Is. 28.17; Je. 23.19; Eze.13.13; Mat. 7.27; 12.20.
f ch.1.14-19; 2.7,13.
g ch.2.3; 16.17; 34.6; Ps. 25.3; John 9. 3; 15. 25.
h ch.7.19; Ps.39.13; 88. 7,15-18; La.3.3,8.
i ch.3. 20; La. 3. 15, 19; He.12.11.
k ver.4; ch.36.17-19; 40. 9,10; Ps.62.11; Mat.6. 13; 1Co.1.25; 10.22.
l ver.32,33; ch.31.35; 33. 5-7.
m ver.2; ch.4.17; 32.1,2; Ps. 130. 3; 143. 2; Lu. 10.29; 16.15.
n ch.15.5,6; 34.35; 35.16; Pr.10.19; Is.6.5; Mat. 12.36,37; Ja.3.2.
o ch.1.1; Ph.3.12-15.
p ch.33.8-13; Pr. 17.20; 1Ti.6.5.
q Ps. 139. 23, 24; Pr.28. 26; Je.17.9,10; 1Co. 4. 4; 1John 3.20.
r ch.7.15,16,21.
s Ec.9.1,2; Eze. 21.3, 4; Lu.13.2-4.
t ch.1.13-19; 2.7.
u ch.4.7; 8.20; 2 Sa. 24. 15,17; Ps. 44. 22; Eze. 14. 19-21; 21. 13; He. 11.36,37.
v ch. 12. 6-10; 21. 7-15; Ps. 17. 14; 73. 3-7; Je. 12.1,2; Da. 4.17; 5.18-21; 7.7, &c.; Hab.1.14-17.
6 Indeed the earth is chiefly possessed and governed by wicked men; and the judges of it are commonly *blinded* by their lusts, or *hoodwinked* by bribery, so that they frequently oppress & persecute the righteous. Yet God gives them their power, and allows them to prosper in their crimes, by which they are still further blinded and hardened. And who is he that can deny these facts? or maintain, in the view of them, that this is a state of exact retribution?—*Scott.*
w 2Sa.15.30; 19.4; Es.6. 12; 7.8; Je.14.4.

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faces of the judges thereof; [x]if not, where, *and* who *is* he?

25 Now my days are [y]swifter than a post; [z]they flee away, they see no good.

26 They are passed away as the swift[1] ships; [a]as the eagle *that* hasteth to the prey.

27 If I say, [b]I will forget my complaint, I will leave off my heaviness, and comfort *myself;*

28 I am [c]afraid of all my sorrows, I[d] know that thou wilt not hold me innocent.

29 *If* I [e]be wicked, why then labour I in vain?

30 If [f]I wash myself with snow-water, and make my hands never so clean;

31 Yet [g]shalt thou plunge me in the ditch, and [h]mine own clothes shall abhor[2] me.

32 For *he is* [i]not a man, as I *am, that* I should answer him, *and* [k]we should come together in judgment.

33 Neither [l]is there any days-man[3] betwixt us, *that* [m]might lay his hand upon us both.

34 Let him take his rod away from me, and [n]let not his fear terrify me:

35 *Then* would I speak, and not fear him: but[4] *it is* not so with me.[5]

CHAPTER X.

Job, taking liberty of complaint, expostulateth with God about his afflictions, 1—17. *He complaineth of life, and craveth a little ease before death,* 18—22.

MY [a]soul is[6] weary of my life: [b]I will leave my complaint upon myself; [c]I will speak in the bitterness of my soul.

2 I will say unto God, [d]Do not condemn me; [e]shew me wherefore thou contendest with me.[7]

3 *Is it* [f]good unto thee that thou shouldest oppress? that thou shouldest despise[g] [h]the work[8] of thine hands? and shine[i] upon the counsel of the wicked?

4 Hast thou eyes of flesh? or [k]seest thou as man seeth?

5 *Are* [l]thy days as the days of man? *are* thy years as man's days,

6 That [m]thou enquirest after mine iniquity, and searchest after my sin?[9]

7 Thou[10] [n]knowest that I am not wicked; [o]and *there is* none that can deliver out of thine hand.

A. M. cir. 2484. B. C. cir. 1520.

x ch. 24.25; 32.2.
y ch. 7.6,7; Es. 8.14.
z Ps. 39.5,11; 89.47; 90. 9,10; Ja. 4.14.
1 Heb. *ships of desire,* or, *ships of Eboh.*
a ch. 39. 27-30; 2 Sa. 1. 23; Pr. 23. 5; Je. 4.13; La. 4.19; Hab. 1.8.
b ch. 7.13; Ps. 77.2,3; Je. 8.18.
c ch. 21.6; Ps. lxx. 3.15, 16; 119.120.
d ver. 2, 20, 21; ch. 14. 16, 17; Ex. 20. 7; Ps. 130.3.
e ver. 22; ch. 10.7,14-17; 21.16,17,27; 22.5, &c.; Ps. 73.13; Je. 2.35.
f Ps. 26.6; Pr. 28.13; Is. 1.16-18; Je. 2.22, 4.14; Ro. 10.3; 1 John 1.8.
g ver. 20; ch. 15.6.
h Is. 59. 6; 64. 6; Ph. 3. 8,9.
2 Or, *make me to be abhorred.*
i ch. 33.12; 35.5-7; Nu. 23.19; 1 Sa. 16.7; Ec. 6. 10; Is. 45.9; Je. 49. 19; Ro. 9. 20; 1 John 3. 20.
k ch. 13. 18-23; 23. 3-7; Ps. 143.2.
l ver. 19; 1 Sa. 2. 25; 1 John 2.1,2.
3 Heb. *one that should argue,* or, *umpire.* The LXX. render it as a prayer, O that there were a mediator between us. 'Our Lord Jesus is the blessed days-man, who has mediated between heaven and earth, has laid his hand upon us both; to Him the Father hath committed all judgment, and all trust.'—*Henry.*
m 1 Ki. 3.16, &c.
n ch. 13.11, 20-22; 23.15; 31. 23; 33.7; 37. 1; Ps. 39.10; 90.11.
4 Heb. *but I am not so with myself,* ch. 29. 2, &c.
5 From the 25th to the 35th verse inclusive, Job utters the same incoherent and passionate complaints.

CHAP. X.
A. M. cir. 2484. B. C. cir. 1520.

a ch. 3.20-23; 6.8,9; 7.15, 16,20; 9.21; 14.13; Nu. 11.15; 1 Ki. 19.4; Jonah 4.3,8.
6 Or, *cut off while I live.*
b ch. 7.11; 19.4; 21.2-4.
c ver. 15,16; ch. 6.2-4,26; 7.11; 16.6-16; Ps. 32.3-5; Is. 38.15,17.
d Ps. 6.1-4; 25.7; 38.1-8; 109.21; 143.2.
e ch. 8.5,6; 34.31,32; Ps. 139.23,24; La. 3.40-42; 1 Co. 11.31,32.
7 Job in the vehemence of his grief resumes his complaints, and unable to account for his terrible sufferings, entreats God to reveal to him their cause.
f ch. 34.5-7,18,19; 36.7-9,17,18; 40.2,8; La. 3.2-18.
g Ps. 69.33.
h ch. 14.15; 34. 19; Ps. 138.8; Is. 64.8; 1 Pe. 4. 19.
8 Heb. *labour.*
i ch. 8,20; Je. 12.1-3.
k ch. 9.32; 1 Sa. 16.7; Lu. 16.15; Re. 1.14.
l Ps. 90. 2-4; 102.12, 24-27; He. 1.12; 2 Pe. 3.8.
m ver. 14-17; Ps. 44.21; Je. 2. 34; Zep. 1. 15; 1 Co. 4.5.
9 It could not be to find out his iniquity that God thus afflicted him, and he could appeal to him that he was not an impenitent hypocritical sinner; but still none could deliver him if God were pleased to afflict.
10 Heb. It is *upon thy knowledge.*
n ch. 23.10; 31.6, 14,35; 42.7; Ps. 1.6; 7.3, 8, 9; 17.3; 26. 1-5; 139. 1, 2, 21-24; John 21.17; 2 Co. 1.12; 1 Th. 2.10.
o ch. 23.13,14; De. 32.39; Ps. 50. 22; Da. 3. 15; Ho. 2.10; John 10. 28-30.

A. M. cir. 2484. B. C. cir. 1520.

p Ps. 119.73; Is. 43.7.
1 Heb. *took pains about me.*
q ver. 3; Ge. 6.6,7; Je. 18. 3-10.
r ch. 7.7; Ps. 25.6,7,18; 89.47; 106.4.
s Ge. 2.7; 3.19; Is. 45.9; 64.8.
t ch. 17.14; Ps. 22.15; 90. 3; Ec. 12.7.
u Ps. 139.14-16.
v 2 Co. 5.2,3.
2 Heb. *hedged,* ch. 40. 17,18; Eze. 37.4-8; Ep. 4.16.
w Ge. 19.19; Mat. 6.25; Ac. 17.25,28.
3 In this and the four preceding verses Job expostulates with God, as if he had created him for misery. He ascribes his creation, formation, and support to God; and could God have done all this only to prepare him for misery?
x ch. 23.9; Ec. 8.6,7; Is. 45.15; Ro. 11.33.
4 As if to say, all his sufferings must have been the result of God's secret purpose, and the issues were with God alone.
y ch. 23.13; De. 32. 39; Is. 45.7; 46.9-11; La. 3. 37; Ep. 3.11.
z ch. 13.26,27; 14.16,17; Ps. 130.3; 139.1.
a ch. 7.21; Ex. 34.7; Nu. 14.18.
5 'While his troubles continued he could not take the comfort of his pardon, nor hear that voice of joy and gladness; so hard is it to see love in God's heart, when we see frowns in his face, and a rod in his hand.'—*Henry.* And yet never does He love more than when he 'chastens' his children 'for their profit.' His rod of tribulation beareth the life-giving fruits of patience, experience and hope.
b ver. 7; ch. 9.29; 27.7; Ps. 9.17; Is. 3.11; Mal. 3.18; Ro. 2.8,9.
6 A sinful state is a woeful state. Thus we should each of us believe, as Job here, with application to ourselves; 'If I be wicked, tho' prosperous, and living in pleasure, yet woe to me.'—*Henry.*
c ch. 9.15,20,21; Is. 64.5, 6; Lu. 17.10.
d ch. 21.6; 23.15.
e Ex. 3.7; Ps. 25.18; 119. 153; La. 1.20; 5.1, &c.
f Is. 38.13; La. 3.10; Ho. 13.7,8; Am. 3.8.
g Nu. 16.29,30; De. 28. 59.
7 That is, *plagues,* ch. 16. 8; Ru. 1. 21. His accumulated and increasing afflictions were witnesses or testimonies of God's displeasure against him.—'Changes and war,' or 'fresh harrasses and conflicts are upon me.'—*Good.*
h Ps. 55. 19; Je. 48. 11; Zep. 1.12.
i ch. 16.11-16; 19.6-11.
k ch. 3.10,11; Je. 15.10; 20.14-18; Mat. 26.24.
l ch. 11.20; 14.10.
m Ps. 58.8.
n ch. 7.6,7,16; 8.9; 9.25, 26; 14.1; Ps. 39.5; 103. 15,16.
o ch. 7.17-21; 13.21; Ps. 39.13.
p ch. 7.8-10; 14.10-14; 2 Sa. 12.23; 14.14; Is. 38. 11.
q ch. 3.5; Ps. 88.6,11,12.
r ch. 3. 5; Ps. 23. 4; Je. 2.6.
8 This is a description of the grave, the place of which he had said before, 'the small and the great are there,' &c., and there is no order or distinction of age, rank, or character.

CHAP. XI.
A. M. cir. 2484. B. C. cir. 1520.

a ch. 2.11; 20.1.

8 Thine [p]hands have[1] made me, and fashioned me together round about; [q]yet thou dost destroy me.

9 [r]Remember, I beseech thee, that [s]thou hast made me as the clay; and wilt thou bring me [t]into dust again?

10 Hast thou not [u]poured me out as milk, and curdled me like cheese?

11 Thou hast [v]clothed me with skin and flesh, and hast fenced[2] me with bones and sinews.

12 Thou hast granted me [w]life and favour, and thy visitation hath preserved my spirit.[3]

13 And these *things* hast thou [x]hid in thine heart:[4] [y]I know that this *is* with thee.

14 If I sin, [z]then thou markest me; and [a]thou wilt not acquit me from mine iniquity.[5]

15 If [b]I be wicked,[6] woe unto me; and [c]*if* I be righteous, *yet* will I not lift up my head. [d]*I am* full of confusion; therefore [e]see thou mine affliction;

16 For it increaseth. [f]Thou huntest me as a fierce lion; and again thou shewest thyself [g]marvellous upon me.

17 Thou renewest thy [7]witnesses against me, and increasest thine indignation upon me; [h]changes and [i]war *are* against me.

18 Wherefore then [k]hast thou brought me forth out of the womb? Oh that I had [l]given up the ghost, and no eye had seen me!

19 I should have been [m]as though I had not been; I should have been carried from the womb to the grave.

20 *Are* not [n]my days few? [o]cease *then, and* let me alone, that I may take comfort a little,

21 Before [p]I go *whence* I shall not return, *even* to [q]the land of darkness, and [r]the shadow of death;

22 A land of darkness, as darkness *itself; and* of the shadow of death, without any order,[8] and *where* the light *is* as darkness.

CHAPTER XI.

Zophar sharply reproveth Job for justifying himself, 1—6 *God's counsels are unsearchable,* 7—12. *The assured blessing of repentance,* 13—20.

THEN answered [a]Zophar the Naamathite, and said,

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2 Should not [b]the multitude of words be answered? and should a man full[1] of talk be justified?

3 Should [c]thy lies[2] make men hold their peace? and when thou [d]mockest, shall no man [e]make thee ashamed?

4 For thou hast said, [f]My doctrine *is* pure, and [g]I am clean in thine eyes.

5 But [h]Oh that God would speak, and open his lips against thee;

6 And that he would [i]shew thee the secrets of wisdom, that *they are* double to that which is! Know therefore that [k]God exacteth of thee *less* than thine iniquity[3] *deserveth.*

7 Canst [l]thou by searching find out God? canst thou find out the Almighty unto perfection?

8 *It is* as[4] [m]high as heaven; what canst thou do? [n]deeper than hell; what canst thou know?

9 The measure thereof *is* [o]longer than the earth, and broader than the sea.

10 If [p]he cut[5] off, and [q]shut up, or gather together, then who can [6]hinder him?

11 For [r]he knoweth vain men: [s]he seeth wickedness also; will he not then consider *it?*

12 [t]For vain[7] man [u]would be wise, though [v]man be born *like* [w]a wild ass's colt.[8]

13 If thou [x]prepare thine heart, and [y]stretch out thine hands toward him;

14 If [z]iniquity *be* in thine hand, put[a] it far away, and [b]let not wickedness dwell in thy tabernacles.

15 For then shalt thou [c]lift up thy face without spot; yea, [d]thou shalt be stedfast, and shalt not fear:

16 Because [e]thou shalt forget *thy* misery, *and* remember *it* [f]as waters *that* pass away:

17 And *thine* [g]age shall be[9] clearer than the noon-day; [h]thou shalt shine forth, thou shalt be as the morning.

18 And thou shalt be secure, [i]because there is hope; yea, thou shalt dig *about thee, and* [k]thou shalt take thy rest in safety.

19 Also thou shalt lie down, and none shall make *thee* afraid; yea, many[l] shall make[10] suit unto thee.

A. M. cir. 2484. B. C. cir. 1520.

[b] ch.16.3; 18.2; Ps.140. 11; Pr. 10. 19; Ac. 17. 18; Ja.1.19.
1 Heb. *of lips.*
[c] ch.13.4; 15.2,3; 24.25.
2 Or, *devices.* Zophar, who was probably the youngest of Job's three friends, takes up the argument with great bitterness and violence.
[d] ch.12.4; 13.9; 17.2; 34. 7; Ps.35.16; Je. 15.17; Jude 18.
[e] Ps.83. 16; 2 Th. 3. 14; Tit.2.8.
[f] 1Pe.3.15.
[g] ch.6.29,30; 7.20; 9.2,3; 10.7; 14.4; 34.5,6; 35.2.
[h] ch.23.3-7; 31.35; 33.6-13; 38. 1, 2; 40. 1-5, 8; 42.7.
[i] ch.15.8,11; 28.28; De. 29.29; Ps.25.14; Da.2. 28,47; Mat.13.35; Ro. 16.25, 26; 1 Co.2.9-11; Ep.3.5.
[k] Exr.9.13; Ps. 103. 10; 106.43-46; La.3.22.
3 This verse hath been variously rendered. In our English version, no less than three words are supplied. This is avoided in the rendering of Good, 'that he would unfold to thee the secrets of wisdom (for they are intricacies to INIQUITY) and the knowledge that God hath withdrawn from thee because of thy sins.'
[l] ch.5.9; 26.14; 37.23; Ps. 77.19; 145. 3; Ec.3.11; Is. 40. 28; Mat. 11.27; Ro. 11. 33; 1 Co. 2.10, 16; Ep.3.8.
4 Heb. *the heights of heaven.*
[m] ch.22.12; 35.5; 2Ch.6. 18; Ps.103.11; 148.13; Pr.25.2,3; Is.55.9.
[n] ch. 26. 6; Ps. 139.6-8; Am.9.2; Ep.3.18,19.
[o] ch.28.24, 25; Ps.65.5-8; 139.9,10.
[p] ch.5.18; 9.4,12,13; 12. 14; 34.29; Is.14.27; Da. 4.35.
5 Or, *make a change.*
[q] ch.38.8; De.32.30; Ps. 31.8; Re.3.7.
6 Heb. *turn him away?*
[r] Ps.94. 11; Je. 17.9, 10; John 2.24,25; He.4.13; Re.2.23.
[s] ch.22.13,14; Ps.10.11, 14; 35.22; Ec.5.8; Ho. 7. 2; Hab. 1. 13; He.4. 13.
[t] Ps.62.9,10; 73. 22; 92. 6; Ec. 3. 18; Ro. 1.22; Ja.2.20.
7 Heb. *empty.*
[u] ch.5.13; 12.2,3; 28.28; Pr.30.2-4; Ro. 12. 16; 1Co. 3. 18-20; Ja.3.13-17.
[v] ch.15.14; Ps.51.5; Ep. 2.3.
[w] ch.6.5; 39.5-8; Je.2.24.
8 The wild ass is a fierce and untractable animal, and proverbial in the East for an obstinate unmanageable person.
[x] ch.5.8; 8.5,6; 22.21,22; 1Sa.7.3; 2Ch.12.14; 19. 3; Ps.78.8; Lu.12.47.
[y] Ps.68.31; 88.9; 143.6.
[z] ch.4.7,8; 22.5; Is.1.15.
[a] ch.22.23; 34. 32; Eze. 18.30,31; Ja.4.8.
[b] Ps.101.2,3; Zec.5.3,4.
[c] ch.10.15; 22.26; Ge.4. 5,6; Ps.119.6,7; 2Co.1. 12; 1Ti. 2. 8; 1 John 2. 28; 3.19-22.
[d] Ps.27.1,2; 46.1,2; 112. 6-8; Pr.14.26; 28.1.
[e] Ge.41.51; Pr.31.7; Ec. 5. 20; Is. 54. 4; 65.16; John 16. 21; Re. 7.14-17.
[f] ch. 6.15; Ge. 9.11; Is. 12.1,2; 54.9.
[g] ch.42.11-17; Ps. 37.6; 92.14; 112.4; Pr.4.18; Is.58.8-10; Mic.7.8,9; Zec.14. 6, 7; Mal. 4. 2; Lu.2.26-32.
9 Heb. *arise above the noon-day.*
[h] 1 Ch. 29. 10, &c.; Ho. 6.3.
[i] ch.6.11; 7.6; 22.27-29; Ps.43.5; Pr.14.32; Ro. 5.3-5; Co.1.27.
[k] Le.26.6; Ps. 3.5; 4.8; Pr.3.24-26.
[l] ch. 42. 8, 9; Ge. 26.26-31; Ps.45.12; Pr.19.6; Is.60.14; Re.3.9.
10 Heb. *intreat thy face.*

A. M. cir. 2484. B. C. cir. 1520.

[m] ch.31. 16; Le. 26. 16; De.28.65; Ps.69.3; La. 4.17.
1 Heb. *fight shall perish from them,* Am. 2. 14; 5.19,20; 9.1-3; He. 2.3.
[n] ch. 8. 13,14; 27.8; Pr. 10. 24; 20. 20; Lu. 16. 23-26.
2 Or, *a puff of breath.*

CHAP. XII.

A. M. cir. 2484. B. C. cir. 1520.

[a] ch.6.24,25; 8.8-10; 11. 2,3,6,12; 15.2,10; 17.4; 20.3; 32. 7-13; Pr. 28. 11; Is.5.21; 1Co.4. 10; 6.5.
3 They had spared no bitter taunts with Job, and he here retorts in severe and pointed irony, as if they thought there never had been wisdom in the world before them, or should be after they were gone.
[b] ch. 13. 2-5; Pr.26.4; 2 Co.11.5,21-23.
4 Heb. *an heart.*
5 Heb. *I fall not lower than you.*
6 Heb. *with whom* are *not such as these,* ch. 6.6,7; 26.2.3.
[c] ch.11.3; 16.10; 17.2,6; 21.3; 30.1; Ps.22.7, 8; 35. 16; Mat. 27.29, 30, 41,42; He.11.36.
[d] ch. 16. 20; Ps. 91. 15; Je.33.3; Mic.7.7.
[e] Pr. 14. 2; Mar. 5. 40; Lu.16.14; Ac.17.32.
7 'You deride your friend, when you bid him call upon God, that he may answer him: but this is no new thing, for the best of men have been mocked on this fashion.'—*Patrick.*
[f] De.32.35; Ps.17.5; 94. 18; Je.13.16.
[g] ch. 18. 5; Pr.13.9; 20. 20; Mat.25.8.
8 The man reduced to poverty and distress, though formerly considered a shining light, is treated as an expiring lamp by the sons of prosperity.
[h] ch.6.5; 16. 4; Ps. 123. 3,4; Am.6.1-6; Lu.12. 19; 16.19,20.
[i] ch. 9. 24; 21. 7-15; Ps. 17. 14; 37.1, 35; 73. 11, 12; 92.7; Je.5.27,28.
[k] ch.21.29, 30; Pr. 6. 6; Is. 1. 3; Je.8.7; Ro. 8. 20-22.
[l] ver.3; Ac.19.35.
[m] ch.22.18; De.8.17,18; 1Sa.2.7; Je.27.5,6; Da. 4.17; 5. 18; Ro. 11.36; Ja.2.5-7.
9 All nature ministers to the prosperity of the wicked; yet it is by the appointment of the Lord.
[n] Nu.16. 22; Da. 5. 23; Ac.17.25,28.
10 Or, *life.*
[o] ch.27.3; 34.14,15; Ge. 2.7; 6. 17; Ps. 104. 29; 146.3,4.
11 Heb. *flesh of man,* John 3.6.
[p] ch.34. 3; 1 Co. 10. 15; Ph.1.10, *marg.*; He.5. 14; 1Pe.2.3.
12 Heb. *palate,* ch. 6. 30.
[q] ch.8.8; 15.10.
13 That is, *God,* ch. 32. 6-9.
[r] ver.16; ch.9.4; 28.20-28; 36.5; Ps.147.5; Pr. 2.6,7; Je.10.12; Da. 2. 20; Lu. 21.15; 1Co.1. 24; Co.2.3; Ja.1.5.
[s] Pr. 8. 14; Is. 40.13,14; 46.10; Ro.11.34; Ep.1. 8,11.
[t] ch.9.12, 13; 11.10; Is. 14. 23; Je. 51. 58, 64; Mal.1.4.
[u] ch.16. 11; 1 Sa.17.46; 24. 18; 26. 8, *marg.*; Is. 22. 22; Ro. 11. 32, *marg.*
14 Heb. *upon.*
[v] ver.10; Ge.8.1,2; 1Ki. 8.35,36; 17.1; Je.14.22; Na.1.4; Lu.4.25; Ja.5. 17,18; Re.11.6.
15 Or better rendered, 'they cease,' they flag or fail.
[w] Ge.6.13,17; 7.23; Ps. 104.7-9; Am.5.8.
[x] ver.13; Mat.6.13.
[y] 1 Ki. 22. 22, 23; Eze. 14.9.

20 But [m]the eyes of the wicked shall fail, and they[1] shall not escape, and their[n] hope *shall be as* the[2] giving up of the ghost.

CHAPTER XII.

Job maintaineth himself against his friends that reprove him, 1—12. *He acknowledgeth the general doctrine of God's omnipotency,* 13—25.

AND Job answered and said,

2 No doubt but [a]ye *are* the people, and wisdom shall die with you.[3]

3 But [b]I have understanding[4] as well as you; I[5] *am* not inferior to you: yea, who[6] knoweth not such things as these?

4 I *am as* [c]one mocked of his neighbour, [d]who calleth upon God, and he answereth him: [e]the just upright *man is* laughed to scorn.[7]

5 He that is [f]ready to slip with *his* feet, *is as* [g]a lamp despised[8] in the thought [h]of him that is at ease.

6 The [i]tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth *abundantly.*

7 But [k]ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee:

8 Or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee.

9 [l]Who knoweth not in all these that [m]the hand of the LORD hath wrought this?[9]

10 In [n]whose hand *is* the soul[10] of every living thing, and [o]the breath of all mankind.[11]

11 Doth [p]not the ear try words? and the mouth[12] taste his meat?

12 With [q]the ancient *is* wisdom; and in length of days understanding.

13 With him[13] *is* [r]wisdom and strength, he hath [s]counsel and understanding.

14 Behold, [t]he breaketh down, and it cannot be built again; [u]he shutteth up[14] a man, and there can be no opening.

15 Behold, [v]he withholdeth the waters, and they dry up;[15] also [w]he sendeth them out, and they overturn the earth.

16 With [x]him *is* strength and wisdom; [y]the deceived and the deceiver *are* his.

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17 He [z]leadeth counsellors away spoiled, and maketh the judges fools.

18 He [a]looseth the bond of kings, and girdeth their loins with a girdle.

19 He [b]leadeth princes away spoiled, and overthroweth the mighty.

20 He removeth away the[1] speech of the trusty, and [c]taketh away the understanding of the aged.

21 He [d]poureth contempt upon princes, and weakeneth[2] the strength of the mighty.

22 He [e]discovereth deep things out of darkness, and [f]bringeth out to light the shadow of death.

23 He [g]increaseth the nations, and destroyeth them: he enlargeth the nations, and straiteneth[3] them *again*.

24 He [h]taketh away the heart of the chief of the people of the earth, and[i] causeth them to wander in a wilderness *where there is* no way.

25 They [k]grope in the dark without light, and he [l]maketh them to stagger[4] like *a* drunken *man*.[5]

CHAPTER XIII.

Job reproveth his friends of false reasoning and partiality, 1—13. *He professeth his confidence in God*, 14—19; *and entreateth to know his own sins, and God's purpose in afflicting him*, 20—28.

LO, [a]mine eye hath seen all *this*, [b]mine ear hath heard and understood it.

2 What [c]ye know, *the same* do I know also: I *am* not inferior unto you.

3 Surely [d]I would speak to the Almighty, and [e]I desire to reason with God.[6]

4 But [f]ye *are* forgers of lies, ye *are* all [g]physicians of no value.

5 Oh [h]that ye would altogether hold your peace; [i]and it should be your wisdom.

6 Hear [k]now my reasoning, and hearken to the pleadings of my lips.

7 Will ye [l]speak wickedly for God? and talk deceitfully for him?

8 Will ye [m]accept his person?[7] will ye contend for God?

9 Is it good that he should [n]search you out? or [o]as one man mocketh another, do ye *so* mock him?

10 He will surely [p]reprove you, if ye do secretly accept persons.

11 Shall [q]not his excellency make you afraid? and [r]his dread fall upon you?

12 Your [s]remembrances *are* like unto [t]ashes, your bodies [u]to bodies of clay.[1]

13 Hold[2] your peace, [v]let me alone, that I may speak, [w]and let come on me what *will*.

14 Wherefore do [x]I take my flesh in my teeth, [y]and put my life in mine hand?[3]

15 Though [z]he slay me, yet will I trust in him: [a]but I will [4]maintain mine own ways[5] before him.

16 He also *shall be* [b]my salvation: [c]for an hypocrite shall not come before him.

17 Hear [d]diligently my speech, and my declaration with your ears.

18 Behold now, [e]I have ordered *my* cause; [f]I know that I shall be justified.

19 Who *is* he [g]*that* will plead with me? for now, [h]if I hold my tongue, I shall give up the ghost.[6]

20 Only [i]do not two *things* unto me: then will I not [k]hide myself from thee.

21 [l]Withdraw thine hand[7] far from me; and [m]let not thy dread make me afraid;

22 Then [n]call thou, and I will answer; or let me speak, and answer thou me.

23 How [o]many *are* mine iniquities and sins? [p]make me to know my transgression and my sin.

24 Wherefore [q]hidest thou thy face, and [r]holdest me for thine enemy?

25 Wilt thou [s]break a leaf driven to and fro? and wilt thou pursue the dry stubble?[8]

26 For thou [t]writest bitter things against me, and [u]makest me to possess the iniquities of my youth.

27 Thou [v]puttest my feet also in the stocks, [w]and lookest[9] narrowly unto all my paths; thou [x]settest a print[10] upon the heels[11] of my feet.

28 And [y]he, as a rotten thing, consumeth, [z]as a garment that is moth-eaten.

CHAPTER XIV.

Job entreateth God for favour, by the shortness of life, and certainty of death, 1—6. *Though life once lost be irrecoverable, yet he waiteth for his change*, 7—17. *By sin the creature is subject to corruption*, 18—22.

MAN *that is* [a]born of a woman is [12]of [b]few days, and [c]full of trouble.

A. M. cir. 2484. B. C. cir. 1520.

z 2 Sa. 15.31; Is. 19.12-14; 1 Co. 1.19,20.
a 2 Ch. 33. 11-14; Je. 52. 31-34; Da. 2.21; Re. 19. 16.
b Jos. 10.24,42; 1 Sa. 17. 45,46; Is. 37.36-38; 45. 1; Re. 17. 14; 19. 19-21.
1 Heb. *the lip of the faithful*, Pr. 10.21; 12. 19,22.
c ver. 24; ch. 17.4; 32.9; 39.17.
d Ex. 8.2,16,24; 1 Ki. 21. 23, 24; 2 Ki. 9. 26, 34-37; Ps. 107.40: Is. 23.9; 24.21,22; 37.38; Da. 4. 32, 33; Mat. 2. 12, 13; Ac. 12.23.
2 Or, *looseth the girdle, of the strong*, Is. 5.27; 11.5; 22. 21; Ep. 6. 10, 14.
e ch. 11.6; 28.20-23; 2 Ki. 6.12; Ps. 44.21; 139.12; Da. 2.22; Mat. 10.26; 1 Co. 2.10; 4.5.
f ch. 3.5; 24. 17; 34. 22; Am. 5.8; Lu. 1.79.
g Ex. 1.7,20; Is. 9.3; 26. 15; 27. 6; 51.2; 60. 22; Je. 30. 19; 33.22; Zec. 10.8.
3 Heb. *leadeth in.*
h ver. 20; ch. 17.4; Is. 6. 9,10; 19.1; Ho. 7.11
i Ps. 107.4,40.
k ch. 5.14; Ge. 19.11; Is. 59.10; Ac. 13.11; 1 John 2.11.
l Ps. 107.27; Is. 19. 14; 24.20.
4 Heb. *wander.*
5 These important truths, (in verses 17-25,) were suited to convince the over-confident disputants that they had gone out of their depth in attempting to assign the Lord's reason for afflicting Job; when his judgments are unsearchable, and his ways past finding out, Ro. 11. 33-36.—*Scott.*

CHAP. XIII. A. M. cir. 2484. B. C. cir. 1520.

a ch. 5. 9-16; 12. 9, &c.; 42.3-6.
b ch. 4. 12; 5.27; 8.8-10; 15.17, 18; Ps. 78.3,4; 1 John 1.3.
c ch. 12.3; 15.8,9; 34.35; 35.16; 37.2; 40.4,5; 42. 7; 1 Co. 8.1,2; 2 Co. 11.4, 5,16-18; 12.11.
d ver. 22; ch. 9.34,35; 11. 5; 23.3-7; 31.35.
e ch. 9.3, 14, 15; Is. 1.18-20; 41. 21; Je. 12. 1, 2, *marg.*
6 He did not mean to justify himself before God, but only to obtain from him a verdict against his friends, who treated him as a hypocrite.
f ch. 4.7-11; 5.1-5; 8.3,4; 18. 5, &c.; 21. 27-34; 22. 6.&c.; Ex. 20. 16; Ps. 119.69.
g ch. 16.2; Je. 6.14; 8.22; 33.13; 46.11; Eze. 34.4; Ho. 5.13; Mar. 2.17; 5. 26.
h ver. 13; ch. 11.3; 16.3; 18.2; 19.2; 21.2,3; 32.1.
i Pr. 17.28; Ec. 5.3; Am. 5.13; Ja. 1.19.
k ch. 21.2,3; 33.1-3; 34.2; Ju. 9.7; Pr. 8.6,7.
l ch. 4.7; 11.2-4; 17.5; 36. 4; John 16. 2; Ro. 3. 5-8.
m ch. 32.21; 34.19; Ex. 23.2,3; Pr. 24.23; Mal. 2.9, *marg.*
7 They pretended to plead the cause of God, but they did it by injustice to their friend, and would God approve of them for thus accepting his person, showing partiality in his cause? He needed it not, and would yet reprove them, and they had reason to dread his majesty.
n ch. 34. 36; Ps. 44. 21; 139.23; Je. 17.10.
o ch. 17.2; Is. 28.22; Ga. 6.7,8.
p ch. 42. 7,8; Ps. 50. 21, 22; 82.2; Ja. 2.9.
q Ps. 119. 120; Je. 5.22; 10.10; Mat. 10.28; Re. 15.3,4.
r ver. 21; Ex. 15.16; Is. 8.13.

A. M. cir. 2484. B. C. cir. 1520.

s ch. 18. 17; Ex. 17.14; Ps. 34.16; 102.12; 109. 15; Pr. 10.7; Is. 26.14.
t Ge. 18.27.
u ch. 4.19; Ge. 2.7; 2 Co. 5.1.
1 Whose remonstrances on his behalf are no better than dust, and the arguments you accumulate, but like so many heaps of dirt.'—*Patrick.*
2 Heb. *be silent from me.*
v ver. 5; ch. 7. 11; 10.1; 21.3.
w ch. 6.9,10; 7.15,16.
x ch. 18.4; Ec. 4.5; Is. 9. 20; 49.26.
y Ju. 12.3; 1 Sa. 19.5; 28. 21; Ps. 119.109.
3 He suffers such great anguish, that he is willing to risk all consequences to have the cause of his sufferings cleared up.
z ver. 18; ch. 19. 25-28; 23.10; Ps. 23.4; Pr. 14. 32; Ro. 8.38,39.
a ch. 10.7; 16.17, 21; 23. 4-7; 31.35-37; 40.2,4,5, 8; 1 John 3.20.
4 Heb. *prove*, or, *argue.*
5 That is, he would still maintain that his profession was not hypocritical, and would evince his faith and confidence in God though he should slay him.
b Ex. 15.2; Ps. 27.1; 62. 6,7; 118.14,21; Is. 12.2; Je. 3.23; Ac. 13.47.
c ch. 8. 13; 27. 8-10; 36. 13; Is. 33.14.
d ver. 6; ch. 33.1.
e ch. 16.21; 23.4; 40.7.
f ch. 9.2,3,20; 40.7,8; Is. 43.26; Ro. 8.33,34; 2 Co. 1.12.
g ch. 19.5; 33.5-7,32; Is. 50.7,8.
h ver. 13; ch. 7. 11; Je. 20.9.
6 He had nothing left to support him but the consciousness of integrity, and if he yield that he must expire.
i ch. 9.34,35.
k Ge. 3.8-10; Ps. 139.12; Re. 6.15,16.
l ch. 10.20; 22.15-17.
7 Job here turns to God, whose hand was so constant & heavy upon him that he speaks as if he always beheld God present to afflict.
m ver. 11; ch. 33.7; Ps. 119.120.
n ch. 9.32; 38.3; 40.4,5; 42.3-6.
o ch. 22.5; Ps. 44.20,21.
p ch. 36.8,9; Ps. 139. 23, 24.
q ch. 10.2; 29.2,3; De. 32. 20; Ps. 10.1; 13.1; 44. 24; 77.6-9; 88.14.
r ch. 16.9; 19.11; 30.21; 31.35; 33. 10; 1 Sa. 28. 16; La. 2.5; 2 Th. 3.15.
s ch. 14.3; 1 Sa. 24.14; Is. 17.13; Mat. 12.20.
8 Nothing could be more beautifully expressive of the insignificance of man; but the appeal is founded on an erroneous principle, as if any thing was below God's notice.
t ch. 3.20; Ru. 1.20; Ps. 88.3, &c.
u ch. 20.11; Ps. 25.7; Pr. 5.11-13; Je. 31.19; John 5.5,14.
v ch. 33.11; 2 Ch. 16.10-12; Pr. 7.22; Ac. 16.24.
w ch. 10. 6; 14. 16, 17; 16.9.
9 Heb. *observest.*
x ch. 2.7.
10 The marks of God's displeasure revealed to the very soles of his feet.
11 Heb. *roots.*
y ch. 30. 17-19, 29, 30; Nu. 12.12.
z ch. 4.19; Ps. 39.11; Ho. 5.12.

CHAP. XIV. A. M. cir. 2484. B. C. cir. 1520.

a ch. 15.14; 25.4; Ps. 51. 5; Mat. 11.11.
12 Heb. *short of days.*
b ch. 7.1,6; 9.25; Ge. 47. 9; Ps. 39.5.
c ch. 5.7; Ec. 2.17,23.

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2 He cometh forth [d]like a flower, and is cut down: he [e]fleeth also as a shadow, and continueth not.

3 And [f]dost thou open thine eyes upon such an one, and [g]bringest me into judgment with thee?

4 Who[1] [h]can bring [i]a clean *thing* out of an unclean? not one.[2]

5 Seeing [k]his days *are* determined, the [l]number of his months *are* with thee; [m]thou hast appointed his bounds that he cannot pass.

6 [n]Turn from him, that he may rest,[3] till he shall accomplish, [o]as an hireling, his day.

7 For there is hope of a tree, if it be cut down, [p]that it will sprout again, and that the tender branch thereof will not cease.

8 Though the root thereof wax old in the earth, and the stock thereof die [q]in the ground;

9 *Yet* through the scent of water it will bud, [r]and bring forth boughs like a plant.

10 But man dieth, and [4]wasteth away; yea, [s]man giveth up the ghost, and [t]where *is* he?

11 *As* the waters fail from the sea, and [u]the flood decayeth and drieth up;

12 So [v]man lieth down, and riseth not: [w]till the heavens *be* no more, they shall not [x]awake, nor be raised out of their sleep.

13 Oh that thou wouldest [y]hide me in the grave, that thou wouldest keep me secret, [z]until thy wrath be past, that thou wouldest [a]appoint me a set time,[5] and [b]remember me!

14 If a man die, [c]shall he live *again?* all [d]the days of my appointed time will I wait, till [e]my change come.

15 Thou [f]shalt call, and I will answer thee: [g]thou wilt have a desire to the work of thine hands.

16 For now [h]thou numberest my steps; dost thou not watch over my sin?

17 My transgression *is* [i]sealed up in a bag, and thou sewest up mine iniquity.

18 And surely [k]the mountain falling cometh to nought,[6] and [l]the rock is removed out of his place.

19 The waters wear the stones: thou washest[7] away the things which grow *out* of the dust of the earth; and thou [m]destroyest the hope of man.[1]

20 Thou [n]prevailest for ever against him; and he passeth: thou [o]changest his countenance, and sendest him away.

21 His sons come to honour, and [p]he knoweth *it* not; and they are brought low, but he perceiveth *it* not of them.

22 But [q]his flesh upon him shall have pain, and [r]his soul within him shall mourn.[2]

A. M. cir. 2484. B. C. cir. 1520.

d Ps. 90. 5-7; 92. 7, 12; 103. 15, 16; Is. 40.6-8; Ja.1.10,11;1Pe.1.24.
e ch. 8. 9;9.25, 26; 1Ch. 29.15; Ps.102.11, 144. 4;Ec.8.13.
f ch.7.17, 18; 13.25; Ps. 144.3.
g ch.9.19, 20, 32; 13.27; Ps.143.2; Ro.3.19.
1 Heb. *Who will give?*
h ch. 15. 14-16; 25. 4-6; Ge.5.3; Ps.51.5; John 3.6; Ro.5.12; 8.8,9; Ep. 2.3.
i Lu.1.35.
2 He pleads that he is unworthy of God's notice. 'He was indeed a sinner, being descended from sinful parents, as all other men were: even as, in the whole course of nature, the progeny partake of the propensities and qualities of the creature from which it sprang. For "who can bring a clean thing out of an unclean? Not one." Or, how could it be possible for his conduct to be sinless, when his heart was by nature polluted and unclean?' In either sense, this expresses Job's belief in the doctrine of original sin, and he uses it as a plea that God should deal with him not according to his works, but in his own divine mercy.
k ver.14; ch.7.1; 12.10; Ps.39.4; Da. 5. 26,30; 9.24;11.36; Lu. 12.20; Ac.17.26; He.9.27.
l ch.21.21.
m ch.23.13,14; Ps. 104. 9, 29; Da. 4.35; Re.1. 18;3.7.
n ch.7.16,19; 10.20; Ps. 39.13.
3 Heb. *cease.*
o ch. 7. 1, 2; Mat. 20. 1-8.
p ver. 14; ch. 19. 10; Is. 11.1;27.6; Da.4.15, 23-25.
q Is.26. 19; John 12.24; 1Co.15.36.
r Eze.17.3-10,22-24; 19. 10,11; Ro.11.7-24.
4 Heb. *is weakened,* or, *cut off.*
s ch.3.11; 10. 18; 11. 20; 17. 13-16; Ge. 49. 33; Mat.27.50; Ac.5.10.
t ver. 12; ch.7. 7-10; 19. 26; Pr.14. 32; Lu. 16. 22,23.
u ch.6.15-18; Je.15.18
v ch.10.21,22; 30.23; Ec. 3.19-21; 12.5.
w ch.19. 25-27; Ps.102. 26; Is.51.6; 65. 17; 66. 22; Mat.24. 35; Ac. 3. 21; 2Pe.3.7,10-13; Re. 20.11; 21.1.
x ch.3.13; 7.21; Is.26.19; Da. 12. 2; John 11. 11-13; Ep.5.14; 1Th.4.14, 15.
y ch.3.17-19; Is.57.1,2.
z Is.12.1; 26.20,21.
a Mar. 13. 32; Ac. 1. 7; 17.31.
5 That is, appoint a limit to his sufferings, and dismiss him till the period of the resurrection, and then remember him in mercy.
b Ge.8.1; Ps.106.4; Lu. 23.42.
c ch.19.25, 26; Eze. 37. 1-14; Mat. 22. 29-32; John 5.28, 29; Ac. 26. 8; 1 Co.15. 42-44; Re. 20.13.
d ver. 5; ch. 7. 1; 42.16; Ps.27.14; 40.1,2; La.3. 25,26; Ja.5.7,8.
e 1Co. 15. 51, 52; Ph. 3. 21.
f ch. 13.22; Ps.50.4,5; 1 Th.4.17; 1John 2.28.
g ch. 7. 21; 10. 3, 8; Ps. 138.8; 1Pe.4.19.
h ch.10.6, 14; 13.27; 31. 4; 33.11; 34.21; Ps.56. 6; 139.1-4; Pr.5.21; Je. 32.19.
i ch.21. 19; De. 32. 34; Ho.13.12.
k Ps.102. 25, 26; Is. 40. 12; 41.15, 16; 54.10; 64. 1; Je.4.24; Re.6.14; 8. 8; 20.11.
6 Heb. *fadeth.*
l ch.18.4; Mat.27.51.
7 Heb. *overflowest,* Ge. 6.17; 7.21-23.

A. M. cir. 2484. B. C. cir. 1520.

m ch.19.10; 27.8; Ps.30. 6,7; Eze.37.11; Lu.12. 19,20.
1 This is to be explained by ver. 12, which evidently implies that the bodies of men shall sleep in the grave till, and only till, the resurrection.
n Ec.8.8.
o ver. 14; ch. 2. 12; La. 4.8.
p 1Sa.4.20; Ps.39.6; Ec. 2.18,19; 9.5; Is.39.7,8; 63.16.
q ch.19.20,22,26; 33.19-21.
r Pr.14. 32; Lu. 16. 23, 24.
2 'For his flesh shall drop away from him; and his soul shall become a waste from him.'—*Good.*

CHAP. XV.

A. M. cir. 2484. B. C. cir. 1520.

a ch.2.11; 4.1; 22.1; 42. 7,9.
3 This chapter is the commencement of the third part, or what Good calls the 'second series of controversies,' which extends from the 15th to the close of the 21st chapter. Eliphaz opens the discussion in his turn, and attacks Job with great animation and keen irony.
b ch.11.2,3; 13.2; Ja.3. 13.
4 Heb. *knowledge of wind,* ch.6.26; 8.2.
c Ho.12.1.
d ch.13.4,5; 16.2,3; 26.1-3; Mal. 3. 13-15; Mat. 12.36,37; Co.4.6; 1Ti. 6.4,5.
e ch.4.5,6; 6.14; Ps. 36. 1-3; Zep.1.6.
5 Heb. *makest void,* Ps. 119.126; Ro.3.31; Ga. 2.21.
f ch.5.8; 27.10; 1Ch.10. 13,14; Ho.7.14; Am.6. 10; Lu.18.1.
6 Or, *speech.*
7 Heb. *teacheth,* ch. 9. 22-24; 12.6; Mar.7.21, 22; Lu.6.44; Ja.1.26.
g Ps. 50.19, 20; 52. 2-4; 64.3; 120.2,3; Je.9.3-5, 8; Ja.3.5-8.
h ch.9.20; Ps.64.8; Mat. 12. 37; 26. 65; Lu. 19. 22.
i ch.33.8-12; 34.5-9; 35. 2,3; 40.8; 42.3.
k ver.10; ch.12.12; Ge. 4.1.
l ch.38.4, &c.; Ps. 90.2; Pr.8.22-25.
m ch. 11. 6; De. 29. 29; Ps.25.14; Pr.3.32; Je. 23. 18; Am. 3. 7; Mat. 11.25; 13. 11, 35; John 15.15; Ro.11.34; 16.25, 26; 1Co.2.9-11,16.
n ch.12.2; 13.5,6.
o ch.13. 2; 26.3, 4; 2Co. 10.7; 11.5, 21-30.
p ch.8.8-10; 12.20; 32.6, 7; De.32.7; Pr.16.31.
q ch.5.8-26; 11.13-19; 2 Co.1.3-5; 7.6.
8 That is to say, he asks whether the consolations which they proposed to him, and which they insinuate were of God, were so small, that he should contemn them as 'physicians of no value?' If he followed their advice and repented he would obtain relief.
r ver.8; ch.13.2; 1Ki.22. 24.
s Ec.11.9; Mar.7.21,22; Ac.5.3, 4; 8. 22; Ja. 1. 14,15.
t ch.17.2; Ps.35.19; Pr. 6.13.
9 Various interpretations have been given of these words. Perhaps the meaning is, upon what hast thou set thine heart and turned thine eyes—what wouldst thou?
u ver.25-27; 9.4; Ro. 8. 7,8.
v ch.10.3; 12. 6; Ps. 34. 13; Ja.1.26; 3.2-6.
w ch.9.2; 14.4; 25.4-6; 1 Ki.8.46; 2Ch.6.36; Ps. 51.5; Pr.20.9; Ec.7.20, 29; John 3.6; Ro.7.18; Ga.3.22; Ep. 2. 2, 3; 1 John 1.8-10.
x ch.4.18; 25.5; Is.6.2-5.

CHAPTER XV.

Eliphaz reproveth Job of impiety in justifying himself, 1—16. *He proveth from tradition the disquietude of wicked men,* 17—35.

THEN answered [a]Eliphaz the Temanite, and said,[3]

2 Should [b]a wise man utter [4]vain knowledge, and [c]fill his belly with the east wind?

3 Should [d]he reason with unprofitable talk? or with speeches wherewith he can do no good?

4 Yea, [e]thou castest[5] off fear, and [f]restrainest prayer[6] before God.

5 For thy mouth uttereth[7] thine iniquity, and [g]thou choosest the tongue of the crafty.

6 Thine [h]own mouth condemneth thee, and not I; yea, [i]thine own lips testify against thee.

7 *Art* thou [k]the first man *that* was born? [l]or wast thou made before the hills?

8 Hast thou heard [m]the secret of God? and dost [n]thou restrain wisdom to thyself?

9 What [o]knowest thou, that we know not? *what* understandest thou, which *is* not in us?

10 With us *are* both [p]the grayheaded and very aged men, much elder than thy father.

11 *Are* [q]the consolations of God small with thee?[8] [r]is there any secret thing with thee?

12 Why doth [s]thine heart carry thee away? and what do [t]thy eyes wink [9]at,

13 That thou [u]turnest thy spirit against God, [v]and lettest *such* words go out of thy mouth?

14 What [w]*is* man, that he should be clean? and *he which is* born of a woman, that he should be righteous?

15 Behold, [x]he putteth no trust in

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his saints;[1] yea, the heavens are not clean in his sight;

16 How much more [y]abominable and filthy *is* man, which [z]drinketh iniquity like water?

17 I will shew thee, [a]hear me; and that *which* I have seen I will declare;[2]

18 Which wise men have told from[b] their fathers, and have not hid *it;*

19 Unto [c]whom alone the earth was given, and no stranger passed among them.

20 The wicked man [d]travaileth with pain all *his* days, and [e]the number of years is hidden to the oppressor.

21 A dreadful[3] sound *is* in his ears: [f]in prosperity [g]the destroyer shall come upon him.

22 He [h]believeth not that he shall return out of darkness, [i]and he is waited for of the sword.[4]

23 He [k]wandereth abroad for bread, *saying,* Where *is it?* he knoweth that [l]the day of darkness is ready at his hand.

24 Trouble and [m]anguish shall make him afraid; they shall prevail against him, [n]as a king ready to the battle.

25 For [o]he stretcheth out his hand against God, and [p]strengtheneth himself against the Almighty.

26 He [q]runneth upon him, [r]*even* on *his* neck, upon the thick bosses of his bucklers;

27 Because [s]he covereth his face with his fatness, and maketh collops of fat on *his* flanks.

28 And he dwelleth in [t]desolate cities, *and* in houses which no man inhabiteth, [u]which are ready to become heaps.

29 He shall not be rich, [v]neither shall his substance continue, neither shall he prolong the perfection thereof upon the earth.[5]

30 He shall not [w]depart out of darkness: [x]the flame[6] shall dry up his branches; and [y]by the breath of his mouth shall he go away.

31 Let [z]not him that is deceived trust[a] in vanity; for [b]vanity shall be his recompence.

32 It shall be accomplished[7] before his time, [c]and his branch shall not be green.

33 He shall [d]shake off his unripe grape as the vine, [e]and shall cast off his flower as the olive.

34 For [f]the congregation of hypocrites *shall be* desolate, and fire shall consume [g]the tabernacles of [1]bribery.

35 They [h]conceive mischief, and bring forth vanity,[2] and their belly prepareth deceit.

CHAPTER XVI.

Job reproveth his friends of inhumanity toward him, 1–5. *He sheweth the pitifulness of his case,* 7—16. *He maintaineth his innocency,* 17—22.

THEN Job answered and said,

2 I have [a]heard many such things: miserable[3] comforters *are* ye all.

3 Shall vain words[4] have an end? or [b]what emboldeneth thee that thou answerest?

4 I also could speak as ye *do:* if your soul were in my soul's stead, I could heap [d]up words against you, and [e]shake mine head at you.

5 *But* [f]I would strengthen you with my mouth, and the moving of my lips should asswage *your grief.*

6 Though I speak, [g]my grief is not asswaged; and *though* I forbear, what[5] am I eased?

7 But now [h]he[6] hath made me weary: thou [i]hast made desolate all my company.

8 And thou hast filled me with wrinkles, *which* [k]is a witness *against me:* and [l]my leanness rising up in me beareth witness to my face.

9 He [m]teareth *me* in his wrath, who hateth me: [n]he gnasheth upon me with his teeth; [o]mine [7]enemy sharpeneth his eyes upon me.

10 They have [p]gaped upon me with their mouth;[8] [q]they have smitten me upon the cheek reproachfully; [r]they have gathered themselves together against me.

11 God hath delivered[9] me [s]to the ungodly, and [t]turned me over into the hands of the wicked.

12 I was [u]at ease, but he hath [v]broken me asunder: he hath also taken *me* [w]by my neck, and [x]shaken me to pieces, and [y]set me up for his mark.

13 His [z]archers compass me round

A. M. cir. 2484. B. C. cir. 1520.

1 Or, *holy ones.* All creatures, even the best, are mutable. He has found 'unfaithfulness among his own saints.'—*Coverdale.* Job did not deny man's frailty and sinfulness, but only denied that his own religion was all hypocrisy.

y ch. 4. 19; 42.6; Ps.14. 1-3; Ro. 1. 28-30; 3. 9-19; Tit.3.3.

z ch.34.7; Pr.19.28.

a ch. 5.27; 13.5,6; 33.1; 34.2; 36.2.

2 Eliphaz is now about to quote a whole collection of *wise sayings* from the ancients; all good enough in themselves, but sinfully misapplied to the case of Job.—*Clarke.* The burden of these sayings is to make out that the wicked always suffer, and the righteous always prosper, in the present life,—the error upon which Job's friends all along proceeded.

b ver. 10; ch. 8. 8; Ps. 71.18;78.3-6;Is.38.19.

c Ge. 10. 25, 32; Joel 3. 17.

d Ro.8.22.

e Ps. 90. 3,4; Lu.12.19-21; Ja.5.1-6.

3 Heb. *sound of fears,* ch. 18. 11; Ge. 3. 9,10; Le. 26. 36; 2 Ki. 7. 6; Pr.1.26,27.

f ch.1.13-19;20.5-7.22-24; 1Sa. 25. 36-38; Ps. 73.18-20; 92.7; Ac.12. 21-23; 1Th.5.3.

g 1 Co. 10. 10; Re. 9. 11.

h ch. 6. 11; 9.16; 2 Ki.6. 33; Is. 8. 21, 22; Mat. 27.5.

i ch.20.24,25.

4 When one is stripped of his power, he does not expect to be restored. That he may escape the sword he wandereth abroad, and wanteth bread.

k ch. 30. 3,4; Ge. 4. 12; Ps. 59.15; 109.10; La. 5.6,9; He.11.37,38.

l ch.18.5,6,18; Ec.11.8; Joel 2. 2; Am. 5. 20; Zep.1.15; He.10.27.

m ch.6.2-4; Ps.119.143; Pr.1.27; Is.13.8; Mat. 26.37,38; Ro.2.9.

n Pr.6.11; 24.34.

o Le.26.23; Ps.73.9,11; Da. 5. 23; Mal. 3. 13; Ac.9.5; 12.1,23.

p ch.9.4; 40.9-11; Ex.5. 2,3; 9.17; 1Sa.4.7-9;6. 6; Ps. 52. 7; Is.8.9,10; 10.12-14; 41.4-7.

q 2Ch.28.22;32.13-17.

r ch.16.12;Ge.49.8;Ps. 18.40.

s De. 32. 15; Ps. 17.10; 73.7;78.31;Is.6.10;Je. 5.28.

t ch. 3.14;18.15; Is.5.8-10; Mic.7.18.

u Je.9.11; 26.18; 51.37; Mic.3.12.

v ch.20.22-28;22.15-20; 27.16,17; Ps.49.16,17; Lu. 12.19-21; 16.2,19-22; Ja.1.11; 5.1-3.

5 The preceding verse describes the presumptuous rebel and luxurious oppressor, whose prosperity should speedily be destroyed. All this is meant to be applied by Eliphaz to Job.

w ver. 22; ch. 10.21,22; 18. 5, 6, 18; Mat. 8.12; 22.13; 2Pe.2.17; Jude 13.

x ch. 20. 26; Is. 30. 33; Eze. 15.4-7; 20.47,48; Mat. 25.41; Mar.9.43-49; 2Th.1.8,9.

6 The lightning shall destroy his offspring, as the flame withers up the branches.

y ch. 4. 9; Is.11.4; Re. 19.15.

z ch. 12. 16; Is. 44. 20; Ga.6.3,7; Ep.5.6.

a Ps. 62. 10; Is. 59. 4; Jonah 2.8.

b ch. 4. 8; Pr. 22. 8; Is. 17. 10,11; Ho.8.7; Ga. 6. 8.

7 Or, *cut off,* ch. 22.16; Ps.55.23;Ec.7.17.

c ch.8.16-19; 14.7-9; 18. 16,17;Ps.52.5-8;Is.27. 11; Eze. 17. 8-10; Ho. 9. 16; 14. 5-7; John 15.6.

d Is.33.9;Re.6.13.

e De.28.39,40.

f ch.8.13;20.5;27.8;36. 13; Is.33. 14,15; Mat. 24.51.

g ch.11.14;12.6;22.5-9; 29. 12-17; 1Sa.8.3; 12. 3; Mic.7.3.

1 All this is true, and shall be realized at last, but it was false as applied to Job.

h Ps.7.14;Is.59.4,5;Ja. 1.15.

2 Or, *iniquity.*

CHAP. XVI.

A. M. cir. 2484. B. C. cir. 1520.

a ch. 6.6,25; 11.2,3; 13. 5;19.2,3; 26.2-3; Ja.1. 19.

3 Or, *troublesome,* ch. 13.4;Ps.69.26; Phil.1. 16.

4 Heb. *words of wind,* ch. 6. 26; 8. 2; 15. 2. Though containing weighty truths in themselves, the sayings of Eliphaz were 'vain words,' as applied to Job; and he farther intimates, that it were easy, if they changed places, to turn them against his friends; but that he would not deal so harshly and cruelly with them, but would speak to allay, not to embitter, their grief.

b ch.20.3; 32.3-6; Mat. 22.46; Tit.1.11;2.8.

c ch.6.2-5,14;Mat.7.12; Ro.12.15;1Co.12.26.

d ch.11.2; 35.16;Pr.10. 19; Ec.10.14.

e 2 Ki. 19. 21; Ps.22.7; 44. 14; 109. 25; Je. 18. 16; La. 2. 15; Mat.27. 39,40.

f ch. 4.3,4; 6.14; 29.25; Ps. 27.14; Pr.27.9,17; Is.35.3,4; Ga.6.1.

g ch.10.1;Ps.77.1-9;88. 15-18.

5 Heb. *what goeth from me?*

h ch. 3.17; 7.3,16; 10.1; Ps. 6.6,7; Pr. 3.11,12; Is.50.4;Mic.6.13.

6 Job, in the heaviness of his distress, thinks of the hand of God, and speaks as if God dealt severely with him, and neither silence nor complaint availed him.

i ch.1.15-19;29.5,&c.

k ch.10.17; Ru.1.21.

l Ps. 106. 15; Is. 10. 16; 24.16.

m ch.10.16,17;18.4; Ps. 50.22; La.3.10; Ho.5. 14.

n Ps. 35. 16; 37.12; La. 2.16.

o ch. 13. 24, 27; 19. 11; Mic.7.8.

7 His enemy may either mean Satan, his adversary, or those whom he urged on against him.

p Ps. 22. 13, 16, 17; 35. 21;Lu.23.35,36.

8 Herein Job was a type of Christ, as many of the ancients make him; these very expressions are used in the predictions of his sufferings, Ps. 22. 13; and Mic.5.1; compared with Mat. 26. 67, 'How were they increased that troubled him.'—*Henry.*

q 1Ki.22.24;2Ch.18.23; Is. 50.6; La.3.30; Mic. 5. 1; Mat. 26. 67; John 18. 22; Ac. 23. 2; 2 Co. 11.20.

r Ps. 35.15; 94.21; Ac. 4.27.

9 Heb. *shut me up,* 1 Sa. 24. 18, *marg.*; Ps. 31.8;Ro.11.32,*marg.*

s ch.1.13-19; 2.7; Ps.7. 14; John 19. 16; 2 Co. 12.7.

t Ps.27.12.

u ch.1.2,3;3.26;29.3,18, 19.

v ch.4.10;Ps.44.19;La. 3.4; Mat.21.44.

w ch.15.26; Ro.16.4.

x La.3.11; Eze.29.7.

y ch.7.12,20; La.3.12.

z ch.6.4; Ge.49.23; Ps. 7.12.13.

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about; [a]he cleaveth my reins asunder, and [b]doth not spare; he [c]poureth out my gall upon the ground.

14 He [d]breaketh me with breach upon breach; [e]he runneth upon me like a giant.[1]

15 I have [f]sewed sackcloth upon my skin, and [g]defiled my horn[2] in the dust.

16 My [h]face is foul with weeping, and [i]on my eyelids *is* the shadow of death;

17 Not [k]for *any* injustice in mine hands: also [l]my prayer *is* pure.

18 [m]O earth, [n]cover not thou my blood,[3] and [o]let my cry have no place.

19 Also now, behold, [p]my witness *is* in heaven, and my record *is* on [4]high.

20 My friends scorn[5] me: *but* mine eye [q]poureth out *tears* unto God.

21 Oh that one might [r]plead for a man with God, as a man *pleadeth* for his neighbour![6]

22 When a[7] few years are come, then I shall go the way [s]*whence* I shall not return.

CHAPTER XVII.

Job appealeth from men to God, 1—5. *The unmerciful dealing of men with the afflicted may astonish, but not discourage the righteous,* 6—10. *His hope is no longer in life, but in death,* 11—16.

MY breath[8] is [a]corrupt, [b]my days are extinct, [c]the graves *are ready* for me.

2 *Are there* not [d]mockers with me? and doth not mine eye continue[9] in their [e]provocation?

3 Lay down now, [f]put me in a surety with thee; who *is* he *that* will strike[g] hands with me?

4 For [h]thou hast hid their heart from understanding: therefore shalt thou not exalt *them.*

5 He [i]that speaketh flattery to *his* friends, even [k]the eyes of his children shall fail.

6 He hath made me also [l]a by-word of the people; and aforetime[10] I was [m]as a tabret.[11]

7 Mine [n]eye also is dim by reason of sorrow, and all my members[12] *are* as[o] a shadow.

8 Upright *men* shall be [p]astonied at this, and the innocent shall [q]stir up himself against the hypocrite.

9 The righteous also shall hold [r]on his way; and he that hath [s]clean hands shall be stronger and stronger.[1]

10 But as for you all, [t]do ye return,[2] and come now: [u]for I cannot find *one* wise *man* among you.

11 My [v]days are past, [w]my purposes are broken off, *even* the thoughts[3] of my heart.

12 They[x] change the night into day. the light *is* short[4] because of darkness.

13 [y]If I wait, [z]the grave *is* mine house: [a]I have made my bed in the darkness.

14 I have said[5] to [b]corruption, Thou *art* my father; [c]to the worm, *Thou art* my mother, and my sister.

15 And where *is* now [d]my hope? as for my hope, who shall see it?

16 They[6] shall go down to [e]the bars of the pit, when *our* [f]rest together *is* in the dust.

CHAPTER XVIII.

Bildad reproveth Job of presumption and impatience, 1—4. *The calamities of the wicked,* 5—21.

THEN answered [a]Bildad the Shuhite, and said,

2 How [b]long *will it be ere* ye make an end of words? [c]mark, and afterwards we will speak.

3 Wherefore [d]are we counted as beasts,[7] *and* reputed vile in your sight?

4 He [e]teareth himself[8] in his anger: [f]shall the earth be forsaken for thee? and shall [g]the rock be removed out of his place?

5 Yea, [h]the light of the wicked shall be put out, and the [i]spark of his fire shall not shine.

6 The light shall be dark in his tabernacle, and his candle[9] shall be put out with him.

7 The [k]steps of his strength shall be straitened, and [l]his own counsel shall cast him down.

8 For [m]he is cast into a net by his own feet, and he walketh upon a snare.

9 The [n]gin shall take *him* by the heel, *and* [o]the robber shall prevail against him.

10 The [p]snare *is* laid[10] for him in the ground, and a trap for him in the way.

11 [q]Terrors shall make him afraid on every side, and shall drive[11] him [r]to his feet.[12]

12 His strength shall be [s]hunger-

A. M. cir. 2484. B. C. cir. 1520.

a ch.19.27;La.3.13.
b ch. 6. 10; De. 29. 20; Eze.5. 11; Ro. 8. 32; 2 Pe.2.5.
c ch.20.25;La.2.11.
d La.3.3-5.
e Ju.15.8.
1 A warrior or mighty man. As such an one rushing upon the defenceless, so, he complains, had God rushed upon him.
f 1Ki.21.27;Is.22.12.
g ch. 30. 19; 1 Sa. 2. 10; Ps.7.5;75.5,10.
2 The horn is the emblem of power and prosperity. The original is, I have *rolled* my horn in the dust; I have thrown down my power and glory to the earth. Good renders the word 'turban,' explaining it of the horn-like, or turbinated headdress. There is probably an allusion to the practice in the East, of wearing an ornament on the forehead exactly in the shape of a pointed horn.
h Ps. 6. 6, 7; 31.9; 32.3; 69.3; 102.3-5,9; Is. 52. 14;La.1.16.
i ch. 17. 7; Ps. 116. 3; Jonah ii.; Mar.14.34.
k ch.11.14;15.20,34;21. 27,28; 22. 5-9; 27. 6, 7; 29.12-17;31.1,&c.; Ps. 7.3-5;44.17-21.
l ch.8.5,6;Pr.15.8; 1Ti. 2.8.
m Je.22.29.
n Ge.4.11; Ne. 4. 5; Is. 26.21;Eze.24.7.
3 He denies that he was, though a sinner, a hypocrite or oppressor, and is willing that if it were so, that the earth should discover his guilt, and appeals to God for his truth.
o ch.27.9; Ps.66. 18, 19; Is.1.15; 58.9,10; Ja.4. 3,4.
p 1Sa.12.5;Ro.1.9; 9.1; 2Co.1.23; 11.31; 1Th. 2.10.
4 Heb. *in the high places,* ch. 25. 2; Ps. 113.5.
5 Heb. are *my scorners,* ver. 5; ch. 12. 4, 5; 17.2.
q Ps.109.4; 142. 2; Ho. 12.4, 5; Lu. 6. 11, 12; He.5.7.
r ch.9.34,35;13.3,22;23. 3-7; 31.35; 40.1-5; Ec. 6.10;Is.45.9.
6 Or, *friend.*
7 Heb. *years of number,* ch.14.5,14.
s ch.7.9,10;14.10.

CHAP. XVII.
A. M. cir. 2484. B. C. cir. 1520.

8 Or, *spirit is spent.*
a ch.19.17.
b ch.6.11; 42. 16; Is.57. 16.
c ver.13,14; Ps. 88. 3-5; Is.38.10-14.
d ch.12. 4; 13. 9; 16. 20; 21. 3; Ps. 35. 14-16; Mat.27.39-44.
9 Heb. *lodge,* Ps.25.13; 91.1, *marg.*
e 1Sa.1.6,7.
f ch. 9. 33; Ge.43.9; 44. 32; Pr. 11. 15; 20. 16; He.7.22.
g Pr.6.1; 11. 15, *marg.*; 17.18;22.26.
h 2Sa.15.31;17.14;2Ch. 25.16; Is. 19. 14; Mat. 11.25; 13.11; Ro.11.8; 1Co.1.20.
i ch.32.21,22; Ps. 12. 2, 3;Pr.20.19; 29.5;1Th. 2.5.
k Ex.20.5; De.28. 65; 1 Ki.11.12;La.4.17.
l ch.30. 9; 1 Ki.9. 7; Ps. 44.14.
10 Or, *before them.*
m Ge.31.27; Is.5.12.
11 Good, 'I should be a dotard'—'agestyne stocke,' Tyndal.
n ch.16.16;Ps.6.7;31.9, 10;La.5.17.
12 Or, *thoughts,* ver. 11.
o Ps. 109. 23, 24; Ec. 6. 12.
p Ps.73.12-15; Ec. 5. 8; Hab.1.13; Ro.11.33.
q ch.34.30; Ac.13.46.
r Pr.4.18; Is.35.8-10; 1 Pe.1.5;1John 2.19.

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s Ge. 20.5; Ps.24.4; 26. 6; 73. 13; Is. 1. 15, 16; Mar.7.2.
1 Heb. *add strength,* Is.40.29-31; 2Co.12.9, 10.
t ch.6.29;Mal.3.18.
2 Get you hence and be gone, I pray.—*Good.*
u ver.4; ch. 15. 9; 32. 9; 42.7;1Co.1.20;6.5.
v ch.7.6; 9.25,26; Is.38. 10.
w Ec.9.10; Is.8.10; La. 3.37. Ro.1. 13; 2Co.1. 15-17;Ja.4.13-15.
3 Heb. *possessions.*
x ch.7.3,4, 13,14; 24.14-16;De.28.67.
4 Heb. *near.*
y ch. 14. 14; Ps. 27. 14; La.3.25,26.
z ver.1;ch.10.21,22;30. 23.
a Ps.139.8; Is.57.2.
5 Heb. *cried,* or, *called.*
b ch.21.32,33;Ps.16.10; 49.9; Ac. 2. 27-31; 13. 34-37; 1 Co. 15. 42, 53, 54.
c ch.19.26;24.20; Is.14. 11.
d ch.4.6;6.11;13.15; 19. 10.
6 He had indeed no hopes of temporal good; nor would they, who flattered him with these expectations, ever witness such a change in his circumstances. All his hopes would descend with him into the grave; when he and his friends also would rest together in the dust.
e ch.18.13,14; 33.18-28; Ps. 88. 4-8; 143. 7; Is. 38.17,18;Jonah 2.6.
f ch.3.17-19;Eze.37.11; 2Co.1.9.

CHAP. XVIII.
A. M. cir. 2484. B. C. cir. 1520.

a ch.2.11; 8.1; 25.1; 42. 7-9.
b ch.8.2;11.2;13.5,6;16. 2,3.
c ch.13.5,6,17; 21.2; 33. 1;Pr.18.13;Ja.1.19.
d ch.12.7,8;17.4,10; Ps. 73.22;Ec.3.18; Ro.12. 10.
7 Bildad had before spoken encouragingly to Job; but he is now deeply offended at the contemptuous way in which Job had treated their speeches. He proceeds with great truth and animation to describe the miseries of the wicked—and had he not applied the description to Job, or affirmed that it was always so in the present life, nothing could have been objected to it.
e ch. 5. 2; 13. 14; 16. 9; Jonah 4.9; Mar. 9. 18; Lu.9.39.
8 Heb. *his soul.*
f ch.40.8; Eze.9.9.
g ch. 14. 18; Is. 54. 10; Mat.24.35.
h ch.20.5;Pr.4.19;13.9; 20.20;24.20.
i Is.1.11.
9 Or, *lamp,* ch. 21. 17, *marg.*; Ps.18. 28; Re. 18.23.
k ch. 20. 22; 36. 16; Ps. 18.36;Pr.4.12.
l ch.5.12,13; 2Sa.15.31; 17.14; Ps. 33. 10; Ho. 10.6;1Co.3.19.
m ch. 22. 10; Es.3.9; 6. 13; 7.5,10; Ps.9.15;35. 8; Pr.5.22; 29. 6; Eze. 32.3;1Ti.3.7; 6.9;2Ti. 2.26.
n Is.8.14,15.
o ch.1.15,17;5.5.
p Ps. 11. 6; Eze. 12. 13; Ro.11.9.
10 Heb. *hidden.*
q ch. 6. 4; 15. 21; Ps.73. 19;Je.6.25; 20.3,4; 46. 5;49.29;2Co.5.11; Re. 6.15,16.
11 Heb. *scatter.*
r Le.26.36; 2 Ki.7.6,7; Ps.53.5;Pr.28.1.
12 Similar to the description of the terrors of the wicked by the Psalmist. 'the wicked flee when no man pursueth.'
s ch.15.23,24; 1 Sa. 2.5, 36;Ps.34.10;109.10.

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bitten, and [t]destruction *shall be* ready at his side.

13 It shall devour the strength[1] of his skin: *even* [u]the first-born of death[2] shall devour his strength.

14 His [v]confidence shall be rooted out of his tabernacle, and it shall bring him to [w]the king of terrors.

15 It shall [x]dwell[3] in his tabernacle, because[y] *it is* none of his: [z]brimstone shall be scattered upon his habitation.

16 His [a]roots shall be dried up beneath, and above [b]shall his branch be cut off.

17 His [c]remembrance shall perish from the earth, and he shall have no name in the street.

18 He[4] shall be [d]driven from light into darkness, and [e]chased out of the world.

19 He shall [f]neither have son nor nephew among his people, [g]nor any remaining in his dwellings.

20 They that come after *him* shall be [h]astonied at [i]his day, as they that went[5] before were[6] affrighted.

21 Surely [k]such *are* the dwellings of the wicked, and this *is* the place *of him that* [l]knoweth not God.

CHAPTER XIX.

Job, complaining of his friends' cruelty, sheweth there is misery enough in him to gratify it, 1—20. *He craveth pity,* 21, 22; *professeth his belief in a future resurrection,* 23—27; *and warneth his friends not to persecute him,* 28, 29.

THEN Job answered and said,

2 [a]How long will ye [b]vex my soul, and [c]break me in pieces with words?

3 These [d]ten times[7] have [e]ye reproached me: ye are not ashamed *that* ye make[8] yourselves [f]strange to me.

4 And be it indeed *that* [g]I have erred, mine[h] error remaineth with myself.

5 If indeed ye will [i]magnify *yourselves* against me, and [k]plead against me my reproach;

6 Know now that [l]God hath overthrown me, and hath [m]compassed me with his net.

7 Behold, [n]I cry out of wrong,[9] but I am not heard: I cry aloud, but *there is* [o]no judgment.

8 He hath [p]fenced up my way that I cannot pass, and [q]he hath set darkness in my paths.

9 He hath [r]stripped me of my glory, and taken the crown *from* my head.

10 He hath [s]destroyed me on every side, and [t]I am gone; and [u]mine hope hath he removed like a tree.[1]

11 He hath also [v]kindled his wrath against me, and [w]he counteth me unto him as *one of* his enemies.

12 [x]His troops come together, and [y]raise up their way against me, and encamp round about my tabernacle.

13 He hath [z]put my brethren far from me, and mine acquaintance are verily [a]estranged from me.

14 My [b]kinsfolk have failed, and my [c]familiar friends have forgotten me.

15 They that [d]dwell in mine house, and my maids, [e]count me for a stranger: I am an alien in their sight.

16 I called [f]my servant, and he gave *me* no answer; I entreated him with my mouth.

17 My [g]breath is strange to my wife, though I entreated for the children's *sake* of mine own body.[2]

18 [h]Yea, [3]young children despised me; I arose, and they spake against me.

19 All my[4] inward friends abhorred me; and [i]they whom I loved are turned against me.

20 My [k]bone cleaveth to my skin and[5] to my flesh, [l]and I am escaped with the skin of my teeth.[6]

21 Have pity upon me,[7] [m]have pity upon me, O ye my friends; for [n]the hand of God hath touched me.

22 Why do ye [o]persecute me as God, [p]and are not satisfied with my flesh?

23 Oh[8] that [q]my words were now written! Oh that they were printed in a book!

24 That they were [r]graven with an iron pen and lead in the rock[9] for ever!

25 For [s]I know *that* my Redeemer liveth, and *that* [t]he shall stand at the latter *day* upon the earth:

26 And[10] *though* after my skin *worms* destroy this *body*, yet [u]in my flesh shall I see God:

27 Whom [v]I shall see for myself, and mine eyes shall behold, and not another;[11] *though*[12] my reins be consumed within[13] me.

28 But ye should say, [w]Why persecute we him, seeing[14] [x]the root of the matter is found in me?

29 Be [y]ye afraid of the sword: for

A. M. cir. 2484. B. C. cir. 1520.

t Ps. 7. 12-14; 1 Th. 5. 3; 2 Pe. 2. 3.
1 Heb. *bars*, ch. 17. 16; Jonah 2. 6.
u Ge. 49. 3; Is. 14. 30; Ro. 6. 8.
2 Some suppose this to denote the worm, the first-fruit of the putrefaction of death, or to express some most powerful and eminently deadly disease.
v ch. 8. 14; 11. 20; Ps. 112. 10; Pr. 10. 28; Mat. 7. 26, 27.
w ch. 24. 17; 41. 34; Ps. 55. 4; Pr. 14. 32; 1 Co. 15. 55, 56; He. 2. 15.
x ver. 12, 13; Zec. 5. 4.
3 Nay, destruction takes up his abode in his tabernacle; divine judgments, like the fire and brimstone which destroyed Sodom, desolate his family, & leave neither root nor branch, &c. —*Scott.* All this was meant to be applied to Job.
y ch. 20. 18-21; 31. 38, 39; Je. 22. 13; Hab. 2. 6-11.
z Ge. 19. 24; De. 29. 23; Ps. 11. 6; Is. 34. 9, 10; Re. 19. 20; 21. 8.
a ch. 29. 19; Is. 5. 24; Ho. 9. 16; Am. 2. 9; Mal. 4. 1.
b ch. 5. 3, 4; 15. 30.
c ch. 13. 12; Ps. 34. 16; 83. 4; Pr. 2. 22; 10. 7.
4 Heb. *They shall drive him*, ver. 11, 14.
d ch. 3. 20; 10. 22; Is. 8. 21, 22; Jude 13.
e ch. 20. 8; Pr. 14. 32; Is. 17. 3, 14; Da. 4. 33; 5. 21.
f ch. 1. 19; 8. 4; 42. 13-16; Ps. 109. 13; Is. 14. 21, 22; Je. 22. 30.
g ch. 20. 26-28; Is. 5. 8, 9.
h De. 29. 23, 24; 1 Ki. 9. 8; Je. 18. 16.
i Ps. 37. 13; 137. 7; Eze. 21. 25; Ob. 11-15; Lu. 19. 42, 44.
5 Or, *lived with him.*
6 Heb. *laid hold on horror*, ch. 2. 12, 13; 19. 13-19.
k ver. 14-16.
l ch. 21. 14; Ex. 5. 2; Ju. 2. 10; 1 Sa. 2. 12; 1 Ch. 28. 9; Ps. 79. 6; Je. 9. 3; 10. 25; Ro. 1. 28; 1 Th. 4. 5; 2 Th. 1. 8; Tit. 1. 16.

CHAP. XIX.

A. M. cir. 2484. B. C. cir. 1520.

a ch. 8. 2; 18. 2; Ps. 13. 1; Re. 6. 10.
b ch. 27. 2; Ju. 16. 16; Ps. 6. 2, 3; 42. 10; 2 Pe. 2. 7, 8.
c Ps. 55. 21; 59. 7; 64. 3; Pr. 12. 18; 18. 21; Ja. 3. 6-8.
d Ge. 31. 7; Le. 26. 26; Nu. 14. 22; Ne. 4. 12; Da. 1. 20.
7 Bildad had expressed weariness of Job's words; and he here reminds him how much greater reason he had to complain, as they had so long and frequently crushed his spirit with their reproaches.
e ch. 4. 6-11; 5. 3, 4; 8. 4-6; 11. 3, 14; 15. 4-8, 11, 12; 18. 4, &c.
8 Or, *harden yourselves against me.*
f ver. 17; Ge. 42. 7; Ps. 69. 8.
g ch. 11. 3-6.
h 2 Sa. 24. 17; Pr. 9. 12; Eze. 18. 4; 2 Co. 5. 10; Ga. 6. 5.
i Ps. 35. 26; 38. 16; 41. 11; 55. 12; Mic. 7. 8; Zep. 2. 10; Zec. 12. 7.
k 1 Sa. 1. 6; Ne. 1. 3; Is. 4. 1; Lu. 1. 25; 13. 2-4; John 9. 2, 34.
l ch. 7. 20; 16. 11-14; Ps. 44. 9-14; 66. 10-12.
m ch. 18. 8-10; La. 1. 12, 13; Eze. 12. 13; 32. 3; Ho. 7. 12.
n ch. 10. 3, 15-17; 16. 17-19; 21. 27; Ps. 22. 2; Je. 20. 8; La. 3. 8; Hab. 1. 2, 3.
9 Or, *violence.*
o ch. 9. 32; 13. 15-23; 16. 21; 23. 3-7; 31. 35, 36; 34. 5; 40. 8.
p ch. 3. 23; Ps. 88. 8; La. 3. 7, 9; Ho. 2. 6.
q Jos. 24. 7; Pr. 4. 19; Is. 50. 10; Je. 13. 16; 23. 12; John 8. 12.
r ch. 29. 7-14, 20, 21; 30. 1; Ps. 49. 16, 17; 89. 44; Is. 61. 6; Ho. 9. 11, 12.
s ch. 1. 13-19; 2. 7; Ps. 88. 13-18; 2 Co. 4. 8, 9.
t ch. 17. 11; Ps. 102. 11.
u ch. 6. 11; 8. 13-18; 17. 15; 24. 20; Ps. 37. 35, 36.
1 All his hope of earthly comfort and prosperity was as completely destroyed as a tree rooted out of its place.
v De. 32. 22; Ps. 89. 46; 90. 7.
w ch. 13. 24; 16. 9; 33. 10; La. 2. 5.
x ch. 16. 11; Is. 10. 5, 6; 51. 23.
y ch. 30. 12.
z Ps. 31. 11; 38. 11; 69. 8, 20; 88. 8, 18; Mat. 26. 56; 2 Ti. 4. 16.
a ch. 6. 21-23.
b Ps. 18. 24; Mic. 7. 5, 6; Mat. 10. 21.
c 2 Sa. 16. 23; Ps. 55. 12-14; Je. 20. 10; John 13. 18.
d ver. 16-19.
e ch. 31. 31, 32; Ps. 123. 3, 4.
f ch. 1. 15, 16, 17, 19.
g ch. 2. 9, 10; 17. 1.
2 Heb. *belly.*
h ch. 30. 1, 12; 2 Ki. 2. 23; Is. 3. 5.
3 Or, *the wicked.*
4 Heb. *the men of my secret*, Ps. 41. 9; 55. 12-14, 20.
i ch. 6. 14, 15; Ps. 109. 4, 5; Lu. 22. 48.
k ch. 30. 30; 33. 19-22; Ps. 22. 14-17; 32. 3, 4; 38. 3; 102. 3, 5; La. 4. 8.
5 Or, *as.*
l ch. 2. 4-6; 7. 5; La. 3. 4; 5. 10.
6 A most extraordinary and forcible description of utter privation and misery. He had been stripped of every thing, not only his flesh, but his skin; so that the skin of his teeth, or his gums, alone remained.
7 This is a most pathetic entreaty. 'If they determined to magnify themselves against him, by assuming the authority of judges, they ought, at least, to consider how great his miseries were, that they might be aware what cause he had to complain, and how little reason there was to add to his suffering; and that God himself was contending with him.'—*Scott.*
m ch. 6. 14; Ro. 12. 15; 1 Co. 12. 26; He. 13. 3.
n ch. 1. 11; 2. 5, 10; 6. 4; Ps. 38. 2.
o ch. 10. 16; 16. 13, 14; Ps. 69. 26.
p ch. 2. 5; 31. 31; Is. 51. 23; Mic. 3. 3.
8 Heb. *Who will give, &c.*
q ch. 31. 35; Is. 8. 1; 30. 8.
r Ex. 28. 11, 12, 21; 32. 16; De. 27. 2, 3, 8; Je. 17. 1.
9 Job prays that his words were written down—even with an iron pen—on lead, and sculptured on a rock, as was done in these times. His words have been inscribed in a more durable register—the word of God.
s ch. 33. 23, 24; Ps. 19. 14; Is. 54. 5; 59. 20, 21; Ep. 1. 7.
t Ge. 3. 15; 22. 18; John 5. 22-29; Jude 14, 15.
10 Or, *After I shall awake, though this body be destroyed, yet out of my flesh shall I see God*, Ps. 17. 15.
u Ps. 16. 9, 11; Mat. 5. 8; 1 Co. 13. 12; Ph. 3. 21; 1 John 3. 2; Re. 1. 7.
v Nu. 24. 17; Is. 26. 19.
11 Heb. *a stranger.*
12 Or, *my reins within are consumed with earnest desire* [for that day,] Ps. 119. 81; Phil. 1. 23.
13 Heb. *in my bosom.*
w ver. 22; Ps. 69. 26.
14 Or, *and* what *root of matter is found in me?*
x 1 Ki. 14. 13.
y ch. 13. 7-11; Ro. 13. 1-4.

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wrath *bringeth* the punishments of the sword, [z]that ye may know *there is* a judgment.[1]

CHAPTER XX.

Zophar sheweth in his turn the certain downfal and portion of the wicked, 1—29.

THEN answered [a]Zophar the Naamathite, and said,[2]

2 Therefore do [b]my thoughts cause me to answer, [c]and for *this* I[3] make haste.

3 I have heard [d]the check of my reproach, and [e]the spirit of my understanding causeth me to answer.

4 Knowest [f]thou *not* this of old, since [g]man was placed upon earth,

5 That [h]the triumphing of the wicked *is* short,[4] and [i]the joy of the hypocrite *but* for a moment?

6 Though [k]his excellency mount up to the heavens, and his head reach unto the clouds;[5]

7 *Yet* he shall [l]perish for ever like his own dung: they which have seen him [m]shall say, Where *is* he?

8 He shall [n]fly away as a dream, and shall not be found; yea, he shall be chased away as a vision of the night.

9 The [o]eye also *which* saw him shall see *him* no more; neither shall his place any more behold him.

10 His[6] children shall [p]seek to please the poor,[7] and [q]his hands shall restore their goods.

11 His [r]bones are full *of the sin* of his youth, [s]which shall lie down with him in the dust.

12 Though [t]wickedness be sweet in his mouth, *though* [u]he hide it under his tongue;

13 *Though* he [v]spare it, and forsake it not, but keep it still within[8] his mouth;

14 *Yet* [w]his meat in his bowels is turned, *it is* [x]the gall of asps within him.

15 He hath [y]swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly.[9]

16 He shall suck the poison of asps; [z]the viper's tongue shall slay him.

17 He [a]shall not see [b]the rivers, the floods,[10] the brooks [c]of honey and butter.[11]

18 That which he laboured for shall[d] he restore, and shall not [e]swallow it down: according to *his*[1] substance *shall* the restitution *be*, [f]and he shall not rejoice *therein*.

19 Because [g]he hath [2]oppressed *and* hath forsaken the poor; *because* [h]he hath violently taken away an house which he builded not;

20 Surely [i]he shall not feel[3] quietness in his belly,[4] he shall not save of that which he desired.

21 There shall none[5] of his meat [k]be left; therefore shall no man look for his goods.

22 In [l]the fulness of his sufficiency he shall be in straits: [m]every hand of the wicked[6] shall come upon him.

23 *When* [n]he is about to fill his belly, *God* shall cast the fury of his wrath upon him, and shall [o]rain *it* upon him while he is eating.

24 He shall [p]flee from the iron weapon, *and* [q]the bow of steel shall [r]strike[7] him through.

25 It is [s]drawn, and cometh out of the body;[8] yea, the glittering sword cometh out of his gall: [t]terrors *are* upon him.

26 All [u]darkness *shall be* hid in his secret places:[9] [v]a fire not blown shall consume him; [w]it shall go ill with him that is left in his tabernacle.

27 The [x]heaven shall reveal his iniquity; and [y]the earth shall rise up against him.

28 The [z]increase of his house shall depart, [a]*and his goods* shall flow away in the day of his wrath.

29 This *is* [b]the portion of a wicked man from God, and the heritage [10]appointed unto him by God.

CHAPTER XXI.

Job sheweth that even in the judgment of man he hath reason to be grieved, 1—6. *Sometimes the wicked do so prosper, that they are tempted to despise God,* 7—15. *Sometimes their destruction is manifest,* 16—22. *The happy and unhappy are alike in death,* 23—26. *The judgment of the wicked is in another world,* 27—34.

BUT Job answered and said,

2 [a]Hear diligently my speech; and [b]let this be your consolations.

3 Suffer me [c]that I may speak; and after that I have spoken, [d]mock on.

4 As for me, [e]*is* my complaint to man? and [f]if *it were so*, why should not my spirit be troubled?[11]

5 Mark[12] me, and [g]be astonished, and [h]lay *your* hand upon *your* mouth.

6 Even [i]when I remember[13] I am

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z Ps.58.10,11; Ec.11.9; Mat. 7. 1, 2; Ja. 4. 11, 12.

1 Job warns them to beware lest their own principles should be exemplified in their own persons, for treating him so unjustly and cruelly.

CHAP. XX.
A. M. cir. 2484.
B. C. cir. 1520.

a ch.2.11;11.1; 42.9.

2 Zophar impatiently interrupts Job; and proceeds in the same style of sentiment & expression.

b ver. 3; ch. 4. 2; 13.19; 32. 13-20; Ps. 39. 2, 3; Je.20.9; Ro.10.2.

c Ps.31.22; 116. 11; Pr. 14. 29; 29. 20; Ec.7.9; Mar.6.25; Ja.1.19.

3 Heb. *my haste is in me.*

d ch.19.29.

e ver. 2; ch.27.11; 33. 3; Ps.49.3;78.2-5.

f ch.8.8,9;15.10;32.7.

g Ge.1.28;9.1-3;Ps.115. 16.

h ch.5.3; 15.29-34; 18.5, 6; 27. 13-23; Ex. 15. 9, 10; Ju.16.21-30; Es.5. 11,12; 7.10; Ps.73. 18-20; Ac.12.22,23.

4 Heb. *from near.*

i ch.8.19; 27.8; Mat.13. 20, 21; Ga. 6. 4; Ja. 4. 16.

k Ge.11.4; Is.14.13, 14; Da.4.11, 22; Am. 9. 2; Ob.3,4; Mat.11.23.

5 Heb. *cloud.*

l 1Ki.14.10; 2 Ki. 9. 37; Ps.83.10; Je.8.2.

m ch.14.10.

n Ps.73.20; 90.5; Is.29. 7,8.

o ver.7; ch.7.8,10; 8.18; 27. 23; Ps. 37. 10; 103. 15,16.

6 Or, *The poor shall oppress his children,* Pr.28.3.

p Ps.109.10.

7 His children should be glad of the favour even of the poor, and he shall be compelled to make restitution of what he had unjustly taken away from them.

q ver.18; Ex.12.36;22.1, 3,9; 2Sa.12.6; Pr.6.31; Lu.19.8.

r ch.13.26;19.20; Ps.25. 7; Pr. 5. 11-13, 22, 23; Eze.32.27.

s ch. 21. 26; Pr. 14. 32; Eze.24.13; Johu 8. 21, 24; Ac.1.25.

t ch. 15.16; Ge.3.6; Pr. 9. 17, 18; 20. 17; Ec. 11.9.

u Ps.10.7;109.17,18.

v Mat. 5. 29, 39; Mar. 9. 43-49; Ro.8.13.

8 Heb. *in the midst of his palate.*

w 2 Sa.11.2-5; 12.10,11; Ps.32.3,4;38.1-8; 51.8, 9; Pr. 1. 31; 23. 20, 21, 29-35; Je. 2. 19; Mal. 2.2.

x ver.16; De.32.24; Ro. 3.13.

y Pr.23.8; Mat.27.3,4.

9 His ill-gotten goods, for instance, which he devoured with so much greediness and insatiable desire, shall never thrive with him; but he shall be forced to refund them with a torment far exceeding the pleasure wherewith he got them: God himself shall violently take them from him, and all his other riches together with them.—*Patrick.*

z Is.30. 6; Mat.3.7; Ac. 28.3,6.

a Nu.14.23;2Ki.7.2; Je. 17.6-8; Lu.16.24.

b Ps. 36. 8, 9; Is. 41. 17; Re.22.1.

10 Or, *streaming brooks.*

c De.32.13,14; 2 Sa. 17. 29; Ps.81.16; Is. 7. 15, 22.

11 He should not enjoy the prospect of a rich and fertile land, 'flowing with milk and honey.'

d ver.10,15.

e ver.5; Pr.1.12; Je.51. 34,44; La.2.16; Ho.8. 7,8; Am.8. 4; Mat. 23. 14,24.

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1 Heb. *the substance of his exchange.*

f ch.31. 25, 29; Is.24. 7-11; Je.11.15,16; 22.13, 17; Eze.7.12; Ho. 9.1; Ja.4.8,9.

g ch.21.27,28; 22.6; 24. 2-12; 31. 13-22, 38, 39; 35.8 t Sa.12. 3, 4; Ps. 10.1 ,12.5; Pr. 14.31; 22.22,23; Ec.4. 1; 5. 8; Eze.22.29; Am.4.1-3; Ja.2.6,13;5.4.

2 Heb. *crushed,* De. 28. 33; La.3.34.

h ch.18.15;2 2;1Ki.21. 19; Is. 5. } 8; Mic. 2. 2,9.

i Ec.5.13, 14 Is. 57. 20, 21.

3 Heb. *know.*

4 He should have no inward peace of mind, and what he set his heart upon would not be preserved to him. The abundance of his provision would be entirely swept away.

5 Or, *be none left for his meat,* ch.18.19.

k Je.17. 11; Lu. 16. 24, 25.

l ch.15.29; 18.7; Ps. 39. 5; Ec. 2. 18-20; Re. 18.7.

m ch. 1. 15, 17; 16. 11; 2 Ki.24.2; Is.10.6.

6 Or, *troublesome,* ch.3. 17.

n Nu.11. 33; Ps. 78. 30, 31; Mal.2.2; Lu.12.17-20.

o Ge. 19. 24; Ex. 9. 23; Ps.11.6; Is.21.4.

p 1Ki.20. 30; Is. 24. 18; Je.48.43,44; Am.5.19; 9.1-3.

q 2 Sa.22.35.

r Pr.7.23.

7 It was customary in ancient times, not only to shoot the arrow, but to use the heavy metal bow itself, as a weapon of offence.

s ch. 16. 13; De.32.41; 2 Sa.18.14; Ps.7.12,13.

8 The weapon may be drawn and it will come out of the body which it had pierced, even the shaft out of his life gall.

t ch.6. 4; 15. 21; 18. 11; 27.20; Ps.73.19; 88.15; Je.20.3,4; 2Co.5.11.

u ch. 18. 5, 6; Is. 8. 22; Mat.8.12; Jude 13.

9 All darkness, or every kind of horror, is treasured up in store for him. These calamities, Zophar concludes, are the natural inheritance of a wicked man, and Job must therefore be one.

v Ps.21.9; 120.4; Is. 30. 33; Mat.3.12.

w ch. 18. 19; Ps. 109.9-15; Is.14.20-22.

x Ps.44.20,21; Je.29.23; Mal. 3. 5; Lu. 12.2, 3; Ro.2.16; 1Co.4.5.

y ch.16.18; 18.18; Is.26. 21.

z ver.10.18-22; ch.5. 5; 27. 14-19; 2 Ki.20.17; Re.18.17.

a Pr. 11. 4; Zep. 1. 18; Mat.16.26; Ja.5.1-3.

b ch. 18.21; 27.13; 31.3; De.29.20-28; Ps.11.5, 6; Mat.24.51.

10 Heb. *of his decree from God,* Is. 3.38.

CHAP. XXI.
A. M. cir. 2484.
B. C. cir. 1520.

a ch.13.3, 4; 18. 2; 33.1, 31-33; 34.2; Ju.9.7; Is. 55.2; He.2.1.

b ch.15.11; 16.2.

c ch.13.13; 33.31-33.

d ch.12.4,5; 13.9; 16.10, 20; 17.2.

e ch.7. 11-21; 10. 1, 2; 1 Sa.1.16; Ps.22.1-3; 77. 3-9; cii. *title*; 142. 2, 3; Mat.26.38,39.

f 2 Ki. 6. 26, 27; Ps. 42. 11.

11 Heb. *shortened,* Ex. 6.9, *marg.*

12 Heb. *Look unto me.*

g ch.2. 12; 17. 8; 19. 20, 21.

h ch.29.9; 40. 4; Ju. 18. 19; Ps.39.9; Pr.30.32; Am. 5. 13; Mic. 7. 16; Ro.11.33.

i Ps. 77. 3; 88. 15; 119. 120; La.3.19,20; Hab. 3.16.

13 Or, reflect upon it.

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afraid, and trembling taketh hold on my flesh.

7 [k]Wherefore do the wicked live, become old, yea, are [l]mighty in power?

8 Their [m]seed is established in their sight with them, and their offspring before their eyes.

9 Their houses *are* safe[1] from fear, neither *is* [n]the rod of God upon them.

10 Their bull gendereth, and faileth not; [o]their cow calveth, and casteth not her calf.

11 They [p]send forth their little ones like a flock, and their children dance.

12 They [q]take the timbrel and harp, and rejoice at the sound of the organ.

13 They [r]spend their days in wealth,[2] and in a moment[3] go down to the grave.

14 Therefore [s]they say unto God, Depart from us; [t]for we desire not the knowledge of thy ways.

15 What [u]*is* the Almighty, that we should serve him? and [v]what profit should we have, [w]if we pray unto him?

16 Lo, [x]their good *is* not in their hand: [y]the counsel of the wicked is far from me.

17 How [z]oft is the candle[4] of the wicked put out? and *how oft* cometh their destruction upon them? *God* distributeth[a] sorrows in his anger.

18 They are [b]as stubble before the wind, and as chaff that the storm carrieth[5] away.

19 God [c]layeth up his iniquity[6] for[d] his children: [e]he rewardeth him, and [f]he shall know *it.*

20 His eyes shall [g]see his destruction, and he shall [h]drink of the wrath of the Almighty.

21 For [i]what pleasure *hath* he in his house after him, when [k]the number of his months is cut off in the midst?

22 Shall *any* [l]teach God knowledge?[7] seeing [m]he judgeth those that are high.

23 One dieth in his full[8] strength, being wholly at ease and quiet:

24 [n]His breasts[9] are full of milk, and his bones are [o]moistened with marrow.

25 And another dieth [p]in the bitterness of his soul, and [q]never eateth with pleasure.

26 They shall lie down [r]alike in the dust, and [s]the worms shall cover them.

27 Behold, [t]I know your thoughts, and the devices *which* [u]ye wrongfully imagine against me.[1]

28 For ye say, [v]Where *is* the house of the prince? and where *are* the dwelling-places[2] of the wicked?

29 Have ye not asked them that [w]go by the way? and do ye not know their tokens,

30 That [x]the wicked is reserved to the day of destruction? they shall be brought forth to [y]the day of [3]wrath.

31 Who shall [z]declare his way to his face? and who shall [a]repay him *what* he hath done?

32 Yet shall [b]he be brought to the grave,[4] and shall remain[5] in the tomb.

33 The clods of the valley shall be [c]sweet unto him, and [d]every man shall draw after him, as *there are* innumerable before him.

34 How then [e]comfort ye me in vain, [f]seeing in your answers there remaineth falsehood?[6]

CHAPTER XXII.

Eliphaz sheweth that man's goodness profiteth not God, 1–4. *He accuseth Job of divers sins,* 5—20. *He exhorteth him to repentance, with promises of mercy,* 21—30.

THEN Eliphaz the Temanite answered and said,

2 Can [a]a man be profitable unto God, as[7] [b]he that is wise may be profitable unto himself?

3 *Is it* [c]any pleasure to the Almighty, that thou art righteous? or *is it* gain *to him,* that [d]thou makest thy ways perfect?

4 Will he [e]reprove thee [f]for fear of thee? [g]will he enter with thee into judgment?

5 *Is* [h]not thy wickedness great? and [i]thine iniquities infinite?

6 For [k]thou hast taken a pledge from thy brother for nought, [l]and stripped the naked of their [8]clothing.

7 Thou hast [m]not given water to the weary to drink, and thou hast withholden bread from the hungry.

8 But [n]*as for* the mighty[9] man, he had the earth; and the [10]honourable man dwelt in it.

9 Thou hast sent [o]widows away empty, and the [p]arms of the fatherless have been broken:

A. M. cir. 2484. B. C. cir. 1520.

k ch.12.6; Ps.17.10; 73. 3-12; Je. 12. 1-3; Hab. 1.15,16.
l Ps.37.35;Da.4.17;Re. 13.2-7; 17.2-4.
m ch.5.3,4;18.19;20.10, 28; Pr.17.6.
1 Heb. *peace from fear,* ch.15.21; 18.11;Ps.73. 19; Is.57.19-21.
n ch.9.34;Ps.73.5.
o Ex. 23. 26; De. 7. 13, 14; 28. 11; Ps. 144. 13, 14; Ec. 9. 1, 2; Lu.12. 16-21;16.19.
p Ps.107.41;127.3-5.
q Ge. 4. 21; 31.27; Is.5. 12;22.13; Am.6.4-6.
r ch.36.11;Ps.73.4;Mat. 24.38,39;Lu.12.19,20; 17.28,29.
2 Or, *mirth.*
3 That is, they have periods of suffering between their wealth and joy, and the time of their death. They even grow more ungodly and impious by their prosperity, as if they were independent of the Almighty. Their good is not in their own hand. It is the appointment of God. But yet Job descried none of their ways. Job farther acknowledges, ver. 17-21, that calamities often come upon the wicked, and destruction shall be their end at last.
s ch. 22. 17; Ps.10.4,11; Lu. 8. 28,37; John 15. 23,24;Ro.8.7.
t Pr. 1.7,22,29; John 3. 19, 20; 8. 45-47; Ro.1. 28; 2 Th.2.10-12; 2Ti. 4.3,4.
u Ex.5.2; Ps.12.4; Pr. 30.9; Ho.13.6.
v ch. 34. 9; 35.3; Is. 30. 11; Mal.1.13,14.
w Is. 45. 19; Mat. 7. 7; John 16.24.
x ch. 1. 21; 12.9,10; Ps. 49.6,7; 52.5-7; Ec.8.8; Lu.16.2,25.
y ch.22.18;Ge.49.6;Ps. 1.1; Pr.1.10; 5.8.
z ch. 18. 5,6,18; Pr. 13. 9; 20. 20; 24. 20; Mat. 25.8.
4 Or, *lamp.*
a Ps.32.10; 90.7-9; Lu. 12.46; Ro.2.8,9.
b ch.13.25;Ex.15.7;Ps. 1. 4; 35. 5; 83.13; Is.5. 24; 17.13; 29.5; 40.24; 41.15,16;Je.13.24;Ho. 13.3; Na.1.10; Mat.3. 12.
5 Heb. *stealeth.*
c ch. 22. 24; De. 32.34; Mat. 6.19,20; Ro.2.5.
6 That is, *the punishment of his iniquity,* Ge.4.7; Is.53.4-6;2Co. 5.21.
d Ex. 20. 5; Ps. 109. 9, &c.; Is.14.21; Eze.18. 19,20; Mat.23.31-35.
e De. 32.41; 2 Sa. 3.39; Ps. 54.5; Mat.16.27; 2 Ti.4.14;Re.18.6.
f Mal.3.18.
g ch.27.19; Lu.16.23.
h Ps.75.8; Is.51.17; Je. 25.15,16; 51.7; Re.14. 10; 19.15.
i ch. 14.21; Ec.2.18,19; Lu.16.27,28.
k ch.14.5;Ps.55.23;102. 24.
l ch. 40. 2; Is. 40.13,14; 45.9; Ro.11.34; 1Co.2. 16.
7 Who shall be wiser than God in these appointments? Shall not the Judge of all the earth do right? Shall we be so bold as to instruct God how to govern the world?
m ch. 34.17-19; Ps.113. 5,6; Ec. 5.8; Is.40.22, 23; 1 Co.6.3; 2 Pe.2.4; Jude 6; Re.20.1-3, 12-15.
8 Heb. *in his very perfection, or the strength of his perfection,* ch. 20.22,23; Ps.49.17; 73. 4,5; Lu.12.19-21.
n ch.15.27; Ps.17.10.
9 Or, *milk-pails.*
o Pr.3.8.
p ch.3.20;7.11;9.18;10. 1; 2Sa.17.8, *marg.*; Pr. 14.10; Is.38.15-17.
q ch. 20. 23; 1Ki.17.12; Ec. 6. 2; Eze. 4.16,17; 12.18.
r ch.3.18,19; 20.11; Ec. 9.2.

A. M. cir. 2484. B. C. cir. 1520.

s ch.17.14; 19.26; Ps.49. 14; Is.14.11.
t ch.4.8-11; 5.3-5; 8.3-6; 15.20, &c.; 20.5, 29; Lu. 5.22.
u ch.32.3; 42.7; Ps.59.4; 119.86; 1 Pe.2.19.
1 I know your charges against me. Ye say, where is the house of this mighty one? He answers, surely ye have never inquired of men of travel, else they would have told thee that there were many tokens that the destruction of the wicked is reserved for the future.
v ch.20.7; Ps.37.36; 52. 5,6; Hab. 2.9-11; Zec. 5.4.
2 Heb. *tent of the tabernacles,* Nu. 16. 26-34.
w Ps.129.8.
x Pr.16.4; Na.1.2; 2Pe. 2.9,17; 3.7; Jude 13.
y ch. 20. 28; Ps. 110. 5; Pr.11.4; Zep.1.15; Ro. 2.5; Re.6.17.
3 Heb. *wraths.*
z 2 Sa. 11.7-12; 1Ki.21. 19-24; Ps. 50.21; Je.2. 33-35; Mar. 6. 18; Ac. 24.25; Ga.2.11.
a ver.19; ch.41.11; De. 7.10; Is. 59.18; Ro.12. 19; Ja.2.13.
b Ps. 49.14; Eze.32.21-32; Lu.16.22.
4 Heb. *graves.*
5 Heb. *watch in the heap.*
c ch.3.17,18.
d ch. 30. 23; Ge. 3. 19; Ec.1.4; 8.8; 12.7; He. 9.27.
e ch.16.2.
f ch.13.4; 32.3; 42.7.
6 Heb. *transgression.* He could have no hope of returning prosperity on their principles, seeing their system was based in falsehood.

CHAP. XXII.
A. M. cir. 2484. B. C. cir. 1520.

a ch. 35. 6-8; Ps. 16. 2; Lu.17.10.
7 Or, *if he may be profitable,* doth his good *success* depend *thereon?*
b ch. 21. 15; De. 10.13; Pr.3.13-18; 4.7-9; 9.12; Ec.7.11,12; Mat.5.29; Ga.6.7,8.
c 1 Ch.29.17; Ps.147.10, 11; Pr. 11.1,20; 12.22; 15.8; Mal.2.17; Phil.4. 18.
d ch. 23.10-12; Ps.39.1; 119. 3-6,59; Ac.24.16; 2Co.7.1.
e Ps.39.11; 76.6; 80.16; Re.3.19.
f ch.7.12.
g ch. 9. 19,32; 14.3; 16. 21; 23. 6, 7; 34.23; Ps. 130. 3,4; 143.2; Ec.12. 14; Is.3.14,15.
h ch.4.7-11; 11.14; 15.5, 6,31-34; 21.27; 32.3.
i Ps.19.12; 40.12.
k ch. 24. 3,9,10; Ex.22. 26, 27; De. 24. 10-18; Eze.18.7,16; Am.2.8.
l ch.24.10; 31.19,20.
8 Heb. *stripped the clothes of the naked.* Eliphaz opens by showing, that God, in dealing with men, can be actuated only by justice, and from no selfish considerations, as man is; and then proceeds finally to affirm, that Job was guilty of the crimes they laid to his charge, as his sufferings proved; and that it was vain in him to suppose that God did not know them.
m ch.31.17; De.15.7-11; Ps.112.9; Pr.11.24,25; 19.17; Is.58.7,10; Eze. 18. 7, 16; Mat. 25. 42; Ro.12.20.
n ch. 29.7-17; 31. 34; 1 Ki. 21.11-15; Ps.12.8; Mic.7.3.
9 Heb. *man of arm.*
10 Heb. *eminent,* or, *accepted for countenance,* ch.13.8.
o ch. 24. 3,21; 29.12,13; 31.16-18,21; Ex.22.21-24; De.27.19; Ps.94.6; Is. 1.17,23; 10.2; Eze. 22.7; Mal. 3.5; Lu.18. 3-5.
p Ps.10.15; 37.17; Eze. 30.22.

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10 Therefore [q]snares *are* round about thee, and [r]sudden fear troubleth thee;

11 Or [s]darkness, *that* thou canst not see; and [t]abundance of waters cover thee.

12 *Is* [u]not God in the height of heaven? and behold the height[1] of the [v]stars, how high they are!

13 And thou sayest, How[2] [w]doth God know! can he judge through the dark cloud?

14 Thick [x]clouds *are* a covering to him, that he seeth not; and he walketh in the circuit of heaven.

15 Hast thou marked [y]the old way which wicked men have trodden?

16 Which were [z]cut down out of time, whose[3] foundation was overflown with a flood;[4]

17 Which said unto God, [a]Depart from us; [b]and what can the Almighty do for[5] them?

18 Yet [c]he filled their houses with good *things:* but [d]the counsel of the wicked is far from me.[6]

19 The [e]righteous see *it,* and are glad; and [f]the innocent laugh them to scorn

20 Whereas [g]our substance[7] is not cut down; but the[8] remnant of them[9] [h]the fire consumeth.

21 [i]Acquaint now thyself with him,[10] and [k]be at peace: thereby good shall come unto thee.

22 [l]Receive, I pray thee, the law from his mouth, and [m]lay up his words in thine heart.

23 If thou [n]return to the Almighty, thou shalt be [o]built up, [p]thou shalt put away iniquity far from thy tabernacles.

24 Then shalt thou [q]lay up gold as[11] dust, and the *gold* of [r]Ophir as the stones of the brooks.

25 Yea, [s]the Almighty shall be thy defence,[12] and thou shalt have plenty of silver.[13]

26 For then [t]shalt thou have thy delight in the Almighty, and shalt lift[u] up thy face unto God.[14]

27 Thou shalt [v]make thy prayer unto him, and he shall hear thee, and thou shalt [w]pay thy vows.

28 Thou shalt also [x]decree a thing, and it shall be established unto thee; and [y]the light shall shine upon thy ways.[1]

29 When [z]*men* are cast down, then thou shalt say, *There is* lifting up; and [a]he shall save the[2] humble person.

30 He[3] shall deliver the island of the innocent; and it is delivered by the [b]pureness of thine hands.

CHAPTER. XXIII.

Job longeth to appear before God, 1—5; *in confidence of being heard with mercy and acquitted,* 6, 7. *God, though invisible, observeth our ways,* 8—10. *Job's innocency,* 11, 12. *God's decree is immutable,* 13—17.

THEN Job answered and said,

2 Even to-day *is* [a]my complaint bitter: my stroke[4] is [b]heavier than my groaning.[5]

3 [c]Oh that I knew [d]where I might find him! *that* [e]I might come *even* to his seat!

4 I would [f]order *my* cause before him, and [g]fill my mouth with arguments.

5 I would [h]know the words *which* he would answer me, and understand what he would say unto me.

6 Will he [i]plead against me with *his* great power? No; [k]but he would put *strength* in me.

7 There [l]the righteous might dispute with him; [m]so should I be delivered for ever from my Judge.[6]

8 Behold, [n]I go forward, but he *is* not *there;* and backward, but I cannot perceive him:

9 On the left hand, where he doth work, but I cannot behold *him:* [o]he hideth himself on the right hand, that I cannot see *him.*

10 But [p]he knoweth the[7] way that I take:[8] *when* [q]he hath tried me, [r]I shall come forth as gold.

11 My [s]foot hath held his steps; [t]his way have I kept, and not declined.

12 Neither [u]have I gone back from the commandment of his lips; [v]I have esteemed[9] the words of his mouth more than my necessary[10] *food.*

13 But he *is* in one *mind,* and [w]who can turn him? [x]and *what* his soul desireth, even *that* he doeth.

14 For he performeth *the thing that is* [y]appointed for me: and [z]many such *things are* with him.

A. M. cir. 2484. B. C. cir. 1520.

q ch.18.8-10;19.6.
r ch.6.4;13.21; Pr.1.27; 3.25,26;1Th.5.3.
s ch.18.6,18; 19.8; Pr.4.19; Is. 8. 22; La. 3. 2; Joel 2. 2, 3; Mat. 8. 12.
t Ps. 42. 7; 69. 1, 2; 124. 4; La. 3. 54; Jonah 2.3.
u Ps.115.3, 16; Ec. 5.2; Is.57.15;66.1.
1 Heb. *head.*
v Ps.8.3,4.
2 Or, *What.*
w Ps.10.11; 73.11; 94.7-9; Eze.8.12; 9. 9; Zep. 1.12.
x ch.34.22; Ps.33.14;97. 2; 139. 1, 2; Je. 23.24; Lu.12.2,3.
y Ge. 6.5, 11-13; Lu.17. 26,27.
z ch. 15. 32; Ps. 55. 23; 102.24;Ec.7.17.
3 Heb. *a flood was poured upon their foundation,* Ge. 7. 17-24;Mat.24.37-39;1Pe. 3.19,20; 2Pe.2.5.
4 He alludes to the deluge.
a ch.21.14,15; Is. 30.11; Mat. 8. 29, 34; Ro. 1. 28.
b Ps.4.6; Mal.3.14.
5 Or, *to them.*
c ch.12. 6; 1Sa. 2. 7; Ps. 17.14; Je.12.2; Ac.14. 17.
d ch.21.16;Ps.1.1.
6 He repeats Job's words, as though they were more applicable to him, and agreeable to the doctrine he maintained.
e Ps.48.11; 58.10; 97. 8; 107. 42; Pr.11. 10; Re. 18.20;19.1-3.
f ch.9.23;Ps.52.6.
g ch.4.7; 8.3, 4; 15. 5, 6; 20.18,19;21.27,28;Lu. 13.1-5.
7 Or, *estate.*
8 Or, *their excellency.*
9 Eliphaz rather presumptuously alleges here that he and his friends were not visited with calamities, but the remnant of the wicked was destroyed. This exemption he, with only a small foundation of truth, ascribes to their piety.
h ch.1.16;20.26; Ge.19. 24;Lu.17.29,30; 2 Pe. 2.6,7.
i 1Ch.28.9; John 17.3; 2 Co.4.6.
10 That is, *God.*
k Is.27.5;57.19-21;Mat. 5.25; Ac.10.36; 2Co.5. 20; Ep.2.14-17.
l De. 4. 1, 2; Pr.2.1-9; 1 Th.4.1,2.
m ch. 23. 12; De.6. 6-9; Ps.119.11; Pr. 4.4, 21; Je. 15.16; Mat. 12. 35; 13.52; Lu.2.19,51.
n ch. 8.5,6; 11.13; Is.55. 6,7; Ho.14.1,2; Zec.1. 3; Ac.26.20.
o ch.12.14; Je.31.4; Co. 2.7; Jude 20.
p ch.11.14;18.15; Jos.7. 13-16; Is.33.15; Zec.5. 3,4.
q 1Ki.10.21;2Ch.1.5; 9. 10,27.
11 Or, *on the dust.*
r Ge. 10. 29; 1 Ki. 9.28; 22.48; Ps. 45. 9; Is.13. 12.
s Ge.15.1; Ps. 18. 2; 84. 11; Is.41.10; Ro.8.31.
12 Or, *gold,* Ps. 16.5, 6; Is.33.6; 2 Co.6.10; Ja. 2.5.
13 Heb. *silver of strength.*
t ch.27.10; 34.9; Ps. 37. 4; Ca.2.3; Is.58.14; Ro. 7.22.
u ch.11.15; Ps.25.1; 86. 4; 143. 8; 1 John 3. 20, 21.
14 For then thou shalt be so far from doubting of his care over thee, that thou shalt delight to think how he loves thee: thou shalt not be dejected any more, but confidently and cheerfully expect his blessing on thee.—*Patrick.*
v Ps.50.14,15;66.18-20; 91.15; 116.1; Is.58.9; 1 John 5.14,15.
w Ps. 56. 12, 13; 66. 13, 14; 116. 14; Ec. 5. 4; Jonah 2.9.
x Ps.20.4; 90. 17; La.3. 37; Ja.4.15.

A. M. cir. 2484. B. C. cir. 1520.

y ch. 29. 3; Ps. 97. 11; 112.4; Pr.4.18; Is. 30. 21; Mal. 4. 2; John 8. 12.
1 Eliphaz here gives many important and useful instructions; though it implied, untruly, that Job had hitherto been a stranger to true religion, and that success and worldly happiness would attend a return to sincerity & righteousness.
z ch.5.19,&c.; Ps.9.2,3; 91.14-16;92.9-11.
a Pr. 29. 23; Is. 57. 15; Lu.14.11; 18.9-14; Ja. 4.6;1Pe.5.5.
2 Heb. *him that hath low eyes,* Ps.138.6; Is. 66. 2; Eze. 21. 26, 27; Lu.1.52.
3 Or, *the innocent shall deliver the island,* ch. 42.8; Ge.18. 26-32; Is. 58.12; Je. 5. 1; Ac.27. 24.
b Is.1.15; Mal.1.9; Mat. 17.19,20; Ac.19.15,16; 1Ti.2.8; Ja.5.15,16.

CHAP. XXIII.
A. M. cir. 2484.
B. C. cir. 1520.

a ch.6.2; 10.1; La.3.19, 20.
4 Heb. *hand.*
b ch.11.6.
5 His friends called his complaints rebellious. And he asks, 'And still is my complaint rebellion? My stroke is heavier than my murmurs.'
c ch.13.3;40.1-5.
d Is. 65. 6, 7; 2 Co.5.19, 20; He.4.16.
e ch.31.35-37.
f ch. 13. 18; 37. 19; Ps. 43.1.
g Ge. 18. 25-32; 32. 12; Ex. 32. 12, 13; Nu.14. 13-19; Jos.7.8,9; Ps.25. 11; Da.9.18,19.
h ch.10.2; 13.22, 23; 42. 2-6; 1Co.4.3,4.
i ch.9.19, 33, 34; 13. 21; Is.27.4, 8; 57. 16; Mic. 2.1.
k Ps. 138. 3; 2 Co. 12. 9, 10.
l Is.1.18; Je.3.5; 12.1.
m ch.9.15; Ro. 3. 19-22; 8.1; 33, 34.
6 Job is eager to be brought before God; and somewhat hastily and irreverently, perhaps, concludes that he could stand justified before his Judge. But God at last taught him his presumption, in thus pleading against his Almighty Sovereign.
n ch.9.11; Ps.10.1; 13.1-3; Is.45.15; 1Ti.6.16.
o Ps.89.46; Is.8.17.
p Ge.18.19; 2 Ki. 20. 3; Ps.1.6; 139. 1-3; John 21.17; 2Ti.2.19.
7 Heb. *the way that is with me.*
8 Though Job cannot discover Jehovah, yet he is confident that God knoweth and approveth his conduct.
q ch.1.11,12; 2.5,6; De. 8.2; Ps.17.3; 66.10; Pr. 17.3; Zec.13.9; Mal.3. 2,3; He.11.17; Ja. 1.2-4,12; 1Pe.1.7.
r ch.42.5-8.
s 1Sa.12.2-5; Ps. 18.20-24; 44.18; Ac.20.18,19, 33,34; 2Co.1.12; 1 Th. 2.10.
t ch.17.9; Ps.36.3; 125. 5; Zep.1. 6; Lu. 8. 13-15; Ro.2.7; 2 Pe.2.20-22.
u John 6. 66-69; 8. 31; Ac. 14. 22; He. 10.38, 39; 1 John 2.19.
v ch. 22. 22; Ps. 19. 10; 119.103,127; Je.15.16; John 4.34; 1Pe.2.2.
9 Heb. *hid,* or *laid up,* ch.22.22; Ps.119.11.
10 Or, *appointed portion,* Lu. 12. 42, 46.
v ch.9.12,13; 11.10; 12. 14; 34. 29; Nu. 23. 19, 20; Ec.1.15; 3. 14; Ro. 9.19; Ja.1.17.
x Ps.115.3; 135.6; Pr.19. 21; Is.14.24-27; 46.10; Da.4.35; Ep.1.9-11.
y ch.7.3; Mic.6.9; 1Th. 3.3; 5.9; 1Pe.2.8.
z Ps.77.19; 97.2; Is.40. 27,28; Ro.11.33.

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15 Therefore [a]am I troubled at his presence: when I consider, I am afraid of him.

16 For God [b]maketh my heart soft, and [c]the Almighty troubleth me:

17 Because I was not [d]cut off before the darkness, *neither* hath he covered the[e] darkness from my face.[1]

CHAPTER XXIV.

Wickedness goeth often unpunished, 1—16. *There is a secret judgment for the wicked,* 17—25.

WHY, [a]seeing times are not hidden from the Almighty, do [b]they that know him [c]not see his days?[2]

2 *Some* remove the [d]land-marks: they [e]violently take away flocks, and feed[3] *thereof:*

3 They [f]drive away the ass of the fatherless; they take the widow's ox for a pledge;

4 They [g]turn the needy out of the way: the poor of the earth [h]hide[4] themselves together.

5 Behold, *as* [i]wild asses in the desert, go they forth to their work, rising[k] betimes for a prey: [l]the wilderness *yieldeth* food for them *and* for *their* children.[5]

6 They [m]reap *every one* his corn[6] in the field; and they gather[7] the vintage of the wicked:

7 They cause [n]the naked to lodge without clothing, that *they have* [o]no covering in the cold;

8 They are [p]wet with the showers of the mountains, and [q]embrace the rock for want of a shelter;

9 They [r]pluck the fatherless from the breast, and take a pledge of the poor;

10 They cause *him* to go naked without clothing, and [s]they take away the sheaf *from* the hungry;

11 *Which* [t]make oil within their walls, *and* tread *their* wine-presses, and suffer thirst.[8]

12 Men [u]groan from out of the city, and the soul of the [v]wounded crieth out; [w]yet God layeth not folly[9] *to them.*

13 They are of those that [x]rebel against the light; [y]they know not the ways thereof, [z]nor abide in the paths thereof.

14 The [a]murderer, rising with the light, killeth the poor and needy, and [b]in the night is as a thief.

15 The [c]eye also of the adulterer waiteth for the twilight, saying, [d]No eye shall see me; and disguiseth[1] *his* face.

16 In [e]the dark they dig through houses, *which* they had marked for themselves in the day-time: [f]they know not the light.

17 For the morning *is* to them even as the shadow of death: if *one* know *them, they are* [g]*in* the terrors of the shadow of death.

18 He *is* [h]swift as the waters; [i]their portion is cursed in the earth: he beholdeth[2] not the way of the vineyards.

19 [k]Drought and heat [3]consume the snow-waters; [l]*so doth* the grave *those which* have sinned.

20 The womb shall forget him; [m]the worm shall feed sweetly on him: [n]he shall be no more remembered; and [o]wickedness shall be broken as a tree.

21 He [p]evil entreateth the barren *that* beareth not, and [q]doeth not good to the widow.[4]

22 He [r]draweth also the mighty with his power; he riseth up, and no *man* is sure of life:[5]

23 *Though* [s]it be given him *to be* in safety [t]whereon he resteth, [u]yet his eyes *are* upon their ways.[6]

24 They [v]are exalted for a little while, but are gone[7] and brought low; they are taken[8] out of the way as all *other,* and [w]cut off as the tops of the ears of corn.[9]

25 And if *it be* not *so* now, [x]who will make me a liar, and make my speech nothing worth?

CHAPTER XXV.

Bildad asserteth the sovereignty of God, before whom man cannot be justified.

THEN answered Bildad the Shuhite, and said,[10]

2 [a]Dominion and fear *are* with him; [b]he maketh peace in his high places.

3 Is [c]there any number of his armies? and [d]upon whom doth not his light arise?

4 [e]How then can man be justified with God? or [f]how can he be clean *that is* born of a woman?

5 Behold [g]even to the moon, and

A. M. cir. 2484. B. C. cir. 1520.

a ver.3;ch.10.15;31.23; Ps.78.3;119.120;Hab. 3.16.
b Ps. 22. 14; Is. 6. 5; 57. 16.
c ch.27.2; Ru.1. 20; Ps. 88.16;Joel 1.15.
d ch.6.9; 2 Ki.22.20; Is. 57.1.
e ch.15.22;18.6,18;19.8; 22.11.
1 The presence of the Almighty therefore filled him with terror, and melted his heart with anguish; and he could not conceive why he had not been cut off by death before these days of darkness; or why God would not cover him in the grave before these days of darkness.

CHAP. XXIV.
A. M. cir. 2484.
B. C. cir. 1520.

a Ps.31.15;Ec.3.17;8.6, 7; 9. 11, 12; Is. 60. 22; Da.2.21;Lu.21.22-24; Ac.1.7;17.26;1 Th. 5. 1;1Ti.4.1;6.15; 2Pe.2. 3;3.7,8.
b Ps. 9. 10; 36. 10; John 17.3.
c Ge. 7. 4; 18. 17, 20, 21; Ps. 73.16-19; Je. 12.1-3;Mat.24.38;Ro.2.5.
2 In reply, Eliphaz seems here to ask, why, if the wicked are thus punished by the Almighty in this world, do the righteous not know the appointed times of vengeance and of doom.
d De.19.14; 27. 17; Pr. 22.28;23.10;Ho.5.10.
e ch.1.15,17; 5.5.
3 Or, *feed* them.
f ch. 22. 6-9; 31. 16, 17; De.24. 6, 10-13, 17-21; 1Sa.12.3.
g ver.14; ch. 31.16; Ps. 109.16; Pr. 22. 16; 30. 14;Is.10.2; Eze.18.12, 18;22.29;Am.2.7; 8.4-6; Mic.2.1,2.
h Pr.28.12,28; Ja.5.4-6.
4 The wicked make themselves so to do.
i ch.39.5-7;Je.2.24;Ho. 8.9.
k ver.14;Pr.4.16;Ho.7. 6; Mic. 2. 1; Zep. 3. 3; John 18. 28; Ac. 23. 12.
l ch.5.5;12.6; Ge.16.12; 27.40.
5 That is, they go forth unruly as the wild ass, living in plunder and robbery.
m De.28.33, 51; Ju.6.3-6;Mic.6.15.
6 Heb. *mingled corn,* or *dredge.*
7 Heb. *the wicked gather the vintage.*
n ver.10;ch.22.6;31.19, 20; Ex. 22.26, 27; De. 24.11-13; Is. 58.7; Ac. 9.39
o Ge. 31. 40; Pr. 31. 21, *marg.*
p Ca.5.2.
q La.4.5;He.11.38
r 2Ki.4.1;Ne.5.5.
s De.24.19;Am.2.7,8;5. 11,12.
t De.25.4; Je.22.13; Ja. 5.4.
8 The poor perform this labour, and suffer thirst and hunger in the midst of their oppressors' luxury and abundance.
u Ex.1.13,14; 2. 23, 24; 22.27;Ju.10.16;Ps.12. 5;Ec.4.1;Is.52.5.
v Ps.69.26;109.22.
w Ps.50.21;Ec.8.11,12; Mal.2.17; 3.15; Ro. 2. 4,5;2Pe.3.15.
9 Though the cry of the oppressed riseth up against them, yet God doth not in this life charge their guilt upon them.
x Lu.12. 47, 48; John 3. 19,20; 9. 39-41; 15. 22-24; Ro. 1.32; 2. 17-24; Ja.4.17.
y Pr. 4. 19; John 12. 35, 40; Ro.3.11-17; 2Th.2. 10-12.
z ch. 23. 11, 12; John 8. 31,44;15.6; 2 Pe. 2.20-22; 1John 2.19; Jude 6.
a 2 Sa. 11.14-17; Ps.10. 8-10; Mic.2.1,2; Ep.5. 7-11.
b Lu. 12. 39; 1 Th. 5.2; Re.3.3.

A. M. cir. 2484. B. C. cir. 1520.

c Ex. 20. 14; 2 Sa. 11.4-13;12.12;Ps.50.18;Pr. 6.32-35;7.9,10.
d ch.22.13,14;Ps.10.11; 73.11;94.7; Eze.8. 12; 9.9.
1 Heb. *setteth* his *face in secret,* Ge.38.14,15.
e Ex.22.2,3; Eze. 12.5-7,12;Mat.24.43.
f ver.13; ch. 38. 12, 13; John 3. 20; Ep. 5. 11-13.
g ch.3.5; Je. 2.26; 2 Co. 5.10,11;Re.6.16,17.
h Ps.58.7; 73.18-20; Is. 23.10.
i De. 28. 16-20; Ps. 69. 22;Pr.3.33;Mal.2.2.
2 Boothroyd observes that the verbs are all in the future, & may, not to say ought to be, rendered in the conditional mood, and the meaning of the verse is, they should be carried off by the stroke of justice, as a light thing by the current; their portion in the land should be accursed, & they should not see nor enjoy the treading of vineyards.
k ch.6.15-17.
3 Heb. *violently take.*
l ch.21.23,32-34; Ps.49. 14;58.8,9; 68.2; Pr.14. 32; Ec. 9. 4-6; Lu. 12. 20;16.22.
m ch.17.14;19.26.
n Pr.10.7;Ec.8.10.
o ch.14. 7-10; 18. 16,17; Da.4.14;Mat.3.10.
p 1Sa.1.6,7.
q ver.3;ch.29.13;31.16-18.
4 He is cruel to the defenceless, those who have neither son nor husband to protect them.
r Es. 3. 8-10; Da.6.4-9; John 19.12-16; Re.16. 13,14;17.2.
5 Or, *he trusteth not* his own *life.*
s Ps.73.3-12; Je.12.1-3.
t Ec. 8. 11; Is. 10. 8-11; 56. 12; Lu. 12. 16-20, 45;1Th.5.3.
u Ps. 10. 13, 14; 11.4,5; Pr.5.21; 15.3; Ec.5.8; Am.8.7; 9. 3; Hab. 1. 13;Re.2.23.
6 The wicked are often so powerful, that other mighty men enter into alliance with them & trust they are safe, but they are watching their time to make them their prey.
v ch.20.5; Ps. 37.10,35, 36;73.19;92.7;Ja.1.11; 5.1-3.
7 Heb. *not,* ch. 8. 22, *marg.*
8 Heb. *closed up.*
w Is.17.5,6; Re. 14. 14-20.
9 But even these oppressors would be cut down as the grass, & would not escape at the last. Job concludes by challenging his friends to disprove these facts.
x ch.9.24;11.2,3;15.2

CHAP. XXV.
A. M. cir. 2484.
B. C. cir. 1520.

10 The appeal to undeniable facts which Job had made, seems to have reduced his opponents to great difficulties. They were not convinced of their error; but they could not answer his arguments. — *Scott.*
a ch. 11. 2-10; 26. 5-14; 40.9-14;1Ch.29.11,12; Ps.99.1-3; Je. 10. 6, 7; Da.4.34-37;Mat.6.13; 28.18;Ep.1.20,21; Re. 6.16.
b Is.57.15,19;Mat.5.9;2 Co.5.18-21; Ep. 2. 16, 17;Co.1.20.
c Ps.103.20,21; 148.2-4; Is. 40. 26; Da. 7. 10; Mat.26.53;Re.5.11.
d ch.38.12,13;Ge.1.3-5, 14-16;Ps.19.4-6; Mat. 5.45;John 1.4,9.
e ch.4.17-19;9.2; 15.14-16; Ps. 130. 3; 143. 2; Ro.3.19,20.
f ch.14.3,4;Ps.51.5;Ep. 2.3.
g Is.24. 23; 60. 19, 20;2 Co.3.10.

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it shineth not; yea, the stars are not pure in his sight:

6 How [h]much less man, *that is* a worm; and the son of man, *which is* a worm?

CHAPTER XXVI.

Job, reproving the uncharitable spirit of Bildad, 1—4; *acknowledgeth the power of God to be infinite and unsearchable,* 5—14.

BUT Job answered and said,

2 [a]How hast thou [b]helped *him that is* without power? *how* savest thou the arm *that hath* no strength?

3 How hast thou [c]counselled *him that hath* no wisdom? and *how* [d]hast thou plentifully declared the thing as it is?

4 To whom hast thou uttered words? and [e]whose spirit came from thee?[1]

5 [f]Dead *things*[2] are formed from under the waters, and[3] the inhabitants thereof.

6 [g]Hell *is* naked before him, and destruction[h] hath no covering.

7 He [i]stretcheth out the north over the empty place, *and* hangeth the earth upon nothing.

8 He [k]bindeth up the waters in his [l]thick clouds; [m]and the cloud is not rent under them.

9 He [n]holdeth back the face of his throne, *and* spreadeth his cloud upon it.

10 He hath [o]compassed the waters with bounds, [p]until the day[4] and night come to an end.

11 The [q]pillars of heaven tremble, and [r]are astonished at his reproof.

12 He [s]divideth the sea with his power, and by his understanding [t]he smiteth through the[5] proud.

13 By [u]his spirit he hath garnished the heavens; his hand hath formed [v]the crooked serpent.

14 Lo, these *are* parts of his ways: but [w]how little a portion is heard of him? but [x]the thunder of his power who can understand?

CHAPTER XXVII.

Job protesteth his sincerity, 1—8. *The hypocrite is without hope,* 8—10. *The blessings which the wicked possess are sometimes turned into curses,* 11—23.

MOREOVER, [a]Job continued[6] his parable, and said,

2 *As* [b]God liveth, *who* hath [c]taken away my judgment; and the Almighty, *who* hath vexed[7] my soul;

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[h] ch.4.19; Ge.18.27; Ps. 22.6; Is.41.14.

CHAP. XXVI.

A. M. cir. 2484. B. C. cir. 1520.

[a] ch.12.2; 1Ki.18.27
[b] ch.4.3,4; 6.25; 16.4,5; Is.35.3,4; 41.5-7.
[c] ch.6.13; 12.3; 13.5; 15. 8-10; 17.10; 32.11-13.
[d] ch. 33. 3,33; 38.2; Ps. 49. 1.4; 71. 15-18; Pr. 8.6-9; Ac.20.20,27.
[e] ch.20.3; 32.18; 1Ki.22. 23,24; 1Co.12.3; 1John 4.1-3; Re.16.13,14.

1 Job is generally supposed in these verses, 2-4, to answer Bildad ironically—admiring the great help he had brought to his friends in their need, and how admirablyhe had settled the whole controversy. That surely he must have been indebted to some other spirit for such great wisdom! Dr God renders the 4th verse thus: 'From whom hast thou pilaged speeches? and whose spirit hath issued forth from thee?'

[f] ch. 41.1,&c.; Ps. 104. 25,26; Eze.29.3-5.

2 'Monsters, or mighty dead.' The wicked who had perished in the flood. It was supposed that their place was under the waters. Job proceeds to the end of the chapter, to give a noble description of the omniscence, majesty, and incomprehensible nature, and works, and ways of God.

3 Or, *with.*

[g] ch.11.8; Ps.139.8; Pr. 15. 11; Is. 14.9; Am.9. 2; He.4.13.
[h] ch. 28-22; Ps. 88. 10-12.
[i] ch. 9. 8; Ge. 1.1,2; Ps. 24.2; 104.2-5; Pr.8.23-27; Is.40.22,26; 42.5.
[k] ch.36.29; 38.9,37; Ps. 135.7; Pr.30.4; Je.10. 13.
[l] ch.37.11-16; Ps.18.10, 11.
[m] Is.5.6.
[n] Ex. 20. 21; 33.20-23; 34.3; 1Ki.8.12; Ps.97. 2; Ha.3.3-5; 1Ti.6.16.
[o] ch. 38. 8-11; Ps. 33.7; 104.6-9; Pr.8.29; Je.5. 22.
[p] Ge.8.22; Is.54.9,10.

4 Heb. *end of light with darkness.*

[q] 1 Sa. 2. 8; Ps. 18. 7; Hag. 2. 21; He. 12.26, 27; 2Pe.3.10; Re.20.11.
[r] ch.15.15.
[s] Ex. 14.21,&c.; Ps.29. 10; 74.13; 93.3,4; 114.2-7; Is.51.15; Je.31.35.
[t] ch. 40. 11,12; Is. 2.12; Da.4.37; Ja.4.6.

5 Heb. *pride,* Ps. 89. 9, 10; Is.51.9.

[u] Ge.1.2; Ps.33.6; 104. 30.
[v] Ps. 74.13,14; Is. 27.1; Re.12.9.
[w] ch. 11.7-9; Ps.139.6; 145.3; Is.40.26-29; Ro. 11.33; 1Co.13.9-12.
[x] ch.40.9; 1Sa.2.10; Ps. 29.3.

CHAP. XXVII.

A. M. cir. 2484. B. C. cir. 1520.

[a] Nu.23.7; 24.3,15; Ps. 49.4; 78.2; Pr.26.7.

6 Heb. *added to take up.* Job having paused to see if his friends were to make any farther reply, proceeded to renew his discourse. He proceeds to affirm his resolution to speak the truth, even though God had not vindicated him when unjustly accused, and his spirit was vexed. His language is irreverent, and Elihu afterwards reproves him for it, ch.34.5-9.

[b] Nu.14.21; Ru.3.13; 1 Sa.14.39,45; 20.21; 25. 26,34; 2 Sa. 2.27; 1Ki. 17.1; 18.15; Je.4.2; 5.2; 12.16; Eze.33.11.
[c] ch.10.3; 34.5; Is.40.27.

7 Heb. *made my soul bitter.* Ru. 1. 20, 21; 2 Ki.4.27.

A. M. cir. 2484. B. C. cir. 1520.

1 That is, *the breath which God gave him,* Ge. 2. 7; Is. 2. 22; Ac. 17.25.

[d] ch.13.7; 34.6; John 8. 55; 2Co.11.10
[e] ch.32.3; 42.7; De.2b.1; Pr.17.15; Ga.2.11.
[f] ch. 2. 9; 13.15; 29.14; 2Co.1.12.
[g] ch.2.3; Ps. 18. 20-23; Pr.4.13.
[h] Ac.24.16; 2Co.12.11; 1 John 3.20,21.

2 Heb. *from my days.*

[i] 1 Sa.25.26; 2Sa.18.32; Da.4.19.

3 So far was Job from accounting the wicked man happy, that he could not wish worse to his greatest enemy than that he should be like him.

[k] ch.11.20; 13.16; 15.34; 20.5; 31.3; Is.33.14,15; Mat.16.26; 23.14; Mar. 8. 36,37; Lu. 9.25; 12. 20, 21; 1 Ti.6.9,10; Ja. 5.1-3.

4 'What shall it profit a man if he shall gain the whole world and lose his own soul?' Job, in the subsequent verses, so far coincides in the opinions of his friends, though he does not admit it as a uniform rule that the wicked suffer, and the righteous prosper.

[l] ch.35.12,13; Ps.18.41; 66.18; 109.7; Pr.1.28; 28.9; Is.1.15; Je.11.11; 14.12; Eze. 8.18; Mic. 3.4; Zec.7.13; John 9. 31; Ja.4.3.
[m] Ho.7.14; Lu.13.25.
[n] ch.22.26,27; Ps.37.4; 43.4; Ha.3.18.
[o] Ps.78.34-36; Lu.18.1; Ac.10. 2; Ep. 6. 18; 1 Th.5.17.
[p] ch.4.3,4; 6.10; Is.8.11.

5 Or, being *in the hand.*

[q] ch. 32. 8-10; De. 4. 5; Ps.71.17,18; Ac.20.20, 27.
[r] ch.21.28-30; Ec.8.14; 9.1-3.
[s] ch.6.25-29; 13.4-9; 16. 3; 17.2; 19.2,3; 21.3; 26. 2-4.
[t] ch.20.29; 31.3; Ps.11. 6; Ec.8.13; Is. 3. 11; 2 Pe.2.9.
[u] ch. 15.20,&c.; 20. 19, &c.; Ps.12.5; Pr.22.22, 23; Mal.3.5; Ja.5.4-6.
[v] ch.21.11,12; De.28.32, 41; 2Ki.10.6-10; Es.5. 11; 9.5-10; Ps. 109.13; Ho.9.13,14; Lu.23.29.
[w] 1Sa.2.5.
[x] 1 Ki. 14.10,11; 16.3,4; 21.21-24.
[y] Ps.78.64; Je.22.18.
[z] ch. 22. 24,25; 1Ki.10. 27; Hab.2.6; Zec.9.3.
[a] Mat.6.19; Ja.5.2.
[b] Pr. 13.22; 28.8; Ec.2. 26.
[c] ch.8.14,15; Is.51.8.
[d] Is.1.8; 38.12; La.2.6.

6 These comparisons are very descriptive of the frail and temporary nature of the wicked's abode. It is like the chrysalis which the moth prepares in its transition state, or the temporary hut erected by the keepers of the vineyards to watch the fruit. The wicked is like the mothworm, which, by eating the garment which is its habitation, destroys its own dwelling.

[e] ch.14.13-15; 21.23-26, 30; 30.23.
[f] Ge. 49. 10; Je. 8. 2; Mat.3.12; 23.37
[g] ch. 20. 7-9; Ps. 58. 9; 73.19,20.
[h] ch.8.22; 14.10,12; 24. 24, *marg.*
[i] ch.15.21; 18.11; 22.16; Ps.18.4; 42.7; 69.14,15; Jonah 2.3.
[k] ch. 20. 23; 21.18; Ex. 12.29; 2Ki.19.35; Da. 5.30.
[l] Je.18.17; Ho.13.15.
[m] Ex.9.23-25; Ps.11.6; 58.9; 83.15; Na.1.3-8; Mat.7.27.
[n] Ex. 9. 14; De. 32.23; Jos.10.11.

7 It, the storm, shall cast, or drive upon, and not spare him, tho' he would fain escape by flight.

3 All the while my breath *is* in me, and the spirit[1] of God *is* in my nostrils;

4 My [d]lips shall not speak wickedness, nor my tongue utter deceit.

5 God forbid that I should [e]justify you: till I die [f]I will not remove mine integrity from me.

6 My righteousness [g]I hold fast, and will not let it go; [h]my heart shall not reproach *me* so[2] long as I live.

7 Let [i]mine enemy be as the wicked,[3] and he that riseth up against me as the unrighteous.

8 For [k]what *is* the hope of the hypocrite, though he hath gained, when God taketh away his soul?[4]

9 Will [l]God hear [m]his cry when trouble cometh upon him?

10 Will he [n]delight himself in the Almighty? [o]will he always call upon God?

11 I will [p]teach you by[5] the hand of God; [q]*that* which *is* with the Almighty will I not conceal.

12 Behold, all [r]ye yourselves have seen *it;* why then are ye thus [s]altogether vain?

13 This *is* [t]the portion of a wicked man with God, and [u]the heritage of oppressors, *which* they shall receive of the Almighty.

14 If his [v]children be multiplied, *it is* for the sword; and [w]his offspring shall not be satisfied with bread.

15 Those [x]that remain of him shall be buried in death; and [y]his widows shall not weep.

16 Though he [z]heap up silver as the dust, and [a]prepare raiment as the clay;

17 He may prepare *it,* [b]but the just shall put *it* on, and the innocent shall divide the silver.

18 He buildeth his house [c]as a moth, and [d]as a booth[6] *that* the keeper maketh.

19 The rich man [e]shall lie down, but he shall not be [f]gathered: [g]he openeth his eyes, and [h]he *is* not.

20 [i]Terrors take hold on him as waters, [k]a tempest stealeth him away in the night.

21 The [l]east wind carrieth him away, and he departeth; and, as [m]a storm, hurleth him out of his place.

22 For [n]*God* shall cast upon[7] him,

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and [o]not spare: he[1] would fain [p]flee out of his hand.

23 *Men* shall [q]clap their hands at him, and shall [r]hiss him out of his place.

CHAPTER XXVIII.

There is a knowledge of natural things, 1—11. *But wisdom is an excellent gift of God,* 12—28.

SURELY there is a vein[2] for [a]the silver, and a place for gold [b]*where* they fine *it.*

2 [c]Iron is taken out of the earth,[3] and brass *is* molten *out of* the stone.

3 He setteth an end to darkness, and [d]searcheth out all perfection; the[e] stones of darkness, and the shadow of death.[4]

4 The flood breaketh out from the inhabitant; *even the waters* forgotten of the foot: they are dried up, they are gone away from men.[5]

5 *As for* the earth, [f]out of it cometh bread; and under it is turned up as it were [g]fire.

6 The stones of it *are* the place of sapphires;[h] and it hath dust[6] of gold.

7 *There is* [i]a path which no fowl knoweth, and which the vulture's eye hath not seen:

8 The lion's whelps have not trodden it, nor the fierce lion passed by it.

9 He putteth forth his hand upon the rock;[7] [k]he overturneth the mountains by the roots.

10 He cutteth out rivers among the rocks; and his eye seeth [l]every precious thing.

11 He [m]bindeth the floods from overflowing;[8] [n]and *the thing that is* hid bringeth he forth to light.[9]

12 But [o]where shall wisdom be found? and where *is* the place of understanding?

13 Man [p]knoweth not the price thereof; neither is it found [q]in the land of the living.

14 The [r]depth saith, *It is* not in me; and the sea saith, *It is* not with me.

15 It cannot be gotten for [10]gold, neither shall silver be weighed *for* the price thereof.

16 It cannot be valued with [s]the gold of Ophir, with the precious onyx,[t] or the sapphire.

17 The gold[11] and the [u]crystal can-

A. M. cir. 2484.
B. C. cir. 1520

o De.29.20; Eze.9.5, 6; Ro.8.32; 2Pe.2.4,5.
1 Heb. *in fleeing he would flee.*
p ch.20.24; Ex. 14.25-28; Ju.4.17-21; Is.10.3; Am.2.14; 9.1-3.
q Es.9.22-25; Pr. 11.10; La.2.15; Re.18.20.
r 1Ki.9.8; Je.19.8; Mic. 6.16; Zep.2.15.

CHAP. XXVIII.
A. M. cir. 2484.
B. C. cir. 1520.

2 Or, *mine.*
a Ge.2.11,12; 23.15; 24.22; 1Ki.7.48-50; 10.21; 1Ch.29.2-5.
b Ps.12.6; Pr. 17. 3; 27.21; Is.48.10; Zec.13.9; Mal.3.2,3; 1Pe.1.7.
c Ge. 4. 22; Nu. 31. 22; De.8.9; 1Ch.22.14.
3 Or, *dust.*
d Pr.2.4; Ec.1.13; Hab. 2. 13; Mat. 6. 33; Lu. 16.8.
e ch.10.21,22; 12.22; 38. 16,17.
4 Man delveth into *the region of* darkness, & examineth to the utmost limit the stones of darkness & death-shade.—*Good.*
5 This verse is variously rendered. The meaning seems to be, that in cutting channels or shafts to reach the ores, men work on their knees, sometimes sitting, or in such positions as that they make little use of their feet. See Boothroyd and Good.
f Ge.1.11,12,29; Ps.104. 14,15; Is.28.25-29.
g Eze.28.13,14.
h ver.16; Ex.24.10; Ca. 5.14; Is.54.11; Re. 21. 19.
6 Or, *gold ore.*
i ver.21-23; ch.38.19,24; Ro.11.33.
7 Or, *flint.*
k Na.1.4-6.
l Pr.14.23; 24.4.
m Is.37.25; 44.27.
8 Heb. *weeping.*
n Is.45.2,3; 1Co.4.5.
9 The object of Job in the preceding part of this chapter, seems to be to enlarge on the skill and perseverance of men in searching into the bowels of the earth, and discovering and securing at great labour the secret and precious metals, yet the discovery of wisdom is beyond his power.
o ver.20,28; 1Ki.3.9; Ps. 51.6; Pr. 2. 4-6; 18. 1; Ec.7.23-25; 1 Co.1.19, 20; Co.2.3; Ja.1.5,17.
p ver. 15-19; Ps. 19. 10; 119.72; Pr.3.14, 15; 8. 11,18,19; 16.16; 23.23; Ec.8.16,17.
q ver.21,22; Ps.52.5; Is. 38.11; 53.8.
r Ro.11.33,34.
10 Heb. *Fine gold shall not be given for it,* ver. 18. Job here (ver. 12-19) maintained, that 'wisdom,' (or the knowledge of God, & his works and ways, which led to a prudent and holy practice, and might enable men to unravel the mysteries of Providence,) was far more difficult to be found, than the subterraneous treasures before spoken of. Indeed, men in general knew neither where it might be obtained, nor its inestimable value. It was not to be met with among the inhabitants of the earth, except as it came down from above.—*Scott.*
s 1Ch.29.4; Ps.45. 9; Is. 13.12.
t Ex.28.20; Eze.28.13.
11 Gold is another's, wisdom our own; gold is for the body and time, wisdom is for the soul and eternity. Let that which is most precious in God's account, be so in ours. See Pr.3.14, &c.—*Henry.*
u Eze.1.22; Re. 4.6; 21. 11; 22.1.

A. M. cir. 2484.
B. C. cir. 1520.

1 Or *vessels.*
2 Or, *Rumoth,* Eze.27. 16.
v Mat. 7. 6; 13. 45, 46; 1 Ti.2.9; Re.17.4; 18.12; 21.21.
w Pr.3.15; 31.10; La.4.7.
x Ex.39.10; Re.21.20.
y ver.12; Pr.2.6; Ec.7. 23,24; 1Co.2.6-15.
z Ps.49.3,4; Mat.11.25; 13.17, 35; 1 Co.2.7-10; Co.2.3.
a ver. 7.
3 Or, *heaven.*
b ver.14; Ps.88.10-12.
4 No living creature could discover and declare this divine wisdom. 'Death and destruction,' when men think seriously upon them, are useful to teach its lessons. But God alone can effectually teach it.
c Ps.19.7; 147. 5; Pr. 8. 14; Mat.11.27; Lu.10. 21,22; Ac. 15. 18; Ro. 11. 33; 1Co.1.30; Jude 25.
5 Men sometimes do that which they cannot give a good reason for; but in every will of God there is a counsel.—*Henry.*
d 2 Ch. 16. 9; Pr. 15.3; Zec.4.10; Re.5.6.
e Ps.135.7; Is.40.12.
f ch.36.26,27,32; 38.25; Ps. 148. 8; Je. 14. 22; Am.4.7; Zec.10.1.
g ch.37.3-5; Ps.29.3-10.
6 Or, *number it.*
h Ps.19.1; Pr.8.22-29.
i De.29.29; Pr.8.4,5,32-36.
k De. 4. 6; Ps. 111. 10; Pr.1.7; 9.10; Ec.12.13; Ja.3.13-17.
l Ps. 34.14; Pr.5.7; 13. 14; 16.6,17; Is.1.16; 2 Ti.2.19; 1Pe.3.11.
7 God in his wisdom created and regulates all his works, and he had the whole plan before him from the beginning. 'This implied, that as men could neither alter nor comprehend these works of God, they were equally unable to discover the methods of his providence. God had from the beginning plainly declared to man that his wisdom consisted not in the knowledge of the secrets of nature, or of the divine government, but in "fearing the Lord and departing from evil."'

CHAP. XXIX.
A. M. cir. 2484.
B. C. cir. 1520.

8 Heb. *added to take up,* ch.27.1.
9 Having probably waited for an answer and received none, Job proceeds to contrast his former prosperity with his present misery, to secure sympathy and attention.
a ch.1.1-5; 7.3.
b ch. 1. 10; Ps. 37. 28; Jude 1.
c ch.18.6; 21.17; Ps.18. 28; Pr.24.20.
10 Or, *lamp,* Pr.13.9; 20. 20.
d ch.22.28; Ps.4.6; 27.1; 84. 11; Is.2. 4; John 8. 12; 12.46; Ep.5.8,14.
e ch.1. 10; 15.8; Ps. 25. 14; 27.5; 91.1; Pr.3.32; Co.3.3.
11 Either the secret wisdom, or unseen blessing of the Spirit of God was given him.
f ch.23.3, 8-10; De. 33. 27-29; Jos.1.9; Ju.6.12, 13; Ps.30.7; 43.2; 44.8, 9; Ca.2.4; 3.1,2; Je.14. 8; Mat.9.15.
g ch.1.2-5; 13.13-16; Ps. 127. 3-5; 128. 3; Pr. 17.6.
h ch. 20. 17; Ge. 49. 11; De. 32. 13; 33. 24; Ps. 81.16.
12 'When my path flowed with butter.'—*Good.* This verse is descriptive of an Arab's wealth—milk, oil from the olives or the rock, and honey.
13 Heb. *with me.*

not equal it: and the exchange of it *shall not be for* jewels[1] of fine gold.

18 No mention shall be made of coral,[2] or of [v]pearls: for the price of wisdom *is* above [w]rubies.

19 The [x]topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.

20 [y]Whence then cometh wisdom? and where *is* the place of understanding?

21 Seeing it is [z]hid from the eyes of all living, and kept close [a]from the fowls of the air.[3]

22 [b]Destruction and death say, We have heard the fame thereof with our ears.[4]

23 [c]God understandeth[5] the way thereof, and he knoweth the place thereof.

24 For [d]he looketh to the ends of the earth, *and* seeth under the whole heaven;

25 To make [e]the weight for the winds; and he weigheth the waters by measure.

26 When [f]he made a decree for the rain, and [g]a way for the lightning of the thunder;

27 Then did he see it, and declare[6] it; [h]he prepared it, yea, and searched it out.

28 And [i]unto man he said, Behold, [k]the fear of the Lord, that *is* wisdom; and [l]to depart from evil *is* understanding.[7]

CHAPTER XXIX.

Job calleth to mind his former prosperity and honour, and the worthy use he had made of it.

MOREOVER, Job [8]continued his parable, and said,[9]

2 Oh that I were [a]as *in* months past, as *in* the days *when* [b]God preserved me;

3 When [c]his candle[10] shined upon my head, *and when* [d]by his light I walked *through* darkness;

4 As I was in the days of my youth, when [e]the secret[11] of God *was* upon my tabernacle;

5 When [f]the Almighty *was* yet with me, *when* [g]my children *were* about me;

6 When [h]I washed my [12]steps with butter, and the rock poured me[13] out rivers of oil;

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7 When I went out [i]to the gate through the city; *when* I prepared my seat in the street!

8 The [k]young men saw me, and [l]hid themselves; and the aged arose, *and* stood up.

9 The princes [m]refrained talking, and [n]laid *their* hand on their mouth.

10 The nobles[1] held their peace, and [o]their tongue cleaved to the roof of their mouth.

11 When [p]the ear heard *me*, then it blessed me; and when the eye saw *me*, it gave witness to me;

12 Because [q]I delivered the poor that cried, and [r]the fatherless, and *him that had* none to help him.

13 [s]The blessing of him that was ready[t] to perish came upon me: and I[u] caused the widow's heart to [v]sing for joy.

14 [w]I put on righteousness, and it clothed me: my judgment *was* as a robe and [x]a diadem.[2]

15 I was [y]eyes to the blind, and feet *was* I to the lame.

16 I *was* [z]a father to the poor; and [a]the cause *which* I knew not I searched out.

17 And [b]I brake the jaws[3] of the wicked, [c]and plucked[4] the spoil out of his teeth.[5]

18 Then I said, [d]I shall die in my nest,[6] and I shall [e]multiply *my* days [f]as the sand.

19 My [g]root *was* spread[7] out by the waters, and the dew lay all night upon my branch.

20 My [h]glory *was* fresh[8] in me, and my [i]bow [k]was renewed[9] in my hand.

21 Unto me *men* gave ear, and waited, and kept silence at my counsel.

22 [m]After my words they spake not again; and [n]my speech dropped upon them.

23 And they waited for me [o]as for the rain; and they opened their mouth wide *as* for [p]the latter rain.

24 *If* I laughed on them, [q]they believed *it* not: and [r]the light of my countenance they cast not down.[10]

25 I [s]chose out their way, and sat chief, and [t]dwelt as a king in the army, as [u]one *that* comforteth the mourners.[11]

A. M. cir. 2484.
B. C. cir. 1520.

i De. 16.18; 21.19; Ru. 4.1,2,11; Zec.8.16.
k Le. 19. 32; Pr. 16.31; 20.8; Ro.13.3,4; Tit.3. 1; 1Pe.5.5.
l Ro.13.7; 1Pe.2.17.
m ch.4.2;7.11;Pr.10.19; Ja.1.19.
n ch. 21. 5; 40.4; Ju.18. 19; Pr.30.32.
1 Heb. *voice of the nobles was hid.*
o Ps.137.6;Eze.3.26.
p ch.31.20;Pr.29.2;Lu. 11.27.
q ch. 22.5-9; Ne.5.2-13; Ps. 72. 12; 82.2-4; Pr. 21.13; 24.11,12; Je.22. 16.
r Ex. 22. 22-24; De.10. 18;Ps.68.5;Ja.1.27.
s De.24.13; Ac.9.39-41; 2Co.9.12-14;2Ti.1.16-18.
t ch.31.19; De.26.5;Pr. 31.6-9;Is.27.13.
u De. 16. 11; Ne. 8.10-12; Philem. 7.
v Ps.67.4;Is.65.14.
w Ps. 132. 9; Is. 59. 17; 61.10; Ro.13.14; 2Co. 6.7; Ep.6.14; 1Th.5.8; Re.19.8.
x Is.28.5; 62.3.
2 If a magistrate do the duty of his place, that is an honour to him far beyond his gold or purple, and should be accordingly his delight; and truly if he do not make conscience of his duty, and, in some measure, answer the end of his elevation, his robe and diadem, his gown and cap, his sword and mace, are but a reproach, like the purple robe and crown of thorns with which the Jews studied to ridicule our Saviour.—*Henry.*
y Nu. 10.31; Mat.11.5; 1Co.12.12,&c.
z ch. 31.18; Es.2.7; Ps. 68. 5; Ep. 5. 1; Ja. 1. 27.
a Ex. 18. 26; De.13.14; 17. 8-10; 1 Ki. 3.16-28; Pr.25.2;29.7.
b Ps. 3. 7; 58. 6; Pr. 30. 14.
3 Heb. *jaw teeth*, or, *grinders.*
c 1 Sa. 17. 35; Ps. 124. 3,6.
4 Heb. *cast.*
5 The figurative description in these verses (7-17,) is beautifully descriptive of the honours yielded to Job, and of his justice and humanity, and no one denied his statements. Indeed, God himself at last attested it.
d Ps. 30. 6, 7; Je.22.23; 49. 16; Ob. 4; Hab. 2. 9.
6 He hoped at last to die in peace and in a good old age. He seemed like a tree planted by the waters, and refreshed with the genial dew of heaven.
e ch.5.26; 42.16,17; Ps. 91.16.
f Ge.32.12;41.49.
g ch. 18. 16; Ps.1.3; Je. 17.8;Ho.14.5-7.
7 Heb. *opened.*
h ver.14;ch.19.9;Ge.45. 13;Ps.3.3.
8 Heb. *new.*
i Ge.49.24.
k Ps. 103.5; Is. 40.31; 2 Co.4.16.
9 Heb. *changed.*
l ver.9,10; 32.11,12.
m ch.32.15,16;33.31-33; Is.52.15;Mat.22.46.
n De. 32. 2; Ca. 4. 11; Eze. 20. 46; Am.7.16; Mic.2.6,*marg.*
o Ps.72.6.
p Ho.6.3;Zec.10.1.
q Ge. 45. 26; Ps. 126.1; Lu.24.41.
r Ps.4.6;89.15.
10 His smile was esteemed an unusual favour, and his affability did not lessen their respect for him.
s Ge. 41. 40; Ju. 11.8; 2 Sa.5.2; 1Ch.13.1-4.
t Ge.14.14-17; De.33.5.
u ch.4.3,4; Is.35.3,4;61. 1-3; 2Co.1.3,4; 7.5-7; 1 Th.3.2,3.
11 As one that upholdeth the oppressed.

A. M. cir. 2484.
B. C. cir. 1520.

CHAP. XXX.

CHAPTER XXX.

Job's honour is turned into extreme contempt, 1—14. *His prosperity into the deepest distress,* 15—31.

BUT now [a]*they that are* [1]younger than I have me in derision, [b]whose fathers I would have disdained to have set with the dogs of my [2]flock.

2 Yea, whereto *might* the strength of their hands *profit* me, in whom old age was perished?

3 For want and famine *they were* solitary;[3] [c]fleeing into the wilderness in[4] former time desolate and waste:

4 Who cut up mallows by the bushes, and juniper-roots [d]*for* their meat.

5 They were [e]driven forth from among *men*, (they cried after them as *after* a thief,)

6 To [f]dwell in the clefts of the valleys, *in* caves[5] of the earth, and *in* the rocks.

7 Among the bushes they [g]brayed; under the nettles they were gathered together.

8 *They were* [h]children of [i]fools, yea, children of base[6] men; they were [k]viler than the earth.

9 And now [l]am I their song; yea, I am their by-word.

10 They [m]abhor me, they [n]flee far from me, and spare[7] not to [o]spit in my face.[8]

11 Because he hath [p]loosed my cord, and afflicted me, they have also [q]let loose the bridle[9] before me.

12 Upon *my* right *hand* [r]rise the youth; they push away my feet, and [s]they raise up against me the ways of their destruction.

13 They mar my path; [t]they set forward my calamity; they have no helper.[10]

14 They came *upon me* [u]as a wide breaking in *of waters:* in the desolation they rolled themselves *upon me.*

15 [v]Terrors are turned upon me: they pursue my soul[11] as the wind; and my welfare passeth away [w]as a [12]cloud.

16 And now [x]my soul is poured out upon me; the days of affliction [y]have taken hold upon me.

17 [z]My bones are pierced in me [a]in the night season; and my sinews take no rest.

18 [b]By the great force *of my dis-*

1 Heb. *of fewer days than I.*
b Ps. 35. 15, 16; 69. 12; Mar. 14. 65; 15.17-20; Lu. 23. 14, 18, 19, 35, 36,39; Ac. 17.5; Tit.1. 12.
2 In this chapter Job contrasts his present wretchedness with his former honour and authority: the youths who formerly hid themselves at his presence, and persons whom he would not have employed in the humblest offices, now derided and despised him, even persons driven to solitude and want for their crimes.
3 Or, *dark as the night*, ch.24.13-16.
c ch.24.5; He.11.38.
4 Heb. *yester-night.*
d 2Ki.4.38,39; Am.7.14; Lu.15.16.
e Ge.4.12-14; Ps.109.10; Da.4.25,32,33.
f Ju.6.2; 1Sa.22.1,2; Is. 2.19; Re.6.15.
5 Heb. *holes.*
g ch. 6.5; 11.12; Ge.16. 12.
h 2 Ki.8.18,27; 2Ch.22. 3; Je.7.18; Mar.6.24.
i Pr.1.7,22; 16.22.
6 Heb. *men of no name.*
k ch. 40. 4; Ps. 15.4; Is. 32.6.
l ch. 17. 6; Ps.35.15,16; 44.14; 69.12; La.3.14, 63.
m ch.19.19;42.6; Ps.88. 8; Ze.11.8.
n ch. 19.13,14; Ps.88.8; Pr.19.7; Mat.26.56.
7 Heb. *withhold not spittle from.*
o Nu. 12. 14; De. 25. 9; Is.50.6; Mat.26.67; 27. 30.
8 Such worthless wretches, of whom Job's active magistracy had rid the country, returned with their families when he was reduced; and though their ignorant and profligate parents had neglected to give their children any good instructions, yet they had learned to make songs and jests about Job, and to show their contempt & abhorrence, by affecting to show him as a loathesome object, or drawing near to spit in his face.—*Scott.*
p ch. 12. 18,21; 2 Sa.16. 5-8.
q Ps. 35.21; Mat.26.67, 68;27.39-44;Ja.1.26.
9 Because the Lord had loosed his cord by depriving him of power and affluence, they behaved with *unbridled insolence*, and attempted to injure him by every means which they could devise.—*Scott.*
r ch.19.18;Is.3.5.
s ch.19.12.
t Ps.69.26; Zec.1.15.
10 Or adviser; to counsel or restrain them.
u ch.22.16; Ps.18.4;69. 14,15;Is.8.7,8.
v ch. 6.4; 7.14; 9.27,28; 10.16;Ps.88.15.
11 Heb. *principal one.*
w Is.44.22;Ho.6.4;13.3.
12 These terrors, doubtless, arose in a great measure from the temptations of Satan. They lay on his soul as a violent tempest, and scattered all his comfort and happiness, as tempest does the cloud.
x Ps.22.14; 42.4; Is.53. 12.
y Ps.40.12
z ch.33.19-21; Ps.6.2-6; 38.2-8.
a ch.7.4; Ps.22.2; Is.38. 13.
b ch.2.7; 7.5; 19.20; Ps. 38.5; Is.1.5,6.

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ease is my garment changed: it bindeth me about as the collar of my coat.[1]

19 He hath [c]cast me into the mire, and I am become like [d]dust and ashes.

20 [e]I cry unto thee, and thou dost not hear me;[2] I stand up, and thou regardest me *not*.

21 Thou art become[3] [f]cruel to me; with thy[4] [g]strong hand thou opposest thyself against me.

22 Thou [h]liftest me up to the wind; thou causest me [i]to ride *upon it*, and dissolvest my substance.[5]

23 For I know *that* thou wilt bring me *to* death, and *to* [k]the house appointed for all living.

24 Howbeit he will not stretch out *his* hand to the grave,[6] though they[l] cry in his destruction.[7]

25 ¶ [m]Did not I weep for him that was in[8] trouble? [n]was *not* my soul grieved for the poor?

26 [o]When I looked for good, then evil came *unto me;* and when I waited for [p]light, there came darkness.

27 [q]My bowels boiled, and rested not; the days of affliction prevented me.

28 [r]I went mourning without the sun; I stood up, *and* I cried in the congregation.

29 I am [s]a brother to dragons, and a companion to owls.[9]

30 [t]My skin is black upon me, and [u]my bones are burned with heat.

31 [v]My harp also is *turned* to mourning, and my organ into the voice of them that weep.

CHAPTER XXXI.

Job maketh a solemn protestation of his integrity in several duties.

I MADE [a]a covenant with mine eyes;[10] why then should I [b]think upon a maid?

2 For [c]what portion of God *is there* from above? and *what* inheritance of the Almighty from on high?[11]

3 *Is* not [d]destruction to the wicked? and [e]a strange *punishment* to the workers of iniquity?

4 [f]Doth not he see my ways, and count all my steps?

5 [g]If I have [h]walked with vanity, or if my foot hath hasted to deceit;

6 Let[12] me be [i]weighed in an even balance, that God may [k]know mine integrity.

7 [l]If my step hath turned out of the way, and [m]mine heart walked after mine eyes, and if any blot hath [n]cleaved to mine hands;

8 *Then* [o]let me sow, and let another eat; yea, [p]let my offspring be rooted out.

9 [q]If mine heart hath been deceived by a woman, or [r]*if* I have laid wait at my neighbour's door;

10 *Then* let my wife [s]grind unto another, [t]and let others bow down upon her.

11 For this *is* [u]an heinous crime; yea, it *is* [v]an iniquity *to be punished by* the judges.

12 For it *is* [w]a fire *that* consumeth to destruction, and would root out all mine increase.[1]

13 If I did despise [x]the cause of my man-servant,[2] or of my maid-servant, when they contended with me;

14 [y]What then shall I do when God riseth up? and [z]when he visiteth, [a]what shall I answer him?

15 [b]Did[3] not he that made me in the womb make him? and did[3] not one fashion us in the womb?

16 If I have [c]withheld the poor from *their* desire, or have caused [d]the eyes of the widow to fail;

17 Or [e]have eaten my morsel myself alone, and [f]the fatherless hath not eaten thereof;

18 (For from my youth he was brought up with me, as *with* a father, and I have guided her[4] from my mother's womb;)[5]

19 If I have seen any [g]perish for want of clothing, or any poor without covering;

20 If [h]his loins have not blessed me, and *if* he were *not* warmed with the fleece of my sheep;

21 If I have [i]lifted up my hand against the fatherless, [k]when I saw my help in the gate:

22 *Then* [l]let mine arm fall from my shoulder-blade, and mine arm be broken from the bone.[6]

23 For [m]destruction *from* God *was* a terror to me, and [n]by reason of his highness I could not endure.[7]

A. M. cir. 2484. B. C. cir. 1520.

1 His wounds covered his body, and so confined him that he could not move without extreme pain.
c ch.9.31; Ps.69.1,2; Je. 38.6.
d ch. 2. 8; 42. 6; Ge. 18. 27.
e ch.19.7;27.9; Ps.22.2; 80. 4, 5; La. 3. 8, 44; Mat.15.23.
2 Job, in his extreme anguish, rashly affirms that God would not hear him, and that he was treating him with extreme rigour and even cruelty, and had resolved to destroy him.
3 Heb. *turned to be.*
f ch.7.20,21; 10. 14-17; 13.25-28; 16. 9-14; 19. 6-9; Ps.77.7-9; Je. 30. 14.
4 Heb. *the strength of thy hand.*
g ch.6.9;23.6; Ps.89.13; 1Pe.5.6.
h ch.21.18; Ps. 1. 4; Is. 17.13; Je.4.11,12; Eze. 5.2; Ho.4.19; 13.3.
i Ps.18.10; 104.3.
5 Or, *wisdom.*
k ch.14.5; 21. 33; Ge.3. 19; 2Sa.14.14; Ec.8.8; 9.5; 12.5-7; He.9.27.
6 Heb. *heap.*
l Ju. 5. 31; Ps. 35. 25; Mat.27.39-44.
7 God would not, however, stretch out his hand against him in the grave, where he hoped to be at rest, though they might cry and exult over his destruction.
m Ps.35. 13; Je. 13. 17; 18.20; Lu.19.41; John 11.35; Ro.12.15.
8 Heb. *hard of day.*
n ch.31. 16-21; Ps.12.1; Pr.14.21,31; 17. 5; 19. 17; 28.8; Is.58.7,8; Da. 4.27 2Co.9.9.
o ch.3.25,26; 29.18; Je.8. 15; 14.19; 15.18; Mic.1. 12.
p ch.18.6,18; 23.17; Ps. 97.11; Is.50.10.
q Ps.22.14; Je.4.19; 31. 20; La.1.20; 2.11.
r Ps.38.6; 42.9; 43.2; Is. 53.3,4; La.3.1-3.
s ch.17.14; Ps.102.6; Is. 13.21,22; 38.14; Mic.1. 8; Mal.1.3.
9 Or, *ostriches.*
t Pr.119.83; La.3.4; 4.8; 5.10.
u Ps.102.3.
v Ps.137.1-4; Ec.3.4; Is. 21.4; 22.12; 24.7-9; La. 5.15; Da.6.18.

CHAP. XXXI.
A. M. cir. 2484.
B. C. cir. 1520.

a Ge.6.2; 2 Sa. 11. 2-4; Ps.119.37; Pr.4.25; 23. 31-33; Mat.5.28, 29; 1 John 2.
10 Job here avows his integrity, the strictness with which he guarded himself, even in thought and desire, from every thing forbidden and unlawful.
b Ja.1.14,15.
c ch.20. 29; 27. 13; He. 13.4.
11 What portion can such impure sinners expect from the pure and holy God, or what tokens of his favour? What inheritance of the Almighty can they look for from on high? There is no portion, no inheritance, no true happiness for a soul, but what is in God, in the Almighty, and what comes from above, from on high.
d ch.21.30; Ps.55.23; 73. 18; Pr.1.27; 10. 29; 21. 15; Mat.7.13; Ro.9.22; 1Th.5. 8; 2 Th. 1. 9; 2 Pe.2.1.
e Is.28.21; Jude 7.
f ch.14.16; 34.21; Ge.16. 13; 2Ch.16.9; Ps.44.21; 139.1-3; Pr.5.21; 15.3; Je.16.17; 32.19; He.4. 13.
g Ps.7.3-5.
h Ps.4.2; 12.2; Pr.12.11; Je.2.5; Eze.13.8.
12 Heb. *Let him weigh me in balances of justice.*
i 1Sa.2.3; Ps.7.8,9; 17.2, 3; 26.1; Pr.16.11; Is.26. 7; Da.5.27; Mic.6.11.

A. M. cir. 2484. B. C. cir. 1520.

k Jos.22.22; Ps.1.6; 139. 23; Mat. 7. 23; 2 Ti.2. 19.
l Ps.44.20,21.
m Nu.15. 39; Ec. 11. 9; Eze.6.9; Mat.5.29.
n Ps.101.3; Is.33.15.
o ch.5.5; 24.6; Le.26.16; De.28.30-33, 51; Ju.6. 3-6; Mic.6.15.
p ch. 5. 4; 15. 30; 18.19; Ps.109.13.
q Ju.16.5; 1Ki.11.4; Ne. 13.26; Pr.2.16-19; 5.3, &c.; 6.25; 7.21; 22.14; Ec.7.26.
r ch.24. 15, 16; Je. 5. 8; Ho.7.4.
s Ex.11.5; Is.47.2; Mat. 24.41.
t 2 Sa. 12. 11; Je. 8. 10; Ho.4.13,14.
u Ge.20.9; 26. 10; 39.9; Ex. 20. 14; Pr. 6. 29-33.
v Ge.38. 24; Le. 20. 10; De.22. 22-24; Eze.16. 38.
w Pr. 3. 33; 6. 27; Je.5. 7-9
1 Job disavows covetousness, and in the verses 9-12, 'solemnly protested, that his heart had not been deceived by the beauty or the blandishments of another man's wife, to entertain a sinful affection for her, or to wait for an opportunity of committing adultery with her.'—*Scott.* If so, he was willing that his own wife should be degraded. But as he abhorred such a thought, so he equally abhorred the thought of adultery: knowing that it was hateful to God, destructive of the peace of society, justly punishable by the civil magistrate, and utterly ruinous to the soul of the party guilty of it, consuming it like a fire, and poisoning and destroying all social and domestic happiness.
x Ex. 21. 20, 21, 26, 27; Le. 25. 43, 46; De.15. 12-15; Je. 34. 14-17; Ep.6.9; Co.4.1.
2 He equally protests against all oppression, and declares his great tenderness and humanity to the poor and distressed.
y ch.9.32; 10.2; Ps.7.6; 9.12,19; 10.12-15; 76.9; 143.2; Is.10. 3; Zec. 2. 13.
z Ho.9.7; Mic.7.4; Mat. 7.2; Ja.2.13.
a Ro.3.19.
b ch.34.19; Ne. 5.5; Pr. 14. 31; 22. 2; Is. 58. 7; Mal.2.10.
3 Or, *did he not fashion us in one womb?* ch. 10.8-12; Ps.139.14-16.
c ch.22.7-9; De.15.7-10; Ps. 112. 9; Lu. 16. 21; Ac.11.29; Ga.2.10.
d De. 28. 32; Ps. 69. 3; 119.82, 123; Is. 38. 14; La.4.17.
e De.15.11,14; Ne.8.10; Lu.11.41; John 13.29; Ac.4.32.
f ch.29. 13-16; Eze. 18. 7,16; Ro.12. 13; Ja. 1. 27; 1 John 3.17.
4 That is, *the widow.*
5 The *Sept.* has, 'For from my youth I nourished them as a father; and I was their guide from my mother's womb.'
g ch.22.6; 2Ch.28.15; Is. 58. 7; Mat. 25. 36, 43; Lu.3.11; Ac.9. 39; Ja. 2.16; 1John 3.18.
h ch.29.11; De.24.13.
i ch.6.27; 22.9; 24.9; 29. 12; Pr.23.10, 11; Je.5. 28; Eze.22.7.
k Mic.2.1,2; 7.3.
l ver. 10, 40; Jos. 22.22, 23; Ps.7.4,5; 137.6.
6 Or, *chanel-bone.*
m ch.20. 23; 21. 20; Ge. 39. 9; Ps. 119. 120; Is. 13.6; Joel 1.15; 2Co.5. 11.
n ch.13.11; 40.9; 42.5,6.
7 That is to say, he dreaded the wrath of God if he had dealt cruelly, and he felt as nothing before his majesty.

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24 If I have [o]made gold my hope,
or have said to the fine gold, *Thou*
art my confidence;
25 If I [p]rejoiced because my
wealth *was* great, and [q]because mine
hand had gotten[1] much;
26 If I [r]beheld the sun[2] when it
shined, or [s]the moon walking *in*[3]
brightness;
27 And [t]my heart hath been se-
cretly enticed, or my[4] mouth hath
[u]kissed my hand;[5]
28 This also *were* [v]an iniquity *to be*
punished by the judge: [w]for I should
have denied the God *that is* above.
29 If [x]I rejoiced at the destruction
of him that hated me, or lifted up
myself when evil found him:
30 Neither [y]have I suffered [z]my
mouth[6] to sin, by wishing a curse to
his soul;
31 If [a]the men of my tabernacle
said not, [b]Oh that we had of his flesh!
we cannot be satisfied;[7]
32 [c]The stranger did not lodge in
the street; *but* I opened my doors to
the traveller;[8]
33 If I [d]covered my transgressions
as[9] Adam, by hiding mine iniquity
in my bosom:
34 [e]Did I fear a great multitude,
or did [f]the contempt of families ter-
rify me, [g]that I kept silence, *and*
went not out of the door?
35 [h]Oh that one would hear me!
behold, my[10] desire *is*, [i]*that* the Al-
mighty would answer me, and *that*
mine[k] adversary had written a
book.[11]
36 Surely [l]I would take it upon
my shoulder, *and* bind it *as* [m]a crown
to me.
37 I would [n]declare unto him the
number of my steps; [o]as a prince
would I go near unto him:
38 If my land [p]cry against me, or
that the furrows likewise thereof
complain;[12]
39 If I have eaten the fruits[13]
thereof without money, or have
caused[14] the owners thereof [q]to lose
their life:
40 [r]Let thistles grow instead of
wheat, and cockle[15] instead of barley.
The[s] words of Job are ended.

A. M. cir. 2484. B. C. cir. 1520.

o Ge. 31.1; De.8.12-14; Ps.49.6,7,17; 52.7; 62.10; Pr.10.15;11.28;30.9; Mar. 10. 24; Lu.12.15; Co. 3. 5; 1 Ti.6.10, 17.
p Es. 5.11; Pr.23.5; Je. 9.23; Eze.28.5;Lu.12.19;16.19-25.
q De. 8.17,18; Is.10.13, 14; Da.4.30; Ho.12.8; Hab.1.16.
1 Heb. *found*.
r Ge. 1.16-18; De.4.19; 17.3; 2 Ki.23.5,11; Je. 8.2;Eze.8.16.
2 Heb. *light*.
s Ps.8.3,4; Je.44.17.
3 Heb. *bright*.
t De.11.16; 13.6; Is.44. 20;Ro.1.21,28.
4 Heb. *my hand hath kissed my mouth*.
u 1 Ki. 19. 18; Ps. 2.12; Ho.13.2.
5 In these two verses, (26, 27,) Job denies that he had ever idolatrously done reverence to the heavenly bodies, and adds that if he had done so, it had been iniquity punishable by the Judge. Whether this be the supreme Judge, or the civil magistrate, or whether it should be rendered, as by Good, 'this would be a profligacy of the understanding,' we feel ourselves unable to determine.
v ver.11; ch.9.15; 23.7; Ge.18.25;De.17.9;Ju. 11.27; Ps.50.6; He.12. 23.
w Jos. 24.23,27; Pr.30. 9; Tit.1.16; 2Pe.2.1; 1 John 2.23;Jude 4.
x 2Sa.1.12; 4.10,11; 16. 5-8;Ps.35.13,14,25,26; Pr.17.5;24.17,18.
y Ex. 23.4,5; Mat.5.43, 44; Ro. 12. 14; 1 Pe.2. 22,23;3.9.
z Ec. 5. 2, 6; Mat.5.22; 12.36;Ja.3.6,9,10.
6 Heb. *palate*.
a 1 Sa. 24. 4, 10; 26.8; 2 Sa. 16. 9, 10; 19.21,22; Je. 40. 15,16; Lu.9.54, 55;22.50,51.
b ch.19.22; Ps.27.2; 35. 25;Pr.1.11,12,18;Mic. 3.2,3.
7 The inmates of his house had no reason to complain of want.
c ver.17,18; Ge. 19.2,3; Ju. 19. 15, 20,21; Mat. 25.35,40,44,45; Ro.12. 13; 1Ti.5.10; He.13.2; 1Pe.4.9.
8 Or, *way*.
d Ge.3.7,8,12; Jos.7.11; Pr. 28. 13; Ac. 5. 8; 1 John 1.8-10.
9 Or, *after the manner of men*, Ho.6.7.
e Ex.23.2;Pr.29.25;Je. 38. 4, 5,16,19; Mat.27. 20-26.
f ch.22.8;34.19;Ex.32. 27; Nu. 25.14,15; Ne. 5.7; 13. 4-8,28; 2 Co.5. 16.
g Es.4.11,14; Pr.24.11, 12; Am. 5.11-13; Mic. 7.3.
h ch. 13.3; 17.3; 23.3-7; 33.6;38.1-3;40.4,5.
10 Or, *my sign* is that *the Almighty will answer me*.
i ch.13.21,22; Ps.26.1.
k ch.13.24;19.11,23,24; 33.10,11;Mat.5.25.
11 Written a charge against him. He would have exposed it openly.
l Ex.28.12; Is.22.22.
m ch.29.14; Is.62.3;Ph. 4.1.
n ch. 9.3; 13. 15: 14.16; 42.3-6;Ps.19.12.
o Ge. 32. 28; Ep. 3. 12; He. 4. 15,16; 1John 3. 19-21.
p ch. 20. 27; Hab. 2.11; Ja.5.4.
12 Heb. *weep*, Ps. 65. 13.
13 Heb. *strength*, Ge. 4.12.
14 Heb. *caused the soul of the owners thereof to expire*, or, *breathe out*.
q 1Ki.21.13-16;Pr.1.19; Is.26.21; Eze.22.6,12, 13.
r Ge. 3. 17,18; Is. 7.23; Zep.2.9;Mal.1.3.
15 Or, *noisome weeds*.
s Ps.72.20.

A. M. cir. 2484. B. C. cir. 1520.

CHAP. XXXII.
A. M. cir. 2484. B. C. cir. 1520.

1 Heb. *from answering*, Job's opponents, tho' not convinced, were not able to answer, and ceased to dispute with him, as they thought him hopelessly self-righteous.
a ch.6.29; 10.2,7; 13.15; 23.7; 27.4-6; 29.11-17; 31.1,&c.;33.9.
b Ps.69.9; Mar.3.5; Ep. 4.26.
c Ge.22.21.
d ch. 10. 3; 27. 2; 34.5,6, 17, 18; 35.2; 40.8; Lu. 10.29.
2 Heb. *his soul*.
3 Elihu, who was present during the dispute, but had not spoken, now takes up the argument. He alleged, with truth, that Job was more disposed to justify himself than the dealings of God with him. He finds fault with both parties in the argument, and from this, to the end of the 37th chapter, exposes their errors, and magnifies in sublime langunge the supremacy of God.
e ver.1; ch.24.25; 25.2-6;26.2-4.
f ch.8.6;15.34;22.5,&c. Ac.24.5,13.
4 Heb. *expected Job in words*, ver. 11,12; Pr. 18.13.
5 Heb. *elder for days*. Elihu is characterized by great modesty and wisdom; and while a pattern to the young to forbear and respect the wisdom and experience of the aged, he affords a lesson to the aged that they should not despise nor be sensitively jealous of the young, whom God hath gifted with superior understanding.
g ver.2; Ex.32.19.
h Le. 19.32; Ro.13.7; 1 Ti. 5. 1; Tit.2.6; 1 Pe. 5.5.
6 Heb. *few of days*.
i ch.15.10.
7 Heb. *feared*, ch. 15. 7;1Sa.17.28-30.
k ch.8.8-10; 12.12;1Ki. 12. 6-8; Ps. 34. 11, 12; Pr.1.1-4; 16.31; He.5. 12.
l ch. 4. 12-21; 33.16; 35. 11; 38. 36; Ge.41.39; 1 Ki. 3. 12,28; 4.29; Pr. 2.6; Ec.2.26; Da.1.17; 2.21; 1 Co.2.10-12; 12. 8;2Ti.3.16;Ja.1.5.
m Je. 5. 5; Mat. 11. 25; John 7. 48; 1 Co. 1.26; 2.7,8;Ja.2.6,7.
n ch.12.20; Ec.4.13.
o 1Co.7.25,40.
p ver.4;ch.29.21,23.
8 Heb. *understandings*.
q ch.5.27; Pr.18.17; 28. 11; Ec.12.9,10.
9 Heb. *words*.
r ver.3;1Ti.1.7.
10 They had neither convicted Job of iniquity, nor refuted his doctrine, and they were left thus to defeat, that it might be seen that it was God, and not man, that overcame and afflicted Job.
s Ge. 14. 23; Ju.7.2; Is. 48.5,7;Zec.12.7.
t ch.12.2; 15.8-10; Is.5. 21; Je. 9.23; Eze.28.3; 1 Co. 1.19-21,27-29; 3. 18.
u ch.1.21; 2.10; 4.9;6.4; 19.6,21;John 19.11.
11 Heb. *ordered*.
12 Elihu had been silent, and Job had not directed his words against him. He had nothing to say in self-defence, and no reason for attacking Job as a hypocrite, and he would answer him in a different manner.
v ch. 6. 24, 25; 29. 22; Mat.7.28; 22.22,33,34, 46.
13 Heb. *removed speeches from themselves*.
w ch. 13. 5; Pr. 17. 28; Am.5.13;Ja.1.19.

CHAPTER XXXII.

Elihu is angry with Job and his three friends, 1—5. *Because wisdom cometh not from age, he excuseth the boldness of his youth,* 6—10. *He reproveth them for not satisfying of Job,* 11—15. *His zeal to speak,* 16—22.

SO these three men ceased to[1] answer Job, because he *was* [a]righteous in his own eyes.
2 Then was [b]kindled the wrath of Elihu the son of Barachel the [c]Buzite, of the kindred of Ram; against Job was his wrath kindled, [d]because he justified himself[2] rather than God.[3]
3 Also against his three friends was his wrath kindled, [e]because they had found no answer, [f]and *yet* had condemned Job.
4 Now Elihu had waited[4] till Job had spoken, because they *were* [5]elder than he.
5 When Elihu saw that *there was* no answer in the mouth of *these* three men, then [g]his wrath was kindled.
6 And Elihu the son of Barachel the Buzite answered and said, [h]I *am* young,[6] and [i]ye *are* very old; wherefore I was afraid, and durst[7] not shew you mine opinion.
7 I said, [k]Days should speak, and multitude of years should teach wisdom.
8 But *there is* a spirit in man; and [l]the inspiration of the Almighty giveth them understanding.
9 [m]Great men are not *always* wise; [n]neither do the aged understand judgment.
10 Therefore I said, [o]Hearken to me; I also will shew mine opinion.
11 Behold, [p]I waited for your words; I gave ear to your [8]reasons, [q]whilst ye searched out what[9] to say.
12 Yea, I attended unto you; and, [r]behold, *there was* none of you that convinced[10] Job, *or* that answered his words;
13 [s]Lest ye should say, [t]We have found out wisdom: [u]God thrusteth him down, not man.
14 Now, he hath not directed[11] *his* words against me; neither will I answer him with your speeches.[12]
15 They were [v]amazed; they answered no more; they left[13] off speaking.
16 When I had waited, ([w]for they

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spake not, but stood still, *and* answered no more,)

17 *I said*, [z]I will answer also my part; I also will shew mine opinion.

18 For I am full of matter;[1] [y]the spirit within[2] me constraineth me.

19 Behold, my belly *is* as wine *which*[3] hath no vent; it is ready to burst like [z]new bottles.[4]

20 [a]I will speak, that I may be[5] refreshed: [b]I will open my lips and answer.

21 Let me not, I pray you, [c]accept any man's person; neither let me give [d]flattering titles unto man.

22 For [e]I know not to give flattering titles;[6] *in so doing* my Maker would soon take me away.

CHAPTER XXXIII.

Elihu offereth himself instead of God, with sincerity and meekness, to reason with Job, 1—7. *He excuseth God from giving man an account of his ways, by his greatness,* 8—13. *God calleth man to repentance by visions,* 14—18; *by afflictions,* 19—22; *and by his ministers,* 23—30. *He inciteth Job to attention,* 31—33.

WHEREFORE, Job, I pray thee, [a]hear my speeches, and hearken to all my words.

2 Behold, now [b]I have opened my mouth, my tongue hath spoken in my mouth.[7]

3 My words *shall be of* [c]the uprightness of my heart; and [d]my lips shall utter knowledge clearly.

4 [e]The Spirit of God hath made me, and the breath of the Almighty hath given me life.

5 [f]If thou canst answer me, [g]set *thy words* in order before me, [h]stand up.

6 Behold, [i]I *am* according to thy wish[8] [k]in God's stead: [l]I also am formed[9] out of the clay.

7 Behold, [m]my terror shall not make thee afraid, neither shall [n]my hand be heavy upon thee.[10]

8 Surely thou hast spoken in mine hearing,[11] and I have heard the voice of *thy* words, *saying*,

9 I am [o]clean without transgression, I *am* [p]innocent; neither *is there* iniquity in me.

10 Behold, [q]he findeth occasions against me, [r]he counteth me for his enemy;

11 He [s]putteth my feet in the stocks, [t]he marketh all my paths.

12 Behold, *in* this[12] [u]thou art not just: [v]I will answer thee, that [w]God is greater than man.

13 Why dost thou [x]strive against him? for [y]he giveth[1] not account of any of his matters.

14 For [z]God speaketh once, yea, twice, *yet man* [a]perceiveth it not.

15 In [b]a dream, in a vision of the night, when [c]deep sleep falleth upon men, in slumberings upon the bed;

16 Then [d]he openeth[2] the ears of men, and [e]sealeth their instruction,

17 That he may [f]withdraw man *from his* purpose,[3] and [g]hide pride from man.

18 He [h]keepeth back his soul from the pit, and his life from [4]perishing by the sword.

19 He is [i]chastened also with pain [k]upon his bed, and the multitude of his bones with strong *pain:*

20 So that [l]his life abhorreth bread, and his soul dainty[5] meat.

21 [m]His flesh is consumed away, that it cannot be seen; and [n]his bones *that* were not seen stick out.

22 Yea, [o]his soul draweth near unto the grave, and [p]his life to the destroyers.

23 If there be [q]a messenger with him, [r]an interpreter, [s]one among a thousand, [t]to shew unto man his uprightness;

24 [u]Then he is gracious unto him, and saith, [v]Deliver him from going down to the pit; [w]I have found [6]a ransom.

25 [x]His flesh shall be fresher than a child's:[7] he shall [y]return to the days of his youth:

26 He shall [z]pray unto God, and he will be favourable unto him; [a]and he shall see his face with joy: for [b]he will render unto man his righteousness.

27 [c]He looketh[8] upon men; and *if any* say, I have sinned, and [d]perverted *that which was* [e]right, and [f]it profited me not;

28 He will[9] [g]deliver his soul from going into the pit, and his life shall [h]see the light.

29 Lo, all these *things* worketh God oftentimes[10] with man,

30 [i]To bring back his soul from

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x ver. 10; ch. 33.12; 35. 3,4.
1 Heb. *words.*
y Ps.39.3;Je.20.9;Eze. 3. 14, &c.; Ac. 4. 20; 2 Co.5.13,14.
2 Heb. *of my belly.*
3 Heb. *is not opened.*
z Mat.9.17.
4 That is, when new wine, ready to ferment, is ready to burst the new bottles of skin.
a ch.13.13,19;20.2;21.3.
5 Heb. *breathe.*
b Pr.8.6,7.
c ch.13.8;34.19; Le.19. 15;De.1.17; 16.19;Pr. 24.23;Mat.22.16.
d 2 Sa.14.17,20; Ac.12. 22,23;24.2,3.
e ch.17.5;Ps.12.2,3;Pr. 29.5;1Th.2.5.
6 Additional names, heaping up epithets of distinction.

CHAP. XXXIII.
A. M. cir. 2484. B. C. cir. 1520.

a ch. 13.6; 34.2; Ps. 49. 1-3;Mar.4.9.
b ch. 3.1; Ps.78.2; Mat. 5.2.
7 Heb. *palate*, ch. 31. 30, *marg.*
c ch.27.4;Pr.8.7,8;1Th. 2.3,4.
d ch. 15.2; 36.3,4; 38.2; Ps. 37. 30,31; Pr.15.2, 7;20.15;22.17,18.
e ch. 10.12; 32.8; Ge.2. 7; Ps. 33. 6; Ro.8.2; 1 Co.15.45.
f ver. 32, 33; ch. 32. 1, 12.
g ch. 23.4,5; 32.14; Ps. 50.21.
h Ac.10.26.
i ch.9.32,35; 13.3,21,22; 23,3,4;31.35.
8 Heb. *mouth.*
k Ge. 30. 2; Ex. 4.16; 2 Co.5.20.
l ch. 4. 19; 10. 9; 13.12; Ge.2.7;3.19;2Co.5.1.
9 Heb. *cut out of.*
m ch.9.34; 13.21;Ps.88. 16.
n Ps.32.4.
10 Elihu had given his reasons for speaking, and here he demanded the attention of Job in particular; for Job himself had sufficiently answered his friends. He meant to speak his undisguised sentiments in the plainest and most instructive manner; he was the creature of God, dependent on him, and accountable to him; from whose life-giving spirit he derived his being, and rational nature. Job might therefore stand up before him to make the best of his cause. He had desired an impartial judge to be appointed in God's stead, to decide upon his appeal. He had now a man like himself, who would deal justly and tenderly by him.
11 Heb. *ears*, De. 13,14; Je.29.23.
o ch.9.17; 10.7;11.4;16. 17;23.11,12;27.5,6;29. 14;31.1,&c.
p ch. 9. 23,28; 17.8; Je. 2.35.
q ch. 9. 30,31; 10.15-17; 13.25,26;14.16,17; 34. 5,6.
r ch.13.24; 16.9; 19.11; 30.21,22;31.35.
s ch. 13. 27; Ps. 105.18; Je.20.2;Ac.16.24.
t ch.31.4.
12 In this thing at least, Elihu maintained that Job had been culpable; he had charged God foolishly and unjustly, as if his dealings with him were causelessly severe. But he ought to have recollected the infinite greatness of the Almighty sovereign, which made it the height of madness and presumption to contend with him.
u ch. 1.22; 34.10-12,17-19. 23; 35. 2; 36.22,23; Eze. 18. 25; Ro. 9. 19-21.

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v ch.32.17;35.4.
w ch. 9. 4; 26. 14; 36. 5; 37.23;40.2,8,9;Je.18.6.
x ch. 9. 14; 15.25,26; Is. 45.9;Je.50.24;Eze.22. 14;Ac.5.39;9.4,5;1Co. 10.22.
y ch.40.2;De.29.29;Ps. 115.3; Is.46.10; Da.4. 35; Mat. 20. 15; Ac.1. 7; Ro.11.34.
1 Heb. *answereth not.*
z ch.40.5;Ps.62.11.
a 2 Ch. 33. 10; Pr.1.24, 29; Is.6.9; Mat.13.14; Mar. 8. 17,18; Lu. 24. 25;John 3.19.
b ch. 4.13, Ge.20.3; 31. 24; Nu.12.6; Je.23.28; Da.4.5; He.1.1.
c Ge. 15. 12; Da. 8. 18; 10.9.
d ch. 36.10,15; Ps.40.6; Is.6.10; 48.8;50.5;Lu. 24.45;Ac.16.14.
2 Heb. *revealeth*, or *uncovereth*, 2 Sa.7.27.
e Ne.9.38; Ro.15.28.
f Ge.20.6;Ho.2.6;Mat. 27.19;Ac.9.2-6;26.10-13.
3 Heb. *work.*
g De. 8. 16; 2Ch.32.25, 26; Is. 2. 11; Da.4.30-37;2Co.12.7;Ja.4.10.
h Ac. 16.27-33; Ro.2.4; 2Pe.3.9,15.
4 Heb. *passing.*
i ch. 5. 17, 18; De. 8. 5; Ps. 94. 12, 13; 119. 67, 71; Is.27.9;1Co.11.32; Re.3.19.
k ch. 7. 4; 20.11; 30.17, 18,30; 2 Ch. 16. 10,12; Ps.38.1-8;Is.38.12,13.
l Ps.107.17,18.
5 Heb. *meat of desire*, Ge. 3.6; Je.3.19; Am. 5.11,*marg.*
m ch. 7.5; 13.28; 14.20, 22; 19. 20; Ps. 32. 3,4; 39. 11; 102. 3-5; Pr.5. 11.
n Ps.22.15-17.
o ch. 7. 7; 17. 1,13-16; 1 Sa.2.6; Ps.30.3; 88.3-5;Is.38.10.
p ch. 15. 21; Ex. 12.23; 2 Sa. 24. 16; Ps. 17.4; Ac. 12. 23; 1Co.10.10; Re.9.11.
q Ju. 2. 1, *marg.*; 2 Ch. 36. 15, 16; Hag. 1. 13; Mal.2.7;3.1;2Co.5.20.
r ch.34.32;Ps.94.12;Is. 61.1-3; Ac. 8. 30,31; 1 Co.11.30-32;He.12.5-12.
s ch. 9. 3; Ec. 7.28; Ro. 11.13.
t ch. 11.6; 34.10,12; 35. 14; 36. 3, 8-13; 37. 23; Ne. 9. 33; Ps. 119.75; La. 3. 22, 23, 32,39-41; Eze. 18. 25-28; Da. 9. 14.
u ch.5.18;22.21;Ex.33. 19; 34.6,7; Ps.86.5,15; Ho. 14. 2, 4; Mic.7.18-20;Ro.5.20,21.
v ch. 36. 10, 11; Ex.15. 26; Ps. 30. 9-12; 40.2; 71.3; 86. 13; Is. 38.17-19;Je.31.20;Zec.9.11.
w ch. 36.18; Ps. 49.7,8; Mat. 20. 28; Ro. 3.24-26; 1Ti.2.6; 1Pe.1.18, 19.
6 Or, *an atonement.*
x 2Ki.5.14.
7 Heb. *childhood.*
y ch. 42. 16; De. 34. 7; Jos. 14.10,11; Ps.103. 5;Ho.2.15.
z 2 Ki. 20. 2-5; 2Ch.32. 12, 13, 19; Ps. 6. 1-9; Is. 30. 19; Je. 33. 3; Jonah 2. 2-7; Ac. 9. 11.
a ch.42.8,9;Nu.6.25,26; Ps. 4.6,7; 16.11; 30.5; 67.1; Ac.2.28;Jude24.
b ch. 34. 11; 1Sa.26.23; Ps. 18. 20; 62. 12; Pr. 24.12; Mat. 10. 41,42; He.11.26.
c Ge. 16. 13; 2 Ch.16.9; Ps.11.4; 14.2;139.1-4; Pr. 5. 21; 15.3; Je. 23. 24.
8 Or, *shall look upon men, and say I have sinned*, &c.
d Ec.5.8.
e Ps. 19. 7,8; 119. 128; Ro. 7. 12-14, 16,22.
f ch.34.9; Je.2. 8; Mat. 16.26;Ro.6.21.
9 Or, *hath delivered my soul, &c. and my life.*
g ver. 18, 24; ch. 17.16; Ps.55.23; 69.15;Is.38. 17,18;Re.20.1-3.
h ver. 20, 22; ch.3.9,16, 20; Ps. 49. 19; Is. 9.2; John 11.9.
10 Heb. *twice & thrice.*
i ver. 24. Ps. 40.2; 118. 17,18.

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the pit, to be [k]enlightened with the light of the living.

31 [l]Mark well, O Job; hearken unto me: hold thy peace, and I will speak.

32 If thou hast any thing to say, answer me:[1] speak; [m]for I desire to justify thee.

33 If not, [n]hearken unto me: hold thy peace, and [o]I shall teach thee wisdom.

CHAPTER XXXIV.

Elihu accuseth Job for charging God with injustice, 1—9. *God omnipotent cannot be unjust,* 10—30. *Man must humble himself before God,* 31—33. *Job is blamed for his rash discourses,* 34—37.

FURTHERMORE, Elihu answered and said,

2 Hear my words, [a]O ye wise *men*, and give ear unto me, ye that have knowledge:

3 For [b]the ear trieth words, as the mouth[2] tasteth meat.

4 Let us [c]choose to us judgment;[3] let us [d]know among ourselves what *is* good.

5 For Job hath said, [e]I am righteous: and [f]God hath taken away my judgment.

6 Should [g]I lie against my right? my wound[4] *is* incurable without transgression.[5]

7 What man *is* like Job, *who* drinketh[h] up scorning like water?

8 Which [i]goeth in company with the workers of iniquity, and walketh with wicked men.

9 For he hath said, [k]It profiteth a man nothing that he should [l]delight himself with God.

10 Therefore hearken unto me, ye men of understanding:[6] [m]far be it from God, *that he should do* wickedness; and *from* the Almighty, *that he should commit* iniquity.

11 For [n]the work of a man shall he render unto him, and [o]cause every man to find according to *his* ways.

12 Yea, [p]surely God will not do wickedly, neither will the Almighty pervert[7] judgment.

13 [r]Who hath given him a charge over the earth? or who hath disposed the whole world?[7]

14 If he [s]set his heart upon[8] man, *if* [t]he gather unto himself his spirit and his breath;

A. M. cir. 2484. B. C. cir. 1520.

k Ps.56.13; Is.2.5; John 8.12.
l ch.13.6; 18.2; 21.2; 32.11.
1 Elihu again demanded Job's attention, as he had much more to say; but if he could answer any thing to what he had urged, he would have him speak before he proceeded; for he greatly desired to find that he was a righteous man, and to clear up his aspersed character. But if Job could not refute his charge, let him be silent, and he would proceed to instruct him further in true wisdom. It seems that Job was so far convinced by his discourse, that he would not attempt an answer.
m ch.15.4,5; 21.27; 22.5-9; 27.5.
n Ps.34.11; Pr.4.1,2; 5.1,2.
o ver.3; Ps.49.3; Pr.8.5.

CHAP. XXXIV.

A. M. cir. 2484. B. C. cir. 1520.

a Pr.1.5; 1Co.10.15; 14.20.
b ch.6.30; 12.11; 1Co.2.15; He.5.14.
2 Heb. *palate*, ch. 31.30; 33.2, *marg.*
c ver.36; Ju.19.30; 20.7; 1Co.6.2-5; Ga.2.11-14; 1Th.5.21.
3 Elihu desires that certain principles should be laid down, according to which they might form a judgment, and that they would confer among themselves, & come to an explicit determination on the subject.
d Is.11.2-5; John 7.24; Ro.12.2.
e ch.10.7; 11.4; 16.17; 29.14; 32.1; 33.9.
f ch.9.17; 27.2.
g ch.27.4-6.
4 Heb. *arrow*, ch. 6.4; 16.13.
5 Elihu represents Job as saying, when urged to confess his sin, that this would be accusing himself falsely, & he must maintain his innocence—that in his complaint he spoke of his disease as incurable, though his transgression had not deserved it. And he goes on to urge that this conduct ranked Job among the greatest of scorners; because he united with wicked men in maintaining that there was no profit in serving God.
h ch.15.16; De. 29.19; Pr.1.22; 4.17.
i ch.2.10; 11.3; 15.5; Ps.1.1; 26.4; 50.18; 73.12-15; Pr.1.15; 2.12; 4.14; 13.20; 1Co.15.33.
k ch.9.22, 23, 30, 31; 21.14-16, 30; 22.17; 35.3; Mal.3.14.
l ch.27.10; Ps.37.4.
6 Heb. *heart*, ver. 2, 3, 34; Pr. 6.32; 15.32, *marg.*
m ch.36.23; 37.23; Ge.18.25; De. 32.4; 2 Ch.19.7; Ps.92.15; Je. 12.1; Ro.3.4,5; 9.14; Ja.1.13.
n ch. 33. 26; Ps. 62. 12; Pr. 24. 12; Je. 32. 19; Eze.33.17-20; Mat.16.27; Ro.2.6; 2Co.5.10; 1Pe.1.17; Re.22.12.
o Pr.1.31; Ga.6.7,8.
p Ps.11.7; 145.17; Hab.1.12,13.
q ch.8.3.
r ch.36.23; 38.4, &c.; 40.8-11; 1Ch.29.11; Pr.8.23-30; Is.40.13,14; Da.4.35; Ro.11.34-36.
7 Heb. *the world, all of it.* God is sovereign and independent, and his power and authority altogether underived. He doeth according to his will in the hosts of heaven & among the inhabitants of this earth.
s ch.7.17; 9.4.
8 Heb. *upon him.*
t Ps.104.29; Is.24.22.

A. M. cir. 2484. B. C. cir. 1520.

u ch.30.23; Ge.3.19; Ps. 90.3-10; Ec. 12.7; Is. 27.4; 57.16.
1 If God were disposed to exercise rigorous justice, and to set his heart *upon, or against*, man; the world was so absolutely at his disposal, that he needed only to recal the spirit, or soul, and withdraw the breath that he had given; & all the inhabitants of the earth would perish, without being able to make the least resistance.
v ch.12.3; 13.2-6.
w Ge.18.25; 2Sa. 23.3; Ro.3.5-7.
2 Heb. *bind.*
x ch.1.22; 40.8; 2 Sa.19.21; Ro.9.14.
y Ex.22.28; Pr. 17.26; Ac.23.3,5; Ro.13.7; 1 Pe. 2.17; 2 Pe. 2.10; Jude 8.
z ch.13.8; De. 10.17; 2 Ch.19.7; Ac.10.34; Ro. 2.11; Ga.2.6; Ep.6.9; Co.3.25; 1Pe.1.17.
a ch.12.19,21; Ps.2.2-4; Ec.5.8; Is.3.14.
b ch. 36.19; Ps.49.6,7; Ja.2.5.
c ch. 31.15; Pr. 14.31; 22.2.
d Ps.73.19; Is.30.13; 37.38; Da.5.30; Lu.12.20; Ac.12.23; 1 Th.5.2; 2 Pe.2.3.
e Ex. 12.29; Is. 37.36; Mat.25.6; Lu. 17.26-29.
3 Heb. *they shall take away the mighty.*
f 1Sa. 25.37-39; 26.10; Is.10.16-19; 30.30-33; Da. 2.34,44,45; Zec. 4.6.
g ch.31.4; Ge. 16.13; 2 Ch.16.9; Ps.34.15; Pr. 5.21; 15.3; Je.16.17; 17.10; 32.19; Am.9.8.
h Ps. 139.11,12; Is. 29.15; Je.23.24; Am. 9.2, 3; 1Co.4.5; He. 4.13; Re.6.16.
i ch.3.5; 24.17; Is.9.2.
k ch.31.3; Ps.5.5; Pr.10.29; Mat.7.23; Lu. 13.27.
l ver. 10-12; ch. 11.6; Ezr.9.13; Ps.119.137; Da.9.7-9.
m ch.9.32,33; 16.21; 23.7; Je.2.5; Ro.9.20.
4 Heb. *go.*
n ch.19.2; Ps.2.9; 72.4; 94.5; Je.51.20-23; Da. 2.34,35,44,45.
5 Heb. *searching out.*
o 1Sa.2.30-36; 15.28; 1 Ki.14.7,8,14; Ps.113.7,8; Da.5.28-31.
p Ps. 33.15; Is. 66.18; Ho.7.2; Am. 8.7; Re. 20.12.
q ver.20; Ca.3.8; Is. 15.1; 1Th.5.2.
6 Heb. *crushed.*
r Ex.14.30; De.13.9-11; 21.21; 2 Sa.12.11,12; Ps.58.10,11; Is.66.24; 1Ti.5.20; Re.18.9,10, 20.
7 Heb. *place of beholders.*
8 He punishes the wicked and the oppressor openly, that others may fear.
s 1Sa.15.11; Ps. 125.5; Zep.1.6; Lu.17.31,32; Ac.15.38; 2 Ti. 4.10; He.10.39.
9 Heb. *from after him.*
t Ps.28.5; 107.43; Is.1.3; 5.12; Hag.2.15-19.
u ch.22.9,10; 24.12; 29.12,13; 31.19,20; 35.9; Ex.2.23,24; 3.7,9; Ps. 12.5; Is.5.7; Ja.5.4.
v Ex.22.23-27.
w ch.29.1-3; 2Sa.7.1; Is. 14.3-8; 26.3; 32.17; John 14.27; Ro.8.31-34; Ph.4.7.
x ch.23.8,9; Ps.13.1; 27.9; 30.7; 143.7.
y ch.12.14; 23.13.
z 2Ki.18.9-12; 2 Ch.36.14-17; Je.27.8.
a ver.21; 1Ki.12.28-30; 2Ki.21.9; Ps.12.8; Ec. 9.18; Ho.5.11; 13.11; Mic.6.16; 2Th.2.4-11; Re.13.3,4,11-14.
b ch.33.27; 40.3-5; 42.6; Le. 26.41; Ezr. 9.13, 14; Ne.9.33-38; Je.31.18,19; Da.9.7-14; Mic. 7.9.
c ch.10.2; Ps.19.42; 25.4,5; 139.23; 143.8-10.
d Pr.28.13; Lu.3.8-14; Ep.4.25-28.

15 [u]All flesh shall perish together, and man shall turn again unto [1]dust.

16 If now [v]*thou hast* understanding, hear this; hearken to the voice of my words:

17 Shall [w]even he that hateth right govern?[2] and [x]wilt thou condemn him that is most just?

18 *Is it fit* [y]to say to a king, *Thou art* wicked? *and* to princes, *Ye are* ungodly?

19 *How much less to him* that [z]accepteth not the persons of [a]princes, nor [b]regardeth the rich more than the poor? for [c]they all *are* the work of his hands.

20 In [d]a moment shall they die, and the people shall be [e]troubled at midnight, and pass away; and the[3] mighty shall be taken away [f]without hand.

21 For [g]his eyes *are* upon the ways of man, and he seeth all his goings.

22 *There is* [h]no darkness, [i]nor shadow of death, where [k]the workers of iniquity may hide themselves.

23 For [l]he will not lay upon man more *than right*, [m]that he should enter[4] into judgment with God.

24 He shall [n]break in pieces mighty men without number,[5] and [o]set others in their stead.

25 Therefore [p]he knoweth their works, and he overturneth *them* [q]in the night, so that they are [6]destroyed.

26 He striketh them as wicked men [r]in the open[7] sight of others;[8]

27 Because they [s]turned back from[9] him, and [t]would not consider any of his ways:

28 So that [u]they cause the cry of the poor to come unto him, [v]and he heareth the cry of the afflicted.

29 [w]When he giveth quietness, who then can make trouble? and [x]when he hideth *his* face, [y]who then can behold him? [z]whether *it be done* against a nation, or against a man only:

30 [a]That the hypocrite reign not, lest the people be ensnared.

31 Surely [b]it is meet to be said unto God, I have borne *chastisement*, I will not offend *any more:*

32 *That* [c]*which* I see not, teach thou me; [d]if I have done iniquity, I will do no more.

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33 [e] *Should it be* according[1] to thy mind?[2] [f] he will recompense it, [g] whether thou refuse, or whether thou choose; and not I: therefore speak what[h] thou knowest.

34 Let men of understanding[3] tell me, and let a wise man hearken unto me.

35 Job [i] hath spoken without knowledge, and his words *were* without wisdom.

36 My[4] desire *is, that* Job may be tried[k] unto the end, because of [l] *his* answers for wicked men.[5]

37 For he addeth [m] rebellion unto his [n] sin; he clappeth *his hands* among us, and [o] multiplieth his words against God.

CHAPTER XXXV.

Comparison is not to be made with God, because our good or evil cannot extend unto him, 1—8. *Many cry in their afflictions, but are not heard for want of faith,* 9—16.

ELIHU spake moreover, and said, 2 [a] Thinkest thou this to be right, *that* thou saidst, [b] My righteousness *is* more than God's?[6]

3 For thou saidst, [c] What advantage will it be unto thee? *and,* What profit shall I have, *if*[7] *I be cleansed* from my sin?

4 I will answer[8] thee, and [d] thy companions[9] with thee.

5 [e] Look unto the heavens, and see; and behold [f] the clouds, *which* are higher than thou.

6 If thou sinnest, [g] what doest thou against him? or *if* thy transgressions be multiplied, what doest thou unto him?

7 If thou be righteous, [h] what givest thou him? or what receiveth he of thine hand?

8 Thy wickedness [i] *may hurt* a man as thou *art,* and thy righteousness [k] *may profit* the son of man.

9 By reason of the multitude of oppressions [l] they make *the oppressed* to cry; they cry out by reason of the [m] arm of the mighty.

10 But [n] none saith, [o] Where *is* God my [p] Maker, [q] who giveth songs in the night;[10]

11 Who [r] teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven?

12 [s] There they cry, but none giveth answer, [t] because of the pride of evil men.

13 Surely [u] God will not hear vanity, neither will the Almighty [v] regard it.

14 Although [w] thou sayest thou shalt not see him, [x] *yet* judgment *is* before him; therefore [y] trust thou in him.

15 But now, [z] because *it is* not so, he[1] hath [a] visited in his anger; yet [2] he knoweth *it* not [b] in great extremity:

16 Therefore doth Job [c] open his mouth in vain; he multiplieth words without knowledge.

CHAPTER XXXVI.

Elihu showeth how God is just in his ways, 1—15. *How Job's sins hinder God's blessings,* 16—23. *God's works are to be magnified,* 24—33.

ELIHU also proceeded, and said, 2 [a] Suffer me a little, and I will shew thee that *I*[3] *have* yet to speak [b] on God's behalf.

3 I will [c] fetch my knowledge from afar, and will [d] ascribe righteousness to my Maker.

4 For truly [e] my words *shall* not *be* false: he that is [f] perfect [g] in knowledge *is* with thee.

5 Behold, God *is* mighty, and [h] despiseth not *any: he is* [i] mighty in strength *and* wisdom.[4]

6 He [k] preserveth not the life of the wicked: but [l] giveth right to the [5] poor.

7 He [m] withdraweth not his eyes from the righteous: but [n] with kings *are they* on the throne; yea, [o] he doth establish them for ever, and they are exalted.

8 And [p] if *they be* bound in fetters, *and* be holden in [q] cords of affliction;

9 Then [r] he sheweth them their work, and [s] their transgressions that they have exceeded.

10 He [t] openeth also their ear to discipline, and [u] commandeth that they return from iniquity.

11 [v] If they obey and serve *him,* they shall [w] spend their days in prosperity, and their years in [6] pleasures.

12 But [x] if they obey not, they shall perish[7] by the sword, and they shall [y] die without knowledge.

13 But the hypocrites in heart [z] heap up wrath; [a] they cry not when he [b] bindeth them.

A. M. cir. 2484. B. C. cir. 1520.

e ch.9.12; 18.4; Is.45.9; Ro.9.20;11.35.
1 Heb. *from with thee?*
2 Elihu teaches that man should acknowledge the hand of God, confess his ignorance and sin, seek grace to think and to act more wisely hereafter, as he could not expect that God would rule according to his judgment.
f ver. 11; ch.15.31; Ps. 89. 30-32; Pr. 11.31; 2 Th. 1. 6,7; He.2.2; 11. 26.
g Ps.135.6; Mat.20.12-15.
h ch.33.5,32.
3 Heb. *heart,* ver. 2, 4, 10,16;1Co.10.15.
i ch. 13. 2; 15.2; 35. 16; 38.2;42.3.
4 Or, *My father, let Job, &c.*
k ch. 23.16; Ps.17.3;26. 2;Ja.5.11.
l ver.8,9; ch.12.6; 21.7; 24.1.
5 He is desirous that Job should be tried till he was fully humbled and brought to a better mind, because the doctrines he had maintained were a pleading in behalf of the wicked, as if their conduct were not truly hateful and ruinous.
m 1Sa.15.23;Is.1.19,20.
n ch.27.23.
o ch.8.2,3; 11.2,3; 35.2, 3,16;42.7.

CHAP. XXXV.
A. M. cir. 2484.
B. C. cir. 1520.

a Mat.12.36,37; Lu.19. 22.
b ch. 9. 17; 10.7; 16.17; 19. 6, 7; 27. 2; 34. 5; 40.8.
6 That is to say, Elihu charges this consequence upon his words.
c ch. 9. 21,22; 10.15; 21. 15;Ps.73.13;Mal.3.14.
7 Or, by it *more than by my sin.*
8 Heb. *return to thee words.*
d ch.34.8;Pr.13.20.
9 He would show to him, and all who held his sentiments, that God could neither be a gainer nor a loser by anything man could do; and He could only be actuated by the purest wisdom, justice, and goodness.
e ch.22.12;25.5,6;36.26-33;37.1-5,22,23;1Ki.8. 27; Ps. 8.3,4; Is.40.22, 23;55.9.
f ch. 36.29; 37.16; Na. 1.3.
g Pr.8.36;9.12;Je.7.19.
h ch.22.2,3; 1Ch.29.14; Ps.16.2; Ro.11.35.
i Jos.7.1-5,24,25;22.20; Ec.9.18;Jonah 1.12.
k ch. 42.8; Ge.12.2; 18. 24,&c.; 19.29; Ps.106. 23,30; Eze. 22.30; Ac. 27.24;He.11.7.
l ch.24.12; 34.28;Ex.2. 23;3.7,9; Ne.5.1-5;Ps. 12.5; 43.2; 56.2,3;56.1, 2;Lu.18.3-7.
m ch.40.9;Ps.10.15.
n ch. 36.13; 1Ch.10.13, 14; 2Ch.28.22,23; Is.8. 21.
o Ec. 12. 1; Is. 51. 13; 1 Pe.4.19.
p ch. 32. 22; 36. 3; Is. 54.5.
q Ps.42.8; 77.6; 119.62; 149.5; Ac.16.25.
10 Elihu admits with Job, that multitudes sighed under oppression, but alleges that it was because they did not cry to God for deliverance, nor humble themselves under his hand. Tho' God had endued them with reason and knowledge, yet they did no more than the beasts of the field, who cried out when they suffered pain, but they did pray to God for relief.
r ch.32.8; Ge.1.26; 2.7; Ps.94.12.
s Ps. 18. 41; Pr. 1. 28; John 9.31.

A. M. cir. 2484. B. C. cir. 1520.

t Ps.73.6-8; 123.3,4; Is. 14.14-17.
u ch. 22. 22-27; 27. 8,9; Pr.15.8,29;28.9; Ec.5. 1-3; Is. 1.15; Je.11.11; Ho.7.14;8.2,3; Mat.6. 7;20.21,22; Ja.4.3.
v ch. 30. 20; Ps.102.17; Am.5.22.
w ch.9.11;23.3,8-10.
x ch. 9. 19; 19.7; Ps.97. 2; Is.30.18;54.17;Mic. 7.7-9.
y Ps. 27. 12-14; 37.5,6; 62.5,8; Is.50.10; Ro.8. 33,34.
z ch.9.14;13.15;Nu.20. 12;Lu.1.20.
1 That is, *God.*
a Ps.89.32;Re.3.19.
2 That is, *Job.*
b ch.4.5; 30.15,&c.; Ps. 88.11-16;He.12.11,12.
c ch. 3.1; 33.2.8-12; 34. 35-37;38.2;42.3.

CHAP. XXXVI.
A. M. cir. 2484.
B. C. cir. 1520.

a ch.21.3; 33.31-33; He. 13.22.
3 Heb. there are *yet words for God.*
b ch.13.7,8; 33.6; Ex.4. 16; Je.15.19; Eze.2.7; 2Co.5.20.
c ch.28.12,13,20-24; 32. 8; Pr.2.4,5;Mat.2.1,2; 12. 42; Ac. 8. 27, &c.; Ro. 10. 6-8; Ja.1.5,17; 3.17.
d ch. 32. 2; 34. 5, 10-12; De.32.4; Ps.11.7; 145. 17;Je.12.1; Da.9.7,14; Ro. 3.25,26; 9.14; Re. 15.3.
e ch.13.4,7;21.27,34;22. 6,&c.;Pr.8.7,8;2Co.2. 17.
f ch.37.16;Lu.1.3; Ac. 24. 22; 1 Co. 14. 20, *marg.*; Co. 4. 12; 2Ti. 3.16,17.
g Ps.49.3;Pr.22.20,21.
h ch.10.3; 31.13;Ps.22. 24;138.6.
i ch.9.4,19;12.13-16;26. 12-14; 37.23; Ps. 99. 4; 147.5; Je.10.12;1Co.1. 24-28.
4 Heb. *heart.*
k ch. 21. 7-9,30; Ps. 55. 23;Je.12.1,2;2Pe.2.9.
l ch. 29.12-17; Ps.9.12; 10. 14, 15; 72. 4,12-14; 82.1-4;Pr.22.22,23;Is. 11.4.
5 Or, *afflicted,* Ex. 22. 22-24;Ps.140.12.
m 2 Ch. 16.9; Ps.33.18; 34. 15; Zep.3.17; 1 Pe. 3.12.
n ch.1.3; 42.12; Ge.23. 6; 41.40; 1 Sa.2.8; Es. 10.3; Ps.78.70-72;113. 7,8.
o 2 Sa. 7. 13-16; Ps.112. 7-10;2Th.3.3.
p ch. 13.27; 19.6; 33.18, 19; Ps. 18. 5; 107. 10; 116.3;La.3.9.
q Pr.5.22.
r ch.10.2; De.4.21,22; 2 Ch.33.11-13;Ps.94.12; 119.67,71; La.3.39,40; Lu. 15.17-19; 1Co.11. 32.
s Ps.5.10;Is.59.12;Eze. 18. 28-31; Ro. 5. 20; 1 Ti.1.15.
t ver. 15; ch. 33. 16-23; Ps.40.6;Is.48.8,17;50. 5;Ac.16.14.
u Mat.3.8; Ac.3.19; 17. 30; Ja.4.8.
v ch.22.21,&c.;De.4.30, 31;Is.1.19;Je.7.23;26. 13;Ro.6.17;He.11.8.
w ch.11.13-19;21.11-13; 22.23-25; 42.12; Ec.9. 2,3;Ja.5.5;Re.18.7.
6 Elihu proceeds still in this chapter to declare what he supposed the true doctrine of Divine providence,—that God, though exalted, did not despise the meanest of his creatures, and that if the proper ends of affliction were accomplished in them, & they submitted to his corrections, and would obey him, & depart from iniquity, *temporal* prosperity would be the issue. If not, the reverse.
x De. 18. 15,&c.; 29.15-20; Is.1.20; 3.11; Ro.2. 8,9.
7 Heb. *pass away.*
y ch.4.21;John 8.21-24.
z Nu.32.14; 2Ch.28-13, 22;Ro.2.5.
a ch.15.4; 27.8-10; 35.9, 10;Mat.22.12,13.
b ver.8;Ps.107.10.

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14 They[1] [c]die in youth, and their life *is* among the unclean.[2]

15 He [d]delivereth the [3]poor in his affliction, and [e]openeth their ears in oppression:

16 Even so[4] would he have removed thee out of the strait *into* [f]a broad place, where *there is* no straitness; and that[5] which should be set on thy table *should be* [g]full of fatness.

17 But thou hast [h]fulfilled[6] the judgment of the wicked: judgment and justice take[7] hold *on thee.*

18 [i]Because *there is* wrath, *beware* lest he take thee away with [k]*his* stroke: [l]then a great ransom cannot deliver[8] thee.

19 [m]Will he esteem thy riches? *no,* not gold, [n]nor all the forces of strength.

20 [o]Desire not the night,[9] when people are [p]cut off in their place.

21 Take heed, [q]regard not iniquity: for [r]this hast thou chosen rather than affliction.

22 Behold, [s]God exalteth by his power: [t]who teacheth like him?

23 [u]Who hath enjoined him his way? or who can say, [v]Thou hast wrought iniquity?

24 Remember that thou [w]magnify his work, [x]which men behold.

25 Every man may see it; man may behold *it* afar off.

26 Behold, [y]God *is* great, and [z]we know *him* not, [a]neither can the number of his years be searched out.

27 For [b]he maketh small the drops of water: they pour down rain according to [c]the vapour thereof,

28 Which [d]the clouds do drop *and* distil upon man abundantly.

29 Also can *any* understand [e]the spreadings of the clouds, *or* [f]the noise of his tabernacle?

30 Behold, [g]he spreadeth his light upon it, [h]and covereth the bottom[10] of the sea.

31 For [i]by them judgeth he the people; [k]he giveth meat in abundance.

32 [l]With clouds he covereth the light; and commandeth it *not to shine,* by *the cloud* that cometh betwixt.

33 The [m]noise thereof sheweth concerning it, [n]the cattle also concerning the[1] vapour.

A. M. cir. 2484. B. C. cir. 1520.

1 Heb. *Their soul dieth.*
c ch.15.32;21.23-25;Ge. 38.7-10;Le.10.1,2;Ps. 55.23.
2 Or, *sodomites,* Ge.19. 5,24,25;De.23.17.
d ver.6.
3 Or, *afflicted.*
e ver.10;2Ch.12.8.
4 He reasons that if Job had humbled himself under the hand of God, he would have sent him relief and happiness.
f ch.19.8; 42. 10-17; Ps. 18. 19; 31. 8; 40. 1-3; 118.5.
5 Heb. *the rest of thy table.*
g Ps.23.5;36.8;63.5;Is. 25.6;55.2.
h ch.15.5;34.8,36,Ro.1. 22;Re.18.4.
6 But Job was accomplishing the doom of the wicked—filling up the measure of his iniquity.
7 Or, *should uphold* thee.
i Ps.2.5,12; 110.5; Mat 3.7; Ro.1.18; 2. 5; Ep. 5.6.
k Ps.39.10;Is.14.6;Eze. 24.16.
l ch.33.24; Ps.49.7, 8; 1 Ti. 2. 6; He. 2. 3; 10. 26.
8 Heb. *turn thee aside.*
m Pr.10.2;11.4;Is.2.20; Zep.1.18; Ja.5.3.
n ch.9.13; 34.20; Ps.33. 16,17; Pr.11.21; Is.37. 36.
o ch.3.20,21; 6.9; 7. 15; 14.13; 17. 13, 14; John 9.4.
9 He therefore counsels Job not to desire the night of death, lest it should come in wrath, when the sentence is irreversible, and as the tree falleth it must lie.
p Ex.12.29; 2Ki.19.35; Pr.14.32;Ec.11.3;Da. 5.30; Lu.12. 20; Ac.1. 25;1Th.5.2,3.
q Ps. 66. 18; Eze. 14.4; Mat.5.29,30.
r ch.34.7-9;35.3; Da.3. 16-18;6.10;Mat.13.21; 16.24; Ac.5.40,41; He. 11.25; 1Pe.3.17; 4. 15, 16.
s 1Sa.2.7,8; Ps.75.7; Is. 14.5; Je.27.5-8; Da.4. 25, 32; 5. 18; Lu.1.52; Ro.13.1.
t Ps.94.10; Is.48.17;54. 13; Je. 31. 33; John 6. 45.
u ch.34.13-33; Is.40.13, 14; Ro. 11. 34; 1 Co.2. 16; Ep.1.11.
v ch.8.3;34.10;40.8;Ro. 2.5;3.5;9.14.
w ch.12.13,&c.;26.5-14; Ps.28. 5; 34. 3; 72. 18; 86.8-10;92.4,5; 104.24; 107.8,15; 111.2-4; 139. 5, 6, 14; 145. 10-12; Je. 10.12, 13; Da. 4. 3, 37; Lu. 1. 46-55; Re. 15. 3-5.
x De. 4. 19; Ps. 19. 1-4; Ac. 14. 17; Ro. 1. 19-21.
y ch.37.5;Ps.145.3;147. 5.
z ch. 11. 7-9; 26.14; 37. 23; 1Ki.8.27; Mat. 11. 27;John17.25,26;1Co. 13.12.
a Ps. 90. 2; 102. 24-27; He.1.12;2Pe.3.8.
b ch.5.9,10;38.25-28,34; Ge.2.5,6; Ps. 65. 9-13; 147.8;Is.5.6; Je.14.22.
c ver.33;Ps.148.8.
d ch.37.11-13; Ge. 7.11, 12;Pr.3.20.
e ch.37.16;38.9,37;1Ki. 18.44,45;Ps.104.3.
f ch. 37. 2-5; Ps. 18. 13; 29.3-10; 77.16-19; 104. 7; Na.1. 3; Hab. 3.10.
g ch.38.25,34,35.
h ch. 38. 8-11; Ge. 1. 9; Ex. 14. 22, 28; 15.4,5; Ps.18.11-16;104.5-9.
10 Heb. *roots.*
i ch.37.13;38.22,23;Ge. 6. 17; 7. 17-24; 19. 24; Ex.9.23-25;Jos.10.11; 1 Sa. 2. 10; 7. 10; 12. 18.
k ch.38.26, 27; Ps.65.9-13; 104. 13-15, 27, 28; 136.25; Ac.14.17.
l ch.26.9; Ex.10.21-23; Ps.18.11; 135.7; 147.8, 9;148.8; Ac.27.20.
m ver. 29; ch. 37. 2; 2 Sa. 22. 14; 1Ki.18.41-45.

A. M. cir. 2484. B. C. cir. 1520.

n Je.14.4-6;Joel 1.18;2. 22.
1 Heb. *that which goeth up,* ver. 27.

CHAP. XXXVII.

A. M. cir. 2484. B. C. cir. 1520.

2 He proceeds with the description of the progress of the thunder storm. It is mere conjecture that it actually thundered and lightened at the very time.
a ch. 4. 14; 21. 6; 38.1; Ex. 19. 16; Ps. 89. 7; 119. 120; Je.5.22; Da. 10.7,8;Hab.3.16.
3 Heb. *Hear in hearing.*
b ver.5;ch.36.29,33; 38. 1; Ex. 19. 16-19; Ps. 104.7.
c Ps.77. 13; 97. 4; Mat. 24.27;Re.11.19.
4 Heb. *light.*
5 Heb. *wings,* ch. 38. 13;Is.11.12, *marg.*
d Ps.29.3-9;68.33.
e Ex.15.7,8;De.33.26.
f ch.36.27-33.
6 viz. the lightning, and the roar of the thunder.
g 2Sa.22.14,15.
h ch.5.9;9.10; 11.7; 26. 14; 36.26; Is. 40.21,22, 28; Re.15.3.
i ch.38. 22; Ps. 147. 16-18;148.8.
7 Heb. *and to the shower of rain, and to the showers of rain of his strength,* ch.36. 27.
k Ge. 7. 10-12; Ezr. 10. 9,13; Pr.28.3; Eze.13. 11,13; Am.9.6; Mat.7. 25-27.
l ch.5.12;9.7.
8 By the storm and rain the labours of the field are stopped, and the hand of man is tied up from work, that all men may see the doing of God.
m ch.36.24; Ps.46.8;64. 9; 92.4; 109. 27; 111.2; Ec. 8. 17; Is. 5. 12; 26. 11.
n Ps.104.22.
9 Heb. *chamber,* ch. 9. 9;Ps.104.3.
o ch.38.1; Is. 21.1; Zec. 9.14.
10 Heb. *scattering* winds.
p ch.38.29,30;Ps.78.47; 147.16-18.
q ch.36.27,28.
11 Or, with redundance he loadeth the thick cloud. The idea seems to be, that the covering of cloud, surcharged with water, wearies and gives way.
r ch. 36. 30, 32; Is.18.4; Mat.17.5.
12 Heb. *the cloud of his light.*
s Ps.65.9,10;104.24; Je. 14.22; Joel 2. 23; Am. 4.7.
13 Literally, by his steerings. God guides the whole as a pilot the ship.
t Ps.148.8; Ja.5. 17, 18; Re.11.6.
u ver.6;ch.36.31;38.37, 38; Ex.9. 18-25; 1 Sa. 12.18,19;Ezr.10.9.
14 Heb. *a rod.*
v ch.38.26,27.
w 2Sa.21.10,14;1Ki.18. 45;Joel 2.23.
x Ex.14. 13; Ps. 46. 10; Hab.2.20.
y ch.26.6-14; 36.24; Ps. 111.2;145.5,6,10-12.
z ch.28.24-27;34.13;38. 4, &c.; Ps. 119. 90, 91; Is.40.26.
15 Elihu next called on Job to consider and explain all these wonderful appearances; and if he could not, to confess his presumption, in arraigning the more mysterious dispensations of the divine government. Did he know when God made all these arrangements?
a ver.11; ch. 36. 30-32; 38.24,25.
b ch.26.8;36.29;Ps.104. 2, 3; Is. 40. 22; Je. 10. 13.
c ch. 36. 4; Ps. 104. 24; 147.5; Pr.3.19, 20; Je. 10.12.

CHAPTER XXXVII.

God is to be feared because of his great works, 1—14. *His wisdom is unsearchable in them,* 15—24.

AT this[2] also [a]my heart trembleth, and is moved out of his place.

2 Hear[3] attentively [b]the noise of his voice, and the sound *that* goeth out of his mouth.

3 [c]He directeth it under the whole heaven, and his lightning[4] unto the ends of the earth.[5]

4 After it [d]a voice roareth: he thundereth with [e]the voice of his excellency; and [f]he will not stay [6]them when his voice is heard.

5 God [g]thundereth marvellously with his voice: [h]great things doeth he, which we cannot comprehend.

6 For [i]he saith to the snow, Be thou *on* the earth; likewise[7] to the small rain, and to the [k]great rain of his strength.

7 [l]He sealeth up[8] the hand of every man; [m]that all men may know his work.

8 Then [n]the beasts go into dens, and remain in their places.

9 Out of the south[9] cometh [o]the whirlwind; and cold out of the [10]north.

10 By the breath of God [p]frost is given; and the breadth of the waters is straitened.

11 Also by watering [q]he wearieth the thick cloud;[11] [r]he scattereth [12]his bright cloud,

12 And [s]it is turned round about by his counsels;[13] [t]that they may do whatsoever he commandeth them upon the face of the world in the earth.

13 He causeth it to come, [u]whether for correction,[14] or [v]for his land, or [w]for mercy.

14 Hearken unto this, O Job: [x]stand still, and [y]consider the wondrous works of God.

15 [z]Dost thou know[15] when God disposed them, and caused [a]the light of his cloud to shine?

16 Dost thou know [b]the balancings of the clouds, the wondrous works of him which is [c]perfect in knowledge?

17 How thy garments *are* warm

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when [d]he quieteth the earth by the south *wind?*[1]

18 Hast thou with him [e]spread out the sky, which *is* strong, *and* [f]as a molten looking-glass?

19 [g]Teach us what we shall say unto him; *for* [h]we cannot order *our speech* by reason of darkness.

20 [i]Shall it be told him that I speak? If a man speak, [k]surely he shall be swallowed up.[2]

21 And now *men* [l]see not the bright light which *is* in the clouds; but the wind passeth, and cleanseth them.

22 Fair[3] [m]weather cometh out of the north: [n]with God *is* terrible majesty.

23 *Touching* the Almighty, [o]we cannot find him out: he *is* [p]excellent in power, and [q]in judgment, and in plenty of justice: [r]he will not afflict.

24 Men do therefore [s]fear him: he [t]respecteth not any *that are* wise of heart.

CHAPTER XXXVIII.

God out of the whirlwind challengeth Job to answer, 1—3. *God, by his mighty works, convinceth Job of ignorance,* 4—30; *and of weakness,* 31—41.

THEN the LORD answered Job [a]out of the whirlwind, and said,[4]

2 Who *is* this that [b]darkeneth counsel by words without knowledge?

3 [c]Gird up now thy loins like a man; [d]for I will demand of thee, and answer[5] thou me.

4 [e]Where wast thou when [f]I laid the foundations of the earth? declare, if thou hast[6] understanding.

5 Who hath [g]laid the measures thereof, if thou knowest? or [h]who hath stretched the line upon it?

6 [i]Whereupon are the foundations[7] thereof fastened?[8] or who laid [k]the corner-stone thereof,

7 When [l]the morning-stars sang together, and all [m]the sons of God shouted[n] for joy?

8 Or [o]*who* shut up the sea with doors, when it brake forth, *as if* it had issued [p]out of the womb?

9 When I made the cloud the garment thereof, and [q]thick darkness a swaddling-band for it,

10 And brake[9] up for it my decreed *place*, and set bars and doors,

11 And said, [r]Hitherto shalt thou come, [s]but no farther; and here shall thy proud waves be stayed?[1]

12 Hast thou [t]commanded the morning [u]since thy days; *and* caused [v]the day-spring to know his place;

13 That it might [w]take hold of the ends[2] of the earth, that [x]the wicked might be shaken out of it?

14 It is turned as clay *to* the seal; and they stand [y]as a garment.

15 And [z]from the wicked their light is withholden, and [a]the high arm shall be broken.[3]

16 Hast thou entered into [b]the springs of the sea? or hast thou [c]walked in the search of the depth?

17 Have [d]the gates of death been opened unto thee? or hast thou seen the doors of [e]the shadow of death?

18 Hast thou perceived [f]the breadth of the earth? declare if thou knowest it all.

19 Where *is* [g]the way *where* light dwelleth? and *as for* [h]darkness, where *is* the place thereof,

20 That thou shouldest take it [4]to the bound thereof, and that thou shouldest know the paths *to* the house thereof?

21 Knowest thou *it*, [i]because thou wast then born?[5] or *because* the number of thy days *is* great?

22 Hast thou entered into [k]the treasures of the snow; or hast thou seen the treasures of the hail,

23 [l]Which I have reserved against the time of trouble, against the day of battle and war?

24 By what way is [m]the light parted, *which* scattereth the east wind upon the earth?[6]

25 Who hath [n]divided a watercourse for the overflowing of waters; or a way for the lightning of thunder;

26 To cause it to rain on the earth, *where* no man *is;* [o]*on* the wilderness, wherein *there is* no man;

27 To satisfy the desolate and waste *ground;* and to cause the bud of the tender herb to spring forth?

28 [p]Hath the rain a father? or who hath begotten the drops of [q]dew?[6]

29 [r]Out of whose womb came the

A. M. cir. 2484. B. C. cir. 1520.

d ch.6.17;38.31;Ps.147.18;Lu.12.55.

1 It is indeed a very remarkable circumstance, how God raises or diminishes the temperature by the turn of the wind.

e ch.9.8,9;Ge.1.6-8; Ps.104.2; 148.4-6; 150.1; Pr.8.27; Is.40.12; 44.24.

f Ex.38.8.

g ch.12.3;13.3,6.

h ch.26.14;28.20,21;38.2;42.3;Ps.73.16,17,22;139.6; Pr.30.2-4; 1Co.13.12;1John 3.2.

i Ps.139.4; Mat. 12. 36, 37.

k ch.6.3;11.7,8.

2 Elihu can hardly think that God will notice any thing he says; for in speaking of the Almighty he is lost in immensity.

l ch.26.9;36.32;38.25.

3 Heb. *gold.*

m Pr.25.23.

n ch.40.10; 1 Ch.29.11; Ps.29.4; 66.5; 68.7, 8; 76.12;93.1; 104.1; 145.5;Is.2.10,19; Mic. 5.4; Na.1.3; Hab.3.3, &c.; He. 1. 3; 12. 29; Jude 25.

o ver.19;ch.11.7; 26.14; 36.26; Pr.30.3,4; Ec 3.11; Lu.10. 22; Ro. 11. 33;1Ti.6.16.

p ch.9.4,19; 12.13;36.5; Ps.65.6;66.3; 93.1: 99.4;146.6,7;Mat.6.13.

q Ps.36.5-7.

r ch. 16. 7-17; Ps. 30. 5; La. 3. 32, 33; He. 12. 10.

s Ps.130.4;Je.32.39;33.9; Ho.3.5; Lu. 12.4,5; Ro.2.4;11.20-22.

t ch.5.13;Ec.9.11; Is.5.21; Mat.11.25,26; Lu.10.21;1Co.1.26;3.19.

CHAP. XXXVIII. A. M. cir. 2484. B. C. cir. 1520.

a ch.37.1,2,9,14;Ex.19.16-19; De. 4.11, 12; 5.22-24; 1Ki.19.11;2Ki.2.1, 11; Eze. 1. 4; Na.1.3.

4 Here commences part six. The trial of faith, resignation, & integrity, is now drawing to an end. The opponents of Job, and through them, the arch-demon by whom they were excited, have been baffled in their utmost exertions; yet though silenced, they still refuse to retract. The Almighty now visibly appears, to pronounce judgment, & 'speaks to Job out of the whirlwind,' and the address ascribed to him is a most astonishing combination of dignity, sublimity, grandeur, and condescension. — *Good's Introd. Disser.*

b ch.12.3; 23.4,5; 24 25; 26.3; 27. 11; 34.35; 35.16;42.3;1Ti.1.7.

c ch.40.7; Ex. 12. 11; 1 Ki.18.46;Je.1.17;1Pe.1.13.

d ch.13.15,22;23.3-7;31.35-37.

5 Heb. *make me know.*

e Pr.8.29,30;30.4.

f Ge.1.1;Ps.102.25;104.5;He.1.2,10.

6 Heb. *knowest understanding.*

g ch.11.9; 28. 25; Pr. 8.27;Is.40.12,22.

h Ps.19.4; 78.55; Is.34.11; Zec.2.1,2; 2Co.10.16.

i ch.26.7; 1Sa. 2. 8; Ps. 24.2; 93.1; 104.5; Zec. 12.1;2Pe.3.5.

7 Heb. *sockets,* Ex. 26. 18-25.

8 Heb. *made to sink.*

k Ps.118.22; 144.12; Is. 28.16;Ep.2.20,21.

l Re.2.28;22.16.

m ch.1.6;2.1; Ps.104.4; Re.5.11.

n Ezr. 3. 11, 12; Zec. 4.7.

o ver.10; Ge.1.9;Ps.33.7;Pr.8.29.

p ver.29.

q Ge. 1.2.

9 Or, *established my decree upon it,* ch. 26.10;Ge.1.9,10; 9.15;Ps.104.9;Je.5.22.

r Ps.65.6,7;93.3,4;Pr.8.29;Mar.4.39-41.

s ch.1.12; 2.6; Ps.76.10; 89.9; Is.27.8; Lu.8.32, 33; Re.20.2,3,7,8.

1 Heb. *the pride of thy waves.*

t Ge.1.5; Ps.74.16; 136.7,8;148.3-5.

u ver.4,21;ch.8.9;15.7.

v Lu.1.78;2Pe.1.19.

w Ps.19.4-6;139.9-12.

2 Heb. *wings,* ch. 37. 3, *marg.*

x ch. 24. 13-17; Ex. 14. 27; Ps.104.21,22,35.

y Ps.104.2,6.

z ch.5.14; 18. 5, 18; Ex. 10.21-23;2Ki.6.18;Pr.4.19;Is.8.21,22; Je.13.16; Ac.13.10,11.

a Ps.10.15; 37.17; Eze. 30.22.

3 ver. 13-15. At the appointed hour, the morning is ushered in, & the light gradually overspreads the horizon, and drives away the wicked from their deeds of darkness. Immediately the earth assumes a new form, as the wax from under the seal; and appears in fresh beauty, as arrayed in splendid garments. Thus the wicked are disappointed of their expected success, and are detected and crushed, notwithstanding their lawless pride and violence.

b Ps.77.19; Pr.8.24;Je.51.36.

c ch.26.5,6.

d Ps.9.13;107.18;116.3.

e ch.3.5;12.22; Ps.23.4; 107. 10, 14; Am. 5. 8; Mat.4.16.

f Ps.74.17;89.11,12; Is. 40. 28; Je. 31. 37; Re. 20.9.

g ver. 12, 13; Ge. 1.3,4, 14-18; De.4.19; Is.45.7;John 1.9;8.12.

h Ps.18.11;104.20; 105. 28;Je.13.16;Eze.32.8; Am. 4.13; Mat.27.45.

4 Or, *at.*

i ver.4,12;ch.15.7.

5 Could Job fully explain the nature, and declare the origin, of light and darkness; what they are, and whence they come? Could he trace the streams of them back to the fountain, so as to visit their residence, and bring them forth to accomplish his own purposes? Or show whether the light retired during the night; and point out the abode of darkness after the approach of the sun? Was he born before the present order was established? and had long observation made him acquainted with these matters, which to all else were incomprehensible?

k ch.6.16;37.6;Ps.33.7; 135.7.

l ch.36.31;37.13; Ex. 9. 18,24;Jos.10.11;Is.30. 30;Eze.13.11-13;Mat. 7.27;Re.16.21.

m ver.12,13;Jonah 4.8; Mat.24.27.

6 Or, by what way is the lightning divided, the east wind scattered upon the earth.

n ch.28.26;36.27,28;37. 3-6;Ps.29.3-10.

o Ps.104.10-14; 107.35; 147.8,9; Is.35. 1, 2; 41. 18,19;43.19; He.6.7,8.

p ver.8; ch.5.9,10; 1Sa. 12.17, 18; Ps. 65.9,10; Je.5. 24; 10.13; 14.22; Joel 2. 23; Am. 4. 7; Mat.5.45.

q ch.29.19;Ge.27.28,39; De. 33. 13, 28; 2 Sa.1. 21; 1Ki.17.1; Pr.3.20; Ho.14.5.

6 Whether dew arises from the earth, or descends from the atmosphere; the question is not yet decided; we cannot yet tell any more than Job which hath begotten the drops of dew, the atmosphere or the earth.

r ver.8;ch.6.16;Ps.147.16,17.

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ce? and the hoary frost of heaven, who hath gendered it?

30 The waters are hid as *with* a tone, and [s]the face of the deep is rozen.[1]

31 Canst thou bind the sweet inluences of Pleiades,[2] or loose the ands of Orion?[3]

32 Canst thou bring forth Mazzaoth[4] in his season? or canst thou uide[5] Arcturus with his sons?

33 Knowest thou [t]the ordinances f heaven? [u]canst thou set the doninion thereof in the earth?

34 [v]Canst thou lift up thy voice to he clouds, that abundance of waters ay cover thee?

35 [w]Canst thou send lightnings, that hey may go, and say unto thee, Here[6] we *are?*

36 [x]Who hath put wisdom in the inward parts? or [y]who hath given understanding to the heart?

37 Who can [z]number the clouds in wisdom? or, [a]who can stay[7] the bottles of heaven,

38 When the dust groweth[8] into ardness, and the clods cleave fast toether?

39 [b]Wilt thou hunt the prey for the on, or fill the appetite[9] of the young ons,

40 When [c]they couch in *their* dens, nd abide in the covert to lie in wait?

41 [d]Who provideth for the raven is food? when his young ones cry nto God, they wander for lack of eat.

CHAPTER XXXIX.

God proceedeth to shew his own power, and man's weakness and norance, by instances from the animal creation; of the wild goats d hinds, 1—4; *of the wild ass,* 5—8; *the unicorn, &c.,* 9—30.

KNOWEST thou the time when [a]the wild goats of the rock[10] bring orth? *or* canst thou mark [b]when the inds do calve?

2 Canst thou number [c]the months *hat* they fulfil? or knowest thou the ime when they bring forth?[11]

3 They bow themselves, they bring orth their young ones, they cast out heir sorrows.

4 Their young ones are in good king, they grow up with corn;[12] they o forth, and return not unto them.

5 Who hath sent out [d]the wild ass free? or [e]who hath loosed the bands of the wild ass?[1]

6 Whose house I have made the wilderness, and the barren[2] land his dwellings.

7 He [f]scorneth the multitude of the city, neither regardeth he the crying of the driver.[3]

8 [g]The range of the mountains *is* his pasture, and he searcheth after every green thing.

9 Will [h]the unicorn be willing to serve thee, [i]or abide by thy crib?

10 Canst thou [k]bind the unicorn with his band in the furrow? or will he harrow the valleys after thee?

11 Wilt thou [l]trust him, because his strength *is* great? or [m]wilt thou leave thy labour to him?

12 Wilt thou believe him, that [n]he will bring home thy seed, and [o]gather *it into* thy barn?

13 *Gavest thou* the goodly wings unto the [p]peacocks? or wings[4] and feathers unto the [q]ostrich?[5]

14 Which leaveth her eggs in the earth, and warmeth them in the dust,

15 And forgetteth that the foot may crush them, or that the wild beast may break them.

16 She is [r]hardened against her young ones, [s]as though *they were* not her's: [t]her labour is in vain without fear;

17 Because God hath [u]deprived her of wisdom, neither hath he imparted to her understanding.

18 What time she lifteth up herself on high, [v]she scorneth the horse and his rider.

19 Hast thou given [w]the horse strength? hast thou [x]clothed his neck with [y]thunder?

20 Canst thou make him afraid as a grasshopper? [z]the glory of his nostrils *is*[6] terrible.

21 He[7] paweth in the valley, [a]and rejoiceth in *his* strength: [b]he goeth on to meet the armed[8] men.

22 He [c]mocketh at fear, and is not affrighted; neither turneth he back from the sword.

23 [d]The quiver rattleth against him, the glittering spear and the shield.

24 [e]He swalloweth the ground with

A. M. cir. 2484. B. C. cir. 1520.

s ch.37.10.
1 Heb. *taken.*
2 Or, *the seven stars,* Heb. *Kimah,* ch. 9. 9, *marg.*; Am. 5. 8. The word in the Hebrew, denotes whatever is desirable, delightful or lovely; and therefore, admirably corresponds with that season of which it formed the cardinal constellation in the time of Job. That it denotes the Pleiades, a cluster of stars in the constellation Taurus, is generally agreed.
3 The word is *Kesil.* which denotes a fool; but as this has no apparent signification, we may recur to the Arabic meaning, which is cold, inactivity, torpor—a very significant name, for it is evidently the name of a constellation, the appearance of which denoted the approach of winter, as contrasted with the *Kimah,* (Pleiades,) which announced the presence of spring.—*Pict. Bible.* It is supposed to designate the scorpion.
4 Or, *the twelve signs.*
5 Heb. *guide them,* ch. 9.9.
t Ge.1.16;8.22; Ps.119. 90,91; Je.31.35,36; 33. 25.
u ver.12,13.
v 1 Sa. 12.18; Am. 5.8; Zec.10.1;Ja.5.18.
w Ex.9. 23-25, 29; Le. 10.2;Nu.11.1;16.35; 2 Ki. 1. 10, 14; Re. 11. 5,6.
6 Heb. *Behold us,* 1 Sa. 22.12;Is.6.8,*marg.*;65. 1.This surprising figure of speech expresseth with great sublimity the punctuality with which inanimate creatures observe the laws prescribed to them, and perform the service enjoined them by their Creator.-*Boothroyd.*
x ch.32.8;Ps.51.6; Pr. 2. 6; Ec.2. 26; Ja.1. 5, 17.
y Ex.31.3;36.1,2;Is.28. 26.
z Ge.15.5;Ps.147.4.
a Ge.8.1;9.15.
7 Heb. *cause to lie down.*
8 Or, *is turned into mire,* Heb. *is poured.*
b ch.4.10,11; Ps.34.10; 104.21;145.15,16.
9 Heb. *life.*
c Ge. 49. 9; Nu. 23. 24; 24.9.
d Ps. 104. 27,28; 147.9; Mat.6.26;Lu.12.24.

CHAP. XXXIX.
A. M. cir. 2484.
B. C. cir. 1520.

a 1 Sa. 24. 2; Ps. 104. 18.
10 The ibex, or mountain goat, is indigenous to Arabia, where it is known by the name of *Baeden.* It is an animal of great strength and agility, and is considerably larger than the domestic goat. The horns are peculiarly large and long, and often extend over the whole length of the body. It delights to climb the steepest precipices.
b Ps.29.9;Je.14.5.
c Je.2.24.
11 These creatures are wild and timid, independent of the care of man, beyond his control, and very little known to him in their habits or modes of life.
12 Good renders the first part of this verse, thus: 'Their nurslings bound away, they contend over the field.'
d ch. 6. 5; 11. 12; 24. 5; Ge.16.12; Ps. 104. 11; Is.32.14;Je.2.24;14.6; Da.5.21;Ho.8.9.

A. M. cir. 2484. B. C. cir. 1520.

e Ge.49.14.
1 Zenophon in his Anabasis describing the part of the desert of Arabia, through which the Greeks passed, says, 'Of wild creatures the most numerous were *wild asses,* with plenty of ostriches, besides bustard and roe deer. which afforded sport to our horsemen. The wild ass, however, being swifter of foot than our horses, would, on gaining ground upon them, stand still and look around; & when their pursuers got nearly up to them, they would start up and repeat the same task; so that there remained to the hunters no other method of taking them, but by dividing themselves into dispersed parties, which succeeded each other in the chase.' In Persia the wild ass is prized above all other animals as an object of chase, not only from its fleetness, but the delicacy of its flesh, which made it a luxury even at royal tables.
2 Heb. *salt places,* De. 29. 23; Ps. 107. 34, *marg;* Je. 17. 6; Eze. 47.11.
f ver. 18; ch. 3. 18; Is. 31.4.
3 Heb. *exactor,* Ex. 5. 13-16,18;Is.58.3.
g ch.40.15,20-22; Ge.1. 29, 30; Ps. 104. 27, 28; 145.15,16.
h Nu.23.22; De. 33.17; Ps.22.21;92.10.
i Is.1.3.
k ver.5,7;ch.1.14;41.5; Ps.129.3;Ho.10.10,11; Mic.1.13.
l Ps.20.7;33.16,17; 147. 10;Is.30.16;31.1-3.
m Ge.1.26, 28; 9. 2; 42. 26;Ps.144.14;Pr.14.4; Is.30.6;46.1.
n Ne.13.15;Am.2.13.
o Pr. 3. 10; Hag. 2. 19; Mat.3.2;13.30.
p 1 Ki.10. 22; 2 Ch. 9. 21.
4 Or, *the feathers of stork and ostrich,* Le. 11.19;Ps.104.17; Je.8. 7;Zec.5.9.
q ch.30.29,*marg.*
5 Good renders this verse thus: 'The wing of the ostrich tribe is for flapping, that of the stork and the falcon for flight.' The ostrich runs with such very great speed by the strength of its legs and the flapping of its wings that it will outrun the fleetest horse. She lays her eggs in a hole in the saud, which preserves their vital warmth, & she leaves them for hours when she goes in quest of food. And from the prevailing accounts of the people of the countries she inhabits, it is evident she is, like the crocodile much more careless of her young than other creatures are.
r La.4.3.
s De.28.56,57;1 Ki.3.26, 27; 2Ki.6.28,29; La.2. 20;Ro.1.31.
t Ec.10.15;Hab.2.13.
u ch.17.4; 35.11; De.2. 30; 2 Ch. 32.31; Is.19. 11-14;57.17;Ja.1.17.
v ver.7,22; ch.5.22; 41. 29;2Ki.19.21.
w Ex. 15.1, 21; Ps.147. 10.
x Ps.93.1;104.1.
y ver.25;Mar.3.17.
z ch.41.20,21;Je.8.16.
6 Heb. *terrors.*
7 Or, his feet *dig,* Ju.5. 22.
a 1 Sa. 17. 4-10, 42; Ps. 19.5;Je.9.23.
b Pr.21.31;Je.8.6.
8 Heb. *armour.*
c ver.16,18;ch.41.33.
d ch.41.26-29.
e ch.37.20;Hab.1.8,9.

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fierceness and rage; [f]neither believeth he that *it is* the sound of the trumpet.

25 He saith among the trumpets, Ha, [g] ha! and he smelleth the battle afar off, the thunder of the captains, and the shouting.

26 Doth [h]the hawk fly by thy wisdom, *and* [i]stretch her wings toward the south?

27 Doth [k]the eagle mount up at[1] thy command, and [l]make her nest on high?

28 She dwelleth and abideth on the rock, upon [m]the crag of the rock, and the strong place.

29 From thence [n]she seeketh the prey, *and* her eyes behold afar off.

30 Her young ones also suck up blood: and [o]where the slain *are*, there *is* she.

CHAPTER XL.

God challengeth an answer, 1, 2. *Job humbleth himself,* 3—5. *God calleth upon Job to show by instances of power that he is able to save himself,* 6—14. *God's great power is seen in the behemoth.* 15—24.

MOREOVER, [a]the LORD answered Job, and said,[2]

2 [b]Shall he that contendeth with the Almighty [c]instruct[3] *him?* [d]he that reproveth God, let him answer it.

3 ¶ Then Job answered the LORD, and said,

4 [e]Behold, I am vile; [f]what shall I answer thee? [g]I will lay mine hand upon my mouth.

5 Once have I spoken, [h]but I will not answer; yea, [i]twice, [k]but I will proceed no further.[4]

6 ¶ Then answered the LORD unto Job [l]out of the whirlwind, and said,

7 [m]Gird up thy loins now like a man: I will demand of thee, and declare thou unto me.

8 [n]Wilt thou also [o]disannul my judgment? [p]wilt thou condemn me, that thou mayest be righteous?

9 [q]Hast thou an arm like God? or canst[r] thou thunder with a voice like him?

10 [s]Deck thyself now *with* [t]majesty and excellency, and array thyself with [u]glory and beauty.

11 [v]Cast abroad the rage of thy wrath; and [w]behold every one *that is* proud, and abase him.[5]

12 Look on everyone *that is* proud, *and* bring him low; and tread down the wicked [x]in their place.

13 [y]Hide them in the dust together, *and* [z]bind their faces in secret.

14 Then will I also confess unto thee [a]that thine own right hand can save thee.

15 ¶ Behold now behemoth,[1b] which I made with thee; [c]he eateth grass as an ox.

16 Lo now, his strength *is* in his loins, and his force *is* in the navel of his belly.

17 He moveth[2] his tail like a cedar: [d]the sinews of his stones are wrapped together.

18 His [e]bones *are as* strong pieces of brass; his bones *are* like bars of iron.

19 He *is* [f]the chief of the ways of God: [g]he that made him can make his sword to approach *unto him.*

20 Surely [h]the mountains bring him forth food, [i]where all the beasts of the field play.

21 He lieth under the shady trees, in the covert of [k]the reed, and fens.

22 The shady trees cover him *with* their shadow; [l]the willows of the brook compass him about.

23 Behold, he[3] drinketh up a river, *and* [m]hasteth not: he trusteth that he can draw up [n]Jordan[4] into his mouth.

24 He[5] taketh it with his eyes; *his* nose pierceth through snares.

CHAPTER XLI.

God's great power seen in the leviathan.

CANST thou draw out [6]leviathan with an hook? or his tongue with a cord *which* thou lettest down?[7]

2 Canst thou [a]put an hook into his nose? or bore his jaw through with a thorn?

3 Will he make many supplications unto thee? [b]will he speak soft *words* unto thee?

4 [c]Will he make a covenant with thee? [d]wilt thou take him for [e]a servant for ever?

5 Wilt thou [f]play with him as *with* a bird? or wilt thou [g]bind him for thy maidens?

6 Shall [h]thy companions make a

A. M. cir. 2484. B. C. cir. 1520.

[f] ch.9.16;29.24; Lu.24. 41.
[g] Ps. 70. 3; Eze. 26. 2; 36.2.
[h] Le.11.16;De.14.15.
[i] Ca.2.12;Je.8.7.
[k] Ex. 19. 4; Le. 11. 13; Ps. 103.5; Pr.23.5; Is. 40.31;Ho.8.1.
1 Heb. *by thy mouth.*
[l] Je.49.16;Ob.4.
[m] 1Sa.14.4.
[n] ch.9.26.
[o] Eze. 39. 17-19; Mat. 24.28;Lu.17.37.

CHAP. XL.

A. M. cir. 2484. B. C. cir. 1520.

[a] ver.6;ch.38.1.
2 It is probable that the voice from the whirlwind ceased for a short space, that Job might speak, if he could make any reply; but as he continued silent, God *answered* his very thoughts, and in few words showed him what he intended by his multiplied questions. Job had complained of the Lord's dispensations, as if he meant to 'contend with him,' ch. 23. 3-7; 31. 35-37; but could Job give him any instructions how to govern the world? Did he think it wise to contend with omnipotence?
[b] ch.9.3;33.13;Ec.6.10; Is. 45.9-11; 50.8; 1Co. 10.22.
[c] Is.40.14;1Co.2.16.
3 Or, doth it then edify to contend with the Almighty?
[d] ch.3.11,12,20,23;7.12, 19-21; 9. 17, 18, 32-35; 10.3-7,14-17;13.21-27; 14.16,17; 16.11-21; 19. 6-11; 27. 2; 30. 21-23; Eze. 18. 2,25; Mat.20. 11-15; Ro.9.19-23; 11. 34-36.
[e] ch.42.6; Ge.18.27;32. 10; 2Sa.24.10; 1Ki.19. 4;Ezr.9.6,15;Ne.9.33; Ps.51.4,5;Is.6.5;53.6; 64.6; Da.9.5,7; Lu.5. 8; 15.18,19;18.13;1Ti. 1.15.
[f] ch. 9. 31-35; 16.21;23. 4-7;31.37.
[g] ch. 21. 5; 29.9; Ju.18. 19; Ps.39.9; Pr.30.32; Mic. 7. 16; Ha. 2. 20; Zec.2.13.
[h] ch.34.31,32;Ro.3.19.
[i] ch. 33. 14; 2 Ki. 6. 10.
[k] Je.31.18,19.
4 Job answered the mistaken opinions of his friends. But the voice of God, and the declaration of his glorious perfections, and manifold works of wisdom & power, effectually convinced him of his rashness and irreverence, in speaking of God as he would have spoken of equals; and he would be silent before Him.
[l] ch.38.1;Ps.50.3,4;He. 12.18-20;2Pe.3.10-12.
[m] ch.13.22;23.3,4;38.3.
[n] Ps.51.4;Ro.3.4.
[o] Is.14.27; 28.18; Ga.3. 15,17;He.7.18.
[p] ch.10.3; 27.2-6; 32.2; 34.5,6;35.2,3.
[q] ch.9.4; 23.6; 33.12,13; Ex.15.6; Ps.89.10,13; Is.45.9;1Co.10.22.
[r] ch.37.4,5;Ps.29.3-9.
[s] ch.39.19;Ps.93.1;104. 1,2;Is.59.17.
[t] 1Ch. 29. 11; Ps. 21. 5; 45.3,4; Mat.6.13;2Pe. 1.16,17;Jude 24,25.
[u] Ex.28.2; Ps.50.2;90. 16, 17; 149. 4; Is. 4. 2, *marg.*;1Co.15.54.
[v] ch. 20. 23; 27.22; De. 32. 22; Ps. 78. 49, 50; 144.6;Ro.2.8,9.
[w] Ex.9.16,17; 15.6-12; 18.11; Is. 2. 11, 12, 17; 10. 12-19; Eze.28.2-9; Da. 4.37; 5.20-23; Ob. 3,4;Mal.4.1;Lu.18.14; Ac.12. 22,23; Ja.4.6; 1 Pe.5.5,6.
5 These verses tend to humble the soul; and it is no wonder that on hearing them, Job fell in the dust confounded, and ascribed righteousness to his Maker.

A. M. cir. 2484. B. C. cir. 1520.

[x] ch.36.20;Ec.11.3;Ac. 1.25.
[y] ch.14.13;Ps.49.14;Is. 2.10.
[z] ch. 36. 13; Es. 7. 8; John 11.44.
[a] Ps. 44. 3, 6; Is. 40.29; Ro.5.6;Ep.2.4-9.
1 Or, *the elephant,* as some think. The name of the creature here mentioned, it is remarkable, is plural, by way of eminence. It is most probable that the hippopotamus, or river-horse, is here meant. It answers to the description of the behemoth.
[b] Ge.1.24-26.
[c] ver. 20; ch. 39. 8; Ps. 104.14.
2 Or, *setteth up.*
[d] ch.41.23.
[e] ch.7.12; Is.48.4; Mic. 4.13.
[f] ch. 26. 13,14; Ps.104. 24.
[g] Ps.7.12; Is.27.1;34.6; Lu.2.35.
[h] ver.15;Ps.147.8,9.
[i] Ps.104.26.
[k] Is.19.6,7;35.7.
[l] Le. 23. 40; Is. 15. 7; Eze.17.5.
3 Heb. *oppresseth,* Is. 37.25.
[m] Ps.55.8;Is.28.16.
[n] Ge.13.10;Jos.3.15.
4 No doubt, say the writers in the Pict. Bible, Bochart and others are right in understanding that Jordan is here put by a figure for any large and deep stream, such as Jordan was at the time of its overflowing. In our version, the verse has no meaning with reference to any animal that the behemoth has been supposed to represent. More clearly understood, it well applies to an amphibious animal. Although Boothroyd understands behemoth to be the elephant, his translation of this verse agrees much better with the river-horse:

'Lo, should a river overflow, he hasteneth not;
He is secure, though Jordan rush to his mouth.'

5 Or, *Will* any *take him in his sight,* or *bore* his *nose with a gin?* ch.41.1,2.

CHAP. XLI.

A. M. cir. 2484. B. C. cir. 1520.

6 That is, *a whale,* or *a whirlpool,* ch. 3. 8. *marg.*; Ps.74.14; 104. 26; Is.27.1. It seems now generally admitted that the animal here intended is the crocodile. It is a natural inhabitant of the Nile, and other Asiatic and African rivers; of enormous voracity & strength, as well as fleetness in swimming; attacks mankind and the largest animals with most daring impetuosity; when taken by means of a powerful net, will often overturn the boats that surround it; has proportionally the largest mouth of all monsters whatever; moves both its jaws equally, the upper of which has not less than forty, & the lower than thirty-eight, large teeth; and is furnished with a coat of mail so scaly and callous, as to resist the force of a musket-ball in every part except under the belly.
7 Heb. *drownest.*
[a] Is. 30.28; 37.29; Eze. 29.4,5.
[b] Ps.55.21; Pr.15.1;18. 23;25.15;Is.30.10.
[c] 1Ki.20.31-34.
[d] Ge. 1. 28; 2.19; Ps.8. 5,6.
[e] Ex.21.6;De.15.17.
[f] Ju.16.25-30.
[g] ch.28.11.
[h] Ju.14.11.

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banquet of him? shall they part him among the merchants?

7 Canst thou fill his skin with barbed irons? or his head with [i]fish-spears?

8 [k]Lay thine hand upon him, remember the battle, do no more.

9 Behold, the hope of him is in vain: shall[l] not *one* be cast down even at the sight of him?

10 None *is so* fierce that [m]dare stir him up: [n]who then is able to stand before me?[1]

11 [o]Who hath prevented me, that I should repay *him?* [p]*whatsoever is* under the whole heaven is mine.

12 I will not conceal his parts, nor his power, nor his [q]comely proportion.

13 Who can discover the face of his garment? *or* who can come *to him* with[2] his [r]double bridle?[3]

14 Who can open [s]the doors of his face? [t]*his* teeth *are* terrible round about.

15 *His* scales[4] *are his* [u]pride, shut up together *as with* [v]a close seal.

16 One is so near to another, that no air can come between them.

17 They are joined one to another, they stick together, that they cannot be sundered.

18 By his neesings a light doth shine, and his eyes *are* like [w]the eyelids of the morning.[5]

19 [x]Out of his mouth go burning lamps, *and* sparks of fire leap out.

20 Out of his nostrils goeth smoke, as[y] *out* of a seething-pot or caldron.

21 His breath [z]kindleth coals, and a flame goeth out of his mouth.

22 [a]In his neck remaineth strength, and sorrow is[6] turned into joy before him.

23 The flakes[7] of his flesh [b]are joined together: they are firm in themselves; they cannot be moved.

24 His heart is as firm as a stone; yea, [c]as hard as a piece of the nether millstone.

25 When he raiseth up himself, the mighty are afraid: [d]by reason of breakings they purify themselves.

26 [e]The sword of him that layeth at him cannot hold; the spear, the dart, nor the habergeon.[8]

27 He esteemeth iron as straw, *and* brass as rotten wood.

A. M. cir. 2484.
B. C. cir. 1520.

i ver.26-29.
k 1 Ki.20.11; 2 Ki.10.4; Lu.14.31,32.
l De.28.34; 1 Sa.3.11; Is. 28.19; Lu.21.11.
m Ge. 49. 9; Nu. 24. 9; Ps. 2. 11,12; Eze.8.17, 18.
n ch.9.4; 40.9; Je.12.5; 1 Co.10.22.
1 How could Job then expect to prevail on his Almighty Creator to alter his plan of government to please him, or to use his power to serve his interests, or humour his wayward inclinations? For where was that man, who had *first* given to the Lord and made him his debtor, that he should have a right to demand payment, when all things in the whole universe were the work and property of God?
o ch.22.2,3; 35.7; Ps.21. 3; Ro.11.35.
p Ex.19.5; De.10.14; 1 Ch. 29.11-14; Ps.24.1; 50.12; 115.16; 1 Co.10. 26,28.
q Ge.1.25.
2 Or, *within.*
r 2 Ki.19.28; Ps.32.9.
3 Pliny admires a bold and dangerous undertaking which the Tentyritæ, and no others, dared to practise against the crocodile. They contrived to get upon its back when in the water; and when the astonished animal threw up its head, with open mouth, attempting to bite, then they seized the opportunity of inserting a stake transversely between its jaws, and taking hold of the opposite ends with each hand, they held him, as it were with a bit and bridle, and thus brought him to land as a prisoner, &c. This account seems confirmed by a representation of an Egyptian tumbler on the back of a crocodile on the marble of the Townley collection. Yet such a feat does not seem to have been known in the days of Job, and from the question in the text, seems to have been regarded as impossible.
s ch.38.10; Ec.12.4.
t Ps. 57. 4; 58. 6; Pr.30. 14; Da.7.7
4 Heb. *strong pieces of shields.*
u Je.9.23.
v Re.5.2,3,5.
w ch. 3.9, *marg.*; Re.1. 14.
5 The ancient Egyptians employed the eye of the crocodile as an hieroglyphic, to denote the rising of the sun. Not that the eyes of this creature are of remarkable size or brilliancy, but because, as is stated, his eyes become first visible when it rises above the water.—*Pict. Bible.* The ancient fathers generally understood this description of leviathan as an emblematic, or typical, description of Satan, that 'king over all the children of pride.'—*Scott.*
x Ps.18.8.
y Je.1.13,14.
z Ps. 18. 8,12; Is.30.33; Ha.3.5.
a ch.39.19; 40.16.
6 Heb. *rejoiceth*, Ho.13. 14; 1 Co.15.55-57.
7 Heb. *fallings.*
b ver.17.
c Is.48.4; Je.5.3; Zec.7. 12.
d Ps. 107. 28; Jonah 1. 4-6.
e ch.39.21-24.
8 Or, *breast-plate*, or, hauberk, the Norman armour for the head, neck, and breast.

A. M. cir. 2484.
B. C. cir. 1520.

f ch.89.7; Hab.1.10.
g 2 Ch.26.14.
1 Heb. *Sharp pieces of potsherd.*
h ver.20.
i ch.40.19.
2 Heb. *behave themselves without fear*, ver.24.
k ch.26.12; Ex.5.2; Ps. 74.13,14; Is.27.1; Eze. 29.3; Re. 12.1-3; 13.2; 20.2,3.

CHAP. XLII.
A. M. cir. 2484.
B. C. cir. 1520.

a Ge. 18. 14; Je. 32.17; Mat.19.26; Mar.10.27; 14.36; Lu.18.27.
b Ps.44.21; 139.2; Je.17. 10; Eze.38.10; John 2. 24,25; 21.17; He.4.12, 13.
3 Or, *of thine can be hindered*, ch. 23. 13; Pr.19.21; Ec.3.14; Is. 14.27; 46.10; Da.4.35; Ep.1.11.
4 Job, borne down as it were with a torrent of light and conviction, at length answered; not in his own vindication, but with unreserved submission. He was fully assured, that the Lord could do every thing; and therefore it was madness to contend with him, and folly to despair of help from him. He knew that none of his impatient thoughts could be concealed from God; or rather he meant, that the Lord could not be prevented from accomplishing every thing which he intended.
c ch.38.2.
d Ps.40.5; 131.1; 139.6; Pr.30.2-4.
e Ge.18.27,30-32.
f ch.38.3; 40.7.
g ch.4.12; 26.22; 33.16; Ro.10.17.
h ch.23.8,9; Nu.12.6-8; Is. 6.1; John 1.18; 12. 41,45; Ac.7.55,56.
i ch.9.31; 40.4; Ezr.9.6; Is. 6.5; Je.31.19; Eze. 16. 63; 20. 43; 36. 31; Lu. 15. 18,19; 1 Co.15. 8,9; 1 Ti.1.13-16; Ja.4. 7-10.
k ch.2.8; 30.19; 1 Ki.21. 27; Es. 4. 1-3; Is.58.5; Da.9.3; Jonah 3.6-10; Mat. 11. 21; Lu. 10. 13.
5 He had before had obscure and distant notions of God, acquired by common report; but now, when he had an intimate, personal, and intuitive view of the glory of God, he saw his vileness, and was ashamed of his presumption, ignorance, and impiety, in daring to murmur against God.
l ch.2.11; 4.2; 8.1; 11.1.
m ch.32.2,3,5.
n ch.11.5,6.
o Nu. 23. 1,14,29; 1 Ch. 15.26; 2 Ch.29.21; Eze. 45.23; He. 10.4,10-14.
p Mat.5.23,24.
q ch.1.5; Ex.18.12.
6 They thought they had spoken wonderfully well, and that God was beholden to them for pleading his cause, and owed them a good reward for it; but they are told that, on the contrary, he is displeased with them, requires from them a sacrifice, and threatens that otherwise, he will deal with them after their folly. God is often angry at that in us which we ourselves are proud of, and sees much amiss in that which we think was done well.—*Henry.*
r Ge.20.17; Is.60.14; Je. 14.11; 15.1; Eze.14.14; He. 7. 25; Ja. 5.14-18; Re.3.9.
7 Heb. *his face*, or, *person*, ver.9; 1 Sa.25. 35; Mal.1.9; Mat.3.17; Ep.1.6.
s Ps.103.10; 2 Ti.4.14.

28 The arrow cannot make him flee: [f]sling-stones are turned with him into stubble.

29 Darts are counted as stubble: [g]he laugheth at the shaking of a spear.

30 Sharp[1] stones *are* under him: he spreadeth sharp-pointed things upon the mire.

31 He maketh [h]the deep to boil like a pot: he maketh the sea like a pot of ointment.

32 He maketh a path to shine after him; *one* would think the deep *to be* hoary.

33 [i]Upon earth there is not his like, who is[2] made without fear.

34 He beholdeth all high *things:* [k]he *is* a king over all the children of pride.

CHAPTER XLII.

Job submitteth himself unto God, 1—6. *God preferring Job's cause, maketh his three friends submit themselves to him,* 7, 8. *He accepteth and blesseth Job,* 9—15. *His age and death,* 16, 17.

THEN Job answered the LORD, and said,

2 I know that [a]thou canst do every *thing*, and *that* [b]no thought can[3] be withholden from thee.[4]

3 [c]Who *is* he that hideth counsel without knowledge? therefore have I uttered that I understood not; [d]things too wonderful for me, which I knew not.

4 [e]Hear, I beseech thee, and I will speak: [f]I will demand of thee, and declare thou unto me.

5 I have [g]heard of thee by the hearing of the ear; but now [h]mine eye seeth thee:

6 Wherefore [i]I abhor *myself*, and [k]repent in dust and ashes.[5]

7 ¶ And it was *so*, that, after the LORD had spoken these words unto Job, the LORD said to [l]Eliphaz the Temanite, [m]My wrath is kindled against thee, and against thy two friends: for [n]ye have not spoken of me *the thing that is* right, as my servant Job *hath.*

8 Therefore take unto you now [o]seven bullocks and seven rams, and [p]go to my servant Job, and [q]offer up for yourselves a burnt-offering,[6] and [r]my servant Job shall pray for you; for him[7] will I accept; [s]lest I deal with you *after your* folly, in that ye

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have not spoken of me *the thing which is* right, like my servant Job.

9 ¶ So Eliphaz the Temanite, and Bildad the Shuhite, *and* Zophar the Naamathite, went and [t]did according as the LORD commanded them: the LORD also accepted Job.[1]

10 And the LORD [u]turned the captivity[2] of Job, [v]when he prayed for his friends: also [w]the LORD [x]gave Job twice as much as he had before.

11 Then came there unto him [y]all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house; and [z]they bemoaned him, and comforted him over all the evil that the LORD had brought upon him: [a]every man also gave him a piece of money, and every one an ear-ring of gold.

12 [b]So the LORD blessed the latter end of Job more than his beginning: for [c]he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses.

13 He had also [d]seven sons and three daughters.

14 And he called the name of the first, Jemima; and the name of the second, Kezia; and the name of the third, Keren-happuch.[1]

15 And in all the land were [e]no women found *so* fair as the daughters of Job: and their father [f]gave them inheritance among their brethren.

16 ¶ After this lived Job [g]an hundred and forty years, [h]and saw his sons, and his sons' sons, *even* four generations.

17 So Job died, *being* old, and [i]full of days.[2]

A. M. cir. 2484. B. C. cir. 1520.	A. M. cir. 2484. B. C. cir. 1520.
t ch. 34.31,32; Is.60.14; Mat. 7. 24; John 2. 5; Ac.9.6;10.33;He.11.8.	*c* ver.1,3; Ge.24.35; 26. 12-14; Ps.107.38; 144. 13-15.
1 Heb. *the face of Job*, ver. 8; ch. 22. 27; Ec. 9.7. God finally declares that he disapproved of the sentiments of Job's friends, who maintained that in this world men always received the full and proper award of their deeds; and though Job did err, yet he was more righteous than they; and when duly humbled, God pardons and accepts him, and blesses him more than before.	*d* ch.1.2;Ps.107.41;127. 3;Is.49.20.
u ch. 5.18-20; De.30.3; Ps.14.7;53.6;126.1,4.	1 These names denote respectively, 'days upon days,' 'cassia,' aromatic plant, 'horn of plenty.'
2 Literally, 'reversed the strait, confinement, seizure, captivity.'—*Good.*	*e* Ps.144.12; Ac.7.20.
v Ex. 17. 3,4; Nu.12.2, 13;14.1-4,10,13-20;16. 21,22,46-48; De. 9.20; Lu. 23. 34; Ac. 7. 50. 60.	*f* Nu. 27. 7; Jos. 15.18, 19;18.4.
w ch. 8. 6,7; 22. 24, 25; De.8.18;1Sa.2.7;2Ch. 25. 9; Pr. 22. 4; Hag. 2.8.	*g* Ge.11.32;25.7; 35.28; 47.28; 50.26; De.34.7; Jos.24.29;Ps.90.10.
x Heb. *addeth all that* had been *to Job unto the double*, Is. 40. 2; 61.7.	*h* Ge. 50. 23; Ps. 128.6; Pr.17.6.
y ch.19.13,14;Pr.16.7.	*i* ch. 5.26; Ge.15.15;25. 8; De. 6. 2; Ps. 91. 16; Pr.3.16.
z ch.2.11; 4.4; 16.5;Ge. 37.35; Is. 35.3,4; John 11.19; Ro.12.15; 1Co. 12.26;He.12.12;13.3.	2 The condition of Job was altogether changed. His former prosperity returned. After this he lived in prosperity & honour no less than one hundred and forty years; probably above two hundred years in all: and instead of being written childless, as he once feared, he saw his posterity to the fourth generation; and at length died in peace, satisfied with living here, and ripe for a better world. Thus, in every particular, his integrity was evidenced by those very testimonies which his friends had improperly demanded. His longevity is strong proof that he lived at a very early period.
a ch.6.22,23; Ge.24.22, 53;1Sa.10.27.	
b ch. 8.7; Pr.10.22; Ec. 7.8;1Ti.6.17;Ja.5.11.	

CONCLUDING REMARKS ON THE BOOK OF JOB.

IN addition to the few general remarks on this book which have been given in the introduction, we beg to select a few passages from a very able and valuable writer there referred to, viz., Magee on the Atonement. 'I have now enumerated,' says he, 'all the arguments deserving any notice, which have been urged against the antiquity of the book of Job. How conjectural, unfounded, and futile, most of them are, and inconclusive others, it is not difficult to discover. This is indeed what they tend to show, that the more the objections against the antiquity of this book are examined, the stronger will the arguments be found in favour of it. In addition, however, to what has appeared, there are some positive proofs which have been advanced, and which are not a little worthy of consideration. Bishop Patrick has observed, in his Preface to Job, that though there is plain mention of the deluge, and the burning of Sodom, there is no allusion to the drowning of Pharaoh, and the other miraculous works attending the deliverance of the Israelites from Egypt. And that Elihu, when expressly reckoning up the different modes of revelation, takes no notice of the revelation made to Moses. These omissions, however, as well as the want of reference to the Mosaic rites, though they furnish a decisive proof against the late age of the book, on the supposition of the author being a *Jew*, yet do so, it must be confessed, only upon that supposition. But it will not be easy to account for the circumstance of the book's containing no allusion to "any one piece of history later than Moses," (*Sherl. Use of Proph.* p. 207,) upon any hypothesis, that places its date lower than the age of the Jewish lawgiver.'

'Now, if to these considerations be added the characters of antiquity attached to the subject, the conduct, and the language of the work, some of which have already appeared in the discussion of the foregoing objections, and which are in general so strikingly obvious, as to constrain even those who contend for the late production of the work to represent it as written in imitation of early manners:—if we admit with Peters, (*Crit. Diss.* p. 143,) that there are expressions in this book, of a stamp so ancient, that they are not to be met with in the Chaldee, Syriac, or any other language at present known: and that many which rarely occur elsewhere, and are difficult to be explained, are here to be found in their primitive and most simple forms:—if, in short, there be on the whole, that genuine air of the antique which those distinguished scholars, Schultens, Lowth, and Michaelis, affirm in every respect to pervade the work, we can scarcely hesitate to pronounce with Lowth and Sherlock, that the book of Job is the oldest in the world now extant.'

Again, 'There seems then, upon the whole, sufficient ground for the conclusion, that this book was not the production of Moses, but of some earlier age; and there appears no good reason to suppose that it was not written by Job himself.'

'One observation more remains to be offered, and that is, that there is good reason to pronounce the book of Job an inspired work. Its reception into the Jewish canon, the recognition of the history, and, as Peters has abundantly proved, (*Crit. Diss.* pp. 21, 145—148.) consequently of the book itself, by the prophet Ezekiel, a similar admission of it by another inspired writer, St James, and the express reference made to it by St Paul, (1 Cor. iii. 19,) who prefaces his quotation from it by the words, *it is written*, agreeably to the common form of quoting from other parts of inspired scripture:—all these fully justify the primitive fathers, and early councils, in their reception of it as a canonical and inspired book.—(See *Gregor. Pref. in Job.*) The intrinsic matter of the work also strengthens this idea. Job appears, from ch. xxxviii. 1, and ch. xlii. 5, to have enjoyed the divine vision. In what manner, whether, as the Seventy seem to think, by some appearance of a glorious cloud, or otherwise, it avails not. That, in some way, he was honoured with one of those extraordinary manifestations of the Deity, by which the prophets and inspired persons were distinguished, and that he was admitted to immediate communication with the Almighty, is positively asserted.' Magee then infers that Job was both a prophet and the author of the book, and adds, 'Now, from admitting the prophetic character of Job, we derive two considerable advantages. First, it removes the difficulty which otherwise must hang upon the supposition, that the words of that much celebrated passage in his writings refer to the doctrines of a Redeemer and a future state: And, second, it supplies an additional confirmation of the divine origin of those great truths concerning the creation, the fall, and the deluge, as they stand recorded in the books of Moses.'—See *Magee on Atonement and Sacrifice*, vol. ii., part i.

We would only add, that it is truly delightful to have in this book an additional proof, that as God never 'left himself without witness,' as the God of creation and providence, in that he gave 'rain from heaven, and fruitful seasons, filling the hearts of men with food and gladness,' so never since the beginning did he leave himself without witness as the God of redemption, and the rewarder of all them who by faith diligently seek Him.

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THE BOOK

OF

PSALMS.

THIS book is entitled in the Hebrew *Sepher Tehillim*, that is, the book of Praises; because the praises of God are its main subject. It is called the book of Psalms or sacred songs, because they were accompanied with music in the worship of God. The whole collection is generally called the Psalms of David; because though he was not the writer of them all, yet he was of the greater part. Those who wish to see a larger analysis of this book, and more extended discussion on the authorship, chronological arrangement, use of the psalms in the Christian church, their style, varied kinds of poetry, and poetical beauties, &c., must consult the larger commentators and critics. Some of these things we may notice as space will permit, in the course of the Notes on each. The reader will obtain much information on these points in Dr A. Clarke's Introduction to the Book of Psalms; Horne's Introduction to the Study of the Scriptures; and in the prefaces of particular writers on the Psalms, such as Bishop Horne's Preface, Horsley's Preface, Lowth's Prelections, &c. Many of the psalms are expressly quoted by our Lord and his apostles. St Paul quotes the *second psalm* as a prophecy of Christ. Thus pointing to their present arrangement. 'Indeed, the several particulars respecting the descent, kingdom, and priesthood of Christ, the contempt and persecutions which he endured, and the intenseness and variety of his sufferings, the manner of his death, resurrection, ascension, and glory, with the success of the gospel, and the calling of the Gentiles, are so substantially foretold in one or other of the psalms, that a history of these events might in a great measure be compiled from them; and in some cases, with a minuteness to which historians seldom descend.'—*Scott.* Christ in his own person, or the believer in union with him, is the great theme of this divine book, to which all the psalms either directly or indirectly point. 'The psalms are an epitome of the bible, adapted to the purposes of devotion.'—*Bishop Horne's Preface.* They embody all the sublime truths of religion, and unfold the varied duties and experience of the believer. The best preparation for the study and enjoyment of them is a devout heart, under the teaching of the Holy Spirit, which must be earnestly sought in fervent prayer. In the language of this divine book the Son of God himself found language to praise Jehovah when He sung an hymn after the last supper, and to express the depth of his sorrows, when he cried, 'My God, my God, why hast thou forsaken me!' and the composure of his soul when he said, 'Father, into thy hands I commend my spirit.' Out of the same fountain may the follower of the Lamb derive rich supplies of instruction, consolation, and delight, and go on from strength to strength, till he appear before God in Zion.

BEFORE CHRIST, 1058—1011.—JULIAN PERIOD, 3652—3699.—YEAR FROM THE CREATION, 2942—2989.

PSALM I.

The happiness of the godly, 1—3. *The unhappiness of the ungodly,* 4—6.

BLESSED[a 1] *is* the man that [b]walketh not in [c]the counsel of the ungodly,[2] nor standeth in [d]the way of sinners, nor [e]sitteth in the seat of the [f]scornful:

2 But [g]his delight *is* in the law of the LORD; and in his law doth he meditate[h] [i]day and night.

3 And he shall be like [k]a tree planted by the rivers of water, that bringeth[l] forth his fruit in his season: his leaf also [m]shall not wither;[3] and whatsoever[n] he doeth shall prosper.

4 The ungodly *are* not so: but *are* [o]like the chaff which the wind driveth away.

5 Therefore the ungodly [p]shall not stand in the judgment, nor [q]sinners in the congregation of the righteous.

6 For the LORD [r]knoweth[4] the way of the righteous: but [s]the way of the ungodly shall perish.

PSALMS. A.M.2987. B.C.1047.

PSALM I.

a Ps.2.12; 32.1,2;34.8; 106.3; 112. 1; 119. 1,2; Je. 17. 7; Lu. 11. 28; John 13. 17; Re. 22. 14.
1 Heb. *the blessedness of the man.* This is generally considered as properly introductory to the whole book; describing in few words the felicities of the righteous, and the misery of the wicked.
b Ps.81.12;Ge.5.24;Job 31.5;Pr.1.15; 4.14,15; 13.20;Eze.20.18;1Pe. 4.3.
c Ps.64.2;Ge.49.6;2Ch. 22.3-5;Job 10.3;21.16; Lu.23.51.
2 Or, *wicked.*
d ver.6; ch.36.4; 146.9; Pr.2. 12; 4. 19; 13. 15; Mat.7.13,14.
e Ps.26.4,5;Je.15.17.
f Pr. 1. 22; 3. 34; 19. 29.
g Ps.40.8;112.1;119.11, 35,47,92;Job 23.12;Je. 15.16;Ro.7.22.
h Ps. 119. 11,15, 97-99; Jos.1.8;1Ti.4.15.
i Ps.88.1;Lu.2.37.
k Job 14.9;Je.17.8;Eze. 17.8;47.12.
l Ps.92.14;Mat.21.41.
m Mat.13.6; John 15.6; Jude 12.
3 Heb. *fade.*
n Ps.129.8;Ge.39.3,23; Jos.1.7,8; 2 Ch.31.21; Is.3.10.
o Ps.35.5;Job21.18; Is. 17. 13; 29.5; Ho. 13.3; Mat.3.12.
p Ps.5.5;Lu.21.36.
q Ps. 26.9; Mal. 3. 18; Mat.13.49;25.32.
r Ps. 37. 18-24; Job 23. 10;Na.1.7;John 10.14, 27;2Ti.2.19.
4 Or, *approveth.*
s Ps.112.10; 146.9; Pr. 14.12;Mat.7.13.

PSALM II.

The kingdom of Christ, 1—9. *Kings are exhorted to accept it,* 10—12.

WHY [a]do the heathen rage,[1] and [b]the people imagine[2] a vain thing?

2 [c]The kings of the earth set themselves, and [d]the rulers take counsel together, against the LORD, and [e]against his Anointed,[3] *saying,*

3 [f]Let us break their bands asunder, and cast away their cords from us.

4 [g]He that sitteth in the heavens [h]shall laugh: the LORD shall have them in derision.

5 Then [i]shall he speak unto them in his wrath, and vex[4] them in his [k]sore displeasure.

6 [l]Yet have I set[5] my King upon my holy hill of Zion.[6]

7 I will declare the[7] decree: The LORD hath said unto me, [m]Thou *art* my Son; [n]this day have I begotten thee.

8 [o]Ask of me, [p]and I shall give

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PSALM II.

A. M.2957. B. C. 1047.
a Ps.18.43;46.6;Is.8.9, 10;Ac.4.25-27.
1 Or, *tumultuously assemble,* Ac.16.22.
b Mat. 21.38; John 11. 49,50; Ac.5.39.
2 Heb. *meditate.*
c ver.10; Ps.48.4;Mat. 2.16;Lu.23.11,12; Ac. 12.1-6;Re.17.12-14.
d Mat.26.3,59;27.1.
e Ps.45.7;89.20; Is.61. 1; John 1.41,*marg.*;3. 34;Ac.10.38;He.1.9.
3 This psalm is certainly applicable to Christ; and is a prophecy of the vain hatred of the ungodly to the Messiah & the certainty of their destruction & the glory and extent of his reign, founded on the eternal decree of Jehovah, by which he is appointed king in Zion. Kings,rulers & judges are warned as such, to own & serve him; see Ac. 4. 25-28.
f Je.5.5;Lu.19.14.
g Ps.11.4; 115.3; Is.40. 22;66.1.
h Ps.37. 13; 53.5; 59.8; Pr.1.26.
i Ps. 50. 16-22; Is.11.4; 66.6; Mat.22.7; 23.33-36;Lu.19.27.
4 Or, *trouble.*
k Ps.110.5,6;Zec.1.15.
l Ps.45.6; 110.1,2; Is.9. 6,7; Mat. 28.18; Ac.2. 34-36;5.30,31; Ph.2.9.
5 Heb. *anointed.*
6 Heb. *Zion, the hill of my holiness,* Ps.48. 1,2;78.68;Re.14.1.
7 Or, *for a decree,* Is. 46.10.
m Mat.16.16; Ac. 8.37; 13.33;Ro.1.4; He.1.5.
n Ps. 89.27; John 1.14.
o John 17.4,5.
p Ps.72.8;Da.7.13,14.

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thee the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession.

9 Thou shalt [q]break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

10 [r]Be wise now therefore, [s]O ye kings; [t]be instructed, ye judges of the earth.

11 [u]Serve the LORD with fear, and rejoice[v] with trembling.

12 [w]Kiss [x]the Son,[1] lest he be angry, and [y]ye perish *from* the way, when[z] his wrath is kindled but a little. [a]Blessed *are* all they that put their trust in him.

PSALM III.

The security of God's protection.

¶ A psalm of David, [a]when he fled from Absalom his son.[2]

LORD, [b]how are they increased that trouble me? [c]many *are* they that rise up against me.

2 Many *there be* which say of my soul, *There is* [d]no help for him in God. [e]Selah.

3 But thou, O LORD, *art* [f]a shield for[3] me: [g]my glory, and [h]the lifter up of mine head.

4 [i]I cried unto the LORD with my voice, and he heard me out of [k]his holy hill. Selah.

5 [l]I laid me down and slept; I awaked: for [m]the LORD sustained me.

6 [n]I will not be afraid of [o]ten thousands of people that have set *themselves* against me round about.

7 [p]Arise, O LORD; save me, O my God: for [q]thou hast smitten all mine enemies *upon* the cheek-bone; thou hast broken the teeth of the ungodly.

8 [r]Salvation *belongeth* unto the LORD: [s]thy blessing *is* upon thy people. Selah.

PSALM IV.

David prayeth God to hear him, 1. *He reproveth and exhorteth his enemies,* 2—5. *Man's happiness consisteth in God's favour,* 6—8.

¶ To the chief[4] musician on [a]Neginoth, A psalm of David.[5]

HEAR me when I call, [b]O God of my righteousness: [c]thou hast enlarged me *when I was* in distress; have[6] mercy upon me, and hear my prayer.

2 O [d]ye sons of men, [e]how long *will ye turn* [f]my glory into shame? *how long* will ye [g]love vanity, *and* seek after [h]leasing? Selah.

3 But know that [i]the LORD hath set apart him that is godly [k]for himself: [l]the LORD will hear when I call unto him.

4 [m]Stand in awe, and [n]sin not: [o]commune with your own heart upon your bed, and [p]be still. [q]Selah.

5 Offer [r]the sacrifices of righteousness, and [s]put your trust in the LORD.

6 *There be* [t]many that say, Who will show us *any* good? LORD, [u]lift thou up the light of thy countenance[1] upon us.

7 Thou hast [v]put gladness in my heart, more than in [w]the time *that* their corn and their wine increased.

8 [x]I will both lay me down in peace, and sleep: for [y]thou, LORD, only makest me dwell in safety.

PSALM V.

David prayeth, and professeth to be constant in prayer, 1—3. *God favoureth not the wicked,* 4—6. *David, professing his faith, prayeth unto God to guide him,* 7—9, *to destroy his enemies,* 10, *and to preserve the godly,* 11, 12.

¶ To the chief musician upon Nehiloth,[2] A psalm of David.

GIVE[a] ear to my words, O LORD; consider [b]my meditation.[3]

2 Hearken [c]unto the voice of my cry, [d]my King, and my God: for [e]unto thee will I pray.

3 [f]My voice shalt thou hear in the morning, O LORD; in the morning will I direct *my prayer* unto thee, and will look up.

4 For thou *art* not a [g]God that hath pleasure in wickedness; neither shall [h]evil dwell with thee.

5 [i]The foolish shall not [k]stand [4]in thy sight: [l]thou hatest all workers of iniquity.

6 Thou shalt [m]destroy them that speak leasing: the LORD will abhor [n]the bloody[5] and deceitful man.

7 But [o]as for me, I will come *into* thy house [p]in the multitude of thy mercy; *and* [q]in thy fear will [r]I worship toward thy[6] holy temple.

8 [s]Lead me, O LORD, in thy righteousness because of mine[7] enemies: [t]make thy way straight before my face.

A.M.2981. B.C.1023.

q Ps.21.8,9; 110.5,6; Is. 30.14; Da. 2. 44; Mat. 21.44; Re.2.26,27.
r Je.6.8; Ho.14.9.
s Ps.45.12; 72.10,11; Is. 49.23; 60.3,10,11.
t Ps.82.1-8.
u Ps.89.7; He.12.28,29.
v Ps.95.1-8; 99.1; Phil. 2.12; He.4.1,2.
w 1Sa.10.1; 1Ki.19.18; John 5.23.
x ver.7.
1 As kissing was an act of homage, 1 Sa. 10.1; 1 Ki. 19. 18, the meaning is, Yield a dutiful submission to the Son of God, and acknowledge Him as your sovereign Lord.
y Ps.1.6; John 14.6.
z ver.5; 2Th.1.8,9; Re. 6.16,17; 14.9-11.
a Ps.40.4; 146.5; Pr.16. 20; Is. 30. 18; Je.17.7; Ro.9.33; 10.11; Ep.1. 12; 1Pe.2.6.

PSALM III.

A.M.2981. B.C.1023

a 2Sa.xv.-xviii.
2 To most of the psalms are prefixed INSCRIPTIONS or TITLES, concerning the import of which expositors and interpreters are by no means agreed. Some hold them in the profoundest reverence, considering them as an original part of those divine odes, and absolutely necessary to the right understanding of them, while others regard the titles as subsequent additions, and of no importance whatever.—*Horne's Introd.* The sentiments in this psalm agree well with the circumstances recorded in 2 Sa. 15. 15, and referred to in the title. In this case David may here be considered a type of Christ.
b 2Sa.15.12; 17.11-13.
c Ps.17.7; Mat.10.21.
d Ps.22.7,8; 42.3,10; 71. 11; 2Sa.16.8.
e Ps.4.2,4; Ha.3.3,9.
f Ps. 28. 7; 84. 11; Ge. 15.1; De.33.29.
3 Or, *about.*
g Ps. 62.7; Is.45.25; 60. 19; Lu.2.32; Re.21.11, 23.
h Ps.27.6; 110.7; Ge.40. 13.
i Ps.22.2-5; 34.6; 66.17-19; 116. 1-4; 130. 1, 2; 138.3; Is.65.24; Je.29. 12,13; Mat.7.7.
k Ps.2.6; 99.9; 132.13,14.
l Ps.4.8; Le.26.6; Pr.3. 24; Ac.12.6.
m Ps.66.9; Pr.14.26; Is. 26.3.
n Ps.27.1-3; 46.2,7; 2Ki. 6.15-17; Ro.8.31.
o 2Sa.18.7.
p Ps.10.12; 12.5; 44.23; Is.51.9; Hab.2.19.
q Job 16.10; 29.17.
r Ps.37.39,40; Is.43.11; 45. 21, 22; Ho. 13. 4; Jonah 2. 9; Ac. 4. 12; Re.7.10.
s Ps.29.11; 72.17; Ac.3. 26; Ep.1.3; He.6.14.

PSALM IV.

A.M.2981. B.C.1023.

4 Or, *overseer*, Ps. xxii. xlii. xlv. *titles*; 1Ch.25 1-6.
a Ps. vi. lxvii. lxxvi. *titles*; Hab.3.19, *marg.*
5 This psalm seems to have been composed on the same occasion as the preceding. It is inscribed to the chief musician, or person who presided in the psalmody of the sanctuary, or, as some commentators and critics suppose, to the Giver of victory, viz. Christ.
b Ps. 11.7; 24. 5; Is. 45. 24; Je.23.6; 1Co.1.30.
c Ps. 18. 18, 19; 40. 1-3; 116. 6, 16; 1 Sa. 17.37; 19.11,12; 23.26-28; Job 36.16; 2Co.1.8,10.
6 Or, *be gracious unto me*, Ps.56.1; 57.1; 119. 75-77,132; 143. 2; Ex. 34.6,7.
d Ps.57.4; 58.1; Ec.8.11.
e Ps.82.2; Ex.10.3; Nu. 14.11; Pr.1.22.

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f Ps.14.6; 106.20; Je.2. 11.
g Ps.2.1; 1Sa.12.21; Je. 2.5; Jonah 2.8.
h Ps.5.6; 63.11; Je.9.3; Ep.4.25.
i Ex. 33. 16; 2 Th.2.13, 14; 2Ti.2.19; 1Pe.2.9; 2Pe.2.9.
k Tit.2.14.
l Ps. 34.15; 56.9; 91.14, 15; John 15.16.
m Ps.33.8; 119.161; Je. 5.22.
n Job28.28; 16.6,17; Ep. 4.26.
o Ps. 63. 6; 77. 6; 2 Co. 13.5.
p Ps.46.10; Hab.2.20.
q Ps.3.2,4.
r Ps. 51. 19; De. 33. 19; Is.1.11-18; Mal.1.8,11-14; Mat. 5. 23, 24; He. 13.15,16.
s Ps.2.12; 37.3; 62,8; Is. 26. 3, 4; 50. 10; 1 Pe.4. 19.
t Ps. 39. 6; Ec. 2.3, &c.; Is.55.2; Lu.12.19; 16. 19; 5.1-5.
u Ps.21.6; 42.5; 44.3; 80. 1-3,7; 89. 15; 119. 135; Nu.6.26.
1 Others might ignorantly say, Who will show us any good? but my hope, O Lord, is in thee. Lift upon us the light of thy countenance. This will give more gladness, joy, and security, than all earthly good, or earthly strength.
v Ps. 37.4; 63.2-5; 92.4; Ca.1.4.
w Ju. 9. 27; Is. 9.3; Je. 48.33.
x Ps.3.5; 16.8; Pr.3.24; Re.14.13.
y Le. 25. 18; De.12.10; 33. 27-29; Eze. 34.25; Ho.2.18; Ro.8.35-39.

PSALM V.

2 The title of this psalm is the same as the preceding, with the exception of the word, 'Nehiloth,' the meaning of which is very uncertain. Some of the ancient versions render it, 'concerning the inheritance.' It is rendered by some, 'wind instruments of music.
a Ps. 17. 1; 54.2; 80.1; 1 Pe. 3. 12; 1 John 5.14, 15.
b ch.19.14; 1Sa.1.13,16, *marg.*; Ro.8.26.
3 Or, 'My dove-like mournings.' The word appears to denote those inward thoughts, desires, fears, or sorrows, which break forth in earnest prayers, or are relieved by complaining unto God, and by pouring out the heart before him.
c Ps.3.4.
d Ps.10.16; 24.7,8; 44.4; 74. 12; 145. 1; Is. 33. 22.
e Ps.65.2.
f Ps.22.2; 55.17; 59.16; 119.147; Is.26.9; Mar. 1.35.
g Ps. 50.21; 1Ch.29.17; Hab.1.13.
h Ps.94.20; 140.13; He. 12.14; 2 Pe. 3.13; Re. 21.27.
i Ps.92.6; Ec.5.4.
k Ps.1.5; 130.3.
4 Heb. *before thine eyes.*
l Ps. 10. 3; Le. 20. 23; Ho.9.15; Mat.7.23; 25. 41.
m Ps. 4. 2; Re.21.8; 22. 15.
n Ps.26.9; 2Sa.16.8; Is. 26.21; Ro.1.29.
5 Heb. *man of bloods and deceit*, Ps. 26. 8-10; 43.1.
o Ps.55.16; Jos.24.15.
p Ps.51.1; 69.13,16; Is. 55.7; Ro.5.20,21.
q Ps.130.4; Ho.3.5; Ac. 9.31; He.12.28,29.
r Ps. 28.2; 1 Ki.8.29,30, 35,38; Da.6.10.
6 Heb. *the temple of thy holiness.*
s Ps. 25. 4, 5; 143. 8-10; Pr.3.5,6.
7 Heb. *those which observe me*, Ps. 27. 11, *marg.*; 2Sa.12.14.
t Pr.4.25.

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9 For [u]*there is* no faithfulness[1] in their[2] mouth; [v]their inward part *is* very[3] wickedness; [w]their throat *is* an open sepulchre; [x]they flatter with their tongue.[4]

10 Destroy[5] thou them, O God: let[y] them fall by[6] their own counsels; cast them out in [z]the multitude of their transgressions; for [a]they have rebelled against thee.

11 But [b]let all those that put their trust in thee rejoice: let them ever shout[c] for joy, because thou defendest[7] them: let them also that [d]love thy name be joyful in thee.

12 For thou, LORD, wilt [e]bless the righteous: with favour [f]wilt thou compass[8] him as *with* [g]a shield.

PSALM VI.

David's complaint in his sickness, 1—7. *By faith he triumpheth over his enemies,* 8—10.

¶ To the chief musician on [a]Neginoth upon Sheminith,[9] A psalm of David.

O LORD, [b]rebuke me not in thine anger, neither chasten me in thy hot displeasure.[10]

2 Have mercy upon me, O LORD; for[c] I *am* weak: [d]O LORD, heal me; for [e]my bones are vexed.

3 [f]My soul is also sore vexed: but thou, O LORD, [g]how long?

4 [h]Return, O LORD, [i]deliver my soul: Oh save me [k]for thy mercies' sake.

5 For [l]in death *there is* no remembrance of thee: [m]in the grave who shall give thee thanks?

6 [n]I am weary with my groaning; all[11] the night make I my bed to swim: [o]I water my couch with my tears.

7 [p]Mine eye is consumed because of grief; [q]it waxeth old because of all mine enemies.

8 [r]Depart from me, all ye workers of iniquity; for [s]the LORD hath heard the voice of my weeping,

9 [t]The LORD hath heard my supplication; [u]the LORD will receive my prayer.

10 [v]Let all mine enemies be ashamed and [w]sore vexed: let them return[x] *and* [y]be ashamed suddenly.

A.M.2978. B.C.1034.

[u] Ps.36.1-4;52.2; 58.3; 62.4,9; Je. 9.3-6; Mic. 6.12; Ro.1.29-31.
1 Or, *steadfastness.*
2 Heb. *his mouth,* that is, *the mouth of any of them.*
[v] Ps.51.6;62.4;Je.17.9; Mar.7.21,22.
3 Heb. *wickednesses.*
[w] Ro.3.13.
[x] Ps. 12.2,3; Job 32.21, 22;Pr.29.5.
4 See Ro. 3. 9-18, and especially verse 19, in which Paul proves this and the other passages there quoted to be descriptive of human depravity generally.
5 Or. *make them guilty,* Ro.3.19,20.
[y] Ps.9.15,16; 17.13;28. 3,4; 35. 1-8, 26; 55. 15; 68.1,2;69.22-25;109.6-20; De. 2. 30; 1 Sa.25. 29,39; 2Sa.15.31;2Ch. 25.16; Es.7.10; Job5. 12-14.
6 Or, *from.*
[z] La.1.5.
[a] Is.1.2,20;63.10;Da.9. 5,9.
[b] Ps.40.16;68.3;lxx;Ju. 5.31;Re.19.1-7.
[c] Ps.47.1-5;Zec.9.9.
7 Heb. *coverest over,* or, *protectest.*
[d] Ro.8.28;1Co.2.9; Ja. 1.12.
[e] Ps.1. 1-3;29.11;112.1.
[f] Ps.32.10.
8 Heb. *crown.*
[g] Ps.3.3;84.11.

PSALM VI.
A.M.2978. B.C.1034.

[a] Ps.iv.*title.*
9 Or, *the eighth,* Ps.xii. *title;* 1Ch.15.21,*marg.* Literally, eighth. Either an instrument of eight strings, or the eighth band of musicians. This is the first of those psalms usually styled penitential.
[b] Ps.38.1; Is.57.16; Je. 10. 24; 46.28; 1 Co. 11. 31,32.
10 This word noteth the inward affliction as the former doth the outward appearance. David prayeth not simply against correction, (for as many as God loveth, he doth rebuke and chasten, and scourgeth every son whom he receiveth into his love, Re.3.19,) but would have his nurture with moderation, lest it broke him in pieces, as Jeremiah likewise prayeth, Je. 10.24.—*Ainsworth.*
[c] Ps.38. 7,8; 41. 3; 103. 13-17.
[d] Ps. 30. 2; Ex.15. 26; Nu. 12.13; De. 32.39; Job 5.18; Ho.6.1.
[e] Ps.32.3; 51.8; Job 19. 20;33.19-21.
[f] Ps.22.14;31.9,10; 42. 5, 11; 77. 2, 3; Pr. 18. 14.
[g] Ps. 13.1, 2; 77.7; Lu. 18.7.
[h] Ps.80.14;90.13; Mal. 3.7.
[i] Ps.17.13;22.20;116.4, 8;120.2;Is.38.17.
[k] Ps.25.7;79.8,9;Da.9. 18;Ep.1.6.
[l] Ps.30.9;88.10-12;115. 17;Is.38.18,19.
[m] Ec.9.10;John 9.4.
[n] Ps.38.8,9; 69.3; 77.2-9; 102. 3-5; Job 10. 1; 23.2.
11 Heb. *every night.*
[o] Ps. 39.82; Job-16. 20; Je.14.17; La.1.2,16;3. 48-50;Lu.7.38.
[p] Ps.31.9,10;38.10; Job 17.7;La.5.17.
[q] Ps.32.3.
[r] Ps. 119. 115; 139. 19; Lu.13.27.
[s] Ps.56.8;116.8;Is.38.3, 5;He.5.7.
[t] Ps.3. 4; 31.22; 40.1,2; 118.5; 120.1; Jonah 2. 2,7;2Co.12.8-10.
[u] Ps.116.1,2; 2Co.1.10, 11.
[v] Ps. 5. 10; 25.3; 35.26; 40.14,15; 71.13; 83.16, 17; 86. 17; 109. 28, 29; 112. 10; 132.18; Is.26. 11;Je.20.11.
[w] Ps.2.5;21.8,9.
[x] Mal.3.18.
[y] Pr.29.1;1Th.5.3.

A.M.2943. B.C.1061.

PSALM VII.
A.M.2943. B.C.1061.

[a] Hab.3.1.
1 This word is either from a root signifying to wander, or from an Arabic word signifying sadness—an elegy. Cush was a Benjamite, and may either have been Saul, or Shimei, or some of Saul's followers. And the psalm has a reference to David's distresses in fleeing from Saul.
2 Or, *business.*
[b] Ps. 13.3, 5; 18. 28; 89. 26;Jos.14.8; Je.31.18; Da.9.4,20;Zec.14.5.
[c] Ps. 11.1; 31. 1; 32.10; 146.3-6;Is.50.10;1Pe. 1.21.
[d] Ps.3.7; 17.7-9; 31.15; 35.1-3;Je.20.11; 1 Pe. 4.19.
[e] Ps.35.15;Is.38.13.
[f] Ps.10.9; 17.12; 22.13; De.33.20; 2Ti.4.17; 1 Pe.5.8.
[g] Ps.50.22;Ho.13.7,8.
[h] Ju. 18. 28; 2 Sa. 14.6, *marg.*;Job 10.7.
3 Heb. *not a deliverer.*
[i] Ps. 59.3; Jos. 22.22; 1 Sa.20.8;24.9;26.18,19; Job 16.17-19.
[k] Ps.66.18; 1 Sa.24.11; Job 11.14.
[l] Ps.55.20;109.5;Ge.44. 4;Pr.17.13.
[m] 1Sa.24.7,10,11.
[n] 1 Sa. 19.4,5; 20.1; 22. 14; 24.11-15,17-19;25. 28,29;26.21.
[o] Job 31.5-10,38-40.
[p] Ps. 60. 12; Is. 10. 6; Zec.10.5;Mal.4.3.
[q] Ps. 49. 12; Job 16.15; 40.13.
[r] Hab.3.13.
[s] Ps.3.7;12.5;44.26; 68. 1,2;Is.3.13.
[t] Ps.94.2; Is.33.10; 37. 20.
[u] Ps. 44. 23; 59. 5; Is. 51.9
[v] Ps.76.8,9;103.6.
[w] Ps. 48. 11; 58.10, 11; Re.11.17,18;16.5-7.
[x] Ps.93.4;113.5,6.
[y] Ps.9.8;11.4;96.13;98. 9;Ge.18.25; Ac.17.31; Ro. 14. 10-12; 1 Co.4. 4,5.
[z] Ps.26.1;Ge.31.53.
[a] Ps.17.2, 3;18.20-24; 2 Co.1.12.
[b] Ps.25.21;26.11;41.12; Pr.19.1;1Th.2.10.
[c] Ps.10.15, 18; 58.6; 74. 10,22,23; Ac.12.23.
[d] Ps.37.23,*marg.*; 40.2; Ro.16.25; 1Th.3.13; 1 Pe.5.10.
[e] Ps. 17.3; 44.21; 1 Sa. 16.7; 1Ch.28.9; Je.11. 20;17.10;Re.2.23.
4 Heb. *my buckler is upon God,* Ps. 3. 3; Ge.15.1.
[f] Ps.112.2;125.4; Pr.2. 21;11.20;28.18.
5 Or, *God is a righteous judge,* ver.8.
6 The heart-searching Judge of the world decides not only on men's conduct towards him, but in all the causes between one and another, 17. 1-3. To him therefore David referred the cause between him and his persecutors, desiring to be judged, *in this respect,* according to his righteousness and integrity, which were known to God, 26. 1; 2 Sa. 22. 21-28). He also earnestly prayed that the wickedness of the wicked might cease, and that God would establish the righteous. He was assured that the righteous Judge and Preserver of the upright would be his defence and shield.
[g] Ps.85.4; Je.31. 18,19; 33.11;Ac.3.19.
[h] De. 32. 41; Is. 27. 1; 34.5.
[i] Ps. 45. 5; 64. 7; 144.6; De.32.23,42; Ha.3.11, 13.
[k] 2 Th. 1. 6; Re. 6. 10; 16.6.
[l] Job 15.35;Is.33.11;59. 4,5;Ja.1.15.
7 Heb. *hath digged,* Ps. 35.7; 119.85;Job 6.27; Je.18.20.

PSALM VII.

David prayeth against the malice of his enemies, professing his innocence, 1—9. *By faith he seeth his defence, and the destruction of his enemies,* 10—17.

¶ [a]Shiggaion[1] of David, which he sang unto the LORD, concerning the words[2] of Cush the Benjamite.

O [b]LORD my God, [c]in thee do I put my trust: [d]save me from all them that persecute me, and deliver me;

2 Lest [e]he tear my soul [f]like a lion, [g]rending *it* in pieces, [h]while *there is* none[3] to deliver.

3 O LORD my God, [i]if I have done this; [k]if there be iniquity in my hand;

4 [l]If I have rewarded evil unto him that was at peace with me; (yea, [m]I have delivered him that [n]without cause is mine enemy;)

5 [o]Let the enemy persecute my soul, and take *it;* yea, let him [p]tread down my life upon the earth, and [q]lay mine honour in the dust. [r]Selah.

6 [s]Arise, O LORD, in thine anger, [t]lift up thyself, because of the rage of mine enemies; and [u]awake for me *to* [v]the judgment *that* thou hast commanded.

7 [w]So shall the congregation of the people compass thee about: for their sakes therefore [x]return thou on high.

8 [y]The LORD shall judge the people: [z]judge me, O LORD, [a]according to my righteousness, and according [b]to mine integrity *that is* in me.

9 Oh [c]let the wickedness of the wicked come to an end; but [d]establish the just: [e]for the righteous God trieth the hearts and reins.

10 My[4] defence *is* of God, [f]which saveth the upright in heart.

11 God[5] judgeth[6] the righteous, and God is angry *with the wicked* every day.

12 If [g]he turn not, [h]he will whet his sword; he hath bent his bow, and made it ready.

13 He hath also prepared for him the instruments of death; [i]he ordaineth his arrows against the [k]persecutors.

14 Behold, [l]he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood.

15 He made[7] a pit, and digged it,

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and[m] is fallen into the ditch *which* he made.

16 [n]His mischief shall return upon his own head, and his violent dealings shall come down upon his own pate.

17 I will praise the LORD [o]according to his righteousness; and will sing praise to the name of the LORD [p]most high.

PSALM VIII.

God's glory is magnified by his works, and by his love to man.

¶ To the chief musician upon [a]Gittith,[1] A psalm of David.

O LORD [b]our LORD, [c]how excellent *is* thy name in all the earth! who hast set [d]thy glory above the heavens.

2 [e]Out of the mouth of babes and sucklings hast thou ordained[2] strength[f 3] because of thine enemies, that thou mightest [g]still [h]the enemy and the avenger.

3 When [i]I consider thy heavens, the[k] work of thy fingers, [l]the moon and the stars, which thou hast ordained;

4 [m]What *is* man, that thou art mindful of him? and [n]the son of man,[4] that thou [o]visitest him?

5 For [p]thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

6 Thou [r]madest him to have dominion over the works of thy hands; thou hast [s]put all *things* under his feet:

7 All[5] sheep and oxen, yea, and the beasts of the field;

8 [t]The fowl of the air, and the fish of the sea, *and whatsoever* passeth through the paths of the seas.

9 O LORD our Lord, [u]how excellent *is* thy name in all the earth!

PSALM IX.

David praiseth God for executing of judgment, 1—10. *He inciteth others to praise him,* 11, 12. *He prayeth that he may have cause to praise him,* 13—20.

¶ To the chief musician upon Muth-labben,[6] A psalm of David.

I[a] WILL praise *thee,* O LORD, [b]with my whole heart; [c]I will show forth all thy marvellous works.

2 [d]I will be glad and rejoice in thee: I will sing praise to thy name, O[e] thou most High.

3 When mine enemies are turned back, [f]they shall fall and perish thy presence.

4 For [g]thou hast maintained[1] n right and my cause; thou satest the throne judging right.[2]

5 Thou hast [h]rebuked the heathe [i]thou hast destroyed the wicke [k]thou hast put out their name ever and ever.

6 O[3] [l]thou enemy, [m]destructio are come to a perpetual end; a [n]thou hast destroyed cities; th [o]memorial is perished with them.

7 But [p]the LORD shall endure ever: [q]he hath prepared his thro for judgment;

8 And [r]he shall judge the world righteousness, he shall minister jud ment to the people in uprightness.

9 [s]The LORD also will be a [5]refu for the oppressed, a refuge [t]in tim of trouble.

10 And they that [u]know thy na will [v]put their trust in thee: for th LORD, [w]hast not forsaken them t seek thee.

11 [x]Sing praises to the Lo [y]which dwelleth in Zion: [z]decl among the people his doings.

12 [a]When he maketh inquisiti for blood, he remembereth them: forgetteth not the cry of the [6]humb

13 [c]Have mercy upon me, O Lo [d]consider my trouble *which I su* of them that hate me, [e]thou that l est me up from the gates of death

14 That [f]I may show forth all praise [g]in the gates of [h]the daughte Zion: [i]I will rejoice in thy salvati

15 [k]The heathen are sunk dow the pit *that* they made; in the which they hid is their own foot tak

16 The LORD is [l]known *by* judgment *which* he executeth: wicked is snared in the work of own hands. Higgaion.[7] Selah.

17 [n]The wicked shall be tur into hell, *and* all the nations [o]forget God.

18 For [p]the needy shall not al be forgotten: [q]the expectation of poor shall *not* perish for ever.

19 [r]Arise, O LORD; [s]let not prevail; [t]let the heathen be judge thy sight.

A.M.2962. B.C.1042.

m Ps. 9. 15,16; 141. 10; Es. 7.10; Job 4.8; Pr. 5.22, 26.27; Ec.10.8,9.
n Ps. 37.12,13; 1 Sa.26. 10; 31. 3,4; 1 Ki.2.32; Es. 9.25; Mat. 27.3-5.
o Ps.35.28; 51.14; 98.2; 111.3; 145.7.
p Ps. 9.2; 92.1,8; Da.4. 17; Ac.7.48.

PSALM VIII.

a Ps. lxxi.; lxxxiv.; *titles.*
1 Great uncertainty prevails as to the meaning of this word. Scott thinks that assigned by bishop Patrick the most probable. He says, 'I take it to have been composed by David,...after he had overthrown ... Goliath of Gath; which is ... a lively emblem of Christ's conquest over our great enemy the devil.'
b ver.9; Is.26.13.
c Ps.72.17-19; 113.2-4; 148.13; Ex. 15.11; 34. 5-7; De.28.58.
d Ps.36.5;57.10,11;108. 4,5;1Ki.8.27;Hab.3.3.
e Mat.11.25; 21.16;Lu. 10.21; 1 Co.1.27.
2 Heb. *founded.*
f Ps.84.5-7; Is.40.31; 2 Co.12.9,10.
3 The Seventy render it, 'perfected praise;' and the evangelist, recording our Lord's words, gives them accordingly; Mat.21. 14-16.
g Ps. 46.10; Ex. 15.16; Jos.2.9-11; 1Sa.2.9; Is. 37.29,36-38.
h Ps.44.16.
i Ps. 19.1; 111. 2; Ro.1. 20.
k Ps.33.6; Ge.1.1.
l Ps.104.19;136.7-9;Ge. 1.16-18; De.4.19; Job 25.3.5.
m Ps. 144. 3; Job 7. 17; 25.6; He.2.6,7.
n Ps. 4.2; 80.17; 146.3; Mat.8.20.
4 Literally, this is a great proof of God's condescension & kindness to man. 'But the apostle teaches us, that the Holy Spirit, who spake by David, also intended Christ, the eternal Son of God, who by his incarnation became the "Son of man." Thus he was "made a little (a little while) lower than the angels," by assuming and dwelling in a nature inferior to their's, "for the suffering of death:" which object having been accomplished, he arose from the dead, and was "crowned with glory and honour;" and in human nature exercises universal dominion.' See He. 2. 6.
o Ps. 106. 4; Ex. 4. 31; Lu.1.68; 19.44.
p Gen.1.26,27;Job 4.18-20; Phil. 2. 7,8; He.2. 7,9,16.
q Ps.21.3-5; John 13.31, 32; Ep. 1.21; Ph. 2.9-11; Heb.2.9.
r Ge.1.26,28; 9.2; Mat. 28.18; Heb.1.2.
s Ps. 110.1; 1 Co.15.24-27; Ep.1.22; Heb.2.8; 1 Pe.3.22.
5 Heb. *Flocks & oxen, all of them;* Ge.2.20.
t Ps.148.10;Ge.1.20-25.
u ver.1.;Ps.104.24;De. 33.26; Job 11.7.

PSALM IX.

A.M.2962. B.C.1042.

6 Supposed to mean the death of a son, & to refer to the death of Absalom; and typically, to the conflicts and victories of Christ & his church.
a Ps.7.17; 103.1,2; 145. 1-3;1Ch.29.10-13; He. 13.15; Re.5.9-14.
b Ps. 86.12; 111. 1; Lu. 10.27.
c Ps. 51.15; 1 Ch.16.12, 24; Is.43.21; Re.15.3.
d Ps. 2[illegible]6; 28.7; 43. 4; 97.12; Ha.3.17,18;Ph. 4.4.
e Ps. 56.2,3; 83.18; Da. 5.18.

A.M.2962. B.C.1042.

f Ps.68.1,2; 80.16;2Th. 1.9;Re.6.12-17; 20.11.
g Ps.16.5; 140.12.
1 Heb. *made my judgment.*
2 Heb. *in righteousness.* Ps. 45. 6,7; 89. 14; 96. 13; 98.9; Is.11.4;1Pe. 2.23.
h Ps. 2.9; 78.55; 79. 10; 1Sa.17.45-51; 2Sa.8.1-15; 21.15-22; 22.44-46; Re.19. 15.
i Ps.5.6;1Sa.25.39;Mal. 4.3.
k De.9.14; Pr.10.7;13. 9.
3 Or, *The destructions of the enemy are come to a perpetual end, & their cities hast thou destroyed,* &c.
l Ps.8.2; Ex.15.6.
m Ps. 46. 9; Ex. 14. 13; Is.10.24,25.
n 1 Sa. 30. 1; Is. 14.17; 37.26; Je.51.25.
o Is.14.22,23; Je.51.62-64.
p Ps.90.2; 102.12,24-27; He.1.11,12; 13.8.
q Ps.103.19; Re.20.11.
r Ps. 50. 6; 96.13; 98.9; Ge. 18. 25; Ac. 17.31; Ro.2.5,6.
4 In opposition to the transient nature of earthly kingdoms, the eternal duration of Messiah's kingdom is asserted. As also its universality, extending over the whole 'world;' together with the consummate rectitude of its administration. To him as supreme Judge in an unerring court of equity, lies an appeal from the unjust determinations here below; and by him in person shall every cause be re-heard, when that court shall sit, & all nations shall be summoned to appear before it.—*Horne.*
s Ps. 32. 7; 48. 3; 62. 8; 91.1,2; De. 33.27; Pr. 18. 10; Is. 4.5,6; 32.2; Na.1.7; He.6.18.
5 Heb. *an high place.* Ps.20.1; *marg.*
t Ps. 50.15; 77.1,2; 108. 12.
u Ps. 91.14; Ex.34.5-7; 2 Co.4.6; 2 Ti.1.12; 5. 20.
v Ps. 5.11; 57.1; Is. 26. 3,4.
w Is. 45.19; 55.6,7; Je. 29.13; 2 Co.1.9,10.
x Ps.33.1-3; 47.6,7; 96. 1,2.
y Ps.132.13,14; Is.12.6; 14.32; He.12.22.
z Ps. 66. 2, 5; 105. 1, 2; 107.22;Is.12.4-6;John 17. 26.
a Ge. 9. 5; 2 Ki. 24. 4; Mat.23.35; Re.6.9,10; 16. 6.
b Ps.10.17; 22.24; 34.6; Ex.3.7,9; Lu.18.7,8.
6 Or, *afflicted.* Ju. 10. 16.
c Ps.51.1; 119.132.
d Ps. 13. 3; 25. 19; 142. 6; Ne.9.32;La.1.9,11.
e Ps.30.3; 56.13; 86.13; Is.38.10; Jon.2.6.
f Ps.51.15; 79.13;138.1.
g Ps. 22. 22,25; 109.30, 31; 116. 18,19,20; 149. 1,2.
h Is. 62. 11; Mi. 4. 13; Mat.21.5.
i Ps. 13.5; 20.5; 35.9; 1 Sa.2.1; Is.12.3; Ha.3. 18; Lu.1.47.
k Ps.7.15,16; 37.15; 94. 23; Pr.5.22.
l Ps. 48. 11; 58. 10, 11; Ex. 7.5; 14. 4,31; De. 29.22-28; 1Sa.6.19,20; 17. 46; 2 Ki. 19. 19,34, 35.
m Ps. 11.6; Pr.6.2; 12. 13; Is.8.15.
7 That is, *Meditation.* Ps.5.1. *marg.*
n Pr.14.32; Mat.25.41-46; Ro.2.8,9;2Th.1.7-9; Re.20.15; 21.8.
o Ps. 44. 17; 50.22; Job 8.13; Jer. 2. 32; 3. 21.
p Ps. 12.5; 72. 4,12-14; Lu.1.53; 6.20; Ja.2.5.
q Pr.23.18; Ph.1.20.
r Ps. 3.7; 10. 12; 44.23; 68.1,2; 74.22; 80.2;Is. 51.9.
s 1Sa.2.9; 2 Ch.14.11.
t Ps. 2.1-3; 79.6; Je.10. 25; Joel 3.12; Zec.14. 18; Re.19.15.

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20 [u]Put them in fear, O LORD; *that* the nations [v]may know themselves *to be but* men. Selah.

PSALM X.

David complaineth to God of the outrages of the wicked, 1—11. *He prayeth for redress,* 12—15. *He professeth his confidence,* 16—18.

WHY [a]standest thou afar off, O LORD? *why* [b]hidest thou *thyself* in times of trouble?

2 The[1] wicked [c]in *his* pride doth persecute the poor: [d]let them be taken in the devices that they have imagined.

3 For the wicked[2] [e]boasteth of his heart's[3] desire, [f]and blesseth[4] the covetous, [g]*whom* the LORD [h]abhorreth.

4 The wicked, through [i]the pride of his countenance, [k]will not seek *after God:* God[5] *is* not in all his [l]thoughts.

5 [m]His ways are always grievous; thy[n] judgments *are* far above out of his sight: *as for* all his enemies, [o]he puffeth at them.

6 He hath [p]said in his heart, [q]I shall not be moved: for *I shall* never[6] *be* in adversity.

7 His mouth is [r]full of cursing, and[s] deceit,[7] and fraud; [t]under his tongue *is* [u]mischief [v]and vanity.[8]

8 He sitteth in [w]the lurking-places of the villages: in the secret places doth he murder the innocent: [x]his eyes are[9] privily set against the poor.

9 [y]He lieth in wait secretly[10] as a lion in his den: he lieth in wait [z]to catch the poor: he doth catch [a]the poor, when he draweth him into his net.

10 He croucheth,[11] *and* [b]*12*humbleth himself, that the poor may fall by[13] his strong ones.

11 He hath [c]said in his heart, God[d] hath forgotten: he hideth his face; he will never see *it.*

12 [e]Arise, O LORD; O God, [f]lift up thine hand: [g]forget not the humble.[14]

13 Wherefore doth the wicked contemn[h] God? he hath said in his heart, [i]Thou wilt not require *it.*

14 [k]Thou hast seen[15] *it;* for [l]thou beholdest mischief and spite, [m]to requite *it* with thy hand: [n]the poor committeth[16] himself unto thee; thou art [o]the helper of the fatherless.

15 [p]Break thou the arm of the wicked and the evil *man:* [q]seek out his wickedness *till* thou find none.

16 [r]The LORD *is* King for ever and ever: [s]the heathen are perished out of his land.

17 LORD, [t]thou hast heard the desire of [u]the humble: [v]thou wilt prepare[1] their heart, [w]thou wilt cause thine ear to hear;

18 [x]To judge the fatherless and the oppressed, that [y]the man of the earth may no more oppress.[2]

PSALM XI.

David encourageth himself in God against his enemies, 1—3. *The providence and justice of God,* 4—7.

¶ To the chief musician, *A psalm* of David.

IN[a] the LORD put I my trust: [b]how say ye[3] to my soul, [c]Flee *as* a bird to your mountain?

2 For, lo, [d]the wicked bend *their* bow, they [e]make ready their arrow upon the string, [f]that they may privily[4] shoot at [g]the upright in heart.

3 If [h]the foundations be destroyed, [i]what can the righteous do?

4 [k]The LORD *is* in his holy temple, [l]the LORD's throne *is* in [5]heaven: [m]his eyes behold, his eye-lids try, the children of men.

5 The LORD [n]trieth the righteous; but [o]the wicked, and him that loveth violence, his soul hateth.

6 [p]Upon the wicked he shall rain snares,[6] fire and brimstone, and [7]an horrible tempest: *this shall be* [q]the portion of [r]their cup.

7 For [s]the righteous LORD loveth righteousness; [t]his countenance doth behold the upright.

PSALM XII.

David, destitute of human comfort, craveth help of God, 1, 2. *He comforteth himself in the assurance of God's judgments on the wicked,* 3—5, *and in the faithfulness of his promises,* 6—8.

¶ To the chief musician upon Sheminith,[8] A psalm of David.

HELP,[9] LORD; for [a]the godly man ceaseth; for [b]the faithful [10]fail from among the children of men.

2 [c]They speak vanity every one with his neighbour: *with* [d]flattering lips, *and* with a[11] double heart, do they speak.

3 The LORD shall [e]cut off all flattering lips, *and* [f]the tongue that speaketh proud[12] things;

A.M.3559. B.C.445.

u Ps. 76. 12; Ex.15.16; 23.27; Eze.30.13.
v Ps. 82. 6, 7; Is. 31. 3; Eze. 28.2,9; Ac.12.22, 23.

PSALM X.

A.M.3559. B.C.445.

a Ps.22.1; Je.14.8.
b Ps.13.1-3; 27.9; 44.24; Job 13.24.
1 Heb. *In the pride of the wicked he doth,* &c.
c Ps. 31. 18; 36.11; 119. 122; 140. 5; Ex. 9. 17; Is.10.12,13; Je.43.2.
d Ps. 7.16; 9.15,16; Pr. 5.22.
2 This psalm, though not bearing it in the title, was probably written by David in the time of Saul's persecution, and is descriptive of the persecutors of the church in all ages.
e Ps. 35. 21; 49.6; 52.1; 94.4; Ex. 15. 9; Is. 37. 23,24; Ja.4.13,16.
3 Heb. *soul's.*
f Pr.28.4; Ro.1.32.
4 Or, *the covetous blesseth* himself, *he abhorreth the LORD,* Ps. 49. 11-13; De. 29. 19; Lu. 12. 19; Ro.1.30; 1 John 2.15,16.
g Is.57.17; Mic.6.10-12; Hab.2.9; Lu.12.15; 16. 14,15; 1Co.6.10; Ep.5. 5; 2Pe.2.3,14,15.
h Ps.5.6; Le.26.30.
i Ps.18.27; Pr.6.17; 30. 13; Is.2.11; 10.12.
k Ex. 5.2; De.8.14; Pr. 30.9; Je.2.31.
5 Or, *all his thoughts* are, there is *no God,* Ps.14.1; 53.1.
l Ge. 6.5; Is. 59.7; Je.4. 14; Ro.1.21,28.
m Ge. 6.12; Is.10.1; 59. 7,8; Ro.3.16.
n Ps. 92.5,6; Is. 26.11; Ho.14.9.
o Ps. 12. 5; 1 Ki. 20.10, 11; 2Ch.32.15-19.
p Ps.14.1.
q Ps.15.5; 30.6; Ec.8.11; Is.47.7; 1Th.5.3.
6 Heb. *unto generation and generation.*
r Ps. 59.12; 62.4; Ro.3. 14.
s Ps.5.9; 36.3; 55.21; 58. 31; Is.59.4; Ro.3.13.
7 Heb. *deceits.*
t Job 20.12.
u Ps.7.14; Job 15.35; Ja. 3.6-8.
v Ps. 12. 2; 144. 8, 11; 2 Pe.2.18.
8 Or, *iniquity.*
w 2 Ki. 21. 16; Pr.1.11, 12; Hab.3.14.
x Ps.17.11; Je.22.17.
9 Heb. *hide themselves.*
y Ps.17.12; Mic.7.2; Ac. 23.21.
10 Heb. *in the secret places.*
z Je.5.26; Hab.1.15.
a Ps.14.6; 37.14; Job 5. 15,16; 26.19; 24.14; Pr. 14.31; 28. 15; Is.3. 15; Eze.22.29; Am. 2.6,7; 5.11,12; Hab.3.14.
11 Heb. *breaketh himself,* 1 Sa.2.36.
b 1 Sa. 23. 21, 22; 2 Sa. 15.5.
12 Probably, flatters the poor, as Saul did David, the more easily to ensnare and destroy them.
13 Or, *into his strong parts.*
c ver.6.
d Ps.64.5; 94.7; Job 22. 13,14; Eze.8.12.
e Ps.3.7; 7.6; 9.19.
f Ps.94.2; Is.26.11; Mic. 5.9.
g Ps.9.12; 74.19.
14 Or, *afflicted.*
h Nu. 11. 20; 2 Sa.12.9, 10; 1 Th.4.8.
i Ge.9.5; 42.22; Lu.11. 50,51.
k Ps. 35. 22; Pr. 15.3; Je.16.17.
15 Whatever the wicked may say, God *does* behold their wickedness, and will requite it with his hand.
l Hab.1.13.
m Ju. 1.7; 2Ch.6.23; Je. 51.56.
n Ps.55.22; 2Ti.1.12; 1 Pe.4.19.
16 Heb. *leaveth,* Je.49. 11.
o Ps.68.5; 146.9; De.10. 18; Ho.14.3.
p Ps. 37.17; Eze. 30.21, 22.

A.M.3559. B.C.445.

q Ps. 7.9; Je.2.34; Zep. 1.12.
r Ps.29.10; 145.13; 146. 10; Je.10.10; La.5.19; Da.4.34; 1Ti.1.17.
s Ps. 9. 5; 44.2,3; 78.55; 80.8.
t Ps.37.4; Pr.10.24.
u 2 Ch. 33.12,13; 34.27; Lu. 18. 13, 14; Ja. 4.6, 10; 1Pe.5.5.
v 1Ch.29.18; 2Ch.29.36; Pr.16.1; Ro.8.26.
1 Or, *establish,* Ps.112. 7,8. In times of distress God prepares the hearts of his people to seek him, and in seeking him they may find mercy and protection from earthly oppressors.
w Ps. 102.17; Is.65.24; Ac. 12. 5, &c.; 1 Pe.3. 12.
x Ps.72.4; Lu.18.7,8.
y Ps. 17. 14; Lu.16.25; Phil.3.18,19.
2 Or, *terrify.*

PSALM XI.

A.M.2942. B.C.1062.

a Ps.7.1; 31.14; 2Ch.14. 11; Is.26.3,4.
b 1Sa.19.11; 20.38.
3 Probably David's friends advised him to escape and seek shelter in the mountains, telling him that the wicked sought his life, and that since the foundations of religion, justice and mercy, were destroyed, there was nothing else he could do.
c Ps.55.6,7; Pr.6.5.
d Ps.10.2; 37.14; Je.9.3.
e Ps.21.12.
f Ps.10.8,9; 64.5; 142.3; Mat. 26. 4; Ac. 23.12-15.
4 Heb. *in darkness.*
g Ps.7.10; 32.11.
h Ps. 75.3; 82.5; 2Ti.2. 19.
i 2 Ki. 19. 13-18; 22.12-14; Ne. 6.10-12; Da.6. 10, &c.; Ac.4.24-33.
k Ps.18.6; Ex.40.34,35; Hab.2.20; Zec.2.13.
l Ps. 2.4; 103.19; Is.66. 1; Mat.5.34; Ac.7.49.
5 In opposition to the remonstrances of his timid friends, David pleads the government of Jehovah, to try and reward men according to their deeds.
m Ps. 34. 15, 16; 66.7; 2 Ch.16.9; Je.17.10; He. 4.13.
n Ps.7.9; 26.2; 139.1,23; Ge. 22.1; Mal.3.3; Ja. 1.12; 1Pe.1.7.
o Ps. 5.4,5; Pr.6.16-19; Zec.11
p Ge.19.24; Ex.9.23,24; Job 18.15; Eze.13.13.
6 Or, *quick burning coals,* Ps.18.12,13.
7 Or, *a burning tempest.*
q Ps.16.5; Job 20,29; 27. 13, &c.
r Ps.75.8; Is.51.17,22.
s Ps.45.7; 99.4; Is.61.8.
t Ps.21.6; 42.5; Job36.7.

PSALM XII.

8 Or, *The eighth,* Ps. vi.*title;* 1Ch.15.21.
9 Or, *Save,* Ps.3.7; 6.4; Mat.8.25.
a Ge.6.12; Is.1.9,21,22; 57.1; Je.5.1; Mic.7.1,2.
b Pr.20.6; Is.59.4.
10 This psalm may be supposed to have been written towards the end of Saul's reign; when his impiety and abuse of authority had given such a sanction to vice and ungodliness, that not only piety, but truth & honesty, seemed about to expire; while every kind of wickedness was practised without fear or shame.—*Scott.*
c Ps. 10.7; 41.6; 52.1-4; 144.8,11; Je.9.2-6,8.
d Ps.5.9; Pr.20.19; 29.5; Ro.16.18; 1Th.2.5.
11 Heb. *an heart and an heart,* 1 Ch. 12.33, *marg.*; Ja.1.8.
e Job 32.22.
f Ps. 17. 10; Ex. 15. 9; 2Ki.19.23,24; Is.10.10; Eze.29.3; Da.4.30,31; 2Pe.2.18; Jude 16; Re. 13.5.
12 Heb. *great,* Ps.52.2.

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4 Who have said, [g]With our tongue will we prevail; our lips *are* our[1] own: who[h] *is* lord over us?

5 [i]For the oppression of the poor, for the sighing of the needy, [k]now will I arise, saith the LORD; I will set *him* in safety *from him that* puffeth[2] at him.

6 [l]The words of the LORD *are* pure words: [m]*as* silver tried in a furnace of earth, purified seven times.

7 Thou shalt keep them, O LORD, thou[n] shalt preserve them[3] from [o]this generation for ever.

8 [p]The wicked walk on every side, when[q] the vilest[4] men are exalted.

PSALM XIII.

David complaineth of God's delay to help him, 1, 2. *He prayeth for preventing grace,* 3, 4. *He trusteth in the divine mercy,* 5, 6.

¶ To the chief[5] musician, A psalm of David.

HOW[a] long wilt thou [b]forget me, O LORD? for ever? [c]how long wilt thou hide thy face from me?[6]

2 How long shall I [d]take counsel in my soul, *having* [e]sorrow in my heart daily? how long shall [f]mine enemy [g]be exalted over me?

3 [h]Consider *and* hear me, O LORD my God: [i]lighten mine eyes, [k]lest I sleep the *sleep of* death;

4 [l]Lest mine enemy say, [m]I have prevailed against him; *and* those that trouble me rejoice [n]when I am moved.

5 But [o]I have trusted in thy mercy; [p]my heart shall rejoice in thy salvation.

6 [q]I will sing unto the LORD, because he[r] hath dealt bountifully with me.

PSALM XIV.

David describeth the corruption of a natural man, 1—3. *He convinceth the wicked by the light of their conscience,* 4—6. *He glorieth in the salvation of God,* 7.

¶ To the chief musician, *A psalm* of David.

THE [a]fool[7] hath said in his heart, *There is* [b]no God. [c]They are corrupt; they have done [d]abominable works; [e]*there is* none that doeth good.

2 [f]The LORD looked down from heaven upon the children of men, to see if there were [g]any that did understand, *and* [h]seek God.

3 They are [i]all gone aside, they are *all* together become filthy;[8] [k]*there is* none that doeth good, no, not one.

A.M.3464. B.C.540.

g Ja.3.5,6.
1 Heb. *with us.*
h Ge. 3. 5; Ex.5.2; Job 21.14,15; Je.2.31; Da. 3.15.
i Ps. 10. 12; 79. 10, 11; Ex.2.23,24; 3.7-9; Ju. 10.16; Pr.14.31; Ec.5. 8; Is.19.20; Ja.5.4.
k Is.33.10.
2 Or, *would enmare him,* Ps.10.5.
l Ps.18.30; 19.8; Pr.30.5.
m Ps.66.10.
n Ps.16.1; 37.28,40; 121. 8; Is. 27. 3; 1 Pe. 1. 5; Jude 1.
3 Heb. *him,* that is, *every one of them.*
o Ps.10.18.
p Pr.29.12.
q 1 Sa.18.17,18; Es.3.6, &c.; Mar.14.63-65.
4 Heb. *vilest of the sons of men,* Da.11.21.

PSALM XIII.

A.M.3464. B.C.540.

5 Or, *overseer.*
a Ps. 6. 3; 35.17; 89.46; 90.14.
b Ps.10.12; La.5.20.
c Ps. 22.1,2; 88.14; De. 31.17; Is.59.2.
6 While God permits his servants to continue under affliction, he is said, after the manner of men, to have 'forgotten, and hid his face from them.' For the use, therefore, of persons in such circumstances, is this psalm intended; and consequently it suits the different cases of the Church universal, languishing for the advent of our Lord to deliver her from this evil world; of any particular church in time of persecution; and of each individual, when harrassed by temptation, or broken by sickness, pain & sorrow. He who bore our sins, and carried our sorrows, may likewise be presumed to have made it a part of his devotions in the day of trouble.—*Horne.*
d Ps. 77.2-12; Job 7.12-15; 10.15; Je.15.18.
e Ps. 38.17; Ne.2.2; Pr. 15. 13; Je. 8. 18; Mat. 26.38; John 16.6; Ro.9. 2; Phil.2.27.
f Ps.8.2; 74.10,18; 1 Sa. 18.29; Es. 7.6; La.1.9; Mic.7.8-10.
g Ps. 44.11-16; 123.3,4; 143.3,4; Lu.22.53.
h Ps. 9. 13; 25.19; 31.7; 119.153; La.5.1.
i Ps.18.28; Ezr.9.8; Lu. 2.32; Re.21.23.
k Je. 51.39,57.
l Ps.25.2; 38.16; Ex.32. 12; Jos.7.9.
m Ps.9.19; La.1.16.
n Ps. 55.22; 62.2,6; 112. 6; Pr.12.3.
o Ps. 32. 10; 36.7; 52. 8; Is.12.2; Jude 21.
p Ps.9.14; 43.4,5; 51.12; 1 Sa. 2. 1; Hab. 3. 18; Lu.1.47; 2.20.
q Ps.21.13; 59.16.
r Ps.116.7; 119.17.

PSALM XIV.

A.M.3440. B.C.564.

a Ps. 73.3; 1 Sa. 25.25; Pr. 1.7, 22; 13. 19; 27. 22; Lu.12.20.
7 This psalm was composed on occasion of Absalom's rebellion. From the degeneracy of Israel in that instance, David takes occasion to describe the atheism of the wicked man.
b Ps. 10. 4, *marg.*; Job 22.13; Ro.1.28.
c Ps.36.1-4; 94.4-8; Ge. 6.5,12; Is.1.4.
d Job 15. 16; John 3.19, 20; Ro. 1. 21, &c.; Tit. 1.16; 3.3; Re.21.8.
e Ro.3.10-12; Ep.2.1-3.
f Ge.6.12; 11.5; 18.21.
g Ps.82.5; Pr.8.5; Is.27. 11; Je. 4. 22; Mat. 13. 15; Ro. 3.11.
h Ps. 69. 32; 2 Ch.19.3; Is.8.19; He.11.6.
i Ps. 119. 176; Ec.7.29; Is.53.6; Je.2.13; Ro.3. 12,23; 2Pe.2.13-15.
8 Heb. *stinking,* Ps.38. 5; Is.64.6; 2Co.7.1.
k Job 14.4; Ro.3.10.

A.M.2956. B.C.1058.

l Ps.94.8,9; Is.5.13; 44. 19,20; Ro. 1. 21,22,28; 2Co.4.3,4; Ep.4.17,18.
m Je.10.25; Am.8.4.
n Ps.79.6; Job 21.15; 27. 10; Is.64.7.
1 Heb. *they feared a fear,* Ps. 53.5; Ex. 15. 16; Es.8.17; Pr.1.26.
o Ps. 46.5,7,11; Is.8.10; 41.10; 43.1,2.
p Ps. 22. 30; 24.6; 1 Pe. 2.9.
q Ps.4.2; 42.10; Ne.4.2-4; Eze.35.10; Mat.27. 40-43.
r Ps.9.9; He.6.18.
2 Heb. *Who will give, &c.* Ps.53.6.
s Ps.25.22; Is.14.32; 46. 13; 59.20; 62.11; Lu.2. 10,11.
3 He prays for the coming of Christ as the only hope of Israel.
t Ps.126.1,2,4; Je.30.18; 31.23; Eze.39.25.
u Ps. 85. 6; Ne. 12. 43; Re.18.20; 19.7.

PSALM XV.

a Ps.1.1-4; 24.3-5; 27.4; John 3. 3-5; Re. 7. 14-17; 21.3,4,23,24.
4 Heb. *sojourn.*
b Ps.2.6; 43.3,4; He.12. 22; Re.14.1.
5 It is probable that as soon as the ark was stationed on mount Zion, the Psalmist addressed himself to God, desirous of being taught who should be an acceptable worshipper at his tabernacle. This was typical of the true church of God on earth, all the members of which are heirs also of heaven. It is not here enquired what are the grounds of a sinner's acceptance with God; but rather what are the marks of a man accepted with God.
c Ps.84.11; Pr.2.7,8; Is. 33.15; Mic.2.7; Lu.1.6.
d Ac. 10. 35; Ep. 2. 10; He.11.33; 1 John 2.29; Re.22.14,15.
e Ps.34.13; Is.63.8; Ep. 4.25; Co.3.9; Re.21.8.
f Ps.101.5-8; Le.19.16; Ro. 1. 30; Ja. 4.11; Ti. 3.2; 1Pe.2.1,2.
g 1 Sa.24.11; Mat.7.12; Ro.12.17; 13.10.
6 Or, *receiveth,* or, *endureth,* Pr.22.10.
h 2 Ki. 3.13,14; Es.3.2; Is.32.5,6; Ja.2.1-9.
i Ps. 16.3; 119.63; Mat. 12.49,50; 1 John 3.14.
k Jos.9. 18-20; 2 Sa.21. 1,2; Mat.5.33
l Ex. 22. 25; Le. 25. 35-37; De. 23.19,20; Eze. 18.8,17; 22.12.
m Ex. 23. 7,8; Mic.7.3; Mat.26.15; 27.3-5.
n Ps. 55. 22; 112.6; Pr. 12.3; Eze.18.27; John 13.17; 2Pe.1.10,11.

PSALM XVI.

A.M.2956. B.C.1058.

7 Or, *A golden* psalm *of David,* Ps. lvi-lx. *titles.*
a Ps. 17. 5,8; 37.28; 97. 10; 116.6; Pr.2.8.
b Ps.9.10; 84.12; 146.5; Is.26.3,4; Je.17.7,8; 2 Co.1.9; 2 Ti.1.12.
c Ps. 27. 8; 89.26; 91.2; Is.26.13; 44.5; Zec.13. 9; John 20.28.
d Job 22. 2,3; 35.7; Lu. 17.10; Ro.11.35.
8 The goodness of Christ—the antitype, could not add to the *essential* glory of the Father, much less the goodness of David, the type. The goodness of Christ extended to his redeemed saints.
e Ga.4.10; He.6.10.
f Ps. 30. 4; 2 Ch. 6. 41; Ac.9.13; Ep.1.1.
g Pr.12.26.
h Ps. 119. 63; Pr. 8. 31; Ca. 7. 10; Ep.5.25-27; 1 John 3.14-17.
i Ps. 32. 10; Jonah 2. 8; Re.18.4,5.
9 Or, *give gifts to another.*
k Ge. 35. 14; Is. 57. 6; 65.11; 66.3.
l Ex.23.13; Ho.2.16,17.
m Ps.73.26; 119.57; 142. 5; Je.10.16; La.3.24.

4 [l]Have all the workers of iniquity no knowledge? who [m]eat up my people *as* they eat bread, [n]and call not upon the LORD.

5 There were[1] they in great fear: for [o]God *is* in [p]the generation of the righteous.

6 [q]Ye have shamed the counsel of the poor, because [r]the LORD *is* his refuge.

7 Oh[2] that [s]the salvation[3] of Israel *were come* out of Zion! When the LORD [t]bringeth back the captivity of his people, [u]Jacob shall rejoice, *and* Israel shall be glad.

PSALM XV.

The proper character of a citizen of Zion.

¶ A psalm of David.

LORD, [a]who shall abide[4] in thy tabernacle? who shall dwell in [b]thy holy hill?[5]

2 [c]He that walketh uprightly, and [d]worketh righteousness, and [e]speaketh the truth in his heart.

3 *He that* [f]backbiteth not with his tongue, nor [g]doeth evil to his neighbour, nor taketh[6] up a reproach against his neighbour.

4 In whose eyes [h]a vile person is contemned; [i]but he honoureth them that fear the LORD: *he that* [k]sweareth to *his own* hurt, and changeth not.

5 *He that* [l]putteth not out his money to usury, [m]nor taketh reward against the innocent. [n]He that doeth these *things* shall never be moved.

PSALM XVI.

David, in distrust of merits, and hatred of idolatry, fleeth to God for preservation, 1—4. *He showeth the hope of his calling, of a future resurrection, and life everlasting,* 5—11.

¶ Michtam[7] of David.

PRESERVE[a] me, O God: [b]for in thee do I put my trust.

2 *O my soul,* [c]thou hast said unto the LORD, Thou *art* my Lord: [d]my goodness *extendeth* not to thee;[8]

3 [e]*But* to [f]the saints that *are* in the earth, and *to* [g]the excellent, [h]in whom *is* all my delight.

4 [i]Their sorrows shall be multiplied *that* hasten[9] *after* another *god*: [k]their drink-offerings of blood will I not offer, nor [l]take up their names into my lips.

5 [m]The LORD *is* the portion of

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mine[1] inheritance and [n]of my cup: thou[o] maintainest my lot.

6 [p]The lines are fallen unto me in pleasant *places;* yea, [q]I have a goodly heritage.

7 I will bless the LORD, [r]who hath given me counsel; [s]my reins also instruct me [t]in the night-seasons.

8 [u]I have set the LORD always before me: because [v]*he is* at my right hand, I shall not be moved.

9 Therefore [w]my heart is glad, and my[x] glory rejoiceth; [y]my flesh also shall rest[2] in hope:

10 For thou wilt not leave [z]my soul in hell;[3] [a]neither wilt thou suffer thine [b]Holy One to see corruption.

11 Thou wilt show me [c]the path of life: [d]in thy presence *is* fulness of joy; [e]at thy right hand *there are* pleasures[f] for evermore.

PSALM XVII.

David, in confidence of his integrity, craveth defence of God against his enemies, 1—9. *He showeth their pride and eagerness to ruin him,* 10—12. *He prayeth against them in confidence of his hope,* 13—15.

¶ [a]A prayer of David.

HEAR[b] the[4] right, O LORD, [c]attend unto my cry; give ear unto my prayer, *that goeth* not[5] out of feigned lips.

2 [d]Let my sentence come forth from thy presence;[6] let thine eyes behold [e]the things that are equal.

3 [f]Thou hast proved mine heart; thou[g] hast visited *me* in the night; thou hast tried me, *and* [h]shalt find nothing:[7] [i]I am purposed *that* my mouth shall not transgress.

4 Concerning [k]the works of men, by[l] the word of thy lips I have kept *me from* the paths of [m]the destroyer.[8]

5 [n]Hold up my goings in thy paths, *that*[o] my footsteps slip[9] not.

6 [p]I have called upon thee; for thou wilt hear me, O God: [q]incline thine ear unto me, *and* hear my speech.

7 Show [r]thy marvellous lovingkindness, O thou that savest[10] [s]by thy right hand them which put their trust *in thee* from those that rise up *against them.*

8 Keep me as [t]the apple of the eye; [u]hide me under the shadow of thy wings,

9 From the wicked that oppress[11] me, *from* my deadly[1] enemies, *who* compass me about.

10 [v]They are inclosed in their own fat:[2] [w]with their mouth they speak proudly.

11 They have now [x]compassed us in our steps: they have [y]set their eyes bowing down to the earth;

12 Like[3] as a lion *that* is greedy of his prey, and as it were a young lion lurking[4] in secret places.

13 [z]Arise, O LORD; disappoint[5] him, cast him down: deliver my soul from the wicked, *which*[6] *is* [a]thy sword:

14 From men *which*[7] *are* thy hand, O LORD, from [b]men of the world, [c]*which have* their portion in *this* life, [d]and whose belly thou fillest with thy [e]hid *treasure:* they are full of children,[8] [f]and leave the rest of their *substance* to their babes.

15 [g]As for me, [h]I will behold thy face in righteousness: [i]I shall be satisfied, when [k]I awake, [l]with thy likeness.[9]

PSALM XVIII.

David's psalm of thanksgiving for God's mighty deliverances and manifold blessings.

¶ To the chief musician, *A psalm* of David, [a]the servant of the LORD, who spake unto the LORD the words of this song [b]in the day *that* the LORD delivered him from the hand of all his enemies, and from the hand of Saul: and he said,

I[c] WILL love thee, O LORD, [d]my strength.[10]

2 [e]The LORD *is* my rock, and [f]my fortress, and my deliverer; my God, my strength,[11] in whom I will trust; [g]my buckler, and[h] the horn of my salvation, *and* [i]my high tower.

3 [k]I will call upon the LORD, [l]*who is* worthy to be praised: [m]so shall I be saved from mine enemies.

4 [n]The sorrows of death compassed me, and [o]the floods of ungodly[12] men made me afraid.

5 [p]The sorrows[13] of hell compassed me about; [q]the snares of death prevented me.

6 [r]In my distress I called upon the LORD, and cried unto my God: [s]he heard my voice out of his temple, and [t]my cry came before him, *even* into his ears.

A.M.2946. B.C.1058.

1 Heb. *my part.*
n Ps.23.5.
o Ps. 2. 6; 89. 4, 20-37; 110.1,2; 132. 11,17,18; Is. 42.1; 53. 12; Ac.2. 32;5. 31; 1Co.15.25.
p Ps.78.55.
q Ro. 8. 17; 1 Co. 3.21-23; 2Ti.2.12;Ep.1.18; Ph.2.9-11; Re.3.21.
r Ps.73.24; Pr.8.14; Is. 11.2-4; 48.17; 50.4.
s Je.12.2; Re.2.23.
t Ps.22.2; 63.6; 77.2,6; Is.26.9;Lu.6.12.
u Ac.2.25-28;He.11.27.
v Ps.73.23; 110.5.
w Lu.10.21,22.
x Ps.57.8; Ac.2.26.
y Job 14. 14,15; 19. 26, 27; 1 Th.4.13,14.
2 Heb. *dwell confidently.*
z Ps.49.15;Pr.27.20;Is. 14.9;1Co.15.55,*marg.*; Re.1.18; 20.13,14.
3 'Hell' here is the place of the dead; 'soul' the breathing frame. The meaning is, 'Thou wilt not leave me in the place of the dead.'
a Ac.2.27-31; 13.35-38.
b Da.9.24; Lu.1.35; 4. 34; Ac.3.14.
c Ps.21.4; Is.2.3; Ro.8. 11; 1Pe.1.21.
d Ps. 17. 15; Mat. 5. 8; Ac. 2.28; 1 Co. 13.12; 2 Co.4.17; 1 John 3.2; Re.7.15-17;22.5.
e Mar. 16.19; Ac. 7.56; 1 Pe.3.22.
f Ps.36.8; Mat.25.46.

PSALM XVII.

A.M.2946. B.C.1058.

a Ps.lxxxvi.; cxlii. *titles.*
b Ps.7.8; 43. 1; 140.12; 1 John 3.21.
4 Heb. *justice.*
c Ps. 5.2; 61. 1; 66. 19; 143.6; 2 Ch.7.15; Ne. 1.6; Da.9.18,19.
5 Heb. *without lips of deceit;*Ps.145.18;Mat. 15.8; John 1.47.
d Ps.37.6,33; 2 Th.1.6-9; Jude 24.
6 A court of equity is ever sitting in heaven to receive appeals from the wrongful decisions of men here below; and in that court a judge presides, whose impartial hand holds the scales of justice even; whose unerring eye marks the least inclination of either; and from whose sentence injured innocence is therefore taught to expect redress. — *Horne.*
e Eze.18.25,29.
f Ps. 11.5; 26.2; 66.10; Job 23.10; 1 Co.4.4.
g Ac.16.9; 18.9,10.
h Ps.7.4;1 Sa.24.10,12; 26.11-23; 2 Co.1.12.
7 This was true absolutely of the Lord Jesus; but his people are often falsely charged, and can appeal to God for their innocence.
i Ps.39.1; 119.106; Ac. 11.23; Ja.3. 2.
k Ps.14.1-3; Ge.6.5,11; Job 15. 16; 1 Pe.4.2,3.
l Ps. 109.9-11; Mat.4.4, 7,10; John 17.17; Ep. 6.17; Re.12.11.
m 1 Pe. 5. 8; Re.9. 11; *marg.*
8 With respect to the works of men to which they are prone, he kept himself, through the aid of God's word, from the path of the destroyer.
n Ps. 119.116,117; 121. 3,7; 1 Sa.2.9,Is.10.23;
o Ps.18.36; 94.18.
9 Heb. *be not moved.*
p Ps.66.19,20;116.2.
q Ps.13.3,4;Is.37.17,20; Da.9.17-19.
r Ps.31.21; Re.15.3.
10 Or, *savest them which trust* in thee, *from those that rise up against thy right hand,*Ps.5.11,12; 1Sa. 17.45-47; 2Ki.19.34; 2 Ch.16.9.
s Ps.20.6; 60.5; Ex.15. 6; Is.41.10.
t De.32.10; Ze.2.8.
u Ps. 36.7; 61. 4; 63.7; Ru.2.12; Mat.23.37.
11 Heb. *waste,* 1Ch.17. 9.

A.M.2986. B.C.1018.

1 Heb. *enemies against the soul,* Ps.7.5; 35.4, 7,12; 1 Sa.24.11.
v Ps.73.7-9;119.70;De. 32.15; Is. 6. 10; Mat. 13.15; Ac.28.27.
2 In the language of the East, fat denotes pride and loftiness. In China, the ideas of dignity and fatness are so closely associated, that no man who is lean can well hope to attain a place of authority or distinction.
w Ps.12.3,4; 31.18;Ex. 5.2; 15. 9; 1 Sa.2.3; 2 Pe.2.18; Re.13.5,6.
x 1 Sa.23.26; 24.2,3.
y Ps. 10.8-10; Pr. 6.13, 14.
3 Heb. *The likeness of him,* (that is, *of every one of them,*) *is as a lion* that *desireth to raven,* Ps.7.2; 22.13; 2 Ti.4.17.
4 Heb. *sitting.*
z Ps.7.6; 52.7;119.126; Is.51.9.
5 Heb. *prevent his face.*
6 Or, by *thy sword.*
a Is. 10.5; 13.5; 37. 26; Ha.1.12; Ac.4.28.
7 Or, by *thine hand.*
b Lu. 16.8; John 8.23; 15.19; 1 John 4.4,5.
c Ps. 49.17-19; Lu. 12. 19-21; 16.25; Ja.5.5.
d Job 21. 7-15.
e Mat.13.44.
8 Or, their *children are full.* The Chaldee, Arabic, and Syriac, render this clause, 'their children shall be filled;' that is, it is usual that their children are abundantly supplied. Calvin, Paguinus, & others, follow this rendering.
f Ps. 39. 6; Lu. 16.27, 28.
g Ps.5.7;Jos.24.15.
h Ps. 4.6; 119.111; Job 19.26,27; 2 Co.3.18.
i Ps.16.11; 36.8,9; Mat. 5.6; Re.7.16,17.
k Job 14. 12; Is. 26.19; Mat.27.52,53.
l Ge.1.26,27; Ph.3.21; 1 John 3.2,3.
9 He consoles himself with the hope of a blessed resurrection.

PSALM XVIII.

A.M.2986. B.C.1018.

a Ps. xxxvi. *title;* 116. 16; Ac.13.36.
b Ps. 34. 19; Ex. 15. 1, &c.; Is.12.1-6.
c Ps.116.1-6; 1 John 4. 19.
d ver.32; Ps.118.14; Is. 12.2;Ph.4.13;Co.1.11.
10 The introductory verse is not found in the second book of Samuel, in which, ch. xxii. we have related the circumstances which gave rise to this inimitably sublime psalm; & the psalm itself, with slight variations, apparently to improve the style. 'Some think that David spake in the person of the risen Redeemer, taking a retrospect of his sufferings and triumphs; and the words, in that view, convey a most interesting and animating reflection to the mind of the true Christian.'—*Scott.*
e Ps.62.2,7; Is. 32.2.
f Ps.91.2; Je.16.19.
11 Heb. *rock.*
g Ps.91.4; Pr.2.7.
h Ps.132.17; 2 Sa.22.3.
i Pr.18.10.
k Ps.5.2,3; 55.16; 2 Sa. 22.4; Ph.4.6,7.
l Ps.65.1,2;Ne.9.5; Re. 4.11; 5.12-14.
m Ps. 91. 15; Lu. 1.71; Ac. 2.21; Ro.8.31-39.
n Ps. 116. 3; 2 Sa. 22.5, 6; Mat.26.38,39; Mar. 14.33,34; 2 Co.4. 9.
o Ps. 22.12,13,16; Mat. 27.24,25; Ac.21.30.
12 Heb. *Belial.*
p Ps.86.13; Ac.2.24.
13 Or, *cords.*
q Ec.9.12.
r ver. 3, 4; Ps. 130.1,2; Mar.14.36; Ac.12.5.
s Ps. 5.7; 27. 4,5; 2 Sa. 22.7; Re.11.9.
t Ex.2.23;1Ki.8.27-30.

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7 Then [u]the earth shook[1] and trembled; [v]the foundations also of the hills moved and were shaken, because he was wroth.

8 There [w]went up a smoke out[2] of his nostrils, and [x]fire out of his mouth devoured: coals were kindled by it.

9 [y]He bowed the heavens also, and came down: and [z]darkness[3] *was* under his feet.

10 And [a]he rode upon a cherub, and did fly; yea, he did fly upon the wings of the wind.

11 He made darkness [b]his secret place; his pavilion round about him *were* dark waters [c]*and* thick clouds of the skies.

12 [d]At the brightness *that was* before him his thick clouds passed; hail-*stones*[e] and coals of fire.

13 The LORD also [f]thundered in the heavens, and [g]the Highest gave his voice; hail-*stones* and [h]coals of fire.

14 Yea, [i]he sent out his arrows, and scattered them; and [k]he shot out lightnings, and discomfited them.

15 Then [l]the channels of waters were seen, [m]and the foundations of the world were discovered at thy rebuke, O LORD, [n]at the blast of the breath of thy nostrils.[4]

16 [o]He sent from above, he took me, [p]he drew me out of many[5] waters.

17 He delivered me from [q]my strong enemy, and from [r]them which hated me: for [s]they were too strong for me.

18 They prevented[6] me [t]in the day of my calamity: [u]but the LORD was my stay.

19 He brought me forth also [v]into a large place; he delivered me, [w]because he delighted in me.

20 The LORD [x]rewarded me according to my righteousness; [y]according to the cleanness of my hands hath he recompensed me.

21 For [z]I have kept the ways of the LORD, [a]and have not wickedly departed from my God.

22 For [b]all his judgments *were* before me, [c]and I did not put away his statutes from me.

23 I was also [d]upright before[7] him, and [e]I kept myself from mine iniquity.

24 Therefore hath [f]the LORD recompensed me according to my righteousness, according to the cleanness of my hands in his eye-sight.[1]

25 [g]With the merciful thou wilt show thyself merciful; with an upright man [h]thou wilt show thyself upright;

26 With the pure thou wilt show thyself pure; and [i]with the froward thou wilt show[2] thyself froward.

27 For thou wilt [k]save the afflicted people; but wilt [l]bring down high looks,

28 For [m]thou wilt light my [3]candle: the LORD [n]my God will enlighten my darkness.

29 For [o]by thee I have run[4] through a troop; and [p]by my God have I leaped over a wall.

30 *As for* God, [q]his way *is* perfect: the word of the LORD is [5]tried; [r]he *is* a buckler to all those that trust in him.

31 For [s]who *is* God save the LORD? or who *is* a rock save our God?

32 *It is* God that [t]girdeth me with strength, [u]and maketh my way perfect.

33 He maketh my feet like [6]hinds' *feet*, and setteth me upon [v]my high places.

34 [w]He teacheth my hands to war, [x]so that a bow of steel[7] is broken by mine arms.

35 Thou hast also given me [y]the shield of thy salvation; and [z]thy right hand hath holden me up, and thy gentleness[8] hath made me great.

36 Thou hast [a]enlarged my steps under me, that my feet[9] did not slip.

37 I have [b]pursued mine enemies, and overtaken them; neither did I turn again till they were consumed.

38 I have [c]wounded them, that they were not able to rise: they are fallen under my feet.

39 For thou hast [d]girded me with strength unto the battle: [e]thou hast subdued[10] under me those that rose up against me.

40 Thou hast also given me [f]the necks of mine enemies, [g]that I might destroy them that hate me.

41 They cried, [h]but *there was* none to save *them; even* unto the LORD, but he answered them not.

A.M.2986. B.C.1018.

u Ps. 114. 4-7; Mat. 28. 2; Ac. 16. 25, 26.
1 It is plain that the psalmist here describes his deliverance from all his enemies, in figures taken from the awful circumstances attending the giving of the law on mount Sinai, Ex. 19. 16, &c.
v Ps. 46. 2; De. 32. 22; Je. 4. 24: Eze. 38. 19, 20; Ha. 3. 6, 10.
w Ps. 11. 6; 74. 1; Le. 10. 2; Nu. 11. 1; 16. 35; De. 29. 20, 23, 24; 2 Th. 1. 8.
2 Heb. *by his.*
x Da. 7. 10; Na. 1. 5, 6.
y Ps. 68. 4; 2 Sa. 22. 10; Mat. 24. 29; He. 12. 26; 2 Pe. 3. 10; Re. 20. 11.
z De. 5. 22, 23.
3 Let us remember that the wrath of God is here depicted under the darkness of heaven: because the pleasant countenance of God exhilarates us as with pure light; so in the troubled sky, when his anger in a threatening aspect falls upon us, we are compelled to contract the brow in sadness. Meanwhile we are warned, that no change can take place in heaven or earth, which is not an evidence of the presence of God.—*Calvinus in Psalmos.*
a 2 Sa. 22. 11, 12; Eze. 10. 20-22.
b Ps. 27. 5; 81. 7; 91. 1.
c De. 4. 11; Joel 2. 2.
d Ps. 97. 3, 4; Hab. 3. 4, 5; Mat. 17. 2. 5.
e Ex. 9. 23, 24; 2 Sa. 22. 13-15; Re. 16. 21.
f Ps. 78. 48; Ex. 20. 18; Job 40. 9; John 12. 29. Re. 4. 5; 8. 5; 19. 6.
g Ps. 29. 4; Eze. 10. 5.
h Ps. 120. 3, 4; De. 32. 24, *marg.*; Hab. 3. 5.
i Ps. 21. 12; 77. 17; De. 32. 23, 42; Job 6. 4.
k Ps. 144. 6; Job 40. 9-12; Zec. 9. 14, 15.
l Ps. 74. 15; Jos. 3. 13-16; 2 Sa. 22. 16.
m Jonah 2. 6; Mic. 6. 2.
n 2 Ki. 19. 7; Job 4. 9; Is. 30. 27, 33.
4 This is personifying the Almighty. The nostrils, in the language of scripture, are often employed to indicate anger. 'As the grand imagery of this passage more aptly suits the death, resurrection, and ascension of Christ, than any of David's deliverances, (Mat. 27. 51-53; 28. 1-8; Ac. 1. 9-12), so it naturally leads the pious mind to reflect on the awful descriptions given us of the Saviour's last coming to judge the world, 2 Th. 1. 5-10; 2 Pe. 3. 10-13; Re. 20. 11-15.—*Scott.*
o Ps. 57. 3; 144. 7.
p ver. 43; Ps. 40. 1-3; 2 Sa. 22. 17.
5 Or, *great waters*, Jonah 2. 5, 6.
q Ps. 38. 19; 2 Sa. 22. 1, 18.
r ver. 40, 41; Ps. 69. 4-14;
s Ps. 35. 10; Ep. 6. 10-12.
6 His enemies so watched and beset him in the time of his calamity, that if God had not specially interposed for his support and protection, he must have perished.
t De. 32. 35; 2 Sa. 22. 19; Je. 18. 17; Ob. 10-14
u Ps. 46. 1, 2, 11.
v ver. 36; Ps. 40. 2.
w Ps. 37. 23; 1 Ki. 10. 9.
x Ps. 58. 11; Pr. 11. 18; Is. 62. 11; Mat. 6. 4.
y ver. 24; Ps. 7. 3; 26. 6; 1 Sa. 24. 11-13.
z Ps. 119. 10, 11; Ac. 24. 16; 1 Th. 2. 10.
a 1 John 2. 19.
b Ps. 119. 13, 128.
c Ps. 119. 112, 117.
d 1 Sa. 26. 23; 1 Ch. 29. 17.
7 Heb. *with.*
e Mat. 5. 29, 30; 18. 8, 9.
f Mat. 10. 41, 42; 2 Th. 1. 6, 7; He. 6. 10.

A.M.2986. B.C.1018.

1 Heb. *before his eyes.* 'This profession did not relate to David's justification in the sight of God; nor was it intended as a vindication of every part of his conduct, as not needing forgiveness, (Ps. 130. 3, 4; 143. 2), but it was the same consciousness of general integrity which every true Christian possesses, and may on some occasions be avowed, as an answer to unmerited reproach, consistently with the deepest humility, and most entire dependence on the mercy and grace of God through Jesus Christ.'—*Scott.*
g Is. 57. 1, 2; 58. 7, 8; Mat. 18. 33-35; Lu. 6. 35-38.
h Is. 26. 7; Eze. 18. 25-30.
i Ps. 109. 17-19; Ro. 2. 4-6, 9; Ja. 2. 13.
2 Or, *wrestle.*
k Ps. 34. 6, 19; 2 Sa. 22. 28; Is. 66. 2; Lu. 1. 52, 53; Ja. 2. 5.
l Ps. 10. 4; 17. 10, 13; 101. 5; Pr. 6. 16, 17; Is. 10. 12; Lu. 18. 14.
m Ps. 112. 4; Job 29. 3.
3 Or, *lamp*, Ps. 132. 17; 2 Sa. 22. 29; 1 Ki. 11. 36.
n Is. 42. 16; 1 Pe. 2. 9.
o Ps. 144. 1, 10; 1 Sa. 23. 2; 2 Sa. 5. 19, 20, 25; Ep. 6. 10-13.
4 Or, *broken.*
p 2 Sa. 22. 30; 2 Co. 12. 9, 10.
q Ps. 19. 7; 2 Sa. 22. 31.
5 Or, *refined*, Ps. 19. 8-10.
r ver. 2; Ps. 84. 11, 12.
s Ps. 86. 3; 2 Sa. 22. 32; Is. 45. 21, 22.
t Ps. 28. 7.
u 2 Sa. 22. 33.
6 There is here a double allusion to the proverbial swiftness of the animal, and the ease and safety with which it stands and leaps in high and dangerous places: upon mountains and among the rocks.
v 2 Sa. 22. 34; Hab. 3. 19.
w Is. 28. 6; 45. 1.
x Ps. 46. 9; Ho. 1. 5.
7 Or rather brass. Bows of such metals were anciently used, not only for shooting arrows, but also in close fight, as weapons of destruction; and it might be supposed that David's strength of arm had enabled him to break it even as he rent the lion and the bear, Is. 13. 18. 'Their (the Medes') bows shall dash the young men to pieces.' Lowth after proving from Herodotus and Xenophon that the Persians used large bows, and that probably the Medes did the same, says, 'In Ps. 18. 35; Job 20. 24, mention is made of a bow of brass; and if the Persian bows were of metal, we may easily conclude that with a metaline bow of three cubits' length, and proportionally strong, the soldiers might easily dash and slay the young men,' &c.
y Ps. 5. 12; De. 33. 29.
z Ps. 17. 7; 44. 3.
8 Or, *with thy meekness thou hast multiplied me*, Ps. 45. 4; Is. 40. 11; 42. 3; 2 Co. 10. 1.
a Ps. 4. 1; Job 18. 7; 36. 16; Lu. 12. 50.
9 Heb. *ankles.*
b Ps. 9. 3; 118. 11, 12; Nu. 24. 17-19; Is. 53. 10-12; Re. 6. 2; 19. 19, 20.
c 1 Sa. 17. 49-51; 2 Sa. 18. 7, 8; 21. 15-22.
d ver. 32; Eze. 30. 24, 25.
e 1 Ch. 22. 18; 1 Co. 15. 25-28; Ep. 1. 22.
10 Heb. *caused to bow*, Ps. 66. 3.
f La. 5. 5.
g Ps. 34. 21; Pr. 8. 36; John 15. 23.
h Job 35. 12, 13; Is. 59. 1, 2; Je. 11. 11; Eze. 8. 18; Zec. 7. 13.

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42 Then did [i]I beat them small as the dust[1] before the wind; [k]I did cast them out as the dirt in the streets.

43 Thou hast delivered me [l]from the strivings of the people; *and* [m]thou hast made me the head of the heathen: [n]a people *whom* I have not known shall serve me.

44 As[2] soon as they hear of me, they shall obey me: the strangers[3] shall submit[4] themselves unto me.

45 The strangers shall [o]fade away, and [p]be afraid out of their close places.

46 [q]The LORD liveth; and [r]blessed *be* my Rock; and let [s]the God of my salvation be [t]exalted.

47 *It is* God that avengeth[5] me, and subdueth[6] the people under me.

48 He delivereth me from mine enemies; yea, [u]thou liftest me up above those that rise up against me: thou hast delivered me from the violent[7] man.

49 Therefore [v]will I give[8] thanks unto thee, O LORD, among the heathen, [w]and sing praises unto thy name.[9]

50 Great deliverance giveth he [x]to his king; and showeth mercy [y]to his anointed, to David, and to his seed for evermore.

PSALM XIX.

The creatures show God's glory, 1—6. *The excellency of the divine law,* 7—11. *David prayeth for God's grace,* 12—14.

¶ To the chief musician, A psalm of David.

THE[a] heavens declare the glory of God; and [b]the firmament showeth his handy-work.[10]

2 [c]Day unto day uttereth speech, and [d]night unto night showeth knowledge.

3 [e]*There is* no speech[11] nor language *where*[12] their voice is not heard.

4 [f]Their line[13] is gone out through all the earth, and their words to the end of the world. [g]In them hath he set a tabernacle for the sun;

5 Which *is* [h]as a bridegroom coming out of his chamber, *and* [i]rejoiceth as a strong man to run a race.

6 [k]His going forth *is* from the end of the heaven, [l]and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

7 The law[14] of the LORD *is* [m]perfect, converting[1] the soul: [n]the testimony of the LORD *is* [o]sure, [p]making wise the simple:

8 The [q]statutes of the LORD *are* [r]right, [s]rejoicing the heart: the commandment of the LORD [t]*is* pure, [u]enlightening the eyes:

9 [v]The fear of the LORD *is* clean, [w]enduring for ever: [x]the judgments of the LORD *are* true[2] *and* righteous altogether.

10 More to be desired *are they* [y]than gold, yea, than much fine gold; [z]sweeter also than honey, and the honey-comb.[3]

11 [a]Moreover, by them is thy servant warned: *and* [b]in keeping of them *there is* great reward.

12 Who [c]can understand *his* errors? [d]cleanse thou me from [e]secret *faults.*

13 [f]Keep back thy servant also from [g]presumptuous *sins;* [h]let them not have dominion over me: then shall I be [i]upright, and [k]I shall be innocent from the great[4] transgression.

14 [l]Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength,[5] and [m]my redeemer.

PSALM XX.

The church blesseth the king in his exploits, 1—6. *Her confidence in God's succour,* 7—9.

¶ To the chief musician, A psalm of David.

THE LORD [a]hear thee in the day of trouble;[6] [b]the name[7] of [c]the God of Jacob defend[8] thee.

2 Send thee[9] help [d]from the sanctuary, and strengthen[10] thee [e]out of Zion.

3 [f]Remember all thy offerings, and accept[11] thy burnt-sacrifice. Selah.

4 [g]Grant thee according to thine own heart, and fulfil all thy counsel.

5 [h]We will rejoice in thy salvation, and [i]in the name of our God we will set up *our* banners: the LORD fulfil all thy petitions.

6 Now [k]know I that the LORD saveth his anointed: [l]he will hear him from his[12] holy heaven with[13] the saving strength of his right hand.

7 [m]Some *trust* in chariots, and some in horses; [n]but we will remember the name of the LORD our God.

A.M.2986. B.C.1018.

i 2Ki.13.7;Is.41.2.
1 This may be explained of David's triumphs over his various enemies, but it doubtless refers to the more complete triumphs of the Redeemer, of whom he was a type, over all his enemies.
k Is.10.6;Zec.10.5.
l 2 Sa.5.1-7;Ac.5.31.
m Ps.22.27,28; 108.9; 2 Sa. v. viii. x.; Is.49.6; Ro. 15. 12, 18; Ep. 1. 22.
n Ho.1.10;1Pe.2.10.
2 Heb. *At the hearing of the ear,* Ro. 10. 16, 17.
3 Heb. *sons of the stranger,* Is.62.8.
4 Or, *yield feigned obedience,* Heb. *lie,* Ps. 68. 30; 2 Sa.22.44-46.
o Is.24.4;Ja.1.11.
p Re.6.16.
q Je.10.10;Re.1.18.
r ver.2;Ps.42.9.
s Ps. 68. 20; Ex. 15. 2; Is.12.2;Lu.1.47.
t Ps.21.13;57.5,11.
5 Heb. *giveth avengements for me,* De. 32. 35;Na.1.2;Ro.12,19.
6 Or, *destroyeth.*
u Ps.59.1,2; Phil.2.9.
7 Heb. *man of violence,* Ps.7.16;140.1.
v Ps.30.12;72.18,19.
8 Or, *confess,* 1Ti.6.13.
w Ps.108.3;Ro.15.9.
9 St Paul uses this verse to show that the Gentiles would glorify God for his mercy, Ro. 15. 18-23, and though every passage of the psalm is not to be considered so as to overlook David, the type, yet it is plain that Christ, the antitype, is the great subject of it.
x Ps. 2.6;89.3,4; 1Sa.2. 10; 16.1; Ac. 2. 34-36; Ph.2.9-11.
y Ps. 132. 10; Is. 9.6,7; Ro.1.3; Ga.3.16.

PSALM XIX.

a Ps.8.3;148.3,4; Is.40. 22-26;Ro.1.19,20.
b Ps. 150.1,2; Ge.1.6-8, 14,15.
10 This psalm seems especially to have been intended to prove, that the idolatry and irreligion of mankind was wholly inexcusable. Even the Gentiles, to the remotest regions of the earth, were shown the glory of God, by the heavens and the heavenly orbs, the benefit of which they received, but they forgot the Creator. Israel, however, had fuller and more adequate instructions from the sacred oracles.
c Is.38.19.
d Ps.74.16;136.8,9;Ge. 1.17.18;8.22.
e Ex.20.21;De.4.19.
11 Or, they have no speech, &c., yet their instruction is gone through all the earth.
12 Or, *without* these *their voice is heard.* Heb. *without their voice heard.*
f Ps.98.3; Is.49.6; Ro. 10.18.
13 Or, *rule,* or, *direction.*
g Ge.1.14-18.
h Is.61.10;62.5.
i 1 Co.9. 24-26; Phil. 3. 13,14; He. 12.1,2.
k Ps.139.9;Ec.1.5.
l Job 22.14
14 Or, *doctrine,* Ps. 78. 1-7;119.72,96-100;De. 6. 6-9; Jos. 1. 8; Job 23.12; Ro.3.2;15.4. It is perfectly free from all corruption, perfectly filled with all good, and perfectly fitted for the end for which it is designed; it will make the man of God perfect, 2 Ti. 3. 17. Nothing is to be added to it, or taken from it.—*Henry.*
m Ps.18.30;Ja.1.17.

A.M.2968. B.C.1036.

1 Or, *restoring,* Ps.23. 3;119.9;Ja.1.21-25.
n Ps.93.5; 119.14; Is.8. 16,20;Ac.10.43;1John 5.9-12;Re.19.10.
o Ps.111.7; He.6.18,19.
p Ps. 119. 130; Pr. 1. 4, 22,23;2Ti.3.15-17.
q Ps. 105. 45; Ge. 26.5; De.4.5,6; Eze.36.27.
r Ps.119.128,Ne.9.13.
s Ps. 40. 8; 119.14; De. 16. 11,14; Ne.8.12; Is. 64.5;Ro.7.22.
t Ps.12.6;Ro.7.12-14.
u Ps. 119. 98-100; Pr. 2.6; Ro.2.17-20;Ga.2. 19;3.10,13,21.
v Ps. 34. 11-14; 1 Sa.12. 24;Ne.5.15;Pr.8.13.
w Ps.111.10;112.1-6.
x Ps.72.1,2; 119.7; De. 4.8; Ro.2.2; 11.22;Re. 15.3; 16.7; 19.2.
2 Heb. *truth.*
y Ps.119.72; Job 28.15-17;Pr.3.13-15.
z Ps. 119. 103; Job 23. 12; Pr.24.13,14.
3 Heb. *the dropping of honey-combs,* 1 Sa. 14.26-29.
a Ps. 119. 11; Pr. 6.22, 23;Eze.33.3.9; 1Th.5. 14; He.11.7.
b Pr.3.16-18; 11.18; Is. 3. 10, 11; He. 11. 6,26; Ja.1.25;Re.14.13.
c Ps.40.12;Is.64.6.
d Ps. 51. 5-10; 65. 3; 1 John 1.7.
e Ps. 139. 2, 23, 24; Le. 4.2,&c.;Je.17.9.
f Ge.20.6.
g Ex.21.14;2Pe.2.10.
h Ro.6.12-14,16-22.
i Ps.7.10;Ac.24.16.
k Ps. 18. 23; 1Ch.10.13, 14.
4 Heb. *much.*
l Ps.5.1,2; 119.108;Ge. 4.4,5; Pr.15. 8; Ro.15. 16; He.11.4; 1 Pe.2.5.
5 Heb. *rock.*Ps.18.2.
m Job 19. 25; Is. 43.14; Tit.2.14;Re.5.9.

PSALM XX.

A.M.2968. B.C.1036.

a Ps.46.1; 91.15;Je. 0. 7; He.5.7.
6 This psalm is a prayer of the congregation of Israel, for David, their anointed king, going forth to battle against their enemies. David was a type of Christ, in his conflicts & victories: and the psalm may be applied as a prayer of the ancient church for his coming, and of the Christian church, for the completion of his work, and the establishment of his kingdom, and for its enlargement and prosperity.
b Ps. 9. 10; Ex. 34.5-7; Pr.18.10;Is.50.10.
7 The *name* of God is a form of expression for God himself. It is often used in scripture for his perfections—for his providence. It is descriptive of Christ, of whom it is said, 'My name is in him.' He is the Angel Jehovah, who encampeth round about his people.
c Ge.32.27-29;48.15,16.
8 Heb. *set thee on an high place,*Ps.91.14.
9 Heb. *thy help.*
d Ps.73.17;1Ki.8.44,45.
10 Heb. *support.*
e 2Sa.5.7;Is.12.6;14.32.
f Ge.4.4;Is.60.7;Ep.5. 2; 1 Pe.2.5.
11 Heb. *turn to ashes,* or, *make fat,* Le. 9. 24;2Ch.7.1.
g Ps. 37. 4; 145.19; Pr. 11.23;Ro.8.27,28.
h Ps.13.5; Is.25.9; Ha. 3.18; Lu.1.47.
i Ps.60.4; Nu.10.35,36; 1Sa.17.45;Is.11.10.
k Ps.2.2; 28.8;Ac.2.36.
l 1Ki.8.30,43;Mat.6.9.
12 Heb. *the heaven of his holiness,*Is.57.15.
13 Heb. *by the strength of the salvation of his right hand,* Ps. 17.7; 18.35;Ac.2.33;5.31.
m Ps. 33. 16, 17; 1 Sa. 13.5; Pr. 21.31; Is.30. 16;31.1;Je.17.5.
n Ps.45.17; 2 Ch.13.10-12, 16; 14. 11; 20. 12, 20.

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8 [o]They are brought down and fallen; [p]but we are risen, and stand upright.[1]

9 [q]Save, LORD: [r]let the King[2] hear us when we call.

PSALM XXI.

A thanksgiving for victory, 1—6. *Confidence of further success,* 7—13.

¶ To the chief musician, A psalm of David.

THE[a] king[3] shall [b]joy in thy strength, O LORD; and [c]in thy salvation how greatly shall he rejoice!

2 Thou hast given him [d]his heart's desire, and hast not withholden the request of his lips. Selah.

3 For thou [e]preventest him with the[f] blessings of goodness: [g]thou settest a crown of pure gold on his head.

4 [h]He asked life of thee, *and* thou gavest *it* him, *even* [i]length of days for ever and ever.

5 [k]His glory *is* great in thy salvation: [l]honour and majesty hast thou laid upon him.

6 For thou hast made[4] him most blessed for ever: [m]thou hast [5]made him exceeding glad with thy countenance.

7 [n]For the king trusteth in the LORD; and, through the mercy of [o]the most High, [p]he shall not be moved.

8 [q]Thine hand shall find out all[6] thine enemies; thy right hand shall find out those that hate thee.

9 [r]Thou shalt make them as a fiery oven[7] in the time of thine anger: [s]the LORD shall swallow them up [t]in his wrath, and [u]the fire shall devour them.

10 [v]Their fruit shalt thou destroy from the earth, and their seed from among the children of men.

11 For they intended evil against thee; they [w]imagined a mischievous device, *which* [x]they are not able *to perform:*

12 [y]Therefore shalt thou make[8] them turn their back,[9] *when* [z]thou shalt make ready *thine arrows* upon thy strings against the face of them.

13 [a]Be thou exalted,[10] LORD, in thine own strength: [b]*so* will we sing and praise thy power.

A.M.2968. B.C.1036.

o Ps.34.21;Ju.5.31.
p Ps.146.5-9;Je.17.7,8.
1 In these verses, 6-8, David himself seems to speak. His past deliverances and victories, and the loyal zeal of his people, assured him of success, from the power of Israel's God. Comparing the confidence of his enemies in chariots and horses, and in well-appointed and numerous troops, with his own reliance and that of his people on the Almighty; he anticipated the triumph, and exulted as if already victorious.
q Ps. 118. 25, 26; Mat. 21.9.
r Ps.2.6-10;44.4;74.12.
2 Jehovah, King of kings and Lord of lords.

PSALM XXI.

A.M.2968. B.C.1036.

a Ps. 2.6; 72.1,2; Is. 9. 6,7;Mat.2.2.
3 The former psalm was the prayer of Israel for David, and of the church for the Messiah; and this is a song of praise to God who had answered these prayers. 'Many of the Hebrews themselves apply it to the Messiah. So that it may be called a psalm of triumph after the victories which David got over his enemies, which were a type of Christ's victories over death, and of the triumph that ensued. And truly, there are some things in it, which are more literally fulfilled in Christ than in David.' —*Patrick.*
b Ps.28.7;62.7;95.1.
c Ps.20.5;118.14,15.
d Ps. 20. 4, 5; 92. 11; Is. 49.6-12.
e 1Sa.16.13;Job 41.11.
f Ps.31. 19; 2 Ch. 6.41; Ro.2.4;Ep.1.3.
g 2 Sa. 12. 30; He. 2. 9; Re.19.12.
h Ps.13.3; 16.10,11; 61. 5,6;119.77,175.
i Ps. 72. 17; 89. 29, 36, 37;91.16;Re.1.18.
k Ps.3.3;62.7; John 13. 31,32;Ph.2.9-11.
l Ps.110.1; 1 Ch.17. 11, 15,27; Mat. 28. 18;Ep. 1.20-22;1Pe.3.22.
4 Heb. *set him* to be *blessings,* Ps. 72.17-19; Ge.12.2;Gal.3.9,14.
m Ps.4.6,7; 16.11; 45.7; 63.2-5; Ac.2.28.
5 Heb. *gladdened him with joy.*
n Ps.13.5; 18.2; 20.7,8; 91.2,9,10;He.2.13.
o Ps.9.2;De.32.8,9.
p Ps.16.8;Da.7.14.
q Ps.2.9; 72.9; 110.1,2; 2Sa.7.1;1Co.15.25.
6 The enemies of Christ and his cause may triumph now, but the hand of his judgments shall at last reach them.
r Ge. 19. 28; Mal. 4. 1; Mat.13.42,50;2Th.1.8.
7 Consume them like fuel in a heated furnace.
s Ps.106.17;La.2.2.
t Ps.2. 5, 12; Mat.22.7; 1Th.2.16;Re.6.16,17.
u Ps.18.8;De.32.22.
v Ps. 37.28; Job 18. 16-19;Is.14.20;Mal.4.1.
w Ps. 2. 1; 10.2; Je. 11. 18,19;Mat.26.4,5.
x Is.7.6,7; Mat. 2. 8-16; 27.63,64; Ac.4.17,18.
y Ps.9.3;56.9.
8 Or, *set them as a butt,* Job 7.20;La.3.12.
9 Heb. *shoulder.*
z Ps.7.13;18.14;64.7.
a Ps. 18.46; 72.18,19; 1 Ch. 29. 11; Mat. 6. 10, 13;Re.11.17.
10 Both the prosperity of the church, and the ruin of its enemies, tend to *exalt* God, or to render his glory conspicuous to his rational creatures.
b Ps. 53. 10, 11; Re. 15. 3,4;18.20;19.1-6.

A.M.2946. B.C.1058.

PSALM XXII.

A.M.2946. B.C.1058.

1 Or, *the hind of the morning,* ver.16; Ps. 42.1,2.
a Ps.31. 14-16; Mat.27. 46;Mar.15.24.
b Ps. 37.28; 71. 11; He. 13.5.
c ver.11;Ps.46.1.
2 Heb. *my salvation,* Is.46.13.
d Ps. 32. 3, 4; Job 3.24; Lu.22.44;He.5.7.
e Ps.42.3; 88. 1; Lu.18. 7;2Ti.1.3.
f Ps.80.4;La.3.8,44.
g Lu.6.12;22.41-46.
3 Heb. there is *no silence to me.*
4 Christ prayed often night and day, and especially that the cup of suffering might pass from him, but acquiesced in the holy will of his Father. Ver. 3, is equivalent to 'not my will but thine be done.'
h Ps.145.17;Is.6.3; Re. 4.8.
i Ps.65.1.
k Ps. 44. 1-7; Ge. 32.9-12, 28; Ex. 14. 13, 14; He.11.8-32.
l Ps.106.44;Ju.4.3.
m Ps.69.6,7;71.1;Is.45. 17;Ro.10.11;1Pe.2.6.
n Job 25.6;Is.41.14.
o Ps.31.11; Is.49.7; 53. 3; Mat. 11.19; John 7. 47-49;8 48;He.13.13.
p Mat. 9. 24; 27. 29; Mar.15.20; Lu.16.14; 23.11,35-39.
5 Heb. *open,* Ps.31.18.
q Is. 37.22,23; Mat. 27. 39,40;Mar.15.29-32.
r Mat.27.42,43.
6 Heb. *rolled* himself *on,* Ps.37. 5; 55.22; 55. 22;Pr.16.3,*marg.*
s Ps. 3. 1, 2; 71. 11; 42. 10;Mar.15.30-32.
7 Or, *if he delight,* Ps. 18.19; Is. 42.1; Mat.3. 17;17.5;Lu.23.35.
t Ps.71.6;139.15,16; Is. 49.1,2.
u Ps. 71. 17; Is.7. 14,15, 9.69.6.
8 Or, *keep me in safety,* Mat.2.13-15.
v Lu.2.40,52.
w John 20.17.
x Je.1.5.
y Ps.10.1;35.22;71.12; He.5.7.
9 Heb. *not a helper,* Ps. 72.12;142.4-6; De.32. 36;Mat.26.56,72-74.
z Ps.68.30.
10 Emblematical of violent and wicked men. Among the ancients, horned beasts were symbolical of power. The bulls which fed in the fertile pastures of Bashan, were remarkably fat, strong, and furious. And they aptly represented the Jewish rulers, who were rendered insolent by prosperity.
a De.32.14,15; Mat.27. 1; Ac.4.27.
11 Heb. *opened their mouths against me,* ver.7; Ps. 35.21; Mat. 26.3,4,59-65.
b ver. 21; Ps. 7.2; Eze. 22.27,28;1Pe.5.8.
c Mat. 26. 38; Lu. 22. 44;John 12.27.
d ver.17;Da.5.6.
12 Or, *sundered.*
e Ps. 68.2; Mar. 14. 33, 34.
f Ps.32.3,4;Pr.17.22.
g Ps. 69. 3, 21; La. 4.4; John 19.28.
h Ps.30.9;Ge.3.19; Job 7.21; 34. 15; Is. 53.12; Mat.27.50;1Co.15.3.
i *Title,* ver.20; Ps.59.6, 14;Re.22.15.
13 In many places in the East, dogs in the towns and villages do not belong to particular persons. They herd together and are very formidable to strangers. See *Pict. Bible* on this place. We may add, that the account is perfectly applicable to the treatment and habits of dogs in the city of Lisbon in Europe.
k Lu.11.53,54.
l Ps.86.14; Mat. 26.57; Lu.23.4,5,10,11,23.

PSALM XXII.

David complaineth in great discouragement, 1—8. *He prayeth in great distress,* 9—21. *He praiseth God for mercy shown him,* 22—31.

¶ To the chief musician upon [1]Aijeleth Shahar, A psalm of David.

MY God, [a]my God, [b]why hast thou forsaken me? *why art thou so* [c]far from helping[2] me, *and from* [d]the words of my roaring?

2 O my God, [e]I cry in the daytime, [f]but thou hearest not; and [g]in the night-season, and am[3] not silent.[4]

3 But [h]thou *art* holy, *O thou* [i]that inhabitest the praises of Israel.

4 [k]Our fathers trusted in thee: they trusted, and thou didst deliver them.

5 They [l]cried unto thee, and were delivered: they trusted in thee, [m]and were not confounded.

6 But [n]I *am* a worm, and no man; [o]a reproach of men, and despised of the people.

7 All they that see me [p]laugh me to scorn: they shoot[5] out the lip, [q]they shake the head, *saying,*

8 [r]He trusted[6] on the LORD *that* he would deliver him; [s]let him deliver him, seeing[7] he delighted in him.

9 But thou *art* he [t]that took me out of the womb; [u]thou didst [8]make me hope *when I was* upon my mother's breasts.

10 I was [v]cast upon thee from the womb: [w]thou *art* my God [x]from my mother's belly.

11 [y]Be not far from me, for trouble *is* near; for *there is* none[9] to help.

12 [z]Many bulls[10] have compassed me: [a]strong *bulls* of Bashan have beset me round.

13 They gaped[11] upon me *with* their mouths, [b]*as* a ravening and a roaring lion.

14 [c]I am poured out like water, and [d]all my bones are out[12] of joint: [e]my heart is like wax; it is melted in the midst of my bowels.

15 [f]My strength is dried up like a potsherd; and [g]my tongue cleaveth to my jaws; and thou hast brought me [h]into the dust of death.

16 For [i]dogs[13] have [k]compassed me: [l]the assembly of the wicked have

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inclosed me: [m]they pierced my hands and my feet.

17 [n]I may tell all my bones: [o]they look *and* stare upon me.

18 They [p]part my garments among them, and cast lots upon my vesture.[1]

19 But [q]be not thou far from me, O LORD: [r]O my strength, haste thee to help me.

20 Deliver [s]my soul from the sword; my[2] darling from the power of [t]the dog.

21 Save me [u]from the lion's mouth: for thou hast heard me from [v]the horns of the unicorns.[3]

22 [w]I will declare thy name unto my[x] brethren: [y]in the midst of the congregation will I praise thee.

23 [z]Ye that fear the LORD, praise him: [a]all ye the seed of Jacob, [b]glorify him; and fear him, [c]all ye the seed of Israel.

24 For [d]he hath not despised nor abhorred the affliction of the afflicted;[4] neither[e] hath he hid his face from him; [f]but when he cried unto him, he heard.

25 [g]My praise *shall be* of thee in the great congregation:[5] [h]I will pay my vows before them that fear him.

26 [i]The meek[6] shall eat and be satisfied; [k]they shall praise the LORD that seek him: [l]your heart shall live for ever.

27 [m]All the ends of the world shall remember, and [n]turn unto the LORD; and [o]all the kindreds of the nations shall worship before thee.

28 For [p]the kingdom *is* the LORD's; and he *is* the governor among the nations.

29 All *they* [q]*that be* fat[7] upon earth shall[r] eat and worship: [s]all they that go down to the dust[8] shall [t]bow before him; and [u]none can keep alive his own soul.

30 [v]A seed shall serve him; [w]it shall be accounted to the LORD for a generation.[9]

31 [x]They shall come, and shall declare [y]his righteousness unto a people that shall be born, that he hath done *this*.

A.M.2946. B.C.1058.

m Zec.12.10;Lu.23.32; John 19.23,37;20.25.
n Job 33.21.
o Mat.27.36,39-41;Mar. 15.29-32.
p Mat. 27. 35; Mar. 15. 24;John 19.24.
1 This is a very striking circumstance in the prophetic history of our Lord, so minute, and so curiously fulfilled by Roman soldiers who knew and could know nothing of this prophecy; see Mat.27.35-44.
q ver.1.;Ps.10.1.
r Ps.18.1;21.1.
s Ps.17.13;Zec.13.7.
2 Heb. *my only one from the hand*, Ps.35. 17.
t ver.16.
u Lu.22.53;John14.30.
v Nu. 23. 22; John 8. 59; Ac.5.30-32.
3 Or delivered me from the power of my savage enemies.
w John 7. 25, 26; He.2. 11,12.
x Mat. 12. 48, 49; John 20.17; Ro.8.29.
y ver.25;Ps.40.9,10.
z Ps. 115. 11, 13; 1 Ch. 16.8-13;Lu.1.50.
a Ps.106.5;107.1,2.
b Ps.50.23; Lu. 2. 20; 1 Co.6.19,20;Re.15.4.
c ver.30;1Ch. 16.13.
d ver. 6; Ps. 35. 10. Is. 50.6-9.
4 The great subjects of praise and thanksgiving in the church are, the sufferings of the lowly and afflicted Jesus, and the acceptance of those sufferings by the Father, as a propitiation for the sins of the world; which acceptance was testified by raising him from the dead; inasmuch as the discharge of the surety proved the payment of the debt. —*Horne.*
e Lu.23.46.
f ver. 2; Ps. 116. 3-6; 118.5;He.5.7.
g ver.22;Ps.35.18.
5 Clarke supposes that this phrase means the multitude of the Gentiles as contrasted with the congregation, ver. 22, which denotes the Jews.
h Ps.56.12;118.19,20.
i Ps. 69. 32; Is. 25. 6; John 6.48-58.
6 Or the poor and destitute — poor in spirit. 'Christ's flesh is meat indeed, and his blood is drink indeed.'
k Ps.105.3,4.
l Ps.69.32;John 4.14;6. 51.
m Ps. 2. 8; 72. 8, 11; Is. 45.22;49.6,12.
n Ac.14.15; 20. 21; Ro. 16.26;1Th.1.9.
o Ps.102.22;Re.7.9-12.
p Da.7.14; Ob.21; Zec. 14.9;Mat.6.13.
q Ps.78.31;Is.10.16.
7 The rich, the great, the mighty, kings, and princes shall embrace the gospel, and be satisfied with the riches of Christ.
r Ps.45.12;72.10,11; Is. 60.3-5,16.
s Ps.113.7;Is.26.19;Ph. 2.10.
8 All mankind, great and small alike, shall do homage to the Saviour, and acknowledge him at the great day, and none can keep alive his own soul.
t Is.45.23;Ro.14.10-12.
u Ps.49. 6-9; John3.36; 11.25,26.
v Is.53.10;He.2.13.
w Ps. 24.6; 73.15; 87.6; Mat.3.9; Gal. 3.26-29; 1Pe.2.9.
9 Some in every age will be the servants of Christ; they shall be accounted or registered as a chosen generation to the Lord.
x Ps.86.9;102.18;Is.44. 3-5;49.21-23;60.4.
y Ro.3. 21-25; 5. 19-21; 2Co.5.21.

A.M.2962. B.C.1042.

PSALM XXIII.
A.M.3468. B.C.536.
a Ps. 80. 1; Is. 40. 11; Mic.5.2,4;John 10. 11, 14, 27-30; He. 13. 20; 1Pe.2.25;5.4.
1 This exquisitely beautiful psalm is plainly an expression of confidence and satisfaction in Jehovah the Saviour—the great and the good Shepherd, who gave his life for the sheep, and will not withhold from them any good thing.
b Ps.34.9,10; Mat.6.33; Lu.12.30-32;Ro.8.32; Ph.4.19;He.13.5,6.
c Eze.34.13,14.
2 Heb. *pastures of tender grass.*
d Ps. 46.4; Is.49. 9, 10; Re.7.17;22.1,17.
3 Heb. *waters of quietness*,Job 34.29;Is.8.6.
e Ps.19.7,*marg.*;51.10-12; Ho. 14. 4-9; Lu. 22.31,32;Re.3.19.
f Ps.5.8;31.3; Is.42.16.
g Ps. 79.9; Eze. 20.14; Ep.1.6.
h Ps.44.19;Job10.21,22.
i Ps.3.6; 27.1-4; 46.1-3; Is.41.10;1Co.15.55-57.
k Ps.14.5;Is.8.9,10; 43. 1, 2; Zec. 8. 23; Mat. 28.20;Ac.18.9,10.
l Ps.110.2;Mic.7.14.
m Ps.22, 26,29; Job 36. 16;John 16.22.
n Ps.45.7;92.10;2Co.1. 21;1John2.20,27.
4 Heb. *maketh fat.*
o Ps.16.5;Ep.3.20.
p Ps.30.11,12;2Co.1.10.
q Ps. 17. 15; 73. 24-26; 2Co.5.1;Ph.1.23.
5 Heb. *to length of days*,Ps.21.4.

PSALM XXIV.
A.M.2962. B.C.1042.
a Ps. 50. 12; Ex. 9. 29; 19. 5; 1Ch. 29.11; Da. 4.25;1Co.10.26,28.
b Ps.89.11;Nah.1.5.
c Ps.104.5,6;136.6; Ge. 1. 9, 10; Job 38. 4; Je. 10.11-16;2Pe.3.5-7.
d Ps.93.1;Je.5.22.
e Ps.15.1;Ep.4.8-10.
f Ps. 68. 15,16; 132. 13, 14;He.12.22-24.
g Le.10.3;Mal.3.1,2.
6 Heb. *The clean of hands*,Ps.18.20.
h Ps.26.6;Job9.30;Is.1. 15,16;1Ti.2.8;Ja.4.8.
i Ps.51.10;Ge.6.5;Je.4. 14; Mat. 5.8; Ac.15.9; 2Co.7.1;Re.22.14,15.
k Ps. 143. 8; De. 4. 19; Ac.14.15.
l Ps.15.4;Je.5.2;Ze.5.3, 4;Mal.3.5;1Ti.1.10.
m Ps.67.6,7;72.17; 128. 1-5; Nu. 6. 24-27; Ro. 4.6-9;Ga.3.9,14.
n Is.51.5,6,8; Ro. 3.22; 5. 17, 18; 1 Co. 1. 30; 2 Co.5.21;Ph.3.9.
o Ps.68.19, 20; 88.1; Is. 45.17;Tit.2.10-14.
7 This psalm is supposed to have been written and sung, with some others, when David removed the ark from the house of Obed-Edom to Jerusalem; and perhaps it might also be used when the ark was carried into Solomon's temple. But the ascension of Christ into heaven seems to have been sublimely prefigured under those typical events. The psalmist introduced his subject by declaring the sovereignty of God over the whole world. He proceeds to declare the character of a true servant of God; not how the character is obtained, but what it is, and the blessing of God freely bestowed thereon.
p Ps.22.30;Is.53.10.
q Ps.27.8;John 1.47-49.
8 Or, O God of *Jacob*.
r Ps.118.19,20.
s Ps.21.1-5; Hag.2.7,9; Mal.3.1;1Co.2.8.
t Ps. 132. 8; Nu. 10.35, 36; 1 Ki. 8. 6,11; Mar. 16.19;Ep.4.8-10; 1Pe. 3.22.
u Ps.45.3-6; 50.1; Is.9. 6; 63. 1-6; Col. 2. 15; Re.6.2;19.11-21.

PSALM XXIII.

David's confidence in God's care and goodness.

¶ A psalm of David.

THE LORD *is* [a]my shepherd,[1] [b]I shall not want.

2 He [c]maketh me to lie down in green[2] pastures: he [d]leadeth me beside the still[3] waters.

3 He [e]restoreth my soul: [f]he leadeth me in the paths of righteousness [g]for his name's sake.

4 Yea, though I walk [h]through the valley of the shadow of death, [i]I will fear no evil: [k]for thou *art* with me; [l]thy rod and thy staff they comfort me.

5 Thou [m]preparest a table before me in the presence of mine enemies: [n]thou anointest[4] my head with oil; [o]my cup runneth over.

6 Surely [p]goodness and mercy shall follow me all the days of my life; [q]and I will dwell in the house of the LORD for ever.[5]

PSALM XXIV.

God's sovereignty over the whole world, 1, 2. *The citizens of his spiritual kingdom,* 3—6. *The solemn entrance of the Lord into his sanctuary,* 7—10.

¶ A psalm of David.

THE [a]earth *is* the LORD's, and the fulness thereof; [b]the world, and they that dwell therein:

2 For [c]he hath founded it upon the seas, and [d]established it upon the floods.

3 [e]Who shall ascend into [f]the hill of the LORD? [g]and who shall stand in his holy place?

4 He [6]that hath [h]clean hands, and [i]a pure heart; who hath not [k]lifted up his soul unto vanity, nor [l]sworn deceitfully.

5 He shall [m]receive the blessing from the LORD, and [n]righteousness from [o]the God of his salvation.[7]

6 This *is* [p]the generation of them that seek him, [q]that seek thy face, O Jacob.[8] Selah.

7 [r]Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and [s]the King of glory [t]shall come in.

8 Who *is* this King of glory? [u]The LORD strong and mighty, the LORD mighty in battle.

9 Lift up your heads, O ye gates; even lift *them* up, ye everlasting doors; and the King of glory shall come in.

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10 Who[1] *is* this King of glory? The[v] LORD of hosts, [w]he *is* the King of glory. Selah.

PSALM XXV.

David's confidence in prayer, 1—6. *He prayeth for the remission of sins,* 7—15; *and for help in affliction,* 16—22.

¶ *A psalm* of David.

UNTO thee, O Lord, [a]do I lift up my soul.[1]

2 [b]O my God, I trust in thee: let me not be ashamed; [c]let not mine enemies triumph over me.

3 Yea, let none that [d]wait on thee be ashamed: [e]let them be ashamed which transgress [f]without cause.

4 [g]Shew me thy ways, O LORD; teach me thy paths.

5 [h]Lead me in thy truth, and [i]teach me: for thou *art* [k]the God of my salvation; [l]on thee do I wait all the day.

6 [m]Remember, O LORD, [n]thy [2]tender mercies and thy loving-kindnesses; for[o] they *have been* ever of old.

7 [p]Remember not [q]the sins of my youth, nor my transgressions: [r]according to thy mercy remember thou me [s]for thy goodness' sake, O LORD.

8 [t]Good and [u]upright *is* the LORD: therefore will he [v]teach sinners in the way.

9 [w]The meek will he [x]guide in judgment; and the meek will he teach his[y] way.

10 All [z]the paths of the LORD *are* mercy[a] and truth unto such as [b]keep his covenant and his testimonies.

11 For [c]thy name's sake, O LORD, pardon mine iniquity; [d]for it *is* great.[3]

12 [e]What man *is* he that feareth the LORD? [f]him shall he teach in the way *that* he shall choose.

13 [g]His soul shall dwell[4] at ease; and [h]his seed shall [i]inherit the earth.

14 The [k]secret of the LORD *is* with them that fear him; and he will shew[5] them his covenant.

15 [l]Mine eyes *are* ever toward the LORD; for he shall pluck[6] my feet out[m] of the net.

16 [n]Turn thee unto me, and have mercy upon me; [o]for I *am* desolate and afflicted.

17 [p]The troubles of my heart are enlarged: *O* bring thou me out of my distresses.

A.M. 3426. B.C. 78.

v Is. 54. 5; Zec. 2. 8-11; John 12.40,41; 14.9.
w Ps.2.6-12; Mat.25,31, 34; Lu.9.26; Ti.2.13.

PSALM XXV.

A. M. 3426. B. C. 578.

a Ps.86.4; 1 Sa.1.15.
1 The repeated and deep confessions of sin, which are blended with the petitions & complaints throughout this psalm, favour the opinion of those, who think it was written during Absalom's rebellion, by which David's atrocious crimes in the matter of Uriah, as well as the sins of his youth, were brought to his remembrance.
b Ps.7.1; 18.2; 31.1; Is. 26.3,4; 28.16; Ro.5.5; 10.11; 1 Pe.2.6.
c Ps.13.2-4; 41.11; 142. 6; Is.37.10,20.35.
d Ps.27.14; 33.20; 123. 2; Ge. 49.18; Is. 25.9; 40.31; La.3.25,26.
e Ps.6.10; 31.17;71.13; 132.18; Je.20.11.
f Ps.7.4,5; 69.4; 109.3, 5; 119.78; John 15.25.
g Ps. 5.8; 86.11; 143.8, 10;Ex.33.13; Pr.8.20; Is. 2. 3; Je.50.5.
h Is. 35.8; 42.16; Je.31. 9; John 14. 26; 16. 13; Ro. 8.14; 1 John 2.27.
i Ps. 119. 26,33,66; Ne. 9.20; Is. 54.13; Je.31. 33,34; John 6.45.
k Ps.68.20; 79.9; 88.1.
l Ps. 22. 2; 86. 3; 88. 1; 119.97; Pr.8.34.
m Ps.98.3; 106.43; 136. 23; Lu.1.54,71,72.
n Ps. 40. 11; 69. 13, 16; Is.55.7; 2 Co.1.3.
2 Heb. *bowels*, Is.63.15; Je. 31. 20; Lu. 1. 78, *marg.*; 1 John 3.17.
o Ps. 77. 7-12; 136. 11, &c.; Ge. 32.9,10; Ex. 34.6,7; Ne. 9.19,27,28; Mi.7.18-20; Lu.1.50.
p Ps.79.8; Is.38.17; He. 8.12; 10.16-18.
q Job 13.26; 20.11.
r Ps.51.1; 109.26.
s Ps.6.4; Ep.1.6,7.
t Ps.119.68.
u Ps.92.15; Is.26.7.
v Pr. 1.20-23; Mat. 11. 29,30; 2Co.4.6;Ja.1.5.
w Ps.76.9;Mat.5.5;Ga. 5.23; Ja.1.21.
x Ps. 23.3; 73.24; Pr.3. 5, 6; 8. 20; Is. 42. 1-3; Eze.11.19,20; 36.27.
y Ps.119.35; Ac. 13.10.
z Ps. 91.14; 119. 75,76; Is.43.2; Ro.8.28.
a Ps. 57.3; 85.10; 98.3; Is.25.1; John i.14.17.
b Ps. 24.4,5; 103. 17,18; Is. 56. 1-6; Ro. 2. 13; He.8.8-12; 13.20,21.
c Ps.31.3; Is.43.25; 48. 9; Eze.20.9.
d Ro.5.20,21.
3 'Had David's iniquity been great, and he had thought it but little, his plea would have been inadmissible; but his argument was, that 'where sin abounded, grace did much more abound,' Ro. 5. 20,21; Ep. 1.3-8. Thus the *name*, or perfections, of God would be displayed and glorified; and on this ground he hoped for pardon of his most atrocious sins, & on this alone.
e Ps.111.10;Pr.1.7;Ec. 12. 13; Is. 50. 10; Ac. 10.2,22; 13.26.
f Is.35.8;John7.17;Ac. 11.14; 2 Th.2.10-12.
g Pr. 1.33; Eze. 34.25-28; Mat.11.28,29.
4 Heb. *lodge in goodness*, Ps.31.19; 4.19.
h Ps.69.36; Ge.17.7-10; Pr.20.7; Is.65.23.
i Ps. 37. 11,22,29; Mat. 5.5.
k Pr .3. 32; Mat.13.11, 12; John 14. 17, 21-23; 15.15; 1 Co.2.14.
5 Or, *his covenant to make them know it*, Ge.17.13;Je.31.31-34.
l Ps.123.2; 141.8.
6 Heb. *bring forth*.
m Ps.31.4; Je.5.26.
n Ps.69.16; Mi.7.19.
o Ps.88.15-18; 143.4.
p Ps. 42. 7; 1 Co. 4. 11-13; 2 Co.4.8,9.

A.M. 3426. B.C. 578.

q Ps.119.132,153; 2 Sa. 16.12; La.5.1.
r Ps.32.1-5; 51.8,9.
s Ps.27.2,12; 38.19;138. 7; 2 Sa.16.11.
1 Heb. *hatred of violence*, Ps. 11.5; 86.14.
t Ps. 17.8; 121. 7; Lu. 23.46; Ac.7.59.
u Ps. 71.1,2; Joel 2.26, 27.
v Ps. 7.8; 41. 12; 1 Sa. 24.11-13; Pr.11.3; 20. 7; Da.6.22; Ac.24.16; 25.10,11.
w Ps.14.7; 130.8.
2 David here prays for Israel as a type of Christ interceding for his people.

PSALM XXVI.

A.M. 3426. B.C. 578.

3 This psalm was probably written by David in Philistia. He appeals to God for his integrity towards Saul, and those who persecuted him without cause.
a Ps. 7. 8; 35. 24; 1 Sa. 24.15; 1 Co.4.3-6.
b ver.11; Ps.15.2; 2Ki. 20.3; 2 Co.1.12.
c Ps.4.5;25.2;Pr.29.25.
d Ps.21?; 37.31;94.18; 121. 3,7,8; 1 Sa.2.9; 1 Pe.1.5; 2 Pe.1.10.
e Ps.7.9; 139.23,24;Job 13. 23; 31. 4-6; Je. 20. 12; Zec.13.9.
f Ps. 52. 1; 85. 10-13; Mat. 5. 44-48; 2 Co.5. 14, 15; 8. 9; Co. 3. 12, 13; 1 John 4. 7-12, 19-21; 3 John 11.
g Ps.25.5; Is.2.5; 8.20; Ep. 4.20-25; 1 John 1. 7; 3 John 3.4.
h Ps. 1. 1; 119. 63, 115; Pr. 9. 6; 13. 20; 1 Co. 15.33; 2 Co.6.17.
i Ps.5.5; 15.4; 31.6.
k 1 Co.5.9-11.
l Ps. 24. 4; Is. 1. 16-18; Ti.3.5; He.10.19-22.
4 David contemplates a return to the house of God, and having performed in faith the usual ablutions, to offer sacrifices to God. It denotes, 1. Habitual preparation. ...2. Actual preparation. In our preparation for solemn ordinances, we must not only be able to clear ourselves from the charge of reigning infidelity and hypocrisy, and to protest our innocency of that which was signified by *washing the hands*, De. 21. 6; but we must take pains to cleanse ourselves from the spots of remaining iniquity, by renewing our repentance, and making a fresh application of the blood of Christ to our consciences.—*Henry.*
m Mat. 5. 23, 24; 1 Co. 11.28,29; 1 Ti.2.8.
n Ps.9.14; 100.4,5; 118. 19, 27; 134. 2; 1 Sa. 1. 24-27; 2 Ch.20.26-29.
o Ps. 72.18; 105.2; 145. 5; Lu.19.37-40.
p Ps. 27.4-6; 84. 1,2,10; 1 Ch. 29. 3; Lu. 2. 46, 49; 19.45-47.
5 Heb. *of the tabernacle of thine honour*, Ps. 63. 2,3; Ex. 25.21, 22; 2 Ch.6.1,2.
6 Or, *take not away*, Ps.28.1-3; 1 Sa.25.29; Mat. 24. 51; 25. 32,41, 46; Re.22.14,15.
7 Heb. *men of blood*, Ps.51.14; 2 Sa.16.7.
q Ps. 10.14; 11.2; 52.2; Pr.1.16; Mat.26.3,4.
8 Heb. *filled with*.
r Ex. 23. 8; 1 Sa. 8. 3; Am.5.12; Mi.7.3.
s 1 Sa.12.2-5; Ne.5.15; Is.38.3; 1 Th.2.10.
t Ps.49.7,15; 1 Pe.1.18, 19.
u Ps.130.3,4,7,8.
v Ps.27.11; Pr.10.9.
w ver. 7; Ps. 22. 22-25; 111.1; 122.4.

PSALM XXVII.

A.M. 3426. B.C. 578.

a Ps. 18.28; 84.11; Job 29. 3; Mi. 7.8; Mal. 4. 2; John 1. 1-5, 9; Re. 21.23; 22.5.
b Ps.3.8; 68.19,20; 118. 14,15; Ex.15.2; Is.12. 2; Lu.2.30; Re.7.10.

18 [q]Look upon mine affliction a my pain, and [r]forgive all my sins.

19 [s]Consider mine enemies, they are many; and they hate with cruel[1] hatred.

20 [t]O keep my soul, and deli me: [u]let me not be ashamed; fo put my trust in thee.

21 [v]Let integrity and uprightn preserve me; for I wait on thee.

22 [w]Redeem Israel,[2] O God, out all his troubles.

PSALM XXVI.

David resorteth unto God in confidence of his integrity.

¶ *A psalm* of David.[3]

[a]JUDGE me, O LORD; [b]for I h walked in mine integrity: [c]I h trusted also in the LORD; *therefor* shall not slide.

2 [d]Examine me, O LORD, and pr me; try my reins and my heart.

3 For [f]thy loving-kindness before mine eyes; and [g]I have wal in thy truth.

4 I have not [h]sat with vain pers neither will I go in with dissembl

5 I have [i]hated the congrega of evil-doers; and [k]will not sit the wicked.

6 I will [l]wash[4] mine hands in in cency: [m]so will I compass thine al O LORD;

7 [n]That I may publish with voice of thanksgiving, and [o]tell o thy wondrous works.

8 LORD, [p]I have loved the hab tion of thy house, and the p where[5] thine honour dwelleth.

9 Gather[6] not my soul with ners, nor my life with bloody[7] m

10 [q]In whose hands *is* misc and their right hand is full[8] of [r]bri

11 But as for me, [s]I will walk mine integrity: [t]redeem me, [u]and merciful unto me.

12 [v]My foot standeth in an place: [w]in the congregations wi bless the LORD.

PSALM XXVII.

David sustaineth his faith by the power of God, 1—3; *love to the service of God,* 4—8; *and by prayer,* 9—14.

¶ *A psalm* of David.

THE LORD *is* [a]my light and salvation; whom shall I fear?

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LORD *is* [c]the strength of my life; [d]of whom shall I be afraid?

2 When [e]the wicked, *even* mine enemies and my foes, came[1] upon me, to[f] eat up my flesh, [g]they stumbled and fell.

3 Though [h]an host should encamp against me, my heart shall not fear; though [i]war should rise against me, in[k] this *will* I *be* confident.

4 [l]One *thing* have I desired of the LORD, [m]that will I seek after; [n]that I may dwell in the house of the LORD all the days of my life, [o]to behold the beauty[2] of the LORD, and to [p]enquire in his temple.

5 For [q]in the time of trouble [r]he shall hide me in his pavilion: [s]in the secret of his tabernacle shall he hide me; he shall [t]set me up upon a rock.

6 And [u]now shall mine head be lifted up [v]above mine enemies round about me: [w]therefore will I offer in his tabernacle sacrifices of joy:[3] [x]I will sing, yea, I will sing praises unto the LORD.

7 [y]Hear, O LORD, *when* I cry with my voice: have mercy also upon me, and answer me.

8 *When*[4] *thou saidst*, [z]Seek ye my face; my heart said unto thee, [a]Thy face, LORD, will I seek.[5]

9 [b]Hide not thy face *far* from me; put[c] not thy servant away in anger: thou[d] hast been my help; [e]leave me not, neither forsake me, [f]O God of my salvation.[6]

10 When [g]my father and my mother forsake me, then [h]the LORD will take me up.[7]

11 [i]Teach me thy way, O LORD, and lead me in a plain[8] path, because of mine enemies.[9]

12 Deliver me not over unto [k]the will of mine enemies: for [l]false witnesses are risen up against me, and such as [m]breathe out cruelty.

13 *I had* [n]*fainted*, unless I had believed to see the goodness of the LORD [o]in the land of the living.[10]

14 [p]Wait on the LORD; [q]be of good courage, and [r]he shall strengthen thine heart: wait, I say, on the LORD.

A.M.3426. B.C.578.

c Ps. 18. 1, 2, 46; 19.14; 28. 7,8; 42.2; Is.45.24; 2Co.12.9; Phil.4.13.
d Ps. 11. 1; 46. 1, 2; Ro. 8.31; He.13.6.
e Ps.18.4;22.16;62.3,4.
1 Heb. *approached against me.*
f Ps.14.4;Job 19.22.
g Ps.18.38-42;Is.8.9,15.
h Ps. 52. 6; 2 Ch.20.15; Phil.1.28;1Pe.3.14.
i 1Sa.28.15,16;Is.41.11, 12; 54.16,17; Ro.8.35-37;Re.2.10.
k 2 Co.5.6-8.
l Lu.10.42;Phil.3.13.
m ver. 8; Je.29.13; Da. 9.3; Mat. 6. 33; 7. 7, 8; Lu.11.9,10;He.11.6.
n Ps.23.6;65.4;Lu.2.37.
o Ps. 50. 2; 63.2; 90.17; Zec.9.17;2Co.3.18.
2 Or, *delight*, Ps. 63. 2-5.
p 1 Sa.22.10; 2 Sa.21.1; 1 Ch.10.13,14.
q Ps.138.7; Is.26.16.
r Ps. 57.1; 83.3;Pr. 4.6; 18. 10; Is. 26.20; 32. 2; Mat.23.37.
s Ps.31.20;2Ch.22.12.
t Ps. 18. 33; 40.2; 61.2; Hab.3.18,19.
u Ps.3.3;Ge.40.13,20.
v 2Sa.7.9;22.1,49.
w Ps. 22. 22-25; 26.6,7; 66. 13-16; 107. 22; He. 13.15; 1 Pe.2.5.
3 Heb. *shouting*, Ps. 47.1;Ezr.3.11-13.
x Ps. 21. 1,13; Ep. 5.19, 20;Re.5.9;15.3.
y Ps.4.1; 143.1,2.
4 Or, *My heart said unto thee, Let my face seek thy face, &c.*
z Ps.24.6; Is.45.19.
a Ps.63.1,2;Je.29.12,13.
5 The voice of God, throughout the scriptures, exhorteth the believer to turn away from the delusive appearances of the creature, and to seek after Him who is 'altogether lovely,' until he behold 'the glory of God in the face of Jesus Christ.' To this voice the believer answers, like a well-tuned instrument to the master's touch, declaring his resolution so to do.—*Horne.*
b Ps.44.24; Is.59.2.
c Ps.51.11;Is.50.1.
d Ps.71.5,6; 1Sa.7.12; 2 Co.1.9,10; 2 Ti.4.17.
e Ps.38.21;119.121; Je. 32.40; He.13.5.
f Ps.38.21,22; 88.1.
6 David expected eternal salvation from the tried mercy and truth of the God of his salvation; and this gave him confidence as to temporal deliverances.
g Ps. 69. 8; Is. 49. 15; Mat.10.21,22,36.
h John 9.35; 16.32;2Ti. 4.16,17.
7 Heb. *gather me.* Though all human friends, and even the dearest relations, should forsake the people of God, yet He 'will never leave nor forsake them.'
i Ps. 25.4,5; 86.11; 143. 8-10; Pr.2.6-9.
8 Heb. *a way of plainness*, Ps.26.12; Pr.8.9; 15.19; Is.35.8.
9 Heb. *those which observe me*, Ps. 5. 8; 54. 5,*marg.*;56. 5, 6; 64.6; Je.20.10; Lu.20.20.
k Ps.31.8; 35.25; 38.16; 41.11; 140.8.
l Ps. 35. 11; Ex. 20. 16. Mat.26.59,60.
m Ps.25.19; Ac.9.1.
n Ps. 42. 5; 116.9-11; 2 Co.4.1,8-14,16.
o Ps.52.5; Job 33.30; Is. 38.11,19; Je.11.19.
10 The words supplied in this verse perhaps hurt the effect. It is an exclamation, 'unless I had believed,' &c., the consequences might have been unspeakably terrible.
p Ps. 25. 3, 21; 33. 20; 62. 1-5; 130. 5; Ge. 49. 18; Is. 25. 9; La. 3.26; Lu.2.25,38;Ro.8.25.
q Ps.31.24;1Co.16.13.
r Is.40.31; 2Co.12.9,10; Ep. 3. 16; 6.10; Phil.4. 13;Co.1.11.

A.M.3426. B.C.578.

PSALM XXVIII.

A.M.3426. B.C.578

a Ps.3.4; 5.2; 142.1.
b Ps.18.2;Is.26.4,*marg.*
c Ps.35.22; 83.1.
1 That is, deign to answer my prayers, and interpose for my help lest I perish.
2 Heb. *from me.*
d Ps.30.9;143.7;Job 33. 28;Pr.1.12;Re.20.3.
e Ps.63.4; 141.2; 143.6; 2Ch.6.13; 1 Ti.2.8.
3 Or, *the oracle of thy sanctuary*, Ps. 5. 7; 138.2; 1Ki.6.19;8.6-8, 30,38; Da. 6.10. The sanctuary from which God spake to his people—the mercy-seat.
f Ps. 26. 9; Nu. 16. 26; Mat.7.23.
4 Let me not be dragged away and involved in the punishment of the wicked.
g Ps. 12. 2; Je. 9. 8, 9; Mat.22.15-18.
h Ps.7.14; Pr.26.23-26.
i Ps. 5.10; Je.18.21-23; 2Ti.4.14;Re.18.6.
k Ps.2.1-5; 21.10,11.
l Ps.62.12;130.3,4; Ro. 2.6-8;11.22;Ja.2.13.
m Ezr.9.13;Job 11.6.
n Ps. 10. 5; 92.4-6; Job 34.26,27;Is.5.12; John 12.37; Ro.1.20,28.
o Ps.8.3;19.1,2; Nu.23. 23; Ep.1.19-22.
5 The former of these verses (4, 5) is the language of prayer; the latter of prediction. 'In general we may and ought to pray, for the just punishment of all impenitent enemies of the church; but with particular application to individuals, such prayers can only be proper for inspired persons.'—*Scott.* In other words, must be the voice of God.
p 1Ki.11.38;Je.31.4.
q Ps. 31. 21, 22; 107.19-22;116;1,2;118.5.
r ver. 8; Ps. 18. 1,2; Is. 45.24;Ep.6.10.
s Ps.84.11;Ge.15.1.
t Ps.13.5;22.4; 118.6-9.
u Ps. 16. 9-11; 21. 1;30. 11,12; 68.3.4; Is.61.10.
v Ps. 96. 1-3; Ex. 15. 1, &c.; Ju.5.1,&c.; 1 Sa. 2.1,&c.; Re.5.9; 15.3.
6 Or, *his.*
7 Heb. *strength of salvation.*
w Ps.2.2; 1Sa.16.13.
x Ps.14.7;Je.31.7.
y De.9.29;Ep.1.18.
8 David's prayer for Israel was in some respects typical of Christ's intercession for his church. The authority of a good prince resembles the care of a tender shepherd over his flock. The word rendered *feed*, therefore means also *rule;* and is applied to Jehovah, to the Messiah, and to David and others.
9 Or, *rule*, Ps. 78.71; 2 Sa.7.7;Mic.5.2,4.
z Ezr.1.4,*marg.*

PSALM XXIX.

A.M.2985. B.C.1019.

a Ps. 2. 10-12; 96. 7-9; Is.60.12;Je.13.16-18.
10 Heb. *sons of the mighty.*
b 1Ch.16.28,29.
11 Heb. *honour of his name*, Ps.96.6,8; 97.9; 113.3-6;145.3-7.
c Ps.27.4; 96.9.
12 Or, his *glorious sanctuary.* The Psalmist here calls on the mightiest princes of the earth, who demand homage, and sometimes worship, from men, to render glory to the universal Sovereign & Judge; and to come and pay their tribute of adoration at his sanctuary.—*Scott.*
d Ps. 18. 13-15; 77. 16-19; Mat.8.26,27.
e Ps.24.7-10; Ac.7.2.
f Ex. 9. 28,33; 19.16; 1 Sa.7.10;Re.4.5;19.6.
13 Or, *great*, Ps. 93. 3, 4;104.3.

PSALM XXVIII.

David prayeth earnestly against his enemies, 1—5. *He blesseth God,* 6—8. *He prayeth for the people,* 9.

¶ *A psalm* of David.

UNTO thee [a]will I cry, [b]O LORD my rock; [c]be not silent[1] to[2] me: lest, *if* thou be silent to me, [d]I become like them that go down into the pit.

2 Hear the voice of my supplications when I cry unto thee, [e]when I lift up my hands toward thy holy oracle.[3]

3 [f]Draw me not away[4] with the wicked, and with the workers of iniquity, which [g]speak peace to their neighbours, but [h]mischief *is* in their hearts.

4 [i]Give them according to their deeds, and [k]according to the wickedness of their endeavours: [l]give them after the work of their hands; [m]render to them their desert.

5 Because [n]they regard not the works of the LORD, nor [o]the operation of his hands, he shall destroy them,[5] and [p]not build them up.

6 [q]Blessed *be* the LORD, because he hath heard the voice of my supplications.

7 The LORD *is* [r]my strength and [s]my shield; [t]my heart trusted in him, and I am helped: [u]therefore my heart greatly rejoiceth; and [v]with my song will I praise him.

8 The LORD *is* their[6] strength, and he *is* the saving[7] strength of [w]his anointed.

9 [x]Save thy people, and [y]bless thine inheritance:[8] feed[9] them also, and [z]lift them up for ever.

PSALM XXIX.

David exhorteth princes to give glory to God, 1, 2, *by reason of his power,* 3—10, *and protection of his people,* 11.

¶ A psalm of David.

GIVE[a] unto the LORD, O ye mighty,[10] give unto the LORD glory and strength.

2 [b]Give unto the LORD the [11]glory due unto his name; [c]worship the LORD in the beauty of holiness.[12]

3 [d]The voice of the LORD *is* upon the waters: [e]the God of glory [f]thundereth; the LORD *is* upon many[13] waters.

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4 The voice of the LORD *is* powerful;[1] the voice of the LORD *is* full[2] of majesty.

5 The voice of the LORD [g]breaketh the cedars; yea, the LORD breaketh the cedars of Lebanon.

6 He maketh them also to [h]skip like a calf; [i]Lebanon and [k]Sirion like a young [l]unicorn.

7 The voice of the LORD divideth[3] the[m] flames of fire.

8 The voice of the LORD [n]shaketh the wilderness; the LORD shaketh the wilderness of [o]Kadesh.

9 The voice of the LORD [p]maketh the hinds[4] to calve,[5] and [q]discovereth the forests; and [r]in his temple doth[6] every one speak of *his* glory.

10 The LORD [s]sitteth upon the flood; yea, the LORD sitteth [t]King for ever.

11 The LORD will [u]give strength unto his people; the LORD will [v]bless his people with peace.

PSALM XXX.

David praiseth God for his deliverance, 1—3. *He exhorteth others to praise him by the example of God's dealing with him,* 4—12.

¶ A psalm *and* song, *at* [a]the dedication of the house of David.

I WILL [b]extol thee, O LORD; [c]for thou hast lifted me up, and [d]hast not made my foes to rejoice over me.

2 O LORD my God, I cried unto thee, [e]and thou hast healed me.

3 O LORD, thou hast [f]brought up my soul[7] from the grave: thou hast kept me alive, that I should not go down[g] to the pit.

4 [h]Sing unto the LORD, O ye saints of his, and give thanks at[8] the remembrance of his [i]holiness.[9]

5 [k]For his[10] anger *endureth but* a moment; [l]in his favour *is* life: [m]weeping may endure for[11] a night, but joy[12] *cometh* [n]in the morning.[13]

6 And [o]in my prosperity I said, [p]I shall never be moved.

7 LORD, [q]by thy favour thou hast made[14] my mountain to stand strong: thou[r] didst hide thy face, *and* I was troubled.

8 I cried to thee, O LORD; and unto[s] the LORD I made supplication.

9 [t]What profit *is there* in my blood, when I go down to the pit? Shall the dust praise thee? shall it declare thy truth?[1]

10 [u]Hear, O LORD, and have mercy upon me: LORD, [v]be thou my helper.

11 Thou [w]hast turned for me my mourning into [x]dancing: thou hast put off my sackcloth, and [y]girded me with gladness;

12 To the end that *my* glory[2] may sing praise to thee, [z]and not be silent. O LORD my God, [a]I will give thanks unto thee for ever.

PSALM XXXI.

David showing his confidence in God, craveth his help, 1—8. *He rejoiceth in God's mercy,* 7, 8. *He prayeth in his calamity,* 9—18. *He praiseth God for his goodness,* 19—24.

¶ To the chief musician, A psalm of David.

IN [a]thee, O LORD, do I put my trust; let me never be ashamed: [b]deliver me in thy righteousness.[3]

2 [c]Bow down thine ear to me; [d]deliver me speedily: be thou [4]my strong rock, for [e]an house of defence to save me.

3 For thou *art* my rock and my fortress: therefore, [f]for thy name's sake, [g]lead me, and guide me.

4 [h]Pull me out of the net that they have laid privily for me; for thou *art* [i]my strength.

5 [k]Into thine hand I commit my spirit: [l]thou hast redeemed me, O LORD [m]God of truth.[5]

6 I have [n]hated them that regard [o]lying vanities: but I trust in the LORD.

7 [p]I will be glad and rejoice in thy mercy: for [q]thou hast considered my trouble; thou hast [r]known my soul in adversities;

8 And hast not [s]shut me up into the hand of the enemy: thou hast [t]set my feet in a large room.

9 Have mercy upon me, O LORD, for I am in trouble; [u]mine eye is consumed with grief, *yea,* [v]my soul and my belly.

10 For [w]my life is spent with grief, and my years with sighing: [x]my strength faileth because of mine iniquity, and [y]my bones are [6]consumed.

A.M.2987. B.C.1017.

1 Heb. *in power,* Ps. 33.9; Job 26.11-14; Je. 51.15,16; Lu.4.36.
2 Heb. *in majesty,* Job 40.9-12; Is.66.6.
g Is.2.13.
h Ps.114.4-7.
i Je. 4. 23-25; Hab.3.6-11; Re.20.11.
k De.3.9.
l Ps.92.10.
3 Heb. *cutteth out.*
m Ps. 77. 18; Ex. 9.23; Le. 10. 2; Nu.16.35; 2 Ki.1.10-12; Job37.3.
n Ps.18.7; Job 9.6; Joel 3.16; He.12.26.
o Nu.13.26.
p Job 39 1-3.
4 The word in the original, rendered hinds, may also signify oaks, and the word calve, to break or rend. Lowth renders the words, 'maketh the oaks to tremble.' The whole psalm is descriptive of the majesty and power of God, reaching to all nature, all its elements, agents, and existences, ruling and controlling them all.
5 Or, *be in pain.*
q Is.9.18; 10.18,19.
r Ps.46.2-5; 48.9; 134.1, 2; 135.1,2.
6 Or, *every whit of it uttereth,* &c.
s ver.3; Ps.65.7; 104.6-9; Ge.6.17; Mar.4.41.
t Ps. 10. 16; 93.1; Mat. 6.13; 1Ti.1.17.
u Ps.28.8,9; 84.7; Is.40. 29,31; Zec.10.6,12; Ep. 3.16; 2Ti.4.17.
v Ps. 72. 3, 7; Nu.6.24-27; Is. 9. 6,7; John 14. 27; Ro.14.17; Re.1.4.

PSALM XXX.

A.M.2987. B.C.1017.

a De. 20. 5; 2 Sa. 5. 11; 7.2.
b Ps.34.3,4; Da.4.37.
c Ps.27.6; 28.9.
d Ps. 13. 4; 25. 2; 41.11; 79.4,10; 140.8.
e Ps.51.8; 103.3,4; 147. 3; Ex.15.26; 2Ki.20.5.
f Ps. 16. 10; 40. 1,2; 56. 13; 71.20; 116.8; Is.38. 17,18; Jonah 2.4-6.
7 The word soul originally denotes a breathing friend. 'These words, if originally composed and uttered by king David, on occasion of some temporal mercy, apply in a far more emphatical and beautiful manner, to the case of Messiah, suffering and rising again, as well as to that of his church and people, following him both in his sufferings and resurrection; when we shall all lift up our voices, and sing together, "I will magnify thee, O Lord, for thou hast lifted me up, and hast not made my foes to rejoice over me."'—*Horne.*
g Ps.28.1.
h Ps.33.1-3; 132.9; 148. 14; 149.1; Re.19.5,6.
8 Or, *to the memorial,* Ps.97.12, *marg.*
i Ex. 15.11; Is.6.3; Re. 4.8.
9 The whole moral excellence and beauty of Jehovah.
k Ps.103.9,17; Is.26.20; 54.7,8; 57.15,16.
10 Heb. there is but *a moment in his anger.*
l Ps.16.11; 36.7-9.
m Ps. 6. 6-9; 126. 5, 6; Mat.5.4; John16.20-22.
11 Heb. *in the evening.*
12 Heb. *singing.*
n Ps.46.5, *marg.*; Ge.32. 24, *marg.*; Ho.6.3.
13 All this is true only of the distresses of believers; but not of the wicked. This shall endure for ever.
o Job 29.18-20; Is.47.7; Lu.12.19; 2Co.12.7.
p Ps.15.5; 16.8; 119.117.
q ver.5; Ps.5.12; 44.3.
14 Heb. *settled strength for my mountain,* Ps. 40.2; 1Ch.17.26,27.
r Ps. 10. 1; 13.1,2; 104. 29; 143.7; Is.38.17.
s Ps. 77. 1, 2; 2 Co. 12. 8,9.

A.M.2942. B.C.1062.

t Ps 5.5; 88.10-12; 115. 17,18; 118.17; Ec.9.10.
1 He pleads to be longer spared, that he may yet have power to glorify God.
u Ps.51.1,2; 143.1,7-9.
v Ps.28.7; 54.4.
w ver. 5; Ge.45.28; Es. 9. 22; Is. 25. 8; 66. 10, 11; John 16. 20; Re.7. 14-17; 21-4.
x Ps.149.3; 150.4; 2Sa.6. 14; Je.31.4,13,14.
y Ne.8.10; Is.61.3,10.
2 That is, my *tongue,* or, my *soul,* Ps. 16. 9; 57.8. The word, in the original, signifies the liver, which was regarded by many of the ancients as the seat of affection. In this sense Parkhurst understands it in this passage.
z Lu.19.40; Ac.4.20.
a Ps. 13. 6; 145. 2; 146. 1,2; Re.4.8,9; 7.12.

PSALM XXXI.

A.M.2942. B.C.1062.

a Ps.22.4,5; 25.2; Is.49. 23; Ro.5.5; 10.11.
b Ps. 7. 8,9; 43.1; 143.1, 11,12; Da.9.16.
3 David, in his greatest dangers and trials, expecting deliverance from God, was only a feeble type of the Saviour, in his extreme sufferings, his deep humiliation, and his prospect of the joy set before him.
c Ps.86.1; Pr.22.17.
d Ps. 40. 17; 69.17; Job 7.21; Lu.18.8.
4 Heb. *to me for a rock of strength,* Ps. 18.1,2; De.32.31; 2Sa. 23.3.
e Ps.90.1; 91.9; Is.33.16.
f Ps.23.2,3; 25.11; Jos. 7.9; Je.14.7; Ep.1.12.
g Ps.25.5,9; 139.24; Ne. 9.12,19; Is.49.10; Lu. 1.79; John 16.13.
h Ps.25.15; 57.6; 140.5; Pr.29.5; 2Ti.2.26.
i Ps.19.14; 2Co.12.9.
k Lu. 23.46; Ac.7.59; 2 Ti.1.12.
l Ge. 48. 16; Tit. 2. 14; 1Pe.1.18,19; Re.5.9.
m De. 32. 4; 2 Ti. 2.13; Tit.1.2; He.6.18.
5 David, in his distresses, might, by these words, express his resignation of himself, and his affairs, into the hands of God; but it is certain that Christ actually did expire upon the cross, with the former part of this verse, Lu. 23.46. Nor is there any impropriety in the application of the latter part to him; since, as man, the surety and representative of our nature, he was 'redeemed' from the power of the enemy, by 'the God of truth' accomplishing his promises.—*Horne.*
n Ps.26.5; 139.21.
o Ps. 24. 4; Je. 10.8,15; Jonah 2.8; Ro.1.21.
p Ps.13.5; Is.49.13.
q Ps.9.13; 71.20; Ne.9. 32; Job 10.9; La.3.50.
r Ps.1.6; Is. 43.2; 63.9; John 10.27-30; 1Co.8. 3; Ga.4.9; 2Ti.2.19.
s Ps.88.8; De.32.30.
t Ps.4.1; 18.19; Job36.16.
u Ps. 6. 7; 88.9; Job 17. 7; La.5.17.
v Ps. 6. 1, 2; 44. 25; 73. 14,26; 102.3-5.
w Ps.78.33; Ro.9.2.
x Ps.71.9.
y Ps.32.3,4; 102.3-5.
6 Do we not, in these words, hear the voice of the 'man of sorrows,' suffering not indeed for his own 'iniquity,' but for ours, of which he frequently, in the psalms, speaks as if it were his own? If sin was punished in the innocent Lamb of God, let us not expect that it should be unpunished in us, unless we repent; and let our punishment never fail to remind us of our guilt.—*Horne.*

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11 [z]I was a reproach among all mine enemies, but [a]especially among my neighbours, and [b]a fear to mine acquaintance: they that did see me without fled from me.

12 I am [c]forgotten as a dead man out of mind: I am like a broken[1] vessel.

13 For [d]I have heard the slander of many; [e]fear *was* on every side: while[f] they took counsel together against me, they devised to take away my life.[2]

14 But I trusted in thee, O LORD: I said, [g]Thou *art* my God.

15 [h]My times *are* in thy hand:[3] deliver[i] me from the hand of mine enemies, and from them that persecute me.

16 [k]Make thy face to shine upon thy servant: [l]save me for thy mercies' sake.

17 [m]Let me not be ashamed, O LORD; for I have called upon thee: let[n] the wicked be ashamed, *and* [o]let them be silent in the grave.[4]

18 Let [p]the lying lips be put to silence; which [q]speak grievous[5] things proudly and contemptuously against the righteous.

19 *Oh* [r]how great *is* thy goodness, which[s] thou hast laid up for them that fear thee; [t]*which* thou hast wrought for them that trust in thee before the sons of men!

20 [u]Thou shalt hide them in the secret of thy presence [v]from the pride of man; thou shalt keep them secretly in a pavilion from [w]the strife of tongues.

21 Blessed *be* the LORD; for he hath showed me his [x]marvellous kindness in a strong[6] city.

22 For [y]I said in my haste, [z]I am cut off from before thine eyes: [a]nevertheless thou heardest the voice of my supplications when I cried unto thee.

23 [b]O love the LORD, all ye [c]his saints: *for* [d]the LORD preserveth the faithful, and [e]plentifully rewardeth the proud doer.

24 [f]Be of good courage, and [g]he shall strengthen your heart, [h]all ye that hope in the LORD.

A.M.2942. B.C.1062.

[z] Ps.22.6; 69.19,20; 89.50,51; Ro.15.3; He.11.36; 13.13; 1Pe.4.14.
[a] Ps. 38. 11; 41.8, 9; 88.8, 18; Job 19. 13, 14; Mic 7.6; Mat.10.21,22.
[b] Ps.64.8; 2Ti.4.16.
[c] Ps.88.4,5; Is.38.11,12.
1 Heb. *a vessel that perisheth*, Ps. 2. 9; Is. 30.14; Re.2.27.
[d] Ps. 55. 10; 1 Sa. 24.9; Je.20.10; Lu.23.1,2,5.
[e] Ps.57.4; Je.6.25.
[f] 1 Sa. 19. 10-17; 2 Sa. 17.1-4; Mat.26.3,4,59.
2 The description of deep and varied sufferings in the preceding verses of the psalm, are doubtless in part applicable to David in the persecutions of Saul, and the distresses of Absalom's rebellion, aggravated by the stings of a guilty conscience in the matter of Uriah, the reproaches of Shimei, & the wicked counsel of Ahithophel. They are however, eminently applicable to our Lord, who commends his soul to his heavenly Father, in the words of the 5th verse. See *marg. ref.*
[g] Ps.16.1,2; 43.5; 63.1; 71.12,22; Mat.27.46.
[h] Ps.116.15; 1Sa.26.10; Job 24. 1; Ec. 3. 1-8; Lu. 9. 51; John 13. 1; 17.1; Ac. 1.7; 23. 11; 27.24; 2Ti.4.6.
3 The psalmist well knew that the time of his troubles and deliverances, and the continuance & period of his life, were entirely at God's disposal: and as he would not attempt to anticipate his appointed time by killing Saul, he was persuaded that Saul could not succeed in his attempts to slay him; and that infinite wisdom and love would bring about his deliverance, and advancement to the throne, when the proper season was arrived. Thus the counsels and devices of the Jewish rulers against our Lord were continually disappointed for several years, because 'his time was not yet come.'
[i] Ps. 17. 8, 9, 13; 143. 3, 12; Je.15.20,21.
[k] Ps.4.6; 30.7; 67.1; Nu. 6.25,26; Da.9.17.
[l] Ps.6.4; 51. 1; Da. 9.9, 18; Ep.1.6,7; 2.4-7.
[m] ver. 1; Ps.25.2,3; Is. 50.6,7; Joel 2.26,27.
[n] Ps.6.10; 71.24; 83. 16, 17; Is.45. 16, 17; 65.13, 14; Je.20.11; Da.12.2.
[o] Ps.115.17; 1Sa.2.9.
4 Or, *cut off for the grave.*
[p] Ps. 63. 11; Pr. 12.19; John 8.44; Re.22.15.
[q] Ps. 123. 3,4; 1 Sa.2.3; Is.37.22-24; Mat.10.25.
5 Heb. *a hard thing*, Ps.94.4; Jude 15.
[r] Ps. 36. 7-10; Is. 64.4; 1Co.2.9; 1John 3.1,2.
[s] Is. 35. 10; He. 10. 34; Ja.2.5; 1Pe.1.4,5.
[t] Ps.126.2,3; Nu.23.23; Is.26.12; Ac.15.12.
[u] Ps.32.7; 91.1-4.
[v] Ps.10.2; 36.11; 140.5; Ex.18.11; Ja.4.6.
[w] Ps.64.2-4; 140.3; Job 5.21; Ga.5.20; Ja.3.5,6, 14-16.
[x] Ps.17.7; 1Pe.2.9.
6 Or, *fenced city*, 1 Sa. 23.7-13; Je.1.18.
[y] Ps.116.11; 1Sa.27.1.
[z] ver.17, *marg.*; Ps.88. 16; Is.38. 10-12; La.3. 54, 55; Eze. 37. 11; Jonah 2.4.
[a] 2Ch.33.11-13; He.5.7.
[b] Ps. 34. 9; De. 10. 12; Is.56.6; Mar.12.33.
[c] Ps.30.4; Re.19.5,6.
[d] De. 33. 3; 1 Sa. 2. 9; John 10.27-30; Jude 1.
[e] Ps.54.5; Re.18.6.
[f] Ps. 27. 14; He. 12.12, 13; Ja.5.10,11.
[g] Ps.29.11; Co.1.11.
[h] Ps.146.5; 1Pe.1.21.

A.M.2970. B.C.1034.

PSALM XXXII.
A.M.2970. B.C.1034.
1 Or, a psalm *of David, giving instruction*, Ps. xlii.; xlv.; lii.; liii.; lv., *title*.
2 The word Maschil signifies causing to be wise—making to understand. It implies that the psalm contains peculiarly important instruction, viz. the nature and effects of true repentance. Thirteen psalms bear the same title, all of them most instructive. This is one of the penitential psalms, and is generally supposed to refer to David's sin and repentance in the matter of Uriah.
[a] Ps.1.1,2; Mat.5.3-12; Lu.11.28; Re.22.14.
[b] Is.1.18; 43.25; Mic.7. 18, 19; Ac. 13. 38, 39; Ro.4.6-8.
[c] Ps.85.2; Ne.4.5.
[d] Ro.5.13; 2Co.5.19-21.
3 The apostle quotes this passage in Ro. 4.4-8, as illustrative of the great doctrine of justification by faith, through the imputed righteousness of the Redeemer, and as one of the proofs that Jews as well as Gentiles were and must be justified through the righteousness of faith, even as were Abraham and David.
[e] John 1.47; 2Co.1.12; 1 Pe.2.1,2; Re.14.5.
[f] Pr.28.13; Je.31.18,19.
[g] Ps.6.2; 51.8; 102.3-5.
[h] Ps. 22. 1; Is. 59. 11; La.3.8; Hos.7.14.
[i] Ps.39.10,11; 1 Sa. 5.6, 7,9; 6.9; Job 19.21.
[k] Ps. 22.15; Job 30. 30; La.4.8; 5.10.
[l] Ps. 51.3-5; Jos.7.19; 2 Sa. 12. 13; 24. 10; Job 33. 21; Pr. 28. 13; Je. 3.13; 1John 1.8-10.
[m] Job 31.33; Lu.16.15.
[n] Hos.6.1; Lu.15.17-19.
[o] Ps.30.5; 103.3; 2Sa.12. 13; Je.31.20; Lu.7.47; 15.20-23; Eo.4.32.
[p] Ps.51.4.
[q] Ps.34.2-5; 1Ti.1.16.
[r] Ps.4.3; Tit.2.12.
[s] Pr. 1.28; Is. 49.8; Lu. 19.42-44; 2Co.6.2.
4 Heb. *a time of finding.*
[t] Ps.42.7; 69.1,2,13-15; 124.4,5; Is.43.2.
5 When troubles rush upon him as the flood did upon the earth, he shall find safety in the Redeemer, as Noah did in the ark.
[u] ch.9.9; 27.5; 119.114; Je.36.26; Col.3.3.
[v] ver.10; Ps.5.12.
[w] Ps.40.3; 98.1; Ex.15. 1-3; Ju.5.1; Re.7.10.
[x] Pr.8.10,11; Mat.11.29.
6 Heb. *I will counsel* thee, *mine eye* shall be *upon thee*, Ps. 33. 18; Pr.3.5,6.
[y] Pr.26.3; Ja.3.3; 4.7-10.
[z] Je.4.22; 8.6,7.
[a] Ps.16.4; Pr.13.21; Is. 3. 11; 57.21; Ro.2.8,9.
[b] Ps.2.12; 5.12; 147.11; Pr.16.20; Je.17.7.
[c] Ps.33.1; 1Sa.2.1; Ro. 5.11; Ph.3.1,3; 4.4.
[d] Ps. 5. 11; 97. 1; Ezr. 3.11-13; Zec.4.7.
[e] ver.2; Ps.125.4.
PSALM XXXIII.
[a] 1Co.1.30,31
7 Neither the writer nor the occasion of this psalm is mentioned: but it is generally ascribed to David; and may perhaps be considered as a continuation of the subject begun in the preceding psalm; as it opens with the very same sentiment, with which that closes.—'God, and not the world, is the fountain of joy, which sinners talk of, but the righteous only possess.'—*Bp. Horne.*
[b] Ro.3.10; 5.19.
[c] Ps.50.14-16; 78.36,37; 147.1; Pr.15.8.
[d] Ps. 81.2, 3; 150.3-6; 2 Sa.6.5; Re.5.8.

PSALM XXXII.

Blessedness consisteth in remission of sins, 1, 2. *Confession of sins giveth ease to the conscience,* 3—7. *God's promises bring joy,* 8—11.

¶ *A psalm*[1] of David, Maschil.[2]

BLESSED[a] *is he* [b]*whose* transgression *is* forgiven, *whose* sin *is* [c]covered.

2 Blessed *is* the man unto whom [d]the LORD imputeth not iniquity,[3] and [e]in whose spirit *there is* no guile.

3 [f]When I kept silence, [g]my bones waxed old, through [h]my roaring all the day long:

4 For day and night [i]thy hand was heavy upon me: [k]my moisture is turned into the drought of summer. Selah.

5 [l]I acknowledge my sin unto thee, and mine iniquity [m]have I not hid. [n]I said, I will confess my transgressions unto the LORD; and [o]thou forgavest [p]the iniquity of my sin. Selah.

6 [q]For this shall every one that is [r]godly [s]pray unto thee in a[4] time when thou mayest be found: surely [t]in the floods of great waters[5] they shall not come nigh unto him.

7 Thou *art* [u]my hiding-place; thou shalt preserve me from trouble; thou shalt [v]compass me about with [w]songs of deliverance. Selah.

8 I will [x]instruct thee, and teach thee in the way which thou shalt go: I will guide thee with mine eye.[6]

9 [y]Be ye not as the horse, *or* as the mule, *which* have [z]no understanding; whose mouth must be held in with bit and bridle, lest they come near unto thee.

10 [a]Many sorrows *shall be* to the wicked: [b]but he that trusteth in the LORD, mercy shall compass him about.

11 [c]Be glad in the LORD, and rejoice, ye righteous: and [d]shout for joy, all *ye that are* [e]upright in heart.

PSALM XXXIII.

God is to be praised for his goodness, 1—5, *for his power,* 6—11, *and for his providence,* 12—19. *Confidence is therefore to be placed in God,* 20—22.

REJOICE[a][7] in the LORD, O [b]ye righteous; *for* [c]praise is comely for the upright.

2 [d]Praise the LORD with harp; sing unto him with the psaltery *and* an instrument of ten strings.

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3 Sing unto him [e]a new song, [f]play skilfully with a loud noise:

4 For [g]the word of the LORD *is* right; and [h]all his works *are done* in truth.

5 [i]He loveth righteousness and judgment: [k]the earth is full of the goodness[1] of the LORD.

6 By [l]the word of the LORD were the heavens made; and all [m]the host of them by [n]the breath of his mouth.[2]

7 He [o]gathereth the waters of the sea together [p]as an heap; he layeth up the depth in store-houses.

8 [q]Let all the earth fear the LORD: let all the inhabitants of the world stand[r] in awe of him:

9 For [s]he spake, and it was *done*;[3] he commanded, [t]and it stood fast.

10 [u]The LORD bringeth[4] the counsel of the heathen[5] to nought: [v]he maketh the devices of the people of none effect.

11 [w]The counsel of the LORD standeth for ever, [x]the thoughts of his heart to all generations.[6]

12 [y]Blessed *is* the nation whose God *is* the LORD; *and* [z]the people *whom* he hath chosen for [a]his own inheritance.

13 The LORD [b]looketh from heaven; [c]he beholdeth all the sons of men.

14 From [d]the place of his habitation he looketh upon all the inhabitants of the earth.

15 He [e]fashioneth their hearts alike; [f]he considereth all their works.

16 There is [g]no king saved by the multitude of an host: [h]a mighty man is not delivered by much strength.

17 [i]An horse *is* a vain thing for safety: neither shall he deliver *any* by [k]his great strength.

18 Behold, [l]the eye of the LORD *is* upon them that fear him,[7] upon them that [m]hope in his mercy;

19 [n]To deliver their soul from death, and [o]to keep them alive in famine.

20 [p]Our soul waiteth[8] for the LORD: he[q] *is* our help and our shield.

21 [r]For our heart shall rejoice in him; because we have trusted in [s]his holy name.

22 [t]Let thy mercy, O LORD, be upon us, according as we hope in thee.

PSALM XXXIV.

David praiseth God, and exhorteth others thereto by his experience, 1—7. *They are blessed that trust in God,* 8—10. *He exhorteth to the fear of God,* 11—14. *The privileges of the righteous,* 15—22.

¶ *A psalm* of David, when he changed his behaviour before [1]Abimelech; who drove him away, and he departed.

I WILL [a]bless the LORD at all times: his praise *shall* continually *be* in my mouth.

2 My soul shall [b]make her boast in the LORD: [c]the humble shall hear *thereof*, and be glad.

3 [d]O magnify the LORD with me, and [e]let us exalt his name together.

4 [f]I sought the LORD, and he heard me, and delivered me [g]from all my fears.

5 [h]They looked unto him, [i]and were lightened;[2] and [k]their faces were not ashamed.

6 [l]This poor man cried, and the LORD heard *him*, and [m]saved him out of all his troubles.

7 [n]The angel of the LORD [o]encampeth round about them that fear him, and delivereth them.

8 [p]O taste and see that [q]the LORD *is* good: [r]blessed *is* the man *that* trusteth in him.

9 O [s]fear the LORD, ye his saints: [t]for *there is* no want to them that fear him.

10 [u]The young lions do lack, and suffer hunger: [v]but they that seek the LORD shall not want any good *thing*.

11 Come, [w]ye children, hearken unto me; [x]I will teach you the fear of the LORD.

12 [y]What man *is he that* desireth life, *and* loveth *many* days, [z]that he may see good?

13 [a]Keep thy tongue from evil, and thy lips from [b]speaking guile.

14 [c]Depart from evil, and [d]do good; [e]seek peace, and pursue it.

15 [f]The eyes of the LORD *are* upon the righteous, [g]and his ears *are open* unto their cry.

16 [h]The face of the LORD *is* against them that do evil, [i]to cut off the remembrance of them from the [3]earth.

A.M.0000. B.C.0000.

e Ps.96.1; Is.42.10; Co. 3.16; Re.5.9; 14.3.
f 1Ch.13.8; 15.22; 25.7.
g Ps.12.6; 19.8; 119.128; Mic.2.7; Ro.7.12.
h Ps.25.10; 36. 5. 6; 96. 13; De.32.4; Da.4.37; Ro.15.8,9; Tit.1.2.
i Ps.11.7; 45.7; 99.4; He. 1.9; Re.15.3,4.
k Ps. 104. 24; 119. 64; Mat.5.45; Ac.14.17.
1 Or, *mercy.*
l ver.9; Ps.148.1-5; Ge. 1.1,6,7; 2Pe.3.5.
m Ps.148.2,3; Ge.2.1.
n Ps. 104. 30; Ge. 2. 7; Job 26.13; 33.4.
2 Most of the ancient expositors, by the 'word of the LORD,' & 'the breath' or Spirit 'of his mouth;' understand the Son of God, the personal Word, and the Holy Spirit, as proceeding from the Father and the Son, Ge.1.1,2; John 1.1-3.
o Ps. 104. 6-9; Ge. 1. 9, 10; Job 26. 10; Pr. 8. 29.
p Ex.15.8; Jos.3.13,16.
q Ps.22.27; 96.9,10; Je. 10. 7-12; Da. 6. 25,26; Re.14.6,7; 15.4.
r Ps.76.7; He.12.29.
s ver.6; Ge.1.3.
3 The supplied word 'done,' does not add to the force of this verse, which in the original is very emphatic—'HE spake & it was; HE commanded and it stood.' God said, Let light be, and light was, Ge. 1.2.
t Ps.119.90,91; Co.1.16, 17; He.1.3; Re.4.11.
u Ps.2.1-4; Ex.1.10-12; Pr.21.30; Is.7.5-7.
4 Heb. *maketh frustrate*, Is.44.25.
5 The counsels of states and nations are either directed to the accomplishment of the great counsel of heaven; or if they attempt to thwart it, are blasted & brought to nothing. History will force all who read it with this view, to acknowledge this much. And with this view indeed it should always be read.—*Horne.*
v Ps.21.11; 140.8.
w Pr. 19. 21; Is. 14. 24, 27; 46.10; Ac.4.27,28; Ep.1.11.
x Ps.92.5; Is.55.8,9.
6 Heb. *generation and generation*, Ac.15.8.
y Ps.144.15; Ex.19.5,6; De.33.29.
z Ps. 65. 4; De. 7. 6-8; Ep.1.4; 1Pe.2.9.
a Ps.28.9; Je.10.16.
b Ps.11.4; Ge.6.12; Pr. 15.3.
c Ps.53.2; Je.23.23,24.
d 1Ki.8.27,30; Is.57.15; Lu.11.2; 1Ti.6.16.
e Pr.22.2; 27.19; Ec.7. 29; Is.64.8; Ac.17.26.
f Ps. 44. 21; Job 11. 11; Je.32.19; 1Co.4.5.
g Ps. 44.6; Jos. 11. 4-8; 2 Ch. 14. 9-13; 20. 12, 23; 32.8,9,21.
h Jos.14. 12; 1 Sa. 17.4, 45-49; Je.9.23.
i Ps.20.7; Pr.21.31; Ec. 9.11; Is.30.16.
k Ps.147.10.
l Ps.34.15-20; 1Pe.3.12.
7 Hitherto he had given a proof of God's providence towards *all men*, but now he descends to a particular proof of it, by his care over his *church*, which he wonderfully guides, defends, and protects in all dangers and assaults.—*Clarke.*
m Ps.13.5; Ro.4.4-8.
n Ps.91.3-7,10; John10. 28-30.
o Job 5. 19-22; Is. 33. 16; Mat.6.31-33.
8 The three last verses contain the acclamation of God's people, who place all their hope and trust in him.—*Clarke.*
p Ps.27.14; Is.40.31.
q Ps.115.9-12.
r Ps.28.7; John 16.22.
s Lu.1.47-50; Re.4.8.

A.M.2942. B.C.1062.

t Ps.5.11,12; 13. 5; 119. 49,76; Mat.9.29.

PSALM XXXIV.
A.M.2942. B.C.1062.
1 Or, *Achish*, 1Sa.21.13-15; Pr.29.25. Achish was the name of the king of Gath; and 'Abimelech,' which signifies, *My father the king*, seems to have been a general title given to all the kings of Philistia; as Pharaoh, and afterwards Ptolemy, was of the Egyptian kings. This is one of what Lowth calls the 'Alphabetical poems,' of which he says there are still extant in the books of the Old Testament twelve. The nature, or rather the form of these poems, is this: the poem consists of twenty-two lines, or twenty-two systems of lines, or periods, or stanzas, according to the number of the letters of the Hebrew alphabet; and every line, or every stanza, begins with each letter in its order, as it stands in the alphabet. This was intended for the assistance of the memory, in maxims of morality, and forms of devotion. See *Lowth's Prel. Dissert. to Isa.*
a Ps.71.8,14,15; 145. 1, 2; Ac.5.41; 16.25; Co. 3.17; 1Th.5.18.
b Ps. 44. 8; Is. 45. 25; 1 Co.1.31; 2Co.10.17.
c Ps. 22. 22-24; 32. 5, 6; 119.74; 1Ti.1.15,16.
d Ps. 35. 27; 40.16; Ac. 19.17; Ph.1.20.
e Ps. 66. 8; 103.20-22; 1 Ch.29.20; Re.19.5,6.
f Ps.18.6; 22.24; 116. 1-6; Jonah2.2; Mat.7.7; 2 Co.12.8,9; He.5.7.
g Ps.27.1, 2; 56.3; 1 Sa. 27.1; Is.12.2; 2Co.7.5, 6; 2 Ti.1.7.
h Ps.123.1,2; Is.45.22.
i Ps.13. 3; 97.11; Es. 8. 16; Mic.7.8,9.
2 Or, *flowed* unto him.
k Ps.83.16; 2Sa.19.5.
l Ps.3. 4; 40. 17; 66. 16-20.
m ver.17-19; Ge.48.16; Re.7.14-17.
n Ps.91.11; 2 Ki.19.35; Mat.18.10; He.1.14.
o Ge.32.1,2.
p Ps.119.103; Ca.2.3; 1 Pe.2.2.
q Ps.36.7, 10; 52. 1; Je. 31.14; 1John 4.7-10.
r Ps.2.12; 84.12.
s Ps.22.23; 89.7; Ho. 3. 5; Re.15.3,4.
t Ps.23.1; Lu.12.30-32; Ro.8.32; Ph.4.19.
u Job 4.10,11.
v Ps.84.11; Mat.6.32.
w Pr.8.17,32; 22.6; Ec. 12.1; Is.28.9; Mar.10. 14-16; 2Ti.3.15.
x Ps.111.10; Pr.2.1-9.
y Ps. 21. 4; De. 6.2; 30. 20; 1Pe.3.10,11.
z Ps.4.6; Ec.2.3.
a Mat. 12. 35-37; Ja. 1. 19,26; 3.2,5-10.
b Ps.55.11; Co.3.9; 1Pe. 2.1,22; Re.14.5.
c Ps. 37. 27; Job 28. 28; Pr.3.7; Is.1.16,17; Ro. 12.9; 1Pe.3.11.
d Ac. 10. 38; Ga. 6. 10; Ti.2.14; 3 John 11.
e Ps.120.7; Mat.5.9; Ro. 12.18; 1Th. 4. 11; He. 12.14; Ja.3.17,18.
f Ps. 33. 18; Job 36.7; 1 Pe.3.12.
g Ps.130.2; 2 Ch. 6. 40; Da.9.17-23.
h Le. 17. 10; 26.17; Je. 44. 11; Eze.14.8; Am. 9.4.
i Ps. 10. 16; Job 18.17; Ec.8.10.
3 The righteous may be afflicted, like David, and like a greater than David; and their oppressors may, for a time, be triumphant; but in the end, the former will be delivered and exalted; the latter will either cease to be remembered, or they will be remembered with infamy.

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17 *The righteous* [k]cry, and the LORD heareth, and delivereth them out of all their troubles.

18 The LORD [l]*is* nigh unto[1] them that are of a broken heart; and saveth such[2] as be of a contrite spirit.

19 [m]Many *are* the afflictions of the righteous: but the LORD delivereth him out of them all.

20 [n]He keepeth all his bones: not one of them is broken.[3]

21 [o]Evil shall slay the wicked; and they [p]that hate the righteous shall be desolate.[4]

22 The LORD [q]redeemeth the soul of his servants; and [r]none of them that trust in him shall be desolate.

PSALM XXXV.

David prayeth for his own safety, and his enemies' confusion, 1—10. *He complaineth of their wrongful dealing,* 11—21. *Thereby he inciteth God against them,* 22—28.

¶ *A psalm* of David.

PLEAD[a] *my cause,* O LORD, with them that strive with me: [b]fight against them that fight against me.

2 [c]Take hold of shield and buckler, and stand up for mine help.

3 Draw out also the spear, and stop[d] *the way* against them that persecute me: [e]say unto my soul, I *am* thy salvation.

4 [f]Let them be confounded and put to shame [g]that seek after my soul: let them be [h]turned back and brought to confusion that devise my hurt.

5 Let them be [i]as chaff before the wind: [k]and let the angel of the LORD chase *them.*

6 [l]Let their way be dark[5] and slippery: and let the angel of the LORD persecute them.

7 For [m]without cause have they hid[n] for me their net *in* a pit, *which* without cause they have digged for my soul.[6]

8 [o]Let destruction come upon him at[7] unawares; and [p]let his net that he hath hid catch himself: [q]into that very destruction let him fall.[8]

9 And [r]my soul shall be joyful in the LORD: it shall rejoice in his salvation.

10 [s]All my bones[9] shall say, LORD, who[t] *is* like unto thee, [u]which deliverest the poor[10] from him that is [v]too strong for him, yea, the poor and the needy from him that spoileth him?

11 False[1] witnesses did rise up: they laid[2] to my charge *things* that I knew not.

12 [w]They rewarded me evil for good, *to* the spoiling[3] of my soul.[4]

13 But as for me, [x]when they were sick, my clothing *was* sackcloth: I humbled[5] my soul with fasting; and [y]my prayer returned into mine own bosom.[6]

14 I behaved[7] myself as though *he had been* my friend *or* brother: [z]I bowed down heavily, [a]as one that mourneth *for his* mother.[8]

15 But [b]in mine adversity[9] they rejoiced, and gathered themselves together; *yea,* [c]the abjects gathered themselves together against me, and [d]I knew *it* not; [e]they did tear *me,* and ceased not:

16 With [f]hypocritical mockers in feasts, they [g]gnashed upon me with their teeth.

17 LORD, [h]how long wilt [i]thou look on? [k]rescue my soul from their destructions, my darling[10] from the lions.

18 [l]I will give thee thanks in the great congregation: [m]I will praise thee among much people.[11]

19 [n]Let not them that are mine enemies wrongfully[12] rejoice over me; *neither* let them [o]wink with the eye [p]that hate me without a cause.

20 For [q]they speak not peace; but [r]they devise deceitful matters against *them that are* [s]quiet in the land.[13]

21 Yea, [t]they opened their mouth wide against me, *and* said, [u]Aha, aha! our eye hath seen *it.*

22 *This* [v]thou hast seen, O LORD: [w]keep not silence: O LORD, [x]be not far from me.

23 [y]Stir up thyself, and awake to my judgment, *even* unto my cause, [z]my God and my Lord.

24 [a]Judge me, O LORD my God, according to thy righteousness; [b]and let them not rejoice over me.

25 Let them not [c]say in their hearts, Ah,[14] [d]so would we have it: let them not say, [e]We have swallowed him up.

26 [f]Let them be ashamed, and

A.M.2943. B.C.1061.

k ver.6,15,19; Ac.12.5-11.
l Ps.75.1;Is.55.6.
1 Heb. *to the broken of heart,* Ps.51.17; 147.3; Is.61.1;Lu.4.18.
2 Heb. *the contrite of spirit,* 2 Ki. 22. 19; Is. 57.15;66.2.
m Ps. 71. 20; Job 5. 19; Pr.24.16; John 16.33; Ac.14.22; 1 Th. 3.3,4; Ja.5.10,11.
n Ps.35.10;Da.6.22-24.
3 The hairs of God's people's heads are all numbered—every thing promotes their good. Soul and body will be preserved for glory. The bones of the true paschal Lamb continued whole during the passion; and those of the saints shall be raised whole at the last day, when the mystical body of Christ shall come out of its sufferings, no less perfect and entire than did the natural.
o Ps.37.30-40;Is.3.11.
p Ps. 37.12-15; 40.15; 1 Sa. 31.4; 1 Ki.22.8,37; Lu. 19.27,41-44; John 7.7;2Th.1.6-9.
4 Or, *guilty,* Ex. 20.7.
q Ps.31.5;103.4; 130.8; Ge. 48.16; Lu. 3.58; 1 Pe.1.18,19;Re.5.9.
r John 10.27-29; Ro. 8. 31-39;1Pe.1.5.

PSALM XXXV.
A.M.2943. B.C.1061.

a Ps. 43. 1; 1 Sa. 24.15; Lu.3.58;Mic.7.9.
b Ex. 14.25; Jos. 10.42; Ne.4.20; Ac.5.39.
c Ps. 7.12,13; Ex. 15.3; Is.13.5;42.13.
d Ps.27.2; 76.10; Job 1. 10;Is.8.9,10.
e Ps.91.16;Ge.49.18;Is. 12.2;Lu.2.30.
f ver.26; Ps. 31. 17,18; 40.14,15;70.2,3.
g Ps.38.12;1Ki.19.10.
h Ps. 129. 5; John 18.6.
i Ps.1. 4; 83. 13-17; Job 21.18;Is.17.13.
k Ex. 14. 19; Is. 37.36; Ac.12.23;He.11.28.
l Ps.73.18;Pr.4.19.
5 Heb. *darkness and slipperiness.*
m Ps.7.3-5;John 15.25.
n Ps.9.15;Job 18.8.
6 It is no new thing for the most righteous men, and the most righteous cause, to meet with many mighty and malicious enemies; Christ himself is striven with, and fought against, and war made upon the holy seed; and we are not to marvel at the matter, it is a fruit of the old enmity in the seed of the serpent against the seed of the woman.—*Henry.*
o Ps.64.7;73.18-20;Pr. 29.1;1Th.5.3.
7 Heb. which he *knoweth not of.*
p Ps.7.15,16;Pr.5.22.
q 1 Sa. 18. 17; 31. 2-4; Es.7.10;Mat.27.3-5.
8 This psalm was penned by David, as a type of Christ. And the prayers in verses 4-8 are in the original in the future, as a prediction — though David, praying by the Spirit, might invoke destruction upon the impenitent enemies of Christ.
r Ps.13.5; 33.21; 48.11; 1 Sa. 2. 1; Is. 61. 10; Hab.3.18;Lu.1.46,47; Ga.5.22;Ph.3.1-3.
s Ps.22.14;51.8.
9 David often speaks of his bones being affected by his deep distresses, and therefore sharing in the joy of his deliverance.
t Ps.71.19;86.8; 89.6-8; Ex.15.11;Is.40.18,25.
u Ps. 10.14; 22.24; 140. 12;Job5.15,16.
10 This is a general maxim: God is peculiarly mindful of the poor; his kind providence supplies to them what secular advantage withholds.
v Ps.18.17.

A.M.2943. B.C.1061.

1 Heb. *witnesses of wrong,* Ps.27.12; 1Sa. 24.9;Mat.26.59,60.
2 Heb. *asked me.*
w Ps.38.20;1Sa.19.4,5, 15; Pr. 17. 13; Je. 18. 20;John 10.32.
3 Heb. *depriving,* 1 Sa. 20.31-33.
4 The very persons whom David befriended when he was in prosperity, after he had been proscribed by Saul bore *cruel* witness against him, and *demanded* that punishment should be inflicted on him, for alleged acts of treason, of which he had not the least consciousness. This was far more emphatically accomplished in the great antitype.
x Ps. 69.10, 11; Mat. 5. 44;Ro.12.14,15.
5 Or, *afflicted,* Le. 16. 29,31; 1 Ki. 21. 27-29; Is.58.3,5.
y Mat.10.13.
6 His prayers for his enemies had not been answered, but he was satisfied that they should return in blessings to his own bosom.
7 Heb. *walked as a friend, as a brother to me.*
z 2Sa.1.11,12,17,&c.
a Ge.24.67.
8 He thus mourned over the afflictions of Saul and of Israel, with fasting and prayer; and Christ wept over Jerusalem, and fasted, prayed & suffered for sinners, as for a friend, a brother or a parent, and he prayed for his crucifiers when about to expire amidst their cruelty and contempt.—*Scott.*
b ver. 25, 26; Job 31.29; Pr.17.5;24.17,18.
9 Heb. *halting.* Ps. 38. 17;Je.20.10;1Co.13.6.
c Ps. 22. 16; 69.12; Job 30.1-11; Ac.17.5.
d ver.8,*marg.*
e Ps.7.2;57.4.
f Is. 1. 14, 15; John 18. 28;1Co.5.8.
g Ps.37.12;Ac.7.54.
h Ps. 6. 3; 13.1,2; 74.9, 10;89.46;94.3,4.
i Ps.10.14;Hab.1.13.
k Ps.22.20,21;142.6,7.
10 Heb. *only one.*
l Ps.22. 22-25; 40. 9,10; 116.14,18;He.2.12.
m Ps.67.1-4;Ro.15.9.
11 Heb. *strong,* Is.25.3.
n ver. 15; Ps. 13.4; 38. 16;John 16.20-22.
12 Heb. *falsely,* Ps. 38. 19.
o Job 15.12;Pr.6.13.
p Ps. 69.4; 109. 3; 119. 161;1Sa.24.11,12; La. 3.52; John15.25.
q Ps.120.5-7.
r Ps.31.13;36.3,4; 52.2; Je.11.19;Da.6.5;Mat. 26.4;Ac.23.15;25.3.
s Mat.12.19.
13 David would have lived quietly under the government of Saul. Our Lord did not aim at temporal sovereignty.... Nor did the primitive Christians desire to intermeddle with the politics of the world, yet all were betrayed, mocked, and persecuted as rebels, and usurpers, and the pests of society.—*Horne.*
t Ps.22.13;Is.9.12.
u Ps.40.15;70.3.
v Ex.3.7;Ac.7.34.
w Ps.28.1;39.12.
x Ps.10.1; 22.11,19; 38. 21;71.12.
y Ps.7.6;80.2;Is.51.9.
z Ps.89.26;John20.28.
a Ps.7.8;26.1;2Th.1.6.
b ver.19;Job 20.5.
c Ps.28.3;Mar.2.6,8.
14 Heb. *Ah, ah, our soul.*
d Ps.140.8;Ex.15.9.
e Ps.56.1,2;124.3; 2 Sa. 20.19;La.2.16.
f ver. 4; Ps. 40. 14, 15; Is.41.11;65.13-15.

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brought to confusion together, that rejoice at mine hurt: [g]let them be clothed with shame and dishonour that[h] magnify *themselves* against me.

27 [i]Let them shout for joy, and be glad, that favour my righteous[1] cause; yea, [k]let them say continually, Let the LORD be magnified, [l]which hath pleasure in the prosperity of his servant.

28 And [m]my tongue shall speak of thy righteousness, *and* of thy praise, all the day long.[2]

PSALM XXXVI.

The grievous state of the wicked, 1—4. *The excellency of God's mercy,* 5—9. *David prayeth for favour to God's children,* 10—12.

¶ To the chief musician, *A psalm* of David, [a]the servant of the LORD.

THE[3] transgression of the wicked saith within my heart,[3] *that there is* [c]no fear of God before his eyes.

2 For [d]he flattereth himself in his own eyes, until[4] his iniquity be found to be hateful.[5]

3 [e]The words of his mouth *are* iniquity and deceit: [f]he hath left off to be wise, *and* to do good.

4 [g]He deviseth mischief[6] upon his bed; [h]he setteth himself in a way *that is* not good; he [i]abhorreth not evil.

5 [k]Thy mercy, O LORD, *is* in the heavens; *and* [l]thy faithfulness *reacheth* unto the clouds.

6 [m]Thy righteousness *is* like the great[7] mountains; [n]thy judgments *are* a great deep: O LORD, [o]thou preservest man and beast.

7 [p]How excellent[8] *is* thy loving-kindness, O God! therefore the children of men [q]put their trust under the shadow of thy wings.

8 They shall be [r]abundantly satisfied[9] with the fatness of thy house; and[s] thou shalt make them drink of the river of thy pleasures.

9 For [t]with thee *is* the fountain of life: [u]in thy light shall we see light.

10 O continue[10] thy loving-kindness unto them [v]that know thee; and[w] thy righteousness to the upright in heart.

11 [x]Let not the foot of pride come against me, and [y]let not the hand of the wicked remove me.

12 [z]There are the workers of iniquity fallen: they are cast down, [a]and shall not be able to rise.[1]

PSALM XXXVII.

David exhorteth to patience and confidence in God, by the different states of the godly and the wicked.

¶ *A psalm* of David.[2]

FRET[a] not thyself because of evil-doers, [b]neither be thou envious against the workers of iniquity:

2 For [c]they shall soon be cut down like the grass, and wither as the green herb.

3 [d]Trust in the LORD, and do good; *so* [e]shalt thou dwell in the land, and verily[3] [f]thou shalt be fed.

4 [g]Delight thyself also in the LORD; and [h]he shall give thee the desires of thine heart.

5 Commit[4] thy way unto the LORD; trust also in him, [i]and he shall bring *it* to pass:

6 And [k]he shall bring forth thy righteousness [l]as the light, and thy judgment as the noon-day.

7 Rest[5] in the LORD, and [m]wait patiently for him: [n]fret not thyself because of him who prospereth in his way, [o]because of the man who bringeth wicked devices to pass.

8 [p]Cease from anger, and forsake wrath: [q]fret not thyself in any wise to do evil.

9 For [r]evil doers shall be cut off: but those that wait upon the LORD, they shall [s]inherit the earth.

10 For [t]yet a little while, and the wicked [u]*shall* not *be:* yea, [v]thou shalt diligently consider his place, and it *shall* not *be.*

11 But [w]the meek shall inherit the earth; and shall [x]delight themselves in the abundance of peace.

12 [y]The wicked plotteth[6] against the just, and [z]gnasheth upon him with his teeth.

13 The LORD [a]shall laugh at him; for he seeth that [b]his day is coming.

14 The wicked [c]have drawn out the sword, and have bent their bow, to cast down the poor and needy, *and* [d]to slay such[7] as be of upright conversation.

15 [e]Their sword shall enter into their own heart, and [f]their bows shall be broken.[8]

A.M.2943. B.C.1061.

g Ps.109.28,29; 132.18.
h Ps. 38. 16; 55. 12; Je. 48.26; Da.11.36.
i Ps.40.16; 132.9,16; Is. 66.10,11; 1Co.12.26.
1 Heb. *righteousness.*
k Ps.70.4.
l Ps.149.4; Zep.3.14,17.
m Ps. 51.14, 15; 71. 24; 104.33,34; 145.1,2,5.
2 These verses, 24-28, may be thus rendered, 'Judge me, O Lord my God, according to thy righteousness, and let them not rejoice over me. Let them not say in their hearts, So would we have it:' (it is as our souls desired:) 'Let them not say, we have swallowed him up. They shall be ashamed and confounded together, who rejoice in my shame. They shall be clothed with shame and dishonour that magnify themselves against me. They will shout for joy and be glad, that favour my righteous cause.' The twenty-eighth verse is rendered in the future tense, and the two preceding verses might, with equal propriety, and with more energy, be translated in the same manner. ... How applicable is the whole passage to the Saviour's sufferings and triumphs, and to the consequences of them.—*Scott.*

PSALM XXXVI.

a Ps.xviii.*title;* 143.12; De.34.5; 2Ti.2.24.
b 1Sa.15. 13, 14; Pr. 20. 11; Tit.1.16.
3 The wickedness of the ungodly carried conviction to his heart, that they had no fear of God.
c Ps.112.1; Pr. 8.13; 16. 6; Ec.12.13; Ro.3.18.
d Ps.10.3; 49.18; De.29. 19; Je.17.9; Lu.10.29; 16.14,15; Ro.7.9.
4 Heb. *to find his iniquity to hate,* 1Sa.15. 18-24; 1Ch.10.13,14.
5 The wicked flatter themselves that they are doing what is praise-worthy, till their iniquity is seen in its true colours.
e Ps.12.2,3; 55.21; 58.3; 1 Sa. 18. 21; 19. 6, 7; Mat.22.15-18,35.
f Ps. 125. 5; 1 Sa.13.13, 14; 15.26; Je.4.22; He. 10.39; 1John 2.19.
g Ps. 38. 12; Pr. 4. 16; Mic.2.1; Mat.27.1.
6 Or, *vanity.*
h Is.65.2; Je.6.16; 8.6.
i Job 15.16; Ro.1.32; 12. 9; Re.2.2.
k Ps.52.1; 57.10; 103.11; 108.4; Is.55.7-9.
l Ps.89.2; 92.2; Mat.24. 35; He.6.18-20.
m Ps. 71. 19; 97. 2; Ge. 18.25; De.32.4; Is.45. 19,21-24; Ro.3.25.
7 Heb. *mountains of God,* Ex.9.28, *margin.*
n Ps.77.19; Job 11. 7, 9; Is. 40. 28; Mat. 11. 25, 26; Ro.11.33.
o Ps.104.14, &c.; Jonah 4.11; Mat.10.29,30.
p Ps. 31. 19; Ex. 34. 6; John 3.16; 1 John 3.1.
8 Heb. *precious,* Ps.139. 17; 2 Pe.1.4.
q Ps. 17. 8; 57. 1; 63. 7; Ru.2.12; Lu.13.34.
r Ps. 16. 11; Ca.5.1; Is. 25. 6; 55. 1, 2; Mat. 5. 6; John 7.37.
9 Heb. *watered,* Is. 58. 11.
s Ps.46.4; Re.22.1.
t Je.2.13; John 4.10,14; Re.21.6; 22.17.
u Ps.27.1; Pr.4.18; Is.2. 5; John 1.8,9; 8.12; Ja. 1.17; 1 John 1.7.
10 Heb. *draw out at length,* Ps.103.17.
v Ps.9.10; Je.22.16; 24. 7; John 17.3.
w Ps. 7. 8-10; 97.10,11; Is.51.6-8; 2Ti.4.7,8.
x Ps.10.2; 12.3-5; 123.3, 4; Is.51.23; Da.4.37.
y Ps. 16. 8; 62.6; 125.1-3; Ro.8.35-39.
z Ps.9.16; 55.23; 58. 10, 11; Ju.5.31; 2Th.1.8,9.

A.M.2943. B.C.1061.

a Ps.18.38; Je.51.64.
1 Faith calleth things that are not, as tho' they were; it carries us forward to the end of time; it shows us the Lord sitting on the throne of judgment, the righteous caught up to meet him in the air; the world in flames under his feet; and the empire of sin fallen, to rise no more. —*Horne.*

PSALM XXXVII.

2 This is one of the alphabetical psalms. See Note, Ps. xxxiv.
a ver.7; 1Sa.1.6-8; Pr. 19.3; 24.1,19.
b Ps.73.3; Pr.3.31; Ga. 5.21; Ja.4.5,6.
c ver.35,36; Ps. 73. 17-20; 90.5,6; 92.7; Job 20. 5-9; Ja.1.10,11.
d Ps.4.5; 26.1; Is.1.10; Je.17.7, 8; 1 Co.15.57, 58.
e Ge. 26. 2; 1 Sa. 26.19; He.11.13-16.
3 Heb. *in truth,* or *stableness.*
f Ps. 33. 19; 34. 9, 10; Mat.6.31-33.
g Ps. 43. 4; Job 27. 10; Ca.2.3; 1Pe.1.8.
h Ps. 21. 1, 2; 145. 19; John 15.7,16; 1John 5. 14, 15.
4 Heb. *Roll thy way upon,* Ps. 55. 22; Lu. 12.29,30; Ph.4.6,7.
i Job 22.28; La.3.37.
k Is.54.17; Mic.7.8,9.
l Job 11.17; Mat.13.43.
5 Heb. *Be silent to,* Ps. 62.1; Jos.10.12; Jonah 1.11, *margins.*
m Ps.27. 14; 40.1; Is.8. 17; Ha.2.3; He.10.36, 37; Ja.5.7-11.
n Ps.73.3-14; Je.12.1.
o Ec.5.8; Da.11.36.
p Job 5.2; Pr.14.29; Ep. 4.26,31; Ja.1.19,20.
q Ps.31.22; 73. 15; 116. 11; Je.20.14,15; Jonah 4.1,9; Lu.9.54,55.
r ver. 35, 36; Ps.55. 23; Job 20. 23-29; 27. 13, &c.
s ver. 11, 22; Is. 58. 14; He.11.16; Re.5.10.
t Ps. 73. 18-20; Job 24. 24.
u ver.35,36; Ps.103.16; Job 14.10; 20.8,9; Lu. 12.20,21.
v Ps.52.5-7; 107.42, 43; Es.7.10; Is.14.16-19.
w Mat.5.5; Ga.5.22,23. 1Ti.6.11; Ja.1.21.
x Ps. 72. 7; 119.165; Is. 26.3; 48.18; John14.27.
y ver.32; 1Sa.18.21; Es. 3.6; Mat.26.4,16.
6 Or, *practiseth,* Da.8. 12,24.
z Ps.35.16.
a Ps.2.4; Pr.1.26.
b 1 Sa. 26. 10; Je.50.27. Eze.21.25,29.
c Ps.64.2-6.
d 1Sa.24.11,17; Mat.23. 30-34; Ac.7.52.
7 Heb. *the upright of way.*
e Ps.7.14,15; 35.8; 1Sa. 31.4; 2Sa.17.23; Es.7. 9,10; Mat 27.4,5.
f Ps.46.9; 76.3-6; Je.1. 56; Ho.1.5; 2.18.
8 The holiness and happiness of the righteous, & the special favour which God shows them, excite the enmity and envy of the wicked. Thus Cain hated, and envied, and murdered Abel, Ge. 4. 1-12; thus Saul, from a similar spirit, plotted against David, and gnashed on him with his teeth; and thus the Jewish rulers persecuted the holy Jesus and his disciples. So it is still—'he that is after the flesh persecuteth him that is after the spirit.' For a while they seem to prosper; but the Lord despises their impotent malice, and foresees the day when they shall suffer the just punishment of their crimes; and when all their violence will only serve to enhance their own misery.

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16 [g]A little that a righteous man
ath *is* better than the riches of many
Wicked.
17 For [h]the arms of the wicked
all be broken: but [i]the LORD up-
oldeth the righteous.[1]
18 The LORD [k]knoweth [l]the days
the upright; and [m]their inheritance
all be for ever.[2]
19 They shall not be ashamed [n]in
e evil time; and [o]in the days of
mine they shall be satisfied.
20 But [p]the wicked shall perish, and
e enemies of the LORD *shall be* as
e fat[3] of lambs:[4] they shall consume;
to[q] smoke shall they consume away.
21 The wicked [r]borroweth, and
ayeth not again: [s]but the righteous
eweth mercy and giveth.
22 For *such as be* [t]blessed of him
all inherit the earth; and *they that*
[u]cursed of him shall be [v]cut off.
23 [w]The steps of a *good* man are
dered[5] by the LORD; and [x]he de-
ghteth in his way.
24 [y]Though he fall, he shall not
e utterly cast down: [z]for the LORD
holdeth *him with* his hand.
25 [a]I have been young, and *now* am
ld; [b]yet have I not seen the righteous
rsaken, [c]nor his seed begging bread.
26 *He is* ever[6] [d]merciful, and lend-
th; and [e]his seed *is* blessed.
27 [f]Depart from evil, [g]and do good;
nd dwell for evermore.
28 For the LORD [h]loveth judgment,
nd [i]forsaketh not his saints; they
re preserved for ever: [k]but the seed
f the wicked shall be cut off.[7]
29 [l]The righteous shall inherit the
nd, and dwell therein for ever.
30 [m]The mouth of the righteous
peaketh wisdom, and his tongue
alketh of judgment.
31 [n]The law of his God *is* in his
eart; [o]none of his steps[8] shall slide.
32 The wicked [p]watcheth the right-
ous, and seeketh to slay him.
33 The LORD [q]will not leave him
his hand, [r]nor condemn him when
e is judged.
34 [s]Wait on the LORD, and [t]keep
s way, and he shall [u]exalt thee to
herit the land: [v]when the wicked
e cut off, thou shalt see *it*.

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[g] Pr. 3.33; 13. 25; 16.8; 30. 9; Ec. 2. 26; Mat. 6.11; 1Ti.6.6.
[h] Ps. 10. 15; Job 38.15; Eze.30.21-25.
[i] ver.24; Ps.51.12; 63.8; Is.41.10; Jude 24.
1 The great question is, whether he (God) be with us, or against us, and the great misfortune is, that the question is seldom asked.—*Horne.*
[k] Ps. 1. 6; 31.7; 2 Ti. 2. 19.
[l] Ps. 31. 15; De. 33. 25; Mat.24.21-24.
[m] Ps.16.11; 73.24; Is.60. 21; 1 Pe.1.4, 5; 1 John 2.25.
2 They that are sure of an everlasting inheritance . . . have no reason to envy the wicked their transitory possessions and pleasures in the other world.—*Henry.*
[n] Am.5.13; Ep.5.16.
[o] Ps.33.19; Is.33.16.
[p] Ps. 68. 2; Ju. 5. 31; Lu.13.3,5; 2Pe.2.12.
3 Heb. *preciousness*, De.33.14-16.
4 As the fat of the sacrifices was consumed on the altar by the fire, (which was a type of God's righteous vengeance upon sinners,) till it vanished into smoke; so the wicked will be the sacrifices to God's justice, and be destroyed by the fire of his indignation.
[q] Ps. 102.3; De. 29. 20; He.12.29.
[r] Pr.22.7.
[s] Job 31.16-20; Is.58.7-10; Lu.6.30; Ac.11.29. 20.35; He.6.10.
[t] ver. 11,18; Ps. 32. 1.
[u] Ps. 119. 21; Mat. 25. 41; 1 Co.16.22.
[v] ver.9,28; Zec.5.3,4.
[w] Ps.17.5; 85.13; 121.3, 8; 1Sa.2.9; Pr.16.9.
5 Or, *established*, Ps.40. 2; Pr.4.26.
[x] Pr.11.1,20; Je.9.24.
[y] Ps. 91. 12; 94.18; Pr. 24.16; Mic.7.8; Lu.22. 31,32,60-62.
[z] ver.17; John10.27-30.
[a] Ps. 71. 9, 18; Philem. 8,9.
[b] ver.28; Ps.94.14; Jos. 1.5; He.13.5.
[c] Ps.25.13; Ge.17.7; Pr. 13.22; Lu.1.53-55.
6 Heb. *all the day.*
[d] ver. 21; Ps. 112. 5, 9; Mat.5.7; Lu.6.35-38.
[e] Pr.20.7; Je.32.39.
[f] Ps. 34. 14; Job 28.28; 2Tim.2.19; Ti.2.11-14.
[g] ver.3; 1Th.5.15; Ti.3. 8,14; 1John 2.16,17.
[h] Ps.11.7; 45. 6,7; 99.4; Is.61.8; Je.9.24.
[i] ver. 25, 40; Is. 59. 21; Je.32. 40,41; John 10. 28-30; Jude 1.
[k] Ps.21.10; Ex.20.5; Job 27.14; Pr.2.22.
7 This general counsel for present and future happiness is here again inculcated, (34. 11-14,) in a manner which shows that none but the *saints*, the regenerate and believing who have obtained mercy, do thus 'depart from evil and do good:' and the final preservation of the saints is most expressly maintained, and grounded on the Lord's love of judgment, and faithfulness to his promises. —*Scott.*
[l] ver. 9, 11, 18, 27; De. 30.20; 2Pe.3.13.
[m] Ps.71.15,24; De.6.7-9; Pr. 10. 21, 31; Mat. 12.35; Col.4.6.
[n] Ps. 1.2; 40.3; 119.11; Is.51.7; He.8.10.
[o] ver.23; Ps.121.3.
8 Or, *goings*, Ps.40.2.
[p] ver. 12; Ps. 10. 8-10; Lu.20.20; Ac.9.24.
[q] Ps. 31. 7, 8; 124. 6,7; 1 Sa.23.26-28; 2Pe.2.9.
[r] Ps.109.31.
[s] ver.3,9; Ps.27.14; Pr. 20.22.
[t] Job 23. 10-12; Pr. 4. 25-27; Mat.24.13.
[u] Ps.92.10; 1Pe.5.6.
[v] Ps.52.5,6; 92.11.

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[w] Ps.73.3-11; Es. 5.11; Job 5.3; 21.7-17.
1 Or, *a green tree that groweth in his own soil*, Job 8. 13-19; Ez. 31.6-10,18.
2 The word rendered bay-tree is probably more correctly rendered as in the margin; as a green tree growing in its native congenial soil; or, as some render it, the cedar. It has been well observed, that Nebuchadnezzar's vision, see Da. 4. 11, 11, &c., forms a very striking comment on this text.
[x] ver.10; Ex.15.9,10,19; Ac.12.22,23.
[y] Job 1.1; 42.12-17; Lu. 2.25-29; Ac.7.59,60; 2 Ti.4.6-8; 2Pe.1.14.
[z] Ps. 1. 4-6; Pr. 14. 32; Mat.25.46; 2Th.1.8,9.
3 He that patiently and accurately observes the dealings of God with his upright, consistent, and faithful servants, will find that whatever trials, temptations, and disquietudes they have during a great part of their lives, their closing scene is tranquil and comfortable; and that there are very few exceptions to this general rule. But a contrary and dreadful end, sooner or later, awaits all the ungodly.
[a] Ps.3.8; Is.12.2; Jonah 2.9; Ep.2.8.
[b] Ps. 9. 9; 46.1; Is.33.2; Col.1.11; 2Ti.4.17.
[c] Is.31.5; 46.4.
[d] Ps.17.13; 27.2; 1 John 2.13,14; 5.18.
[e] Ps.22.4,5; 1Ch.5.20.

PSALM XXXVIII.
A.M.2970. B.C.1034.

[a] Ps.lxx., *title.*
[b] Ps.6.1; Is.27.8; 54.8; Je.10.24; 30.11; Hab. 3.2; He.12.5-11.
[c] De.9.19.
[d] Ps.21.12; La.3.12.
[e] Ps. 32. 4; De. 2. 15; Ru.1.13; 1Sa.6.9.
[f] Ps. 31. 9; Job 2. 7, 8; 33.19-22; Is.1.5,6.
[g] Ps.6.2; 51.8.
4 Heb. *peace*, or, *health.*
[h] Ps.90.7,8.
[i] Ps.40.12; Ezr.9.6
[k] Is.53.11; Mat.11.28.
[l] ver.7; Ps.32.3; Is.1.5,6.
5 Sin is the wound of the soul, which must be washed with the tears of repentance, cleansed by the blood of Christ, and healed by the Spirit of the Holy One. It requires great care and attention until the cure be completed. Otherwise, mortification and death ensue, as in the case of outward wounds, if neglected or ill managed.—*Horne.*
6 Heb. *wearied.*
[m] Ps.35.14; 42.5, *marg.*; 57.6; 145.14.
[n] Ps. 6.6; 31. 10; 43. 2; Job 30.28; Is.38.14.
[o] Ps. 41. 8; 2 Ch. 21.18, 19; Job 7.5; Ac.12.23.
7 'Oh wretched man that I am, who shall deliver me from the body of this death?' this loathesome, this deadly mass of corruption that cleaves to me? Such is the longing of every true believer feeling the evil of sin. How precious to be able to add, 'I thank God thro' Jesus Christ our Lord.' 'There is now no condemnation to those who are in Christ Jesus,' &c.
[p] Ps.22.1,2; 32.3; Job 3. 24; 30.28; Is.59.11.
[q] Ps.102.5,20; 2Co.5.2.
[r] Ps. 42. 1; 119. 81-83; 143.4-7; Is.21.4.
[s] Ps.6.7; 69.3; 119.123.
8 Heb. *not with me.*
[t] Ps. 31. 11; Job 19. 13-17; John 16.32.
[u] Lu.10.31,32.
9 Heb. *stroke.*
10 Or, *neighbours.*
[v] Lu.22.54; 23.49.

35 [w]I have seen the wicked in great power, and spreading himself like a green[1] bay-tree:[2]
36 Yet [x]he passed away, and, lo, he *was* not; yea, I sought him, but he could not be found.
37 [y]Mark the perfect *man*, and behold the upright: for the end of *that* man *is* peace.
38 But [z]the transgressors shall be destroyed together; the end of the wicked shall be cut off.[3]
39 But [a]the salvation of the righteous *is* of the LORD; *he is* [b]their strength in the time of trouble.
40 And [c]the LORD shall help them, and deliver them: he shall deliver them [d]from the wicked, and save them, [e]because they trust in him.

PSALM XXXVIII.

David moveth God to take compassion of his sad condition, confessing his sins to have been the cause of it.

¶ A psalm of David, [a]to bring to remembrance.

O LORD, [b]rebuke me not in thy wrath: neither chasten me in thy [c]hot displeasure.
2 For [d]thine arrows stick fast in me, and [e]thy hand presseth me sore.
3 *There is* [f]no soundness in my flesh because of thine anger; [g]neither *is there any* rest[4] in my bones [h]because of my sin.
4 For [i]mine iniquities are gone over mine head; [k]as an heavy burden they are too heavy for me.
5 [l]My wounds stink, *and* are corrupt,[5] because of my foolishness.
6 I am troubled;[6] [m]I am bowed down greatly; [n]I go mourning all the day long.
7 For [o]my loins are filled with a loathsome *disease;* and *there is* no soundness in my flesh.[7]
8 I am feeble and sore broken: [p]I have roared by reason of the disquietness of my heart.
9 LORD, all my desire *is* before thee; and [q]my groaning is not hid from thee.
10 [r]My heart panteth, my strength faileth me: as for [s]the light of mine eyes, it also is gone[8] from me.
11 [t]My lovers and my friends [u]stand aloof from my sore;[9] and my kinsmen[10] stand [v]afar off.

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12 They also that seek after my life lay[w] snares *for me;* and they that seek my hurt [x]speak mischievous things, and imagine deceits all the day long.

13 But [y]I, as a deaf *man,* heard not; and *I was* as a dumb man *that* openeth not his mouth.

14 Thus I was as a man [z]that heareth not, and in whose mouth *are* no reproofs.

15 For in[1] thee, O LORD, [a]do I hope: thou wilt hear,[2] O LORD my God.

16 [b]For I said, *Hear me,* lest *otherwise* they should rejoice over me: when [c]my foot slippeth, they magnify *themselves* against me.

17 For I *am* ready to halt,[3] and my[d] sorrow *is* continually before me.

18 For [e]I will declare mine iniquity; I will be [f]sorry for my sin.

19 But [g]mine enemies *are* lively,[4] *and* they are strong; and [h]they that hate me wrongfully are multiplied.

20 They also [i]that render evil for good are mine adversaries; [k]because I follow *the thing that* good *is.*

21 Forsake me not, O LORD: [l]O my God, be not far from me.

22 [m]Make haste to help me,[5] [n]O LORD my salvation.

PSALM XXXIX.

David's care not to offend with his tongue, 1—3. *His reflections upon the shortness and vanity of human life, which led him to hope in God,* 4—7. *He prayeth for pardon and comfort before his death,* 8—13.

¶ To the chief musician, *even* to [a]Jeduthun, A psalm of David.

I SAID, [b]I will take heed to my ways, [c]that I sin not with my tongue;[6] I will keep my mouth with a bridle,[7] [d]while the wicked is before me.

2 [e]I was dumb with silence; I held my peace, [f]*even* from good, and [g]my sorrow was stirred.[8]

3 [h]My heart was hot within me; while I was musing the fire burned: *then* spake I with my tongue.

4 LORD, [i]make me to know mine end, and the measure of my days, what it *is; that* I may know how[9] frail I *am.*

5 Behold, [k]thou hast made my days *as* an hand-breadth, and mine age *is* as[l] nothing before thee: [m]verily every man at[10] his best state *is* altogether vanity. Selah.

6 Surely every man walketh in a[11] vain shew;[1] [n]surely they are disquieted in vain: [o]he heapeth up *riches,* and knoweth not who shall gather them.

7 And now, LORD, [p]what wait I for?[2] [q]my hope *is* in thee.

8 [r]Deliver me from all my transgressions;[3] [s]make me not the reproach of the foolish.

9 [t]I was dumb, I opened not my mouth; because thou didst *it.*

10 [u]Remove thy stroke away from me: [v]I am consumed by the blow[4] of thine hand.

11 When [w]thou with rebukes dost correct man for iniquity, thou makest his[5] beauty [x]to consume away like a moth: [y]surely every man *is* vanity. Selah.

12 Hear my prayer, O LORD, and give ear unto my cry; [z]hold not thy peace at my tears: [a]for I *am* a stranger with thee, *and* a sojourner, [b]as all my fathers *were.*

13 O [c]spare me, that I may recover strength, before I go hence, and [d]be no more.

PSALM XL.

The benefit of confidence in God, 1—5. *Obedience is the best sacrifice,* 6—10. *He prayeth for salvation to himself, and confusion to his enemies,* 11—17.

¶ To the chief musician, A psalm of David.

I WAITED[6] [a]patiently for the LORD, and [b]he inclined unto me, and heard my cry.

2 [c]He brought me up also out of an horrible pit,[7] out of [d]the miry clay, and [e]set my feet upon a rock, *and* [f]established my goings.

3 And [g]he hath put a new song in my mouth, *even* [h]praise unto our God: [i]many shall see *it,* and fear, and shall trust in the LORD.

4 [k]Blessed *is* that man that maketh the LORD his trust, and [l]respecteth not the proud, nor such [m]as turn aside to lies.

5 [n]Many, O LORD my God, *are* thy wonderful works *which* thou hast done, and [o]thy thoughts *which are* to us-ward; they[8] cannot be reckoned up in order unto thee: *if* I would declare and speak *of them,* they are more than can be numbered.[9]

6 [p]Sacrifice and offering thou didst not desire; [q]mine ears hast thou

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A.M.2970. B.C.1034.

w Ps.10.9;119.110;140.5; 141.9; 2 Sa. 17. 1-3; Lu.20.19,20.
x Ps.35.20; 62.3,4; Lu. 20.21,22.
y Ps.39.2,9; Is. 53. 7; 1 Pe.2.23.
z Am.5.13;John 8.6.
1 Or, *thee do I wait for.*
a Ps.39.7;123.1-3.
2 Or, *answer,* Ps.138.3.
b Ps.13.3,4;35.24-26.
c Ps.94.18;De.32.35.
3 Heb. *for halting,* Ps. 35. 15, *marg.;* Mic. 4. 6,7.
d ver.6; Ps.6.6; 77.2,3; Is.53.3-5.
e Ps.32.5; 51.3; Job 31. 33;33.27;Pr.28.13.
f 2Co.7.9-11.
g Ps.3.1;56.1,2;59.1-3.
4 Heb. being *living are strong.*
h Ps.35.19; 69. 4; Mat. 10.22;John 15.18-25.
i Ps.7.4; 35.12; 1 Sa.19. 4-6;Je.18.20.
k Mat. 5.10; 1 Pe.3.17, 18;1John 3.12.
l Ps.22. 1, 11, 19; 35. 21, 22.
m Ps.70.1,5;141.1.
5 Heb. *for my help.*
n Ps.27.1;Is.12.2.

PSALM XXXIX.
A.M.2970. B.C.1034.

a Ps. lxii. lxxvii. *title;* 1Ch.16.41;25.1-6.
b Ps.119. 9; 1 Ki. 2.4; 2 Ki.10.31;He.2.1.
c Ps.12.4;Pr.18.21.
6 This psalm was composed by David probably in the time of Absalom's rebellion. His mind was disturbed by the triumphs and prosperity of wicked men. Feeling himself tempted to call in question the providence of God, & to sin against him with the tongue, by murmuring & repining, he resolves to take heed to his ways —to set a watch upon himself to prevent it. He pursues a train of reflection suited to such a resolution, and most admirably to soothe and sustain his distressed spirit. In the presence of the wicked, or when he thought of them, he resolved to keep his mouth closed, as an animal that is muzzled.
7 Heb. *a bridle,* or *muzzle for my mouth,* Ja.1.26; 3.2-8.
d Am.5.13;Co.4.5.
e Is.53.7;Mat.27.12-14.
f Mat.7.6.
g Job 32.19,20.
8 Heb. *troubled.* The meaning of this verse we apprehend to be, I was altogether silent: held my peace from speaking even that which was good, that I might not cast pearls before swine; my grief, though suppressed, was not assuaged; my heart was hot, grieved, and distressed; (the word in the Hebrew is applied to grief as well as to angry passion) and while pensively meditating on these things, the fire burned, wasted, and consumed away; reminding me how speedily all these things should have an end, and how useless it was to be disquieted in vain; thus spake I with my tongue—as in the prayer that follows; perfectly suited to such a state of feeling, and sustaining the unity and consistency of this exquisitely beautiful psalm throughout.
h Je.20.9;Lu.24.32.
i Ps.90.12;Job 14.13.
9 Or, *what time I have* here.
k Ps. 90. 4, 5; Ge. 47. 9; Job 7.6;Ja.4.14.
l Ps.89.47;2Pe.3.8.
m ver.11;Ps.62.9;Ec.1. 2;Is.40.17.
10 Heb. *settled.*
11 Heb. *an image.*

A.M.2971. B.C.1033.

1 A shadowy image.
n Ec.1.14; 2. 17, 20, 21; Is.55.2; Lu. 10. 40-42; 12.29;1Pe.5.7.
o Ps. 49. 10, 11; Job 27. 16, 17; Pr.23.5; 27.24. Ec.2.8,19,21;5.14;Lu. 12.20,21.
p Ps.130.5,6;Lu.2.25.
2 He here contrasts his own ground of hope with theirs; and declares he places it in God, who can never fail him.
q Ps.38.15; 119.81, 166; Job 13.15;Ro.15.13.
r Ps. 25. 11, 18; 130. 8; Mat.1.21;Tit.2.14.
3 While the burden of unforgiven sin lies upon the conscience, there can be no real trust or hope in the goodness or mercy of God. As an essential preparation for reliance upon God, David, therefore, prays for deliverance from the guilt and punishment of sin. Thus he could view God as his reconciled God and Father, and be assured of his protecting love.
s Ps.35.21;57.3;2Sa.16. 7,8;Joel 2.17,19.
t Le.10.3;1Sa.3.18;Job 2.10;40.4,5.
u Ps. 25. 16, 17; 1 Sa. 6.5.
v Ps.38.3,4.
4 Heb. *conflict,* Job11.8.
w Ps. 38. 1-8; 90. 7-10; He.12.6.
5 Heb. *that which is to be desired in him to melt away,* Ps.102.10, 11.
x Job4.19;13. 28; 30.30; Is.50.9;Ho.5.12.
y ver. 5.
z Ps. 56. 8; 2 Sa. 16. 12, *marg.;* 2 Ki. 20.5; Job 16.20;He.5.7.
a Ps.119.19, 54; Le.25. 23;2Co.5.6; He.11.13; 1 Pe.1.17; 2.11.
b Ge.47.9.
c Job 10.20,21;14.5,6.
d Ge.5.24;42.36.

PSALM XL.
A.M.2971. B.C.1033.

6 Heb. *In waiting I waited.* In this psalm, David seems to have intended to speak of his own case and experience; but the Holy Spirit led him to use language, which in its full meaning can be applied to none but the Lord Jesus himself. The whole indeed may be accommodated to him, yet some passages are more suited to the case of the type, than to that of the antitype.—*Scott.*
a Ps.27.13,14; 37.7; Ja. 5.7-11.
b Ps.116.2;Da.9.18.
c Ps.18.16,17;71.20; 86. 13; 113. 6, 7; Is.24.22; Jonah 2.5,6; Zec.9.11; Ac.2.24,27-31.
7 Heb. *pit of noise.*
d Ps.69.2,14,15; Je. 38. 6-12;La.3.53-55.
e Ps. 27. 5; Mat. 7. 24, 25.
f Ps.17.5;119.133.
g Ps.33.3;Re.5.9,10.
h Ps.103.1-5; Is.12.1-4.
i Ps.34.1-6; 35.27; 142. 7; Ac.2.2.31-41;4.4.
k Ps. 2. 12; 34.8; 84.11, 12; 118.8,9; Je.17.7,8; Ro.15.12,13.
l Ps.15.4;119.21.
m Is. 44. 18-20; Je. 10. 14,15; Jonah 2.8;2Th. 2,9-11.
n Ps.136. 4; Ex. 15.11; Job 5.9;9.10; 26.14.
o Ps.71.15; 92.5; 139.6, 17,18;Is.55.8,9.
8 Or, *none can order them unto thee,* Job37. 19,20.
9 These verses, 1-5, may be interpreted of the Redeemer's deep and dreadful sufferings, and the happy effects which followed his deliverance out of them.
p Ps.50.8;51.16;1Sa.15. 22; Ho.6.6; Mat.12.7; He.10.5-12.
q Ex. 21. 6; Job 33. 16; Is.50.4,5.

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opened:[1] burnt-offering and sin-offering hast thou not required.

7 Then said I, [r]Lo, I come: [s]in the volume of the book *it is* written of me,

8 [t]I delight to do thy will, O my God; yea, [u]thy law *is* within my heart.[2]

9 [v]I have preached righteousness in the great congregation: lo, [w]I have not refrained my lips, O LORD, [x]thou knowest.

10 [y]I have not hid [z]thy righteousness within my heart; I have declared thy[a] faithfulness and [b]thy salvation: I have not concealed [c]thy loving-kindness and thy truth from the great congregation.

11 [d]Withhold not thou thy tender mercies from me, O LORD: [e]let thy loving-kindness and thy truth continually preserve me.

12 For [f]innumerable evils have compassed me about; [g]mine iniquities have taken hold upon me, so that I am not able to look up: [h]they are more than the hairs of mine head; therefore [i]my heart faileth[3] me.

13 [k]Be pleased, O LORD, to deliver me: O LORD, [l]make haste to help me.

14 [m]Let them be ashamed and confounded together [n]that seek after my soul to destroy it; let them be driven[o] backward, and put to shame, that wish me evil.

15 Let them be [p]desolate for a reward of their shame that [q]say unto me, Aha, aha![4]

16 [r]Let all those that seek thee rejoice and be glad in thee: let such as [s]love thy salvation [t]say continually, The LORD be magnified.

17 But [u]I *am* poor and needy; *yet* the[v] LORD thinketh upon me: thou [r]*art* [w]my help and my deliverer; make no tarrying, O my God.

PSALM XLI.

To the chief musician, A psalm of David.

The recompence of the charitable man, 1—3. *David prayeth for mercy, complaining of the treachery of his enemies and apostate friends,* 4—10. *He acknowledgeth God's favour, and blesseth him,* 11—13.

BLESSED [a]*is* he that considereth the poor:[5] [b]the LORD will deliver him in time of trouble.[6]

2 The LORD will [c]preserve him, and keep him alive; *and* he shall be blessed[d] upon the earth: [e]and [1]thou wilt not deliver him unto the will of his enemies.

3 The LORD will [f]strengthen him upon the bed of languishing: thou wilt make[2] all his bed in his sickness.

4 I said, [g]LORD, be merciful unto me: [h]heal my soul; for I have [3]sinned against thee.

5 [i]Mine enemies speak evil of me; When shall he die, and [k]his name perish?

6 And if he come to see *me,* [l]he speaketh vanity: his heart gathereth iniquity to itself; [m]*when* he goeth abroad, he telleth *it.*

7 All that hate me [n]whisper together against me: [o]against me do they devise my hurt.[4]

8 An[5] [p]evil disease, *say they,* cleaveth fast unto him: [q]and *now* that he lieth, he shall rise up no more.

9 [r]Yea, mine[6] own familiar friend, in whom I trusted, [s]which did eat of my bread, hath lifted[7] up *his* heel against me.[8]

10 But thou, O LORD, [t]be merciful unto me, and raise me up, [u]that I may requite them.[9]

11 By this I know that thou favourest me, [v]because mine enemy doth not triumph over me.

12 And as for me, [w]thou upholdest me in mine integrity, and [x]settest me before thy face for ever.

13 [y]Blessed *be* the LORD God of Israel, from everlasting, and to everlasting. [z]Amen, and Amen.

PSALM XLII.

David's zeal to serve God in the temple, 1—4. *He encourageth his dejected soul to trust in God,* 5—11.

¶ To the chief musician, Maschil,[10] for [a]the sons of Korah.

AS the hart[11] panteth[12] after the water-brooks, [b]so panteth my soul after thee, O God.

2 My soul [c]thirsteth for God, for [d]the living God: [e]when shall I come and appear before God?

3 My [f]tears have been my meat day and night, [g]while they continually say unto me, Where *is* thy God?

4 [h]When I remember these *things,* [i]I pour out my soul in me:[13] [k]for I had gone with the multitude;[14] I went with

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A.M.2971. B.C.1033.

1 Heb. *digged.*
r He.10.7-9.
s Ge.3.15;Lu.24.27,44; John5.39;1Pe.1.10,11.
t Ps.112.1; 119.16, Joh 23. 12; Je. 15. 16; John4.34;Ro.7.22.
u Ps. 37. 30,31; Pr. 3.1; Je.31.33;2Co.3.3.
2 Heb. *in the midst of my bowels.* These words, as the apostle informeth us, He. 10. 5, are spoken by Christ in his own person. In them he proclaims the inefficacy of the legal sacrifices to take away sin, and the divine disapprobation of such sacrifices, when relied on for that purpose. He sets forth his own readiness to do and to suffer the will of God the Father, implied in the psalm by the words, 'mine ear hast thou opened;' but more plainly expressed in the apostle's citation by the parnphrase, 'A body hast thou prepared me.'
v Ps. 22. 22, 25; Mar. 16.15,16;He.2.12.
w Ps.119.13,171,172.
x Ps.139.2;John 21.17.
y Eze.3.17,18;1Th.1.8.
z Ro.1.16,17;10.3.
a Ac.13.32,33;Ro.15.8.
b Is. 49.6; Lu. 2.30-32; 3.6;1Ti.1.15.
c Ps. 25. 10; Mic. 7. 20; John 1.17;3.16,17.
d Ps.69.13,16.
e Ps.23.6;57.3;He.5.7.
f Ps.22.11-19.
g Is.53.6;1Pe.3.18.
h Ps.19.12;69.4.
i Ps.73.26;Ge.42.28.
3 Heb. *forsaketh.*
k Ps.25.17,18; Mat.26. 36-44.
l Ps.38.22;70.1.
m Ps.31.17;35.4,26;70. 2;Is.41.11;45.24.
n Mat.21.38-41.
o Ps.9.3;John 18.6;Ac. 9.4-6;12.23,24.
p Ps. 73. 19; 109. 6-20; Lu.19.43,44.
q Ps.35.21,25;70.3,4.
4 The first of these verses,13-15,is *imperative,* in which the psalmist simply prays for deliverance: the others are throughout in the future tense, and naturally express the language of lively faith and hope, rather than that of wishing or desiring the destruction foreseen and predicted; and the transition is worthy our notice. A regard to the Septuagint, and other ancient versions, seems to have induced our venerable translators, generally to put such passages in the imperative which, at first view at least, gives them an appearance of harshness, not so congenial to the spirit of devotion. The two verses, however, viewed as predictions of the destruction which awaits the obstinate enemies of Christ and his church, have been wonderfully accomplished in the dire end of many traitors and persecutors, and in the condition of the Jews to this day.—
r Ps.22.26; 35.27; 68.3; 105.3;Is.65.13,14.
s Ps. 119. 81, 111; Mat. 13.45,46;Ph.3.7-9.
t Ps.35.27;Lu.1.46,47.
u Ps.34.6; Mat. 8.20; 2 Co.8.9;Ja.2.5.
v 1Pe.2.23;5.7.
w Ps.54.4;Is.50.7-9.

PSALM XLI.

A.M.2971. B.C.1033.

a Ps.112.9;De.15.7-11; Job 29. 12-16; Pr. 14. 21;Is.58.7-11;Mar 14. 7;2Co.9.8-14;Ga.2.10.
5 Or, *the weak,* or, *sick,* Ac.20.35;1Th.5.14.
b Ps. 34. 19; He. 6. 10; Ja.2.13.
6 Heb. *the day of evil,* Ps.37.19;Ec.12.1.
c Ps.33.19;91.3-7.

A.M.2971. B.C.1033.

d Ps.128.1-6;1Ti.4.8.
e Ps.27.12;140.8,9.
1 Or, *do not thou deliver.*
f Ps.73.26; 2Ki.20.5,6; 2Co.4.16;Ph.2.26,27.
2 Heb. *turn.*
g Ps.51.1-3.
h Ps.6.2-4;103.3;147.3.
3 David knew that his afflictions were caused by his sins, and he prays for pardoning & sanctifying mercy to heal his soul.
i Ps.22.6-8;102.8.
k Job 18.17;Pr.10.7.
l Ps. 12. 2; Ne. 6. 1-14; Pr. 26. 24-26; Lu. 11. 53,54;2Co.11.26.
m Je.20.10.
n Pr.16.28;Ro.1.29.
o Ps. 31. 13; 56. 5, 6; Mat.22.15;26.3,4.
4 Heb. *evil to me.*
5 Heb. *a thing of Belial.*
p Job2.7,8;Lu.13.16.
q Ps.3.2;71.11;Mat.27. 41-43,63,64.
r Ps.55. 12-14, 20-22; 2 Sa.15.12;Job 19.19.
6 Heb. *the man of my peace.*
s Ob.7;John13.18,26,27.
7 Heb. *magnified.*
8 This verse our Saviour applies to Judas' treatment of himself. 'The sufferings of the church, like those of her Redeemer, generally begin at home; her open enemies can do her no harm, until her pretended friends have delivered her into their hands.'—*Horne.*
t Ps.57.1;109.21.
u Ps.18.37-42; 21.8-10; Lu.19.27.
9 Perhaps in this prayer is couched a prophecy of the exaltation of Christ, whom God raised up, that he might be a just avenger of all the wrongs done to him and to his people.
v Ps.13. 4; 31.8; 124. 6; Je.20.13;Col.2.15.
w Ps.25.21;94.18.
x Ps. 16.11; 17. 15; Job 36.7;John 17.24.
y Ps.72.18,19; 1 Ch.29. 10; Ep.1.3; Re. 4.8; 5. 9-14;7.12;11.17.
z Nu. 5. 22; 1 Ki. 1.36; Mat.6.13;1Co.14.16.

PSALM XLII.

10 Or, a psalm *giving instruction of the,* &c.
a Ps. xliv.; lxxxv., *titles;* Nu. 16. 1. 32; 1 Ch.6.33-37;25.1-5.
11 Of this psalm Lowth says, 'I cannot help esteeming it one of the most beautiful specimens of the Hebrew elegy.' It was composed by David, when driven from Jerusalem, & beyond Jordan, by Absalom's rebellion; and his soul faint and distressed, panted after God and the wells of salvation, as the hart, naturally of a hot and arid constitution, & parched by the pursuit of the hunter, eagerly seeks the cooling streams, to quench its burning thirst and cool its panting sides.
12 Heb. *brayeth.*
b Ps.63.1,2;84.2; 143.6, 7;Is.26.8,9.
c Ps.36.8,9;Re.22.1.
d Je.2.13;1Th.1.9.
e Ps.27.4;84.4,10.
f Ps.80.5;102.9.
g ver.10;Ps.3.2;22.8.
h Ru.1.21;Job29.2,&c.; La.4.1;Lu.16.25.
i Ps.62.8;Job 30.16.
13 The remembrance of all his distresses makes him pour out his soul in grief; and the more especially, when he calls to mind his former privileges in the house of God.
k 1Ch.15.15-28.
14 There was a *multitude* to worship God in public, with these *I often went:* but, alas! this is no more; only a few *solitary individuals* now sigh for the desolations of Zion.

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them to the house of God, [l]with the voice of joy and praise, with a multitude that kept holy-day.

5 [m]Why art thou cast down,[1] O my soul? and *why* art thou disquieted in me? [n]hope thou in God;[2] for I shall yet praise[3] him [o]*for* the[4] help of his countenance.

6 O [p]my God, my soul is cast down within me: [q]therefore will I remember thee [r]from the land of Jordan, and of [s]the Hermonites, from the hill[5] Mizar.

7 [t]Deep calleth unto deep at the noise of thy waterspouts: [u]all thy waves and thy billows are gone over me.

8 *Yet* the LORD will [v]command his loving-kindness in the day-time, and in[w] the night his song *shall be* with me, *and* my prayer unto [x]the God of my life.

9 I will say unto [y]God my rock, Why[z] hast thou forgotten me? [a]why go I mourning [b]because of the oppression of the enemy?

10 [c]*As* with a sword[6] in my bones, mine enemies reproach me; while they say daily unto me, [d]Where *is* thy God?

11 [e]Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God; for I shall yet praise him, *who is* [f]the health of my countenance, and my God.

PSALM XLIII.

The psalmist, praying to be restored to the temple, promiseth to serve God joyfully, 1—4. *He encourageth his soul to trust in God,* 5.

JUDGE[a] me, O God, and [b]plead my cause against an ungodly[7] nation:[8] O deliver me from the deceitful[9] and unjust man.

2 For thou *art* [c]the God of my strength: [d]why dost thou cast me off? why[e] go I mourning because of the oppression of the enemy?

3 O [f]send out thy light and thy truth; [g]let them lead me, let them bring me unto [h]thy holy hill, and to thy[i] tabernacles.

4 [k]Then will I go unto the altar of God, unto God my[10] exceeding joy: yea, [l]upon the harp will I praise thee, O[m] God, my God.

5 [n]Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God; for I shall yet praise him, *who is* the health of my countenance, and my God.

PSALM XLIV.

The church, calling to mind former favours, 1—8, *complaineth of present evils,* 9—16. *Professing her integrity,* 17—22, *she fervently prayeth for succour,* 23—26.

¶ To the chief musician [a]for the sons of Korah, Maschil.

WE [b]have heard with our ears, O God, our fathers have told us, *what* work thou didst in their days, [c]in the times of old.

2 *How* [d]thou didst drive out the heathen with thy hand, and plantedst them; *how* thou didst [e]afflict the people, and cast them out.

3 For [f]they got not the land in possession by their own sword, neither did their own arm save them;[1] but [g]thy right hand, and thine arm, and [h]the light of thy countenance, [i]because thou hadst a favour unto them.

4 Thou art [k]my King,[2] O God: [l]command deliverances for Jacob.

5 [m]Through thee will we [n]push down our enemies; through thy name will we [o]tread them under that rise up against us.

6 For [p]I will not trust in my bow, neither shall my sword save me.

7 But [q]thou hast saved us from our enemies, and hast [r]put them to shame that hated us.

8 [s]In God we boast all the day[3] long, and [t]praise thy name for ever. Selah.

9 But [u]thou hast cast off, and put us to shame; and goest not forth with our armies.

10 [v]Thou makest us to turn back from the enemy; and they which hate us [w]spoil for themselves.

11 Thou hast [x]given us like [4]sheep *appointed* for meat; and hast [y]scattered us among the heathen.

12 Thou [z]sellest thy people for nought,[5] and dost not [a]increase *thy wealth* by their price.[6]

13 Thou [b]makest us a reproach to our neighbours, [c]a scorn and a derision to them that are round about us.

14 Thou makest us [d]a by-word among the heathen, [e]a shaking of the head among the people.[7]

15 [f]My confusion *is* continually

A.M.0000. B.C.0000.

l Ps.81.1-3;De.16.11;2 Ch.7.10;Ne.1.15.
m ver. 11; Ps. 55. 4, 5; 143.3,4; Mar.14.33,34.
1 Heb. *bowed down*, Ps. 35.14.
n Ps.27.13,14; 56.3, 11; Job 13.15; La.3.24-26; He.10.36,37.
2 His soul is weighed down with insupportable and unaccountable depression, and he calls upon it still to hope in God, who will yet cause the light of his countenance to shine upon him, and he resolves, as in the next verse, to remember God as his help, though now an exile from Zion, and in remote parts of the land.
3 Or, *give thanks.*
o Ps.44.3;Nu.6.26.
4 Or, *his presence* is *salvation*, Mat.1.23.
p Ps.22.1; 43.4; 88.1-3; Mat.26.39;27.46.
q Ps.77.6-11;Jonah2.7.
r 2 Sa.17.22, 27.
s De.3.8, 9;4.47,48.
5 Or, *the little hill.*
t Job 1.14-19; 10.17; Je. 4.20; Eze.7.26.
u Ps. 69. 14, 15; La. 3. 53-55; Jonah 2.3.
v Ps.44.4; De.28.8.
w Ps. 63. 6; 149. 5; Job 35.10; Ac.16.25.
x Ps.27.1;Co.3.3.
y Ps.18.2;28.1;62.2.
z Ps.13.1; 22.1, 2; 77.9; Is.40.27;49.15.
a Ps.38.6;43.2;88.9
b Ps.55.3;Ec.4.1;La.5. 1-16.
c ver.3;Pr.12.18.
6 Or, *killing.*
d Joel 2.17;Mic.7.10.
e ver.5;Ps.43.5.
f Je.30.17;33.6.

PSALM XLIII.

a Ps.7.8; 26.1; 75.7; 1 Co.4.4;1Pe.2.23.
b Ps. 35. 1; 1 Sa. 24.15; Pr.22.23;Mic.7.9.
7 Or, *unmerciful.*
8 This is evidently a continuation of the preceding psalm, and was written before David had obtained deliverance. ... As Israel treated David after all his successes in faithfully promoting their interests, & notwithstanding his wisdom and piety, with the blackest ingratitude, treachery, and injustice; and as even his beloved Absalom, and his professed friend and counsellor Ahithophel, joined and headed the base conspiracy; and as the Son of God met with far baser treatment from the same favoured, yet ungodly and merciless, nation: so no eminence or usefulness can exempt any pious man from the contempt or injuries of the wicked; whether he have to do with collective bodies, or individuals. But we should commit our cause to God, and he will plead it, and deliver us from every unrighteous & treacherous assault.—*Scott.*
9 Heb. *a man of deceit and iniquity*, Ps.71.4; 2 Sa. 15.31; 16. 20-23; 17.1-4.
c Ps.28.7;Is.40.31;Zec. 10.12; Ep.6.10.
d Ps.71.9;77.7;94.14; 1 Ch.28.9.
e Ps.42.9.
f Ps. 57. 3; 97. 11; 119. 105;2Sa.15.20; Mic.7. 8,20;John1.4,17.
g Ps.25.4,5; 143.10; Pr. 3.5,6.
h Ps.2.6;3.4; 68. 15, 16; 78.68;132.13,14.
i 1Ch.16.1,39;21.29.
k Ps.66.13-15.
10 Heb. *the gladness of my joy*, Ps. 71. 23; Is. 61. 10; Hab. 3. 17, 18; Ro. 5. 11.
l Ps. 57. 8; 71. 22; 2 Sa. 6.5;Re.5.8.
m Ps.42.6.
n Ps.42.5,11.

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PSALM XLIV.

a Ps.xlii.*title.*
b Ps.22. 31; 71. 18; Ex. 12.24-27; 13.14,15; Is. 38.19;Joel 1.3.
c Nu.21.14-16;Job8.8,9.
d Ps.78.55;80.8; Ex.34. 11;De.7.1;Jos.10.42.
e Ex.23.28; Jos. 10.11; 24.12;1Sa.5.6,7.
f De.4.37, 38; 8. 17, 18; Zec.4.6;2Co.4.7.
1 It is not known when, or by whom, this psalm was composed; which renders it probable that it was inspired for the use of the true believer in every age. In the distress of the church, she calls to mind the mighty works of God in her behalf in the days of old—and as these were the result of his free grace, they might still hope in his loving-kindness.
g Ps.17.7; 20.6; 74.11; Ex.15.6;Is.63.12.
h Ps.42.5,11;80.16.
i Nu. 14. 8; 1 Sa.12.22; Ro.9.10-15.
k Ps.74.12; 149.2.
2 'Thou art He, my King, O God.' Thou art still the same King and Head of thy church. 'Jesus Christ, the same yesterday, to-day, and for ever.'
l Ps.42.8; Mar.1.25,26.
m Ps.18.39-42; 118.10-13;Is.41.14-16.
n De.33.17;Da.8.4.
o Ps.60.12; 108.13; Ro. 16.20,*marg.*
p Ps.33.16,17;Ho.1.7.
q Ps.140.7; 144.10; Jos. 1.5; 23.9,10; Ju. 2. 18; 1Sa.7.8-12;14.6-10.
r Ps.40.14;83.1-18.
s Ps.34.2; Is.45.25;Ro. 2.17;1Co.1.29-31.
3 Let those that trust in God, make their boast in him, for they know whom they have trusted; let them boast in him all the day long, for it is a subject that will never be exhausted. But let them withal praise his name for ever.—*Henry.*
t Ps.115.1,18.
u Ps.43.2;80.12,13; Je. 32.24-26;Ro.11.1-6.
v Le.26.17,36,37;Jos.7. 8,12;1Sa.4.17.
w Ps.89.41;Je.15.13.
x Je.12.3;Ro.8.36.
4 Heb. *as sheep or meat*, Ps.14.4.
y De.28.64; 2 Ki. 17.6; Je.32.37; Lu.21.24.
z De.32.30; Is.50.1; 52. 3,4;Je.15.13.
5 Heb. *without riches.*
a Re.18.13;Ne.5.8-12.
6 The Lord is pleased to permit his church to be run down, as if he had cast her off with abhorrence: his people are then plundered and oppressed; many are slain, as sheep, for the pleasure or profit of their persecutors; or driven from their native country, and scattered among idolaters & savages; or sold at a very low price like the meanest slaves. Of all these events, the history of the church gives many affecting illustrations. Thus the Lord seems to sell his people for nought, and allow his enemies to prevail, even to his own dishonour; as if he parted with his flock, without any increase to his other wealth.
b Ps.79.4;Eze.36.19-23.
c Ps.123.3,4;Je.48.27.
d De.28.37; 1Ki.9. 7; 2 Ch.7. 20; Je.24.9.
e Ps.22.7;La.2.15-17.
7 We are evidently abandoned by thee, and are become so very miserable in consequence, that we are a proverb among the people. See the Hebrews! see their misery and wretchedness!
f Jos.7.7-9;Ezr.9.6.

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before me, and the shame of my face hath [g]covered me.

16 For [h]the voice of him that reproacheth and blasphemeth;[1] by reason of [i]the enemy and avenger.

17 [k]All this is come upon us; [l]yet have we not forgotten thee, neither have we [m]dealt falsely in thy covenant.[2]

18 [n]Our heart is not turned back, neither [o]have our steps[3] declined from thy way;

19 Though [p]thou hast sore broken us [q]in the place of dragons,[4] and covered us [r]with the shadow of death.

20 [s]If we have forgotten the name of our God, or [t]stretched out our hands to a strange god;

21 [u]Shall not God search this out? for [v]he knoweth the secrets of the heart.

22 Yea, [w]for thy sake are we killed[x] all the day long; we are counted as sheep for the slaughter.

23 [y]Awake, why sleepest thou, O LORD? arise, [z]cast *us* not off for ever.

24 [a]Wherefore hidest thou thy face, *and* [b]forgettest our affliction and our oppression?

25 For [c]our soul is bowed down to the dust; our belly cleaveth unto the earth.

26 Arise for[5] our help, and [d]redeem us, for thy mercies' sake.

PSALM XLV.

The majesty and grace of Christ's kingdom, 1—9. *The duty of the church, and the benefits thereof,* 10—17.

¶ To the chief musician upon [a]Shoshanim,[6] for the sons of Korah, Maschil,[7] [b]A song of loves.

MY heart is[8] inditing [c]a good matter: I speak of the things which I have made [d]touching the King; [e]my tongue *is* the pen of a ready writer.

2 Thou art [f]fairer than the children of men; [g]grace is poured into thy lips: therefore [h]God hath blessed thee for ever.

3 [i]Gird thy sword[9] upon *thy* thigh, O [k]*most* Mighty, with [l]thy glory and thy majesty.

4 And in thy majesty ride[10] [m]prosperously, [n]because of truth, [o]and meekness, *and* righteousness; and thy [p]right hand shall teach thee terrible things.

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g Ps.69.7;Je.51.51.
h Ps.79.12;Is.37.3,4.
1 Their deepest distress arose from the dishonour done to God by their revengeful enemies.
i Ps.8.2.
k Da.9.13.
l ver. 20; Ps. 9.17; De. 6.12;Is.17.10.
m Je.31.32;Eze.16.59.
2 Certainly we have deserved all these calamities: though this comfort is still remaining, that we are not so wicked as to be moved by all this to desert thee, and violate that covenant, by which we are engaged to worship thee alone.'—*Patrick.*
n Ps. 125.5; 1 Ki. 15.5; Zep.1.6;Lu.17.32.
o Ps. 119. 51, 157; 1 Co. 15.58;1Th.2.10.
3 Or, *goings.*
p Ps.38.8;Je.14.17.
q Ps.74. 13,14; Is. 27.1; 35.7;Eze.29.3.
4 Or serpents, or monsters. To such are the enemies and persecutors of God's people compared.
r Ps.23.4;Job3.5;10.21, 22;Mat.4.16.
s ver.17;Job31.5,&c.
t Ps.68.31;Ex.9.29.
u Ps.139.1,&c.; Job 34. 21,22;Je.17.10;23.24.
v Ec.12.14; Ro. 2.16; 1 Co.4.5;Re.2.23.
w Ro.8.36.
x ver.11;Ps.79.2,3;1Ki. 19. 10; Mat. 5. 10-12; John 16.2,3; 1 Co.4.9; 15.30,31;Re.17.6.
y Ps.7.6;12.5;78.65; Is. 51.9;Mar.4.38.
z ver.9;74.1;88.14.
a Ps.10.1,11;De.32.20; Job 13.24.
b Ps.74.19,23; Ex.2.23, 24;Is.40.27,28.
c Ps.119.25;Is.51.23.
5 Heb. *a help for us.*
d Ps.26.11;130.7,8.

PSALM XLV.
A. M. cir. 2996.
B. C. cir. 1008

a Ps.lxix.;lxxx.,*titles.*
6 Much uncertainty prevails as to the proper meaning of this word. Some render it 'lilies:' others an instrument of six strings. The psalm is called 'a song of loves,' & it evidently describes the mutual love which subsists between Christ & his church. Lowth says 'it is a sacred Epithalamium, (or marriage hymn,) of the allegorical application of which to the union between God and the church, I do not find that any doubt has hitherto been entertained.'—*Lecture* 31, *On Hebrew Poetry.*
7 Or, *of instruction.*
b Cant. 1.1, 2,&c.; Is.5. 1;Ep.5.32.
8 Heb. *boileth,* or, *bubbleth up,* Job 32.18-20; Pr.16.23;Mat.12.35.
c Ps.49.3;Pr.8.6-9.
d Ps.2.6;24.7-10;110.1, 2;Is.32.1,2;Mat-25.34; 27.37.
e 2Sa.23.2;2Pe.1.21.
f Cant. 2. 3; 5. 10-16; John 1. 14; He. 1. 3,4; 7.26;Re.1.13-18.
g Is. 50. 4; Lu. 4. 22; John 7.46.
h Ps.21.6;72.17-19;Ph. 2.9-11.
i Is.49. 2; 63.1-6; He.4. 12;Re.1.16;19.15,21.
9 The word of God, the sword of the Spirit—the two edged sword, proceeding from the mouth of Christ.
k Is.9.6,7;Ac.10.36.
l Ps.21.5;96.6;145.5,12; He.1.3;Jude 25.
10 Heb. *prosper thou, ride thou,* Re.6.2.
m Ps.110.2,3;1Th.1.5.
n Ps. 60. 4; John 1. 17; 14.6.
o Zec. 9. 9; Mat. 11.29; 12.19,20;2Co.10.1.
p Ps.2.9;110.5,6; Is.59. 17, 18; 63. 1-6; Lu.19. 27;2Th.1.8,9.

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q Zec.9.13,14
r Ps.2.1-9; Ac.2.37,41.
s Ps.22.27; Ac.4.4; 6.7; Ro.15.18,19.
t Ps. 89. 29; Da. 2. 44; Lu.1.32,33;He.1.8.
u Is.9.6,7;John 1.1.
v Ps.72.1,&c.; 2 Sa.23. 3,4;Je.33.15,16.
w Ps.33.5;99.4; Mat.3. 15;He.1.9;7.26.
x Mat.7.23;Re.21.27.
1 Or, *O God.*
y Ps.89.26;John 20.17.
z Ps.89.20;Le.8.12; Is. 61.1-3;Lu.3.22.
a Ps.21.6; Ac.2.28.
b John 1.15-17;Ro.8.29; Co.1.18,19;He.1.13.
2 These two verses 6, 7, are applied to the Lord Jesus Christ; the Son of God, in He. 1. 8, 9, and thus furnish an unanswerable proof of his divinity on the one hand, and of his humanity on the other. Anointed with the Holy Ghost, above, and for the benefit of his fellows, of his redeemed, whom he is not ashamed to call his brethren.
c Cant. 1. 3; Mat. 2.11; 2Co.2.14-16.
d Ex.30.23,24.
e ver. 15; 1 Ki. 22. 39; Am.3.15;John 14.2.
3 Probably palaces whose apartments were inlaid with ivory.
f Ps.16.11.
g ver. 13; Ps. 72. 10; Is.49.23;Re.21.24.
h 1Ki.2.19.
i John 3. 29; Ep. 5. 26, 27;Re.19.7;21.2,9.
k 1Ki.10.11;Job 22.24.
l Cant.2.10-13; Is.55.1-3;2Co.6.17,18;7.1.
m Ge. 2.24; 12. 1; Mat. 10.37;19.29.
4 The royal consort (the church,) is next exhorted, as it seems, by the Father himself, to hearken, consider, and consent to the terms of this union; and in order to enter into it, and act properly in it, she must forget her own people, and her father's house. The whole church, composed of Jews and Gentiles, consists of such as were born in sin; and separation from all idolatry, iniquity, and self-dependence, and from all the carnal interests, pleasures, and attachments of an unconverted state, must make way for receiving Christ as their whole portion and salvation.—*Scott.*
n Cant. 2. 2,14; Is. 62. 4,5;Ep.5.26,27.
o ver.6,John 20.28; Ac. 10.36;Ro.14.9.
p Ps. 2. 12; Lu. 24. 52; Re.5.8-14.
q Is. 23. 17, 18; Ac. 21. 3-6.
r Ps.72.10;Is.60.6,7.
s Is.49.23;60.3,10,11.
5 Heb. *face.*
t ver.9,10;1Pe.2.9.
u 1Sa.16.7; Ro. 2.29; 2 Co.5.17;1Pe.3.3,4.
v ver. 9; Mat. 5. 16; 22. 11,12;Re.3.18.
w Cant.1.4;2Co.11.2.
x Ex.28.39;Ju.5.30.
y Cant.1.3,5;2.7; 5.8,9; 8.13;Re.14.1-4.
z Is. 35. 10; 60. 19, 20; 61.10;Re.7.15-17.
a Is.56.5;Re.3.12,21.
b Mat.19.29;Ph.3.7,8.
c Is.49.21,22;54.1-5;60. 1-5;Ga.4.26,27.
d 1Pe.2.9;Re.1.6.
e Ps.22.30,31;72.17-19.
f Ps.72.17;Cant.6.9.

PSALM XLVI.
A.M.3485. B.C.519.
6 Or, *of.*
a Ps.lxxxiv.,*title.*
b Ps.xlviii.,*title.*
c 1Ch.15.20.
d ver. 7,11; Ps. 91.1-9; Pr 18.10; Lu. 13. 34; He.6.18.
e Ps.145.18;De.4.7.
f Ps. 23. 4; 27. 3; Mat. 8.24-26;He.13.6.
g Ge.7.11,12; Lu.21.9-11,25-28;2Pe.3.10-14.

5 [q]Thine arrows *are* [r]sharp in the heart of the King's enemies; *whereby* [s]the people fall under thee.

6 [t]Thy throne, [u]O God, *is* for ever and ever: [v]the sceptre of thy kingdom *is* a right sceptre.

7 [w]Thou lovest righteousness, and [x]hatest wickedness: therefore [1]God, [y]thy God, [z]hath anointed thee with [a]the oil of gladness [b]above thy[2] fellows.

8 [c]All thy garments *smell* of myrrh, and aloes, *and* [d]cassia, out of [e]the ivory palaces,[3] [f]whereby they have made thee glad.

9 [g]Kings' daughters *were* among thy honourable women: [h]upon thy right hand did stand [i]the queen in [k]gold of Ophir.

10 [l]Hearken, O daughter, and consider, and incline thine ear; [m]forget also thine own people, and thy father's house;[4]

11 [n]So shall the King greatly desire thy beauty: for he *is* [o]thy LORD, and [p]worship thou him.

12 And [q]the daughter of Tyre *shall be there* [r]with a gift; *even* [s]the rich among the people shall entreat thy favour.[5]

13 [t]The King's daughter *is* [u]all glorious within; [v]her clothing *is* of wrought gold.

14 [w]She shall be brought unto the king in [x]raiment of needle-work: [y]the virgins her companions that follow her shall be brought unto thee.

15 [z]With gladness and rejoicing *shall* they *be* brought: [a]they shall enter into the King's palace.

16 [b]Instead of thy fathers shall be [c]thy children, whom thou mayest make [d]princes in all the earth.

17 [e]I will make thy name to be remembered in all generations: [f]therefore shall the people praise thee for ever and ever.

PSALM XLVI.

The confidence of the church in God's protection, 1—7. *An exhortation to contemplate his works,* 8—11.

¶ To the chief musician for[6] [a]the sons of Korah, [b]A song upon [c]Alamoth.

GOD *is* [d]our refuge and strength, [e]a very present help in trouble:

2 Therefore [f]will not we fear, [g]though the earth be removed, and

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though [h]the mountains be carried into the midst of the sea;[1]

3 *Though* [i]the waters thereof roar *and* be troubled, *though* [k]the mountains shake with the swelling thereof. Selah.

4 *There is* [l]a river, the streams whereof shall make glad [m]the city of God, [n]the holy *place* of the tabernacles of [o]the most High.

5 [p]God *is* in the midst of her; [q]she shall not be moved: God shall help her, *and that* right early.[2]

6 [r]The heathen raged, [s]the kingdoms were moved: he uttered his voice, [t]the earth melted.

7 [u]The LORD of hosts *is* with us; the God of Jacob *is* our refuge.[3] Selah.

8 [v]Come, behold the works of the LORD, [w]what desolations[4] he hath made in the earth.

9 [x]He maketh wars to cease unto the end of the earth; [y]he breaketh the bow, and cutteth the spear in sunder; he[z] burneth the chariot in the fire.

10 [a]Be still,[5] and [b]know that I *am* God: [c]I will be exalted among the heathen, I will be exalted in the earth.

11 The LORD of hosts *is* with us; the[d] God of Jacob *is* our refuge. Selah.

PSALM XLVII.

The nations are exhorted cheerfully to entertain the kingdom of Christ.

¶ To the chief musician, A psalm [6]for the sons of Korah.

O [a]CLAP your hands, all ye people; [b]shout unto God with the voice of triumph:[7]

2 For the LORD most High [c]*is* terrible; *he is* [d]a great King over all the earth.

3 He shall [e]subdue the people under us, and the nations [f]under our feet.

4 He shall [g]choose our inheritance for us, the [h]excellency of Jacob, whom[i] he loved. Selah.

5 [k]God is gone up [l]with a shout, the LORD with [m]the sound of a trumpet.

6 [n]Sing praises to God, sing praises: sing praises unto [o]our King, sing praises.

7 For God *is* [p]the King of all the earth: [q]sing ye praises with understanding.[8]

8 [r]God reigneth over the heathen:

A.M.3485. B.C.519.

h Mat.21.21.
1 Heb. *heart of the seas.*
i Ps.18.4; 93.3,4; Is.17.12,13; Mat.7.25.
k Ps.114.4-7; Job 9.5,6; 1Ki.19.11; Je.4.24.
l Ps. 23. 2; 36. 8, 9; Re. 22.1.
m Ps. 87.3; Is. 60.14; 2 Ch.6.6; He.12.22.
n De.12.11.12.
o Ps.91.1; 92.1,8; Ec.5.8; Mic.6.6.
p Ps. 68. 18; Is. 12. 6; Joel 2. 27; Zec. 2. 5; Mat.18.20; Re.2.1.
q Ps.112.6; 125.1.
2 Heb. *when the morning appeareth*, Ps. 30.5; Ex.14.24,27.
r Ps.2.1-4; Is.8.9,10.
s Is.14.12-16.
t Ps.97.5; Jos.2. 11; Is. 64.1,2; Am. 9. 5, 13; 2 Pe.3.10-12; Re.20.11.
u ver.11; Nu.14.9; Mat. 28.20; Ro.8.31.
3 Heb. *an high place for us*, Ps. 9. 9, *marg.*
v Ps.111.2,3; Nu.23.23.
w Ex.14.30,31; Is.24.1.
4 In the preceding part of this noble psalm, the psalmist expresses his confidence in God, in the most terrible convulsions, in the consolations of his Holy Spirit which flow in the church, as a gladdening and enriching river. He narrates, in the concise and energetic words of the sixth verse, the great and immediate deliverances which God often wrought for his church, his confidence that God is still with her in the seventh, and here calls upon all men to witness his mighty works in her behalf, and the judgments inflicted on her enemies.
x Is. 2. 4; 11. 9; 60. 18; Mic.4.3,4.
y Ps.76.3-6; Eze.39.3.
z Jos.11.6,9; Mi.5.10.
a Hab.2.20; Zec.2.13.
5 Nothing can surpass the sublimity of this verse. God speaks & all are called to own his supremacy. Many a time has the church in suffering and persecution been comforted with the divine words of this psalm. Luther, when at any time discouraged, or severely tried, was wont to say, 'Come let us sing the forty-sixth psalm.'
b Ps.100. 3; 1 Sa. 17.46; 2Ki.19.19.
c Ps. 21. 13; 57. 5; Is.2. 11; Eze.38.23.
d Ps.48.3; Je.16.19.

PSALM XLVII.
A.M.3485. B.C.519.

6 Or, *of*, Ps. xlvi. *title.*
a 2 Ki.11.12; Is.55.12.
b ver.5; 2Sa.6.15; Ezr. 3.11-13; Je.31.7; Zec. 4.7; Lu.19.37-40.
7 This psalm is supposed to have been composed by David on occasion of the removal of the ark to the tabernacle on mount Zion; which was a striking type of the ascension of Christ to the heavenly Jerusalem.
c Ps.65.5; 99.3; De.7.21; Na.1.6,7; Re.6.16,17.
d ver. 7; Ps. 22. 27-29; Da.7. 13, 14; Mat. 28. 18; Ph.2.9-11.
e Ps.18. 47; 81. 14; Jos. 21.44; Ph.3.21.
f Ps.110.1; 1Co.15.25.
g Eze.20.6; Mat.25.34; Ep.1.18.
h Is.60.15; Na.2.2.
i De.7.6-8; 33.3; Ep.2. 4,5; 1John 4.9,10.
k Ps.24.7-10; 68.17-19; 24.25; Lu.24.51-53.
l Ps.78.65.
m Ps.81.3; 1Co.15.52.
n Ps.96.1,2; Ex.15.21; Ep.5.18-20.
o Ps. 145. 1; Zec. 9. 9; Mat.25.34; 27.37.
p Zec.14.9; Re.11.15.
q 1Co.14.14,15.
8 Or, every one *that hath understanding.*
r Ps.22.27-29; 93.1; 110. 6; Re.19.6.

A.M.3485. B.C.519.

s ch.9.4; 45. 6, 7; 89.14; 94.20; He.4.16.
1 Or, *The voluntary of the people are gathered* unto *the people of*, &c.; Ps.72.7-9; Ge.49. 10; Is.11.10; Ro.11.25.
t Ex.3.6,15; Mat.22.32; Ro.4.11,12; Ga.3.29.
u Ps.89.18, *marg.*
v Ps.46.10.
2 Thus when princes and rulers join themselves to the Lord Jesus, and use their authority and influence for the benefit of the church, God is greatly exalted in becoming the shield and defender of their dominions.—*Scott.*

PSALM XLVIII.
A.M.3485. B.C.519.

a Ps.xxx. *title.*
3 Or, *of*, Ps. xlvi. *title.*
b Ps.86.10; 145.3.
c Ps. 89.1-7; Re.15.3,4.
d Ps. 46. 4; 78.68; 87.3; Re.21.2,10-22.
e Ps.47.8; 99.9; Is.2.2,3; 27.13; Zec.8.3.
4 Or, holy mountain. This very beautiful psalm was composed after some singular deliverance that God had wrought for Jerusalem. It may be considered a description of the beauty & security of the church, of God's care of her in every age, and her joy in her divine Head.
f Ps.50.2; La.2.15.
g Is.60.15-20; Mal.3.12.
5 Understanding the word as denoting the land of Judah, the passage describes the well known beauty of mount Zion, & the surrounding country —where Jehovah condescended to fix his special abode, and to reveal himself to men. Typically it describes the church of Christ, the joy of a ruined and miserable world.
h Is.14.13.
i Mal.1.14; Mat.5.35.
k Ps.125. 1; 2 Ch. 12.7; Is.4.5,6; 37.33-36.
l Ps. 83. 2-8; 2 Sa. 10.6, 16-19; Is.7.1; 29.5-8.
m Ex.14.25; 2Ki.7.6,7.
n Ex.15.15,16; Da.5.6.
o Is.21.3.
p Eze.27.26.
q 1Ki.22.48; Is.2.16.
r Je.18.17.
s Ps.44.1,2; Is.38.19.
t ver.1,2.
u Ps.46.5; Is.2. 2; Mic. 4.1; Mat.16.18.
6 They had often heard, and their fathers had told them, but they had now seen the wondrous works of God in delivering the city of their solemnities. 'As a prophecy, this must mean that city of the living God, of which Jerusalem was but a type; (Ga. 6. 21-31; He.12.22-25; Re.xxi.) for Jerusalem was repeatedly taken, and at length it was given up to be "trodden under foot by the Gentiles;" but the church of Christ is founded on a rock, and God will certainly establish it for ever and ever, Ps. 125. 1, 2; Mat. 16.18.'—*Scott.*
v Ps.26.3; 104.34.
w Ps.40.10; 63.3.
x Ps.63.2; 77.12-14; 2Ch. 20.5-13; Is.26.8.
y Ps.113.3; 138.2-4; Ex. 3.13-15; 34.5-7.
z Ps. 11. 7; 45. 7; 99.4; 145.17; Re.19.2,11.
a Ps. 97.8; Ca.1.5; Zec. 9.9; Lu.23.28.
b Ps.58.10; Ju.5.31; Re. 15.4; 19.1-3.
c Ne.12.31-40.
d Is.33.18-20.
7 Heb. *set your heart to.*
8 Or, *raise up*, Is.58.12; Ac.15.14-16.
e Ps. 71.18; De. 11. 19.
f Ps.73.26; La.3.24.
g Ps.23.3,4; 25.9; 73.24; John 16.13.

God sitteth upon [s]the throne of his holiness.

9 The[1] princes of the people are gathered together, *even* the people of [t]the God of Abraham; for [u]the shields of the earth *belong* unto God: [v]he is greatly exalted.[2]

PSALM XLVIII.

The ornaments and privileges of the church.

¶ A [a]song *and* psalm for[3] the sons of Korah.

GREAT[b] *is* the LORD, and [c]greatly to be praised [d]in the city of our God, *in* [e]the mountain of his holiness.[4]

2 [f]Beautiful for situation, [g]the joy of the whole earth,[5] *is* mount Zion, [h]*on* the sides of the north, [i]the city of the great King

3 [k]God is known in her palaces for a refuge.

4 For, [l]lo, the kings were assembled, they passed by together.

5 They saw *it, and* so they marvelled; [m]they were troubled, *and* hasted away.

6 [n]Fear took hold upon them there, *and* [o]pain, as of a woman in travail.

7 Thou [p]breakest the [q]ships of Tarshish [r]with an east wind.

8 [s]As we have heard, so have we seen in [t]the city of the LORD of hosts, in the city of our God: [u]God will establish it for ever.[6] Selah.

9 We have [v]thought of [w]thy lovingkindness, O God, [x]in the midst of thy temple.

10 [y]According to thy name, O God, so *is* thy praise unto the ends of the earth: [z]thy right hand is full of righteousness.

11 Let mount Zion rejoice, let [a]the daughters of Judah be glad, [b]because of thy judgments.

12 [c]Walk about Zion, and go round about her: [d]tell the towers thereof.

13 Mark[7] ye well her bulwarks, consider her palaces;[8] [e]that ye may tell *it* to the generation following.

14 For [f]this God *is* our God for ever and ever: he will be our [g]guide *even* unto death.

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PSALM XLIX.

The psalmist calleth upon all the earth to join him in his meditations, 1—4. He sheweth the vanity of trusting in worldly wealth, 5—20.

To the chief musician, A psalm [1]for the sons of Korah.

HEAR[a] this, all *ye* people; give ear, [b]all *ye* inhabitants of the world:
2 Both [c]low and high, rich and poor, together.
3 My [d]mouth shall speak of wisdom; and [e]the meditation of my heart *shall be* of understanding.
4 [f]I will incline mine ear to [g]a parable:[2] I will open my [h]dark saying upon the harp.
5 [i]Wherefore should I fear in [k]the days of evil, *when* [l]the iniquity of my[m] heels[3] shall compass me about?
6 They that [n]trust in their wealth, and [o]boast themselves in the multitude of their riches;
7 None *of them* can by any means redeem his brother, nor [p]give to God a ransom for him;
8 (For [q]the redemption of their soul *is* precious,[4] and it ceaseth for ever;)
9 [r]That he should still live for ever, *and* not [s]see corruption.
10 For he seeth *that* [t]wise men die, likewise [u]the fool and the brutish person perish, and [v]leave their wealth to others.
11 [w]Their inward thought *is*, *that* their houses *shall continue* for ever, *and* their dwelling-places to all[5] generations: [x]they call *their* lands after their own names.
12 Nevertheless, man *being* [y]in honour abideth not: he is [z]like the beasts *that* perish.
13 This their way *is* [a]their folly; yet their posterity approve[6] their sayings. Selah.
14 [b]Like sheep [c]they are laid in the grave; [d]death shall feed on them; and [e]the upright shall have dominion over them [f]in the morning; and their[g] beauty[7] shall consume in[8] the grave from their dwelling.[9]
15 But [h]God will redeem my soul from the power[10] of the grave;[11] for he shall[i] receive me. Selah.
16 [k]Be not thou afraid when one is made rich, when [l]the glory of his house is increased;
17 For when he dieth [m]he shall carry nothing away; [n]his glory shall not descend after him:
18 Though while[1] he lived he [o]blessed his soul; and *men* [p]will praise thee, when thou doest well to [2]thyself.
19 He[3] shall go [q]to the generation of his fathers; they shall [r]never see light.
20 [s]Man *that is* in honour, and [t]understandeth not, is [u]like the beasts *that* perish.

PSALM L.

The majesty of God in the church, 1—4. His command to gather his saints, 5, 6. The pleasure of God is not in ceremonies, 7—13; but in sincerity of obedience, 14—23.

¶ A psalm of[4] Asaph.

THE [a]mighty God, [b]*even* the LORD, [c]hath spoken, and [d]called the earth, from the rising of the sun unto the going down thereof.
2 [e]Out of Zion, [f]the perfection of beauty, [g]God hath shined.
3 [h]Our God shall come, and shall not [i]keep silence:[5] [k]a fire shall devour before him, and [l]it shall be very tempestuous round about him.
4 He shall [m]call to the heavens from above, and to the earth, that he may [n]judge his people.
5 [o]Gather [p]my saints together unto me; those that have [q]made a covenant with me by sacrifice.
6 And [r]the heavens shall declare his righteousness: for [s]God *is* [6]judge himself. [t]Selah.
7 [u]Hear, [v]O my people, and I will speak; O Israel, and [w]I will testify against thee: [x]I *am* God, *even* thy God.
8 [y]I will not reprove thee for thy sacrifices, or thy burnt-offerings, *to have been* continually before me.
9 I will [z]take no bullock out of thy house, *nor* he-goats out of thy folds:
10 For [a]every beast of the forest *is* mine, *and* [b]the cattle upon a thousand hills.
11 I [c]know all the fowls of the mountains; and [d]the wild beasts of the field *are* mine.[7]
12 If I were hungry, I would not tell thee; for [e]the world *is* mine, and [f]the fulness thereof.
13 Will I eat the flesh of bulls, or drink the blood of goats?
14 [g]Offer unto God thanksgiving;

A.M.0000. B.C.0000.

PSALM XLIX.

1 Or, *of*, Ps.xlvi.xlviii. *titles.*
a Ps.34.11; Pr.1.20-23; Mat.11.15; Re.2.7.
b Ps.50.1; Is.49.6; Mat. 28.19,20; Ro.3.29.
c 1Sa.2.7,8; Pr.22.2; Ja. 1.9-11; Re.6.15-17.
d De.32.2; Pr. 4.1, 2; 2 Ti.3.15-17.
e Ps.19.14; Mat.12.35.
f Ps.78.2; Mat.13.35.
g Nu.23.7; Eze. 20. 49; Mat.13.11-15.
2 Or, weighty saying. The subject of this weighty song seems to be the vanity of riches, and of human pride and ambition—and the psalmist calls all the inhabitants of the world to listen to the voice of inspired wisdom.
h Pr.1.6; 2Co.3.12.
i Ps.27.1,2; 46.1, 2; Ac. 27.24; Ph.1.28.
k Pr.24.10; Am.5.13.
l Pr.5.22; Ho.7.2.
m Ps.56.6,7; Ge.49.17.
3 Or rather, my supplanter—those who would trip up my heels. From the same root Jacob had his name—the supplanter. 'The purport of the question is plainly this—Why should I give way to fear & despondency, in the time of calamity, when the wickedness of my wealthy and powerful adversaries compasses me about, to supplant and overthrow me?'—*Horne.*
n Ps.52.7; Pr.23.5; Mar. 10.24; 1Ti.6.17.
o Es.5.11; Je.9.23; Ho. 12.8; Lu.12.19.
p Mat.16.26; 1Pe.1.18.
q Job 36.18,19.
4 'Rare, or not to be found, as prophecy was in the days of Eli, 1 Sa. 3. 1.' The price of redemption, whether of the life or soul, was too high for any mere man to pay; so that the ancient fathers referred the verse to Christ, in this sense, 'No man can redeem his brother, he alone excepted who was also God.'
r Ps.89.48; Pr.11.4; Ec. 7.8; Lu.16.22,23.
s Ps.16.10; Ac.2.27,31; 13.35-37.
t Ec.2.16; He.9.27.
u Ps. 73. 22; Pr. 12. 1; 30.2; Je.10.8.
v ver.17; Ps.17.14; 39.6; Ec. 2. 18; Je. 17. 11; 1 Ti.6.6-10.
w Ps.5.9; 64.6.
5 Heb. *generation and generation.*
x Ge.4.17; 2Sa.18.18.
y ver.20; Ps.39.5; Ja.1. 10,11; 1Pe.1.24.
z Ec.3.18-21; 9.12.
a Lu.12.20; 1Co.3.19.
6 Heb. *delight in their mouth*, Je. 44. 17; Lu. 11.47,48.
b Ps.44.11; Ro.8.36.
c Job 17. 13, 14; 21. 13, 26; 30.23; Ec.12.7.
d Job 24.19,20.
e Mal. 4.3; Lu.22.30; 1 Co.6.2; Re.20.4,5.
f Ps.30.5; Ho.6.3.
g Ps.39.11; Job 4.21.
7 Or, *strength.*
8 Or, *the grave* being *a habitation to every one of them*, Job 30.23.
9 This verse is rendered by Boothroyd as follows, 'They like sheep are placed in Hades (in the place of the dead;) death shall be their shepherd; and the upright, in the *judgment* morn, shall have dominion over them. But their frames shall be consumed in Hades their habitation.'
h Ps.31.5; 56.13; 73.24; Ho.13.14; Re.5.9.
10 Heb. *hand.*
11 Or, *hell*, Ps. 16. 10; 86.13; 89.48.
i Lu.23.46; Ac.7.59.
k ver.5; Ps.37.1,7; Es.3. 1-6; Pr.28.12.
l Ge.31.1; Es.5.11.

A.M.0000. B.C.0000.

m Job 1.21; 1Ti.6.7.
n Is.5.14; 1Co.15.43.
1 Heb. *in his life.*
o De.29.19; Lu.12.19.
p 1Sa.25.6; Es.3.2.
2 The idea is, that the rich man is pleased with himself, and men flatter him when he prospers, yet he like others must go to the generation of his departed fathers; and the man without divine wisdom, how rich soever, is yet no better than the beasts that perish.
3 Heb. The soul *shall go*, Ec.3.21; Lu.12.20.
q Ge.15.15; 1Ki.16.6.
r Ps.56.13; Mat.8.12.
s ver.12; Es.5.11-14; 7. 10.
t Job 4.21.
u Ps.73.18,19.

PSALM L.

4 Or, *for Asaph*, Ps. lxxiii.-lxxxiii. *titles*; 1Ch.15.17; 16.37. It is uncertain whether this was 'Asaph the seer,' (2 Ch.29. 30) or Asaph the Levite, one of the chief singers in the time of David. Be that as it may, this sublime psalm, 'is generally supposed to predict the coming of Christ, the abolition of the Mosaic dispensation, and the introduction of Christianity; with the condemnation of the Jews, especially of the scribes and pharisees, for rejecting it. But the judgment executed upon Jerusalem prefigured the awful proceedings & consequences of the general judgment; and the scribes and pharisees may be considered as the parents of a numerous progeny of superstitious, formal, and hypocritical professors and teachers of Christianity, who will be condemned at that solemn day.'—*Scott.*
a Ps.145.3-6; Ge.17.1; Je.32.19.
b 1 Ki. 18.21, 36,37; Is. 37.20; 54.5.
c Is. 1.2; Am.3.8.
d Ps. 49. 1,2; Mat. 25.32.
e Is.12.6; Hab. 2.20.
f Ps. 48.2; 90.17.
g Ps. 80. 1; Hab. 3.3,4.
h Ps. 48.14; 68.20.
i ver.21; Ps. 83.1; Is. 42. 13,14; 65.6,7.
5 Keeping silence denotes God's long-suffering and forbearance.
k Ps.97.3; Le.10.2; Da. 7.10; Mal.3.2, 3; 2Th. 1.8,9; He.2.3; 10.28,29.
l Ps.18.7-15; 97.4,5.
m ver.6; De.4.36; 32.1; Is.1.2; Mic.6.1,2.
n Ps.96.13; 98. 9; John 5.22,23.
o Mat.24.31; 1 Th.4.16, 17; 2Th.2.1.
p Ps.97.10; 1 Co.6.2, 3; 1Th.3.13; Jude 14.
q Ex. 24. 3-8; Mat. 26. 28; He.13.20.
r Ps.97.6; Re.19.2.
s Ps.75.7; 2Co.5.10.
6 'The Father judgeth no man, but hath committed all judgment to the Son.' 'He is Lord of all.'
t Ps.7.3-5; 9.16.
u Ps.81.8; Is.1.18.
v Ps.81.10-12; Ex.19.5, 6; De.26.17,18.
w De.31.19-21; Mal.3.5.
x Ex.20.2; Zec.13.9.
y Ps.51.16; Is.1.11, &c.; Ho.6.6; He.10.4-10.
z Is.43.23,24; Ac.17.25.
a Ps. 8. 6-8; Ge. 1. 24, 25; Da.2.38.
b Ps. 104. 14; Ge. 31. 9; Jonah 4.11.
c Ps. 104. 12; Ge. 1. 20-22; Mat. 6. 26; 10. 29-31; Lu.12.24.
d Is.56.9; Eze.14.15,16.
7 Heb. *with me.*
e Ps.24.1,2; Ex.19.5; 1 Co.10.26,28.
f Ps.104.24; Ge.1.11,12, 28-30; 8.17.
g ver. 23; Ps. 69.30,31; Ho. 14. 2; 1 Th. 5.18; He.13.15; 1Pe.2.5,9.

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and [h]pay thy vows unto the most High:

15 And [i]call upon me in the day of trouble; [k]I will deliver thee, and thou shalt [l]glorify me.

16 But unto [m]the wicked God saith, What[n] hast thou to do to declare my statutes, or *that* [o]thou shouldest take my covenant in thy mouth?

17 Seeing thou [p]hatest instruction, and [q]castest my words behind thee.

18 When thou sawest a thief, then thou [r]consentedst with him, and [1]hast been [s]partaker with adulterers.

19 Thou givest[2] thy mouth to evil, and [t]thy tongue frameth deceit.

20 Thou sittest *and* [u]speakest against thy brother; thou [v]slanderest thine[w] own mother's son.

21 These *things* hast thou done, and I[x] kept silence; thou [y]thoughtest that I was altogether *such an one* as thyself: *but* [z]I will reprove thee, and set[a] *them* in order before thine eyes.[3]

22 Now [b]consider this, ye that forget[c] God, lest [d]I tear *you* in pieces, and *there be* [e]none to deliver.

23 [f]Whoso offereth praise glorifieth me: [g]and to him that ordereth[4] *his* conversation *aright*, will I shew [h]the salvation of God.

PSALM LI.

David prayeth for remission of his sins, whereof he maketh a deep confession, 1—5. *He prayeth for sanctification,* 6—15. *God delighteth not in sacrifice, but in sincerity,* 16, 17. *He prayeth for the church,* 18, 19.

¶ To the chief musician, A psalm of David, [a]when Nathan the prophet came unto him, [b]after he had gone in to Bathsheba.

HAVE mercy upon me, O God, [c]according to thy loving-kindness; according unto [d]the multitude of thy tender[e] mercies [f]blot out my transgressions.[5]

2 [g]Wash me throughly from mine iniquity, and [h]cleanse me from my sin.

3 For [i]I acknowledge my transgressions, and [k]my sin *is* ever before me.

4 [l]Against thee, thee only, have I sinned, and done *this* [m]evil in thy sight; [n]that thou mightest be justified when thou speakest, *and* be clear when[o] thou judgest.

5 Behold, [p]I was shapen in iniquity; and in sin did my mother conceive me.[1]

6 Behold, [q]thou desirest truth in [r]the inward parts; and [s]in the hidden *part* thou shalt make me to know wisdom.

7 [t]Purge me with hyssop,[2] [u]and I shall be clean; wash me, and I shall be [v]whiter than snow.

8 [w]Make me to hear joy and gladness; *that* [x]the bones *which* thou hast broken may rejoice.

9 [y]Hide thy face from my sins, and [z]blot out all mine iniquities.[3]

10 [a]Create in me [b]a clean heart, O God; and [c]renew a right[4] spirit within me.

11 [d]Cast me not away from thy presence; and [e]take not thy [f]Holy Spirit from me.

12 [g]Restore unto me [h]the joy of thy salvation; and [i]uphold me *with thy* [k]free Spirit:[5]

13 [l]*Then* will I teach transgressors [m]thy ways; and sinners shall be [n]converted unto thee.

14 [o]Deliver me from [6]blood-guiltiness, O God, thou [p]God of my salvation; *and* [q]my tongue shall sing aloud of [r]thy righteousness.

15 [s]O Lord, [t]open thou my lips; and [u]my mouth shall shew forth thy praise.

16 For thou [v]desirest not sacrifice, else[7] would I give *it;* [w]thou delightest not in burnt-offering.

17 [x]The sacrifices of God *are* [y]a broken spirit: a broken and a contrite heart, O God, [z]thou wilt not despise.

18 [a]Do good in [b]thy good pleasure unto Zion: [c]build thou the walls of Jerusalem.

19 Then shalt thou be [d]pleased with [e]the sacrifices of righteousness, with burnt-offering, and whole burnt-offering: then shall they offer bullocks upon thine altar.

PSALM LII.

David, reproving the spiteful malice of Doeg, prophesieth his destruction, 1—5. *The righteous shall rejoice at it,* 6, 7. *David, in confidence of God's mercy, giveth him thanks,* 8, 9.

¶ To the chief musician, Maschil, *A psalm* of David, when [a]Doeg the Edomite came and [b]told Saul, and said unto him, David is come to the house of Ahimelech.

A.M.2981. B.C.1023.

h Ps. 56.12; 76.11; Le. 27.2,&c.; Nu.30.2,&c.
i Ps. 77.2; Lu. 22.44; Ac.16.25; Ja.5.13.
k Ps. 34.3, 4; 66.13-20; Lu.17.15-18.
l ver. 23; Ps. 22.23; Mat.5.16; John 15.8.
m Is.48.22; 55.6,7; Eze. 18.27.
n Pr. 26.7; Is. 58.1-7; Je.7.4-7; Mat.7.22,23; Ac.19.13-16; Ro.2.17-24; 2Pe.2.15.
o Ps. 78.36-38; He.8.9.
p Pr. 1.7; John 3.20; 2 Th.2.10-12; 2Ti.4.3,4.
q Ne. 9.26; Je.8.9; 18.12; 36.23,&c.
r Pr.1.10-19; Is.5.23.
1 Heb. *thy portion* was *with adulterers*, Le. 20.10; Job 31.9-11; Pr. 2.16-19; 7.19-23; Je.5.8,9; He.13.4.
s Mat.23.30; 1Ti.5.22.
2 Heb. *sendest*, Ps.52.2-4; Je.9.5.
t Ps. 5.9; Ro. 3.13, 14; Ja.3.5-9; Re.21.8.
u Ps.31.18; Mat.5.11.
v Le.19.16; 1 Ti. 3.11; Ti.2.3; Re.12.10.
w Mat.10.21.
x ver. 3; Ec. 8.11; Is. 57.11; Ro.2.4,5.
y Ps.73.11; Nu.23.19.
z ver.8; Pr.29.1.
a Ps. 90.8; Ec. 12.14; 1 Co.4.5.
3 Many still, as among the Jews, professing to be the servants of God, yet practise the sins and crimes enumerated in these verses, 10-21. 'The whole of the strange delusion arises from a perverse construction put upon the long suffering of God, (Ec.8.11-13; Ro.2.4-6,) and a wilful mistake of his character, and the intention of his gospel; as if the methods of his grace, the doctrines of his word, or the ordinances of his worship, were substituted in the stead of a holy life, and afforded men the license to indulge their lusts with impunity.'—*Scott.* But as the Jews were punished for their iniquity, so still shall they who sin after their manner.
b De.32.18; Eze.18.28; Hag.1.5; Lu.15.17.
c Ps. 9.17; 10.4; Job 8.13; Je.2.32; Ho.4.6.
d Ho.5.14; Re.6.16,17.
e Ps.7.2; Mic.5.8.
f ver. 14,15; Ps.22.23; Ro.12.1; Ga.1.24.
g Ps. 24.4,5; John 7.17; 8.31,32; Ac.10.2-4.
4 Heb. *disposeth* his *way*, Phil.1.27.
h Ps. 91.16; Is. 45.17; 49.6; 51.5,6; Lu.2.30.

PSALM LI.

A.M.2981. B.C.1023.

a 2Sa.12.1-13.
b 2Sa.11.2,&c.
c Ps.25.6,7; Ex. 34.6,7; Da. 9.9, 18; Mic. 7.18, 19; Ro. 5.20, 21; Ep.1.6-8; 2.4-7.
d Ps.5.7; 69.13,16; 106.7, 45; Is. 63.7, 15, *marg.*; La.3.32.
e Ps.40.11; 77.9; 145.9.
f ver.9; Is.43.25; 44.22; Ac.3.19.
5 The title of this psalm indicates the occasion when it was composed. The spirit of deep humiliation, remorse, and prayer for forgiveness, and cleansing, are in accordance with it.
g ver.7; Zec.13.1; 1 Co. 6.11; He. 9.13, 14; 1 John 1.7-9; Re.7.14.
h ver.7; Ps.19.12.
i Ps.32.5; Le. 26.40,41; Pr.28.13; Lu.15.18-21.
k Ps.40.12; Is.59.12; Je. 3.25.
l Ge.9.6; 39.9; 2Sa.12.9, 10,13,14; Ja.2.9-11.
m Ge. 38.7; 2 Ki. 17.17; 21.6.
n Ps. 50.4,6; Lu. 7.29; Ro.3.4,19.
o Ac.17.31; Ro.2.5; Re. 15.3,4; 16.5; 19.11.
p Ps.58.3; Ge.5.3; 8.21; Job 14.4; 15.14-16; John 3.6; Ep.2.3.

A.M.2981. B.C.1023.

1 Heb. *warm.*
q Ps. 26.2; 1 Ch. 29.17; Pr.2.21; John 4.23,24; 2Co.1.12; Ja.4.8.
r Ps.5.9; Lu.11.39.
s Je.32.40; 1Pe.3.4.
t Le.14.4-7; He.9.19.
2 The *hyssop* employed in sprinkling the blood of the sacrifices, represented the application to the soul of the blood of Christ, for pardon and sanctification, by the Holy Spirit.
u He.9,13,14; 1John 1.7; Re.1.5.
v Is.1.18; Re.7.13,14.
w Ps. 13.5; 30.11; 126.5,6; Mat.5.4.
x Ps.6.2,3; Is.57.15-18; Ho. 6.1,2; Lu. 4.18; Ac.2.37-41; 16.29-34.
y Is.38.17; Je.16.17.
z ver.1; Co.2.14.
3 The soul, still restless and uneasy, reiterates her request, that God would not only cease to behold her iniquity for the present, as a man who turneth away his face from a writing; but that he would not behold it more, as a man who blotteth out what is written, so that it can never be read again.—*Horne.*
a 2Co.5.17; Ep.2.10.
b Ps.73.1; Je.32.39; Eze. 11.19; 18.31; Mat.5.8; Ac.15.9; 1Pe.1.22.
c Ro.12.2; Ep.4.22-24; Co.3.10; Ti.3.5.
4 Or, *constant*, Ps. 78.8.37; Ac.11.23.
d Ps. 43.2; Ge. 4.14; 2 Ki.13.23; 2Th.1.9.
e Ge. 6.3; 2 Sa.7.15; Is. 63.10,11.
f Lu.11.13; John14.26; Ro.8.9; Ep.4.30.
g Ps.85.6-8; Is.57.18.
h Ps.13.5; Ro.5.2-11.
i Ps. 17.5; Is. 41.10; 1 Pe.1.5; Jude 24.
k Ro.8.15; 2Co.3.17.
5 The renewal of God's image on the soul, and the security of the believer, are affected and maintained by the Holy Spirit, and the psalmist therefore entreats that the Holy Spirit may not be withdrawn from him. The Spirit is free, as the sovereign gift of God, freely bestowed; and as the giver of life and pardon to man.
l Lu.22.32; John 21.15-17; Ac.2.38-41.
m Ps.25.4,8; Is.2.3; Ac. 13.10.
n Ps. 19.7; Mat. 18.3; Ac.3.19; 26.18-20.
o Ps.55.23; Ge. 9.6; 42.22; 2Sa.12.9; 21.1.
6 Heb. *bloods*, Eze.33.8. The guilt of murder stained and haunted his conscience. He prays for deliverance from it, and whether he should suffer otherwise in the judgments of God, he would magnify his righteousness in all his dealings.
p Ps.38.22; 88.1; Is.12.2; 45.17; Hab.3.18.
q Ps.35.28; 71.15-24; 86.12,13.
r Ne.9.33; Da.9.7,16.
s Ge.44.16.
t Ex.4:11; Eze.3.27.
u Ps. 63.3-5; He.13.15.
v ver.6; Ex.21.14.
7 Or, *that I should give* it.
w Ps.40.6; 50.8; Pr.15.8; Is.1.11-15; Je.7.22,23.
x Ps.107.22; Ro. 12.1; He.13.16; 1Pe.2.5.
y Ps. 34.18; 2Ki.22.19; Is.66.2; Mat.5.3.
z Ps.22.24; 102.17; Am. 5.21; Lu.7.39-50.
a Ps.25.22; 102.16; Is. 62.1,6,7; Je.31.50.
b Lu.12.32; 2Th.1.11.
c Is.58.12; Da.9.25.
d Ps.66.13-15; 118.27.
e Ps.4.5; Mal.3.3.

PSALM LII.

A.M.2484. B.C.1520.

a Ps.54.3; 1Sa.21.7; 22.9-19.
b Ps.59.7; Eze.22.9.

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WHY [c]boastest thou thyself in [d]mischief, [e]O mighty man? [f]the goodness of God *endureth* continually.

2 [g]Thy tongue deviseth mischiefs; like[h] a sharp razor, [i]working deceitfully.

3 Thou [k]lovest evil more than good, and [l]lying rather than to speak righteousness. Selah.

4 Thou lovest all-devouring[m] words, [1] *thou* deceitful tongue.

5 [n]God shall likewise destroy[2] thee for ever: he shall take thee away, and pluck[o] thee out of *thy* dwelling-place, and [p]root thee out of [q]the land of the living.[3] Selah.

6 The [r]righteous also shall see, and fear,[s] [t]and shall laugh[4] at him:

7 [u]Lo, *this is* the man *that* [v]made not God his strength; but [w]trusted in the abundance of his riches, *and* strengthened[x] himself in his wickedness.[5]

8 But I *am* [y]like a green olive-tree[6] in the house of God:[z] I trust in the mercy of God for ever and ever.

9 [a]I will praise thee for ever, because thou hast done *it:* and I will wait[b] on thy name; [c]for *it is* good before thy saints.

PSALM LIII.

David describeth the corruption of a natural man, 1—3. *He convinceth the wicked by the light of their own conscience,* 4, 5. *He wisheth to see the salvation of God,* 6.

¶ To the chief musician upon [a]Mahalath,[7] Maschil, *A psalm* of David.

THE [b]fool[8] hath [c]said in his heart, *There is* no God. [d]Corrupt are they, and [e]have done abominable iniquity: [f]*there is* none that doeth good.

2 [g]God looked down from heaven upon the children of men, to see if there were *any* [h]that did understand, that did [i]seek God.

3 [k]Every one of them is gone back; they are all together become [l]filthy: *there is* [m]none that doeth good, no, not one.

4 Have [n]the workers of iniquity no knowledge? who [o]eat up my people *as* they eat bread: they have not called upon God.

5 [p]There were[9] they in great fear, *where* no fear was: for God hath scattered[q] the bones of him that encampeth *against* thee: [r]thou hast put them to shame, [s]because God hath despised them.[1]

6 [2]Oh that the salvation of Israel *were come* [t]out of Zion! When God [u]bringeth back the captivity of his people, [v]Jacob shall rejoice, *and* Israel shall be glad.

PSALM LIV.

David, complaining of the Ziphims, prayeth for salvation, 1—3. *Upon his confidence in God's help, he promiseth sacrifice and praise,* 4—7.

¶ To the chief musician on Neginoth, Maschil, *A psalm* of David, [a]when the Ziphims came and said to Saul, Doth not David hide himself with us?

SAVE me, O God, [b]by thy name, and [c]judge me by thy strength.

2 [d]Hear my prayer, O God; give ear to the words of my mouth.

3 For [e]strangers[3] are risen up against me, and [f]oppressors seek after my soul: [g]they have not set God before them. Selah.

4 Behold, [h]God *is* mine helper: the LORD *is* with them that [i]uphold my soul.

5 He shall [k]reward evil unto [4]mine enemies: [l]cut them off in thy [5]truth.

6 I will [m]freely sacrifice unto thee; [n]I will praise thy name, O LORD, [o]for *it is* good.

7 For [p]he hath delivered me out of all trouble; and [q]mine eye hath seen *his desire*[6] upon mine enemies.

PSALM LV.

David in his prayer complaineth of his fearful case, 1—8. *He prayeth against his enemies, of whose wickedness and treachery he complaineth,* 9—15. *He comforteth himself in God's preservation of him, and confusion of his enemies,* 16—23.

¶ To the chief musician on [a]Neginoth, Maschil, *A psalm* of David.

GIVE[b] ear to my prayer, O God; and [c]hide not thyself from my supplication.

2 Attend unto me, and hear me: [d]I mourn in my complaint, and make a noise;[7]

3 Because of the voice of the enemy, because of [e]the oppression of the wicked: [f]for they cast [8]iniquity upon me, and in wrath they hate me.

4 [g]My heart is sore pained within me; and [h]the terrors of death are fallen upon me.

5 [i]Fearfulness and trembling are

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c Ps.10.2,3; 2 Ti.3.2.
d Ps.7.14; 10.7; Mi.7.3.
e Ge.10.8,9; 1Sa.21.7.
f Ps. 103. 17; 107. 1; 1 John 4.7,8.
g Ps.50.19; Pr.6.16-19; Je.9.3,4; Re.12.10.
h Ps.59.7; Pr.12.18.
i Ps. 109. 2; 120. 2; 2 Co.4.2; 11.13.
k Je.4.22; Mi.3.2; Ro. 1.25; 2 Ti.3.4.
l Ps. 62. 4; Je. 9. 3-5,8; John 8.44; Re.22.15.
m 1 Sa. 22.18,19; Ja. 3. 6-9.
1 Or, and *the deceitful tongue.*
n Ps. 55. 23; 140. 9-11; Pr.12.19; Re.21.8.
2 Heb. *beat thee down.*
o Ps. 37. 35,36; Job 18. 14; 20.6,7.
p Pr.2.22.
q Ps.27.13; Is.38.11.
3 The title of this psalm indicates the subject of it. The wicked and treacherous Edomite hated the cause and people of God, and cordially promoted the designs of Saul, in murdering a multitude of unarmed priests, and helpless women and children; and David declares the fate of this cruel and deceitful wretch, and the dreadful punishment of all who bear the same character and act the same part.
r Ps.97.8; Mal.1.5; Re. 15.4; 18.20; 19.1,2.
s Ps.40.3; 119.120.
t Ps.58.10,11; Is.37.22.
4 The righteous witnessing the ruin of this wicked persecutor should reverence the justice of God, and should rejoice in the ruin of him who strengthened himself in wickedness.
u Is.14.16,17.
v Ps.146.3-5; Je.17.5.
w Ps.49.6,&c.; 62.9,10; 1 Ti.6.17.
x Ec.8.8; Ho.12.7,8.
5 Or, *substance.*
y Ps. 92. 12-14; Je. 11. 16; Ho.14.6-8.
6 The olive-tree produces the oil which is useful to man, and was employed in the worship of God.
z Ps.13.5; 147.11.
a Ps. 145. 1, 2; 146. 2; Ep.3.20,21.
b Ps. 27. 14; 40. 1; 130. 5,6; Pr.18.10.
c Ps.54.6; 73.25,26.

PSALM LIII.

a Ps. lxxxviii. *title.*
7 This word is supposed to mean a hollow instrument of music. The psalm differs very little from the xivth, nor is it well understood why it has been here repeated, though with slight variations.
b Ps.14.1,&c.; 92.6; Lu. 12.20.
8 It is to be noted here, not only that the wicked man is called a fool, but that it is his wickedness, the corruption & abominable iniquity of his heart, that makes him a fool. He says in the desires of a corrupt heart, not in the convictions of an enlightened mind, that there is no God.
c Ps. 10. 6, 11, 13; 1 Ki. 12.26; Ro.1.21,28.
d Ge.6.5,6; Job 14.4.
e Lc. 18.24-30; De. 12. 31; 1 Pe.4.3.
f Ro.3.10,&c.
g Ps.33.13,14; Je.16.17.
h Ps. 111. 10; De. 4. 6; Job 28.28.
i Ps. 10.4; 1 Ch.28.9; 2 Ch.19.3; Is.55.6.
k Ps. 14.3; Is.53.6; 64. 6; Je.8.5,6; Ze.1.6.
l 2 Co.7.1; Re.22.11.
m Ro.3.12; 3 John 11.
n Ps.94.8; Is.27.11; Je. 4.22; Mat.23.17,&c.
o Ps.27.2; Je.10.25.
p Le.26.17; 1Sa.14.15; 2 Ki.7.6,7; Pr.28.1.
9 Heb. *they feared a fear,* Ps.14.5.
q Ps. 141. 7; Eze. 6. 5.
r Ps.35.4,26; 40.14.

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s Ps.2.4; 73. 20; Is. 37. 22,&c.; La.2.6.
1 This verse contains much more than the fifth verse in the fourteenth psalm; while the sixth is wholly omitted. See Ps.xiv. The rebels who rose up against David's authority, chiefly because they hated his religion, and were instigated by the spirit of persecution, proved on trial very cowardly; for no doubt God was pleased to impress terror on their hearts, when there was no great danger.
2 Heb. *who will give salvations,* &c., Ps.14.7.
t Is.12.6; 14.32.
u Ps. 85.1; 126.4; Job 42.10; Je.30.18.
v Ez.r.3.11; Is.12.1-3.

PSALM LIV.

A. M.2957. B. C. 1060.
a 1 Sa. 23. 19,20; 26. 1; Mic.7.5,6; Mat.10.21.
b Ps. 20. 1; 48. 10; Ex. 3.14,15; 34.5,6; Pr.18. 10; Is. 30. 27; Mat. 1. 21,23; Ac.4.12.
c Ps. 26. 1; 43. 1,2; Pr. 23.11; Je.50.34.
d Ps.5.1-3; 13.3; 55.1,2; 130.2; 143.7.
e Ps.86.14.
3 The Ziphites belonged to the same tribe as David; yet they acted as strangers: and Saul, the Lord's anointed king, and his party, were become most cruel and blood-thirsty tyrants: for they had 'not set God before them. Selah.' Let that be noted.—*Scott.* Boothroyd renders the word translated 'strangers,' '*the proud.*
f Ps.22.16; 59.3-5; Mat. 27.20-23.
g Ps. 16.8; 36. 1; 53. 4; John 16.3.
h Ps. 118.6,7,13; Ro. 8. 31; He.13.6.
i Is.42.1.
k Ps.31.23; 137.8; 2Ti. 4.14; Re.18.6.
4 Heb. *those that observe me,* Ps. 5.8; 27. 11, *marg.*
l Ps.89.49; 143.1,12.
5 In fulfilling his promises the God of truth would certainly cut off the enemies of his servant. (1 Sa. 26.10.) This was well known, and therefore David only prayed for the accomplishment of the promises, attended with those circumstances from which it was inseparable.
m Ps.66.13-16; 107.22; 116.17; De.12.6,7.
n Ps.7.17; 21.13.
o Ps. 52.9; 92.1; 147.1.
p Ps. 34.19; Ge. 48.16; 2 Sa.4.9; 2 Ti.4.18.
q Ps.37.34; 59.10; 91.8; 92.11; 112.8.
6 The words 'his desire' are not in the original; and the idea may be 'I have seen or looked upon mine enemies:' stood before them with an upright countenance.

PSALM LV.

A.M.2986. B.C.1021.
a Ps.vi. liv. *titles.*
b Ps. 5. 1; 17. 1; 64. 1; 80.1; 84.8; 1 Pe.3.12.
c Ps.28.1; 143.7; La.3.8.
d Ps. 32. 3; 38.6; 43. 2; 102.9,10; Is.38.14.
7 His distresses were expressed in groans and lamentations.
e Ps. 12. 5; 54.3; 73. 8; La.3.34-36.
f Ps.27.12; 35.11; 2Sa. 16.7,8; Mat.26.59.
8 They falsely accused him. So did they falsely accuse the Redeemer when they sought his life.
g Ps. 6. 3; 69. 20; Mat. 26. 37,38; John 12.27; 2 Co.1.8-10.
h Ps. 18. 4,5; 116.3; Is. 38.10-13; He.5.7.
i Ps. 119. 120; 2 Sa. 15. 14; Job 6.4; 23. 15,16.

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come upon me, and [k]horror hath overwhelmed me.[1]

6 And I said, [l]Oh that I had wings like a dove! *for then* would I fly away, and be at rest.

7 Lo, *then* [m]would I wander far off, *and* remain in the wilderness. Selah.

8 I would hasten my escape from the[n] windy storm *and* tempest.

9 Destroy, O Lord, *and* [o]divide their tongues: for [p]I have seen violence and strife in the city.

10 [q]Day and night they go about it upon the walls thereof: [r]mischief also and sorrow *are* in the midst of it.

11 [s]Wickedness *is* in the midst thereof;[t] deceit and guile depart not from her streets.[2]

12 For [u]*it was* not an enemy *that* reproached me; then I could have borne *it:* neither *was it* he that hated me *that* did [v]magnify *himself* against me; [w]then I would have hid myself from him:

13 But *it was* thou, a man[3] mine equal, [x]my guide, and [y]mine acquaintance.

14 We[4] took sweet counsel together, *and* [z]walked unto the house of God in company.[5]

15 [a]Let death seize upon them, *and* [b]let them go down quick into hell:[6] for wickedness *is* in their dwellings, *and* among them.

16 As for me, [c]I will call upon God; and the LORD shall save me.

17 [d]Evening, and morning, and at noon, will I pray, and [e]cry aloud; and he shall hear my voice.

18 [f]He hath delivered my soul in peace from the battle *that was* against me; for [g]there were many with me.

19 God shall [h]hear, and afflict them, even [i]he that abideth of old. Selah. Because[7] they have [k]no changes, therefore they fear not God.

20 He hath [l]put forth his hands against such as be [m]at peace with him; he hath broken[8] his covenant.

21 [n]*The words* of his mouth were smoother than butter, but [o]war *was* in his heart: his words were softer than oil, yet *were* they drawn swords.[9]

22 [p]Cast thy burden[10] upon the LORD, and he shall sustain thee: [q]he shall never suffer the righteous to be moved.

23 But thou, O God, [r]shalt bring them down into [s]the pit of destruction: bloody[1] and deceitful men [t]shall not live out half their days; but I will trust in thee.

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k Ps.42.6;61.2.
1 Heb *covered.*
l Ps.11.1;Re.12.14.
m 2 Sa.15.14; Pr.6.4,5; Je.9.2;37.12.
n Ps.18.4;Is.17.12,13.
o Ge.11.7-9;2Sa.15.31; 17.1-14; Ac.23.6-10.
p Mat.23.37,38.
q Ps.59.6; 2 Sa. 17.1, 2; Mic.2.1,2; Ac.9.24.
r Eze.9.4;Zep.3.1-3.
s Eze.22.1-12; Ac.7.51, 52.
t Ps.109.2,3;Is.59.7;Je. 9.3-5;Mat.26.4.
2 Every kind of wickedness prevailed in Jerusalem during Absalom's rebellion. David therefore prayed, that the Lord would render the devices of the usurpers like Babel, by confounding their language and counsels, and thus leading them to disunion, and mutual jealousies and suspicions. This was granted when Hushai's counsel was preferred to Ahithophel's; and that crafty politician, the stay of the whole party, went and hanged himself. Thus the nation of the Jews, after they had rejected Christ, were destroyed by being divided; and Jerusalem having become the scene of every enormity, was miserably desolated by the Romans.
u Ps.41.9.
v Ps.35.26;38.16.
w John 13.18;18.2,3.
3 Heb. *a mum according to my rank.*
x 2Sa.15.12;Mic.7.5.
y Job 19.13; Mat.26.47-50;Mar.14.44,45.
4 Heb. *Who sweetened counsel.*
z Ps.42.4;Is.2.3.
5 The circumstances here mentioned greatly aggravated the guilt and baseness of Ahithophel's treachery. See 2 Sa. 16.20-23;17.1-4. Thus Christ was betrayed by one whom he had honoured as a companion, a disciple &an apostle; and who resembled Ahithophel in his crimes and in his doom—for both were speedily overtaken by divine vengeance in the same dreadful manner, 2Sa. 17. 23; Mat. 27. 3-5; John 13. 18-30. This was foretold by David concerning Ahithophel, and by Jesus concerning Judas: for the words, ver.15, are in the future, and more naturally signify a prediction, than an imprecation.
a Ps.59.13; 2 Sa.17.23; 18.9,14;Mat.27.5.
b Mat.26.24.
6 Or, *the grave,* Ps. 9. 17.
c Ps.50. 15; 91. 15; 109. 4; Lu.6.11,12.
d Ps.119.148,164;Da.6. 10,13; Mar. 1. 35; Lu. 18.1-7; Ac.10. 3, 9, 30; Ep.6.18;1Th.5.17.
e Job 19.7; He.5.7.
f Ps.3.6,7; 27.1-3; 2 Sa. 18.28;22.1.
g 2Ki.6.16;Mat.26.53.
h Ps.65.5;Re.6.10,11.
i Ps.90.1,2;Co.1.17.
7 Or, *With whom* also there be *no changes yet, &c.*
k Ps. 73. 5, 6; Ec. 8.11; Zep.1.12.
l 1Sa.22.17;Ac.12.1.
m Ps.7.4;109.5.
8 Heb. *profaned,* Ps.89. 28,34,38; Ec.8.2; Eze. 17.16-19.
n Ps. 28.3; 57.4; Pr.26. 24-26,28;Lu.20.20,21.
o John 13.2.
9 These verses (20,21) describe the character of the traitor, and of all traitors.
p Ps. 27. 14; Is. 50. 10; Mat. 6. 31-34; Ph.4.6, 7; 1Pe.5.7.
10 Or, *gift.*
q Ps.16. 8; John 10. 27-30;1Pe.1.5.

A. M. cir. 2942. B. C. cir. 1062.

r Ps.7.15;16;58.9.
s Pr.15.11;27.20.
1 Heb. *men of bloods and deceit shall not halve their days.*Ps.3. 6;2Sa.3.27;20.9,10.
t Job 15.32;Mat.27.4,5.

PSALM LVI.
A. M. cir. 2942.
B. C. cir. 1062.

2 Jonath-elem-rechokim signifies, the silent dove of distant places, or, in a far country. This name describes David suffering in silence and oppression, when among the Philistines; and a type of Christ suffering, yet 'meek and lowly in heart.'
3 Or, *a golden* psalm, Ps.xvi.lvii.-lx.*titles.*
a 1Sa.21.11-15.
b Ps. 31. 9; 136. 10, 15. 17-20;143.12.
c Ps. 21. 9; 27.2; 35.25; Pr.1.12;La.2.2,5,16.
4 Heb. *observers,*Ps.64. 5,*marg.*
d Ps.3.1;118.10-12; Ac. 4.25-27.
e Ps. 9. 2; 91. 1; Is. 57. 15;Da.5.18;Mic.6.6.
5 Rather, from on high.
f Ps. 34. 4; 1 Sa.30. 6; 2 Ch.20.3;2Co.1.8-10;7. 5,6.
g ver.10.11;Ps.12.6;19. 7,8;119.89,90,160.
h Ps.27.1;46.1,2; Is.31. 3; 41.10; Ro. 8.31-39; He.13.6.
i Is.29.20,21; 2 Pe.3.16.
6 Or, 'They thwart me in all my concerns.' The words, in either sense of them, with the rest of this and the following verses, emphatically describe the conduct of the scribes and priests towards the Lord Jesus, which the insidious perverseness and disingenuity, with which Saul and his courtiers treated David, greatly resembled.
k 1Sa.18.17, 21, 29; 20. 7,33;Lu.22.3-6.
l Ps.2.1-3;59.3;Mat.27. 1;Ac.23.12-14.
m Ps.10.8-10; Da.6.4.
n Ps.57.6; Lu.20.20.
o Ps.94.20,21;Hab.1.13.
p Ps.55.9,15,23; Je. 10. 25.
q Ps.105.13,14; 121.8; 1 Sa. 22. 1-5; 27. 1; Is. 63. 9; 2 Co. 11.26; He. 11.8,13,38.
r Ps.39.12; 126.5,6; Job 16.20.
7 In the Roman tombs are found small bottles (usually called lachrymatories) of glass or pottery, but most commonly glass, and of various forms, but generally with long narrow necks. They are commonly supposed to have contained tears shed by the surviving friends of the deceased, & to have been deposited in the sepulchres as memorials of affection & distress. See *Pict. Bible* on the place. Many of these were found in the tombs of Pompeii, some of which are still preserved entire. That city seems to have been buried in the just displeasure of God—for some of its remains testify its wickedness, and preserved to prove the truth of scripture.
s Ps.139. 16; Mal. 3.16; Mat.10.30;Re.20.12.
t Ex.17.9-11;Je.33.3.
u Ps. 27.2; John 18.6.
v Ps.46.7,11;Ro.8.31.
w ver.4;Ps.60.6; He.6. 18;2Pe.1.4.
x Ps.27.1;112.7,8.
y Ps. 66. 13, 14; Ge. 28. 20-22;Ec.5.4-6
z Ps.9.1-3;Is.12.1.
a Ps.116.8; 2 Co. 1. 10; Heb.2.15;Ja.5.20.
b Ps.17.5;94.18;145.14; 1Sa.2.9.
c Ps.116.9; Ge.17.1; Is. 2.5; 38.3.
d Job 33.30; John 8.12; 12.35,36;Ep.5.8-14.

PSALM LVI.

David, praying to God in confidence of his word, complaineth of his enemies, 1—8. *He professeth his confidence in God's word, and promiseth to praise him,* 9—13.

¶ To the chief musician upon Jonath-elem-rechokim,[2] Michtam[3] of David, [a]when the Philistines took him in Gath.

BE[b] merciful unto me, O God; for man would [c]swallow me up: he fighting daily oppresseth me.

2 Mine enemies[4] would daily swallow *me* up: for *they be* [d]many that fight against me, O thou [e]most High.[5]

3 [f]What time I am afraid, I will trust in thee.

4 [g]In God I will praise his word, [h]in God I have put my trust: I will not fear what flesh can do unto me.

5 Every day [i]they wrest my[6] words: [k]all their thoughts *are* against me for evil.

6 They [l]gather themselves together, they [m]hide themselves, they [n]mark my steps, when they wait for my soul.

7 Shall they [o]escape by iniquity? [p]in *thine* anger cast down the people, O God.

8 Thou [q]tellest my wanderings: [r]put thou my tears into thy [7]bottle: [s]*are they* not in thy book?

9 When [t]I cry *unto thee,* [u]then shall mine enemies turn back: this I know; for [v]God *is* for me.

10 [w]In God will I praise *his* word: in the LORD will I praise *his* word.

11 In God have I put my trust: [x]I will not be afraid what man can do unto me.

12 [y]Thy vows *are* upon me, O God: [z]I will render praises unto thee.

13 For [a]thou hast delivered my soul from death: [b]*wilt* not *thou deliver* my feet from falling, that I may [c]walk before God in [d]the light of the living?

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PSALM LVII.

David in prayer fleeing unto God, complaineth of his dangerous case, 1—6. He encourageth himself to praise God, 7—11.

To the chief musician, Al-taschith,[1] Michtam of David, [a]when he fled from Saul in the cave.

BE merciful unto me, O God, [b]be merciful unto me; for [c]my soul trusteth in thee: yea, [d]in the shadow of thy wings will I make my refuge, until[e] *these* calamities be over-past.

2 I will cry unto [f]God most High; unto God [g]that performeth *all things* for me.

3 He shall [h]send from heaven, and save me *from*[2] the reproach of him that would [i]swallow me up.[3] Selah. God shall [k]send forth his mercy and his truth.

4 My soul *is* [l]among lions;[4] *and* I lie *even among* them that are [m]set on fire,[5] *even* the sons of men, [n]whose teeth *are* spears and arrows, and their tongue[o] a sharp sword.

5 [p]Be thou exalted, O God, [q]above the heavens; *let* [r]thy glory *be* above all the earth.

6 They have prepared [s]a net for my steps; [t]my soul is bowed down: they have digged a pit for me, into the midst whereof they are fallen *themselves*. Selah.

7 [u]My heart is fixed,[6] O God, my heart is fixed; [v]I will sing and give praise.

8 [w]Awake up, [x]my glory; awake, psaltery and harp: I *myself* will awake early.

9 [y]I will praise thee, O LORD, among the people; I will sing unto thee among the nations:

10 For [z]thy mercy *is* great unto the heavens, and [a]thy truth unto the clouds.

11 [b]Be thou exalted, O God, above the heavens: *let* thy glory *be* above all the earth.

PSALM LVIII.

David reproving wicked judges, 1, 2; describeth the nature of the wicked, 3—5; and devoteth them to God's judgments, 6—9; whereat the righteous shall rejoice, 10, 11.

To the chief musician, Al-taschith,[7] Michtam of David.

DO[a] ye indeed speak righteousness, [b]O congregation?[8] do ye judge uprightly, [c]O ye sons of men?

2 Yea, [d]in heart ye work wickedness; ye [e]weigh the violence of your hands in the earth.

3 The wicked are [f]estranged from the womb; they go astray as[2] soon as they be born, speaking lies.

4 Their [g]poison *is* like[3] the poison of a [h]serpent: *they are* like [i]the deaf adder[4] *that* stoppeth her ear;

5 Which will not hearken to the voice of charmers,[5] charming[6] never so wisely.

6 [k]Break their teeth, O God, in their mouth; break out the great teeth of [l]the young lions, O LORD.

7 Let them [m]melt away as waters *which* run continually: *when* he bendeth *his bow to shoot* his arrows, let them be as cut in pieces.

8 As a snail *which* melteth,[7] let *every one of them* [n]pass away; *like* [o]the untimely birth of a woman, *that* they may not see the sun.

9 Before your pots can feel [p]the thorns, he shall take them away [q]as with a whirlwind, both[8] living, and in *his* wrath.

10 [r]The righteous shall rejoice when he seeth the vengeance; he shall [s]wash his feet in the blood of the wicked.

11 So that a man shall say, [t]Verily *there is* a[9] reward for the righteous: [u]verily he is a God that judgeth in the earth.[10]

PSALM LIX.

David, in great danger, prayeth to be saved from his enemies, 1—5. He complaineth of their cruelty, 6, 7. He trusteth in God, 8—10. He prayeth against them, 11—15. He promiseth to praise God continually, 16, 17.

¶ To the chief musician,[11] Al-taschith, Michtam of David, [a]when Saul sent, and they watched the house to kill him.

DELIVER[b] me from mine enemies, O my God; defend[12] me from them that rise up against me.

2 Deliver me from the workers of iniquity, and [c]save me from bloody men.

3 For, lo, [d]they lie in wait for my soul: [e]the mighty are gathered against me; [f]not *for* my transgression, nor *for* my sin, O LORD.

4 They [g]run and prepare themselves without *my* fault: [h]awake to help[13] me, and behold.

A.M.2943. B.C.1061.

PSALM LVII.

A.M.2943. B.C.1061.

1 Or, *destroy not, a golden* psalm, Ps.lviii. lix., *titles*. Either that God would not destroy his servant; or that David commanded his followers not to destroy Saul.

a Ps.cxlii., *title*, 1Sa.22. 1;24.3,8.
b Ps.56.1;119.76,77.
c Ps.9.10;18.5;Is.50.10.
d Ps.17.7,8; 36.7; 61.4; Ru.2.12;Lu.13.34.
e Is. 10.25; 26.20; Mat. 24.22;Re.7.14;21.4.
f Ps.136.2,3;Is.57.15.
g Ps. 138. 8; Ph. 1.6; 2. 12,13;He.13.21.
h Ps.18.6,&c.; Mat.28. 2-6;Ac.12.11.

2 Or, *he reproacheth him, that would, &c.*

i Ps.56.2;Job 31.31.

3 We have all an enemy who would 'swallow us up;' and we look for the manifestation of the divine 'mercy and truth from heaven,' for the salvation of our souls, and the redemption of our bodies. A grand specimen of this manifestation was exhibited to the world, on that glorious morning when Jesus Christ arose from the dead.—*Horne.*

k Ps. 40.11; 43.3; John 1.17.
l Ps. 10. 9; 17. 12, 13; 35.17;Pr.28.15.

4 The fiercest of beasts, the most devouring of elements, and the sharpest of military weapons, are selected, to represent the power and fury of David's enemies. How much stronger and more furious were the enemies of Christ, who, in the day of his passion, resembled Daniel in the lion's den, and the three children in the fiery furnace, and who stood alone exposed to the assaults of men and evil spirits.—*Horne.*

m Ju.9.20;Ja.3.6.

5 'The tongue setteth on fire the course of nature, and is set on fire of hell.'

n Ps.58.6;Pr.30.14.
o Ps.55.21;Pr.12.18.
p Ps.21.13;108.4,5;Is.2. 11, 17; 12. 4; 37. 20, Mat.6.9,10
q Ps.8.1;113.4-6.
r Ps.72.19; Nu. 14. 21; Is.6.3;Hab.2.14.
s Ps.7.15;9.15, 16; 1Sa. 23.22-26;Pr.29.5.
t Ps. 42. 6; 143. 3, 4; Mat.26.37,38.
u Ps.108.1,2;112.7.

6 Or, *prepared.*

v Ps.34.4;Is.24.15;Ro. 5.3;Ep.5.20.
w Ju.5.12;Is.52.1,9.
x Ps.16.9;30.12; 108.1-3;Ac.2.26.
y Ps. 18. 49; 96. 3; 145. 10-12;Ro.15.9.
z Ps.36.5;85.10,11; 89. 1,2;103.11;108.4.
a Ge. 9. 9-17; Is. 54. 7-10; He.6.17,18.
b ver. ; Ps. 8. 1,9; Re. 15.3,4.

PSALM LVIII.

A.M.2943. B.C.1061.

7 Or, *destroy not, a golden* psalm,Ps.lvii.; lix.,*titles.*

a Ps.72.1-4; De. 16.18, 19;2Sa.23.3;Is.32.1.
b Ps. 82. 1,2; De. 1. 15, 16;2Sa.5.3;Mat.26.3.

8 It is conjectured that Saul instituted a legal process against David; and by corrupting the assembly of the elders, obtained an iniquitous sentence of treason against him, in order to cover his malicious persecution. Thus the sanhedrim and the people of the Jews, and Pilate, condemned Jesus to be put to death.

c Ps.82.6,7.
d Ec. 3. 16; Is. 59. 4-6.

A.M.3559. B.C.445.

e Ps.94.20;Is.10.1.

1 They deliberately committed their violent injustice.

f Ps.51.5; Job15.14;Is. 48.8;Ep.2.3;4.18.

2 Heb. *from the belly,* Ps.22.10.

g Ps. 140. 3; Ec. 10.11; Ro.3.13;Ja.3.8.

3 Heb. *according to the likeness of.*

h Mat.3.7;23.33.
i Je.8.17.

4 Or, *asp,* Job 20.14,16; Is.11.8.

5 The present text furnishes the earliest existing reference to a class of persons who still practise their art in the East. These are the serpent charmers: men who were believed to possess some natural endowment, or acquired secret, which subjected the serpents in a very peculiar manner to their perceptions and control. They could handle them without harm, and cure others who were bitten. They practised various arts for these ends. A curious account of them may be found in the Notes to the Pictorial Bible.

6 Or, be *the charmer never so cunning,* De. 18.11;Is.19.3.

k Ps.3.7;Job 29.17.
l Ps.17.12;Is.31.4.
m Ps.22.14; Ex. 15.15; Jos. 2. 9, 11; 2 Sa. 17. 10;Is.13.7.

7 Or, wasteth away as it goes.

n Ps.37.35,36;Ja.1.10.
o Job 3.16;Ec.6.3.
p Ps.118.12;Ec.7.6.
q Ps. 55. 23; 73. 18-20; Job 18. 18; Pr. 1. 27; Is.40.24;Je.23.19.

8 Heb. as *living* as *wrath,* Nu.16.30.

r Ps. 52. 6; 64. 10; 107. 42;Re.18.20;19.1-6.
s Ps.68.23;Re.14.20.
t Ps.73.13-15;Mal.3.14.

9 Heb. *a fruit of the, &c,* Is. 3.10; Ro. 6.21, 22.

u Ps. 9.16; 83. 18; Mal. 2.17;2Pe.3.4-10.

10 Those who refuse to hear him (the Saviour,) that speaks to them in strains of heavenly wisdom, must perish miserably and eternally; nor can all nature furnish images adequately to represent their dreadful doom. Tho' the righteous are not glad at calamities, yet they must rejoice to see the cause of God triumphant, and men on every side convinced that there is a reward for the righteous, and 'a God who judgeth in the earth.' They must therefore exult on some occasions, in the ruin of terrible persecutors. They will indue time rejoice at the destruction of all antichristian corrupters of the faith; and at last they will witness the perdition of ungodly men, with unmingled joy, and sing, 'So let all thine enemies perish, O Lord.'—*Scott.*

PSALM LIX.

A.M.3559. B.C.445.

11 Or, *destroy not, a golden* psalm,Ps.lvii.; lviii.,*titles.*

a 1Sa.19.11,&c.
b Ps. 7. 1, 2; 18.48; Lu. 1.74,75;2Ti.4.17,18.

12 Heb. *set me on high,* Ps.12.5;Is.33.16.

c Ps.26.9;55.23.
d Ps.10.9, 10; 37.32,33; 56. 6; 1 Sa. 19.1; Mic. 7.2; Ac.23.21.
e Ps.2.2; Ac.4.26,27.
f Ps.7.3-6; 1 Sa.24.11; 26.18;John 15.25.
g 1Sa.19.12-24;Is.59.7; Ro.3.15
h Ps. 35.23; 44. 23; Is. 51.9.

13 Heb. *meet.*

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5 Thou therefore, O LORD God of hosts, [i]the God of Israel, awake to visit[k] all [l]the heathen: [m]be not merciful to any wicked transgressors. Selah.

6 They [n]return at evening: they make a noise like a dog, and go round about the city.[1]

7 Behold, [o]they belch out with their mouth: [p]swords *are* in their lips: for [q]who (*say they,*) doth hear?

8 But [r]thou, O LORD, shalt laugh at them; thou shalt have all [s]the heathen in derision.

9 *Because of* [t]his strength will I wait upon thee: for God *is* my defence.[2]

10 [u]The God of my mercy shall prevent[v] me: God shall [w]let me see *my desire*[3] upon mine enemies.[4]

11 [x]Slay them not, lest my people forget: [y]scatter them by thy power; and bring[z] them down, O LORD [a]our shield.

12 [b]*For* the sin of their mouth, *and* the words of their lips, let them even be [c]taken in their pride; and for cursing[d] and lying *which* they speak.

13 [e]Consume *them* in wrath, consume *them*, that they *may* not *be;* and let[f] them know that God ruleth in Jacob unto the ends of the earth. Selah.

14 And [g]at evening let them return; *and* let them make a noise like a dog, and go round about the city.

15 Let them [h]wander up and down for[5] meat, and grudge[6] [i]if they be not satisfied.

16 But [k]I will sing of thy power; yea, I will [l]sing aloud of thy mercy in[m] the morning: [n]for thou hast been my defence and refuge [o]in the day of my trouble.

17 Unto thee, [p]O my strength, will I sing: [q]for God *is* my defence, *and* the God of my mercy.

PSALM LX.

David, complaining to God of former judgments, 1—3, *now, upon better hope, prayeth for deliverance,* 4, 5. *Comforting himself in God's promises, he craveth that help whereon he trusteth,* 6—12.

¶ To the chief musician upon [a]Shushan-eduth, Michtam[7] of David, to teach; [b]when he strove with Aram-naharaim, and with Aram-zobah, when Joab returned, and smote of Edom in [c]the valley of Salt twelve thousand.

O GOD, [d]thou hast cast us off, [e]thou hast scattered[8] us, thou hast been displeased; [f]O turn thyself to again.

2 Thou hast [g]made the earth tremble; [h]thou hast broken it: the breaches thereof; for it shak

3 Thou hast [k]shewed thy pe hard things: thou hast made u drink the wine of astonishment.

4 Thou hast given [m]a banne them that fear thee, that it may b played [n]because of the truth. S

5 [o]That thy beloved may be vered, [p]save *with* thy right hand hear me.

6 [q]God hath spoken in his ness; [r]I will rejoice: [s]I will d [t]Shechem, and mete out [u]the v of Succoth.

7 [v]Gilead *is* mine, and Manass mine; Ephraim also *is* [w]the stre of mine head; [x]Judah *is* my lawg

8 [y]Moab *is* my wash-pot; Edom will I cast out my shoe:[3] listia, [4]triumph thou because of

9 [a]Who will bring me *int* strong city?[5] who will lead me Edom?

10 [b]*Wilt* not thou, O God, [c]hadst cast us off? and *thou,* O *which* [d]didst not go out with armies?[6]

11 [e]Give us help from troubl [f]vain *is* the help[7] of man.

12 Through God [g]we sh.a valiantly: for he *it is that* shall down our enemies.

PSALM LXI.

David fleeth to God in prayer upon his former experi He voweth perpetual service unto him, because of pa prospect of future mercies, 4—8.

¶ To the chief musician upon [a]Ne

A psalm of David.

HEAR[b] my cry, O God; a unto my prayer.

2 [c]From the end of the earth I cry unto thee, when [d]my he overwhelmed: lead me to [e]the *that* is higher than I.[9]

3 For [f]thou hast been a shel me, *and* a [g]strong tower fro enemy.

4 [h]I will abide in thy tabe for ever; [i]I will trust[10] in the of thy wings. Selah.

5 For thou, O God, [k]hast my vows: thou hast given

A.M.3464. B.C.540.

i Ge.33.20; Ex.3.15.
k Ex.20.5.
l Ps.9.15;54.3; Am.9.7; Ro.2.23,29; 9.6.
m Ps.7.12,13;Ja.2.13.
n ver.14;1Sa.19.11.
1 The emissaries of Saul, coming after David in the 'evening,' besetting his house, and blocking up the avenues, are compared to a set of hungry blood hounds in quest of their prey. But the picture is drawn likewise for that herd of evening wolves who thirsted after the blood of the Lamb of God, on which their mouths were opened, crying, 'Crucify him, crucify him.'—*Horne.*
o Pr.15.2, *marg.;* Mat. 12.34.
p Ps.55.21;Pr.12.18.
q Ps.10.11,13;73.11;Job 22.12,13;Je.23.24.
r Ps.2.4;37.13;Pr.1.26.
s ver.5;Mat.18.17.
t Ps.18.1,2; 27.1,14; 46. 1; Is.12.2; 26.3, 4; 40. 31; Mat.6.13.
2 Heb. *High place,* Ps. 9.9; 20.1.*marg.;* Is.58. 14;Hab.3.19.
u ver.17; 2Co.1.3; Ep. 2.4,5;1Pe.5.10.
v Ps. 21. 3; 79.8; Is. 65. 24; 1Th.4.15.
w Ps.54.7; 1 Sa. 26.10; Lu.19.41-44.
3 The words, 'my desire,' are not in the original. The idea seems rather to be, God shall enable me to look on mine enemies without dismay.
4 Heb. *observers,* Ps.5. 8;54.5,*marg.;*56.6.
x Ge. 4. 12-15; Ec. 9. 5; Eze.12.15,16.
y Ps.44.11; 52.5; De.4. 27; Eze. 12. 15; Lu. 1. 51,52;21.24.
z Job 40.12.
a Ps.3.3;84.11.
b Ps.64.7, 8; Pr. 12. 13; Mat.12.36,37;27.25.
c Ps.10.2;Pr.11.6.
d Ps.109.17,18; Ho.4.2.
e ver.11;Ps.7.9;Nu.32. 13;De.7.22,23.
f Ps.83. 18; 1 Sa. 17.46, 47;1Ki.18.36,37; Eze. 38.23;Da.4.25.
g ver.6;Ps.22.16.
h Ps.109.10; Job 15.23; 30.1-7;Is.8.21.
5 Heb. *to eat,* De. 28. 48; La.5. 9, 10. Dogs may in England do this for amusement, when their essential wants are provided for by their masters: but in the East, where they have no particular masters, they are obliged to do so from necessity. Retaining much of their native habits, as beasts of prey, they do this chiefly by night; as the text intimates, being in general dozy and inactive in the day time. This contributes to render their presence, in an oriental city, more formidable to passengers at night than by day.
6 Or, *if they be not satisfied, then they will stay all night.*
i Mic.3.5.
k ver. 9, 10; Ps. 21. 13; Ex.15.6; Job 37.23.
l Ps.31.7; 101.1; Ro.15. 9; Ep.1.6,7.
m Ps.5.3;30.5;143.8.
n Ps. 4.1; 1 Sa.17.37; 2 Co.1.10;Ep.3.20.
o Ps.77. 2; 116. 1-5; Je. 30.7;He.5.7.
p Ps.18.1; 46.1.
q ver.9,10.

PSALM LX.

A.M.3464. B.C.540.

a Ps.lxxx.,*title.*
7 Or, *a golden* psalm, Ps.lix.,*title.*
b 2 Sa.8.3,12,13; 10.16; 1Ch.18.3,12,13.
c 2 Ki.14.7; 2Ch.25.11.
d ver.10; Ps.44.9; 74.1; 89.38; 108.11; 1Ch.28. 9;Ro.11.1,2.
e Ps.59.11;1Sa.4.10,11, 17;13.6,7,11,19-22;31. 1-7.
8 Heb. *broken.*

A.M.3468. B.C.536.

f Ps.79.9;90.13.
g Ps.104.32; 2 Sa. 22.8; Je.4.24;10.10; Hab. 3. 10;Mat.27.51.
1 Made *the land* to tremble, weakened and shook it by exposing it, through their divisions, to the common enemy.
h Ps. 89. 40; Is.7.8; Je. 14.17;Hag.2.6,7.
i 2 Ch. 7. 14; Is. 30. 26; Eze.34.16;Ho.6.1.
k Ps.71.20;Da.9.12.
l Ps. 75. 8; Je. 25. 15; Eze.23.31, 32; Hab. 2. 16; Re.16.19; 18.6.
m Ex.17.15, *marg.;* Is. 11.12; 59.19.
2 A banner was a token that the giver would protect those to whom it was sent.
n Ps.45.4;Je.5.1-3.
o ver.12;Ps.22.8;De.7. 7,8;Mat.3.17;17.5.
p Ps.17.7; 18. 35; 20. 6; Ex.15.6;Is.41.10.
q Ps.89. 19, 35; 2 Sa. 3. 18,5.2; Am.4.2.
r Ps.56.4; 2 Sa.7.18-20.
s Jos.1.6.
t Ge.12. 6, *Sichem;* Jos. 20.7;24.1,32.
u Jos.13.27.
v Jos.17.1, 5, 6; 1Ch.12. 19,37.
w De.33.17;1Sa.28.2.
x Ge.49.10.
y 2Sa.8.2;1Ch.18.1,2.
z Ge.25.23; 27.40; Nu. 24.18;2Sa.8.14.
3 These expressions imply that Moab and Edom should be reduced to slavery, as indicated by a reference to some of the lowest offices which a slave performs, as presenting the washing basin to the master, and taking charge of his sandals.
4 Or, *triumph thou over me* (by an irony), Ps.108.9;2Sa.8.1.
a 1Ch.11.6,17-19.
5 Heb. *city of strength,* 2 Sa. 11. 1; 12.26, &c. Probably Petra, that wonderful place, hewn out of the rocks, described by several modern travellers.
b Ps. 20.7; 44. 5-9; 118. 9,10; Is.8.17;12.1,2.
c ver.1;Ps.108.11.
d De.20. 4; Jos. 7.12; 1 Sa.4.6,7,10.1
6 If Jehovah would now lead them, their enemies would perceive how different was the case when led by him, and forsaken under Saul.
e Ps.25.22;130.8.
f Ps.146.3;Is.30.7.
7 Heb. *salvation,* Ps. 62.1.
g Ps.18.32-42; 2 Sa.10. 12;1Ch.19.13.
h Ps.44.5; Is.10.6; Mal. 4.3.

PSALM LXI.

A.M.3468. B.C.536.

a Ps.iv.vi.liv.lv.,*titles.*
b Ps.5.1-3;17.1;28.2;55. 1,2;130.2;Phil.4.6.
c Ps. 139. 9, 10; De. 4. 29; Jonah 2.2-4.
8 Or, remotest part of the land. The psalm seems to have been composed when David was driven by Absalom's rebellion, like an exile, beyond Jordan, to the extremities of the promised land, and far from the sanctuary of God.
d Ps. 43.5; 55. 5; 77. 3; 143.4;Lu.22.44.
e Ps. 18. 46; 27.5; 40.2; 62.2,6;Is.32.2.
9 David found that he could not by faith and hope ascend the 'Rock of salvation,' and be established on it, unless the Lord led him to it and helped him to ascend it, and to stand firm upon it.—*Scott.*
f Ps.4.6,7; 116.2; Is.46. 3,4;2Co.1.10.
g Ps.18.2;Pr.18.10.
h ver. 7; Ps.15.1; 23. 6; 27.4;92.13;Re.3.12.
i Ps.17.8;Mat.23.37.
10 Or, *make my refuge,* Ps.57.1;He.6.18.
k Ps.56.12;65.1.
l Ps.16.5,6;Mal.3.16-18.

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heritage of those that fear thy name.

6 Thou wilt[1] prolong the king's life;[2] *and* his years as many[3] generations.

7 He shall [m]abide before God for ever: O [n]prepare mercy and truth, *which* may preserve him.

8 So will I [o]sing praise unto thy name for ever, [p]that I may daily perform my vows.

PSALM LXII.

David, professing his confidence in God, discourageth his enemies, 1—4. *In the same confidence he encourageth the godly,* 5—8. *No trust is to be put in worldly things,* 9, 10. *Power and mercy belong to God,* 11, 12.

¶ To the chief musician, to [a]Jeduthun, A psalm of David.

TRULY[4] [b]my soul waiteth[5] upon God: [c]from him *cometh* my salvation.

2 [d]He only *is* my rock and my salvation; *he is* my defence;[6] [e]I shall not be greatly moved.

3 [f]How long will ye [g]imagine mischief against a man? [h]ye shall be slain all of you: [i]as a bowing wall *shall ye be, and as* a tottering fence.

4 They only [k]consult to cast *him* down from his excellency; [l]they delight in lies: [m]they bless with their mouth, but they curse inwardly.[7] Selah.

5 [n]My soul, [o]wait[8] thou only upon God; for [p]my expectation *is* from him.

6 He only *is* [q]my rock and my salvation: *he is* my defence; [r]I shall not be moved.

7 [s]In God *is* my salvation and [t]my glory: [u]the rock of my strength, *and* my refuge, *is* in God.

8 [v]Trust in him at all times; ye people, [w]pour out your heart before him: [x]God *is* a refuge for us. Selah.

9 Surely [y]men of low degree *are* vanity, *and* [z]men of high degree *are* a lie: to be [a]laid in the balance, they *are* altogether[9] [b]*lighter* than vanity.

10 [c]Trust not in oppression, and become not vain in robbery: if [d]riches increase, [e]set not your heart[10] *upon them.*

11 God hath [f]spoken once; twice have I heard this, [g]that power[11] *belongeth* unto God.

12 Also unto thee, O LORD, *belongeth* [h]mercy: for [i]thou renderest to every man according to his work.

A.M.2981. B.C.1023.

1 Heb. *shalt add days to the days of the king;* Ps.21.4,6;72.15-17; Is.53.10.
2 David was now deposed, but he trusted yet to be restored to the throne. But Messiah, of whom he was a type, & who should descend from him according to the flesh, should reign to all generations. The Chaldee paraphrast expounds this passage of the Messiah alone.
3 Heb. *generation and generation;* Ps. 89.36, 37.
m Ps.41.12; He.9.24.
n Ps. 40. 11; 57. 3; Ge. 32.10; Lu.1.54,55.
o Ps.30.12;79.13;145.1, 2; 146.2.
p Ps.65.1; 66.13-16.

PSALM LXII.
A.M.2981. B.C.1023.

a Ps. xxxix., *title;* 1 Ch.16.41,42; 25.1,3.
4 Or, *only;* ver.2,5,6.
b Ps. 25.5; 27.14; 40.1; Is. 30. 18; 40. 31; Lu. 2.25,38; Ja.5.7.
5 Heb. *is silent;* Ps.37. 7; 65.1, *marg.*
c Ps.37.39;121.2; Is.12. 2;Je.3.23;Lu.2.30-32.
d ver. 6; Ps. 18. 2; De. 32.30,31; Is.26.4;32.2.
6 Heb. *high place;* Ps. 59.9, *marg.*
e 1Co.10.13; 2Co.4.8,9.
f Ps.4.2; Ex. 10.3; Pr. 1.22; 6.9; Je.4.14.
g Ps.21.11; Ho.7.15.
h Ps.73.18-20.
i Is.30.13,14.
k Ps.2.1-3; Mat.26.3,4; 27. 1; John 11. 47-50; Ac.4.16,17,25-28.
l Ps.52.3;Pr.6.17; 13.5; John 8.44; Ro.1.32.
m Ps.28.3; 55.21.
7 Heb. *in their inward parts;* Ps.5.9;51.6. In these verses (3, 4) David remonstrates with his enemies on their deceit & treachery, and pronounces the judgments of God upon them. 'The opposition of the Jews and other enemies to Christ and his cause, springs from similar motives, is conducted in the same manner, and has had, or will have, the same event.'
n Ps.42.5,11; 103.1,2.
o ver. 1; Ps. 27. 13, 14; La.3.24-26; Hab.2.3.
8 Or, as in the Septuagint, 'be silent before God;' submit without murmuring, and resign thyself without anxiety to God.
p Ps.39.7; Ph.1.20.
q ver.2;Ps.18.31,32; Is. 45.17; Ho.1.7.
r Ps.16.8; Pr.10.30.
s Is. 45. 25; Je. 9.23,24; 1Co.1.30,31; Ga.6.14.
t Ps.3.3; 4.2.
u Ps.18.2,46; Is.26.4.
v Ps.22.4,5; 34.1,2; 46. 1-3; Job 13.15; Is. 26. 4; 50.10; 1 John 2. 28;
w Ps. 42. 4; 1 Sa. 1. 15; La.2.19; Ph.4.6.
x Pr.14.26; He.6.18.
y Ps. 39.5,11; 2 Sa. 15. 6; John 19.15.
z Ps. 55. 13, 14; 118. 9; 1 Sa. 18.21-26; 26. 21-25; 2 Sa.15.31.
a Da.5.27.
9 Or, *alike.*
b Is.40.15,17.
c Job 20. 19-29; Is. 28. 15; 30.12; Je.17.11.
d Ps.39.6; De. 8.12-14; Lu.12.15-21;1Ti.6.17.
e Ps.91.14; Pr.23.5.
10 'He who is made vain and covetous by money, however honestly gotten, renders that a curse to one, which was designed a blessing to many; and drowns himself in the spring which should have watered all around him.'—*Horne.*
f Job 33.14; 40.5.
g Ps. 68.34,35; Is.26.4; Mat.6.13; 28.18.
11 Or, *strength.*
h Ps.86.15; Ex. 34.6,7; Da.9.9,18; Mic.7.18.
i Pr. 24.12; Eze.18.30; Mat.16.27; 2 Co.5.10; 1 Pe.1.17; Re.22.12.

A. M.3436. B. C. 568.

PSALM LXIII.
A.M.2943. B.C.1061.

a 1Sa.22.5; 2 Sa.15.28.
b Ps. 31.14; 42.11; Ex. 15.2; John 20.17.
c Ps. 5.3; 78. 34; Job 8. 5; Mat.6.33.
d Ps. 42.1,2; 84.2; 119. 81; 143.6; John 7.37.
e Ps.102.3-5; Ca.5.8.
1 The Psalmist, banished from the courts & ordinances of God, considered himself as a weary traveller in a desolate and parched land, when ready to perish by thirst. And his earnest desire after communion with God & his worshippers at the sanctuary, seems to have affected his body as well as his soul: perhaps spoiling his rest and appetite, and impairing his health and vigour.
f Ex.17.3.
2 Heb. *weary land without water;* Is.32.2.
g Ps.27.4; Ex.33.18,19; 1Sa.4.21,22;2Co.4.4-6.
h Ps.68.24; 73.17,18.
i Ps.4.6; 30.5; Ph.1.23.
k Ps. 30.12; 51. 15; 66. 17; Ho.14.2; Ro.12.1; He.13.15; Ja.3.5-10.
l Ps.104.33; 145.1-3.
m Ps. 134.2; 1 Ki. 8.22, &c.
n Ps.17.15;65.4; Is.25.6.
3 Heb. *fatness.*
o Ps.43.4; 71.23; Ezr.3. 11-13; Re.19.5-7.
4 'The remembrance of thy favour is more sweet unto me than all the pleasures and dainties of the world.' The Psalmist waited for the pleasure of communion with God, with more ardent desire than any epicure ever anticipated the enjoyment of sensual pleasure; and the remembrance of God during the night cheered his soul when dangers or cares disturbed his rest.
p Ps. 42.8; 77.4-6; 119. 55; 149.5; Ca.3.1,2.
q Ps.54.3,4.
r Ps. 5. 11; 57. 1; 1 Sa. 17.37; 2 Co.1.10.
5 This is the same allusion as that beautiful one of our Lord, of a hen sheltering her little ones under her wings. Nothing could be more expressive of the Psalmist's sense of safety and peace.
s Ps. 73. 25; Ge. 32.26-28; 2 Ch. 31. 21; Mat. 11.12; Lu.13.24.
6 'His soul cleaved unto God as the child clings about its kind parent when alarmed or in pain; and "followed hard after him," earnestly seeking nearer communion and conformity; being upheld by the power of divine grace, in thus pressing forward in his heavenly course.'—*Scott.*
t Ps. 94. 18; Is. 41. 10; Ph. 2.12,13; Co. 1.29.
u Ps.35.4,26;1Sa.25.29.
v Ps.9.17; 55.15,25, Job 40.13; Is.14.9,15,19.
7 Heb. *make him run out,* like water, *by the hands of the sword;* 1 Sa.26.10; Je.18.21.
w Re.19.17,18.
8 The creatures here meant are the jackals.
x Ps.2.6; 1Sa.23.17.
y De. 6. 13; Is. 19. 18; Zep.1.5; He.6.13.
z Ps.31.18; Ro.3.19.

PSALM LXIV.
A. M.3436. B. C.568.

a Ps.27.7; 55.1,2.
b Ps. 17. 8,9; 31. 13-15; 34.4;56.2-4; Ac.27.24.
c Ps. 27. 5; 31. 20; 143. 9; Is.32.2.
d Ps. 56.6; 2 Sa.17.2-4; Je.11.19; Ac.23.14,15.
e Ps.2.2; Lu. 23.18-23.
f Ps. 57. 4; Pr. 12. 18; Is.54.17; Ja.3.6-8.
g Ps.11.2.
h Ps.10.8,9; Ha.3.14.

PSALM LXIII.

David's thirst after God, 1—3. *His manner of blessing God,* 4—8. *His confidence of his enemies' destruction, and of his own rejoicing,* 9—11.

¶ A psalm of David, [a]when he was in the wilderness of Judah.

O GOD, [b]thou *art* my God; [c]early will I seek thee: [d]my soul thirsteth for thee, [e]my flesh[1] longeth for thee [f]in a dry[2] and thirsty land, where no water is;

2 [g]To see thy power and thy glory, so *as* I have seen thee [h]in the sanctuary.

3 Because [i]thy loving-kindness *is* better than life, [k]my lips shall praise thee.

4 Thus [l]will I bless thee while I live: [m]I will lift up my hands in thy name.

5 [n]My soul shall be satisfied as *with* marrow[3] and fatness; and my mouth shall praise *thee* [o]with joyful lips;[4]

6 When [p]I remember thee upon my bed, *and* meditate on thee in the *night*-watches.

7 [q]Because thou hast been my help, therefore [r]in the shadow of thy [5]wings will I rejoice.

8 My soul [s]followeth hard[6] after thee: [t]thy right hand upholdeth me.

9 But those [u]*that* seek my soul, to destroy *it*, shall [v]go into the lower parts of the earth.

10 They shall fall[7] by the sword; they shall be [w]a portion for foxes.[8]

11 But [x]the king shall rejoice in God; every one that [y]sweareth by him shall glory: but [z]the mouth of them that speak lies shall be stopped.

PSALM LXIV.

David prayeth for deliverance, complaining of his enemies, 1—6. *He promiseth himself to see such an evident destruction of his enemies, that the righteous shall rejoice at it,* 7—10.

¶ To the chief musician, A psalm of David.

HEAR[a] my voice, O God, in my prayer: [b]preserve my life from fear of the enemy.

2 [c]Hide me from the [d]secret counsel of the wicked; [e]from the insurrection of the workers of iniquity:

3 Who [f]whet their tongue like a sword, *and* [g]bend *their bows to shoot* their arrows, *even* bitter words:

4 That they may [h]shoot in secret

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at [i]the perfect: [k]suddenly do they shoot at him, and fear not.

5 They [l]encourage themselves *in* an evil matter:[1] [m]they commune of[2] laying snares privily; they say, [n]Who shall see them?

6 They [o]search out iniquities; they[3] accomplish a[4] diligent search: both the [p]inward *thought* of every one *of them*, and the heart, *is* deep.[5]

7 But [q]God shall shoot at them *with* an arrow; [r]suddenly shall[6] they be wounded.

8 So they shall make [s]their own tongue to fall upon themselves:[7] [t]all that see them shall flee away.

9 And all men [u]shall fear, and shall declare the work of God: for [v]they shall wisely consider of his doing.

10 [w]The righteous shall be glad in the LORD, and shall trust in him; and all [x]the upright in heart shall glory.

PSALM LXV.

David praiseth God, 1—3. *The blessedness of God's chosen, because of his infinite power and goodness,* 4—13.

¶ To the chief musician, A psalm *and* song of David.

PRAISE[a] waiteth[8] for thee, O God, [b]in Zion: and [c]unto thee shall the vow be performed.

2 O [d]thou that hearest prayer, unto[e] thee shall all flesh come.[9]

3 Iniquities[10] [f]prevail against me: *as for* [g]our transgressions, thou shalt purge them away.

4 [h]Blessed *is the man whom* thou choosest,[i] and [k]causest to approach *unto thee, that* he may dwell in thy courts: [l]we shall be satisfied with the goodness of thy house, *even* of thy holy temple.

5 *By* [m]terrible things[11] [n]in righteousness wilt thou answer us, [o]O God of our salvation; *who art* [p]the confidence of all the ends of the earth, and of them that are [q]afar off *upon* the sea:

6 Which [r]by his strength setteth fast the mountains; *being* [s]girded with power:

7 Which [t]stilleth the noise of the seas, [u]the noise of their waves, and the[v] tumult of the people.

8 They also that dwell [w]in the uttermost parts are [x]afraid at thy tokens: thou makest the [y]outgoings of the morning and evening to rejoice.[1]

9 Thou [z]visitest the earth, [2][a]and waterest it: [a]thou greatly enrichest it with [b]the river of God,[3] *which is* full of water: [c]thou preparest them corn, when thou hast so provided for it.

10 Thou waterest the ridges thereof abundantly; thou settlest[4] the furrows thereof; thou makest[5] it soft with showers; thou [d]blessest the springing thereof:

11 Thou [e]crownest the year [6]with thy goodness; and [f]thy paths drop [g]fatness.

12 They [h]drop *upon* the pastures of the wilderness; and the little hills rejoice[7] on every side.

13 [i]The pastures are clothed with flocks; the valleys also are covered over with corn; [k]they shout for joy, they also sing.

PSALM LXVI.

David exhorteth to praise God, 1—4, *to observe the great works* 5—7, *to bless him for his gracious benefits,* 8—12. *He voweth for himself religious service to God,* 13—15. *He declareth God's special goodness to himself,* 16—20.

¶ To the chief musician, A song or psalm.

MAKE[a] a joyful noise unto God, all[8] ye lands:

2 [b]Sing forth the honour of his name; make his praise glorious.

3 Say unto God, [c]How terrible *art thou in* thy works! [d]through the greatness of thy power shall thine enemies submit[9] themselves unto thee.

4 [e]All the earth shall worship thee, and shall sing unto thee; they shall sing *to* thy name. Selah.

5 [f]Come and see the works of God: *he is* [g]terrible *in his* doing toward the children of men.

6 [h]He turned the sea into dry *land:* they went through the flood on foot; [i]there did we rejoice[10] in him.

7 [k]He ruleth by his power for ever; [l]his eyes behold the nations: [m]let not the rebellious exalt themselves. Selah.

8 [n]O bless our God, ye people, and [o]make the voice of his praise to be heard;

9 [p]Which holdeth[11] our soul in life,

A.M.3484. B.C.520.

i Ps.59.3,4;1Pe.2.22,23.
k ver. 7; 1 Sa.18.11; 19. 10; 2Sa.15.14.
l Ex. 15.9; Nu.22.6; Is. 41.6; Re.11.10.
1 Or, *speech.*
m 1 Sa. 23. 19-23; Mat. 23.15; 26.3,4.
2 Heb. *to hide mares,* Ps.124.7; 140.5
n Ps.10.11; Eze.8.12.
o Ps. 35. 11; 1 Sa. 22.9-13; 24. 9; Da. 6. 4, 5; John 18.29,30; 19.7.
3 Or, *we are consumed by that which they have throughly search-ed.*
4 Heb. *a search search-ed.*
p Ps. 5. 9; Pr. 20.5; Is. 29.15; 1Co.4.5.
5 In this psalm David describes the malice and treachery of his enemies. Boothroyd renders the verse as follows: 'They search out iniquitous counsels; by diligent search they perfect them; and deep is the mind and heart of every one.'
q Ps.7.12,13; 18.14; Job 6.4; La.3.12,13.
r ver.4; Ps.73.19; Pr.6. 15; 29.1; 1Th.5.2,3.
6 Heb. *their wound shall be,* 1 Ki. 22.34; 1 Ch.10.3-7.
s Ps.59.12; Job15.6; Pr. 18.7; Lu.19.22.
7 Their blasphemies and cursings would fall upon their own heads.
t Nu.16.34; Na.3.7.
u Ps.119.120; Re.11.13.
v Ps.58.11; Is.5.12; Eze. 14.23; Ho.14.9.
w Ps.32.11; Phil.4.4.
x Ps.97.11; Ga.6.14.

PSALM LXV.

A.M.3484. B.C.520.

a Ps.21.13; 115.1,2.
8 Heb. *is silent,* Ps. 62. 1, *marg.* It becomes us, O God, . . . to praise thee in thy sanctuary, (tho' we cannot worthily express, but must rather *silently* adore, thy incomparable excellencies,) and to pay the vows which we made unto thee in the time of our distress.—*Patrick.*
b Ps.76.2; 78.68,69; 1Ch. 11.7; Re.14.1-3.
c Ps.56.12; 76.11.
d Ps.66.19; 102.17; 1Ki. 18.29,37; Is.65.24; Ac. 10.31; 1John5.14,15.
e Ps.22.27; 66.4; Is.49.6; John12.32; Re.11.15.
9 The psalmist here expresses his confidence, that in answer to his people's prayers all the ends of the earth should come and worship before him through the promised Redeemer.
10 Heb. *Words,* or, *Matters, of iniquity.*
f Ps. 38. 4; 40.12; 2Sa. 12.7-13.
g Ps. 51. 2, 3, 7; Is.1.18, 19; 6.7; Zec.13.1; John 1.29; Ho.9.14.
h Ps.33.12; 84.4.
i Ps. 4.3; 106.4,5; Ep.1. 4,5; 2Th.2.13,14.
k Ps.15.1; Re.3.12.
l Ps. 17. 15; Je. 31. 12-14,25; Re.7.16,17.
m Ps. 45. 4; 66.3; De.4. 34; 10.21; Is.37.36.
11 In various ages of the church hath God answered the prayers of his people by righteous judgments of the most terrible kind, poured out upon their enemies.
n Ps.145.17; Re.15.3,4.
o Ps.68.19,20.
p Is. 45. 22; Mat.28.19, 20; Ro.15.10-12.
q Is. 51. 5; 60. 5; 66. 19; Zep. 2. 11; Zec. 9. 10; Ep.2.17,18.
r Ps.24.2; 119.90.
s Ps.93.1; Is.51.9.
t Ps. 89. 9; Jonah 1. 4, 15; Mat.8.26,27.
u Ps.93.3,4; Job 38.8-14.
v Ps.76.10; Is.17.12,13.
w Ps.2.8.
x Ps.48.5,6; 66.3; 135.9; Jos.2.9-11; Re.11.13.
y Ps.19.5; Ge.8.22; De. 4.19; Job 38.12.

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1 Or, *sing,* ver. 13; Ps. 148.3. Several of the appearances in nature excited a fear of the divine power among the heathen; while the ordinary course of providence caused them to rejoice; even from the most eastern regions, whence the morning sun appears, to the most western, whither he retires when it is evening. The reports also of the judgments of God, on the enemies of Israel, excited consternation in distant nations; and the glad tidings of his salvation have made, or will make, the inhabitants of every land to rejoice.
z Ps. 104. 13, 14; Je.14. 22; Ac.14.17.
2 Or, *after thou hadst made it to desire* rain, Ps.63.1.
a ver. 11; Ps. 68. 9, 10; Job 5.10,11; Je.5.24.
b Ps.46.4; Re.22.1.
3 The great fountain from which God waters the earth.
c Ps.104.15; 107.37; Ge. 26.12; 1 Ti.6.17,18.
4 Or, *causest* rain *to descend* into *the furrows thereof.*
5 Heb. *dissolvest it.*
d Ps.147.8; 1Co.3.6,7.
e Ps.103.4; Pr.14.18.
6 Heb. *of thy goodness.*
f Ps.25.10; 104.3; Hag. 2.19; Mal.3.10.
g Ps.36.8; Ro.11.17.
h Ps.104.10-13.
7 Heb. *are girded with joy,* ver.6; Is.55.9-13.
i Ps.104.24-28.
k Ps. 96. 11-13; 98. 7-9; Is.35.1,2,10; 52.9.

PSALM LXVI.

A.M.3484. B.C.520.

a Ps.81.1; 95.1,2; 100.1.
8 Heb. *all the earth,* Ps. 96.1; 117.1,2; 150. 6; 1Ch.16.23; Is.24.16.
b Ps.47.6,7; 72.18; 1Ch. 29.10-13; Is.6.3; 49.13; Re.4.8-11; 5.13.
c Ps. 47.2; 65.5; Ex.15. 1-16, 21; Ju. 5. 2-4, 20-22; Is.2.19; Je.10.10.
d Ps.18.44; 22.28,29.
9 Or, *yield feigned obedience.* Heb. *lie,* Ps.78.35,36. This was the effect produced by the gospel in the first ages, when numbers, by the miracles wrought, and the judgments of God inflicted on the Jews and other opposers of Christianity, feigned submission to the divine Saviour, and embraced Christianity, without any real change of heart or character.
e Ps.22.27; 67.2; Is.2.2-4; 11.9; Da.7.14; Mal. 1.11; Re.15.4.
f ver. 5; Ps. 46.8; 111. 2; 126.1-3; Nu.23.23.
g ver.3; Ps.99.3; Eze.1. 18.
h Ps. 78. 13; Ex. 14.21, 22; Is.63.13,14.
i Ex.15.1, &c.; Re.15.2.
10 All Israel rejoiced in the deliverance God wrought at the Red sea; but the true church rejoiced in God their Saviour and Friend, and the display of his glory in these events. Israel, as the visible church, was considered as one body, which rejoiced and exulted on that occasion. Thus from age to age the church rejoiced and blessed God, in concert with those who were eye-witnesses of his works.
k Ps. 62. 11; Da. 4.35; Mat.6.13; 28.18.
l Ps.11.4; 2Ch.16.9.
m Ps. 2. 10-12; 52. 1-5; 75. 4,5; Ex.18.11; Job 9.4; Da.5.20-28.
n De.32.43.
o ver.2; Ps.47.1; Je.33. 11; Re.19.1,5,6.
p 1Sa.25.29; Ac.17.28.
11 Heb. *putteth.*

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g and nd [q]suffereth not our feet to be oved.
sitest the 10 For thou, O God, [r]hast proved hou tries: thou [s]hast tried us, as silver is tried.[1]
er of 11 Thou [t]broughtest us into the thou net; thou laidst affliction [u]upon our ou has oins.
12 Thou hast [v]caused men to ride rest the over our heads: we went [w]through hou sire and through water;[2] [x]but thou hou broughtest us out into a wealthy[3] *place.*
thos 13 [y]I will go into thy house with burnt-offerings; [z]I will pay thee my ows,
d th 14 Which my lips have uttered,[4] nd [a]my mouth hath spoken, [b]when was in trouble.
15 I will offer unto thee burnt-acrifices of fatlings,[5] [c]with the incense of rams:[6] I [d]will offer bullocks with goats. Selah.
16 [e]Come *and* hear, all ye that fear God, [f]and I will declare what he hath done for my soul.
17 [g]I cried unto him with my mouth, and [h]he was extolled with my tongue.
18 [i]If I regard iniquity in my heart, the LORD will not hear *me:*[7]
19 *But* [k]verily God hath heard *me;* he hath attended to the voice of my prayer.
20 Blessed *be* God, [l]which hath not turned away my prayer, nor his mercy from me.

PSALM LXVII.

A prayer for the enlargement of God's kingdom, 1, 2; *to the joy of the people,* 3—5; *and to the increase of God's blessings,* 6, 7.

¶ To the chief musician on [a]Neginoth, A psalm *or* song.

GOD[b] be merciful unto us, and [c]bless us; *and* [d]cause his face to shine upon[8] us. Selah.
2 [e]That [f]thy way may be known upon earth, [g]thy saving health among all nations.[9]
3 [h]Let[10] the people praise thee, O God; let all the people praise thee.
4 [i]O let the nations be glad, and sing for joy; [k]for thou shalt judge the people righteously, [l]and govern[11] the nations upon earth. Selah.
5 [m]Let the people praise thee, O God; let all the people praise thee.
6 *Then* [n]shall the earth yield her increase; *and* God, *even* [o]our own God, shall bless us.
7 [p]God shall bless us; and [q]all the ends of the earth shall [r]fear him.

PSALM LXVIII.

A prayer at the removing of the ark, 1—3. *An exhortation to praise God for his mercies,* 4—6; *for his care of the church,* 7—18: *and for his great works,* 19—35.

¶ To the chief musician, A psalm *or* song of David.

LET[a] God arise, let his enemies [b]be scattered: let them also [c]that hate him flee before him.[1]
2 [d]As smoke is driven away, *so* drive *them* away: [e]as wax melteth before the fire, *so* let the wicked perish [f]at the presence of God.[2]
3 But [g]let the righteous be glad: let them [h]rejoice before God; yea, let them exceedingly[3] rejoice.
4 [i]Sing unto God, sing praises to his name: extol him that [k]rideth upon the heavens by [l]his name JAH, and rejoice before him.
5 [m]A father of the fatherless, and [n]a judge of the widows, *is* God [o]in his holy habitation.
6 [p]God setteth the solitary in families:[4] [q]he bringeth out those which are bound with chains; but [r]the rebellious dwell in a dry *land.*
7 O God, [s]when thou wentest forth before thy people, when [t]thou didst march through the wilderness; Selah:
8 The [u]earth shook, [v]the heavens also dropped at the presence of God: *even* [w]Sinai itself *was moved* at the presence of God, [x]the God of Israel.
9 Thou, O God, [y]didst send[5] a plentiful rain, whereby thou didst [6]confirm thine inheritance, when it was weary.
10 [z]Thy congregation hath dwelt therein: [a]thou, O God, hast prepared of thy goodness for the poor.[7]
11 [b]The LORD gave the word; great *was* the company[8] of them that published *it.*
12 [c]Kings of armies did[9] flee apace; and [d]she that tarried at home divided the spoil.
13 Though [e]ye have lien among the pots, *yet shall ye be as* [f]the wings of a dove covered with silver, and her feathers with yellow gold.
14 [g]When the Almighty scattered

A.M.3484. B.C.520.

q Ps.62.2,6; 112.6; 121.3; 125.3; 1Sa.2.9.
r Ps.17.3; De.8.2,16.
s Pr.17.3; Is.48.10; Zec.13.9; 1Pe.1.6,7.
1 God hath often wonderfully tried his people, and yet preserved them and purified them in the furnace.
t Job 19.6; Mat.6.13.
u De.33.11.
v Ps.129.1-3; Is.1.23.
w Is.43.1,2; Ac.14.22.
2 God permitted their enemies so to triumph over them, that they seemed to tread them under foot: but though brought through the fires and billows of affliction, God brought them to a place of rest and comfort.
x Ps.33.19; 40.2,3; Ja.5.11; Re.7.14, &c.
3 Heb. *moist*, Ps.107.35-37; Is.35.6,7.
y Ps. 51. 18, 19; 100. 4; 118.19,27; He.13.15.
z Ps. 22. 25; 56.12; 116.14,18; Na.1.15.
4 Heb. *opened*, Ju. 11.35,36.
a Nu.30.2,8,12.
b Ge.28.20-22; 35.3.
5 Heb. *murrow.*
c Je.41.5.
6 Or, even rams with incense.
d 2Sa.6.13,17-19.
e ver.5; Mal.3.16; 1Ti.1.15,16; 1John 1.3.
f Ps.22.23; 1 Co.15.8.
g Ps.30.8; 116.1,2,12.
h Ps.30.1; 145.1.
i Pr.21.13; 28.9; Is.1.15; John 9.31; Ja.4.3.
7 If a man wilfully cherishes sin in his heart, while he hypocritically affects to serve God, God will not hear him. 'So that evident answers to solemn and particular prayers are divine attestations to a man's integrity.'
k Ps.6.9; 116.1,2; He.5.7; 1John 3.20-22.
l Ps.51.11; 86.12,13; 2 Sa.7.14,15.

PSALM LXVII.
A.M.3484. B.C.520.

a Ps.vi.lxxvi., *titles.*
b Nu.6.24-27; De.21.8; 2Co.13.14.
c Ps.28.9; Ep.1.3.
d Ps. 4. 6; 80. 1-3, 7, 19; 119.135; 2Co.4.6.
8 Heb. *with us.*
e Ps.98.2,3; Es.8.15-17; Zec.8.20-23; Ac.9.31.
f Ac.13.10; 18.25; 22.4.
g Ps.43.5; Is. 49.6; Lu. 2.30,31; 3.6; Ti.2.11.
9 This psalm is in the original a prediction, rather than a prayer, and foretels the future enlargement & prosperity of the church of Christ, till all the nations would 'glorify God for his mercy.'
h ver.5; Ps. 45.17; 119.175; Is.38.18,19.
10 The people shall praise, &c. The coming of Christ, 'the Sun of righteousness, who arose,' on the land of Israel, 'with healing in his wings;' the success of the gospel in the primitive ages, and the future conversion of the nations to Christ; seem to have been predicted in the most unequivocal manner—nor can the *prophecy* be considered as *fulfilled*, while any part of the world remains in Pagan, Mahommedan, or Jewish darkness; or while any part of the church continues in bondage to antichristian tyranny and superstition, or corrupted with heresy, and miserably divided, as, alas! it is at present.
i Ps.97.1; 138.4,5; Is.24.14-16; Ro. 15. 10, 11; Ga.4.27.
k Ps.9.8; 96.10-13; Ge. 18.25; Ac.17.31.
l Ps.2.8; Re.11.15-17.
11 Heb. *lead*, Is.55.4.
m ver.3; Mat.6.9,10.
n Ps.85.9-12; Le. 26. 4; Is.1.19; 1Co.3.6-9.

A.M.2963. B.C.1042.

o Ge.17.7; Je.31.1,33.
p Ps. 29. 11; 72.17; Ge. 12.2,3; Ga.3.9,14.
q Ps. 22.27; Is.43.6; 45. 22; Zec.9.10; Mal.1.11.
r Mal.4.2; Ac.13.26.

PSALM LXVIII.
A.M.2962. B.C.1042.

a Ps.7.6,7; 132.8,9; Nu. 10.35; 2Ch.6.41; Is.33. 3; 42.13,14; 51.9,10.
b ver. 14, 30; 59. 11; Is. 41.15,16; Da.2.35.
c Ps.21.8; De.7.10.
1 Heb. *from his face.*
d Ps.37.20; Ho.13.3.
e Ps.97.5; Mic.1.4.
f Ps. 76. 7; Na.1.5,6; 2 Th.1.8,9; Re.6.16,17.
2 The Psalmist looked back to the former mercies of God to Israel, and predicted further prosperity to his people, now the symbol of God's presence had taken possession of its appointed residence among them. The presence of God with Isrnel had dissipated the force and projects of those who hated him and them, as the cloud of smoke is dispersed by the wind, or as the wax is liquefied by the fire... Thus had it been of old; thus would it certainly be in future times.
g Ps.32.11; 33.1; 58.10; 97.12; Re.18.20.
h Ps.95.1,2; De.12.12.
3 Heb. *rejoice with gladness*, Ps. 21.1; 43.4; 1Pe.1.8.
i Ps.66.4; 67.4.
k ver.33; Ps.18.10; De. 33.26; Is.19.1.
l Ex.3.14; 6.8.
m Ps. 10. 14, 18; 146.9; Je.49.11; Ho.14.3.
n De.10.18; Ep.5.1.
o Ps.33.14; 2Ch.6.2; Is. 66.1; Ac.7.48,49.
p Ps.107.41; 1Sa.2.5.
4 Heb. *a house.*
q Ps.107. 10, 14; 146. 7; Is.61.1; Ac.12.6, &c.
r Ps.107.34, 40; De.28. 23,24; Mal.1.3.
s Ex.13.21; De.4.34.
t Ju.5.4.
u Ps. 77.18; Is.64.3; He. 12.26; Re.11.19.
v Ju.5.4,5.
w Ex.19.18; De.5.23.
x ver.35; Ps. 41. 13; Is. 45.3.
y Ps.65.9, &c.; De. 11. 10,11; Eze.34.26.
5 Heb. *shake out.*
6 Heb. *confirm it.*
z Ps.74.1,2,10; 1Pe.5.3.
a De.32.8-14; 1Sa.2.8.
7 In these verses (7-10) the Psalmist describes the displays of God's majesty, his power and goodness in delivering the Israelites from Egypt, and providing for them in the wilderness. 'Considering the psalm as predictive and descriptive of the ascension of the Saviour, our thoughts are naturally led to the events that followed; and many parts of it are peculiarly applicable to these events. In this view, how weary and barren was the visible church at the death of Christ! But what a gracious and refreshing rain was soon sent down upon it, in the pouring forth of the Spirit at the day of Pentecost & afterwards! What provision was then made for the poor souls who had long waited for redemption in Israel, or who had groped in darkness in other lands!
b Ps.40.3; Ex.14.15; 17.9, &c.; Ep.4.11.
8 Heb. *army*, ver. 25; Ex.15.20, 21; Ju. 5. 1, &c.
c Ex.14.25; Nu.31.8,9; Jos.10.16,42; Re.6.15.
9 Heb. *did flee, did flee.*
d Nu.31.27; 1Sa.30.24.
e Ps.81.6; Ep.2.1-3.
f Ps.74.19; 149.4; Eze. 16.6-14; Ep.5.26,27.
g Nu.21.3,21, &c.; Jos. 10.10; Re.19.14-21

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kings in[1] it, [h]it was *white* [i]as snow in Salmon.

15 [k]The hill of God *is as* the hill of Bashan; an high hill, *as* [l]the hill of Bashan.

16 [m]Why leap ye, ye high hills? *this is* [n]the hill *which* God desireth to dwell in; yea, the LORD will dwell *in it* for ever.

17 [o]The chariots of God *are* twenty thousand, *even* thousands[2] of angels: the LORD *is* among them, [p]*as* in Sinai, in the holy *place*.

18 [q]Thou hast ascended on high, thou[r] hast led captivity captive: [s]thou hast received gifts for[3] men; yea, *for* the[t] rebellious also, [u]that the LORD God might dwell *among them*.

19 [v]Blessed *be* the LORD, *who*[w] daily loadeth us *with benefits*, *even* the God of our salvation.[4] Selah.

20 *He that is* [x]our God *is* the God of salvation; and [y]unto GOD the Lord *belong* [z]the issues from death.

21 But [a]God shall wound the head of his enemies, *and* the hairy scalp[5] of [b] such an one as goeth on still in his trespasses.

22 The LORD said, [c]I will bring again from Bashan; [d]I will bring *my people* again from the depths of the sea:[6]

23 That [e]thy foot may be dipped[7] in the blood of *thine* enemies, *and* the[f] tongue of thy dogs in the same.

24 They have seen thy goings, O God; [g]*even* the goings of my God, my King, in the sanctuary.

25 The singers went before, [h]the players on instruments *followed* after; among[i] *them were* the damsels playing with timbrels.[8]

26 [k]Bless ye God in the congregations, *even* the LORD, from[9] [l]the fountain of Israel.

27 There *is* [m]little Benjamin *with* their ruler, [n]the princes of Judah *and* their council,[10] the princes of Zebulun, *and* the princes of Naphtali.[11]

28 Thy God hath [o]commanded thy strength: [p]strengthen, O God, that which thou hast wrought for us.

29 [q]Because of thy temple at Jerusalem [r]shall kings bring presents unto thee.

30 [s]Rebuke the company[12] of spearmen, [t]the multitude of the bulls, with the calves[1] of the people, *till* [u]*every one* submit himself with pieces of silver: scatter[2] thou the people *that* [v]delight in war.

31 [w]Princes shall come out of Egypt; [x]Ethiopia shall soon [y]stretch out her hands unto God.

32 Sing unto God, [z]ye kingdoms of the earth; O sing praises unto the LORD; Selah:

33 To him that [a]rideth upon the heavens of heavens *which were* [b]of old; lo, he doth send[3] out [c]his voice, *and that* a mighty voice.

34 [d]Ascribe ye strength unto God: [e]his excellency *is* over Israel, and his strength *is* in the clouds.[4]

35 O God, *thou art* [f]terrible out of thy holy places: the God of Israel *is* [g]he that giveth strength and power unto *his* people. [h]Blessed *be* God.

PSALM LXIX.

David complaineth of his affliction, 1—12. *He prayeth for deliverance,* 13—21. *He devoteth his enemies to destruction,* 22—29. *He engageth to praise God with thanksgiving,* 30—36.

¶ To the chief musician upon [a]Shoshannim, *A psalm* of David.

SAVE me, O God; for [b]the waters are come in unto *my* soul.[5]

2 [c]I sink in deep[6] mire, where *there is* no standing; I am come into [d]deep waters, where [d]the floods overflow me.

3 [e]I am weary of my crying; [f]my throat is dried: [g]mine eyes fail while [h]I wait for my God.

4 They that [i]hate me without a cause are [k]more than the hairs of mine head: they that would destroy me, [l]*being* mine enemies wrongfully, are mighty; [m]then I restored *that* which I took not away.[8]

5 O God, thou knowest my foolishness; [n]and my sins[9] are not [o]hid[10] from thee.

6 [p]Let not them that wait on thee, O Lord GOD of hosts, be ashamed for my sake; let not those that seek thee be confounded for my sake, [q]O God of Israel.

7 Because [r]for thy sake I have borne reproach; [s]shame[11] hath covered my face.

8 I am [t]become a stranger unto

A.M.2962. B.C.1042.

1 Or, *for her, she was.*
h Ju.2.7; Je.2.3.
i Ps.51.7; Is.1.18.
k Ps.2.6; Is.2.2,3.
l De.3.10; Mic.7.14.
m Ps.114.4,6.
n Ps.132.13,14; De.12.5,11; Re.21.2,3.
o Ps. 18.10; De.33.2; 2 Ki.2.11;6.17;Da.7.10; Mat. 26.53; Re.5.11.
2 Or, *many thousands.*
p Ex.3.5; 19.22,23.
q Ps. 47.5; 110.1; Mar. 16.19; Ep.4.8-10; He. 4.14; 6.20; 1 Pe.3.22.
r Ju.5.12.
s Lu. 24.49; John 16.7, 13-15; Ac.2.4,33-38.
3 Heb. *in the man;* 1 Co.15.45-47; Co.1.18, 19; 2.3,9; He.1.3.
t Pr. 1. 22, 23; Is. 55.7; Lu.24.47; Ti.3.3-7.
u Ps. 132.13,14; Is. 57. 15; 2 Co.6.16; Re.2.1.
v Ps.72.17-19; Ep.1.3.
w Ps.32.7; La.3.23.
4 After the acknowledgment in the 18th verse of the risen and exalted Redeemer, & of the miraculous gifts of the Spirit, which he received & bestowed upon his people (Ep. 4. 7-13); it is most suitable to render honour and blessing to Him as the God of salvation.
x Is.12.2; John 4.22.
y De. 32. 39; John 11. 25,26; He.2.14,15.
z Pr.4.23.
a Ps.110.6; Hab.3.13.
5 God shall wound in the crown of the head those who despise his mercy and salvation.
b ver.18; Ps. 7.12; Lu. 13.5; He.2.1-3; 12.25; Re.2.14-16
c Nu.21.33; Is.49.22.
d Ex. 14. 22,29; Is. 51. 10,11; Ho.1.10,11.
6 God would renew the wonders which he wrought for Israel, when Og king of Bashan was slain, and his people were delivered from the Red sea.
e Ps.58.10.
7 Heb. *red.*
f 1 Ki. 21. 19; 22. 38; 2 Ki.9.33-37; Re.19.17.
g Ps.24.7-10; 1 Ch.13.8.
h Ps.87.7; 150.3-5; Re. 14.2,3.
i Ps. 148.12,13; Ex.15. 20; 1 Sa.18.6.
8 Such was the order of their religious processions. 'The prophecy of the Son of David (the King of kings and Lord of lords,) going forth to destroy his enemies and enlarge his kingdom, is introduced by a vision of "much people in heaven, saying Alleluia; salvation, and glory, and honour, & power, unto the Lord our God, &c." Re.xix. A scene not wholly unlike, but immensely more august, than that procession with the ark to mount Zion, which was the pledge of David's further victories and prosperity.' —*Scott.*
k Ps.107.32; 111.1;135. 19-21; 1 Ch.16.7,8,&c.
9 Or, ye that are *of the fountain of Israel.*
l De.33.28; Is.48.1.
m Ge.42.32; 1 Sa.9.21; 1 Ch.12.16,29; 15.3.
n Ps. 47.9; 60.7; Is.11. 13; Eze.37.19-27.
10 Or, with *their company.*
11 As the various tribes honoured David, so shall, after the ascension of Christ, many tribes and nations do Him homage.
o Ps. 42. 8; 44. 4; 71. 3; John 5.8,9; Ac.3.6-8.
p Ps.138.8; Ep.3.17-20; Phil.1.6; 2 Th.1.11.
q 1 Ch.28.10,&c.; 2 Ch. 2.5,6; 32.23.
r Ps.76.11; 1 Ki. 10.10, 25; Ezr. 7. 13-28; Ne. 2.8; Is.60.6-11,16.
s 2 Sa. viii.x.; 2Ch.xiv. xx.; Is.xxxvii
12 Or, *beasts of the reeds;* Je.51.32,33.

A.M.0000. B.C.0000.

t Ps.22.12,13; Je.50.11.
1 Bulls and calves here denote fierce and powerful warriors.
u Ps.2.12; 18.44.
2 Or, *he scattereth;* ver.14.
v Ps.120.7; Ja.4.1.
w Ps.72.8-11; Is.45.14.
x Zep.3.10; Ac.8.27.
y Ps.44.20; 88.9.
z Ps.67.2-5; Re.15.4.
a ver.4; Ps.18.10.
b Ps.93.2; 102.25.
3 Heb. *give.*
c Ps. 29. 3-9; John 12. 28,29; Re.11.12,15,19.
d Ps. 29. 1,2; Re. 19. 6.
e De. 33.26; 2 Pe.1.17.
4 Or, *heavens.*
f Ps.45.4,5;65.5;76.12; Ne.1.5; Re.6.16,17.
g Ps. 29.11; De. 33.25; Zec.10.12; Ep.3.16.
h Ps.72.18,19.

PSALM LXIX.

a Ps.xlv.lx.lxxx.*titles.*
b ver. 14, 15; Is. 28. 17; 43. 2; La. 3. 54; Jon. 2.3-5; Re.12.15,16.
5 Probably David composed this psalm with a reference to his own case, when in deep distress by the rebellion of his son Absalom. But from the tenor of the psalm, & the express appropriation of some passages of it by our Lord to himself, it is manifest, that in it the Holy Spirit 'spake of the sufferings of Christ, and the glory that should follow.'
c Ps.40.2; Je.38.6,22.
6 Heb. *the mire of depth.*
7 Heb. *depth of waters;* Ps. 88.6,7; Eze.27.26.
d Ps.32.6; Mat. 7.25.
e Ps. 6.6; 22.2; He.5.7.
f ver. 21; Ps. 22. 15; John 19.28-30.
g Ps.119.82; De.28.32; Job 11. 20; 16. 16; Is. 38.14; La.2.11.
h Ps.25.21; 39.7.
i John 15.25; 1Pe.2.22.
k Ps.40.12.
l Ps.7.3-5; 109.3-5.
m Is.53.4-7; 2 Co.5.21.
8 These words were remarkably verified in the vicarious sufferings, and propitiatory death of Christ. Ps.17.3; 44.20,21.
9 Heb. *guiltiness.*
o Ps.38.9; Je.16.17.
10 These words, understood of the literal David, are plain and simple. 'If applied to the Lord Jesus as spoken by him, they must be interpreted of our folly and iniquity being imputed to him; as the debt which he had not contracted, but was required to pay; the robbery which he had not committed, but was made answerable for.'—*Scott.* He 'was made sin for us, who knew no sin.'
p Ps.7.7; Is.49.23; Lu. 24.19-21; Ac.4.7-16.
q Ps. 72.18; 2 Sa.23. 3; Ac.13.17-23.
r Ps. 44. 22; Je. 15. 15; John 15.21-24.
s Is.50.6; 53.3; Mat.26. 67,68; 27. 29,30,38-44; Lu.23.11; He.12.2.
11 He complains of the contempt that was put upon him, & the reproach with which he was continually loaded. And in this especially, his complaint points at Christ; who for our sakes submitted to the greatest disgrace, and made himself of no reputation. We having by sin injured God in his honour, Christ made him satisfaction, not only by divesting himself of the honours due to an incarnate Deity, but by submitting to the greatest dishonours that could be done to any man.—*Henry.*
t Ps.31.11; Mat. 26.48-50, 56, 70-74; John 1. 11; 7. 5.

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my brethren, [u]and an alien unto my mother's children.

9 For [v]the zeal of thine house hath eaten me up; [w]and the reproaches of them that reproached thee are fallen upon me.[1]

10 When [x]I wept, *and chastened* my soul with fasting, that was to my reproach.

11 [y]I made sackcloth also my garment; and [z]I became a proverb to them.

12 [a]They that sit in the gate speak against me; and [b]*I was* the song of the drunkards.[2]

13 But as for me, [c]my prayer *is* unto thee, O LORD, [d]*in* an acceptable time: O God, [e]in the multitude of thy mercy hear me, in the truth of thy salvation.

14 [f]Deliver me out of the mire, and let me not sink: [g]let me be delivered from them that hate me, and out[h] of the deep waters.

15 [i]Let not the water-flood overflow me, neither let the deep swallow me up, and [k]let not the pit shut her mouth upon me.

16 Hear me, O LORD; [l]for thy loving-kindness *is* good: [m]turn unto me [n]according to the multitude of thy tender mercies.

17 And [o]hide not thy face from thy servant; [p]for I am in trouble: hear[3] me speedily.

18 [q]Draw nigh unto my soul, *and* redeem[r] it: deliver me, [s]because of mine enemies.

19 Thou hast known [t]my reproach, and my shame, and [u]my dishonour: mine[v] adversaries *are* all before thee.[4]

20 [w]Reproach hath broken my heart, and [x]I am full of heaviness: and [y]I looked *for some* to take[5] pity, but[z] *there was* none; and for [a]comforters, but I found none.

21 They gave me also [b]gall for my meat; and in my thirst they gave me[c] vinegar to drink.[6]

22 Let [d]their table become a snare before them: and *that which should have been* for *their* welfare, *let it become* [e]a trap.

23 Let [f]their eyes be darkened, that they see not; and [g]make their loins continually to shake.

24 [h]Pour out thine indignation upon them, and let thy wrathful anger [i]take hold of them.

25 [k]Let their habitation[1] be desolate, *and* let[2] none dwell in their tents.

26 For [l]they persecute *him* [m]whom thou hast smitten; and [n]they talk to the grief of those[3] whom thou hast wounded.

27 [o]Add iniquity[4] unto their iniquity; and [p]let them not come into thy righteousness.

28 Let them be [q]blotted out of the book of the living, and not [r]be written with the righteous.[5]

29 But [s]I *am* poor and sorrowful: [t]let thy salvation, O God, set me up on high.

30 [u]I will praise the name of God with a song, and will [v]magnify him with thanksgiving.

31 *This* [w]also shall please the LORD better than an ox *or* bullock, that hath horns and hoofs.[6]

32 [x]The humble[7] shall see *this, and* be glad: and [y]your heart shall live that seek God.

33 For [z]the LORD heareth the poor, and despiseth not [a]his prisoners.[8]

34 [b]Let the heaven and earth praise him, the seas, and every thing that moveth[9] therein:[10]

35 For [c]God will save Zion, and will [d]build the cities of Judah; that they may dwell there, and have it in possession.

36 [e]The seed also of his servants shall inherit it; and [f]they that love his name shall dwell therein

PSALM LXX.

David prayeth for God's speedy help and deliverance, to the confusion of his enemies, and triumph of the godly.

¶ To the chief musician, *A psalm* of David, [a]to bring to remembrance.

MAKE *haste*, [b]O God, to deliver me; make haste to help me,[11] O LORD.

2 [c]Let them be ashamed and confounded that seek after my soul: let them [d]be turned backward, and put to confusion, that desire my hurt.

3 Let them be turned [e]back for a reward of their shame that say, [f]Aha, aha!

4 [g]Let all those that seek thee

A.M.0000. B.C.0000.

u Mat. 10.21, 22, 35, 36.
v Ps. 119. 139; 1 Ki. 19. 10; 1 Ch. 15. 27-29; 29. 3; Mar. 11. 15-17.
w Ps. 89. 50, 51; Ro. 15. 3.
1 He was intently occupied in promoting the honour of God, and burned with zeal for the purity and salvation of the church of God. The cause of God was his cause. He felt the reproaches of the wicked. They reviled his name, and blasphemed his mighty works, and thus spake reproachfully of God himself —'They both saw and hated both him and his Father.'
x Ps. 102. 8, 9; Lu. 7. 31, 34.
y Ps. 35. 13, 14; Is. 22. 12.
z Ps. 44. 13, 14; De. 28. 37.
a De. 16. 18; Mat. 27. 12, 13, 20, 41; Ac. 4. 26, 27.
b Ps. 35. 15, 16.
2 Heb. *drinkers of strong drink*, Da. 5. 2-4, 23.
c Ps. 91. 15; Lu. 22. 44; John 17. 1, &c.; He. 5. 7.
d 1 Sa. 25. 8; Is. 49. 8; 55. 6; 2 Co. 6. 2.
e Ps. 98. 3; Ge. 24. 27; Lu. 1. 72; Ro. 15. 8, 9.
f Ps. 40. 1-3; Is. 3. 55.
g Ps. 25. 18, 19; 35. 19; 109. 3, 21; Lu. 19. 14, 27.
h ver. 2; Ps. 42. 7; 124. 4, 5; Mar. 15. 34.
i Jonah 2. 2-7; Mat. 12. 40; Re. 12. 15, 16.
k Ps. 88. 4-6; Ac. 2. 24, 31.
l Ps. 36. 7; 63. 3; 109. 21.
m Ps. 25. 16; 26. 11.
n ver. 13; Ps. 51. 1.
o Ps. 13. 1; 22. 24; 27. 9; 102. 2; Mat. 27. 46.
p Mat. 26. 38.
3 Heb. *make haste to hear me*, Ps. 40. 13.
q Ps. 10. 1; 22. 1, 19.
r Ps. 31. 5; 111. 9.
s De. 32. 27; Jos. 7. 9.
t ver. 7-9; Ps. 22. 6, 7; Is. 53. 3; 1 Pe. 2. 23.
u John 8. 49.
v Ps. 2. 2-4.
4 As afflictions increase, the prayers are redoubled. Christ pleads (in the preceding verses) with the Father for redemption from death, on account of his divine loving-kindness and mercy; 'of his own great trouble;' of his 'enemies,' that they might be either converted or confounded —of the 'reproach, shame, and dishonour' undergone by him, that they might be wiped off and done away; of the wrong he suffered from his adversaries, whose iniquitous proceedings were 'all before God,' and known unto him. Deliverance from tribulation and persecution is prayed for by the church, and by her faithful children on the same grounds.—*Horne.*
w Ps. 42. 10; 123. 4; He. 11. 36.
x Ps. 42. 6; John 12. 27.
y Is. 63. 5; Mar. 14. 37.
5 Heb. *to lament* with me.
z Ps. 142. 4; John 16. 32.
a Job 16. 2; Mat. 26. 56.
b Je. 9. 15; Mat. 27. 34.
c Mar. 15. 36; Lu. 23. 36.
6 These words were not only figuratively fulfilled in the bitter sufferings which our Lord endured on our account, but were literally fulfilled in the minutest circumstances; see Mat. 27. 34; John 19. 28. 'Such are the comforts often administered by the world to an afflicted soul.'—*Horne.* Christ drank this bitter cup that we might have the comforts of the Holy Ghost.
d Pr. 1. 32; Mal. 2. 2.
e Is. 8. 14, 15.
f Is. 6. 9, 10; John 12. 39, 40; Ro. 11. 25; 2 Co. 3. 14.
g Is. 21. 3, 4; Je. 30. 6; Da. 5. 6; Ro. 11. 10.

A.M.2981. B.C.1023.

h Ps. 79. 6; De. 28. 15, &c.; 31. 17; Ho. 5. 10; Mat. 23. 35-37; 1 Th. 2. 15, 16; Re. 16. 1.
i Ex. 15. 15; Zec. 1. 6.
k 1 Ki. 9. 8; Mat. 23. 38; 24. 1, 2; Ac. 1. 20.
1 Heb. *palace*, Is. 5. 1.
2 Heb. *let there not be a dweller.*
l Ps. 109. 16; Zec. 1. 15.
m Is. 53. 4, 10; Zec. 13. 7.
n Mar. 15. 28-32.
3 Heb. *thy wounded.*
o Ps. 81. 12; Ex. 8. 15, 32; Is. 5. 6; Mat. 21. 19; Ro. 1. 28; 2 Th. 2. 11, 12; Re. 22. 10, 11.
4 Or, *punishment of iniquity*, Ps. 109. 17-19.
p Ps. 24. 5; Ro. 9. 31; 10. 2, 3.
q Ex. 32. 32, 33; Re. 3. 5.
r Is. 4. 3; Eze. 13. 9; Lu. 10. 20; Ph. 4. 3; He. 12. 23; Re. 13. 8; 20. 12-15.
5 The imprecations in these verses (22-28) are understood by some as predictions; though there is nothing inconsistent with the analogy of faith, or the character of Messiah, denouncing judgments on his relentless enemies & persecutors.
s Ps. 40. 17; 109. 22, 31; Mat. 8. 20; 2 Co. 8. 9.
t Ps. 18. 48; 22. 27-31; 91. 14-16; Ph. 2. 9-11.
u Ps. 28. 7; 40. 1-3.
v Ps. 34. 3.
w Ho. 14. 2; 1 Pe. 2. 5.
6 From the depths of distress & humiliation, the psalm changes into a song of joy and exultation, on the completed triumphs of the Redeemer. 'The praises of the great Redeemer and of his redeemed church; and indeed his whole work, with the eternal glory thence redounding to the God of salvation; are far more acceptable to him than the sacrifices of the law ever had been in themselves: but when the Jews rejected Christ and preferred their sacrifices, these, even though clean animals offered according to the law, became abominable; being a declaration of their unbelief, and their refusal to submit to the righteousness of God.'—*Scott.*
x Ps. 34. 2; John 16. 22.
7 Or, *meek*, Ps. 25. 9.
y Ps. 22. 26, 29; Is. 55. 6, 7.
z Ps. 10. 17; 72. 12-14; Is. 66. 2; Lu. 4. 18.
a Ps. 107. 10; Ac. 5. 18, 19; Ep. 3. 1; Re. 2. 10.
8 The slaves of sin and Satan, condemned by the law of God, when brought to cry for help, Christ will hear their cry, and will save them. He is anointed with the Spirit of God for this end. See Is. 61. 1-3; Lu. 4. 16-22.
b Ps. 96. 11; 150. 6; Is. 55. 12; Re. 7. 11-13.
9 Heb. *creepeth*, Ge. 1. 20, *marg.*
10 The mercies of God in Christ are such, that they cannot worthily be praised by any thing less, than the universal chorus of the whole ...creation.—*Horne.*
c Ps. 51. 18; 102. 13, 16; Is. 14. 32; Re. 14. 1.
d Ps. 48. 11-13; Je. 33. 10, 11.
e Ps. 90. 16, 17; 102. 28; Is. 44. 3, 4; Ac. 2. 39.
f Ps. 91. 14; Ja. 2. 5.

PSALM LXX.

A.M.2981. B.C.1023.

a Ps. xxxviii., *title.*
b Ps. 40. 13, &c.; 69. 18.
11 Heb. *to my help.*
c Ps. 6. 10; 35. 4, 26; 71. 13; 109. 29; Is. 41. 11.
d Is. 28. 13; John 18. 6.
e Ps. 40. 15; Ac. 1. 18.
f Ps. 35. 21, 25; Pr. 24. 17, 18; Eze. 25. 3; 26. 2.
g Ps. 5. 11; 40. 16; Is. 65. 13, 14; John 16. 20.

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rejoice and be glad in thee: and let such as love thy salvation say continually, Let God be magnified.

5 But [h]I *am* poor and needy; make haste unto me, O God: thou *art* my help and my deliverer; [i]O LORD, make no tarrying [1]

PSALM LXXI.

David, in confidence of faith, and experience of God's favour, prayeth both for himself, and against the enemies of his soul, 1—13. *He promiseth acts of praise,* 14—16. *He prayeth not to be abandoned in the decline of life,* 14—18. *He praiseth God, and promiseth to do it cheerfully,* 19—24.

IN thee, O LORD, [a]do I put my trust; [b]let me never be put to confusion.[2]

2 Deliver me [c]in thy righteousness,[3] and [d]cause me to escape: [e]incline thine ear unto me, and save me.

3 Be thou my[4] strong habitation, whereunto I may continually resort: thou[f] hast given commandment to save me; for thou *art* [g]my rock and my fortress.[5]

4 Deliver me, O my God, [h]out of the hand of the wicked; out of the hand of the unrighteous and cruel man.[6]

5 For [i]thou *art* my hope, O Lord GOD: *thou art* [k]my trust from my youth.

6 [l]By thee have I been holden up from the womb: [m]thou art he that took me out of my mother's bowels: my[n] praise *shall be* continually of thee.

7 I am [o]as a wonder unto many: but [p]thou *art* my strong refuge.[7]

8 [q]Let my mouth be filled *with* thy praise *and with* thy honour all the day.

9 [r]Cast me not off in the time of old age; forsake me not [s]when my strength faileth.

10 For mine enemies speak against me; [t]and they that lay[8] wait for my soul [u]take counsel together,

11 Saying, [v]God hath forsaken[9] him: persecute and take him; [w]for *there is* none to deliver *him.*

12 [x]O God, be not far from me: O my God, [y]make haste for my help.

13 [z]Let them be confounded *and* consumed that are adversaries to my soul; let them be [a]covered *with* reproach and dishonour that seek my hurt.

14 But [b]I will hope continually, and will yet [c]praise thee more and more.

15 [d]My mouth shall shew forth thy righteousness *and* thy salvation [e]all the day; for [f]I know not the numbers *thereof.*

16 I will go [g]in the strength of the Lord GOD: [h]I will make mention of [i]thy righteousness, *even* of thine only.

17 O God, [k]thou hast taught me from my youth: and [l]hitherto have I declared thy wondrous works.

18 [m]Now also, when[1] I am old and gray-headed, O God, forsake me not, [n]until I have shewed thy [2]strength unto *this* generation, *and* thy power to every one *that is* to come.

19 [o]Thy righteousness also, O God, *is* very high, [p]who hast done great things: O God, [q]who *is* like unto thee!

20 *Thou,* [r]which hast shewed me great and sore troubles, shalt [s]quicken me again, and [t]shalt bring me up again from the depths of the earth.[3]

21 Thou shalt [u]increase my greatness, and [v]comfort me on every side.

22 I will also praise thee with the psaltery,[4] [w]*even* thy truth, O my God: unto thee will I sing with the harp, [x]O thou Holy One of Israel.

23 [y]My lips shall greatly rejoice when I sing unto thee; and [z]my soul, which thou hast redeemed.

24 [a]My tongue also shall talk of thy righteousness all the day long: [b]for they are confounded, for they are brought unto shame, that seek my hurt.

PSALM LXXII.

David, praying for Solomon, showeth the happiness, justice, and glory of his reign, and of Christ's kingdom under that type, 1—17. *He blesseth God,* 18—20.

¶ *A psalm* for[5] Solomon.

GIVE[a] the king thy judgments, O God, and thy righteousness unto [b]the king's son.[6]

2 [c]He shall judge thy people with righteousness, and [d]thy poor with judgment.

3 [e]The mountains shall bring peace to the people, and [f]the little hills, [g]by righteousness.[7]

4 [h]He shall judge the poor of the people, he shall save the children of the needy, and shall [i]break in pieces [k]the oppressor.

5 [l]They shall fear thee [m]as long as the sun and moon endure, throughout all generations.

6 He shall come down [n]like [8]rain

A.M.2981. B.C.1023.

h Ps. 40.17; 69.29; 109. 22.
i Ps. 13. 1,2; He.10.37; Re.22.20.
1 This psalm is for substance the same as the concluding verses of the fortieth psalm; yet there are verbal alterations in every part of it, tho' none that materially affect the sense. Some think, that it was parted from the fortieth psalm, (with some variation,) as suggesting general hints for prayer, to pious persons under very afflictive circumstances.

PSALM LXXI.
A.M.2981. B.C.1023.
a Ps. 22. 5; 25.2,3; 2Ki. 18.5; Ro.9.33; 1Pe.2.6.
b Is.45.17; Je.17.18.
2 This psalm, though not bearing the name of David, was, in all probability, composed by him during Absalom's rebellion; and at the time when he heard of the treachery of Ahithopel.
c Ps. 17. 2; 31. 1; 43. 1; 143.1,11; Da.9.16.
3 This is variously explained, as an appeal to the justice of God, to decide between him and his enemies, to his faithfulness to his promises, or an expression of confidence in the 'righteousness of God, which is unto all and upon all them that believe.'
d 1Co.10.13.
e Ps.10.17,18; 116.1,2.
4 Heb. *to me for a rock of habitation,* Ps. 31. 2,3; Pr.18,10; Is.33.16.
f Ps. 44. 4; 91. 11, 12; Eze.9.6; Re.7.2,3.
5 Such an image in a country liable to the sudden incursions of hostile invaders, would be very expressive of the believer's sure & speedy refuge in God, and in his salvation. It is of frequent occurrence in scripture.
g Ps.18.2; 144 2.
h Ps. 17. 8,9,13; 59. 1,2; 140.1-4; 2Sa.16.21,22.
6 Supposed to be Ahithophel.
i Ps.13.5; 119.81,166; Je. 17.7,13,17; Ro.15.13.
k ver.17; 1Sa.17.33-37, 45-47; Lu.2.40.
l Pr.8.17; Is.46.3,4; Je. 3.4.
m Ps.139.15,16; Je.1.5.
n ver. 14; Ps. 34.1; Ep. 5.20.
o Is.8.18; Zec.3.8; Lu.2. 34; Ac.4.13; 1Co.4.9.
p Ps. 62. 7; 142.4,5; Je. 16.19.
7 The true Christian, like his Master, is a sign every where spoken against by the ungodly. He is altogether, like the faith he professes, unintelligible to them. Yet God is his refuge.
q ver. 15, 24; Ps. 35.28; 51.14,15; 145.1,2.
r ver. 18; Ps. 92.13-15; Is.46.4; 2Ti.1.12.
s Ps.90.10; 2 Sa. 19. 35; 21.15-17; Ec.12.1-7.
t Ps.10.9; Pr.1.11.
8 Heb. *watch* or *observe,* Ps.37.32,33; 1Sa.19.11.
u Ps.2.2; 2 Sa.17.1, &c.; Mat.26.3,4; 27.1.
v Ps. 3. 2; 37. 25,28; 42. 10; Mat.27.42,43,46,49.
9 The enemies of David would doubtless greatly dwell on his crimes, and affirm that God had forsaken such a monster of wickedness.
w Ps. 7. 2; 50. 22; 2Ch. 32.13,14; Da.3.15.
x Ps.22.19; 35,22; 69.18.
y Ps.70.1,2; 143.7.
z ver.24; Ps.6.10; 40.14, 15; Is.41.11; Je.20.11.
a Ps.109.29; 132.18.
b Ps.43.5; Job13.15; He. 10.35; 1 John 3.3.
c ver. 6; Phil.1.9; 1Th. 4.10; 2Pe.3.18.
d ver.8,24; Ps.22.22-25; 30.12; 145.2,5-14.
e Ps.35.28; 89.16.

A.M.2989. B.C.105.

f Ps.40.5,12; 139.17,18.
g Ps. 29. 11; De. 33.25; Is. 40. 31; Zec. 10. 12; Ep.3.16; 2Ti.2.1.
h Is.26.13; 63.7.
i ver.2,15,19,24; Mat.6. 33; Ro.1.17; Phil.3.9.
k ver.5; Ps.119.9,102.
l Ps. 66. 16; 2 Sa. 22. 1, &c.; 1Ch.16.4, &c.
m ver. 9; Ge. 27. 1; Is. 46.4.
1 Heb. *unto old age and gray hairs.*
n Ps. 78. 4-6; Ex. 13.8, 14-17; Ac.13.36.
2 Heb. *arm,* Is. 51. 9; 53.1.
o Ps. 36.5,6; 57. 10; Pr. 15.24; 24.7; Is.5.16.
p Ps.72.18; Job 5.9.
q Ps.35.10; 86.8; 89.6-8; Ex.15.11; Je.10.7.
r Ps.40.1-3; 60.3; 66.10-12; Mar.14.33,34; 2Co. 11.23-31; Re.7.14.
s Ps.80.18; Is.26.19.
t Ps.16.10; 40.2; Ep.4.9.
3 David here expresses his confidence that God would deliver him from all his heavy calamities, and restore him again to former peace and prosperity. Or he speaks as the type of Christ; under his deepest humiliation about to suffer death, and be laid in the grave, but expecting his resurrection, and exaltation to the throne of glory, and the enlargement of his kingdom to the ends of the earth.
u Ps.72.11; 2 Sa.3.1; Is. 9.7.
v Ps.32.10; 2Co.1.4,5.
4 Heb. *instrument of psaltery,* Ps. 92. 1-3; 150.3-5; Hab.3.18,19.
w Ps. 25.10; 89.1,2; 138. 2; Mic.7.20; Ro.15.8.
x Ps. 89.18; 2 Ki.19.22; Is.5.16,19,24; 12.6.
y Ps. 63.5; 104.33; Lu. 1.46,47.
z Ps.103.4; Re.5.9.
a ver. 15; De. 11. 19; Mat.12.35; Ep.4.29.
b ver.13; Ps. 18. 37-43; 92.11; 1Co.15.25.

PSALM LXXII.
A.M.2989. B.C.1015.
5 Or, *of,* Ps.cxxvii., *title.*
a 1 Ch. 29. 19; Is. 11. 2; John 3.34; He.1.8,9.
b 1Ki.2.1-4; Je.23.5,6.
6 This most beautiful psalm, as the title bears, was indited for Solomon. David, about to resign the kingdom into his hands, implores for him the divine blessing, predicts the wisdom, equity, grace, and universality of his kingdom, and that in such terms as plainly indicate that he is speaking by the Spirit of God of that glorious King Messiah, of whom Solomon was a type.
c ver.12-14; 45.6,7; 1Ki. 3.5-10; Is.11.3-5; 32.1; Je.33.15; Re.19.11.
d Ps. 12. 5; 82. 3, 4; Job 34.19.
e ver. 16; Is.52.7; Eze. 34.13,14; Joel 3.18.
f Ps.65.12.
g Ps. 85. 10, 11; 98.8,9; Da.9.24; 2Co.5.19-21.
7 That is to say, the mountains and hills, covered with vines, corn, and cattle, would indicate universal peace and happiness, and one should proclaim to another the glad tidings.
h ver.12-14; Ps.109.31; Is.11.4; Mat.11.5.
i Ps.2.9; 94.5; Job19.2; Pr.20.26; Je.51.20-23.
k Is.9. 4; Da. 2. 34, 35; Zec. 9. 8-10; Re. 19.2.
l 1Sa.12.18; 1Ki.3.28.
m ver.17; Is.9.7; Da.2. 44; 1Co.15.24,25.
n De.32.2; 2Sa.23.4; Is. 44.3-5; Ho.14.5-7.
8 The gospel of Christ distils, as the rain which softens the ground that was hard moistens that which was dry, and so makes it green and fruitful, Is. 55. 10.—*Henry.*

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pon the mown grass; as showers *that* water the earth.

7 [o]In his days shall the righteous flourish; and [p]abundance of peace so[1] long as the moon endureth.

8 [q]He shall have dominion also from sea to sea, and from the river unto [r]the ends of the earth.

9 [s]They that dwell in the wilderness shall bow before him; and [t]his enemies shall [u]lick the dust.

10 [v]The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.[2]

11 Yea, [w]all kings shall fall down before him; [x]all nations shall serve him.

12 For [y]he shall deliver the needy when he crieth; the poor also, and *him*[z] that hath no helper.

13 He shall spare the poor and needy, and [a]shall save the souls of the needy.

14 He [b]shall redeem their soul from deceit and violence: and [c]precious shall their blood be in his sight.

15 And [d]he shall live, and [e]to him shall[3] be given of the gold of Sheba: [f]prayer also shall be made for him continually; *and* [g]daily shall he be praised.[4]

16 [h]There shall be an handful of corn in the earth [i]upon the top of the mountains; [k]the fruit thereof shall shake like Lebanon: and *they* [l]of the city shall flourish like grass of the earth.

17 [m]His name shall[5] endure for ever: his[6] name shall be continued as long as the sun; and [n]*men* shall be blessed in him: [o]all nations shall call him blessed.

18 [p]Blessed *be* the LORD God, the God of Israel, [q]who only doeth wondrous things.

19 And [r]blessed *be* his glorious name for ever: [s]and let the whole earth be filled *with* his glory. [t]Amen, and Amen.

20 [u]The prayers of David the son of Jesse are ended.[7]

PSALM LXXIII.

The psalmist, prevailing in a temptation, 1; *showeth the occasion thereof, the prosperity of the wicked,* 2—12. *The wound given thereby, diffidence,* 13, 14. *The victory over it, knowledge of God's purpose, in destroying of the wicked, and sustaining the righteous,* —28.

¶ A psalm of[8] Asaph.

[9a]TRULY God *is* good to Israel, *even* [b]to such as are of[10] a clean heart.

A.M.0000. B.C.0000.

o Ps.132.15-18;Is.11.6-9; 35.1,&c.; 61.3-6,10, 11; Mal. 4.2; Ac.4.32.
p 1 Ki.4.25; Is.2.4; 9.6, 7; Lu.2.14; Ep.2.14.
1 Heb. *till* there be *no moon.*
q Ps.2.8; 80.11; Ex.23. 31; 1 Ki.4.21-24; Zec. 9.10; Re.11.15.
r Ps.22.27,28.
s 1 Ki.9.18; Is.35.1,2.
t Ps.2.9; 21.8,9;110.1,6.
u Is.49.23; Mic 7.17.
v Ps. 45. 12; 1 Ki. 10.1, 10.25; Is.60.3,6,9.
2 Notice of Solomon's sending ships to Tarshish is given in 1 Ki. 10.22. Most moderns suppose that Tartessus in Spain is meant. In the same chapter we have an account of the visit paid him, and the gifts presented by the queen of Sheba. Many other princes did him homage. 'Yet this faintly shadowed forth the Redeemer's kingdom. The prophet Zechariah uses these very words in foretelling the extent of it (Zec. 9. 10). The wise men from the East with their presents, first hailed the new-born King of the Jews. His kingdom has already been set up in many nations, and a full completion of these predictions will at length take place; when all "kings shall indeed fall down before him," as his worshippers, "all nations shall serve him."'—*Scott.*
w Ps.2.10-12; Is.49.23; Re.17.14; 21.24,26.
x Ps.86.9; Re.20.1-6.
y ver. 4; Ps. 10.17; 82. 3, 4; Is. 41. 17; Lu. 4. 18; 7.22; 2 Co.8.9.
z Ec.4.1; Is.63.4,5.
a Ps. 109.31; Mat. 5.3; 18.11; Ja.2.5,6.
b Ps. 25.22; 130.8; Ge. 48.16; Lu.1.68-75.
c Ps.116.15; 1 Th.2.15, 16; Re.6.9-11; 19.2.
d Ps. 21. 4; John 11.25; 1 John 1.2; Re.1.18.
e 1 Ki.10.14; Mat.2.11.
3 Heb. one *shall give.*
f ver.19; Ps.45.4; Mat. 6.10.
g 2 Ch.2.11,12; John 5. 23; Ph.2.11; Re.1.5.
4 Prayer shall be continually presented in, and through him, as the great Intercessor and Mediator between God & man.
h Job 8.7; Is. 32. 15,20; Mat. 13. 31-33; Ac. 1. 15; 2.41; Re.7.9.
i Is.2 2,3.
k Ps. 92. 12-14; Ho.14. 5-7.
l ver. 6; Is. 44. 3-5; Je. 33.22; Re.7.4.
m Ps. 45. 17; Is. 7. 14; Ph.2.10.
5 Heb. *shall be.*
6 Heb. *shall be as a son to continue his father's name for ever;* Ep.3.14; 1 Pe.1.3.
n Ge. 12.3; 22. 18; Ac. 3.26; Ga.3.14; Ep.1.3.
o Je.4.2; Re.15.4.
p Ps.41.13; 68.35; 106. 48; 1 Ch.29.10,20.
q Ps. 77.14; 86.10; Ex. 15.11; Da.4.2,3.
r Ne.9.5.
s Nu.14.21;Is.6.3;Hab. 2.14; Zec.14.9; Mal.1. 11; Mat.6.10,13.
t Ps. 41. 13; 89. 52; Je. 28.6; Re.1.18; 22.20.
u 2 Sa.23.1; Lu.24.51.
7 It is probable this psalm was placed at the end of the first collection of psalms made in the time of Solomon; tho' other psalms of David follow the present one.
PSALM LXXIII.
8 Or, *for Asaph;* Ps. l.lxxiv.lxxxiii.,*titles;* 1Ch.6.39; 2Ch.29.30.
9 Or, *yet;* Ps.2.6.
a ver.18-28; Ps. 84.11; Is.63.7-9; Lu.12.32.
b John 1.47;Ro.2.28,29.
10 Heb. *clean of heart;* Ps. 51. 10; Je. 4. 14; Mat. 5.8; Ti. 3.5; Ja. 4.8.

A.M.0000. B.C.0000.

c Ps. 5.7; Jos. 24. 15; 1 Sa.12.23; Job 21.4.
d Ps.116.8; 1 Sa.2.9.
e Ps.17.5; 38.16; 94.18.
f Ps. 37. 1,7; Pr. 24.1; Je.12.1; Ja.4.5.
g Ps. 17.14; Job 21. 23, 24; Ec.2.16; 7.15.
1 Heb. *fat;* Ps.17.10.
h ver. 12; Pr. 3. 11, 12; Je.12.1,2; 1 Co.11.32; Re.3.19.
2 Heb. *in the trouble of* other *men.*
3 Heb. *with.*
i De. 8. 13, 14; 32. 15; Es. 5. 9-11; Ec. 8. 11; Eze.28.2-5; Da.4.30.
k Pr.1.9.
4 In the beginning of this psalm David justifies God in his kindness to those who are Israelites indeed; though he had been envious of the prosperity, and distressed at the presumption & insolence of the ungodly, who even parade their pride and violence as their ornament and clothing.
l Pr. 4. 17; Mic. 2. 1, 2; 3.5; Ja.5.4-6.
m Ps.109.29; 1 Pe.5.5.
n Ps. 17.10; Job 15.27; Je.5.28; Eze.16.49.
5 Heb. *pass the thoughts of the heart.*
o ver. 12; Ps. 17. 14; 1 Sa.25.2; Lu.12.16-19.
p Ps.53.1-4;Pr.30.13,14.
q Ps. 10.2,10,11; Ex. 1. 9,10; 1 Ki.21.7,&c.
r 2 Pe.2.13; Jude 16.
s Ex. 5. 2; Job 21. 14; Da.3.15; Re.13.6.
t Ps.52.4; Ja.3.6.
u Ps.75.8.
6 This verse is confessedly difficult. The following seems the meaning: that the people of God seeing the prosperity of the wicked, are tempted sometimes to follow in their steps, or to doubt the providence of God; but receive severe chastisements at the hand of God.
v ver. 9; Ps. 10. 11; 94. 7; Eze.8.12; Zep.1.12.
7 Such is the impious language of the proud, prosperous scoffers alluded to.
w Ps.44.21; Ho.7.2.
x Ps.37.35; 52.7; Je.12. 1,2;Lu.16.19;Ja.5.1-3.
y Ps.17.14;62.10; Je.5. 27,28; Ho.12.7,8.
z Job 21.15; Mal.3.14.
a Ps. 24. 4; 51. 10; He. 10.19-22; Ja.4.8.
8 Such is the reflection the godly man is tempted to make of the prosperity of the wicked.
b Ps. 34.19; 94. 12; Job 7.3,4; 10.3,17; Am.3.2; He.12.5; 1 Pe.1.6.
9 Heb. *my chastisement* was.
c 1 Sa. 2.24; Mat. 18.6, 7; Ro.14.15,21.
d Ps.22.30; 1 Pe.2.9.
e Ps. 36.6; 77. 19; 97.2; Ec.8.17; Ro.11.33.
10 Heb. *labour in mine eyes;* Ps.39.6.
f Ps.27.4; 119.24,130.
g Ps. 37. 37,38; Job 27. 8; Ec.8.12,13; Lu.12. 20; 16.22,23.
11 By such reflections as those in ver.13-14, the Psalmist would lay a stumbling-block in the way of the children of God; he therefore resolved to inquire into the matter, but found it too difficult for him, till he went to the sanctuary of God, there learned how God dealt with men, and what was the terrible end of the wicked, 18-20. And he then confesses his stupid ignorance in having so judged the ways of God, 21, 22.
h De.32.35; Je.23.12.
i Ps.37.20,24,35-38; 55. 23; 92.7; 2 Th.1.9.
k Ps. 58. 9; Job 20.5; 1 Th.5.3; Re.18.10.
l Nu.17.12,13; Pr.28.1; Is.21.3,4; Da.5.6.
m Ps.90.5; Job 20.8.
n Ps.7.6; 78.65.
o Ps.39.6.

2 But [c]as for me, [d]my feet were almost gone; [e]my steps had well nigh slipped.

3 For [f]I was envious at the foolish, *when* I saw the prosperity of the wicked.

4 For *there are* [g]no bands in their death; but their strength *is* firm.[1]

5 [h]They *are* not in[2] trouble *as other* men: neither are they plagued [3]like *other* men.

6 [i]Therefore pride compasseth them about [k]as a chain;[4] [l]violence [m]covereth them *as* a garment.

7 Their [n]eyes stand out with fatness: they have[5] [o]more than heart could wish.

8 [p]They are corrupt, and [q]speak wickedly *concerning* oppression: [r]they speak loftily.

9 They [s]set their mouth against the heavens; and [t]their tongue walketh through the earth.

10 Therefore his people return hither; and [u]waters of a full *cup* are wrung out to them:[6]

11 And they say, [v]How doth God know?[7] and [w]is there knowledge in the most High?

12 Behold, [x]these *are* the ungodly, who prosper in the world; [y]they increase *in* riches.

13 Verily [z]I have cleansed my heart *in* vain, and [a]washed my hands in innocency.[8]

14 For [b]all the day long have I been plagued, and chastened[9] every morning.

15 If I say, I will speak thus; behold, I should [c]offend *against* [d]the generation of thy children.

16 [e]When I thought to know this, it *was* too[10] painful for me,

17 [f]Until I went into the sanctuary of God; [g]*then* understood I their end.[11]

18 [h]Surely thou didst set them in slippery places: [i]thou castedst them down into destruction.

19 [k]How are they *brought* into desolation, as in a moment! [l]they are utterly consumed with terrors.

20 [m]As a dream when *one* awaketh; *so*, O LORD, [n]when thou awakest, thou shalt despise [o]their image.

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21 Thus [p]my heart was grieved, and I was pricked [q]in my reins.

22 [r]So foolish *was* I, and ignorant;[1] I was [s]*as* a beast before[2] thee.

23 Nevertheless [t]I *am* continually with thee; [u]thou hast holden *me* by my right hand.

24 [v]Thou shalt guide me with thy counsel, and afterward [w]receive me *to* glory.

25 [x]Whom have I in heaven *but thee?* and *there is* [y]none upon earth *that* I desire besides thee.

26 [z]My flesh and my heart faileth: *but*[a] God *is* the strength[3] of my heart, and [b]my portion for ever.

27 For, lo, [c]they that are far from thee shall perish: thou hast destroyed all them [d]that go a whoring[4] from thee.

28 But [e]*it is* good for me to draw near to God: I have put my trust in the Lord GOD, [f]that I may declare all thy works.

PSALM LXXIV.

The psalmist complaineth of the desolation of the sanctuary, 1—9. *He moveth God to help in consideration of his power,* 10—17; *of his reproachful enemies, of his children, and of his covenant,* 18—23.

¶ Maschil[5] of Asaph.

O GOD, [a]why hast thou[6] cast *us* off for ever? *why* doth thine anger smoke[b] against [c]the sheep of thy pasture?[7]

2 Remember thy congregation, *which*[d] thou hast purchased of old; the rod[8] of [e]thine inheritance, [f]*which* thou hast redeemed; [g]this mount Zion, wherein thou hast dwelt.

3 [h]Lift up thy feet[9] unto [i]the perpetual desolations, *even* [k]all *that* the enemy hath done wickedly in the sanctuary

4 [l]Thine enemies roar in the midst of thy congregations; [m]they set up their ensigns *for* signs.

5 *A man* [n]was famous according as he had lifted up axes upon the thick trees.

6 But now they break down [o]the carved work thereof at once with axes and hammers.[10]

7 [p]They have cast[11] fire into thy sanctuary; [q]they have defiled *by casting down* [r]the dwelling-place of thy name to the ground.

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p ver.3; Ps.37.1,7.
q Job 16.13; La.3.13.
r Ps.69.5; Ec.3.18.
1 Heb. *I knew not.*
s Ps.32.9; Is.1.3.
2 Heb. *with thee.*
t Ps. 16.8; 23.4; 139.1-12; Ge.17.1; He.13.5.
u Ps.37.17,24; 63.8; Is.41.10,13; 42.1.
v Ps.16.7; 25.9; 48.14; Pr.3.5,6; Is.30.21; Lu.11.13; John 16.13.
w Ps. 49.15; Lu.23.46; John 14.3; Ac.7.59; 2 Co.5.1; 1 Pe.1.4,5.
x Ps.16.5,11; 17.15; 89.6; Mat.5.8; 1 John 3.2.
y Ps. 42.1, 2; 104.34; Is. 26.8, 9; Hab. 3.17, 18; Mat.10.37.
z Ps.63.1; Job 13.15; 2 Ti.4.6-8; 2 Pe.1.14.
a Ps.18.2; 2 Co.12.9,10.
3 Heb. *Rock.*
b Ps.16.5,6; La.3.24.
c Job 21.14, 15; Is. 29.13; Ep.2.13,17.
d Ex.34.15; Ja.4.4.
4 God's people are spoken of as united to him by a marriage covenant, and those who serve idols, or depart from his ways, are spoken of as violating that covenant.
e Ps. 65.4; 84.10; La.3.25,26; 1 Pe.3.18.
f Ps.66.16; 118.17.
PSALM LXXIV.
5 Or, A Psalm *for Asaph to give instruction,* Ps.lxxviii., *title.*
a Ps.10.1; 42.9; 44.9; Je.33.24-26; Ro.11.1,2.
6 They look above the instruments of their trouble, who, they knew, would have no power against them, except it were given from above, and keep their eye upon God, for deliverance.—Observe the liberty they take to expostulate with God; (ver. 1) we hope not too great a liberty, for Christ himself upon the cross, cried out, 'My God, my God, why hast thou forsaken me?'—*Henry.*
b Ps.79.5; De.29.20.
c Ps.79.13; 95.7; 100.3; Eze. 34.8, 31; Lu. 12.32; John 10.26-30.
7 Israel as a nation was typically (what true Christians are really) the sheep of God's pasture, his purchased congregation and ransomed inheritance, whom he redeemed by desolating Egypt; & among whom he dwelt, by the ark of the symbol of his presence; which, from the days of David to the captivity, was stationed on mount Zion, and then was finally lost or destroyed.
d Ex. 15. 16; De. 9. 29; Ac.20.28.
8 Or, *tribe.*
e Ps.33.12; De.32.9.
f Is.51.11; Ti.2.14.
g Ps.48.1,2; 132.13,14.
h Ps.44.23,26; Mic.1.2.
9 The idolatrous Chaldeans had wickedly burnt the temple, and left it to perpetual desolations; and God himself seemed to stand at a distance, and pay no regard to it; but the Psalmist called on him to come speedily, that he might survey and restore his ruined sanctuary.
i Ps.102.13,14; Ne.1.3; 2.3,13; Da.9.17; Mic.3.12; Lu.21.24.
k Ps.79.1; La.1.10; Da.8.11-14; Mar.11.17.
l 2 Ch.36.17; La.2.7.
m Je.6.1-5; Mat.24.15.
n 1 Ki.5.6; Je.46.22,23.
o 1 Ki.6.18,29,32,35.
10 Formerly a man obtained renown in hewing timber to build the sanctuary, but now in destroying its carved work.
p 2 Ki.25.9; Is.64.11.
11 Heb. *sent thy sanctuary into the fire.*
q Ps.89.39; Eze.24.21.
r Ex.20.24; 1 Ki.8.20.

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s Ps.83.4; Es.3.8,9.
1 Heb. *break.*
t 2 Ki.2.3,5; Mat.4.23.
2 Heb. *places of assembly or of solemn meeting.*
u Ex.12.13; Ju.6.17.
3 The tokens of God's presence and favour in his ordinances, or prophetic revelations of his will.
v 1 Sa.3.1; Mic.3.6.
w Ps.13.1,2; 79.4,5; Da.12.6; Re.6.10.
x Is.64.12; La.2.3.
y Ps.44.23; 78.65,66.
z Ps.44.4; Ex.19.5,6.
a Ex.15.2-15; 1 Sa.19.5; Is.63.8; Hab.3.12-14.
b Ps.66.6; 78.13; Ex.14.21; Is.11.15,16.
4 Heb. *break.*
c Ex.14.28; Eze.29.3.
5 Or, *whales,* Eze.32.2.
d Ps.104.25, 26; Job 41.1, &c.; Is.27.1.
6 Pharaoh and his host are undoubtedly figuratively designated by these terms. This use of the name 'leviathan,' as a symbol of the Egyptians or of their king, strengthens the conclusion that the crocodile is the animal intended by that name, since it could only have been known to the Jews as a beast of the Nile, and as such was the most fitting symbol that could be chosen.
e Ex.12.35,36.
f Ex.17.5,6; Is.48.21.
g Jos.3.13, &c.; 2 Ki.2.8, 14; Is.11.16; Re.16.12.
7 *i.e. rivers of strength.*
h Ps.136.7-9; Ge.1.3-5.
i Ps.8.3; 19.1-6; Ge.1.14-18; Mat.5.45.
k De.32.8; Ac.17.26.
8 Heb. *made them summer,* &c.; Ge.8.22; Ac.14.17.
l ver. 22; Ps. 89.50,51; 137.7; Re.16.19.
m Ps.14.1; 39.8; Is.37.23,24; Eze.20.14.
n Ps.68.13; Ca.2.14.
9 The church, as faithful and loving, pure and harmless, destitute and defenceless, and silently mourning under the displeasure, and at the absence of her Beloved, is described under this beautiful image.
o Ps.68.10; Ja.2.5,6.
p Ps.89.28,34-36,39; Ge.17.7; Ex.24.6-8; Le.26.40-42; Lu.1.72-75.
10 The covenant of promise that in Abraham and his seed all the nations of the earth should be blessed: or the national covenant, through which, though Israel had broken it, favour would still be shown to them at last.
q De. 12.31; Ro. 1.29-31; Ep.4.17,18.
r ver.8; Ge.49.5-7.
s Ps. 9.18; 12.5; 102.19-21; Is.45.17.
t Ps.102.21; Ezr.3.11.
u Ps.9.19,20; 79.9,10.
11 The Psalmist here, in name of the church, most earnestly begs that God would appear for them against their enemies, & put an end to their present troubles; to encourage his own faith, he interests God in this matter: 'Arise, O God, plead thine own cause.' This we may be sure he will do, for he is jealous for his own honour; whatever is his own cause, he will plead it with a strong hand, will appear against those who oppose it, and with and for those who espouse it.—*Henry.* It is a fearful thing to any, to have the church of God pleading in prayer against them.
v ver.18; Ps.75.4,5; 89.50,51; Is.52.5.
w Ps.10.11,12; 13.1.
x ver.4; Ps.2.1,2; Is.37.29; La.2.16; Re.17.14.
12 Heb. *ascendeth.*

8 [s]They said in their hearts, us destroy[1] them together: they h burned up [t]all the synagogues[2] of in the land.

9 [u]We see not our signs:[3] *the* [v]no more any prophet: neithe *there* among us any that know how long.

10 O God, [w]how long shall the versary reproach? shall the en blaspheme thy name for ever?

11 Why [x]withdrawest thou hand, even thy right hand? [y]pluc out of thy bosom.

12 For [z]God *is* my King of [a]working salvation in the midst o earth.

13 [b]Thou didst divide[4] the sea thy strength: thou [c]brakest the h of the dragons[5] in the waters.

14 Thou brakest the heads of [d] athan[6] in pieces, *and* gavest him [e]meat to the people inhabiting wilderness.

15 Thou didst [f]cleave the four [g]and the flood: thou driedst mighty rivers.[7]

16 [h]The day *is* thine, the night *is* thine: thou hast [i]prepared the and the sun.

17 Thou hast [k]set all the bor of the earth: thou hast made[8] mer and winter.

18 [l]Remember this, *that* the en hath reproached, O LORD, and [m]the foolish people have blasphe thy name.

19 O deliver not the soul of turtle dove[9] unto the multitude *wicked:* [o]forget not the congreg of thy poor for ever.

20 [p]Have respect unto the nant:[10] for [q]the dark places o earth are full of the [r]habitation cruelty.

21 [s]O let not the oppressed r ashamed: [t]let the poor and praise thy name.

22 [u]Arise,[11] O God, plead own cause: [v]remember how foolish man reproacheth thee da

23 [w]Forget not the voice of enemies: [x]the tumult of those rise up against thee increaseth[12] tinually.

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PSALM LXXV.

The psalmist praiseth God, 1. *He promiseth to judge uprightly,* 2, 3. *He rebuketh the proud by consideration of God's providence,* 4—8. *He promiseth to praise God, and execute justice,* 9, 10.

¶ To the chief musician, Al-taschith,[1] A psalm *or* song of[2] Asaph.

UNTO thee, O God, do we give thanks, *unto thee* do we give thanks: [a]for *that* thy name *is* near [b]thy wondrous works declare.

2 [c]When I shall receive[3] the congregation I will judge uprightly.[4]

3 [d]The earth and all the inhabitants thereof are dissolved: [e]I bear up [f]the pillars[5] of it. Selah.

4 [g]I said unto the fools, Deal not foolishly; and to the wicked, [h]Lift not up the horn:[6]

5 Lift not up your horn on high: speak[i] *not*[7] with a stiff neck.

6 For promotion *cometh* neither from the east, nor from the west, nor from the south.[8]

7 But [k]God *is* the Judge: [l]he putteth down one, and setteth up another.[9]

8 For [m]in the hand of the LORD *there is* a cup, and the wine is red;[10] it[n] is full of mixture; and he poureth out of the same: [o]but the dregs thereof, all the wicked of the earth shall wring *them* out, *and* drink *them.*

9 But [p]I will declare for ever; I will sing praises to the God of Jacob.

10 [q]All the horns of the wicked also will I cut off; *but* [r]the horns of the righteous shall be exalted.

PSALM LXXVI.

A declaration of God's majesty in the church, 1—10. *An exhortation to serve him reverently,* 11, 12.

¶ To the chief musician on [a]Neginoth, A psalm *or* song of[11] Asaph.

IN Judah [b]*is* God known; [c]his name *is* great in Israel.

2 In [d]Salem also is his tabernacle, and [e]his dwelling-place in Zion.

3 [f]There brake he the arrows of the bow, the shield, and the sword, and the battle. Selah.

4 Thou *art* more glorious *and* excellent than [g]the mountains of prey.

5 [h]The stout-hearted are spoiled, they[i] have slept their sleep; [k]and none of the men of might have found their hands.

A.M.3294. B.C.710.

PSALM LXXV.

1 Or, *Destroy not,* Ps. lvii.lviii. *titles.*
2 Or, *for Asaph.*
a Ps. 76. 1; 138. 2; Ex. 23.21; 34.6,7; Je.10.6.
b De.4.7,32,34.
c Ps. 78.70-72; 101.2; 2 Sa.2.4; 8.15; 23.3,4.
3 Or, *take a set time,* Ec.3.17; John 7.6.
4 The foregoing verse is the language of the congregation; this, and those which follow, of a single person, and that person a ruler. Some suppose, that the Lord himself is the speaker; who declares, that when his appointed time came, he would execute judgment in righteousness. But others think that David, as the type of Christ, engages to rule in equity when placed over the congregation of the Lord.—*Scott.*
d Ps.60.1-3; Is.24.1-12.
e 1Sa.18.7; He.1.3.
f 1 Sa.2.8.
5 The land of Israel was reduced to great distraction, towards the close of Saul's reign; every thing in church and state was unhinged; and the defeat at Gilboa, with the intestine divisions which followed, increased the confusion; but David had been appointed, by God's command, to uphold and establish the estate of Israel.
g Ps.94.8; Pr.1.22; 8.5.
h Ps.89.17; 148.14; Zec. 1.21.
6 The emblem of pride and power.
i Ex.32.9; 2Ch.30.8; Is. 48.4; Eze.2.4; Ac.7.51.
7 The word 'not,' is supplied unnecessarily in our translation. The Hebrew is in the future tense, 'ye will speak.'
8 Heb. *desert.*
k Ps.50.6; 58.11.
l Ps.113.7,8; 1Sa.15.23, 28; 2 Sa.6.21; Je.27.4-8; Lu.1.52; Ro.11.15.
9 Saul's downfall, and David's elevation, were the work of God, the Judge of all.
m Ps. 11.6; 60.3; Is.51. 17,22; Re.14.10; 16.19.
10 Red properly denotes turbid mixture. In the East they mingled strong stupifying ingredients in their wine. Some such mixture was administered among the Jews to criminals before their execution. 'Heavenly blessings are, in scripture, represented by a cup full of wholesome, exhilarating wine, (Ps. 116. 13; Mat. 26. 26-29,) but the wrath of God is represented by a cup of wine, mingled with ingredients of that kind which tend to produce fear, distress, and despondency; and, if drunk to excess, horror, infatuation, anguish, and despair.'
n Pr.23.30; Is.5.22.
o Ps.73.10.
p Ps.9.14; 104.33; 146.2.
q Ps.101.8; Je.48.25.
r Ps. 89.17; 92.10; 148. 14; Lu.1.69.

PSALM LXXVI.

A.M.3294. B.C.710.

a Ps.iv. liv. lxi. lxvii., *titles.*
11 Or, *for.*
b Ps. 48.1-3; 147.19,20; Ro.2.17, &c.; 3.1,2.
c Ps.148.13,14; 1Ch.29. 10-12; Da.3.29; 4.1,2.
d Ge.14.18; He.7.1,2.
e Ps.132.13,14; Is.12.6.
f Ps. 46. 9; 2 Ch. 14.12, 13; Eze.39.3,9,10.
g Je. 4.7; Eze.19.1-4,6; 38.12,13; Da.12.4-8,17.
h Job40.10-12; Is.46.12; Da.4.37; Lu.1.51,52.
i Ps.13.3; Is.37.36.
k Is.31.8; Eze.30.21-25.

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l Ps.18.15; 80.16; 104.7.
m Ex. 14.27,28; 15.4-6, 10; Is.37.36; Zec.12.4.
n 1 Sa. 26.12; Je.51.39.
o Ps. 89.7; Mat. 10. 28; Re.14.7; 15.4.
p Ps.90.11; Re.6.16,17.
q Ps.2.12.
r Ju. 5. 20; 2 Ch. 32.20-22; Eze.38.20-23.
s Ps.46.10; 2 Ch. 20.29, 30; Hab.2.20; Zec.2.13.
t Ps.9.7-9; 72.4; Is.11.4.
u Ps. 25. 9; Zep. 2. 3; Mat.5.5; 1Pe.3.4.
v Ge. 50. 20; Ex. 9. 16, 17; Ac.4.26-28.
w Ps. 104. 9; Mat. 2.13-16; 24.22, Ac.12.3, &c.
x Ps.50.14; Ec.5.4-6.
y Ps.68.29; De.16.16.
1 Heb. *to fear,* Ge. 31. 42.
z Ps. 48. 4-6; Jos.5.1; 2 Ch.32.21; Zep.3.6.
2 Restraineth.
a Is.13.6-8; Re.6.15.

PSALM LXXVII.

a Ps.xxxix. lxii., *titles,* 1Ch.16.41,42; 25.3,6.
3 Or, *for,* Ps. l., *title.*
4 Nothing certain seems to be known in regard to the primary occasion of this psalm. It is descriptive of a time of personal and public calamity, of prayer to God for relief, and of calling to mind the loving-kindness and mercy of God as a corrective for grief and impatience.
b Ps.3.4; 34.6; 142.1-3.
c Ps.116.1,2.
d Ps.18.6; 50.15; Ge.32. 7-12, 28; Is. 26.9,16; 2 Co.12.7,8; He.5.7.
e Ps.6.2,3; 2Ch.6.28; Is. 1.5,6; Ho.5.13; 6.1.
5 Heb. *hand.* 'By night my hand is constantly stretched out.'—*Boothroyd.* It may explain to the unlearned reader the apparent great difference between *hand* and *sore,* to observe, that the word is derived from a root signifying to put forth, as the hand; or to put forth, as with a running sore.
f Ge. 37. 35; Es. 4.1-4; Je.31.15; John 11.31.
g Job23.15,16; Je.17.17.
h Ps.102.3, &c.; La.3.39.
i Ps.55.4,5; 61.2; 143.4.
k Ps.6.6; Es.6.1.
l Job 2.13; 6.3.
6 Our Lord was kept watching during that dreadful night, in which, being 'sore amazed and very heavy,' he said, 'My soul is exceeding sorrowful even unto death;' this was just before he stood *silent* in the presence of Caiaphas, Herod, and Pilate; and the language in this part of the psalm is so emphatical, that the attentive reader can hardly fail to recollect that of Christ during the depth of his humiliation.
m Ps. 74. 12-18; De.32. 7; Is.51.9; 63.9-15.
n Ps. 42. 8; Job 35. 10; Hab.3.17,18; Ac.16.25.
7 His songs of thanks and praise for former deliverances & mercies.
o Ps.5.4; Ec.1.16.
p Ps. 139. 23, 24; La. 3. 40; 1Co.11.28-32.
q Ps. 13. 1, 2; 74. 1; 89. 38,46; Ro.11.1,2.
r Ps.79.5; 85.1,5.
s Is.27.11; Lu.16.25,26.
t Nu.23.19; Ro.9.6.
8 Heb. *to generation and generation.*
u Is.40.27; 49.14,15.
v Lu. 13. 25-28; Ro.11. 32. *marg.*
w Ps. 31. 22; Job 42. 3; La.3.18-23; Mar.9.24.
9 Faith begins to revive, and distrust to give way. The sufferer checks his complainings, & acknowledges that they sprung from weakness and timidity, but had no foundation in the character of God.

6 [l]At thy rebuke, O God of Jacob, [m]both the chariot and horse are cast into [n]a dead sleep.

7 Thou, [o]*even* thou, *art* to be feared; and [p]who may stand in thy sight [q]when once thou art angry?

8 Thou [r]didst cause judgment to be heard from heaven; the earth feared, [s]and was still,

9 When [t]God arose to judgment, [u]to save all the meek of the earth. Selah.

10 Surely [v]the wrath of men shall praise thee: [w]the remainder of wrath shalt thou restrain.

11 [x]Vow, and pay unto the LORD your God: [y]let all that be round about him bring presents unto[1] him that ought to be feared.

12 [z]He shall cut off[2] the spirit of princes: *he is* [a]terrible to the kings of the earth.

PSALM LXXVII.

The psalmist showeth what fierce combat he had with diffidence, 1—9. *The victory which he had by considering God's great and gracious works,* 10—20.

¶ To the chief musician, to [a]Jeduthun, A psalm of[3] Asaph.[4]

I [b]CRIED unto God with my voice, *even* unto God with my voice; [c]and he gave ear unto me.

2 [d]In the day of my trouble I sought the LORD: [e]my sore[5] ran in the night, and ceased not: [f]my soul refused to be comforted.

3 [g]I remembered God, and was troubled: [h]I complained, and [i]my spirit was overwhelmed. Selah.

4 Thou [k]holdest mine eyes waking: [l]I am so troubled that I cannot speak.[6]

5 [m]I have considered the days of old, the years of ancient times.

6 I call to remembrance [n]my [7]song in the night: [o]I commune with mine own heart; [p]and my spirit made diligent search.

7 [q]Will the LORD cast off for ever? and [r]will he be favourable no more?

8 [s]Is his mercy clean gone for ever? [t]doth *his* promise fail for[8] evermore?

9 Hath [u]God forgotten to be gracious? hath he in anger [v]shut up his tender mercies? Selah.

10 And I said, [w]This *is* my [9]infir-

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mity:[1] *but I will remember* [x]the years of the right hand of the most High.

11 I will [y]remember the works of the LORD; surely I will remember thy wonders of old.

12 I [z]will meditate also of all thy work, [a]and talk of thy doings.

13 [b]Thy way, O God, *is* in the sanctuary: [c]who *is so* great a God as *our* God?

14 Thou *art* [d]the God that doest wonders: [e]thou hast declared thy strength among the people.

15 Thou hast [f]with *thine* arm redeemed thy people, [g]the sons of Jacob and Joseph. Selah.

16 [h]The waters saw thee, O God, the waters saw thee; they were afraid: the depths also were troubled.[2]

17 The clouds poured[3] out water; the skies sent out a sound: [i]thine arrows also went abroad.

18 [k]The voice of thy thunder *was* in the heaven: [l]the lightnings lightened the world: [m]the earth trembled and shook.

19 [n]Thy way *is* in the sea, and thy path in the great waters, and [o]thy footsteps are not known.

20 [p]Thou leddest thy people like a flock by the hand of Moses and Aaron.

PSALM LXXVIII.

An exhortation both to learn and to preach the law of God, 1—8. *The story of God's wrath against the incredulous and disobedient,* 9—66. *The Israelites being rejected, God chose Judah, Zion and David,* 67—72.

¶ Maschil[4] of Asaph.

GIVE[a] ear, O my people, *to* my law:[5] incline your ears to the words of my mouth.

2 [b]I will open my mouth in a parable; I will utter [c]dark sayings of old:[6]

3 [d]Which we have heard and known, and our fathers have told us.

4 [e]We will not hide *them* from their children, [f]shewing to the generation to come [g]the praises of the LORD, and his strength, and his wonderful works that he hath done.

5 For [h]he established [i]a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, [k]that they should make them known to their children;[7]

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1 Such reflections arise from human weakness and unbelief. I will call to mind the mighty works wrought by the right hand of Jehovah in the years that are past.

x ver.5; Ex.15.6; De.4.34; Hab.3.2-13.

y ver. 10; Ps. 28. 5; 78. 11; Is.5.12.

z Ps.104.34; 143.5.

a Ps.71.24; De.6.7.

b Ps.27.4; 63.2; 73.17

c Ex.15.11; De.32.31.

d Ps.105.5; Re.15.3.

e Ex. 15. 6; Jos.9.9, 10; Is.51.9; 52.10.

f De.9.26; Is.63.9.

g Ge.48.3-20.

h Ex.14.21; Jos.3.15, 16.

2 These verses, (16-18) are descriptive of the manifestations of divine power and majesty when God delivered his people from Egypt. 'It is probable that the destruction of the Egyptians was attended by most tremendous and destructive tempests, thunders, lightnings, and earthquakes,' Ex. xiv.; 15.1-19.—*Scott.*

3 Heb. *were poured forth with water,* Ps. 68.8,9.

i Ps.18.14; Hab.3.11.

k Ps. 29.3-9; Ex.19.16; Job 37.1-5; Re.11.19.

l Ps.97.4; Hab.3.4.

m Ex.19.18; 2 Sa. 22.8; Mat.27.51; Re.20.11.

n Ps.29.10; 97.2; Na.1.3.4.

o Ro.11.33.

p Ps.78.52; 80.1; Ex.13.21; Ac.7.35, 36.

PSALM LXXVIII.

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4 Or, A psalm *for Asaph, to give instruction,* Ps. lxxiv. *title.*

a Ps.49.1-3; Pr. 8. 4-6; Is.51.4; Mat.13.9.

5 The word rendered *law,* in this connection, evidently means the doctrine, or instruction, which the Psalmist was divinely inspired to set before the people; to which, in the name of the Lord, he demanded their reverent attention.

b Ps.49. 4; Mat. 13. 34, 35.

c Pr.1.6; Mar.4.34.

6 This verse is rendered by Boothroyd, 'My mouth I will open with wise remarks; I will utter the memorable things of old.' 'The evangelist says that this was fulfilled when Christ spake to the people in parables, Ps.49.1-4; Mat.13.34,35. Yet the psalm contains nothing but a plain narrative of facts, without any thing of parable or *riddle* in it; except as the history of Israel like the parables of Christ, was a picture or similitude of heavenly things; and these records would remain, in this respect, dark sayings to those who understood not the typical meaning of them,' 1 Co. 10. 1-10.—*Scott.*

d Ps.44.1; 48.8; Ex.12.26, 27; 13.8, 14, 15.

e Ps.145.4-6; De.4.9; 6.7; Joel 1.3.

f Ps.71.18; De.11.19.

g Ps.9.14; Is.63.7, &c.

h Ps.81.5; Is.8.20; Ro.3.2; 1John 5.9-12.

i Ex.25.16, 21; 40.3, 20.

k ver.3, 4; Ge.18.19; Is.38.19; Ep.6.4.

7 The word *testimony* is used for the ark, & for the law written on tables of stone put within the ark, and covered with the mercy-seat. This testified the Lord's gracious presence with his people, and pointed out both the way of access and the rule of duty.

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l Ps. 48. 13; 71. 18; 102. 18; 145.4; Es.9.28.

m Ps. 90. 16; De. 4. 10; Joel 1.3.

n Ps.40.4; 146.5; Je.17.7,8; 1Pe.1.21.

o Ps. 77. 10-12; 103. 2; Ex. 12, 24-27; De. 7. 18, 19; 1Co.11.24.

p De.5.29; John 14. 21-24; Re.14.12.

q Ps. 106. 7; Ex. 32. 9; De.9.6, 13; Mat.23.31-33; Ac.7.51.

1 Heb. *prepared not their heart,* ver. 37; 2 Ch.12.14; 19.3.

r ver. 37; De. 4. 4; Jos. 14.8, 9; Ac.11.23.

s De.1.41-44; Jos.17.16-18; 18a.4.10.

2 Heb. *throwing forth.*

t Lu.22.33, 56-60.

u Ju.2.10-12; Je.31.32.

v ver.7; Je.2.32.

3 Nothing is recorded in the history of Israel, concerning the cowardice of the Ephraimites, as distinct from that of the other tribes; some therefore think, that the 'children of Ephraim' is put by a figure of speech, for the nation in general. Others suppose, that this tribe greatly influenced their brethren, when they refused to go up and possess the land, at the express command of God, who promised to fight for them; and then, after the sentence of exclusion was irrevocably passed, they armed themselves, and presumptuously would go up, contrary to the warning of God by Moses; but when the Amorites came out against them, they fled, and were chased like bees to Hormah. These verses, 9-11, however, are probably descriptive of Israel who had imitated the tribe in some signal instance of cowardice and unbelief.

w ver.42-50; Ps.105.27-38; Ex. vii.-xii; De. 6.22; Ne.9.10.

x ver.43; Nu.13.22; Is. 19.11,13; Eze.30.14.

4 Zoan was a principal city of Egypt, in which perhaps Pharoah kept his court—and the marvellous things referred to in this verse, are those mighty works recorded in the Old Testament, which God performed for the deliverance of his people, till he established them in the promised land.

y Ps.66.6; 106.9, 10; Ex. xiv.xv.; 1Co.10.2,3.

z Ps. 33. 7; Jos. 3. 16; Hab.3.15.

a Ps.105.39; Ex. 13.21, 22; 14.24; 40.35-38.

b Ps.105.41; 114.8; Ex. 17.6; Nu. 20. 11; John 7.37,38; 1Co.10.4.

c De.8.15; 9.21.

5 These verses (13-16) are read in some versions in the pluperfect tense; 'He had divided,' &c. He had wrought these miracles for Israel, before these rebellions which the psalmist was enumerating; and this rendered their unbelief and disobedience the more inexcusable

d ver. 32; Ps. 95. 8-10; De. 9. 8, 12-22; He. 3. 16.

e Ex. 16.2, 3; Nu.11.4; 1Co.10.6; Ja.4.2,3.

f Ex.16.8-10; Nu.21.5; Ro.9.20; Re.13.6.

g Nu.11.4,13.

6 Heb. *order.*

h Ex.17.6,7; Nu.20.11.

i ver.41; Nu.11.21-23.

k ver. 31; Nu. 11. 10; 1 Co.10.5,11; Jude 5.

l Nu.11.1-3; De. 32.22; He. 2.22.

m Ps.106.24; Is.7.9; He. 3.12,18,19; 11.6; 1John 5.10.

n Ps.33.9; Is.5.6.

6 [l]That the generation to come might know *them, even* the children *which* should be born, [m]*who* should arise and declare *them* to their children;

7 That they might [n]set their hope in God, and [o]not forget the works of God, but [p]keep his commandments:

8 And might not be [q]as their fathers, a stubborn and rebellious generation; a generation *that* set[1] not their heart aright, and [r]whose spirit was not stedfast with God.

9 [s]The children of Ephraim, *being* armed, *and* carrying[2] bows, [t]turned back in the day of battle.

10 [u]They kept not the covenant of God, and refused to walk in his law;

11 And [v]forgat his works, and his wonders that he had shewed them.[3]

12 [w]Marvellous things did he in the sight of their fathers, in the land of Egypt, *in* the field of [x]Zoan.[4]

13 [y]He divided the sea, and caused them to pass through; and [z]he made the waters to stand as an heap.

14 [a]In the day-time also he led them with a cloud, and all the night with a light of fire.

15 He [b]clave the rocks in the wilderness, and gave *them* drink as *out of* the great depths.

16 He [c]brought streams also out of the rock, and caused[5] waters to run down like rivers.

17 And [d]they sinned yet more against him, by provoking the most High in the wilderness.

18 And they tempted God in their heart, [e]by asking meat for their lust.

19 Yea, [f]they spake against God: they said, [g]Can God furnish[6] a table in the wilderness?

20 Behold, [h]he smote the rock, that the waters gushed out, and the streams overflowed; [i]can he give bread also? can he provide flesh for his people?

21 Therefore [k]the LORD heard *this,* and was wroth: so [l]a fire was kindled against Jacob, and anger also came up against Israel;

22 [m]Because they believed not in God, and trusted not in his salvation:

23 Though [n]he had commanded

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the clouds from above, and [o]opened the doors of heaven,

24 And [p]had rained down manna upon them to eat, and had given them of the corn of heaven.

25 Man[1] did eat angels' food:[2] [q]he sent them meat to the full.

26 [r]He caused an east wind to blow[3] in the heaven; and by his power he brought in the south wind.

27 [s]He rained flesh also upon them as dust, and feathered[4] fowls like as the sand of the sea;

28 And he let *it* fall in the midst of their camp, round about their habitations.

29 So they did eat, and were well filled: [t]for he gave them their own desire;

30 They were not estranged from their lust: [u]but while their meat *was* yet in their mouths,

31 The wrath of God came upon them, and slew the fattest of them, and smote[5] down the chosen[6] *men* of Israel.

32 For all this [v]they sinned still, and [w]believed not for his wondrous works.

33 Therefore [x]their days did he consume in vanity, and [y]their years in trouble.[7]

34 [z]When he slew them, then they sought him; and they returned and enquired early after God:

35 And [a]they remembered that God[b] *was* their Rock, and the high God [c]their Redeemer.

36 Nevertheless [d]they did flatter him with their mouth, and [e]they lied unto him with their tongues.

37 For [f]their heart was not right[8] with him, neither were they [g]stedfast in his covenant.

38 But [h]he, *being* full of compassion, forgave *their* iniquity, and destroyed *them* not; yea, [i]many a time turned he his anger away, and did not stir up all his wrath.

39 For [k]he remembered that they *were but* flesh; [l]a wind that passeth away, and cometh not again.

40 [m]How oft did they provoke[9] him in the wilderness, *and* [n]grieve him in the desert!

41 Yea, [o]they turned back, and tempted God, and [p]limited[1] the Holy One of Israel.

42 They [q]remembered not his hand, *nor* [r]the day when he delivered them from the[2] enemy:

43 How [s]he had wrought[3] his signs in Egypt, and his [t]wonders in the field of Zoan:

44 And had [u]turned their rivers into blood, and their floods, that they could not drink.

45 He [v]sent divers sorts of flies among them, which devoured[4] them; and [w]frogs, which destroyed them.

46 He [x]gave also their increase unto the caterpillar, and their labour unto the locust.

47 He destroyed[5] their vines [y]with hail, and their sycamore-trees with frost.[6]

48 He gave[7] up their cattle also to the hail, and their flocks to [8]hot thunderbolts.

49 He [z]cast upon them the fierceness of his anger, wrath, and indignation, and trouble, [a]by sending evil angels[9] *among them.*

50 He made[10] a way to his anger; [b]he spared not their soul from death, but gave their life[11] over to the pestilence;

51 And [c]smote all the first-born in Egypt; [d]the chief of *their* strength in [e]the tabernacles of Ham:

52 But [f]made his own people to go forth like sheep, and guided them in the wilderness [g]like a flock.

53 And he led them on safely, [h]so that they feared not; [i]but the sea overwhelmed[12] their enemies.

54 [k]And he brought them to the border of his sanctuary, *even to* this mountain, *which* [l]his right hand had purchased.[13]

55 He [m]cast out the heathen also before them, and [n]divided them an inheritance by line, [o]and made the tribes of Israel to dwell in their tents.

56 [p]Yet they tempted and provoked the most high God, and kept not his testimonies;

57 But [q]turned back, and dealt unfaithfully like their fathers: [r]they were turned aside like a deceitful bow.

A.M. 3074. B.C. 930.

o Ge.7.11; Mal.3.10.
p Ps. 68.9; 105.40; Ex. 16.4; De.8.3; John 6. 31,&c.; 1 Co.10.3.
1 Or, *every one did eat the bread of the mighty*; Ps.103.20.
2 Rich provision was made to them in the wilderness. God's goodness, and their unbelief and ingratitude, are next related. 'Perhaps they endeavoured to persuade themselves, that the manna and the water from the rock were supplied from natural sources; and only directed or regulated in a supernatural manner, by JEHOVAH'S power: but they supposed it to be impossible, even for Omnipotence, to furnish bread & flesh to so vast a multitude. This conclusion, after all the works of God which they had witnessed, and his special favours and express promises to them, was exceedingly provoking: he therefore determined to vindicate the honour of his own name, by showing that he was able to *feast* as well as feed them in the wilderness; and then amidst their excessive indulgence, to punish their unbelief and rebellion, by cutting off the most powerful, healthy, & luxurious among them (Nu.11.1-23,31-34). Manna...typified "that Bread which came down from heaven, & giveth life to the world;" by which man is brought to feed on angels' food, and to participate in their felicity (John 6.30-35,41-58.') —*Scott.*
q Ex.16.8; Mat. 14.20; 15.37.
r Ps.135.7; Nu.11.31.
3 Heb. *go.*
s Ex. 16.12,13; Nu. 11. 18,19,32.
4 Heb. *fowl of wing.*
t Ps.106.15; Nu.11.20.
u Nu. 11. 33, 34; Pr. 1. 32; Lu.16.19-23.
5 Heb. *made to bow.*
6 Or, *young men.*
v Nu. xiv., xvi., xvii., xxv.; Eze.20.13.
w ver.22; Lu.16.31.
x Ps. 90.7-9; Nu.14.29, 35; 26.64,65; De.2.14.
y Ge.3.16-19; Job 14.1; Ec. 1.2,13,14; 12.8,13.
7 This refers to the punishment of their unbelief and rebellion inflicted on them in the wilderness. 'Tho' they travelled up and down, very much and long, yet it was to no purpose, for they were never the nearer to their journey's end; nor were ever free from one plague or other, till they (those who came out of Egypt,) were utterly destroyed.'—*Patrick.*
z Nu. 21.7; Ju.4.3; Je. 22.23; Ho.5.15; 7.14.
a ver. 7,11,42; Ps. 106. 13,21.
b De.32.4,15,30,31.
c Ex. 6. 6; De. 7.8; Is. 41.14;63.8,9;Tit.2.14.
d Ps. 106.12,13; Is. 29. 13; Ho.11.12.
e Ps.18.44, *marg.*
f Ps.119.80; Ac.8.21.
8 The heart remained unchanged, though affliction had restrained their outward rebellion and impiety.
g ver. 8; Ps. 44. 17,18; De.31.20; Ho.8.1.
h Ps.106.43-45; Ex.34. 6-9; Is.44.21,22.
i Is. 48. 9; Eze. 20. 8,9, 13,14,17,21,22.
k Ps.103.14-16; Ge.6.3.
l Job 7.7,16; Ja.4.14.
m ver. 17; Ps. 95.8-10; 106.14-32; Nu.14.11.
9 Or, *rebel against.*
n Is.63.10; Ep.4.30.

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o Nu.14.4,22; Ac.7.39; He.3.8; 2 Pe.2.21,22.
p ver.19,20; Mar. 5.35, 36.
1 They did not believe that God was able to subdue all those that opposed them, and they refused to go forward and possess the promised land. 'It is presumptuous for us to limit the *Holy One of Israel*; for being the *Holy One*, he will do what is most for his own glory; and being the *Holy One of Israel*, he will do what is most for their good.'—*Henry.*
q ver. 11,21,22; Ex.13. 9; Is.11.11; Je. 32.21.
r Ps.106.7-10.
2 Or, *affliction.*
s Ps.135.9; Ex.3.19,20; De.4.34; 6.22.
3 Heb. *set.*
t ver.12.
u Ps. 105.29; Ex.7.17-21; Re.16.3-6.
v Ps.105.31; Ex.8.21-24.
4 This word shows, that besides the loathsomeness of flies and their maggots, a variety of venomous insects, reptiles, or animals, were sent among the Egyptians, to bite, and sting, and harass them; and that in many instances, their bite or sting was mortal.
w Ps. 105. 30; Ex. 8. 2-15; Re.16.13.
x Ps. 105.34,35; Ex.10. 12-15; Joel 1. 4-7; 2. 25; Re.9.2-11.
5 Or, *killed.*
y Ps. 105.32,33; Ex. 9. 18-34.
6 Or, great *hailstones.*
7 Heb. *shut up.*
8 Or, *lightnings*; Ex. 9.28.
z Ps. 11. 6; Job 20. 23; Is.42.25; Ro.2.8,9.
a 1 Ki. 22.21,22; Job 1. 12; 2.6,7.
9 Evil angels are the ministers of evil and destruction to the wicked, as good angels are the ministers of good to the heirs of salvation. Boothroyd, after Ainsworth, renders the expression 'messengers of evils.' This is the clear and simple rendering of the Hebrew. Ainsworth explains it by saying, that Moses and Aaron may be meant, whom Jehovah sent to denounce the plagues before they came, and by their hand brought them on Egypt.
10 Heb. *weighed a path.*
b Job 27.22; Eze.7.4,9; 8.18; 9.10; 2 Pe.2.4,5.
11 Or, *beasts to the murrain*; Ex.9.3-6.
c Ps. 105.36; Ex.12.12, 29,30; He.11.28.
d Ge.49.3.
e Ps. 105. 23; 106. 22; Ge.9.22-25; 10.6.
f Ps.77.20; Is.63.11-14.
g Ps.95.7; 100.3; Is.40. 11; John 10.11,&c.
h Ex.14.19,20; He. 11. 29.
i Ps.136.15; Ex. 14.27; 15.10.
12 Heb. *covered.*
k Ex.15.13,17; Da.9.16.
l Ps.44.3; Ep.1.14.
13 Or, claimed & taken possession of, for the inheritance of his chosen people. The whole land of Canaan seems to have been intended. Notwithstanding Israel's multiplied rebellions, and the terrible judgments inflicted on them; mercy at last prevailed, and the nation enjoyed the promised inheritance.
m Ps. 44. 2; 105. 44,45; 135.10-12; 136.18; Jos. vi.-xxi.; Ne.9.22-25.
n Nu.33.54; Jos.13.7.
o De.6.10-12.
p ver.40,41; De.31.16-20; 32.15-21; Ju. 2.11, 12; 2 Ki.17.7,&c.; Ne. 9.25,26; Eze.16.15-26.
q ver.41; Ju.3.5-7,12.
r ver.8-10,37; Ho.7.16.

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58 For they provoked him to anger with [s]their high places, and [t]moved him to jealousy [u]with their graven images.

59 When [v]God heard *this*, he was wroth, [w]and greatly abhorred Israel:

60 [x]So that he forsook[1] the tabernacle of Shiloh, the tent *which* he placed among men;

61 And delivered [y]his strength[2] into captivity, [z]and his glory into the enemy's hand.

62 He [a]gave his people over also unto the sword; and was [b]wroth with his inheritance.

63 [c]The fire consumed their young men; and [d]their maidens were not given[3] to marriage.

64 [e]Their priests fell by the sword; and[f] their widows made no lamentation.

65 Then [g]the LORD awaked as one out of sleep, [h]*and* like a mighty man that shouteth by reason of wine.

66 And [i]he smote his enemies in the hinder part; [k]he put them to a perpetual reproach.[4]

67 Moreover, [l]he refused the tabernacle of Joseph, and chose not the tribe of Ephraim;

68 But [m]chose the tribe of Judah, the[n] mount Zion which he loved.

69 And [o]he built his sanctuary like [p]high *palaces*, like [q]the earth which he hath established[5] for ever.

70 He [r]chose David also his servant, [s]and took him from the sheepfolds:

71 From[6] following [t]the ewes great with young [u]he brought him to [v]feed Jacob his people, and Israel his inheritance.

72 So he fed them [w]according to the integrity of his heart; and [x]guided them by the skilfulness of his hands.

PSALM LXXIX.

The psalmist complaineth of the desolation of Jerusalem, 1—7. *He prayeth for deliverance,* 8—12: *and promiseth thankfulness,* 13.

¶ A psalm of[7] Asaph.

O GOD, [a]the heathen are come [b]into thine inheritance; [c]thy holy temple have they defiled: [d]they have laid Jerusalem on heaps.

2 [e]The dead bodies of thy servants have they given *to be* meat unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth.

3 [f]Their blood have they shed like water round about Jerusalem; [g]and *there was* none to bury *them.*

4 We are [h]become a reproach to our neighbours, [i]a scorn and derision to them that are round about us.[1]

5 [k]How long, LORD? [l]wilt thou be angry for ever? shall [m]thy jealousy burn like fire?

6 [n]Pour out thy wrath [o]upon the heathen that [p]have not known thee, and upon the kingdoms [q]that have not called upon thy name:

7 For [r]they have devoured Jacob, and [s]laid waste his dwelling-place.

8 [t]O remember not against us former[2] iniquities: [u]let thy tender mercies speedily prevent us; for [v]we are brought very low.

9 Help us, O God of our salvation, [w]for the glory of thy name; and deliver us, [x]and purge away our sins, [y]for thy name's sake.[3]

10 [z]Wherefore should the heathen say, Where *is* their God? [a]let him be known among the heathen in our sight, [b]*by* the revenging[4] of the blood of thy servants *which is* shed.

11 Let [c]the sighing of the prisoner come before thee; [d]according to the greatness of thy[5] power preserve[6] thou those that are appointed to die;

12 And [e]render unto our neighbours sevenfold into their bosom their reproach, [f]wherewith they have reproached thee, O LORD.

13 So we [g]thy people, and sheep of thy pasture, will give thee thanks for ever; [h]we will show forth thy praise to all[7] generations.

PSALM LXXX.

The psalmist in his prayer complaineth of the miseries of the church, 1—7. *God's former favours are turned into judgments,* 8—13. *He prayeth for deliverance,* 14—19.

¶ To the chief musician upon [a]Shoshanim-eduth, A psalm of[8] Asaph.

GIVE[b] ear, [c]O Shepherd of Israel, thou that [d]leadest Joseph like a flock; thou that [e]dwellest *between* the cherubims, [f]shine forth.[9]

2 [g]Before Ephraim, and Benjamin, and Manasseh, [h]stir up thy strength, and come[10] *and* save us.

A.M.3074. B.C.930.

[s] Le. 26.30; Nu. 33.52; Eze.20.28,29.
[t] Ps. 79. 5; Ex. 34. 14; De.32.16; 1 Co.10.22.
[u] Ps. 97. 4; Ex. 20.4,5; De. 4.16-25; 1 Ki. 11. 10; Je.8.19; Ho.13.2.
[v] Ps. 11.4; 14. 2-5; Ge. 18.20,21.
[w] Ps. 106. 40; La. 2.7.
[x] Jos.18.1; Je.7.12-14.
1 The history of Israel, from the death of Moses to that of Eli, as contained in the books of Joshua and Judges, and the first four chapters of the first of Samuel, form the best comment on these verses. 'We can hardly read two chapters in the book of Judges, but we meet with the words, "And the children of Israel did evil in the sight of the Lord."' —*Horne.*
[y] Ps. 132.8; 1 Sa.5.1,2; 2 Ch.6.41.
2 The ark, the symbol of Jehovah's protecting presence & power.
[z] Ps. 24. 7; Ex. 40. 34; 1 Sa.4.21,22.
[a] 1 Sa.4.2,10.
[b] Ps.89.38; Is.64.9.
[c] ver.21; De.29.20; 32. 22.
[d] Is.4.1; Je.7.34; 16 9.
3 Heb. *praised.*
[e] 1 Sa.2.33,34; 4.11,17.
[f] 1 Sa. 4.19,20; Job 27. 15; Eze.24.23.
[g] Ps.7.6;44.23; Is.51.9.
[h] Is.42.13,14.
[i] 1 Sa.5.6-12;Job 40.12.
[k] Je.23.40.
4 While the Philistines were inflicting deserved punishment on the Israelites, the Lord seemed like one asleep, and as not regarding either his people, or even 'the ark of his strength.' But when their resentment or their ambition had accomplished his purposes, he suddenly and effectually interposed to rebuke the impious triumph of the idolators, and to put them and their idol to a perpetual shame: (Ps. 76. 10.) even as a mighty man of valour would rest or refresh himself, notwithstanding the advance of the enemy, till the moment arrived for executing his own plan; and then he would burst forth on them with unexpected and irresistible fury. By the emerods, the Lord disgraced as well as discomfited the Philistines, & constrained them to send back the ark: and by the golden images of the emerods, and of the mice that marred the land, they were led to publish & perpetuate their own disgrace.
[l] 1 Sa.6.21; 7.1,2; 2 Sa. 6.2,17.
[m] Ge.49.8-10;Ru.4.17-22; 1 Sa.16.1.
[n] Ps.87.2; 132.12-14.
[o] 1 Ki.6.2; 9.8.
[p] 1 Ch.29.1,19;2Ch.2.9.
[q] Ps. 102. 25; 104. 5; 1 Sa. 2. 8; Job 26. 7; Is. 48.13; Co.1.16,17.
5 Heb. *founded.*
[r] 1 Sa.16.12; Ac.13.22.
[s] 1 Sa. 17. 15,&c.; 2 Sa. 7.8; Mat.4.18-22.
6 Heb. *from after.*
[t] Ge.33.13; Is.40.11.
[u] Ps.75.6,7; Je.27.5,6.
[v] 2 Sa. 5.2; Mic. 5. 2-4; John 21.15-17.
[w] Ps. 75. 2; 2 Sa. 8.15; 1Ki.9.4; 15.5; Is.11.2-4; Ac.13.22,36.
[x] 1 Ki.3.6-9,28; 2 Co.3. 5,6; 2 Ti.2.15; Ja.1.5.

PSALM LXXIX.

7 Or, *for*; Ps.lxxiv., *title, marg.*
[a] Ps.74.3,4; 80.12,13; 2 Ki.21.12-16;Lu.21.24.
[b] Ps.74.2; Is.47.6.
[c] Ps. 74. 7,8; La. 1. 10; Eze.7.20,21; 9.7.
[d] 2 Ki. 25. 9,10; Je. 26. 18; 52.13; Mic.3.12.
[e] Je.7.33; 15.3; 34.20.

A.M.0000. B.C.000.

[f] ver. 10; Mat. 23. 35; Re.16.6; 17.6; 18.24.
[g] Ps.141.7; Je.8.1,2.
[h] Ps.44.13,14; Je.24.9; La. 2.15,16; 5,1; Eze. 35.12; 36.3,15.
[i] 1 Ki.9.7; Ne.2.19.
1 This psalm unavoidably leads our thoughts to the Babylonish captivity; yet some think it was written long before. The Holy Spirit directing the Psalmist thus to furnish the Church with proper meditations, in all such seasons of public calamity.
[k] Ps. 13.1,2; 74.10; 80. 4; 89.46; Re.6.10.
[l] Ps.85.5; Mic.7.18.
[m] De. 29.20; Zep.1.18.
[n] Ps.69.24;Re.16.1,&c.
[o] Is.xiii.,xxi.,xxiii.;Je. 10.25; 25.29; xlvi.-li.
[p] Ps.9.16,17;John 16.3; Ac.17.23; 2 Th.1.8.
[q] Ps.14.4; 1 Co.1.2.
[r] Is.9.12; Zec.1.15.
[s] Is.24.1-12; 64.10,11.
[t] Ps.25.7; Is.64.9; Ho. 8.13; 9.9; Re.18.5.
2 Or, *the iniquities of them that were before us;* Ge. 15. 16; Mat. 23.32-36.
[u] Ps.21.3; 69.16,17.
[v] Ps.106.48; De.28.43.
[w] Ps.115.1; 2Ch.14.11; Mal.2.2; Ep.1.6.
[x] Ps.25.11; 65.3.
[y] Jos.7.9; Is.43.25; Je. 14.7; Eze.20.9,14.
3 For his mercy and for his truth's sake, that the heathen may not triumph. The word rendered 'purge away our sins,' means *cover them with an atonement.* No sacrifices were offered during the captivity; but this was a prayer for the restoration of the temple, and those expiatory oblations, as typifying the great atonement of Christ, which purges away the guilt of all believers, to the praise of the glory of God.
[z] Ps.42.3,10; Joel 2.17.
[a] Ps. 9. 16; 58. 11; Ex. 7.5; Eze.36.23; 39.21.
[b] Re.18.20.
4 Heb. *vengeance;* Ro. 12.19.
[c] Ps. 12.5; 102.20; Ex. 2.23,24; Is.42.7.
[d] Ps.146.6,7;Mat.6.13; Ep.3.20.
5 Heb. *thine arm;* Is. 33.2.
6 Heb. *reserve the children of death;* Ps.102. 20, *marg.*
[e] Ge.4.15; Le.26.21,28; Je.32.18; Lu.6.38.
[f] Ps.44.16; 74.18,22.
[g] Ps.74.1; 95.7; 100.3.
[h] Ps.45.17; 145.4.
7 Heb. *generation and generation.*

PSALM LXXX.

[a] Ps.xlv.,lx., *titles.*
8 Or, *for Asaph.*
[b] Ps.5.1; 55.1.
[c] Ps. 23. 1; Is. 40. 11; John 10.14; 1 Pe.2.25.
[d] Ps. 77.20; Is. 49.9,10; 63.11; John 10.3,4.
[e] Ps.99.1; Ex.25.20-22; 2 Ki.19.15; Eze.10.4.
[f] ver. 3, 7,19; Ps. 50.2; De. 33. 2; Eze. 43. 2; Da.9.17.
9 The Psalmist remembering the ancient displays of the glory of God in the midst of his people, implores him again to shine forth in the splendour of his power, truth, & love; to dismay their enemies, and to rescue and cheer his worshippers. This divine interposition is represented by the breaking forth of the sun after a dismal tempest, & that pleasing change which ensues. The Christian church is now become the Israel of God. Jesus Christ is their Shepherd.
[g] Nu.2.18-23;10.22-24.
[h] Ps.35.23; 44.23-26.
10 Heb. *come for salvation to us;* Is.25.9; 33. 22

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3 [i]Turn us again,[1] O God, and
[k]cause thy face to shine; and we shall
be saved.

4 O LORD God of hosts, [l]how long
wilt thou be[2] angry against the prayer
of thy people?

5 Thou [m]feedest them with the
bread of tears; and givest them tears
to drink in great measure.

6 [n]Thou makest us a strife unto our
neighbours; and [o]our enemies laugh
among themselves.[3]

7 [p]Turn us again, O God of hosts,
and cause thy face to shine; and [q]we
shall be saved.

8 Thou hast brought [r]a vine out
of Egypt; [s]thou hast cast out the
heathen, and planted it.

9 Thou [t]preparedst *room* before it,
and didst cause it [u]to take deep root,
and[v] it filled the land.[4]

10 The hills were covered with the
shadow of it, and the boughs thereof
were like the goodly cedars.[5]

11 [w]She sent out her boughs unto
the sea, and her branches unto the
river.[6]

12 Why hast thou *then* [x]broken
down her hedges, so that all they
which pass by the way do pluck
her?

13 [y]The boar[7] out of the wood doth
waste it, and the wild beast of the
field doth devour it.

14 [z]Return, we beseech thee, O
God of hosts: [a]look down from
heaven, and behold, and visit this
vine;

15 And [b]the vineyard which thy
right hand hath planted, and [c]the
branch *that* thou madest strong for
thyself.

16 *It* [d]*is* burned with fire; *it is* cut
down: [e]they perish at the rebuke of
thy countenance.

17 Let thy hand be upon [f]the Man
of thy right hand, upon the Son of
man *whom* thou madest strong for
thyself.

18 [g]So will not we go back from
thee: [h]quicken us, and we will call
upon thy name.

19 [i]Turn us again, O LORD God of
hosts, [k]cause thy face to shine; and
we shall be saved.

A.M.0000. B.C.0000.

i ver.7,19; Ps.85.4; La. 5.21.

1 It is worthy of observation that the Psalmist does not directly pray for national prosperity and blessing, but in the first place, as preparatory to it, for national revival and repentance. This is God's own way. See his promise to his people in Eze. 36. 25.

k ver. 1; Ps. 4. 6; 67. 1; 119.135; Nu.6.25,26.

l Ps.85.5; La.3.44; Lu. 18.1-8.

2 Heb. *smoke*, Ps. 74.1; De.29.20.

m Ps.42.3; Eze.4.16,17.

n Je.15.10.

o Ps.44.13,14; Ju.16.25; Is.37.23; Re.11.10.

3 The afflictions of Israel were so heavy and of so long continuance, that their bread seemed to be dipt in their tears, & their cup filled to the brim with them; while their neighbours contended about dividing the spoil, & derided their miseries, 2 Ki. 18. 23-27.—*Scott.*

p ver. 3, 18; Ps. 51. 10; Lu.1.16,17.

q Is. 30. 15; 64. 5; Je.4. 14; 2Ti.2.25,26.

r Is.5.1-7; 27.2,3; Je.2. 21; Eze.15.6; 17.6.

s Ps.78.55; Je.18.9,10.

t Ps. 105.44; Ex.23.28-30; Jos.23.13-15.

u Is.27.6; Je.12.2.

v 1Ki.4.20, 25; 1Ch.21. 5; 27.23,24.

4 The vine is elegantly employed here as an emblem of God's ancient people, his covenant people, his true church. It is used in the same way in many passages of scripture; see marg. ref. 'The Christian church after her redemption, by the death and resurrection of Jesus, was planted in the heathen world, as Israel had been in Canaan; and the description suits the one as well as the other.'—*Horne.*

5 Heb. *cedars of God*, Ps.104.16.

w Ps. 72. 8; Ge.15.18; 1 Ki.4.21,24; 1Ch.18.3.

6 The language in these verses, 10, 11, is descriptive of the establishment and diffusion of his ancient people in Palestine—extending from the Mediterranean sea to the Euphrates. Under this description is veiled the universal diffusion of the church of Christ over the world.

x Ps. 89. 40, 41; Is. 5.5; Lu.20.16.

y 2 Ki.xviii.xxv.; 2Ch. xxxii.; Je.4.7.

7 The wild boars are very destructive to the vineyards in the East, as much by treading down and rooting up as by what they devour. They are descriptive of fierce, impure, and unrelenting persecutors who desolate the church of God. They are let loose upon the church for her sins.

z Ps.7.7; 90. 13; Mal.3. 7; Ac.15.16.

a Ps.33.13; Da.9.16-19.

b ver.8; Is.5.1, 2; Je.2. 21; Mar.12.1.

c Ps.89.21; Is. 11.1; Je. 23.5,6; Zec.6.12.

d Is.27.11; John 15.6.

e Ps.39.11; 76.6,7; 90.7; 2Th.1.9.

f ver.15; Ps.110.1; Da. 13,14; John 5.21-29.

g Ps. 79. 13; John 6.66-69; He.10.38,39.

h Ps. 85. 6; 119. 25, 37, 40, 107, 154, 156; Ca.1. 4; Ph.2.12,13.

i ver.3,7; Je.3.22,23.

k ver. 1; Ps.27.4,9; 31. 16; 44.3.

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PSALM LXXXI.

a Ps.viii.,*title.*

1 Or, *for Asaph.*

b Ps.67.4; Je.31.7.

c Ps.18.1,2; Ph.4.13.

d Ps.33.1-3; 100.1,2.

e Ge.50.17; Mat.22.32.

f Ps.92.3; 95.1,2; Ep.5. 19; Ja.5.13.

g Ps.98.6; 1Ch.15.24; 2 Ch.5.12; 13.12,14.

h Le. 23. 24; Nu.10.10; 2 Ki.4.23; Co.2.16.

i Nu. 15. 3; De. 16. 15; Lu.2.6; Na.1.15.

k Ps.77.15; 80.1,2; Am. 6.6.

l Ps.78.6; De.4.45.

2 Or, *against*, Ex. 12. 12,27,29.

m Ps.114.1; Je. 5. 15; 1 Co.14.21,22.

n Ex.1.14; 6.6; Is. 9. 4; 10.27; Mat.11.29.

3 Heb. *passed away.*

o Ps.68.13.

4 Or, *baskets.* Mortar-tubs. — *Boothroyd.* In the first part of the psalm, the Psalmist calls upon Jacob, Israel, and Joseph, names for the race of Abraham, to celebrate their deliverance from Egypt on their solemn feast days. From the 6th verse to the end, God is plainly the speaker, and reminds them of their deliverance from bondage.

p Ps.50.15; Ex.2.23.

q Ex.14.24; 19.19.

5 Either God's speaking to them from the cloud, in mercy to them, but in thunder to their enemies—or his speaking to them in thunder and lightning from Sinai.

r Ex.17.6,7; Nu.20.13, 24; De.33.8.

6 Or, *strife.*

s Ps. 50. 7; De. 32. 46; John 3. 11,32, 33; Ac. 20.21; 1John 5.9.

t ver.13; Ex.15.26; De. 5.27; Is.1.19.

u Ex.20.3-5; 1Co.8.5,6.

v De.6.14; Mal.2.11.

w Ex.20.2; Je.11.4.

x Ps. 37. 4; John 7. 37; Ep.3.19,20; Re.22.17.

7 The larger their desires and expectations were, and the more copious & comprehensive their prayers, the more abundantly would they receive from the all-sufficiency of God. It is almost impossible not to think in this place of our Lord's address to the Jews, 'If any man thirst, let him come unto me and drink.'—*Scott.*

y Ps.106.12,13; Je.2.11-13; 7.23,24; Zec.7.11.

z Ex. 32. 1; De. 32.15; Pr.1.30; He.10.29.

a Ge.6.3; Ac.7.42.

8 Or, *the hardness of their hearts*, or, *imaginations.*

b Ex.11.9; Is.30.1; Je.7. 24; 44.16,17.

c De.5.29; 32.29; Is.48. 18; Mat.23.37.

9 Such expressions denote the Lord's willingness to receive returning sinners, & the delight which he takes in showing mercy and doing good, & in the faith and obedience of his people: and they prove, that the ruin of sinners is altogether the effect of their own pride and obstinacy.

d Nu.14.9,45; Jos.23.13.

e Am.1.8.

f Ps.83.2, &c.; De.7.10; Ro.1.30; 8.7.

10 Or, *yielded feigned obedience*, Heb. *lied*, Ps.18.44; 66.3, *marg.*

g Ps.102.28; Joel 3.20.

11 The nation of Israel, if they had kept the covenant, would have possessed their privileges till the coming of Christ, and have been then a part of the universal church, which shall continue on earth to the end of time, and in heaven to all eternity.

h Ps.147.14; Joel 2.24.

PSALM LXXXI.

An exhortation to a solemn praising of God, 1—3. *God challengeth that duty by reason of his benefits,* 4—7. *God, exhorting to obedience, complaineth of their disobedience, which proveth to their own hurt,* 8—16.

¶ To the chief musician upon [a]Gittith,
A psalm of[1] Asaph.

SING[b] aloud unto God [c]our strength:
[d]make a joyful noise unto [e]the
God of Jacob.

2 Take [f]a psalm, and bring hither
the timbrel, the pleasant harp with
the psaltery.

3 [g]Blow up the trumpet [h]in the
new-moon, in the time appointed,
on [i]our solemn feast-day.

4 For this *was* a statute for Israel,
and a law of the God of Jacob.

5 This he ordained [k]in Joseph [l]*for* a
testimony, when he went out [2]through
the land of Egypt; [m]*where* I heard
a language *that* I understood not.

6 [n]I removed his shoulder from the
burden: his hands were[3] delivered
from[o] the pots.[4]

7 [p]Thou calledst in trouble, and I
delivered thee; I answered thee in
[q]the secret place of thunder;[5] [r]I proved
thee at the waters of Meribah.[6] Selah.

8 [s]Hear, O my people, and I will
testify unto thee: O Israel, [t]if thou
wilt hearken unto me;

9 [u]There shall no [v]strange god be
in thee; neither shalt thou worship
any strange god.

10 [w]I *am* the LORD thy God, which
brought thee out of the land of Egypt:
open[x] thy mouth wide, and I will
fill it.[7]

11 But [y]my people would not
hearken to my voice; and Israel
[z]would none of me.

12 So [a]I gave them up unto [8]their
own hearts' lust: *and* [b]they walked
in their own counsels.

13 [c]Oh that my people had hearkened unto me, *and* Israel had walked
in my ways![9]

14 [d]I should soon have subdued
their enemies, and [e]turned my hand
against their adversaries.

15 [f]The haters of the LORD should
have submitted[10] themselves unto him:
but [g]their time[11] should have endured
for ever.

16 He should have [h]fed them also

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with the finest[1] of the wheat: and with [i]honey out of the rock should I have satisfied thee.

PSALM LXXXII.

The psalmist, having exhorted the judges, 1—4; and reproved their misconduct, 5—6; prayeth God to judge, 8.

¶ A psalm of[2] Asaph.

GOD[a] standeth in the congregation of the mighty; he judgeth among the[b] gods.[3]

2 [c]How long will ye [d]judge unjustly, and [e]accept the persons of the wicked? Selah.

3 Defend[4] the poor and fatherless; [f]do justice to the afflicted and needy.

4 [g]Deliver the poor and needy: rid[h] *them* out of the hand of the wicked.

5 They [i]know not, neither will they understand; [k]they walk on in darkness: [l]all the foundations of the earth are out[5] of course.[6]

6 [m]I have said, Ye *are* gods; and all of you *are* children of the most High:

7 But [n]ye shall die like men, and fall [o]like one of the princes.[7]

8 [p]Arise, O God, judge the earth: for [q]thou shalt inherit all nations.[8]

PSALM LXXXIII.

A complaint to God of the enemies' conspiracies, 1—8. A prayer against them that oppress the church, 9—18.

¶ A song *or* psalm of[9] Asaph.

KEEP[a] not thou silence, O God: hold not thy peace, and [b]be not still, O God.

2 For, lo, [c]thine enemies make a tumult;[10] and they [d]that hate thee have [e]lifted up the head.

3 They [f]have taken crafty counsel against thy people, and consulted against [g]thy hidden ones.[11]

4 They have said, [h]Come, and let us cut them off from *being* a nation; that the name of Israel may be no more in remembrance.

5 For [i]they have consulted together with one consent:[12] [k]they are confederate against thee:

6 The tabernacles of [l]Edom, and the Ishmaelites; of Moab, and [m]the Hagarenes;

7 [n]Gebal, and Ammon, and Amalek; the Philistines, with the inh
tants of Tyre;

8 [o]Assur also is joined with t
they have holpen[1] [p]the childre
Lot. Selah.

9 Do unto them [q]as *unto*
Midianites; [r]as *to* Sisera, as *to* J
at the brook [s]of Kison:

10 *Which* perished at [t]En
they became [u]*as* dung for the e

11 Make their nobles like
and like Zeeb; yea, all their p
as [w]Zebah and as Zalmunna;[2]

12 Who said, [x]Let us take t
selves the houses[3] of God in posse

13 [y]O my God, make them
a wheel;[4] [z]as the stubble befor
wind.

14 [a]As the fire burneth a
and as [b]the flame setteth the
tains on fire;

15 So [c]persecute them wit
tempest, and make them afrai
thy storm:

16 [d]Fill their faces with s
that they may seek thy name, O

17 [e]Let them be confounde
troubled for ever; yea, let th
put to shame, and perish:

18 [f]That *men* may know that
[g]whose name alone *is* JEHO
art [h]the most High over all the

PSALM LXXXIV.

*The psalmist, longing for the communion of the sanct
sheweth how blessed they are that dwell therein, 4—7.
to be restored unto it, 8—12.*

¶ To the chief musician, upon [a](
A psalm for[6] the sons of Ko

HOW[b] amiable *are* thy taber
[c]O LORD of hosts!

2 [d]My soul longeth, yea
fainteth for the courts of the
[e]my heart and my flesh crieth
the living God.[7]

3 Yea, [f]the sparrow hath fo
house, and the swallow a nest
self, where she may lay her
even thine altars,[8] O LORD of
my King, and my God.

4 [g]Blessed *are* they that d
thy house: [h]they will be still p
thee.[9] Selah.

5 Blessed *is* the man
strength *is* in thee; [i]in whos
are the ways *of them*.[10]

A.M.3108. B.C.896.

1 Heb. *fat of wheat.*
[i] Ju. 14. 8, 9, 18; 1Sa. 14. 25, 26; Job 29. 6.

PSALM LXXXII.
A.M.3092. B.C.912.

2 Or, *for Asaph.*
[a] 2Ch. 19. 6, 7; Ec. 5. 8.
[b] ver. 6, 7; Ps. 138. 1; Ex. 22. 28; John 10. 35.
3 God ruleth over the mightiest, and will judge the princes of the earth.
[c] Ex. 10. 3; 1Ki. 18. 21.
[d] Ps. 58. 1, 2; Ex. 23. 6, 7.
[e] Pr. 18. 5; Ga. 2. 6.
4 Heb. *Judge,* Ps. 10. 18; De. 10. 18; Is. 1. 17.
[f] Je. 5. 28; Ja. 1. 27.
[g] Ps. 72. 12-14; Job 29. 12, 16, 17; Pr. 24. 11, 12.
[h] Ps. 140. 12; Ne. 5. 1-13; Job. 5. 15, 16.
[i] Ps. 53. 4; Ro. 1. 28.
[k] Pr. 4. 19; Ec. 2. 14; John 3. 19; 12. 35.
[l] Ps. 11. 3; 75. 3; Ec. 3. 16; Is. 5. 7.
5 Heb. *moved.*
6 Through wickedness, and impiety, the foundations of the kingdom where shaken, and near to ruin.
[m] ver. 1; John 10. 34-36.
[n] Ps. 49. 12; Job 21. 32.
[o] Ps. 83. 11.
7 The rulers of Israel, as immediately appointed by JEHOVAH to be his representatives, to judge according to his law, and to be types of his Anointed, were especially honoured with this high title, 'Ye are gods;' in which other magistrates share, in proportion to their religious advantages. But though outwardly honoured as 'gods,' as 'children of the most High,' and as representing the Son of God himself; yet, seeing they in general abused these distinctions, the Lord would soon show them their weakness, as mean mortal men; and leave them to be cast down from their dignity, like one of the princes whom Israel crushed when they came up out of Egypt, or in their subsequent wars.—*Scott.*
[p] Ps. 7. 6; 96. 13; 102. 13; Is. 51. 9; Zep. 3. 8.
[q] Ps. 2. 8; Re. 11. 15; 15. 4.
8 This is evidently a prayer containing a prediction of the Messiah as the judge and possessor of the nations, the King of kings, and Lord of lords.

PSALM LXXXIII.
A.M.3108. B.C.896.

9 Or, *for Asaph.*
[a] Ps. 28. 1; 35. 22; 44. 23.
[b] Is. 42. 14.
[c] Ps. 2. 1, 2; 74. 4, 23; Je. 1. 19; Mat. 27. 24; Ac. 4. 26, 27; 16. 22; 17. 5.
10 This psalm is supposed to have been written in the reign of Jehoshaphat, when many neighbouring tribes and nations conspired against Judah; stirred up by hatred to God and religion, which his reforming zeal for the church had excited, 2 Ch. 20. 1-4.
[d] Ps. 81. 15.
[e] Ps. 75. 4, 5; Da. 5. 20-23.
[f] Ps. 10. 9; 1 Sa. 13. 19; Is. 7. 6, 7; Lu. 20. 20-23.
[g] Ps. 27. 5; 31. 20; 91. 1; Co. 3. 3.
11 His peculiar people, whom he protects as his hidden treasures. The people of Christ are 'a peculiar people,' whom he hath redeemed by his own blood, and whom he purifies for himself.
[h] Ex. 1. 10; Es. 3. 6-9; Je. 31. 36; Da. 7. 25.
[i] Pr. 21. 30; Is. 7. 5-7; 8. 9, 10; Re. 19. 19.
12 Heb. *heart.*
[k] 2Sa. 10. 6-8; Is. 7. 2.
[l] 2Ch. 20. 1, 10, 11.
[m] Ge. 25. 12-18.
[n] Jos. 13. 5; Eze. 27. 9.

A.M.3108. B.C.896.

[o] Ge. 10. 11, *Ashur;* Ps. 25. 3.
1 Heb. *been an arm to, &c.,* Is. 33. 2.
[p] Ge. 19. 37, 38; De. 2. 9.
[q] Nu. 31. 7, 8; Is. 9. 4.
[r] Ju. 4. 15-24.
[s] Ju. 5. 21, *Kishon.*
[t] Jos. 17. 11; 1Sa. 28. 7.
[u] 2Ki. 9. 37.
[v] Ju. 7. 25.
[w] Ju. 8. 12-21.
2 For the allusions in these verses (6-11), see *marg. ref.*
[x] ver. 4; Ps. 74. 7, 8; 2Ch. 20. 11.
3 Whether these 'houses,' or habitations were places connected with the temple, as some suppose, or synagogues, as others, seems difficult to determine.
[y] Ps. 22. 1; 44. 4.
[z] Is. 17. 12-14.
4 Boothroyd, after Kimchi and others, renders this verse, 'Make them, O my God, like whirling chaff; like the stubble before the wind.'
[a] Ps. 68. 1, 2; Job 21. 18; Is. 40. 24; Je. 13. 24.
[b] Is. 30. 33; Eze. 20. 47, 48.
[c] De. 32. 22; Na. 1. 6, 10.
[d] Ps. 11. 6; Job 9. 17; Is. 28. 17; 30. 30; Mat. 7. 27.
[e] Ps. 6. 10; 9. 19, 20; 34. 5.
[f] Ps. 35. 4, 26; 109. 29.
[g] Ps. 9. 16; 1Ki. 18. 37; Is. 5. 16; Je. 16. 21.
[h] Ge. 22. 14; Ex. 6. 3.
[i] Ps. 92. 8; Is. 54. 5; Da. 4. 25, 32; Zec. 4. 14.
5 It is to be remembered that this prayer is uttered against the irreconcileable enemies of God and his truth, and that his majesty as Jehovah, God alone, may be vindicated.

PSALM LXXXIV.
[a] Ps. viii. lxxxi., *titles.*
6 Or, *of.*
[b] Ps. 26. 8; 27. 4; 48. 1, 2; 87. 2, 3; 122. 1.
[c] Ps. 103. 20, 21; 1Ki. 22. 19; Ne. 9. 6; Is. 6. 2, 3.
[d] Ps. 63. 1, 2; 73. 26; 119. 81; Ca. 2. 4, 5; 5. 8.
[e] Job 23. 3; Is. 26. 9.
7 This most beautiful psalm is supposed to have been composed by David when driven from the ordinances of God either by the persecution of Saul, or the rebellion of Absalom. It is most eminently descriptive of the longing of a pious soul for communion with God in his ordinances.
[f] Ps. 91. 1; Mat. 8. 20.
8 The word here rendered sparrow, may either be the bird known to us by that name, or any bird; and probably the word 'altars,' is to be understood as a part for the whole—any place in the temple near God's altars. It is known that birds are very little molested in the East, and the psalmist envies their privilege of ready and undisturbed access to the place of God's ordinances.
[g] Ps. 23. 6; 65. 4; 134. 1-3.
[h] Ps. 71. 8, 15; Re. 7. 15.
9 And if there be a heaven upon earth, it is in praising God, in continually praising him. Apply this to the land above; blessed are they that dwell there, angels and glorified saints, for they rest not day or night from praising God. Let us therefore spend as much time as may be, in that blessed work in which we hope to spend a blessed eternity.—*Henry.*
[i] Ps. 28. 7, 8; Is. 45. 24; Zec. 10. 12; 2Co. 12. 9.
[k] Ps. 40. 8; Is. 26. 9; Je. 50. 4, 5; Mic. 4. 2.
10 Heb. *In whose heart the ways.* Who love the ways that lead to the house of God.

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6 [l]*Who* passing through the valley
f Baca[1] make it a well; [m]the rain
lso filleth[2] the pools.
7 [n]They go from strength[3] to
rength; *every one of them* [o]in Zion
ppeareth before God.
8 O LORD God of hosts, hear my
rayer: give ear, O God of Jacob.
elah.
9 Behold, O God [p]our shield, and
ook upon [q]the face of thine anointed.[4]
10 For [r]a day in thy courts *is* bet-
er than a thousand: I[5] had rather
e a door-keeper in the house of my
od, than [s]to dwell in the tents of
ickedness.
11 For the LORD God *is* [t]a sun and
hield; [u]the LORD will give grace and
lory: [w]no good *thing* will he with-
old from them that [x]walk uprightly.
12 O LORD of hosts, [y]blessed *is* the
an that trusteth in thee.

PSALM LXXXV.

The psalmist, out of the experience of former mercies, prayeth for the continuance thereof, 1—7. He promiseth to wait God's answer, in confidence of his manifold blessings, 8—13.

To the chief musician, a psalm for[6] the sons of Korah.

LORD, [a]thou hast been favourable[7] unto thy land: [b]thou hast brought back the captivity of Jacob.
2 Thou hast [c]forgiven the iniquity f thy people; thou hast covered all heir sin. Selah.
3 Thou hast [d]taken away all thy rath: thou hast turned[8] *thyself* from he fierceness of thine anger.[9]
4 [e]Turn us, [f]O God of our salva-ion, [g]and cause thine anger toward s to cease.
5 [h]Wilt thou be angry with us for ver? wilt thou [i]draw out thine anger o all generations?
6 Wilt thou not [k]revive us again, at[l] thy people may rejoice in thee?
7 [m]Shew us thy mercy, O LORD, nd grant us thy salvation.
8 [n]I will hear[10] what God the LORD ill speak: [o]for he will speak peace nto his people, and [p]to his saints; ut[q] let them not turn again to [r]folly.
9 Surely [s]his salvation *is* nigh[11] em that fear him; that [t]glory[12] may vell in our land.
10 [u]Mercy and truth are met together; [v]righteousness and peace have kissed *each other*.
11 [w]Truth shall spring out of the earth; and [x]righteousness shall look down from heaven.
12 Yea, [y]the LORD shall give *that which is* good; and [z]our land shall yield her increase.
13 [a]Righteousness shall go before him, and [b]shall set *us* in the way of his steps.

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l John16.33; Ac.14.22; 2Co.4.17;Re.7.14.
1 Or, *mulberry-trees, make him a well,* &c.
2 Sa. 5. 22-24. Or, weeping; a desolate and dreary valley, through which the people passed in going to worship at Jerusalem. Pools were dug to receive the rain, that the people might be refreshed in passing through it. All this is figurative of the Christian's journey Zionward, and the refreshing streams opened up in the riches of redeeming grace.
m Ps.68.9;2Ki.3.9-20.
2 Heb. *covereth.*
n Pr.4.18;2Co.3.18.
3 Heb. *company to company,* Lu.2.44.
o Ps.43.3;De.16.16;Je. 31.6;John 6.39,40.
p ver.11; Ps. 98. 1; Ge. 15.1; De.33.29.
q Ps.2.2,6,*marg.*;89.20; 1Sa.2.10;Ac.4.27.
r *i. e.* Christ.
r ver.1,2;Ps.43.3,4;Lu. 2.46;Ro.8.5,6.
5 Heb. *I would choose rather to sit at the threshold,* Ja.2.3.
s Ps.17.14,15;141.4,5.
t Ps. 27.1; Is.60.19, 20; Mal.4.2;John 1.9,10.
u ver. 9; Ps. 3. 3; 47. 9; Ge.15.1;Pr.2.7.
v John 1. 16; Ro. 8. 16-18; Phil.1.6.
w Ps.34.9,10; Ph.4.19.
x Ps.15.2;Mic.2.7.
y Ps. 2. 12; 146.5,6; Is. 50.10;Je.17.7,8.

PSALM LXXXV.
A.M.3468. B.C.536.

6 Or, *of.* Ps. xlii., *title.*
a Le.26.42;Zec.1.16.
7 Or, *well pleased with,* Ps.77.7.
b Ps.14.7; 126.1,2; Ezr. 1.11;Je.30.18;Joel3.1.
c Ps. 32. 1; Je. 50. 20; Mic.7.18;Ac.13.39.
d Is.6.7;John 1.29.
8 Or, *turned thine anger from waxing hot,* Ex. 32. 11, 22.
9 The Lord had formerly been favourable unto their fathers, and had often brought back their captivity, having pardoned their sins for which they had been sold into the hands of their enemies; and this gave the captive Jews encouragement again to expect deliverance. They were probably, when this psalm was written, in captivity in Babylon.
e Ps.80.3,7,13; Mal.4.6.
f Ps.25.2;27.1; Mic.7.7, 18-20; John 4.22.
g Ps.78.38;Da.9.16.
h Ps. 74. 1; 77.9; Is.64. 9-12;Mic.7.18.
i Lu.21.24;Re.18.21-23.
k Ps. 80. 18; Is. 57. 15; Ho.6.2;Hab.3.2.
l Ps.53.6;Je.33.11.
m Ps.50.23;91.16.
n Hab.2.1;He.12.25.
10 The Psalmist, having uttered his prayer to God, declares he will wait God's answer, assured of an answer of peace to the prayer of faith.
o Ps. 29. 11; Zec. 9. 10; John 14.27;Ep.2.17.
p Ps.50.5;Ep.1.1,2.
q John 5. 14; Ac. 3. 26; Ga.4.9;2Pe.2.20-22,
r Pr.26.11;27.22.
s Ps.24.4,5;50.23;Is.46. 13;John7.17; Ac.10.2-4;11.13,14;13.26.
11 It is nigh to all who fear him; when trouble is nigh, salvation is nigh, for God is a very present help in time of trouble to all who are his; *whereas salvation is far from the wicked,* Ps. 119. 155.—*Henry.*
t Is.4.5;Hag.2.7-9;Lu. 2.32; John 1.14.
12 Christ himself, 'the salvation of God,' and 'the glory of his people Israel,' was evidently predicted.—*Scott.*
u Ps.89.14; 100. 5; Ex. 34.6,7;John 1.17.

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v Ps.72.3; Is. 32.16-18; Ro.3.25,26;5.1,21.
w Is. 45. 8; John 14. 6; 1John 5.20,21.
x Is.42.21;Lu.2.14.
y Ps.84.11;Ep.1.3.
z Ps.67.6; 72.16; Is.32. 15, *Gr.*;1Co.3.6-9.
a Ps.72.2,3;89.14.
b Mat.20.27,28; Ep.5.1, 2;Ph.2.5-8;He.12.1,2.

PSALM LXXXVI.

1 Or, *A prayer,* being a psalm *of David,* &c.; Ps.cii.,cxlii.,*titles.*
a Ps.31.2;Da.9.18.
b Ps. 10. 14; 72. 12-14; 102.17;140.12; Mat.5. 3;Ja.1.9,10;2.5.
c Ps.4.3;1Sa.2.9; John 10.27-29;17.11.
2 Or, *one whom thou favourest,* Ps. 18. 19; De.7.7,8;Ro.9.18,23.
d Ps.143.12;John12.26.
e Ps.13.5;Is.26.3,4;Ro. 15.12,13;Ep.1.12,13.
f Ps.57.1.
g Ps.55.17; 88.9; Lu.2. 37;18.7;Ep.6.18.
3 Or, *all the day,* Ps. 25.5.
h Ps.51.12;Is.61.3.
i Ps.25.1;143.8.
k ver.15;Ps.25.8; 36.7; 52.1;145.8,9;Ex.34.6; 1John 4.8,9.
l Ne.9,17; Is. 55.7; Da. 9.9;Mic.7.18.
m Ps. 103. 8; 130. 4, 7; Joel 2.13,18; Ro.5.20, 21;Ep.1.6-8;2.4.
n Ps. 145. 18; John 4. 10;Ro.10.12,13.
o Ps.5.1,2;17.1;130.2.
p Ps.18.6;50.15; 91.15; La. 3. 55-57; Jonah 2. 2;Lu.22.44;He.5.7.
q Ps.89.6,8; Ex. 15.11; Is.40.18,25;Da.3.29.
4 The Gentiles indeed might call on their gods and yet perish in their perils and miseries; as the objects of their idolatry had no power to save them: but the God whom David worshipped was not like them, but infinitely powerful as well as merciful; and his former works for his people encouraged the expectation of effectual aid to all his faithful worshippers.
r Ps.136.4;De.3.24.
s Ps. 22. 27-31; 102. 15; Is.11.9;59.19; Zec.14. 9;Re.15.4;20.3.
t Ro.15.9;Ep.1.12.
5 Probably David hoped, that God's interposition in his behalf, and the celebration of his glory and wonderful works by him and his subjects, would bring many of the neighbouring nations to renounce idolatry and worship the Creator: but 'the Spirit of God which spake by him, and whose words were on his tongue,' evidently predicted the calling of the Gentiles by the gospel, and the universal prevalence of Christianity. The original is expressly a *prediction;* and is generally so translated. 'This proveth that David prayed in the name of... the Messias, of whose kingdom he doth here prophesy.'
u ver.8;Ps.72.18;77.14; Job 11. 7; Ac.2.19-22; Ro.15.18,19;He.2.4.
v De.6.4; 32. 39; Is.44. 6-8;1Co.8.4;Ep.4.6,
w Ps. 5. 8; 119. 33, 73; Job 34.32;Ep.4.21.
x Mal.2.6;2John 4.
y Ho. 10. 2; Ac.2.46; 1 Co.10.21;2Co.11.3.
6 Through sin & conflicting passions the heart of man is distracted and alienated from God. David prays that all its powers may be united in the service of God.
z Ps.34.1;103.1-3; 104. 33;Re.5.9-13.
a Ps.9.1;De.6.5.
b Ro.15.6;1Co.10.31.
c Ps.57.10;Lu.1.58.
d Ps.56.13;116.8;Is.38. 17;Jonah 2.3-6.
7 Or, *grave.*

PSALM LXXXVI.

David implores God's aid because of his need and religious faith, 1—4, and of the power and goodness of God, 5—10. He prayeth for grace and promiseth praise for past mercies, 11—13. Complaining of the proud, he craveth some token of God's favour, 14—17.

¶ A[1] prayer of David.

BOW[a] down thine ear, O LORD, hear me: [b]for I *am* poor and needy.
2 [c]Preserve my soul, for I *am* holy:[2] O thou my God, [d]save thy servant that [e]trusteth in thee.
3 [f]Be merciful unto me, O LORD: [g]for I cry unto thee daily.[3]
4 [h]Rejoice the soul of thy servant: for unto thee, O LORD, [i]do I lift up my soul.
5 For [k]thou, LORD, *art* good, and [l]ready to forgive; and [m]plenteous in mercy [n]unto all them that call upon thee.
6 [o]Give ear, O LORD, unto my prayer; and attend to the voice of my supplications.
7 [p]In the day of my trouble I will call upon thee: for thou wilt answer me.
8 [q]Among the gods *there is* none like unto thee,[4] O LORD; [r]neither *are there any works* like unto thy works.
9 [s]All nations whom thou hast made shall come and worship before thee, O LORD; and shall [t]glorify thy name.[5]
10 For [u]thou *art* great, and doest wondrous things: [v]thou *art* God alone.
11 [w]Teach me thy way, O LORD; [x]I will walk in thy truth: [y]unite[6] my heart to fear thy name.
12 [z]I will praise thee, O LORD my God, [a]with all my heart; and [b]I will glorify thy name for evermore.
13 For [c]great *is* thy mercy toward me; and thou [d]hast delivered my soul from the lowest hell.[7]

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14 O God, [e]the proud are risen against me, and [f]the assemblies of violent[1] *men* have sought after my soul, [g]and have not set thee before them.

15 [h]But thou, O LORD, *art* a God full of compassion, and gracious, long-suffering, and plenteous in [i]mercy and truth.

16 O [k]turn unto me, and have mercy upon me: [l]give thy strength unto thy servant, and save [m]the son of thine handmaid.

17 [n]Shew me a token for good; that[o] they which hate me may see *it*, and be ashamed; because[p] thou, LORD, hast holpen me, and comforted me.

PSALM LXXXVII.

The seat and glory of the church, 1—3. *The increase, honour, and comfort of the members thereof,* 4—7.

¶ A psalm *or* song for[2] the sons of Korah.

HIS[a] foundation[3] *is* in [b]the holy mountains.

2 [c]The LORD loveth the gates of Zion more than all the dwellings of Jacob.

3 [d]Glorious things are spoken of thee, O city of God. Selah.

4 I will make mention of [e]Rahab and [f]Babylon to them that know me: behold Philistia, and [g]Tyre, with Ethiopia; [h] [i]this *man* was born there.

5 And [k]of Zion it shall be said, This and that man was born in her;[4] and [l]the Highest himself shall establish her.

6 The LORD shall count, [m]when he writeth up the people, *that* [n]this *man* was born there. Selah.

7 [o]As well the singers as the players on instruments *shall be there:* [p]all my springs[5] *are* in thee.

PSALM LXXXVIII.

A prayer containing a grievous complaint.

¶ A song *or* psalm for[6] the sons of Korah, to the chief musician upon [a]Mahalath Leannoth, Maschil[7] of [b]Heman the Ezrahite.

O [c]LORD God of my salvation, [d]I have cried day *and* night before thee.

2 [e]Let my prayer come before thee: incline thine ear unto my cry;

3 For [f]my soul is full of troubles:[8] and [g]my life draweth nigh unto the grave.

4 [h]I am counted with them that go down into the pit: I am [i]as a man *that hath* no strength.

5 [k]Free among the dead, like the slain that lie in the grave, [l]whom thou rememberest no more: and they are [m]cut off from[1] thy hand.[2]

6 Thou hast laid me [n]in the lowest pit, [o]in darkness, [p]in the deeps.

7 [q]Thy wrath lieth hard upon me, and thou hast afflicted *me* [r]with all thy waves. Selah.

8 [s]Thou hast put away mine acquaintance far from me; [t]thou hast made me an abomination unto them: [u]*I am* shut up, and I cannot come forth.

9 [v]Mine eye mourneth by reason of affliction: LORD, [w]I have called daily upon thee; [x]I have stretched out my hands unto thee.

10 [y]Wilt thou shew wonders to the dead? [z]shall the dead arise *and* praise thee? Selah.

11 Shall thy loving-kindness be declared in the grave? *or* thy faithfulness [a]in destruction?[3]

12 Shall thy wonders be known [b]in the dark? and thy righteousness [c]in the land of forgetfulness?

13 But unto thee have I cried, O LORD; [d]and in the morning shall my prayer prevent[4] thee.

14 LORD, [e]why castest thou off my soul? [f]*why* hidest thou thy face from me?

15 [g]I *am* afflicted and ready to die from *my* youth up: [h]*while* I suffer thy terrors I am distracted.

16 [i]Thy fierce wrath goeth over me; thy terrors have [k]cut me off.

17 [l]They came round about me daily[5] like water; they compassed me about together.

18 [m]Lover and friend hast thou put far from me, *and* mine acquaintance into darkness.[6]

PSALM LXXXIX.

The psalmist praiseth God for his covenant, 1—4; *for his wonderful power,* 5—14; *for the care of his people,* 15—18; *for his favour to the kingdom of David,* 19—37. *Then complaining of contrary events,* 38—45; *he expostulateth, prayeth, and blesseth God,* 46—52.

¶ Maschil[7] of [a]Ethan the Ezrahite.

I [b]WILL sing of the mercies of the LORD for ever: [c]with my mouth will

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e Ps. 26. 11; 54. 3; 119. 51; 2 Sa.15.1,&c.
f 2 Sa. 16. 20-23; Mat. 26.3,4; Ac. 4.27,28.
1 Heb. *terrible.*
g Ps. 10. 4,11,13; 36. 1; Eze.8.12; 9.9.
h ver.5; Ps. 103.8; Ex. 34.6,7; Nu.14.18; Mic. 7.18; Ro.5.20,21.
i Ps.98.3; John 1.17.
k Ps.25.16; 90.13.
l Ps.28.7,8; Zec. 10.12; Ep.6.10; Phil.4.13.
m Ps.116.16; Lu.1.38.
n Ps.41.10,11; 74.9.
o Ps. 71. 9-13; 109. 29; Mic.7.8-10.
p Ps.40.1; 71.20,21.

PSALM LXXXVII.

A. M.3468. B. C.536.

2 Or, *of.*
a 2 Ch.3.1; Is. 28.16; 1 Co.3.10,11.
3 Or, its foundation, viz. the temple's. The abruptness of the beginning shows how full the Psalmist's mind was of joy and admiration. The tabernacle placed, and the temple afterwards placed, by express divine direction on these holy mountains, were typical of Christ as the foundation, & of his church as builded on this foundation, for 'an habitation of God through the Spirit.'
b Ps. 48.1,2; 121. 1; Is. 2,2,3; 56.7; Zec.8.3.
c Ps. 78. 68,69; 132. 13, 14; De.12.5; Is.14.32.
d Ps. 48.2,3,11-13; 125. 1,2; Is. 49. 14,&c.; 60. 1,&c.; Je.3.14-17; Eze. xl.-xlviii.; He. 12. 22, 23; Re.21.10-27.
e Ps.89.10; Is.51.9.
f Ps. 137.1,8,9; Is.14.4-6; Je. 25.9; l.,li.; Da. 2.47,48; Re.17.5; 18.2.
g Ps. 45. 12; Is. xxiii.; Eze.xxvii., xxviii.
h 1 Ki. 10. 1,&c.; Ac.8. 27.
i Eze.28.2.
k Is.44.4,5; Ga.3.26-28; 1 Pe.1.23,24.
4 The meaning seems to be, that whereas among the ancients, Babylon and Egypt were held in such esteem, that it was considered a great honour to have been born there; so thenceforward, it would be a more distinguished & enduring honour before all nations, to have been born in Zion.—So shall it be at the great day before the assembled world.
l Eze.48.35; Mat.16.18; Re.8.31.
m Ps. 22.30; Eze. 13.9; Lu.10.20; Re.13.8.
n Je.3.19; Ga.4.26-31.
o 1 Ch.25.1-6; Re.14.1-3.
p Ps.46.4; Is.12.3; John 1.16; Re.21.6; 22.1,17.
5 All the springs of life and salvation, are in the true church of Christ, because it rests on Christ himself, the rock of ages, and from which healing waters flow;—'that rock was Christ.'

PSALM LXXXVIII.

6 Or, *of.*
a Ps.liii. *title.*
7 Or, a Psalm *of Heman the Ezrahite, giving instruction.*
b 1 Ki.4.31; 1 Ch.2.6.
c Ps. 27. 1; 51. 14; Ge. 49.18; Lu. 1 47; 1 3); Ti.2.10,13; 3. 4-7.
d Ps. 22.2; Ne. 1.6; Is. 62.6; Lu.18.7.
e Ps.79.11; 1 Ki.8.31.
f ver. 14,15; Ps. 22.11-21; Job 6.2-4; Is.53.3, 10,11; Mat.26.37-39.
8 The exact occasion of writing this psalm cannot be known, nor is it necessary to know this. It was written doubtless when the Psalmist was in deep affliction. — Its full meaning is to be seen in the sufferings of our Lord & Redeemer, Jesus Christ.

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g Ps.107.18; Job 33.22.
h Ps.28.1; 30.9; Job 17. 1; Eze. 26. 20; Jonah 2.6; 2 Co.1.9.
i Ps.31.12; 109.22-24.
k Is.14.9-12; 38.10-12.
l Ps.136.23; Ge.8.1.
m ver.16; Ps.31.22; Job 6.9; 11.10.
1 Or, *by thy hand.*
2 When Christ was laid in the grave, his enemies thought he would be speedily out of mind, and that he was 'stricken, smitten of God.'
n Ps.40.2; 86.13.
o Ps. 143. 3; Pr. 4. 19; La.3.2; Jude 6,13
p Ps.69.15; 130.1.
q Ps. 90.7-11; 102. 10; Job 6.4; John 3.36.
r Ps.42.7; Jon.2.3.
s ver.18; Ps.31.11; 142. 4; 1 Sa.23.18-20.
t Is. 49. 7; Zec. 11. 8; John 15.23,24.
u Job 19.8; La.3.7-9.
v Ps. 38. 10; 42. 3; Job 16. 20; 17.7; La. 3.48, 49; John 11.35.
w ver.1; Ps.55.17; 86.3.
x Ps. 68.31; 143.6; Ex. 17.11; Job 11.13.
y Ps.6.5; 115.17; Is.38. 18,19; Mar.5.35,36.
z Job 14.7-12; Eze. 37. 1-14; 1 Co.15.52-57.
a Ps. 55.23; 73.18; Job 21.30; Ro.9.22.
3 These words intimate, that after death, the dead cannot return to this earth to serve and honour God. Considered as the words of Christ, they may be regarded as an ardent prayer, that death and hell may not destroy them. Abaddon is the word used by St John for the devil—the great destroyer (Re.9.11).
b Ps. 143. 3; Job 10. 21, 22; Is.8.22.
c ver. 5; Ps. 31.12; Ec. 2.16; 8.10; 9.5.
d Ps.5.3; Mar.1.35.
4 Come before, or anticipate thee. 'Not as if he could wake sooner to pray than God to hear and answer, for He neither slumbers nor sleeps; but it intimates that he would be up earlier than ordinary to pray; would prevent, that is, go before his usual hour of prayer. The greater our afflictions are, the more solicitous and serious we should be in prayer. "My prayer shall present itself before thee, and be betimes with thee, and shall not stay for the encouragement of the beginning of mercy, but reach out towards it with faith & expectation, even before the day dawns." God often prevents our prayers & expectations with his mercies, let us prevent his mercies with our prayers & expectations.'—*Henry.*
e Ps.43.2; 77.7-9.
f Ps.13.1; 44.24; 69.17.
g Ps. 73. 14; Job 17. 1, 11-16; Is.53.3.
h Ps. 22.14,15; Job 6.4; Zec.13.7; Lu.22.44.
i Ps.38.1,2; 89.46; 90.7, 11; Is.53.4-6; Ga.3.13.
k Is. 53.8; Da.9.26.
l Ps. 22.16; 42.7; 69. 1, 2; Job 16. 12,13; La. 3.5-7; Mat.27.39-44.
5 Or, *all the day.*
m ver.8; Ps.31.11.
6 These affecting words find their illustration in the universal desertion of Christ at the hour & power of darkness, while all 'forsook him & fled,' and were ashamed to own him, and there was none to 'declare his generation.'

PSALM LXXXIX.

7 Or, a Psalm *for Ethan the Ezrahite, to give instruction.*
a 1 Ki.4.31; 1 Ch.2.6.
b Ps.101.1; 106.1.
c Ps.40.9,10; 71.8.15-19.

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make known [d]thy faithfulness to all generations.[1]

2 For I have said, [e]Mercy shall be built up for ever; [f]thy faithfulness shalt thou establish in the very heavens.

3 [g]I have made a covenant with my[h] chosen, [i]I have sworn unto David my servant,

4 [k]Thy seed[2] will I establish for ever, and build up thy throne to all generations. Selah.

5 And [l]the heavens shall praise thy wonders, O LORD; thy faithfulness also [m]in the congregation of the saints.

6 For [n]who in the heaven can be compared unto the LORD? *who* among the[o] sons of the mighty[3] can be likened unto the LORD?

7 [p]God is greatly to be feared in the assembly of the saints, and to be had in reverence of all *them that are* about him.

8 O [q]LORD God of hosts, who *is* [r]a strong LORD [s]like unto thee?[4] or to thy faithfulness round about thee?

9 Thou [t]rulest the raging of the sea: when the waves thereof arise, thou stillest them.

10 [u]Thou hast broken Rahab[5] in pieces,[6] as one that is slain: [v]thou hast scattered thine enemies with [7]thy strong arm.

11 [w]The heavens *are* thine, the earth also *is* thine: *as for* the world, and the fulness thereof, thou hast founded them.

12 [x]The north and the south thou hast created them: [y]Tabor and [z]Hermon shall [a]rejoice in thy name.

13 Thou hast [8]a mighty arm: strong is thy hand, *and* high is thy right hand.

14 [b]Justice and judgment *are* the habitation[9] of thy throne: [c]mercy and truth shall go before thy face.

15 Blessed *is* the people that [d]know the joyful sound: they shall walk, O LORD, [e]in the light of thy countenance.

16 [f]In thy name shall they rejoice all the day: and [g]in thy righteousness shall they be exalted.

17 For [h]thou *art* the glory of their strength; and in thy favour [i]our horn shall be exalted.

18 [k]For the[1] LORD *is* our defence; and [l]the Holy One of Israel *is* [m]our King.

19 Then [n]thou spakest in vision to [o]thy Holy One,[2] and saidst, [p]I have laid help upon *one that is* mighty; [q]I have exalted *one* chosen out of the people.

20 [r]I have found David my servant; with my holy oil have I anointed him:

21 [s]With whom my hand shall be established; [t]mine arm also shall strengthen him.

22 [u]The enemy shall not exact upon him; nor [v]the son of wickedness afflict him.

23 And [w]I will beat down his foes before his face, and [x]plague them that hate him.

24 But [y]my faithfulness and my mercy *shall be* with him: and [z]in my name shall his horn be exalted.

25 [a]I will set his hand also in the sea, and his right hand in the rivers.

26 He shall cry unto me, [b]Thou *art* my Father, [c]my God, and [d]the Rock of my salvation.

27 Also [e]I will make him *my* firstborn,[4] [f]higher than the kings of the earth.

28 [g]My mercy will I keep for him for evermore, and [h]my covenant shall stand fast with him.

29 [i]His seed also will I make *to endure* for ever, and [k]his throne as [l]the days of heaven.

30 [m]If his children [n]forsake my law, and [o]walk not in my judgments;

31 If they break[5] my statutes, and keep not my commandments;

32 [p]Then will I visit their transgression with the rod, and their iniquity with stripes.

33 [q]Nevertheless my loving-kindness will I not[6] utterly take from him, nor suffer my faithfulness to fail.[7]

34 [r]My covenant will I not break, [s]nor alter the thing *that is* gone out of my lips.

35 [t]Once have I sworn by my holiness, that[8] I will not lie unto [9]David.

36 [u]His seed shall endure for ever, [v]and his throne as the sun before me.

37 It shall be established for [w]ever as the moon, and *as* [x]a faithful witness in heaven. Selah.

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d ver.5,8,33-49; Ps. 36. 5; La.3.23; Mic.7.20.
1 Heb. *generation and generation*, ver.4; Ps. 119. 90, *marg.* The occasion on which this psalm was written, as is the case with most of the others, is unknown. It bears internal evidence of relating to some period in the life of David, in which his kingdom was in such calamity and danger, that it might seem that God had forgotten his covenant with David. He therefore begins by declaring the mercy and faithfulness of God, and the immutability of his covenant.
e Ps. 36. 5; 103.17; Ne. 1.5;Lu.1.50;Ep.1.6,7.
f ver. 5,37; Nu.23.19; Mat.24.35;He.6.18.
g ver.28,34,39; 2 Sa.23. 5; Is.55.3; Je.30.9;33. 20,21; Lu.1.32,33.
h ver. 19; Ps.78.70; Is. 42.1; Mat.3.17.
i ver.35;Ps.132.11;Ac. 2.30; He.7.21.
k ver. 29,36; Ps.72.17; 132.12;1Ki.9.5;Is.9.6, 7; Ac.13.32-37; Ph.2. 9-11; Re.22.16.
2 This is the substance of the covenant, and verified in Christ, 'the seed of David according to the flesh.'
l Ps.19.1;50.6;97.6;Ep. 3.10; Re.5.11-14.
m ver. 7; De. 33.2; He. 12.22,23; Jude 14,15.
n ver.8;Ps.71.19;73.25; Ex.15.11;Je.10.6.
o Ps.29.1,*marg.*;52.1.
3 All the ancient versions render these words, 'some of the gods,' so called, says Calvin in loco, because they have neither derived their origin from earth nor are clothed with a corruptible body, but are heavenly spirits, endued with glory; though not a part of the divine essence, as some vainly declare.
p Ps. 76.7-11; Le.10.3; Is.6.2-7;66.2; Je.10.7, 10; Mat.10.28; He.12. 28,29; Re.15.3,4.
q Ps.84.12; Jos.22.22.
r ver. 13; Ps.24.8; 147. 5; 1Sa.15.29; Is.40.25, 26;Je.32.17;Mat.6.13.
s Ps.71.19; 1Sa.2.2.
4 In this verse there is a general declaration of the power and faithfulness of God; and it is illustrated by instances in the succeeding verses.
t Ps.29.10; 65.7;93.3,4; 107. 25-29; Na. 1. 4; Mat.8.24-27;14.32.
u Ps.78.43,&c.; 105.27, &c.;Ex.vii.-xv.
5 Or, *Egypt*, Ps. 87.4; Is.51.9.
6 This refers to the destruction of the power of Egypt, especially at the Red sea.
v Ps.59.11; Is.24.1.
7 Heb. *the arm of thy strength*, Ex. 3.19,20; De.4.34.
w Ps. 24. 1, 2; Ge. 1.1; Job 41.11;1Co.10.26.
x Job 26.7.
y Jos.19.22;Ju.4.6.
z Ps.133.3;De.3.8,9.
a Ps.65.12,13;Is.35.1,2.
8 Heb. *an arm with might*, ver. 10; Ps.62. 11; Mat.6.13.
b Ps. 45. 6, 7; 97.2; De. 32.4; Re.15.3.
9 Or, *establishment*, Pr. 16.12.
c ver.2; Ps.85.13; John 1.17.
d Ps. 98.4-6; 100.1; Le. 25. 9; Is. 52. 7,8; Lu. 2.10-14;Ro.10.15. Ps. 4. 6; Nu.6.26; Pr. 16.15; Ac.2.28.
f ver.12; Ps.20.5,7; 33. 21;Lu.1.47;Ph.4.4.
g Ps.40.10;71.15,16;Is. 45.24,25; Je.23.6; Ro. 1.17;3.21-26;Ph.3.9.
h 1Co.1.30,31;Ph.4.13.
i ver.24; Ps.75.10; 132. 17;1Sa.2.1,10.

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k Ps.62.1,2,6; 91.1,2.
1 Or, *our Shield* is *of the LORD, and our King* is *of the Holy One of Israel*, Ps. 47. 9;84.11;Ge.15.1.
l Is.1.4;30.11;43.3,14.
m Ps.44.4;Is.33.22.
n 2Sa.7.8-17;2Pe.1.21.
o Mar.1.24;Re.3.7.
2 This is generally supposed to be Samuel, to whom God spake in vision concerning David, as a type of Christ. Our translators seem to have supposed that the Messiah himself was meant. There is nothing in the original to make this improbable. All the ancient versions, however, seem to have understood by the expression, God's people—his saints.
p 1Sa.16.18;Is.9.6.
q ver.3; Ph.2.6-11.
r 1Sa.16.1,12,13; Is.61. 1-3;John 3.34.
3 Never let Christians fail, in this eminently figurative character, to contemplate that true David, (for so He is called, Eze. 34. 23, 37, 25,) the BELOVED Son of God, Is. xlii.; Ps. 45.7; Ac. 10.38.—*Horne.*
s Ps.18.32-39; Is.42.1.
t ver.13; Is.41.10;Eze. 30.24,25;Zec.10.12.
u 1Ch.17.9;Mat.4.1-10.
v John 17.12.
w 2 Sa.3.1; 22.40-44.
x Ps. 2.1-6; 21.8,9;110. 1; Lu.19.14,27.
y ver. 2-5,28,33; Ps.61. 7;John 1.17;2Co.1.20.
z ver. 16, 17; Ps.20.1,5; 91.14; 1 Sa. 2. 1; John 17.6,11,26.
a Ps. 2.8; 80.11; 1Ki.4. 21; Re.11.15.
b 2 Sa.7.14; Mat.26.39, 42;John11.41;He.1.5.
c Ps.43.4; Mar.15.34.
d Ps.18.46;Is.50.7-9.
e Ps. 2. 7; Ro.8.29; Co. 1.15,18.
4 All this, if in some respects true of David, is much more emphatically so of our Lord Jesus Christ. 'Son of God,' is one of his distinguished titles; of 'the Father' he continually spoke, and to the Father he addressed his prayers and cries, in the days of his flesh; as man he was raised and exalted by the power and glory of the Divinity; he was 'the first-born of every creature, the first begotten from the dead, and the prince of the kings of the earth,' Co.1.15; Re.1. 5.—*Horne.*
f Ps. 2. 10-12; 72. 11; 2 Ch.9.23,24; Is.49.7.
g 2Sa.7.15,16; Is.54.10.
h ver.34; Ps. 111.5,9; 2 Sa.23.5;Je.33.20,21.
i ver. 4, 36; Ps.132. 11; Is.59.21; Je.33.17-26.
k Ps. 45.6; 1 Ch. 22.10; Da.2.44;Lu.1.32,33.
l Ps.21.4;De.11.21.
m 2 Sa.7.14; 1 Ch.28.9; 2 Ch.7.17-22.
n Ps.119.53; Pr.4.2;28. 4; Je.9.13.
o Eze.20.19;Lu.1.6.
5 Heb. *profane*, Ps.55. 20,*marg.*
p Ex. 32. 34; 1 Ki.11.6, 14,31,39; Am.3.2.
q 2 Sa.7.15; 1 Ki.11.13, 32,36; Is.54.8-10.
6 Heb. *not make void from him*, ver.39; 1Sa. 15.29.
7 Heb. *lie*, He. 6. 18.
r Le.26.44;Je.14.21.
s Nu.23.19; Mal.3.6.
t Ps.110.4; He.6.13,17.
8 Heb. *If I lie*, Tit.1.2.
9 All God's promises 'are yea and amen in Christ Jesus.' He will amply discharge all his covenant engagements to the surety of his people.
u ver.4,29;2Sa.7.16; Is. 53.10; John 12.34.
v Ps.72.5,17;Lu.1.33.
w Ps.72.7;104.19.
x Ge. 9. 13-16; Is. 54.9, 10.

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38 [y]But thou hast cast off [z]and abhorred, thou hast been [a]wroth with thine anointed.

39 Thou hast [b]made void the covenant of thy servant; [c]thou hast profaned his crown, *by casting it* to the ground.

40 Thou hast [d]broken down all his hedges; thou hast [e]brought his strong holds to ruin.

41 [f]All that pass by the way spoil him: [g]he is a reproach to his neighbours.

42 Thou hast [h]set up the right hand of his adversaries; thou hast made all his enemies to rejoice.

43 Thou hast also [i]turned the edge of his sword, and [k]hast not made him to stand in the battle.

44 Thou [l]hast made his glory[1] to cease, and [m]cast his throne down to the ground.[2]

45 [n]The days of his youth hast thou shortened: [o]thou hast covered him with shame. Selah.

46 [p]How long, LORD? [q]wilt thou hide thyself for ever? shall [r]thy wrath burn like fire?

47 Remember how short my time is: [s]wherefore hast thou made all men in vain?

48 [t]What man *is he that* liveth, and shall not [u]see death? [v]shall he deliver his soul from the hand of the grave? Selah.

49 LORD, [w]where *are* thy former loving-kindnesses, *which* [x]thou swarest unto David in thy truth?

50 [y]Remember, LORD, the reproach of thy servants; *how* I do bear in my bosom *the reproach of* all the mighty people;

51 Wherewith thine enemies have reproached, O LORD; wherewith [a]they have reproached [b]the footsteps[3] of thine anointed.

52 [c]Blessed *be* the LORD for evermore. Amen, and Amen.

PSALM XC.

The psalmist declareth God's providence over Israel, 1, 2; *complaineth of human frailty,* 3—6; *divine chastisements,* 7—9; *and brevity of life,* 10, 11. *He prayeth for the knowledge and sensible experience of God's good providence,* 12—17.

¶ A prayer[4] of Moses [a]the man of God.

LORD, [b]thou hast been our dwelling-place in all[5] generations.

2 [c]Before the mountains were brought forth, [d]or ever thou hadst formed the earth and the world, even [e]from everlasting to everlasting, [f]thou *art* God.[1]

3 [g]Thou turnest man to destruction; and sayest, Return, ye children of men.

4 For [h]a thousand years in thy sight *are but* as yesterday when it is past, and [i]*as* a watch[3] in the night.

5 [k]Thou carriest them away as with a flood; [l]they are *as* a sleep: [m]in the morning *they are* like grass *which* groweth[4] up.

6 [n]In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

7 For [o]we are consumed by thine anger, and by thy wrath [p]are we troubled.

8 [q]Thou hast set our iniquities before thee, [r]our secret *sins* [s]in the light of thy countenance.

9 For [t]all our days are [5]passed away in thy wrath; we spend our years as a[6] tale *that is told.*

10 The[7] days of our years *are* threescore years and ten; and if by reason of strength *they be* fourscore years, [u]yet *is* their strength labour and sorrow: for [v]it is soon cut off, and we fly away.

11 [w]Who knoweth the power of thine anger? even according to thy fear, *so is* thy wrath.

12 [x]So teach *us* to number our days, [y]that we may apply[9] *our* hearts unto wisdom.

13 [z]Return, O LORD, [a]how [10]long? and [b]let it repent thee concerning thy servants.

14 O [c]satisfy us early with thy mercy; [d]that we may rejoice and be glad all our days.

15 [e]Make us glad according to the days *wherein* thou hast afflicted us, *and* [f]the years *wherein* we have seen evil.

16 [g]Let thy work appear unto thy servants, and [h]thy glory unto their children.

17 And [i]let the beauty of the LORD our God be upon us: and [k]establish thou the work of our hands upon us;

A.M.0000. B.C.0000.

y Ps.44.9,&c.; 60.1,10.
z Ps.78.59; 106.40; De. 32.19; La.2.7.
a ver.51; Ps.84.9; 2Sa. 1.21; 15,26; La.4.20.
b ver. 34-36; Ps. 77.10; 116.11; John 13.7.
c ver. 44; Ps. 74. 7; Is. 25.12; 43.28; La.5.16.
d Ps.80.12; Is.5.5.
e La.2.2,5; Re.13.1-7.
f Ps.80.13; Is.10.6.
g Ps. 74.10; De. 28.37; Ne. 5. 9; Je. 24.9; 44. 8,12; La.5.1; Da.9.16.
h Le.26.17,25; La.2.17; John 16.20; Re.11.10.
i Eze.30.21-25.
k Le.26.36,37; Jos. 7.4, 5,8-12; 2 Ch.25.8.
l 1 Sa.4.21,22; 1 Ki. 12. 16-20; La.4.1,2.
1 Heb. *brightness.*
m ver.39; Da.7.20-25.
2 The Psalmist here laments the ruin of Israel, as if God had forgotten his covenant. Doubtless the Psalmist meant to urge this as a plea with him, to return in mercy, and restore the family of David to prosperity; and likewise to propose it to the distressed prince and people of Judah, for their instruction; that they might consider the dispensation as a chastisement for their sins, and so be led by it to repentance. Probably, he also meant to lead their thoughts to the promised seed of David, whom the covenant principally respected. His people have often been led to fear that his covenant had been forgotten, and his cause forsaken; but 'the foundation of God standeth sure.' All his 'promises are yea, and Amen, in Christ Jesus.'
n ver.28,29; Is.63.18.
o Ps.44.15; Mic.7.10.
p Ps.13.1,2; 90.13.
q Ps. 10. 1; 88. 14; Job 23.9; Is.8.17; 45.15.
r Je.21.12; 2 Th.1.8.
s Ps. 39.5,6; Job 7.7; 9. 25,26; 10.9.
t Ps.144.4; Ja.4.14.
u Ps. 49. 7-9; Ec. 3. 19, 20; 12.7; He.9.27.
v John 8.51; He.11.5.
w Ps.49.15; 2 Co. 4.14.
x Ps.77.9,10; Is.63.7-15.
y ver. 3,4,35; 2 Sa. 3.9; 7.15; Is.55.3; He.7.21.
z Ps. 44.13-16; 69.9,19, 20; 74. 18-22; 79. 10-12; Ro.15.3.
a Mat. 5.10-12; 1 Co.4. 12,13; He.10.33; 11.36.
b Ps.56.5,6; 57.3; Mat. 26. 61; 1 Pe. 2. 20, 21; 3.16; 4.14-16.
3 David's enemies eagerly waited for his halting, to reproach him in all his goings. 'The rulers, & scribes, and chief priests of the Jews, in like manner watched our Lord's footsteps; they sought for false witnesses to put him to death; Herod & Pontius Pilate agreed in setting him at nought; and Romans combined with Jews in insulting and reviling him, as he hung upon the cross. Thus did he "bear the reproach of all the mighty people," who "reproached the footsteps of the Lord's anointed." And men of the same character, always have reviled, and always will revile those who tread in the Saviour's footsteps.'—*Scott.*
c Ps. 41. 13; 72. 18, 19; Mat.6.13; 1 Ti.1.17.

PSALM XC.

4 Or, *a prayer,* being a psalm *of Moses.*
a Ex.33.14-19; De. 33. 1; 1Ki.13.1; 1Ti.6.11.
b Ps. 71. 3; De. 33. 27; Is.8.14; Eze.11.16.
5 Heb. *generation and generation;* Ps. 89. 1, *marg.*

A.M.0000. B.C.0000.

c Job 38.4-6; Pr.8.25,26.
d Ps.33.9; Ge.1.1.
e Ps.102.24-27; Is.44.6; Mic. 5.2; He. 1.10-12; 13.8; Re.1.8.
f Is.45.22.
1 This psalm was composed by Moses, probably at the time when the people were swept away by pestilence. The Israelites were shut up in the desert, and not allowed to find habitations in the promised land, or in any cultivated region; but the Psalmist recollected, that even Abraham, Isaac, & Jacob, were strangers & pilgrims in Canaan. Indeed, God himself had in all ages been the *Home, Rest, Safety,* and *Comfort* of his people; and into that 'dwelling-place' they might enter by faith and prayer, even in the wilderness, seeing he was the same from everlasting to everlasting.
g Ps.104.29; 146.4; Ge. 3.19; 6.6,7; Nu.14.35; Job 12.10; 34.14,15.
h 2 Pe.3.8.
2 Or, *when he hath passed* them.
i Mat.14.25; Lu.12.38.
3 Or, those hours in the night when we are asleep.
k Job 9. 26; 22. 16; 27. 20,21; Je.46.7,8.
l Ps.73.20; Is.29.7,8.
m Ps.103.15,16; Is.40.6; Ja.1.10,11; 1 Pe.1.24.
4 Or, *is changed.*
n Ps.92.7; Mat.6.30.
o ver. 9,11; Ps. 39. 11; De.2.14-16; He.4.1,2.
p Ex.14.24; Ro.2.8,9.
q Ps. 10.11; 50. 21; Job 34.21; Je. 16.17; Eze. 8.12; Re.20.12.
r Ps.19.12; Pr.5.21; Ec. 12. 14; Ro. 2. 16; He. 4.12,13; 1 John 3.20.
s Ps.80.16.
t Ps.78.33.
5 Heb. *turned away.*
6 Heb. *a meditation;* ver.4; Ps.39.5.
7 Heb. as for *the days of our years, in them are seventy years;* Ge. 47.9; De.34.7.
u 2 Sa. 19.35; 1 Ki.1.1; Ec.12.2-7.
v Ps. 78.39; Job 14. 10, *marg.;* 24. 24; Is. 38. 12; Lu.12.20; Ja.4.14.
w Le.26.18; De.29.20, &c.; Is.33.14; Re.6.17.
8 Yet who regardeth the power of thine anger? Or, thy wrath with reverence becoming thee.—*Boothroyd.* We know the worst which the most powerful men can do; they can kill the body and nothing more; but who knows or can conceive the worst, which the Almighty and everlasting God can do against the objects of his righteous indignation.
x Ps.39.4; Ec.9.10; Lu. 12.35-40; Ep.5.16,17.
y Job 28. 28; Pr. 2.2-6; 8.32-36; 16.16; 22.17.
9 Heb. *cause* our *hearts to come.*
z Ps.6.4; 80.14; Joel 2. 13,14; Zec.1.16.
a Ps.89.46.
10 This is an earnest prayer and pleading with God, that he would no longer hide his face from his people; that he would forget their sins, and revisit them with his favour.
b Ps. 106.45; De.32.36; Ho.11.8; Jonah 3.9.
c Ps.36.7,8; 63.3-5; 65. 4; Je.31.14; Zec.9.17.
d Ps. 23. 6; 85. 6; 86. 4; 149.2; Phil.4.4.
e Ps. 30.5; 126. 5,6; Is. 40.1,2; 61.3; Je.31.12, 13; Mat.5.4; John 16. 20; Re.7.14-17.
f De.2.14-16.
g Ps.44.1; Hab.3.2.
h De.1.39; Jos.4.22-24.
i Ps. 27. 4; 50. 2; 2 Co. 3.18; 1 John 3.2.
k Ps. 68. 28; Is. 26. 12; 1 Co.3.7; 2 Th.3.1.

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ea, the work of our hands establish
nou it.[1]

PSALM XCI.

The state of the godly, 1, 2. *Their safety,* 3—8. *Their habitation,* 9, 10. *Their servants,* 11—13. *Their friend; with the effects of them all,* 14—16.

HE that [a]dwelleth in the secret place[2] of the most High, shall bide[3] [b]under the shadow of the Almighty.

2 [c]I will say of the LORD, *He is* my refuge, and my fortress: [d]my God; in [e]him will I trust.

3 Surely he shall deliver thee from the [f]snare of the fowler, [g]*and* from the noisome pestilence.

4 He shall [h]cover thee with his feathers, and under his wings shalt thou trust: [i]his truth[4] *shall be thy* shield and buckler.

5 [k]Thou shalt not be afraid for [l]the terror by night; *nor* [m]for the arrow *that* flieth by day;

6 *Nor* for [n]the pestilence *that* walketh in darkness; [o]*nor* for the destruction *that* wasteth at noon-day.

7 [p]A thousand shall fall at thy side, and ten thousand at thy right hand; *but* it shall not come nigh thee.

8 [q]Only with thine eyes shalt thou behold and see [r]the reward of the wicked.

9 Because [s]thou hast made the LORD, *which is* my refuge, *even* [t]the most High, thy habitation;

10 [u]There shall no evil befall thee, neither [v]shall any plague come nigh thy dwelling.

11 For [w]he shall give his angels charge over thee, to keep thee [x]in all thy ways.

12 [y]They shall bear thee up in *their* hands, [z]lest thou dash thy foot against a stone.[5]

13 Thou shalt [a]tread upon the lion and [b][6]adder; the young lion and [c]the dragon[7] shalt thou trample under feet.

14 [d]Because he hath set his love upon me, therefore will I deliver him: [e]I will set him on high, [f]because he hath known my name.

15 [g]He shall call upon me, and I will answer him: [h]I *will be* with him in trouble; [i]I will deliver him, [k]and honour him.

16 [l]With [1]long life will I satisfy him, and [m]shew him my salvation.

PSALM XCII.

The prophet exhorteth to praise God, 1—3; *for his great works,* 4, 5; *for his judgments on the wicked,* 6—9; *and for his goodness to the godly,* 10—15.

¶ A psalm *or* song [a]for the sabbath-day.[2]

IT is a [b]good *thing* to give thanks unto the LORD, and to sing praises unto thy name, [c]O most High:

2 To [d]shew forth thy loving-kindness in the morning, and thy faithfulness every[3] night,

3 [e]Upon an instrument of ten strings, and upon the psaltery; upon the[4] harp with a[5] solemn sound.

4 For thou, LORD, [f]hast made me glad through thy work; I will triumph in the works of thy hands.

5 O LORD, [g]how great are thy works! *and* [h]thy thoughts are very [i]deep.

6 [k]A brutish man knoweth not; neither doth [l]a fool understand this.

7 When [m]the wicked spring as the grass, and when [n]all the workers of iniquity do flourish; [o]*it is* that they shall be destroyed for ever.

8 But thou, Lord, [p]*art most* high for evermore.

9 [q]For, lo, thine enemies, O LORD, for, lo, thine enemies shall perish; all the workers of iniquity shall be [r]scattered.

10 But [s]my horn shalt thou exalt like *the horn of* [t]an unicorn: [u]I shall be anointed with fresh oil.[6]

11 [v]Mine eye also shall see *my desire* on mine enemies; *and* mine ears shall hear *my desire*[7] of the wicked that rise up against me.

12 [w]The righteous shall flourish like the palm-tree: he shall grow like [x]a cedar in Lebanon.[8]

13 [y]Those that be planted in the house of the LORD [z]shall flourish [a]in the courts of our God.

14 [b]They shall still bring forth fruit [c]in old age; they shall be fat and flourishing;[9]

15 [d]To shew that the LORD *is* upright: *he is* [e]my rock, [f]and *there is* no unrighteousness in him.

PSALM XCIII.

The majesty, stability, power, and holiness of Christ's kingdom.

THE [a]LORD[10] reigneth; [b]he is clothed with majesty; the LORD is clothed

A.M.0000. B.C.0000.

1 The redemption of man is that 'work' of God, whereby his 'glory' is manifested to all generations, and which all generations do therefore long to behold accomplished. For this purpose the faithful beseech God to let his 'beauty,' his splendour, the light of his countenance, his grace and favour, be upon them: to 'establish the work of their hands,' to bless, prosper, and perfect them in their Christian course and warfare; until, through him, they shall be enabled to subdue sin and triumph over death.—*Horne.*

PSALM XCI.

a Ps.27.5; 31.20; 90.1; Is.8.14; Ez.11.16.

2 This psalm was probably composed by David in the time of pestilence, and is descriptive of the security of those who trust in God. Secret-place, that is, the mercy-seat of God.

3 Heb. *lodge,* Ps.25.13, *marg.*

b Ps.17.8; Judg.9.15; Ca.2.3; Is.4.5,6.

c ver. 9; Ps.18.2; 46.1; 71.3; 142.5; De.32.30, 31; 33.27-29; Pr.18.10.

d Ps.43.4; Ge.17.7; De.26.17-19; Heb.11.16.

e Ps.62.5-8; Is.26.3,4.

f Ps.124.7; 141.9; Pr.7.23; 1Ti.6.9; 2Ti.2.26.

g ver.6; Num.14.37,38; 16.46-48; 2Sa.24.15.

h Ps.61.4; Mat.23.37.

i Ps.138.2; Ge.15.1; Is.43.1,2; Heb.6.17,18.

4 See the Christian armour described, Eph.6.13-17.

k Ps.3.6; 46.2; Pr.28.1.

l Ps.3.5; 2Ki.7.6; Pr.3.23-25; Lu.12.20,39.

m Job 6.4; Le.3.12,13.

n Ps.121.6; Ex.12.29, 30; 2 Ki.19.35.

o Nu.16.48; 2Sa.24.15.

p Ps.32.6; Ge.7.23; Ex.12.12,13; Josh.14.10.

q Ps.37.34; 92.11; Mal.1.5.

r Is.3.11; Heb.2.2.

s Ps.142.4,5; 146.5,6.

t ver.1; Ps.71.3; 90.1.

u Ps.121.7; Ro.8.28.

v De.7.15; Job 5.24.

w Ps.34.7; Mat.4.6; Lu.4.10; Heb.1.14.

x Pr.3.6; Je.2.18.

y Is.46.3; 63.9.

z Ps.37.24; Pr.3.23.

5 The mutilated and sophistical quotation which Satan made of this text, in tempting our Saviour, seems to imply, that the Messiah was supposed to be *principally,* though not *exclusively* meant. This might be, and probably was the case; but the subtile enemy that misquoted, could also *misapply* the sacred scripture: and his testimony contains no proof, Mat.4.5-7.—*Scott.* Tho' his testimony is not proof; yet in the present instance had the text not been applicable to the Messiah, it would have been no temptation to our Lord.

a 1Sa.17.37; 2Ti.4.17.

b Mar.16.18; Ro.16.20.

6 Or, *asp,* Ro.3.13.

c Is.27.1; Re.20.1,2.

7 These fierce and poisonous creatures are emblematical of the wicked, and of Satan the old serpent.

d ver.9; John16.27; Ro.8.28; Ja.1.12; 2.5.

e Ps.89.16,17; Is.33.16; Phil.2.9-11.

f Ps.9.10; John 17.3.

g Ps.10.17; Is.58.9; Ro.10.12,13; Heb.5.7.

h Ps.23.4; 138.7; Is.41.10; Mat.28.20; Acts18.9,10; 2Ti.4.17.

i Ps.37.40; 2Co.1.9,10.

k 1Sa.2.30; John 5.44; 12.26,43; 1Pe.1.21; 3.22; 5.4; Re.3.21.

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l Ps.21.4; Job 5.26; Pr.3.16; Is.65.20-22.

1 Heb. *length of days.*

m Ps.16.11; 50.23.

PSALM XCII.

a Is.58.13,14; Heb.4.9, *marg.* Re.4.8-11.

2 The writer of this psalm is not mentioned. But in all probability David composed it, about the time that the ark was conveyed to mount Zion, to be used in the worship at the sanctuary on the sabbath-day, 1 Ch.15.16; 16.7. Indeed the sabbath was originally intended to give man leisure and opportunity to serve and praise God.

b Ps.33.1; 50.23; 73.28; 107.1; 135.3; 147.1; Eph.5.19; Heb.13.15.

c ver.8; Ps.82.6; Is.57.15; Acts 7.48,49.

d Ps.71.15; Is.63.7; La.3.22,23; John 1.17.

3 Heb. *in the nights,* Ps.42.8; Job 35.10.

e Ps.33.2; 149.3; 1Chr.15.16; 2Chr.29.25.

4 Or, *the solemn sound with the harp.*

5 Heb. *Higgaion,* Ps.9.16

f Ps.64.10; 126.3; 145.6,7; Is.61.2-11; 65.13,14; Je.31.7,11-13; John16.22; 2 Cor.2.14.

g Ps.40.5; 66.3; 104.24; 145.3,4; Re.15.3.

h Ps.139.17; Is.55.8,9; Je.23.20; Ro.11.33,34.

i Ec.7.24; 1 Cor.2.10.

k Ps.32.9; Is.1.3; Je.10.14; 1 Cor.2.14.

l Ps.14.1; 49.10; Pr.1.22; Lu.12.20.

m Ps.37.2; 90.5,6; Is.40.6,7; Je.1.10,11.

n Ps.73.12; Job 12.6; Je.12.1; Mal.3.15.

o Ps.37.35,36,38; 73.18-20; Lu.16.19-25.

p Ps.83.18; Ex.18.11; Ec.5.8; Da.4.34,35.

q Ps.21.8,9; 37.20; 73.27; Judg.5.31; 2Th.1.7-9.

r Ps.1.4; Nu.10.35; Is.17.13; Eze.5.12.

s Ps.89.17,24; 112.9; 132.17; 1Sa.2.1,10.

t Nu.23.22; 24.8.

u Ps.23.5; 45.7.

6 This is an emblem of the fresh accession of wisdom, strength, & grace which believers derive continually from the renewed unction of the Holy Spirit.

v Ps.37.34; 54.7; 59.10.

7 These words in italics are not in the original. The meaning is clear enough, and better without them—'Mine eye shall look upon mine enemies,' &c.

w ver.7; Ps.52.8; Is.55.13; 65.22; Hos.14.5,6.

x Ps.104.16; Am.2.9.

8 The palm and the cedar rooted in the earth, contrasted with the withering grass, are noble emblems of the righteous united to Christ, contrasted with the wicked. They are fruitful, durable, and valuable for support and shelter, and can stand the beating of the tempest and the scorching of the sun.

y Is.60.21; Ro.11.17.

z Is.61.3; 2Pe.3.18.

a Ps.100.4; 135.2.

b Ps. 1.3; Mat. 3.10; John15.2-5; Phil.1.11.

c Ps.71.18; 1 Chr.29.1, &c.; Pr.4.18; Je.17.8.

9 Heb. *green,* Eze. 47.12.

d John 10.27-29; 15.1-3; 1 Cor.1.8,9; Tit.1.2.

e Ps.18.2; 62.6; De.33.4.

f Ps.145.17; Ro.9.14.

PSALM XCIII.

A.M.3468. B.C.536.

a Ps.97.1; 99.1; Da.4.32-34; Mat.6.13; Heb.1.8; Re.11.15-17; 19.6.

10 The Lord Jesus Christ, emphatically called the King of kings, and Lord of lords. To him is committed the government of all things.

b Ps.104.1,2; Is.59.17.

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with strength, *wherewith* [c]he hath girded himself: [d]the world also is established, that it cannot be moved.

2 [e]Thy throne *is* established of[1] old: [f]thou *art* from everlasting.

3 [g]The floods have lifted up, O LORD, the floods have [h]lifted up their voice; the[i] floods lift up their waves.

4 The LORD on high *is* [k]mightier than the noise of many waters, *yea, than* the mighty waves of the sea.[2]

5 [l]Thy testimonies are very sure: holiness[m] becometh thine house, O LORD, for[3] ever.

PSALM XCIV.

The psalmist, calling for justice, complaineth of tyranny and impiety, 1—7. *He sheweth God's providence,* 8—11; *and teacheth the blessedness of affliction,* 12—15. *God is the defender of the afflicted,* 16—23.

O LORD God,[4] to whom vengeance belongeth; [a]O God, to whom vengeance belongeth, shew[5] thyself.

2 [b]Lift up thyself, [c]thou Judge of the earth: [d]render a reward to the proud.

3 LORD, [e]how long shall the wicked, how long shall [f]the wicked triumph?

4 *How long* [g]shall they utter *and* speak hard things? *and* all the workers of iniquity [h]boast themselves?

5 They [i]break in pieces thy people, O LORD, and [k]afflict thine heritage:

6 They [l]slay the widow and the stranger, and murder the fatherless.[6]

7 Yet [m]they say, The LORD shall not see, neither shall the God of Jacob regard *it.*

8 Understand, [n]ye brutish among the people: and [o]*ye* fools, when will ye be wise?

9 [p]He that planted the ear, [q]shall he not hear? he that formed the eye, shall he not see?

10 He that [r]chastiseth the heathen, shall[s] not he correct? [t]he that teacheth man knowledge, *shall not he know?*

11 [u]The LORD knoweth the thoughts of man, that they *are* vanity.[7]

12 [v]Blessed *is* the man whom thou chastenest, O LORD, and [w]teachest him out of thy law;

13 That thou [x]mayest give him rest from the days of adversity, [y]until the pit be digged for the wicked.

14 For [z]the LORD will not cast off his people, neither will he forsake his[a] inheritance:

15 But [b]judgment shall return t righteousness;[1] and [c]all the upr in heart shall[2] follow it.

16 [d]Who will rise up for me aga the evil doers? *or* [e]who will stan for me against the workers of iniq

17 [f]Unless the LORD *had* been help, my soul had almost[3] [g]dwel silence.

18 When I said, [h]My foot slipp thy mercy, O LORD, held me up

19 [i]In the multitude of thoughts within me thy com delight my soul.

20 Shall [k]the throne of iniq have [l]fellowship with thee, w [m]frameth mischief by a law?

21 They [n]gather themselves togo against the soul of the righteous, [o]condemn the innocent blood.

22 [p]But the LORD is my defe and my God *is* [q]the rock of my re

23 And [r]he shall bring upon t their own iniquity, and shall them off in their own wickedness; the LORD our God shall cut them

PSALM XCV.

An exhortation to praise God for his greatness, 1—5; *his goodness,* 6, 7; *and not to tempt him as did Israel in derness,* 8—11.

O [a]COME, let us [b]sing[4] unto LORD; [c]let us make a j noise to [d]the Rock of our salvat

2 [e]Let us come[5] before his pres with thanksgiving, and make a j noise unto him with [f]psalms.

3 For [g]the LORD *is* a great God [h]a great King [i]above all gods

4 [k]In his[6] hand *are* [l]the deep p of the earth; [m]the strength[7] of hills *is* his also.

5 The[8] sea *is* his, and he mad and [n]his hands formed the dry

6 [o]O come, [p]let us worship bow down; [q]let us kneel before LORD [r]our Maker.

7 For [s]he *is* our God; and w [t]the people of his pasture, and sheep of his hand. [u]To-day, [v]if y hear his voice,

8 [w]Harden not your heart, a the provocation,[9] *and* as *in* th of temptation in the wilderness:

9 When [y]your fathers tempte proved me, and [z]saw my work.

10 [a]Forty years long was I [b]gr

A.M.0000. B.C.000.

c Ps.18.32;65.6;Is.11.5.
d Ps.96.10;Is.45.12,18; 49.8;51.16;He.1.2,3.
e Ps.45.6;145.13;Da.4. 34;Mic.5.2.
1 Heb. *from them.*
f Ps. 102. 24-27; He. 1. 10-12;13.8;Re.1.8;2.8.
g Is.17.12,13;Je.46.7,8; Jonah 2.3;Re.17.15.
h Ps.96.11;98.8.
i Ps.2.1-3;124.3-5.
k Ps.65.7;89.6;114.3-5; Je.5.22;Mar.4.37-39.
2 He who at first set bounds to the proud ocean; who drove back the waters of the deluge to their ancient channel; who divided the Red sea and Jordan for his people to pass through; who 'walked on the waves of the sea,' & 'rebuked the winds and waves, saying, Peace, be still, and there was a great calm,'—even he is higher and more powerful than all 'the floods of ungodly men,' who rage against him and his people; as well as 'mightier than the noise of many waters.'
l Ps.19.7,8; 119.111; Is. 8.20;He.6.17,18.
m Ps.5.4-7; 99.5,9; Le. 19.2; Is. 52.11; 1Co.3. 16,17;Re.21.27.
3 Heb. *to length of days.*

PSALM XCIV.

4 Heb. *God of revenges.*
a De.32.35; Is.35.4; 59. 17; Ro. 12. 19; 2 Th. 1.8;He.10.30.
5 Heb. *shine forth,* Ps. 80.1.
b Ps.7.6; Mic.5.9.
c Ps. 50. 6; Ge. 18. 25; John 5.22; 2Co.5.10.
d Ps. 31. 23; Job 40. 11, 12; Is.2. 11, 12, 17; 10. 12;Da.4.37; 5.22-24; 1 Pe.5.5;Re.18.6-8.
e Ps.43.2;Re.6.10.
f Es.5.11,12;Job 20.5.
g Ps.31.18; 59.7,12; Pr. 30.14;Jude 14,15.
h Ps.52.1; Ex.15.9, 10; Is.10.13-15;Re.13.5,6.
i Ps.7.2; 44.22; Is.3.15; 52.5; Je.22. 17; Mic.3. 2,3; Re.17.6.
k Ex.2.23,24;Je.50.11.
l Is.10.2; 13. 15-18; Je. 7.6;22.3;Mal.3.5.
6 The church here intercedes with God against oppressors & persecutors, and beseeches him to arise and avenge his own cause, against those who destroyed his heritage and denied his own perfections. 'Seeing the church was then so sore oppressed, it ought not to appear strange to us, if we see it so now; and therefore we must call to God, to take our cause in hand.'
m Ps.10.11-13;59.7;Job 22. 12, 13; Is. 29. 15; Zep.1.12;Lu.18.2,4.
n Ps.49.10; 92.6;Pr.12. 1;Je.8.6-8;10.8.
o De.32.29; Pr.1.22; 8. 5;Ti.3.3
p Ex.4.11.
q Ps.11.4; 44.21; 139.1-12;Je.23.23,24.
r Ps.9.5; 10. 16; 149. 7; Is.10.12;Je.10.25.
s Is.10.5,6; Am.3.2.
t Ps.25.8,9; 119.66; Pr. 2.6;Is.2.3;John 6.45.
u Ps.49.10-13;Ro.1.21, 22;1Co.1.19,21,25.
7 God not only knoweth the actions of men, but the thoughts from which they flow; and having them at his command, can turn to folly the devices of the wicked.
v Ps. 119. 67, 71; Job 5. 17; He.12.6-11.
w Job 33.16-25.
x Is.26.20,21; 2 Th.1.7, 8;He.4.9;Re.14.13.
y Ps.9. 15; 55.23; 2 Pe. 2.9; Re.6.10,11.
z Ps.37.28; John 10.27-31; Ro.8.30,38,39; 11. 1,2; He.13.5.
a ver.5; Ps.33. 12; De. 32.9;Ep.1.18.

A.M.0000. B.C.0000.

b ver.2,3; Ps. 7. 8, 9; 9. 16; 125. 3; Job 35. 14; Mal.3.18;2Pe.3.8-10.
1 When iniquity triumphs, judgment *seems* to decline from righteousness: but when the Lord executes vengeance on the wicked, and delivers his people, then 'judgment *returns* to, or in, righteousness.' This the upright in heart firmly expect.
c Ps.125.4, 5; Job 17. 9; 23.11,12;1John 2.19.
2 Heb. shall be *after it.*
d Ex. 32. 26-29; Ju. 5. 23; 1 Ki. 18. 39, 40; 2 Ki.9.32; Je. 5. 1; Eze. 22.30;Mat.12.30.
e Ne.5.7; John7.50,51.
f Ps. 118. 13; 125. 1-3; 142. 4, 5; John 16. 32; 2Ti.4.16,17.
3 Or, *quickly.*
g Ps.13.3; 31.17.
h Ps.17.5; 38.16; 121.3; 1Sa.2.9;1Pe.1.5.
i Ps.61.2;73.12-16; Ro. 5.2-5;2Co.1.4,5.
k Ps.52.1,2;Ec.3.16;5.8.
l Is.1. 11-20; 2 Co.6.14-16;1 John 1.5,6.
m 1 Ki. 12. 32; Is. 10.1; Da. 3. 4-7; Mic. 6. 16; John 9.22; 11.57.
n Ps.2.1-3; 22.16; Mat. 27.1;Ac.4.5-7,27,28.
o Ex.23.7; 1 Ki. 21. 19; Pr.17.15; Mat. 23.32-36;Ac.7.52;Re.17.6.
p ver.10;Ps.27.1-3.
q Ps.18.2;Is.33.16.
r Ps.7.16;9.16,17;Es.7. 10;Pr.5.22;Da.7.24.
s Ps.12.3;Pr.14.32.

PSALM XCV.

a Ps.34.3;66.8;150.6.
b Ps.47.6,7; 101.1; Ex. 15.1,21; 1Ch.16.9; Ep. 5.19;Re.5.9; 14.3.
4 This psalm has no title in the Hebrew; but the Septuagint calls it 'A psalm of David;' and the apostle fully sanctions this testimony, by his manner of quoting it; 'Wherefore, as the Holy Ghost saith, To-day if ye will hear his voice,' &c. 'Again he limiteth a certain day, saying in David,' 'To-day, after so long a time, To-day, if ye will hear his voice, harden not your hearts,' ver. 7-11; He. 3. 7-13; 4. 3-11. This passage also manifestly shows, that the apostles considered the scriptures of the Old Testament as the language of the Holy Spirit, whoever committed that language to writing.—*Scott.*
c Ps.66.1;100.1; Exr.3. 11-13; Je. 33. 11; Mat. 21.9; Re.19.6.
d Ps.89.26;1Co.10.4.
e Ps.5.7; 100.2,4.
5 Heb. *prevent his face,* Ps.17.13,*marg.*
f Ps.105.2;Ja.5.13.
g Ps.86.8-10;Je.10.6,7.
h Ps.47.2; 48.2; Je. 10. 10;Da.4.37;Mat.5.35.
i Ps.135.5; Je.10.10-16.
k Ps.24.1;Job 11.10.
6 Heb. *whose.*
l Ps.135.6.
m Ps. 65. 6; 97. 5; Hab. 3.6,10.
7 Or, *heights*...are.
8 Heb. *Whose the sea* is, Ps.33.7; Ge.1.9, 10; Je.5.22.
n Pr.8.26.
o ver.1;Ho.6.1.
p Ps. 72. 9; Ex. 20. 5; Mat.4.9; Ac.10.25,26.
q 1Ki.8.54;Ep.3.14.
r Ps. 100. 3; Job 35. 10; Ec.12.1;1Pe.4.19.
s Ps.48.14; 67.6; 115.3; Ex.15.2;He.11.16.
t Ps.23.1; 100.3; Is.40. 10, 11; Eze. 34. 30, 31; John10.3,4, 14-16; Ac. 20.28;1Pe.2.25.
u He.3.7,13,15;4.7.
v Pr.8.6; Is. 55. 3; Mat. 3.2,3;17.5; Re.3.20.
w Ex. 8. 15; Da. 5. 20; Ac.19.9; Ro. 2. 5; He. 3.13;12.25.
x Ex.17.2,7; Nu. 14.11, 22,27;20.13;Jude 5.
9 Heb. *contention.*
y Ps.78.17;1Co.10.9.
z Nu.14.22;John15.24.
a Nu.14.33,34;32.13.
b Ge.6.6;Ep.4.30.

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with *this* generation, and said, It *is* a people that do [c]err in their heart, and [d]they have not known my ways:

11 Unto whom [e]I sware in my wrath, that[1] they should not enter into [f]my rest.[2]

PSALM XCVI.

An exhortation to praise God, 1—3; *for his greatness,* 4—7; *for his kingdom,* 8, 9; *and to rejoice in his righteous government of the world,* 10—13.

O [a]SING unto the LORD a new song;[3] [b]sing unto the LORD, all the earth.

2 Sing unto the LORD, [c]bless his name; [d]shew forth his salvation from day to day.

3 [e]Declare his glory among the heathen, his wonders among all people.

4 For [f]the LORD *is* great, and greatly to be praised: he *is* [g]to be feared above all gods.

5 For [h]all the gods of the nations *are* idols: but [i]the LORD made the heavens.

6 [k]Honour and majesty *are* before him; [l]strength and beauty *are* in [m]his sanctuary.

7 [n]Give unto the LORD, [o]O ye kindreds of the people, give unto the LORD [p]glory and strength.

8 Give unto the LORD [q]the glory *due*[4] *unto* his name: [r]bring an offering, and [s]come into his courts.

9 O worship the LORD [t]in the beauty[5] of holiness: [u]fear before him, all the earth.

10 [v]Say among the heathen, *that* the[w] LORD reigneth: [x]the world also shall be established that it shall not be moved: [y]he shall judge the people righteously.

11 [z]Let the heavens rejoice, and let the earth be glad; [a]let the sea roar, and the fulness thereof.

12 [b]Let the field be joyful, and all that *is* therein: then shall all the trees of the wood rejoice

13 Before the LORD; [c]for he cometh, for he cometh to judge the earth: [d]he shall judge the world with righteousness, and the people with his truth.

PSALM XCVII.

The majesty of God's kingdom, 1—7. *The church rejoiceth at God's judgments against idolaters,* 8, 9. *An exhortation to godliness and joy in the Lord,* 10—12.

THE [a]LORD reigneth; [b]let the earth rejoice; [c]let the multitude[6] of isles be glad *thereof.*

A.M.3489. B.C.515.

c Is.63.17; He.3.10,17.
d Je. 9.6; John 3.19-21; Ro.1.28.
e Nu. 14.23,28-30.
1 Heb. *if they enter.*
f Ge. 2. 2, 3; Je. 6. 16; Mat.11.28,29; He.4.4-11; Re.14.13.
2 They were apostates and idolaters: they disliked the holy service of God, and delighted in the sensual mirth & indulgences of idolatry, and in worldly pursuits; they were carnally-minded, & enmity against God; they 'said to God, Depart from us, for we desire not the knowledge of thy ways.' The Lord therefore passed the irrevocable sentence of exclusion from Canaan, confirmed with an oath; and he set them forth in his word as a warning to all ages and nations; lest by imitating their example, they should for ever be secluded from that heavenly rest, of which Canaan was a faint shadow, He. 4. 1-11.

PSALM XCVI.
A.M.3489. B.C.515.

a Ps.98.1; Re.5.9.
3 This psalm is generally allowed to contain a prediction of Messiah's coming and kingdom. 'A new song;' a song calculated to celebrate new mercies, prefigured by old ones wrought for Israel in former times; a song fit for the voices of renewed and regenerate men to sing in the New Jerusalem, in those new heavens and that new earth which constitute the new creation or kingdom of Jesus Christ. —*Horne.*
b Ps.67.3-5; Ro.15.11.
c Ps. 72.17,18; 1 Ch.29.20; Ep.1.3; Re.5.13.
d Ps. 40. 10; Is. 40. 9; 52.7,8; Mar.16.15; Ac. 13.26; Ro.10.14-18.
e Ps.22.27; 72.18,19; Is. 49.6; Mic. 4. 2; Zec.9. 10; Mat.28.19; Lu.24. 47; Re.14.6,7.
f Ps. 86. 10; 89. 7; 145. 3; Ex.18.11; Ne.9.5.
g Ps.66.3,5; 76.7; 89.7; 95. 3; Je. 5.22; 10.6,7; Lu.12.5; Re.15.4.
h Ps. 115. 3-8; Je.10.3-5,14,15; 1 Co.8.4.
i Ge.1.1; Is.42.5; Je.10. 11.
k Ps.8.1; 19.1; 93.1; He. 1.3; 2 Pe.1.16,17.
l Ps.27.4; 29.9; 50.2.
m 1 Ch.16.27.
n Ps.29.1,2; Lu.2.14.
o Ps.22.27; 66.1,2; 67.3, 4; Ro.15.9,10; Re.5.9; 19.6.
p 1 Ch. 29. 11-13; Mat. 6.13; 1 Pe.5.11.
q Ps.108.3-5; 148.13,14; Ex.34.5-9; Re.15.4.
4 Heb. *of his name.*
r Is. 60. 6,7; Mal. 1.11; Ro.12.1; Ph.4.18; 1 Pe. 2.5; Re.8.3,4.
s Ps.100.4.
t Ps.29.2; 110.3.
5 Or, *glorious sanctuary,* Da.11.45.
u Ps.33.8; 76.7,11.
v Ps.18.49; 126.2.
w Ps. 2.8-12; 93.1; Da. 2.44; Re.11.15.
x Is.49.8; He.1.3.
y ver.13; Ps.9.8; Is.11. 3-5; Ac.17.31; Ro.3.5.
z Ps.69.34; 148.1-4; Is. 44.23; Lu. 2.10,13,14; 15.10; Re.19.1-7.
a Ps.98.7-9.
b Ps.65.12,13; Is.42.10, 11; 55.12,13.
c Ps. 98. 9; Is. 25. 8, 9; Mal. 3. 1, 2; 1 Th.4.16-18; 2 Ti.4.8; Re.22 20.
d ver.10; Re.19.11.

PSALM XCVII.
A.M.3489. B.C.515.

a Ps.93.1; Ob.21; Mat. 3.3; Mar.11.10.
b Is.49.13; Lu.2.10,11.
c Ge.10.5; Is.11.11; 51. 5; 60.9; Zep.2.11.
6 Heb. *many,* or, *great isles.*

A.M.3489. B.C.515.

d Ps. 18. 11, 12; Ex.20. 21; De.4.11,12; 1 Ki.8. 10-12; Re.11.33.
e Ps. 45.6,7; 89.14; Ge. 18.25; He.1.8,9.
1 Or, *establishment,* Pr.16.12.
f Ps.18.8; 50.3; De.32. 22; Da.7.10; Mal.4.1; 2 Th. 1. 8; 2 Pe. 3.10-12; Re.11.5; 20.15.
g Ps.77.18; 144.5,6; Ex. 19.16-18.
h Ps. 104.32; 114.7; Je. 10.10; Re.11.19.
i Ju. 5.4,5; Is.24.19,20; 64.1,2; Na.1.5; Ha.3.6.
k Ps.47.2; Is.54.5; Zec. 4.14; 1 Co.1.2.
l Ps.19.1; Is.1.2.
m Ps. 67. 4; Nu. 14.21; Is. 6. 3; 45. 6; 60. 2, 3; Ha.2.14; Mat.6.9,10.
n Ex. 20. 4; Is. 41. 29; 42.17; Re.14.8-10.
2 This is a prediction of the destruction of idolatry and idol worshippers, and the manifestations of the divine majesty and justice in the establishment of Christ's kingdom. The psalmist declares in the beginning of the psalm the universal spread of the gospel; that it 'shall not only be preached in Judea, but through all isles and countries.' We Britons, as inhabiting one of those heathen isles, and enjoying so fair a portion of evangelical blessings, have reason to repeat this verse with a particular pleasure and energy:—The Hebrews called by the name of 'isles,' ים not only countries surrounded by the sea, but all the countries which the sea divided from them, so that the term becomes synonymous with 'Gentiles.' Thus it is *said,* Is. 42. 4. 'The isles shall wait for his law;' which passage, Mat. 12. 21, is expounded as follows: 'In him shall the Gentiles trust. —*Horne.*
o He.1.6.
p Ps. 48.11; Is.51.3; 52. 7-10; Zep. 3. 14-17; Zec.9.9; Mat.21.4-9.
q Ps. 52. 6; 58. 10; Re. 18.20; 19.1-7.
r Ps.83.18; Ep.1.21.
s Ps. 95.3; 96.4; Ex.18. 11; Je.10.8,10.
t Ps.91.14; Ro.8.28; Ja. 1. 12; 2. 5; 1 Pe. 1.8; 1 John 4.19; 5.2,3.
u Ps. 36.4; 101.3; Pr.8. 13; Am.5.15; Ro.12.9.
v Ps. 31. 23; Pr. 2.8; Is. 45. 17; John 10. 28-30; Ro.8.28-30; 1 Pe 1.5.
w Ps. 125. 3; Je. 15.21; Da. 3. 28; 2 Th. 3. 3; 1 John 5.18; Re.13.8.
x Ps. 18. 28; 112. 4; Job 22. 28; Is. 60.1,2; Mic. 7.9; John 12.46.
y Ps.126.5,6; Ga.6.8.
z Ps.32.11; Ha.3.17,18; Zep.3.14-17; Ph.4.4.
a Ps.30.4; Heb.12.10.
3 Or, *to the memorial.*

PSALM XCVIII.
A.M.3489. B.C.515.

a Ps. 33. 3; 96. 1; Is.42. 10; Re.5.9; 14.3.
b Ps. 77. 14; 105.5; Ex. 15. 11; Lu. 2. 10-14; Ac.2.11; Re.15.3,4.
c Ps. 2.5,6; 45.3-5; 110. 2-6; Is. 63. 5; John 16. 33; Co.2.15; He. 2.14, 15; Re.3.21; 17.14.
d Is. 49. 6; Mat.28. 19; Ro.10.18; Tit.2.13.
e Ps.22.31; Is.45.24,25; Je.23.6; John 16.8-10; Ro.3.21-26; Ph.3.9.
4 Or, *revealed,* Ro. 1. 17.
f Ps.106.45; Le.26.42; Mic.7.20; Ro.15.8,9.
g ver.2; Ps.22.27; 67.7; Is. 45. 22; 52. 10; Ac. 13.47; Re.5.9.
h Ps.47.1-5; 95.1; 100.1; Is. 12. 6; 44.23; Je.33. 11; Zep. 3.14; Mat.21. 9; Re.19.1,6.
i Ps. 33. 2; 2 Ch. 29.25; Re.5.8; 14.2,3.
k Ps.47.5; Nu.10.1-10; Ch.15.28; 2 Ch.29.27.

2 [d]Clouds and darkness *are* round about him: [e]righteousness and judgment *are* the habitation[1] of his throne.

3 [f]A fire goeth before him, and burneth up his enemies round about.

4 [g]His lightnings enlightened the world: [h]the earth saw, and trembled.

5 [i]The hills melted like wax at the presence of the LORD, at the presence of [k]the LORD of the whole earth.

6 [l]The heavens declare his righteousness, and [m]all the people see his glory.

7 [n]Confounded[2] be all they that serve graven images, that boast themselves of idols: [o]worship him, all *ye* gods.

8 [p]Zion heard, and was glad; and the daughters of Judah rejoiced [q]because of thy judgments, O LORD.

9 For thou, LORD, *art* [r]high above all the earth: thou art exalted [s]far above all gods.

10 [t]Ye that love the LORD, [u]hate evil: [v]he preserveth the souls of his saints; [w]he delivereth them out of the hand of the wicked.

11 [x]Light *is* [y]sown for the righteous, and gladness for the upright in heart.

12 [z]Rejoice in the LORD, ye righteous; and [a]give thanks at[3] the remembrance of his holiness.

PSALM XCVIII.

The psalmist exhorteth the Jews, 1—3; *the Gentiles,* 4—6; *and all the creatures to praise God,* 7—9.

¶ A psalm.

O [a]SING unto the LORD a new song; for [b]he hath done marvellous things: [c]his right hand, and his holy arm, hath gotten him the victory.

2 The LORD hath [d]made known his salvation: [e]his righteousness hath he openly[4] shewed in the sight of the heathen.

3 He hath [f]remembered his mercy and his truth toward the house of Israel: [g]all the ends of the earth have seen the salvation of our God.

4 [h]Make a joyful noise unto the LORD, all the earth: make a loud noise, and rejoice, and sing praise.

5 Sing unto the LORD [i]with the harp; with the harp, and the voice of a psalm.

6 [k]With trumpets, and sound of

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cornet, make a joyful noise before the LORD, [l]the King.

7 [m]Let the sea roar, and the fulness thereof; [n]the world, and they that dwell therein.

8 Let [o]the floods clap *their* hands: let[p] the hills be joyful together

9 Before the LORD: [q]for he cometh to judge the earth: [r]with righteousness shall he judge the world, and the people with equity.

PSALM XCIX.

The prophet, setting forth the kingdom of God in Zion, 1—4, exhorteth all, by the example of their forefathers, to worship God at his holy hill, 5—9.

[r]THE [a]LORD reigneth;[1] [b]let the people tremble: [c]he sitteth *between* the cherubims; [d]let the earth be moved.[2]

2 The LORD *is* [e]great in Zion; and he *is* [f]high above all people.

3 Let them praise [g]thy great and terrible name; [h]*for* it *is* holy.

4 The King's [i]strength also loveth judgment: [k]thou dost establish equity, thou [l]executest judgment and righteousness in Jacob.

5 [m]Exalt ye the LORD our God, and worship at [n]his footstool; *for* he *is* holy.[3]

6 [o]Moses and Aaron among his priests, and Samuel among them that call upon his name; [p]they called upon the LORD, and he answered them.

7 He spake unto them [q]in the cloudy pillar: [r]they kept his testimonies, and the ordinance *that* he gave them.

8 Thou answeredst them, O LORD our God: [s]thou wast a God that forgavest them, [t]though thou tookest vengeance of [u]their inventions.[4]

9 [v]Exalt the LORD our God, and worship at [w]his holy hill: for [x]the LORD our God *is* holy.

PSALM C.

An exhortation to serve God joyfully as our creator and preserver, and to praise him for his goodness, mercy, and truth.

[a]¶A psalm of praise.[5]

MAKE[b] a joyful noise unto the LORD, [c]all ye lands.[6]

2 [d]Serve the LORD with gladness; come[e] before his presence with singing.

3 [f]Know ye that the LORD he *is* God: [g]*it is* he *that* hath made us, and not[7] we ourselves: [h]*we are* his people, and the sheep of his pasture.

A.M. 3489. B.C. 515.

l Ps.47.6,7; Mat.25.34.
m Ps.96.11,&c.
n Ps.97.1; Is.49.13.
o Ps.47.1; 2 Ki.11.12.
p Ps.65.12,13.
q Ps.96.13.
r Ps.67.4; 72.2; Ac.17.31; 24.25; Ro.2.5,6.

PSALM XCIX.

A.M. 3489. B.C. 515.

a Ps. 2.6; 93. 1; 96. 10; Lu.19.12; Re.11.17.
1 The foundation of all religion is laid in this truth, that *the Lord reigns*. God governs the world by his providence, governs the church by his grace, and both by his Son. 'Between the cherubims.'—As on his throne, to give law by the oracles thence delivered; as on the mercy-seat to receive petitions. —*Henry*.
b Ps. 2. 11, 12; 21. 8, 9; 97.4; Lu.19.27.
c Ps. 18. 10; 80. 1; Ex. 25.22; Eze.10.1,&c.
d Ps. 82.5,*marg.*; Je.4. 24; Re.20.11.
2 Heb. *stagger;* Is.19. 14; 24.19,20.
e Ps.50.2; 76.1,2; Is.12. 6; 14. 32; He. 12. 22-24; Re.14.1, &c.
f Ps.97.9; Da.4.34,35.
g Ps. 66.3; 76. 12; De. 7.21; Ne. 1.5; 4. 14; 9. 32; Je.20.11.
h Ps. 111.9; Jos. 24.19; Is.6.3; Re.4.8; 15.3,4.
i Ps.45.6,7; De. 32.3,4; Job 36.5-7; Is. 11. 5; Je.23.5; Re.19.11,16.
k Is.9.7; 42.4; 61.11.
l De.10.18; Jude 15.
m ver.9; Ps. 34.3; 108. 5; Ex.15.2; Is.25.1.
n Ps. 132.7; 1 Ch.28.2; Is.66.1.
3 Or, *it* is *holy;* ver. 3; Le.19.2.
o Ex.24.6-8; 29.11,&c.
p Ex.14.15; 15.25; Nu. 14.13-20; 1 Sa. 7.9-12; 12.18-24; Je.15.1.
q Ex.19.9; Nu.12.5.
r Ex. 40.1 ,; De. 4.5; 1 Sa. 12. 3-5; Pr. 28. 9; He. 3. 2; 1 John 3. 21.
s Nu.14.20; De.9.19.
t Ex. 32.34,35; Nu. 11. 33,34; 14.20-34; 20.12.
u Ec.7.29; Ro 1.21.
4 In answer to the prayers of Moses, Aaron, and Samuel, the Lord repeatedly spared the nation of Israel; yet he took vengeance on the ringleaders of rebellion among them; and he caused the people to suffer for 'their own inventions,' and even by means of them. Though he thus punished them, he did not cut them off from being a people.
v ver.5.
w Ps.2.6;48.1,2;87.1-3.
x ver. 3,5; 1 Sa.2.2; Is. 6. 3; 57. 15; Lu. 1.49; 1 Pe.1.15,16; Re.3.7.

PSALM C.

A.M. 3489. B.C. 515.

a Ps.cxlv., *title*.
5 Or, *thanksgiving*.
b Ps. 32.11; 47. 1,5; Is. 24. 14-16; 42. 10-12; Zep.3.14; Lu.19.37.
c Ps. 67. 4; cxvii.; De. 32.43; Ro.15.10.
6 Heb. *the earth*. The Psalmist invites all the world to *join* with the Israelites in the service of Him, who was kind and gracious to them beyond expression. Accordingly, we Christians now properly use it, in acknowledgment of God's wonderful love to us in Christ.
d Ps.63.4,5; De. 12.12; 1 Ki.8.66; Phil.4.4.
e Ps. 42. 4; 95. 2; 2 Ch. 20.27,28; 31.2.
f Ps. 46. 10; De. 7.9; 1 Sa.17.46,47; 1 Ki. 18. 36-39; Ac. 17.23,24; 2 Co.4.6; Gal.4.8,9.
g Ps. 95.6; 119.73; 149. 2; Ec.12.1; 1 Pe.4.19.
7 Or, *his we* are; Ps. 12.4; 1 Co.6.19,20.
h Ps. 74. 1, 2; Is. 40. 9-11; 63. 11; Ac. 20. 28, 29; 1 Pe.2.9,25; 5.2-4.

A.M.0000. B.C.0000.

i Ps.66.13; 116.17-19.
k Ps.96.2; 145.1,2; Co. 3.16,17; He.13.15.
l Ps.52.1;86.5;Je.33.11.
m Ps.36.5; 103.17; 136. 1,&c.; Lu.1.50.
n Ps.85.10; 89.1,2; Ex. 34. 6,7; Je. 33. 20, 21; Ti.1.2; He.6.13-18.
1 Heb. *generation and generation;* Ps. 89. 1, *marg.*

PSALM CI.

2 In the person of David advanced to the throne of Israel, we hear king Messiah declaring how he intended to walk, and to govern his household the church; and also describing the qualifications which he should require in his ministers and servants.—*Horne*.
a Ps. 89.1; 97.8; 103.6-8; Ro.11.22; Re.15.3,4.
3 I have resolved O Jehovah! to celebrate in this song, and to thy praise, those leading virtues to be observed in any good just government, mercy and justice, as those which are to be, after thy example, the rule and guide of my affections and actions, in all my life, and in the administration of my kingdom.—*Venema*.
b Ps.71.22,23.
c ver.6; Ps.119.106,115; 1Sa.18.14,15; 2Sa.8.15.
d Ps.40.17; 143.7,8.
e Ge.18.19; De.6.7; Jos. 24.15; 1 Ti.3.4,5.
f 1 Ki.9.4; 11.4.
g Ps. 18.20-23; 119.37; Job 31.1; Pr.23.31-35; Mic.2.2; Ja.1.13-15.
4 Heb. *thing of Belial;* 1 Ki.21.13.
h Ps.97.10; Ro.12.9.
i Ps. 14. 3; 36. 3; 40. 4; Ex. 32. 8; 1 Sa. 15.11; Zep. 1.5,6; He. 10.39; 2Pe.2.21; 1John 2.19.
k De.13.17.
l Pr.2.12-15; 3.32; 8.13.
m Ps.6.8; 119. 115; Pr. 9.6; 2 Co.6.14-16.
n Ps. 15. 3; Ex. 20. 16; Pr.20.19; Ti.2.3.
o Ps. 10. 2-4; 1 Sa. 2.3; Is.2.11; Da.4.37; Lu. 18.14; 1 Pe.5.5,6.
p Ps. 15.4; 34.15; Mat. 24.45; Lu.12.43,44.
q John 12.26; 14.3; 17. 24; Re.3.20,21; 21.3.
5 Or, *perfect in the way;* Ps. 119. 1-3, *marg.*; Phil.3.12-15.
r 2 Sa. 4. 10-12; Pr. 29. 12; Ac.5.1-10.
6 Heb. *be established*.
s Ps.75.10; Pr.20.8,26.
t Ps. 48. 2, 8; Ho. 9. 3; Mic.2.8,10; Re.21.27.
7 The church is often spoken of in Scripture as a city.

PSALM CII.

8 Or, *for*.
a Ps.12.5; 61.2; 69.1,2; Lu.22.44; He.5.7.
b Ps.62.8; 77.3; 142.2.
c Ps.5.2; 55.1-5; 143.7.
9 The title describes the object of the psalm. 'Albeit we be in never so great miseries, yet there is ever a place left for prayer.'
d Ps. 18. 6; Ex. 2.23; 2 Ch.30.27; La.3.8,44.
e Ps. 13.1; 104.29; 143. 7; Job 34.29; Is.8.17.
f Ps.71.2; 88.2,&c.
g Ps. 22.19; 40. 13; Is. 65.24; Ac.12.5,&c.
10 The first petition here preferred is, that these prayers and cries may be 'heard' in heaven. The day of human life is 'a day of trouble,' a day of darkness and gloominess, which nothing can brighten but the light of God's 'countenance;' nothing can render comfortable but a 'speedy answer' of mercy and peace from above.—*Horne*.
h Ps.37.20; Ja.4.14.
11 Or, (as some read) *into smoke*.
i Ps.22.14,15; La.1.13.

4 [i]Enter into his gates with thanksgiving, *and* into his courts with praise: [k]be thankful unto him, *and* bless his name.

5 For [l]the LORD *is* good; [m]his mercy *is* everlasting; [n]and his truth *endureth* to all generations.[1]

PSALM CI.

David maketh a vow and profession of godliness.

¶A psalm of David.[2]

[a]I WILL sing of mercy and judgment:[3] [b]unto thee, O LORD, will I sing.

2 [c]I will behave myself wisely in a perfect way. [d]Oh when wilt thou come unto me? [e]I will walk within my house with [f]a perfect heart.

3 I will [g]set no wicked[4] thing before mine eyes: [h]I hate the work of them that turn aside; [k]*it* shall not cleave to me.

4 [l]A froward heart shall depart from me; I will not [m]know a wicked *person*.

5 Whoso [n]privily slandereth his neighbour, him will I cut off: him that hath [o]an high look and a proud heart will not I suffer.

6 [p]Mine eyes *shall be* upon the faithful of the land, [q]that they may dwell with me: he that walketh in[5] a perfect way, he shall serve me.

7 [r]He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry[6] in my sight.

8 I will [s]early destroy all the wicked of the land; that I may [t]cut off all wicked doers from the city[7] of the LORD.

PSALM CII.

The prophet in his prayer maketh a grievous complaint, 1—11. He taketh comfort in the eternity and mercy of God, 12—17. The mercies of God are worthy to be recorded, 18—22. The prophet, sensible of his own weakness, resteth his hope on the unchangeable nature of God, 23—28.

¶A prayer of[8] the afflicted, when he is [a]overwhelmed, and [b]poureth out his complaint before the LORD.

[c]HEAR my prayer,[9] O LORD, and [d]let my cry come unto thee.

2 [e]Hide not thy face from me in the day *when* I am in trouble; [f]incline thine ear unto me: [g]in the day *when* I call answer me speedily.[10]

3 For [h]my days are consumed like smoke,[11] and [i]my bones are burned as an hearth.

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4 [k]My heart is smitten, and [l]withered like grass; [m]so that I forget to eat my bread.

5 By reason of [n]the voice of my groaning my bones cleave to my skin.[1]

6 I am [o]like [p]a pelican[2] of the wilderness; I am like an owl of the desert.

7 I [q]watch, and am as a sparrow alone[r] upon the house-top.

8 [s]Mine enemies reproach me all the day; *and* they that are [t]mad against me are [u]sworn against me.

9 For [v]I have eaten ashes like bread, and [w]mingled my drink with weeping,

10 [x]Because of thine indignation and thy wrath: for [y]thou hast lifted me up, and cast me down.[3]

11 [z]My days *are* like a shadow that declineth; and [a]I am withered like grass.

12 But [b]thou, O LORD, shalt endure for ever, and [c]thy remembrance unto all generations.[4]

13 [d]Thou shalt arise, *and* have mercy upon Zion: for the time to favour her, yea, [e]the set time,[5] is come.

14 For [f]thy servants take pleasure in her stones, and favour the dust thereof.

15 So [g]the heathen shall fear the name of the LORD, and all the kings of the earth thy glory.

16 [h]When the LORD shall build up Zion, [i]he shall appear in his glory.

17 [k]He will regard the prayer of the destitute, and [l]not despise their prayer.

18 [m]This shall be written for the generation to come: and [n]the people which shall be created shall praise the LORD.

19 For [o]he hath looked down from the[p] height of his sanctuary; from heaven did the LORD behold the earth;

20 [q]To hear the groaning of the prisoner; [r]to loose those[6] that are appointed to death;

21 [s]To declare the name of the LORD[7] in Zion, and his praise in Jerusalem;

22 [t]When the people are gathered together, and the kingdoms, to serve the LORD.

A.M.0000. B.C.0000.

k Ps.6.2,3;42.6; 55.4,5; 69.20; Job 6.4; 10.1; Mat.26.37,38.
l ver.11; Ps.37.2.
m ver.9; Ezr.10.6.
n Ps.6.6,8; 32.3,4; 38. 8-10;Pr.17.22;La.4.8.
1 Or, *flesh*.
o Job 30.29,30; Mic.1.8.
p Is.34.11-15; Re.18.2.
2 The habit of this creature seems to be to fill its pouch, or dilatation of the throat, with fish, and then to sit silent on a rock, or retire into a solitary place to feast on the contents of its well stored pouch; see *Pict. Bible*.
q Ps.22.2; 77.4; De.28. 66,67; Mar.14.33-37.
r Ps.38.11;La.3.28-30.
s Ps.31.11-13; 69.9,10, 20; 89.51; Ro.15.3.
t Ps.2.1; Lu.6.11.
u Ac.23.12,&c.
v Ps.69.21; Is.44.20.
w Ps.42.3; 80.5.
x Ps.90.7-9; Ro.3.19.
y Ps.30.6,7;147.6; 1Sa. 2.7,8; 2Co.4.9.
3 Perhaps the psalmist was grievously afflicted in his own person, as well as on account of public calamities: but he seems to personate Jerusalem and the church, during the desolations of the captivity.
z ver.3; Ps.109.23;144. 4; Job 14.2; Ja.4.14.
a ver.4; Is.40.6-8;Ja.1. 10; 1Pe.1.24.
b ver.24-27; Ps.9.7; 90. 1,2; Is.44.6; La.5.19; He.13.8; Re.1.17,18.
c Ps.135.13; Ex.3.15.
4 It is very beautiful and instructive to view the psalmist consoling himself, under all his afflictions and the prospect of a speedy dissolution, while his people and the church were in deep distress; by the thoughts that God would still be glorious, would still favour the church, and restore her from her desolations.—*Scott*.
d Ps.7.6; 51.18; Is.14. 32; Zech.2.10-12.
e Ezr.1.1,&c.; Da.9.2, &c.; Ac.1.7; Ga.4.4.
5 God had by his prophet Jeremiah, fixed a time for liberating the captive Jews, & for rebuilding the city and temple: that time was come, and this excited the prayers of believers, who favoured the very dust and stones of Zion, for the sake of the temple which stood upon it.
f Ps.137.5,6; Ezr.1.5; 3.1-3; Ne.1.3; 2.3,17; 4.2,6,10; Da.9.16.
g Ps.72.11;86.9; 1Ki.8. 43; Is.55.5; Re.11.15.
h Ps.51.18; 69.35; Is.2. 2,3; 44.26; Je.31.4.
i Ps.97.6; Is.60.7; 61.3.
k Ps.9.18; 72.12; De.4. 29; 32.36; Ne.1.6; Je. 29.11-14; Da.9.3-21.
l Ps.22.24; 50.23.
m Ps.71.18; 78.4-6; Ex. 17.14; Da.9.2; John20. 31; Ro.15.4; 2Pe.1.15.
n Ps.22.30,31; 45.16,17; 2Cor.5.17,18; Eph.2. 10; 1Pe.2.9,10.
o Ps.14.2; 33.13,14; De. 26.15; 1Ki.8.39,43.
p Job 22.12; He.8.1,2.
q Ps.79.11; Ex.2.23-25; 3.7; Job 24.12; Is.61. 1-3; Zech.9.9-12.
r 2 Ch.33.11-13; Je.52. 32-34; Ac.12.6-11.
6 Heb. *the children of death*, Eph.2.2,3.
s Ps.9.13,14; 22.22; 51. 14,15; Is.51.11; Eph.3. 21; 1Pe.2.9.
7 To publish that Messenger of the covenant in whom the name of the Lord is, that Messiah, in whom the fulness of the Godhead dwelt, and to commence at Jerusalem, whence the word of reconciliation was to go over the earth.
t Ge.49.10; Is.60.3,&c.; Mat.24.14; Ro.15.19.

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u Ps.89.38-47.
1 Heb. *afflicted*.
v Job 21.21.
w Ps.33.13; Is.38.10, &c.
x ver.12; Ps.9.7; 90.1, 2; Hab.1.12; Re.1.4,8.
y Ge.1.1; 2.1; Job 38. 4-7; Pr.8.23,&c.; He. 1.10-12; 3.3,4.
2 These words are applied in He.1.10-12 to the Lord Jesus Christ, and clearly demonstrate his divinity. 'Let not the church fear the weakening of her strength or the shortening of her days, while Christ himself is both her strength and her life:' he is the same, and hath said, 'because I live ye shall live also.'
z Is.34.4;66.22; Lu.21. 33; Ro.8.20; 2Pe.3.7-12; Re.20.11; 21.1.
3 Heb. *stand*, ver. 12.
a Mal.3.6; John 8.58; He.13.8; Re.1.8.
b Ps.90.4; Job 36.26.
c Ps.22.30,31; Is.53.10; 59.20,21; 65.22; 66.22.
d Ps.90.16,17.

PSALM CIII.

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a ver.22; Ps.104.1;146. 1,2; Lu.1.46,47.
b Ps.47.7;57.7-11;Mar. 12.30-33; John 4.24; 1 Co.14.15; Phil.1.9.
c Ps.99.3; Is.6.3.
d Ps.105.5; 106.7,21; De.32.6.18; 2 Ch.32. 25; Is.63.7; Je.2.31,32; Eph.2.11-13.
e Ps.32.1-5; 51.1-3; Is. 43.25; Mat.9.2-6.
f Ps.30.2; 38.1-7; Ex. 15.26; Is.33.24; 53.5; Je.17.14; Ja.5.15.
g Ps.34.22; 56.13; Ge. 48.16; Re.5.9.
4 Man hath two 'lives;' he is therefore subject to a double 'destruction;' and consequently capable of a twofold 'redemption.' He who is recovered from sickness, and thereby redeemed from that destruction which natural death bringeth upon the body, will undoubtedly sing this strain in transports of gratitude; and he ought so to do. But what will be the sensation of him, who celebrates, in the same words, the spiritual redemption of his soul from death and destruction everlasting.—*Horne*.
h Ps.5.12, *marg.*; 8.5; 21.3; 65.11; Ja.1.12.
i Ps.23.5; 63.5; 65.4; 104.28; 1Ti.6.17.
k Is.40.31; 2Co.4.16.
5 This most probably alludes to the renewal of vigour and activity in birds after the moulting season, when they appear with full and renovated plumage. The change is of course most remarkable in such full feathered & powerful birds as the eagle. "By the renovating power of his Spirit, God restoreth the soul from decrepitude, to the health and strength of a young 'eagle.'"
l Ps.9.9; De.24.14,15; Pr.14.31; Is.58.6,7; Je. 7.6,&c.; Ja.2.6; 5.1-6.
m Ex.20.21;24.2-4; De. 34.10; John 5.45-47.
n Ps.78.5; 147.19.
o Ps.86.5,15; Ex.34.6, 7; De.5.10; Is.55.7; Ro.5.20,21; Ep.1.7,8.
p Jonah 4.2; Na.1.3.
6 Heb. *great of mercy*.
q Ps.30.5; Mi.7.18,19.
r Ps.130.3; Ezr.9.13; Da.9.18,19; Hab.3.2.
s Ps.36.5; 57.10; Is.55. 9; Ep.2.4-7; 3.18,19.
7 Heb. *according to the height of heaven*, Job 22.12; Pr.25.3.
t ver.17; Lu.1.50.
u Ps.50.1; 113.3.
v Is.43.25; Je.50.20; Mi. 7.18; He.10.2-4.

23 [u]He weakened[1] my strength in the way; [v]he shortened my days.

24 [w]I said, O my God, take me not away in the midst of my days: [x]thy years *are* throughout all generations.

25 [y]Of old hast thou laid the foundation of the earth; and the heavens *are* the work of thy hands.[2]

26 [z]They shall perish, but thou shalt endure;[3] yea, all of them shall wax old like a garment: as a vesture shalt thou change them, and they shall be changed:

27 But [a]thou *art* the same, and thy [b]years shall have no end.

28 [c]The children of thy servants shall continue, and [d]their seed shall be established before thee.

PSALM CIII.

An exhortation to bless God for his mercy, 1—14; *and for the constancy thereof,* 15—22.

¶ *A psalm* of David.

BLESS[a] the LORD, O my soul; and [b]all that is within me, *bless* his [c]holy name.

2 Bless the LORD, O my soul, and [d]forget not all his benefits:

3 Who [e]forgiveth all thine iniquities; who [f]healeth all thy diseases;

4 Who [g]redeemeth thy life[4] from destruction; who [h]crowneth thee with loving-kindness and tender mercies;

5 Who [i]satisfieth thy mouth with good *things; so that* [k]thy youth is renewed like the eagle's.[5]

6 The LORD [l]executeth righteousness and judgment for all *that are* oppressed.

7 He [m]made known his ways unto Moses, [n]his acts unto the children of Israel.

8 The LORD *is* [o]merciful and gracious, [p]slow to anger, and [6]plenteous in mercy.

9 He will not always chide; [q]neither will he keep *his anger* for ever.

10 He hath not [r]dealt with us after our sins, nor rewarded us according to our iniquities.

11 [s]For as[7] the heaven is high above the earth, *so* great is [t]his mercy toward them that fear him.

12 As far [u]as the east is from the west, [v]*so* far hath he removed our transgressions from us.

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13 Like [w]as a father pitieth *his* children, *so* the LORD pitieth [x]them that fear him.

14 For [y]he knoweth our frame;[1] he remembereth that [z]we *are* dust.

15 *As for* man, [a]his days *are* as grass; as [b]a flower of the field, so he flourisheth:

16 For [c]the wind passeth over it, and it[2] is gone; [d]and the place thereof shall know it no more.[3]

17 But [e]the mercy of the LORD *is* from everlasting to everlasting upon them that fear him, and [f]his righteousness [g]unto children's children;

18 To [h]such as keep his covenant,[4] and to those that [i]remember his commandments to do them.

19 The LORD hath [k]prepared his throne in the heavens; and [l]his kingdom ruleth over all.

20 [m]Bless the LORD, ye his angels, that[5] excel in strength, that [n]do his commandments, hearkening unto the voice of his word.

21 Bless ye the LORD, [o]all *ye* his hosts; *ye* [p]ministers of his, that do his pleasure.

22 Bless the LORD, [q]all his works, in all places of his dominion: [r]bless the LORD, O my soul.

PSALM CIV.

A meditation upon the mighty power, 1—6, *and wonderful providence of God,* 7—30. *God's glory is eternal,* 31, 32. *The prophet voweth perpetually to praise God,* 33—35.

BLESS[a] the LORD, O my soul. [b]O LORD my God, [c]thou art very great: [d]thou art clothed with [e]honour and majesty:

2 Who coverest *thyself* [f]with light as *with* a garment; who [g]stretchest out the heavens like a curtain;

3 Who [h]layeth the beams of his chambers in the waters; who [i]maketh the clouds his chariot; [k]who walketh upon the wings of the wind;

4 Who [l]maketh his angels spirits; his[m] ministers a flaming fire;

5 *Who*[6] laid [n]the foundations of the earth, [o]*that* it should not be removed for ever.

6 Thou [p]coveredst it with the deep as *with* a garment: the waters stood above the mountains.

7 [q]At thy rebuke [r]they fled; at the voice of thy thunder they hasted away.

8 They[1] [s]go up by the mountains; they go down by the valleys unto the place which thou hast founded for them.

9 Thou hast [t]set a bound that they may not pass over; that they turn not again to cover the earth.

10 He[2] [u]sendeth the springs into the valleys, *which* run[3] among the hills.

11 They [v]give drink to every beast of the field: [w]the wild asses [x]quench their thirst.

12 By them shall [x]the fowls of the heaven have their habitation, *which* sing[5] among the branches.

13 He [y]watereth the hills from [z]his chambers: [a]the earth is satisfied with the fruit of thy works.[6]

14 He [b]causeth the grass to grow for the cattle, and [c]herb for the service of man: that [d]he may bring forth food out of the earth;

15 And [e]wine *that* maketh glad the heart of man, *and* oil[7] to [f]make *his* face to shine, and [g]bread *which* strengtheneth man's heart.

16 The [h]trees of the LORD are full *of sap;* the cedars of Lebanon, which he hath planted;

17 Where [i]the birds make their nests: [k]*as for* the stork,[8] the fir-trees *are* her house.

18 The high hills *are* a refuge for [l]the wild goats, *and* the rocks for [m]the conies.[9]

19 He appointed [n]the moon for seasons; the sun knoweth his going down.

20 Thou [o]makest darkness, and it is night; wherein all the beasts [10]of the forest do creep *forth.*

21 [p]The young lions roar after their prey, and [q]seek their meat from God.

22 [r]The sun ariseth, they gather themselves together, and lay them down in their dens.[11]

23 [s]Man goeth forth unto his work and to his labour, until the evening.

24 O LORD, [t]how manifold are thy works! [u]in wisdom hast thou made them all: [v]the earth is full of thy riches;

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w Nu. 11; 12; Je. 31.9, 20; Lu. 11. 11, 12; 15. 21,22; He.12.5-11.
x ver. 11, 17; 147. 11; Mal.3.16,17; 4. 2; Ac. 13.26.
y Ps.78.38,39; 89.47.
1 The clause seems to mean, that God knoweth our fallen nature, both in respect of its depravity and folly. —*Scott.* Ainsworth renders it, 'our forming,' and adds, 'that is, our formed nature and condition, our matter and form; the original word properly is a formed vessel of earth; applied to our frail estate, Ro. 9. 20, 21. Sometimes this is spoken of our *fictious* and sinful imaginations, Ge.6.5; De.31.21.'
z Ge. 3. 19; Job 7. 5-7; Ec.12.7.
a Ps.90.5, 6; Is.40.6, 7; 51.12; Ja.1.10,11.
b Is.28.1,4.
c Job 27.20,21.
2 Heb. *it is not,* Ge. 5. 24; 42, 36; Job 14.10.
d Job 8.18,19; 20.9.
3 This affecting illustration of human frailty, and the transient nature of all earthly glory & prosperity, frequently occurs in scripture: but it is here contrasted, most beautifully, with the everlasting mercy and truth of God. 'Let not man presume, who withereth like the green herb; but then let not man despair, whose nature, with all its infirmities, the Son of God hath taken upon him. The flower which faded in Adam, blossoms anew in Christ, never to fade again.'—*Horne.*
e Ps.89.1,2; 100.5; Je.31. 3; Ro.8.28-30; 2Ti.1.9.
f Ps.22.31; Is.46.13; Ro. 1.17; 3.21-26.
g Ps. 90. 16; De. 10.15; Ac.13.32-34; Ro.15.8.
h Ps.25.10; Ge.17.9,10; Ex.19.5; He.8.6-13.
4 They come to God, according to the covenant of mercy ratified 'with Abraham in Christ, which the law, given four hundred and thirty years afterwards, could not disannul,' Ga. 3.15-18, 26-29; they adhere to it as their only ground of hope; and daily endeavour to 'walk in all his commandments and ordinances blameless.'
i Ps.119.9-11; De.6.6-9. Mat.28.20; 1Th.4.1,2.
k Ps.2.4; 9.7; 11.4; 115. 3; Is.66.1; He.8.1.
l Ph.2.9,10; 1Pe.3.22.
m Ps. 148. 2; Lu. 2. 13, 14; Re.19.5,6.
5 Heb. *mighty in strength,* 2 Ki. 19. 35; Is.6.2; Mat. 26.53.
n Mat.6.10; Lu.1.19.
o Ge.32.2; 1 Ki.22.19; 2 Ch.18.18; Lu.2.13.
p Ps.68.17; Mat.13.41; 2Th.1.7, 8; He.1. 6, 7, 14; Re.22.8,9.
q Ps. 145. 10; 148. 3-12; Is.43.20; Re.5.12-14.
r ver. 1; Ps. 104. 1, 35; 146.1.

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a ver.35; Ps.103.1,2,22.
b Ps.7.1-3; Da.9.4.
c Ps.145.3; Je.23.24; 32. 17-19.
d Ps.93.1; Is.59.17.
e Ps.29.1-4; 96.6.
f Mat.17.2; 1 Ti.6.16; 1 John 1.5.
g Is.40.22; He.1.10-12.
h Ps.18.11; Am.9.6.
i Mat.26.64; Re.1.7.
k Ps.18.10; Na.1.3.
l Ac.23.8; He.1.7,14.
m 2Ki.2.11; 6.17.
6 Heb. *He hath founded the earth upon her bases.*
n Ps.24.2; Job 26.7.
o Ps.93.1; Ec.1.4; 2Pe. 3.10,11; Re.6.14.
p Ge.1.2-10; 2Pe.3.5 6.
q Ge.8.1; Mar.4.39.
r Ps.114.3-7.

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1 Or, *The mountains ascend, the valleys descend.*
s Ge.8.b.
t Ps. 33.7; Ge. 9.11.15; Job 26.10; 38.10,11; Is. 54.9; Je.5.22.
2 Heb. *Who sendeth,* Ps.107.33.
u De.8.7; Is.35.7; 41.18.
3 Heb. *walk.*
v Ps.145.16.
w Job 39.5-8.
4 Heb. *break.*
x ver.16, 17; Ps. 50. 11; 148.10; Mat.6.26.
5 Heb. *give a voice,* Ps. 147.9.
y Ps. 147.8; De.11.11; Job 38.25-28; Je.14.22; Mat.5.45; Ac.14.17.
z ver.3; Am.9.6.
a Ps.65.9-13.
6 'As for the hills, which constantly thus enrich the lower grounds, he waters them from the regions above whence dews distil, and showers of rain come pouring down.' — *Patrick.* Thus the whole earth is satisfied and enriched, by the 'fruit' or effects of the Lord's most wonderful contrivance, Ps. 65. 8-13.
b Ps.145.15,16; 147.8,9; Ge.1.11,12,29,30; 2.5; Je.14.5,6; Joel 2.22.
c Ge.2.9; 3.18; 9.3.
d Ps.136.25; Ge.4.12; 1 Co.3.7
e Ps.23.5; Ju.9. 13; Pr. 31.6,7; Je.31.12.
7 Heb. *to make* his *face shine with oil,* or *more than oil,* Ps. 92. 10; De. 28.40; Ju. 9.9; Ca.1.2-4; He.1.9.
f Ec.8.1.
g Ps.105.16; De.8.3; Is. 3.1; Eze.4.16; 5.16.
h Ps.29.5; Eze.17.23.
i ver.12; Je. 22.23; Eze. 31.6; Mat.13.32.
k Le.11.19; Je.8.7.
8 See Job xxxix. The stork seems to select lofty trees, or tops of houses, on which to build its nest, as circumstances determine.
l 1 Sa.24.2; Job 39.1.
m De.14.7; Pr.30.26.
9 Jerboas.—*Boothroyd.* These abounded in the mountainous country of Judea, and especially about Lebanon. 'Does God provide thus for the inferior creatures; and will he not himself be a refuge and dwelling-place for his own people?'—*Henry.*
n Ps. 8. 3; Ge. 1. 14-18; De.4.19; Job 38.12.
o Ps. 74. 16; 139. 10-12; Ge.8.22; Am.4.13.
10 Heb. *thereof do trample on the forest.*
p Ps. 34. 10; Is. 31. 4; Eze.19.2, &c.; Am.3.4.
q Ps.147.9; Job 38.41.
r Na.3.17; John 3.20.
11 The lion is said to roar only when he is about to seize his prey. 'The bountiful and wise Creator has so ordered it that beasts of prey naturally shun the light, & seldom leave their dens, till it is dark, and man is retired to his rest; so that there is no great danger from them, even in the regions where they most abound, except in the night time. ... In nations which sit in darkness forwant of revelation, Satan seems to have permission to range and devour at pleasure; but when the "Sun of righteousness" arises, this roaring lion has his power diminished, & men are stirred up to "labour for the meat which endureth unto everlasting life."'—*Scott.*
s Ge.3.19; Ec.5.12; Ep. 4.28; 2Th.3.8-12.
t Ps.8.3; 40.5; Ne.9.6.
u Ps.136.5; Ge.1.31; Ro. 11.33; Ep.1.8; 3.10.
v Ps.24.1; 50.10-12; 65. 11; 1Ti.6.17.

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25 *So is* [w]this great and wide sea, wherein *are* things creeping innumerable, both small and great [x]beasts.

26 [y]There go the ships; *there is* that [z]leviathan,[1] *whom* thou hast made[2] [a]to play therein.

27 These [b]wait all upon thee, that thou mayest give *them* their meat in due season.

28 *That* thou givest them they gather: thou openest thine hand, they are filled with good.

29 Thou [c]hidest thy face, they are troubled: [d]thou takest away their breath, they die, and [e]return to their dust.

30 Thou [f]sendest forth thy Spirit,[3] they are created; and thou [g]renewest the face of the earth.

31 [h]The glory of the LORD shall endure[4] for ever: [i]the LORD shall rejoice in his works.

32 He [k]looketh on the earth, and it trembleth; [l]he toucheth the hills, and they smoke.

33 [m]I will sing unto the LORD as long as I live; I will sing praise to my God while I have my being.

34 My [n]meditation of him shall be sweet; [o]I will be glad in the LORD.

35 Let [p]the sinners be consumed[5] out of the earth, and let the wicked be no more. [q]Bless thou the LORD, O my soul. Praise ye the LORD.

PSALM CV.

An exhortation to praise God, and to seek out his works, 1—7. *His providence over Abraham,* 8—15, *over Joseph,* 16—22, *over Israel in Egypt,* 23—25, *over Moses delivering the Israelites,* 26—36, *over the Israelites brought out of Egypt, fed in the wilderness, and planted in Canaan,* 37—45.

O [a]GIVE thanks unto the LORD; [b]call upon his name: [c]make known his deeds among the people.[6]

2 [d]Sing unto him, sing psalms unto him: [e]talk ye of all his wondrous works.

3 [f]Glory ye in his holy name: [g]let the heart of them rejoice that seek the LORD.

4 [h]Seek the LORD, and [i]his strength;[7] [k]seek his face evermore.

5 [l]Remember his marvellous works that he hath done; his wonders, and the [m]judgments of his mouth;

6 O [n]ye seed of Abraham his servant, ye children of Jacob [o]his chosen.

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w Ps. 95. 4, 5; Ge. 1. 20-22, 28; De. 33. 14-16, 19.
x Ge. 3. 1.
y Ps. 107. 23; Ge. 49. 13.
z Ps. 74. 14; Job 41. 1, &c.
1 See Job 41. I. This is doubtless the crocodile. They are found in the Nile, the Niger, and the Ganges, and will seize and soon devour a man, woman, or child, or other animal.
2 Heb. *formed.*
a Job 41. 5, 29.
b Ps. 36. 6; 147. 9; Job 38. 41; Lu. 12. 24-28.
c Ps. 30. 7; Job 13. 24; 34. 29; Ro. 8. 20-22.
d Ps. 146. 4; Job 34. 14, 15; Ec. 12. 7; Ac. 17. 25.
e Ps. 90. 3; Ge. 3. 19.
f Ps. 33. 6; Job 33. 4; Is. 32. 15; Eze. 37. 9.
3 The Holy Spirit seems to be spoken of in Scripture, as the immediate agent in giving & preserving life, both natural, spiritual, and eternal. See Ge. 1. 2; Job 38. 1-7; Ps. 33. 4-6.
g Is. 65. 17; Re. 21. 5.
h Ps. 102. 15; Ep. 3. 21; 2 Th. 1. 8; He. 13. 21; 1 Pe. 5. 11; Re. 5. 12, 13.
4 Heb. *be for ever.*
i Ge. 1. 31; Ex. 31. 17; Je. 32. 41; Lu. 15. 5, 6.
k Ps. 77. 16; Is. 64. 2; Am. 8. 8; Ha. 3. 6; Re. 20. 11.
l Ps. 50. 3; Re. 19. 3.
m Ps. 63. 4; 145. 1, 2; 146. 2.
n Ps. 1. 2; 77. 12; 119. 15; 139. 17, 18; Pr. 24. 14.
o Ps. 32. 11; Hab. 3. 18; Lu. 1. 47; Ph. 4. 4.
p Ps. 37. 38; 59. 13; Ju. 5. 31; Pr. 2. 22.
5 *Shall be* consumed out of the earth, and the wicked *shall be* no more. 'Praise ye the Lord.' Hallelujah. 'Set sometimes in the beginning, sometimes in the end, of psalms; but first used in this place, where consuming of sinners is mentioned, as in the New Testament it is first used in Re. xix., where the destruction of Antichrist the man of sin, is foretold.—*Ainsworth.*
q ver. 1; Ps. 103. 1, 2, 22.

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a Ps. 136. 1-3; 1 Ch. 16. 7-22; 25. 3; 29. 13, 20.
b Is. 12. 4; Joel 2. 32; Ro. 10. 13; 1 Co. 1. 2.
c Ps. 89. 1; 96. 3; Nu. 23; Da. 3. 29; 4. 1-3.
6 God, who formerly resided in mount Sion, vouchsafing his presence in a tabernacle made with hands, hath since blessed the church with his appearance in the flesh; and we Christians are bound to 'make known his deeds,' and the mercies which he hath wrought for us, 'among the people;' that so all the world may know him, and love him, and partake of his salvation. —*Horne.*
d Ps. 47. 6, 7; Ju. 5. 3; Is. 12. 5, 6; 42. 10-12; Ep. 5. 19; Re. 15. 3, 4.
e Ps. 119. 27; De. 6. 6-9; Lu. 24. 14, &c.
f Ps. 34. 2; Is. 45. 25; 1 Co. 1. 29, 31; Ga. 6. 14.
g Ps. 9. 10; Pr. 8. 17; Is. 45. 19; Lu. 11. 9, 10.
h Am. 5. 4-6; Zep. 2. 2, 3.
i Ps. 78. 61; 132. 8.
7 By faith we find our Redeemer in this life, and experience the power and comfort of his grace; but hope and love still seek, and wish and aspire after, the sight and enjoyment of heaven, whither he is ascended.—*Horne.*
k Ps. 27. 8.
l Ps. 77. 11; 103. 2; De. 8. 2; Is. 43. 18, 19; 1 Co. 11. 24-26.
m Ps. 119. 13; Re. 19. 2.
n Ex. 3. 6; Ro. 9. 4, &c.
o De. 7. 6-8; John 15. 16.

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p Ps. 95. 7; 100. 3; Ge. 17. 7; Ex. 20. 2; De. 26. 17.
q Ps. 48. 10, 11; Is. 26. 9; Re. 15. 4.
r ver. 42; Ps. 111. 5, 9; 1 Ch. 16. 15; Lu. 1. 72-74.
s De. 7. 9.
t Ge. 17. 2; 35. 11; Ne. 9. 8; Ac. 7. 8; He. 6. 17.
u Ge. 17. 7, 8; He. 13. 20.
v Ge. 12. 7; 13. 15.
1 Heb. *cord,* Ps. 78. 55.
w Ge. 34. 30; De. 7. 7; 26. 5; Is. 51. 2.
x Ge. 17. 8; He. 11. 9, 13.
y Ge. 12. 14-17; 35. 5; Ex. 7. 16, 17.
z Ge. 26. 11; Zec. 2. 8.
a 1 Ki. 19. 16; 1 John 2. 27.
b Ge. 20. 7; 27. 29, 40.
2 God often, in the history of his people, proved the truth of these words. See *ref. Note. First,* Even kings themselves are liable to God's rebukes, if they do wrong. *Secondly,* God's prophets are his anointed, for they have the unction of the Spirit, that oil of gladness, 1 John 2. 27. *Thirdly,* They that offer to touch God's prophets with design to harm them, may expect to hear of it one way or other. God is jealous for his prophets; whoso touches them, touches the apple of his eye. *Fourthly,* Even they that touch the prophets, nay, that kill the prophets, (as many did) cannot do them any harm, any real harm. *Lastly,* God's anointed prophets are dearer to him than anointed kings themselves. Jeroboam's hand was withered when it was stretched out against a prophet.—*Henry.*
c Ge. 41. 25-32, 54; 42. 5, 6; Am. 8. 6; Hag. 1. 10, 11; Mat. 8. 8, 9.
d Ps. 104. 15; Ge. 47. 13, 19; Le. 26. 26; Is. 3. 1.
e Ge. 45. 5, 7, 8; 50. 20.
f Ge. 37. 27, 28, 36.
g Ge. 39. 20; Ac. 16. 24.
3 Heb. *his soul came into iron,* Ps. 107. 10.
h Ps. 44. 4; Ge. 41. 11-16, 25; Pr. 21. 1; Da. 2. 30.
i Ge. 41. 14.
k Ge. 41. 40-44, 55; 45. 8, 26.
4 Heb. *possession.*
l Ge. 41. 33, 38, 39.
5 Or, 'Might *correct* his princes.' Perhaps the wise maxims, which the elders or counsellors of Egypt, at this time, (a period far more ancient than that of any other authentic history of Egypt,) learned from Joseph, or rather from God by him, being delivered down to their successors, contributed to stamp the counsels of Egypt with that character of wisdom, for which they were celebrated in after ages.—*Scott.*
m Ge. 45. 9-11; Jos. 24. 4; Ac. 7. 11-15.
n Ge. 47. 6-9, 28.
o ver. 27; Ps. 78. 51; 106. 22; Ge. 10. 6.
p Ge. 13. 16; 46. 3; Ex. 1. 7; De. 26. 5; He. 11. 12.
q Ex. 1. 9; 12. 37.
r Ge. 15. 13; Ex. 9. 16; 10. 1; Ro. 9. 17-19.
s Ex. 1. 11-14, 16; 2. 23.
t Ps. 77. 20; Ex. 3. 10; 4. 12-14; Mic. 6. 4.
6 When the tyranny and oppression of Pharaoh were at the highest, and Israel cried unto Jehovah because of the bondage, he remembered his promise to Abraham, and sent Moses, with Aaron, to effect that mighty deliverance which was to be the grand pledge and figure of our salvation by Jesus Christ. Of him Moses prophesied.
u Ex. 7. 1, 12; 29. 5, &c.; Nu. 17. 5; 1 Sa. 12. 6.

7 He *is* [p]the LORD our God; [q]his judgments *are* in all the earth.

8 [r]He hath remembered his covenant for ever, the word *which* he commanded to [s]a thousand generations:

9 Which [t]*covenant* he made with Abraham, and his oath unto Isaac;

10 And confirmed the same unto Jacob for a law, *and* to Israel *for* [u]an everlasting covenant:

11 Saying, [v]Unto thee will I give the land of Canaan, the lot[1] of your inheritance:

12 When they were *but* [w]a few men in number; yea, very few, [x]and strangers in it.

13 When they went from one nation to another, from *one* kingdom to another people,

14 [y]He suffered no man to do them wrong; yea, he reproved kings for their sakes;

15 *Saying,* [z]Touch not [a]mine anointed, and do [b]my prophets[2] no harm.

16 Moreover, [c]he called for a famine upon the land; [d]he brake the whole staff of bread.

17 [e]He sent a man before them, *even* [f]Joseph, *who* was sold for a servant;

18 [g]Whose feet they hurt with fetters: he[3] was laid in iron:

19 Until the time that [h]his word came: the word of the LORD tried him.

20 The [i]king sent and loosed him; *even* the ruler of the people, and let him go free.

21 He [k]made him lord of his house, and ruler of all his substance;[4]

22 To bind his princes at his pleasure; and [l]teach his senators wisdom.[5]

23 [m]Israel also came into Egypt; and [n]Jacob sojourned in [o]the land of Ham.

24 And [p]he increased his people greatly, and [q]made them stronger than their enemies.

25 [r]He turned their heart [s]to hate his people, to deal subtilely with his servants.

26 He [t]sent Moses his servant,[6] *and* [u]Aaron whom he had chosen.

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27 [v]They showed his[1] signs among them, and [w]wonders in the land of Ham.

28 He [x]sent darkness, and made it dark; and [y]they rebelled not[2] against his word.

29 He [z]turned their waters into blood, and slew their fish.

30 Their land [a]brought forth frogs in abundance in the chambers of their kings.

31 He spake, and [b]there came divers sorts of flies, [c]*and* lice in all their coasts.

32 He gave them[3] [d]hail for rain, *and* flaming fire in their land.

33 He [e]smote their vines also and their fig-trees, and brake the trees of their coasts.

34 He spake, and [f]the locusts came, and caterpillars, and that without number,

35 And did eat up all the herbs in their land, and devoured the fruit of their ground.

36 [g]He smote also all the first-born in their land, [h]the chief of all their strength.

37 He [i]brought them forth also with silver and gold; and *there was* not one feeble *person* among their tribes.

38 Egypt was [k]glad when they departed; [l]for the fear of them fell upon them.

39 He [m]spread a cloud for a covering, and fire to give light in the night.

40 *The people* [n]asked, and he brought quails, [o]and satisfied them with [p]the bread of heaven.

41 He [q]opened the rock, and the waters gushed out; they ran in the dry places *like* a river.

42 For [r]he remembered his holy promise, [s]*and* Abraham his servant.

43 And [t]he brought forth his people [u]with joy, *and* his chosen with gladness;[4]

44 And [v]gave them the lands of the heathen; and [w]they inherited the labour of the people;

45 [x]That they might observe his statutes,[5] and keep his laws.[6] Praise[7] ye the LORD.[8]

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v Ps. 78.43-51; 135.8,9; Ex. vii.-xi.; Is.63.11, 12; Je.32.20,21
1 Heb. *words of his signs.*
w ver.23; Ps.106.22.
x Ex. 10.21-23; Joel 2. 2,31; 2Pe.2.4,17.
y Ps.99.7; Eze.2.4-8.
2 That is, Moses and Aaron. Or if put as a question—rebelled they (the Egyptians,) not?
z Ps.78.44; Ex.7.20,21; Re.16.3.
a Ps. 78.45; Ex.8.3-14; Re.16.13,14.
b Ps.78.45; Ex.8.21-24.
c Ex.8.16-18.
3 Heb. *their rain hail.*
d Ps. 78. 47, 48; Ex. 9. 18-28; Re.8.7; 16.21.
e Re.9.4.
f Ps. 78.46; Ex. 10.12-15; Joel 1. 4-7; 2. 25; Re.9.3-10.
g Ps.78.51; 135. 8; 136. 10; Ex.4.23; 11.4,5; 12. 12,29,30; He.11.28.
h Ge.49.3.
i Ge.15.14; Ex.3.22; 12. 35,36; Ac.13.17.
k Ex.10.7; 12.33.
l Ge.35.5; Jos.2.9.
m Ps. 78.14; Ex. 13.21, 22; 14.24; Ne.9.12,19; Is.4.5; 1Co.10.1,2.
n Ps. 78.18, 26-28; Ex. 16.12,13.
o Ex. 16.14-35; Nu.11. 7-9; De.8.3; Jos.5.12.
p Ps. 78. 23-25; John 6. 31-33,48-58.
q Ps.78.15,16,20; Ex.17. 6; Ne.9.15; 1Co.10.4.
r ver.8-11; Ge.12.7; 13. 14-17; 15.14; Ex.2.24.
s De.9.5,27; Mic.7.20.
t Ps.78.52,53; Ex.15.13; De. 4. 37,38; Ac.13. 17.
u Is.35.10; 51.10,11.
4 Heb. *singing*, Ps. 106. 12; Ex. 15.1, &c.
v Ps. 44.2,3; 80. 8; 136. 21,22; Jos.11.23.
w De.6.10,11; Jos.5.11.
x De. 4. 40; 6. 1, 2; Ep. 2.8-10; Ti.2.14.
5 He who is not conformed to God's word shall not enter into Christ's kingdom.
6 Many of the laws given to Israel were of such a nature, that they could not be obeyed in the wilderness, or at a distance from the sanctuary, (Nu. 9. 1-5; De. 12.8, 9,) so that there was a *special* reason why they must inhabit Canaan, in order to observe the statutes and obey the laws of God; but in general, all their religious advantages and all the favours bestowed on them, were expressly vouchsafed, in order to separate them from other nations, and to render them the obedient worshippers of the true God. 'Let all ... whose lot hath fallen in a "land flowing with milk & honey," upon earth, reflect, that God hath given them riches, and the leisure which riches procure, not for the purpose of indulging and corrupting themselves and others; but that they may glorify him, benefit their neighbours, and save their own souls.' —*Horne.*
7 Heb. *Hallelujah*, Ps. 106.1; Re.19.3,4.
8 We are therefore made, maintained, & redeemed, that we may live in obedience to the will of God; and the hallelujah with which the psalm concludes, may be taken both as a thankful acknowledgment of God's favours, and as a cheerful concurrence with this great intention of them. Has God done so much for us, and yet does he expect so little from us! *Praise ye the Lord.*—*Henry.*

PSALM CVI.

The psalmist exhorteth to praise God for his goodness, 1—3. He prayeth to share in his people's joy, 4, 5; he rehearseth Israel's rebellions, and God's mercies, 6—46. He concludeth with prayer and blessing, 47—48.

PRAISE[1] ye the LORD. [a]O give thanks unto the LORD; [b]for *he is* good: for his mercy *endureth* for ever.

2 [c]Who can utter the mighty acts of the LORD? *who* can shew forth [d]all his praise?

3 [e]Blessed *are* they that [f]keep judgment, *and* he that [g]doeth righteousness [h]at all times.

4 [i]Remember me, O LORD, with the favour *that thou bearest unto* thy people: O [k]visit me with thy salvation;

5 That [l]I may see the good of thy chosen, that I may [m]rejoice in the gladness of thy nation, that [n]I may glory with thine inheritance.

6 We have [o]sinned with our fathers, we have committed iniquity, we have done wickedly.

7 [p]Our fathers understood not thy wonders in Egypt: [q]they remembered not [r]the multitude of thy mercies; but [s]provoked *him* at the sea, *even* at the Red sea.

8 Nevertheless [t]he saved them for his name's sake, [u]that he might make his mighty power to be known.

9 He [v]rebuked the Red sea also, and it was dried up: [w]so he led them through the depths, as through the wilderness.

10 And [x]he saved them from the hand of him that hated *them*, and [y]redeemed them from the hand of the enemy.

11 And [z]the waters covered their enemies; there was not one of them left.

12 Then [a]believed they his words; they sang his praise.

13 [b]They soon[3] forgat his works; [c]they waited not for his counsel:

14 [d]But lusted[4] exceedingly in the wilderness, [e]and tempted God in the desert.[5]

15 And [f]he gave them their request; but sent leanness into their soul.

16 They [g]envied Moses also in the camp, *and* Aaron [h]the saint of the LORD.

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PSALM CVI.
1 Heb. *Hallelujah*, Ps. 105.45.
a Ps. 100. 4, 5; 107. 1; 1 Ch.16.34; Ezr. 3.11; Je.33.11; 1Th.5.18.
b Ps. 103. 17; 119. 68; Ro.5.20,21.
c Ps.40.5; 145.3-12; Job 5.9; Ro.11.33; Ep.1.19.
d Ne.9.5.
e Ps. 1. 1-3; 119. 1-3; Mar.3.35; Lu.6.47-49; John 13.17; Re.7.15.
f Ps.119.106; Is.56.1,2; John 14.21-23.
g Ps.15.2; Is.64.5; Eze. 18. 21, 22; Ac. 24. 16; Ro.2.7; Ga.6.9.
h Ps.119.20,112; De. 5. 29; 11.1.
i Ps. 25.7; Ne.5.19; 13. 14,22,31; Lu.23.42.
k Lu.1.68,69; Ac.15.14.
2 O visit me with thy salvation,' with which so many patriarchs, prophets, and kings have desired to be visited, the salvation of thy Christ.
l Ps. 105. 6,43; De. 7.6; John 15.16; 1Pe.2.9.
m Ps.14.7; 48.11; Is.66. 10; Zec.9.9; Ph.3.3.
n Is.45.25; Ep.1.18.
o Ps. 70. 8; Ezr. 9. 6,7; Da.9.5-8; Mat.23.32.
p De. 29.4; Pr.1.22; Is. 44.18; 2Th.2.10-12.
q Ps.105.5; Ep.2.11.
r ver. 45; Ps. 5.7; 51.1; Is.63.7; La.3.32.
s Ex.14.11,12.
t Ps.143.11; Nu.14.13-16; Jos. 7.9; Je. 14.7, 21; Da.9.17-19.
u Ps. 111. 6; Ex. 9. 16; 15.6; Ro.9.17.
v Ps.66.6; Ex.14.21,22, 27-29; Ne. 9. 11; Na. 1.4; Mat.8.26.
w Ps. 77. 19, 20; Is. 63. 11-14.
x Ex. 14. 30; 15. 9, 10; De.11.4; Ne.9.11.
y Ps.107.2; 136.24; Ex. 15.13; Mic.6.4.
z Ps. 78. 53; Ex. 14.13, 27,28; 15.5,10,19.
a Ex. 14. 31; 15. 1, &c.; b Ps. 78.11; Ex. 15.24; 16.2; 17.2.
3 Heb. *made haste, they forgat.*
c Pr.1.25,30.
d Ps. 78. 18, 30; De. 9. 22; 1Co.10.6.
4 Heb. *lusted a lust.*
e Ps. 95. 8,9; Ex. 17. 2; 1Co.10.9; He.3.8-10.
5 The faith of the Israelites was exactly the same, as is represented by 'the seed sown upon stony ground,' and widely different from that which springs up in a broken and penitent heart, (Mat. 13. 20,21), They were surprised, gratified, & delighted, by their unexpected deliverance, and the destruction of their enemies; and they experienced a mighty flow of natural joy and gratitude, such as may be observed in children when they are humoured, (Ex. 14.26-31). But there was no humiliation for sin; no abiding apprehensions of the glorious perfections of JEHOVAH; no steady, habitual reliance on his power, wisdom, truth, and love; no submission to his will, or preparation for self-denying obedience; and therefore 'in time of temptation they fell away,' having no root in themselves. 'They made haste, they forgat his works.' *Marg.* 'Within three days, they became impatient again.'—*Patrick.* And when their wishes were thwarted, they murmured, rebelled, forgat the works of God, would not wait for his counsel, or believe his word.
f Ps. 78. 29-31; Nu.11. 31-34; Is.24.16.
g Nu.16.3, &c.
h Ex.28.36; Nu.16.7.

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17 [i]The earth opened and swallowed up Dathan, and covered the company of Abiram.

18 And [k]a fire was kindled in their company; the flame burned up the wicked.

19 They [l]made a calf in Horeb, and worshipped the molten image.

20 Thus [m]they changed their glory[1] into[n] the similitude of an ox that eateth grass.

21 They [o]forgat [p]God their Saviour, which[q] had done great things in Egypt;

22 [r]Wondrous works in the land of Ham, *and* [s]terrible things by the Red sea.

23 Therefore[2] [t]he said that he would destroy them, had not Moses his[u] chosen [v]stood before him in the breach, to turn away his wrath, lest he should destroy *them*.

24 Yea, [w]they despised the[3] [x]pleasant land; [y]they believed not his word;

25 But [z]murmured in their tents, *and* [a]hearkened not unto the voice of the LORD.

26 [b]Therefore he [c]lifted up his hand against them, to overthrow them in the wilderness:

27 To overthrow[4] their seed also among the nations, and [d]to scatter them in the lands.[5]

28 They [e]joined themselves also unto Baal-peor, and ate the sacrifices of[f] the dead.

29 Thus they provoked *him* to anger [g]with their inventions; and [h]the plague brake in upon them.

30 Then [i]stood up Phinehas, and executed judgment: and *so* the plague was stayed.

31 And [k]that was counted unto him for righteousness unto all generations for evermore.

32 They [l]angered *him* also at the waters of strife, [m]so that it went ill with Moses for their sakes:

33 Because [n]they provoked his spirit, so that [o]he spake unadvisedly with his lips.[6]

34 They [p]did not destroy[7] the nations, [q]concerning whom the LORD commanded them:

35 But [r]were mingled among the heathen, [s]and learned their works.[8]

36 And [t]they served their idols: which[u] were a snare unto them.

37 Yea, [v]they sacrificed their sons and their daughters unto [w]devils,[1]

38 And [x]shed innocent blood, *even* the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and [y]the land was polluted with blood.

39 Thus were they [z]defiled with their own works, and [a]went a whoring[2] with [b]their own inventions:

40 Therefore was [c]the wrath of the LORD kindled against his people, [d]insomuch that he abhorred [e]his own inheritance.

41 And [f]he gave them into the hand of the heathen; and [g]they that hated them ruled over them.

42 Their enemies also oppressed them, and they were brought into subjection under their hand.

43 [h]Many times did he deliver them; but they provoked *him* [i]with their counsel, and were brought[3] low for their iniquity.

44 Nevertheless [k]he regarded their affliction, when he heard their cry:

45 [l]And he remembered for them his covenant, and [m]repented according to [n]the multitude of his mercies.

46 [o]He made them also to be pitied of all those that carried them captives.

47 [p]Save us, O LORD our God, and [q]gather us from among the heathen, [r]to give thanks unto thy holy name, *and* to triumph in thy praise.

48 [s]Blessed *be* the LORD God of Israel from everlasting to everlasting: and let all the people say, Amen. Praise[4] ye the LORD.

PSALM CVII.

The psalmist exhorteth the redeemed, in praising God, to observe his manifold providence, 1—3, *over travellers,* 4—9, *over captives,* 10—16, *over sick men,* 17—22, *over seamen,* 23—32, *and in divers varieties of life,* 33—43.

O [a]GIVE thanks unto the LORD, for *he is* [b]good; [c]for his mercy *endureth* for ever.

2 Let [d]the redeemed of the LORD say *so*, whom he hath redeemed [e]from the hand of the enemy;[5]

3 And [f]gathered them out of the lands, from the east, and from the west, from the north, and from[7] the south.

4 They [g]wandered in the wilderness

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i Nu.16.29-33; 26.10.
k Nu.16.35-40; He.12.29.
l Ex. 32. 4-8,35; De. 9. 12-16,21; 1 Co.10.7.
m Ps. 89. 17; Je. 2. 11; Ro.1.22,23.
1 All idolators renounce God to be their glory, when instead of him they worship any creature.
n Ex.20.4; Is.40.18-25.
o ver. 13; Ps. 78. 11,12, 42-51; Je.2.32.
p Is.12.2; 63.8; Ho.1.7; Tt.1.3; 2.10; 3.4-6.
q Ps. 74. 13, 14; 135. 9; De.4.34; Ne.9.10,11.
r Ps.78.51; 105.23,27.
s Ex.14.25-28; 15.10.
2 God's preceding miracles of mercy, & the places where he performed them, formed so many aggravating circumstances of their rebellious conduct.
t Ex. 32. 10,11,32; De. 10.10; Eze.20.13,14.
u Ps.105.6,26; Mat.12. 18; John15.16,19.
v Ex. 32.14; Eze. 13.5; 22.30; Ja.5.16.
w Ge.25.34;14.31;Mat. 22.5; He.12.16.
3 Heb. *a land of desire.*
x De.8.7-9; Je.3.19.
y Nu. 14. 11; He. 3.12, 18,19;4.2,6,14; Jude 5.
z Nu.14.1-4,27-29.
a Ps.95.7-9; Nu.14.22.
b Ps.95.11; He.3.11.
c De.32.40-42;Re.10.5.
4 Heb. *make them fall.*
d Ps.44.11;De.4.26,27; 32.26,27; Eze.20.23.
5 He solemnly sware that not one of that wicked generation should enter 'into rest' in the promised land, but should perish in the wilderness. The prophetical threatenings in the 26th of Leviticus, the 28th of Deuteronomy, and other parts of the books of Moses, which are fulfilling at this day, seem also referred to. 'Discomfiture and dispersion were also threatened to their posterity, that is, if they should go on in the same spirit of rebellion, and fill up the measure of their fathers' iniquities; which they have since done, and are accordingly overthrown & scattered among the lands to this day.'
e Nu. 25. 1-3,5; 31. 16; De. 4.3; Jos.22.17.
f Ps. 115. 4-8; Je. 10.8-10; 1 Co.10.19,20.
g ver.39; De. 32.16-21; Ec.7.29; Ro.1.21-24.
h Nu.25.9; 1 Co.10.8.
i Nu. 25.6-8,14,15; De. 13. 9-11, 13-17; Jos. 7. 12; 1 Ki.18.40,41.
k Nu. 25.11-13; De.24. 13; Mar.14.3-9.
l Ps.81.7;Nu.20.2-6,13.
m Nu. 20. 12,23,24; 27. 13, 14; De. 1.37; 3.26.
n Nu.20.10,11.
o Ps.39.1;141.3; Job 2. 10; 42.7,8; Ja.3.2.
6 He said in passion and haste, 'Hear now, ye rebels, must we fetch water out of this rock for you?'
p Jos.15.63;Ju.1.19,27-35; Mat.17.19-21.
7 We see that when God commands, man must not affect to be more just than the 'Judge of all the earth.'
q Nu. 33. 52,55,56; De. 7. 2,16,23,24; 1 Sa.15. 3,22,23.
r Jos.15.63; Ju.1.27-36.
s Is.2.6; 1 Co.15.33.
8 That which is rotten, will sooner corrupt that which is sound, than be cured or made sound by it. When they mingled with them, and learned some of their works that seemed innocent diversions and entertainments, yet they thought they would never join with them in their worship, but by degrees they learned that too, ver. 36.

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t Ps. 78. 58; Ex. 34.15, 16; 2Ki.17.8-11,16,17.
u Ex.23.33; Ju.2.3.
v De.12.30,31; 2 Ki.16. 3; Je.7.31; 32.35.
w Le.17.7; 1 Co.10.20.
1 It is important to observe, that the Scriptures consider those who worship idols to be 'without God;' that is, as in the Greek, Atheists; for 'an idol is nothing in the world.' And here they are called devils, or demons, deified men.
x De.21.9; 2 Ki. 21.16; 24.4; Je.2.34.
y Nu. 35. 33; Is. 1. 15; 26.24; Eze.7.23; 22.3.
z Is.24.5,6; Eze.20.18.
a Ex. 34. 16; Le. 17.7; 20.5,6; Nu. 15.39; Je. 3.1,2; Eze. 16.15,&c.; 23.3,&c.; Ho.9.1; Re. 17.1-6.
2 This word used as it is here, has reference, as in many other places, to the fact, that the Israelites were engaged to God, as if by marriage, and yet proved unfaithful to his covenant.
b ver.29.
c Ps. 78.59-62; Ju.2.14, 20; 3.8.
d Le.20.23; Zec.11.8.
e Ps.74.1,2; De.9.29.
f De. 32. 30; Ju. 2. 14; 3.8,12; 4.1,2; 6.1-6; 10. 7,&c.; Ne.9.27,&c.
g De.28.25,29,33,48.
h Ju. 2. 16-18; 1 Sa.12. 9-11; Ne.9.27,28.
i ver.29; Ps.1.1; 81.12.
3 Or, *impoverished*, or *weakened*; Ju.5.8; 6. 5,6.
k Ju.2.18; 6.8-10; 1 Sa. 7.8-12; 2 Ki.14.26,27.
l Ps. 105.8; Le. 26. 40-42; Lu.1.71,72.
m Ps.90.13;135.14;Ex. 32. 14; Ju. 2.18; 2 Sa. 24.16; Ho.11.8.
n Ps. 51. 1; 69. 16; Is. 63.7; La.3.32.
o 1 Ki.8.50; Je.15.11.
p Ps. 14. 7; 126. 1-4; 1 Ch.16.35,36.
q Je. 32.37-41; Eze.36. 24-28; 37.21-28;39.25.
r Ps.107.1-3; 2Co.2.14.
s Ps. 41.13; 72.18,19; 1 Ch.29.10; 1 Co.14.16.
4 Heb. *Hallelujah*; ver. 1; Ps.105.45, *marg.*

PSALM CVII.

a Ps.106.1; 118.1; 1Ch. 16.34-41; 2 Ch.5.13.
b Ps.119.68;Mat.19.17.
c Ps.103.17; Lu.1.50.
d Ps. 31. 5; 130.8; Ex. 15. 16; De. 15. 15; Is. 44. 22, 23; Lu. 1. 68; Ga.3.13; 1Pe.1.18,19.
e Ps. 106.10; Je. 15.21; Mic.4.10; Lu.1.74.
5 'Eternal mercy is the theme here proposed; and they who have tasted its sweets, are here invited to join in setting forth its praises. The members of the Christian church are now, in the most... emphatical sense of the words, "the redeemed of Jehovah, whom he hath redeemed from the hand of the enemy, and gathered them by the gospel out of all lands."'—*Horne.* It is probable, that this psalm was composed by David, if he indeed were the author of the two preceding psalms; as those relate to the Lord's dealings with Israel, and this calls attention to his providential care of mankind in general. But while we primarily notice the *literal* sense, we shall also perceive, that those instances which are selected are pictures, or similitudes, of the blessings pertaining to salvation.
f Ps. 106.47; Is. 11.11-16; 49. 12; Je. 29. 14; Eze.36.24; Re.5.9.
7 Heb. *from the sea.*
g ver. 40; Nu. 14. 33; De. 8. 15; Job 12. 24; He.11.38; Re.12.6.

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in a solitary way; they found no city to dwell in.

5 [h]Hungry and thirsty, their soul fainted in them.

6 Then [i]they cried unto the LORD in their trouble, *and* [k]he delivered them out of their distresses.

7 And [l]he led them forth by the right way, [m]that they might go to a city of habitation.

8 [n]Oh that *men* would [o]praise the LORD *for* his goodness, and *for* [p]his wonderful works to the children of men!

9 For [q]he satisfieth the longing soul, and filleth the hungry soul with goodness.[1]

10 Such [r]as sit in darkness, and in the shadow of death, *being* [s]bound in affliction and iron;[2]

11 Because [t]they rebelled against the words of God, and [u]contemned the counsel of the most High:

12 Therefore [v]he brought down their heart with labour: they fell down, [w]and *there was* none to help.

13 Then [x]they cried unto the LORD in their trouble, *and* he saved them out of their distresses.

14 He [y]brought them out of darkness and the shadow of death, and brake[z] their bands in sunder.

15 Oh [a]that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!

16 For [b]he hath broken the gates of brass, and cut the bars of iron in sunder.

17 [c]Fools, [d]because of their transgression, and because of their iniquities, are afflicted:

18 Their soul [e]abhorreth all manner of meat; and [f]they draw near unto the gates of death.

19 Then [g]they cry unto the LORD in their trouble, *and* he saveth them out of their distresses.[3]

20 He [h]sent his word, and [i]healed them, and [k]delivered *them* from their destructions.

21 Oh [l]that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!

22 And let them [m]sacrifice the sacrifices of thanksgiving, and [n]declare his works with rejoicing.[1]

23 They that [o]go down to the sea in ships, that do business in great waters;

24 These see the works of the LORD, and [p]his wonders in the deep.

25 For [q]he commandeth, and raiseth[2] the stormy wind, which [r]lifteth up the waves thereof.

26 They mount up to the heaven, they go down again to the depths; [s]their soul is melted because of trouble.

27 They reel to and fro, and [t]stagger like a drunken man, [u]and are[3] at their wits' end.

28 Then [v]they cry unto the LORD in their trouble, and he bringeth them out of their distresses.[4]

29 He [w]maketh the storm a calm, so that the waves thereof are still.

30 Then are they glad because they be quiet; so [x]he bringeth them unto their desired haven.[5]

31 [y]Oh that *men* would praise the LORD *for* his goodness, and *for* [z]his wonderful works to the children of men!

32 Let them [a]exalt him also [b]in the congregation of the people, and praise him in the assembly of the elders.

33 He [c]turneth rivers into a wilderness, and [d]the water-springs into dry ground;

34 [e]A fruitful land into barrenness,[6] for the wickedness of them that dwell therein.

35 He [f]turneth the wilderness into a standing-water, and dry ground into water-springs.

36 And [g]there he maketh the hungry to dwell, that they may prepare [h]a city for habitation;

37 And [i]sow the fields, and plant vineyards, [k]which may yield fruits of increase.

38 [l]He blesseth them also, so that they are multiplied greatly, and [m]suffereth not their cattle to decrease.

39 Again, [n]they are minished, and brought low through [o]oppression, affliction, and sorrow.[7]

40 He [p]poureth [q]contempt upon

A.M.0000. B.C.0000.

h Ju.15.18,19; La.2.19.
i ver. 13, 19, 28; 50. 15; 91.15; Is.41.17,18.
k 2Co.1.8-10; 2Ti.3.11.
l Ps.77.20; Ezr.8.21-23; Is.35.8-10;48.17; Je.6.16;31.9; 2Pe.2.15,21.
m ver.4,36; Ne.11.3; Je.33.10-13; He.11.9,10.
n ver.15,21,31; Ps.31.13-16; De.5.29; Is.48.18.
o Ps.34.3; Is.63.7.
p Ps. 40.5; 78.4; 111.4; Da.4.2,3; 6.27.
q Ps. 132. 15; 146.7; Is. 55.1-3; Mat. 5. 6; Lu. 1.53; Re.7.16,17.

1 The former of these two verses (8, 9,) is a chorus, repeated after the celebration of each of the four mercies here related. Literally it is, 'Let them acknowledge to Jehovah his mercy, and his wonders for the children of Adam,' and what can better deserve our acknowledgment, than the provision made for the bodies and souls of Christian travellers in their way to that heavenly country and city where 'they shall hunger no more,' &c., Re. xvi. —*Horne.*

r Job 3. 5; Is. 9.2; Mat. 4.16; 22.13; Lu.1.79.
s Ps. 105. 18; Ex. 2. 23, 24; Job 36.8; La.3.6,7.

2 This is a picture of the dreary condition of criminals confined within gates and bars, and loaded with fetters of iron. But it is also a shadow of the sinner's subjection to a far worse and more oppressive slavery, from which, when he cries to the Lord, he is delivered through the Redeemer. See Is.61.1-3; Lu. 4.16-22.

t Ps. 106. 43; Is. 63. 10, 11; La.3.39-42.
u Ps.73.24; 2 Ch.33.10; Is.5.19; Lu.7.30.
v Ex.2.23; 5.18,19; Ne. 9. 37; Is. 51. 19, 20, 23; 52.5; Lu.15.14-17.
w Ps.142.4; Is.63.5.
x ver. 6,19,28; Ps. 18.6; Ex.3.7,8; Ju.4.3; 2Ch. 33.12,13; Je.31.18-20.
y ver.10; Job 3.5; 10.21, 22; Is. 42. 16; 60. 1-3; Ep.5.8; 1Pe.2.9.
z Ps.102.20; 105.19,20; Job 36.8; Is.61.1; Zec. 9.11,12; Ac.5.19,25.
a ver. 8, 21, 31; Ps.116. 17-19.
b Ju.16.3; Is.45.1,2.
c Ps.14.1; Pr.1.22.
d Ps. 38.1-8; Nu.11.33, 34; 12.10-13; Je.2.19.
e Job 33.19-22.
f Ps.9.13; Is.38.10.
g ver. 6,13,28; 30. 8-12; 34.4-6; Je.33.3.

3 The next case selected is that of those who have brought upon themselves sickness and disease by their vices & crimes. Loss of strength and of appetite are attended with excessive pain, and death presents itself before their affrighted minds; then the most profane will sometimes cry unto the Lord; and though their prayer is often the mere instinctive voice of distress, and only means, 'Torment me not:' yet he frequently hears them, and unexpectedly restores their health and strength. Probably, Christ by his powerful word healed some of this description when he was on earth; and all his miracles were emblematic of his healing the far worse diseases of our souls.

h Ps.147.15,19; 2Ki.20. 4,5; Mat.8.8.
i Ps. 30. 2, 3; 103. 3, 4; 147.3; Nu.21.8,9.
k Ps. 49. 15; Job 33. 28-30; 36.13.
l ver. 8, 15, 31; 2 Ch. 32. 25; Lu.17.18.

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m Ps. 50. 14; Le. 7. 12; He.13.15; 1Pe.2.5,9.
n Ps.9.11; 73.28; Is.12.4.

1 Heb. *singing.*

o Ps.48.7; Ac.27.9, &c.; Re.18.17.
p Ps. 95. 5; 104. 24-27; Job 38.8-11.
q Ps.135.7; Jon.1.4, &c.

2 Heb. *maketh to stand.*

r Ps.93.3,4; Mat.8.24.
s Ps. 22. 14; 119. 28; Is. 13.7; Na.2.10.
t Job12.25; Is.19.14.
u Ac.27.15-20.

3 Heb. *all their wisdom is swallowed up,* Job 37.20; Is.19.3, *marg.*

v ver. 6,13,19; Jonah 1. 5,6,14; Mat.8.25.

4 The case of mariners is next dwelt on. They transact business upon the unstable and tempestuous ocean; and there witness scenes, and experience deliverances, of which others can scarcely form a conception. They are tossed about by the violence of the waves, that so they and their vessel reel to and fro like a drunken man. 'All their wisdom is swallowed up,' (*marg.*) or is exhausted; and nothing remains but to await death. But when they cry unto the Lord, they are often wonderfully rescued from the very jaws of death; and their terror is succeeded by proportionable joy. This too is emblematical of the tossings of spiritual distress, and of spiritual deliverance, which issues in rest in Christ Jesus.

w Ps. 65.7; 89.9; Jonah 1.15; Mat.8.26; Mar.4. 39-41; Lu.8.23,25.
x John 6.21.

5 The church is a ship; the world is a sea; temptations, persecutions, and afflictions are the waves of it; 'the prince of the power of the air,' is the stormy wind which raises them; and heaven is the only port of rest and security.—*Horne.*

y ver.8,15,21; Ps.103.2; 105. 1; Ho. 2.8; Jonah 1. 16; 2.9; Mic. 6. 4, 5; Ro.1.20,21.
z Ps.71.17; 72.18,19; 77. 11,14; Re.15.3.
a Ps. 18.46; 46.10; Ex. 15.2; Is.12.4; 25.1.
b Ps. 22. 22,25; 40.9,10; 111.1; Ac.4.8-12.
c 1 Ki. 17.1; Is.19.5-10; 34. 9,10; 42. 15; 44. 27; Eze. 30. 12; Joel 1. 20; Na.1.4; Zep.2.9,10.
d 1 Ki.18.5; Am.4.7,8.
e Ge. 13. 10, 13; 19. 25; De.29.23-28.

6 Heb. *saltness,* Ge.14. 3; Eze.47.11.

f Ps. 114.8; Nu.21.16-18; 2Ki.3.16-20; Is.44. 3-5; Eze.47.6-12.
g Ps.146.7; Lu.1.53.
h ver.7; Ac.17.26.
i Is.37.30; Je.29.5; Eze. 28.26; Am.9.13-15.
k Ge. 26. 12; Joel 1. 10-12; Ac.14.17; 2Co.9.10.
l Ge. 1.28; 9.1; 12.2; Je. 30.19; Eze.37.26.
m Ps.144.13,14; Ge.30. 43; Ex.9.3-7; De.7.14.
n Ps. 30. 6, 7; Ru.1.20, 21; Job 1.10-17.
o Ex.2.23,24; Je.51.33.

7 Worldly wealth is an uncertain thing, and often those that are filled with it, ere they are aware, grow so secure and sensual that they lose it again. Hence it is called *deceitful riches,* and the *mammon of unrighteousness.* God has many ways of making men poor. He can do it by *oppression, affliction,* and *sorrow,* as he tempted Job and brought him low.—*Henry.*

p Job12.21; Is.23.8,9.
q Ps. 78. 66; Ex.8.3,17, 24; Da.4.33; Ac.12.23.

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princes, and [r]causeth them to wander in the wilderness,[1] *where there is* no way.

41 Yet [s]setteth he the poor on high from[2] affliction, and [t]maketh *him* families like a flock.[3]

42 The [u]righteous shall see *it*, and rejoice; and all [v]iniquity shall stop her mouth.

43 Whoso [w]*is* wise, and will observe these *things*, even [x]they shall understand the loving-kindness[4] of the LORD.

PSALM CVIII.

David encourageth himself to praise God, 1—4. He prayeth for God's assistance according to his promise, 5—10. His confidence in God's help, 11—13.

¶ [a]A song *or* psalm[5] of David.

O GOD, [b]my heart is fixed; [c]I will sing and give praise, even with my[d] glory.

2 [e]Awake, psaltery and harp; [f]I *myself* will awake early.

3 I will [g]praise thee, O LORD, among the people: and I will sing praises unto thee among the nations.

4 For [h]thy mercy *is* great above the heavens, and thy truth *reacheth* unto the clouds.[6]

5 [i]Be thou exalted, O God, above the heavens; and [k]thy glory above all the earth;

6 That [l]thy beloved may be delivered: [m]save *with* thy right hand, and[n] answer me.

7 God hath [o]spoken in his holiness; [p]I will rejoice, I will divide [q]Shechem, and mete out [r]the valley of Succoth.

8 [s]Gilead *is* mine; Manasseh *is* mine; [t]Ephraim also *is* the strength of mine head; [u]Judah *is* my lawgiver;

9 [v]Moab *is* my wash-pot; over Edom will [w]I cast out my shoe; [x]over Philistia will I triumph.

10 Who will bring me into the strong city? [y]who will lead me into Edom?

11 *Wilt* not *thou*, O God, [z]*who* hast cast us off? and wilt not thou, O God, [a]go forth with our hosts?

12 Give us help from trouble: [b]for vain *is* the help of man.

13 [c]Through God we shall do valiantly: for he *it is that* shall [d]tread down our enemies.

A.M.0000. B.C.0000.

r ver.4; Job 12.24.
1 Or, *void place.*
s Ps. 113. 7,8; 1 Sa.2.8; Es. 8. 15-17; Job 5.11; 42.10-12; Ja.5.11.
2 Or, *after.*
t Ps. 128.6; Ge. 33.5-7; 1 Sa. 2.21; Job 42. 16; Pr.17.6; Is.49.20-22.
3 In these verses (33-41,) the Psalmist describes the frequent changes which the Almighty makes on the face of nature, & of nations, turning one into barrenness, and another into fertility; enriching one with the blessings of his grace, and leaving another to irreligion and wretchedness, because of the iniquity of them that dwell therein.
u Ps. 52. 6; 58. 11; Job 22.19; Is.66.10,11,14.
v Ps. 63. 11; Ex. 11. 7; Job 5.16; Ro.3.19.
w Ps.28.5; Is.5.12; Da. 10.12; Ho.14.9.
x Ps.50.23; Je.9.24.
4 A truly 'wise' person will treasure up in his heart the contents of this most instructive and delightful psalm. By so doing, he will fully 'understand'... the weakness & wretchedness of man, and the power and 'loving-kindness' of God; who, not for our merits, but for his mercy-sake, dispelleth our ignorance, breaketh off our sins, healeth our infirmities, preserveth us in temptations, placeth us in the church, enricheth us with his grace, sheltereth us from persecution, blesseth us in time, & will crown us in eternity.—*Horne.*

PSALM CVIII.

a Ps.lxviii., *title.*
5 This psalm consists of the latter part of the fifty-seventh psalm, and the latter part of the sixtieth, with no material alteration. The fifty-seventh was composed when David fled from Saul in the cave; & begins with grievous complaints, which are here omitted. (lvii. *title*, 1-6.) The sixtieth was written after David had for some time reigned over all Israel, and when he was engaged in war with the Syrians and others.
b Ps.57.7-11.
c Ps.30.12; 34.1; 145.1, 2; 146.1,2; Ex.15.1.
d Ps.16.9; 71.8; 145.21.
e Ps. 33.2; 69.30; 81.2; 92.1-4; Ju.5.12.
f Ps.57.8; 103.22.
g Ps. 22. 22, 27; 96. 10; 117.1,2; Zep.3.14,20.
h Ps. 36. 5; 85. 10, 11; Mic.7.18-20; Ep.2.4-7.
6 Or, *skies.*
i Ps.8.1; 21.13; 57.5,11; 148.13; 1 Ch.29.10-13.
k Ps.72.19; Is.6.3; Mat. 6.9,10,13.
l Ps.60.5-12; Mat.3.17; Ro.1.7; Ep.1.6; Co.3. 12.
m Ps. 35. 1-3; 144. 5-7; Ex.15.6; Is.51.2-11.
n 1 Ki. 18. 24, 26,29,36, 37; Is.65.24; Je.33.3.
o Ps.89.35,36; Am.4.2.
p 2 Sa. 7. 20, &c.; 1 Pe. 1.3,8; 2 Pe.1.3,4.
q Jos.17.7; 20.7.
r Ge.33.17; Ju.8.5,6.
s Jos.13.8-11; 2Sa.2.8,9.
t De.33.17.
u Ps.122.5; Ge.49.10.
v Ps.60.8-10; 2Sa.8.1,2.
w Ru.4.7,8.
x 2 Sa.21.15-22.
y Ps.lx.,*title;* Is. 63.1-6; Je.49.7-16; Ob.3,4.
z Ps.44.9; Isa.xxix.&c.
a Nu. 10.9; De. 20.3,4; 1 Sa.17.26,36; 2Ch.13. 12.
b Ps. 146. 3-5; Is. 31. 3; Je.17.5-8; La.4.17.
c Ps.118.6-13; 144.1; 1 Co.15.10; Ep.6.10-18.
d Ps.18.42; Ju.15.8; Is. 25.10; 63.3; Ro.16.20.

A.M.2981. B.C.1023.

PSALM CIX.

David, complaining of his slanderous enemies, under the person of Judas devoteth them, 1—15. He showeth their sin, 16—20. Complaining of his own misery, he prayeth for help, 21—29. He promiseth thankfulness, 30, 31.

¶ To the chief musician, A psalm of David.

HOLD [a]not thy peace, [b]O God of my praise;

2 For [c]the mouth of the wicked, and the mouth of[1] the deceitful, [2]are opened against me: they have spoken against me [d]with a lying tongue.

3 They [e]compassed me about also with words of hatred; and [f]fought against me without a cause.

4 [g]For my love they are my adversaries: [h]but I *give myself unto* [3]prayer.

5 And [i]they have rewarded me evil for good, [k]and hatred for my love.

6 [l]Set thou a wicked man over him: [m]and let Satan[4] stand at his right hand.

7 When he shall be judged, let him be[5] condemned; [n]and let his prayer become sin.

8 [o]Let his days be few; *and* [p]let another take his office.[6]

9 Let [q]his children be fatherless, and his wife a widow.

10 Let [r]his children be continually vagabonds, and beg: let them seek *their bread* also out of their desolate places.

11 Let [s]the extortioner catch all that he hath; and [t]let the stranger spoil his labour.

12 Let there be [u]none to extend mercy unto him; neither let there be any [v]to favour his fatherless children.

13 Let [w]his posterity be cut off; *and* in the generation following let [x]their name be blotted out.[6]

14 Let [y]the iniquity of his fathers be remembered with the LORD; and [z]let not the sin of his mother be [a]blotted out.

15 Let them be [b]before the LORD continually, that he may [c]cut off the memory of them from the earth.

16 Because that [d]he remembered not to show mercy, but [e]persecuted the poor and needy man, that he might even [f]slay the broken in heart.

17 As [g]he loved cursing, so let it

A.M.2981. B.C.1023.

PSALM CIX.

a Ps.28.1; Is.42.14.
b Ps. 118. 28; Ex. 15.2; De.10.21; Je.17.14.
c Ps.31.13,18; 140.3; Pr. 15.28; Mat.26.59-62.
1 Heb. *of deceit.*
2 Heb. *have opened* themselves.
d Ps.120.3; Je.9.3,5.
e Ps.17.11; 22.12; 2Sa. 16.7,8; Ho.11.12.
f Ps. 35. 7, 20; 59. 3, 4; 69.4; 1 Sa.26.18; John 15.24,25.
g Ps. 35. 7, 12; 38. 20; John10.32; 2Co.12.15.
h Ps. 55. 16, 17; Da. 6. 10; Lu.6.11,12; 23.34.
3 He resolves to keep close to his duty, and take the comfort of that. 'But I give myself unto prayer;' *I prayer*, so it is in the original: 'I am for prayer, I am a man for prayer, I love prayer, & prize prayer, and practise prayer, and make a business of prayer, and am in my element when I am in prayer.' A good man is made up of prayer, gives himself to prayer, as the apostles, Ac. 6. 4. When David's enemies falsely accused him, and misrepresented him, he applied himself to God, and by prayer committed his cause to him. Though they were his adversaries for his love, yet he continued to pray for them. If others are abusive & injurious, yet let not us fail to do our duty to them, nor 'sin against the Lord in ceasing to pray for them,' 1 Sa. 12. 23. Though they hated and persecuted him for his religion, yet he kept close to it, they laughed at him for his devotion, but they could not laugh him out of it. Let them say what they will, 'I give myself unto prayer.' Now, herein David was a type of Christ.—*Henry.*
i Ps.35.12; Pr.17.13.
k Ps.55.12-15; 2 Sa.15. 12,31; Mar.14.44,45.
l Mat.27.4.
m Zec.3.1; John 13.27.
3 Or, *an adversary;* Mat.5.25.
4 Heb. *go out guilty*, or *wicked;* Rom. 3. 19; Ga.3.10.
n Pr. 15.8; Is.1.15; 66. 3; Mat.23.14.
o Ps.55.23; Mat.27.5.
p Ac.1.16-26.
5 Or, *charge.*
q Ex.22.24; Je.18.21.
r Ps.37.25; Ge.4.12-14; 2 Ki.5.27; Is.16.2.
s Job 5.5; 18.9; 20.18-20.
t De.28.29; Ju.6.3-6.
u Is. 27. 11; Lu. 6. 38; Ja.2.13.
v Ps. 137.8,9; Is.13.18; Lu.11.50,51.
w Ps.37.28; 1 Sa. 2.31-33; 2 Ki. 10.10,11; Is. 14.20-22; Je. 22.30.
x De.9.14; Pr.10.7.
6 It is a fact that the *distinction* among the Jewish tribes is entirely lost. Not a Jew in the world knows from what tribe he is sprung; & as to the royal family, it remains no where but in the person of Jesus the Messiah. He *alone* is the Lion of the tribe of Judah. Except as it exists in him, *the name is blotted out.*—*Clarke.*
y Ex. 20. 5; 2 Sa. 3.29; 21.1,8; Mat.23.31-36.
z 2Ki.11.1; 2Ch.22.3,4.
a Ne.4.5; Je.18.23.
b Ps.51.9; 90.8; Je.2.22; Ho.7.2; Am.8.7.
c ver.13; Ps.34.16; Job 18.17; Is.65.15.
d 2 Sa.17.1,2; Mat.5.7; 18.33-35; Ja.2.13.
e Ps.10.2,14; Ge.42.21; Job 19.2,3,21,22.
f Ps.34.18; 69.20-29.
g Ps. 52. 4,5; 59. 12,13; Eze.35.6; Re.16.6.

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come unto him; as he delighted not in blessing, so let it be far from him.

18 As [h]he clothed himself with cursing like as with his garment, [i]so let it come into[1] his bowels like water, and like oil into his bones.

19 Let it be unto him [k]as the garment *which* covereth him, and for a girdle wherewith he is girded continually.

20 *Let* [l]this *be* the reward of mine adversaries from the LORD, and of them[m] that speak evil against my soul.[2]

21 But [n]do thou for me, O GOD the Lord, for thy name's sake: because thy[o] mercy *is* good, deliver thou me.

22 For [p]I *am* poor and needy, and my[q] heart is wounded within me.

23 I am [r]gone like the shadow when it declineth: [s]I am tossed up and down as the locust.

24 My [t]knees are weak through fasting; and [u]my flesh faileth of fatness.

25 I became also [v]a reproach unto them: [w]*when* they looked upon me they shaked their heads.

26 [x]Help me, O LORD my God: O save[y] me according to thy mercy;

27 That [z]they may know that this *is* thy hand; *that* thou, LORD, hast done it.

28 [a]Let them curse, but bless thou: when they arise, let them be ashamed; but [b]let thy servant rejoice.

29 Let mine adversaries [c]be clothed with shame; and let them cover themselves with their own confusion, as with a mantle.

30 I will [d]greatly praise the LORD with my mouth; yea, [e]I will praise him among the multitude.

31 For [f]he shall stand at the right hand of [g]the poor, [h]to save *him* from those[3] that condemn his soul.

PSALM CX.

A prediction of the kingdom, 1—3, priesthood, 4, triumphs, 5, 6, and sufferings of Christ, 7.

¶ A psalm of David.

THE [a]LORD said unto my Lord, [b]Sit thou at my right hand, [c]until I make thine enemies thy footstool.

2 The LORD shall send [d]the rod of thy strength [e]out of Zion: [f]rule thou in the midst of thine enemies.

A.M.2989. B.C.1015.

h Ps. 73. 6; Job 29. 14; Co.3.8,12;1Pe.5.5.
i Nu. 5. 22,27; Mat.26. 24;27.3-5;Ac.1.18,25.
1 Heb. *within him.*
k ver.18, 29; Ps. 35.26; 132.18.
l Ps. 2.5, 6,12; 21. 8-12; 110.1,5,6; 2Sa.17. 23; Lu.19.27;1Th.2.15,16.
m Mat.11.19; 12.24;26. 66,67;1Co.12.3.
2 Whether David, when he wrote these verses, thought of Doeg, or of Ahithophel, who being a traitor, more resembled Judas, as he also did in murdering himself; (2 Sa. 17.23; Mat.27.3-5), they are most certainly a prophetic denunciation of the doom which awaited the enemies of Christ, and Judas in particular; for the apostle has quoted one clause from the passage, with this remarkable introduction; 'This scripture must needs have been fulfilled, which the Holy Ghost, by the mouth of David, spake before concerning Judas,' &c.,(Ac.1. 16-22). The inspired historian gives the exact words from the Septuagint, which translates the whole as an imprecation. Indeed the first verb is the only one which necessarily requires this construction, being literally rendered, 'Set thou;' whereas all the other verbs are in the future, and may be rendered as prophecies. Yet the first verb, being imperative, and the passage being so quoted in the Acts from the Septuagint, seem to imply, that sentence was prophetically denounced against the criminal or criminals, and not merely the event foretold. ...There can be no impropriety in reading or singing this psalm, as the sentence of our Judge on his implacable opposers and blasphemers, for a solemn warning to all who hear it.-*Scott.*
n Ps.31.3; 79.9,10; 143. 11,12;John 17.1.
o Ps.36.7-9;63.3.
p Ps. 22. 6; 102. 17- 20; Mat.8.20;2Co.8.9.
q ver. 16; Ps. 102.4; Is. 53.3;John 12.27.
r Ps.102.11; 144.4; Ec. 8.13;Ja.4.14.
s Ps.102.10;Ex.10.13.
t Ps.22.14; 69.10; Mat. 4.2;2Co.11.27.
u Ps.32.3,4;38.5,8;102. 4,5;Job 19.20.
v Ps. 31.11-13; 69.9-12; Ro.15.3;He.12.2.
w Ps. 22.6, 7; Job 16.4; Mat.27.39,40.
x Ps.40.12,13;He.5.7.
y Ps.57.1;69.13,16.
z Ps. 126.2; Ex.8.19; 1 Sa. 17.46,47; 1 Ki.18. 36,37;Ac.2.32-36.
a ver.17; Nu.22.12; 23. 20,23;2Sa.16.10,11,13.
b Is.65.13-16; John 16. 22;He.12.2.
c ver. 17-19; Ps. 6. 10; 132.18;Da.12.2.
d Ps.22.22,25;71.22,23.
e Ps. 22. 22-25; 107.32; 111.1;He.2.12.
f Ps.16.8;73.23;110.5.
g ver.16; Ps.68. 5;140. 12.
h Ps 10.14; Pr. 22. 22, 33;Ec.5.8;Ac.4.10-12.
3 Heb. *the judges of his soul.*

PSALM CX.
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a Mat. 22. 42-46; Mar. 12.35-37;Lu.20.41-44.
b Mar. 16. 19; Ac.2.34-36;He.12.2;1Pe.3.22.
c Ps. 2.6-9; 1 Co.15.25; He.1.3,13;10.12,13.
d Mat. 28. 18-20; Ac.2. 34-37; Ro. 1. 16; 1 Co. 1.23,24;2Co.10.4,5.
e Is.2.3;Mic.4.2.
f Ps.2.8,9;45.5,6.

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g Ps. 22.27,28; Ju. 5.2; Ac. 2. 41; Ro. 11. 2-6; Ph.2.13;He.13.21.
h Ac. 1. 8; 2. 33; 4. 30-35;19.20;2Co.13.4.
i Ps.96.9;Ti.2.14.
1 Or, *more than the womb of the morning: thou shalt have, &c.*
k Ac.4.4;21.20;Re.7.9.
2 Heb. the latter part of the verse is, 'More than the dew of the womb of the morning, is the dew of thine offspring.' That is, it is more numerous.
l Ps.89.34-36;7.28.
m Nu.23.19.
n Ge. 14. 18-20; Zec.6. 13;He.6.20.
o ver.1; Ps.16. 8; Mar. 16.19;Ac.2.34-36.
p Ps. 2.2-6,9-12; 45.4,5; Zec.9.9,10; Re.20.8,9.
q Ps.21.8,9;Ro.2.5;Re. 6.15-17;11.18.
r Is. 2. 4; 11. 3; Joel 3. 12-16;John 5.22,27.
s Is.34.2-8;66.16,17;Re. 14.20.
t Ps.68.21;Ge.3.15.
3 Or, *great.*
u Ps. 102.9; Job 21.20; Je.23.15;Mat.20.22.
v Is.53.11,12;Lu.24.26; He.2.9,10;1Pe.1.11.
w Ps.3.3;27.6.

PSALM CXI.
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4 Heb. *Hallelujah*, Ps. 106.1,48.
a Ps.9.1;103.1;138.1.
b Ps.22.25; 35. 18; 40.9, 10; 1 Ch. 29. 10-20; 2 Ch.6.3,4;20.26-28.
5 This psalm consists of as many short metres as there are letters in the Hebrew alphabet, and in their regular order; so that 'Hallelujah' could not be a part of the first verse, as that word begins with the fifth letter of the alphabet. It should, therefore, in general be considered as a title to the psalms which begin with it; pointing out the scope to the reader, and calling on him to prepare his heart for praising God. The word rendered 'assembly,' signifies *a secret council*, or *company*.
c Ps.92.5;139.14;Job 5. 9;Is. 40. 12; Je.32.17-19;Da. 4. 3;Ep. 1. 19, 20; 2. 7-10;Re.15.3.
d Ps. 77. 11,12; 107.43; 143.5;1Pe.1.10-12.
e Ps.92.4;Pr.18.1,2.
f Ps.19.1;145.5;Ex.15. 6,7,11;Re.5.12-14.
g Ps.103.17;Da.9.24.
h Ps.78.4-8; Ex. 12.26, 27; De. 4.9; Jos.4.6,7, 21-24;1Co.11.24-26.
6 Literally, 'He hath appointed a memorial for his wonderful works.' It is probable, that the passover was specially meant; though all the appointed feasts of Israel were memorials of the wonderful works of God for that nation.
i Ps. 103.8; Ex. 34.6,7; Ro.5.20,21;Ep.1.6-8.
k Ps.78.38;119.4.
l Ps.37,3;Is.33.16;Mat. 6.26-33;Lu.12.30.
7 Heb. *prey.*
m Ps.105.8;106.45;Ne. 1.5;Da.9.4;Lu.1.72.
n Ps.105.27,&c.; De.4. 32-38;Jos.10.13,14.
o Ps.2.8;44.2;105.44.
p Ps. 85. 10; 98. 3; De. 32.4;Re.15.3,4.
q Ps.19.7;105.8.
r Mat.5.18;Ro.3.31.
8 Heb. *are established.*
s Ps.19.9;Ro.7.12.
t Ps.130,7,8; Ex.15.13; Is. 44.6; Lu.1.68; He. 9.12;1Pe.1.18-20.
u ver.5;2Sa.23.5;Is.55. 3; Je. 33. 20, 21; Ga.3. 15-17;He.13.20.
v Ps.89.7;Ex.15.11; Is. 6.3;Mal.1.11;Re.4.8.
w Pr.1.7;9.10.
9 Or, *good success*, Ps. 1.3;Jos.1.7,8;Pr.3.4.
x De.4.6;2Ti.3.15-17.
10 Heb. *do them*, John 13.17;Re.22.14.
y John 5.44;12.43; Ro. 2.7,29;1Pe.1.7.

3 [g]Thy people *shall be* willin [h]the day of thy power, [i]in the bea of holiness from[1] the womb of morning: [k]thou hast the dew of youth.[2]

4 The LORD [l]hath sworn, and not repent, [m]Thou *art* a priest for after the order of Melchizedek.

5 The LORD [o]at thy right hand [p]strike through kings [q]in the da his wrath.

6 He shall [r]judge among the then, [s]he shall fill *the places* wit dead bodies; [t]he shall wound heads over many[3] countries.

7 He [u]shall drink of the broo the way: [v]therefore shall he [w]li the head.

PSALM CXI.

The psalmist by his example inciteth others to praise his glorious and gracious works, 1—9. The fear of G source of true wisdom, 10.

PRAISE[4] ye the LORD. [a]I praise the LORD with *my* heart, [b]in the assembly[5] of the up and *in* the congregation.

2 The [c]works of the LORD *are* [d]sought out of all them [e]that pleasure therein.

3 His work *is* [f]honourable glorious; and [g]his righteousnes dureth for ever.

4 He [h]hath made his won works to be remembered:[6] the *is* [i]gracious, and [k]full of compa

5 He [l]hath given meat[7] unto that fear him: [m]he will ever be ful of his covenant.

6 He hath [n]showed his peop power of his works, [o]that he ma them the heritage of the heath

7 The [p]works of his hand verity and judgment: [q]all his mandments *are* sure.

8 [r]They stand[8] fast for eve ever, *and* [s]*are* done in truth an rightness.

9 He [t]sent redemption un people; [u]he hath commande covenant for ever: [v]holy and re *is* his name.

10 The [w]fear of the LORD beginning of wisdom: a[9] [x]good standing have all they that d *commandments:* [y]his praise en for ever.

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PSALM CXII.

Godliness hath the promises of this life, 1—3, *and of the life to come,* 4—9. *The prosperity of the godly shall be despised by the wicked,* 10.

PRAISE[1] ye the LORD. [a]Blessed *is* the man *that* feareth the LORD, *that* [b]delighteth greatly in his commandments.

2 [c]His seed shall be mighty upon earth: the generation of the upright shall be blessed.

3 [d]Wealth and riches *shall be* in his house; [e]and his righteousness endureth for ever.

4 Unto the upright [f]there ariseth light in the darkness: [g]*he is* gracious, and full of compassion, [h]and righteous.

5 A [i]good man [k]sheweth favour, and lendeth: [l]he will guide his affairs with discretion.[2]

6 [m]Surely he shall not be moved for ever: [n]the righteous shall be in everlasting remembrance.

7 He [o]shall not be afraid of evil tidings: [p]his heart is fixed, [q]trusting in the LORD.

8 [r]His heart *is* established, he shall not be afraid, [s]until he see *his desire*[3] upon his enemies.

9 [t]He hath [u]dispersed, he hath given to the poor; [v]his righteousness endureth for ever; [w]his horn shall be exalted with honour.

10 The [x]wicked shall see *it*, and be grieved;[4y] he shall gnash with his teeth, and [z] melt away: [a]the desire of the wicked shall perish.

PSALM CXIII.

An exhortation to praise God for his merciful condescension to his creatures.

PRAISE[5] ye the LORD. [a]Praise, O ye servants of the LORD, praise the name of the LORD.

2 [b]Blessed be the name of the LORD from this time forth and for evermore.

3 From [c]the rising of the sun, unto the going down of the same, the LORD's name *is* to be praised.

4 The LORD *is* [d]high above all nations, *and* [e]his glory above the heavens.

5 Who *is* [f]like unto the LORD our God, who dwelleth[6] on high,

6 Who [g]humbleth *himself* to behold *the things that are* in heaven, and [h]in the earth!

7 He [i]raiseth up the poor [k]out of the dust, *and* lifteth [l]the needy out of the dunghill;

8 That [m]he may set *him* with princes, *even* with the princes of his people.

9 He [n]maketh the barren woman to keep[1] house, *and to be* a joyful mother of children. Praise ye the LORD.

PSALM CXIV.

The miracles of God's power, when he brought his people out of Egypt, are a just ground of fearing him.

WHEN [a]Israel went out of Egypt, the house of Jacob from [b]a people of strange language;

2 [c]Judah was his sanctuary, *and* Israel his dominion.

3 The [d]sea saw *it*, and fled;[2] [e]Jordan was driven back.

4 The [f]mountains skipped like rams, *and* the little hills like [3]lambs.

5 [g]What *ailed* thee, O thou sea, that thou fleddest? thou Jordan, *that* thou wast driven back?

6 Ye mountains, *that* ye skipped like rams; *and* ye little hills, like lambs?

7 [h]Tremble, thou earth, at the presence of the LORD, at the presence of the God of Jacob;

8 Which [i]turned the rock *into* a standing water, the flint into a fountain of waters.

PSALM CXV.

Because God is truly glorious, 1—3, *and idols are vanity,* 4—8, *the psalmist exhorteth to confidence in God,* 9—11. *God is to be praised for his blessings,* 12—18.

NOT [a]unto us, O LORD, not unto us, but unto thy name give glory, [b]for thy mercy, *and* for thy truth's sake.

2 [c]Wherefore should the heathen say, Where *is* now their God?[4]

3 But [d]our God *is* in the heavens; [e]he hath done whatsoever he hath pleased.

4 Their [f]idols *are* silver and gold, the work of men's hands.

5 They have mouths, but they speak not; eyes have they, but they see not:

6 They have ears, but they hear not; noses have they, but they smell not:

7 They have hands, but they handle not; feet have they, but they walk not; neither speak they through their throat.[5]

8 They that [g]make them are [6]like

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PSALM CXII.

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1 Heb. *Hallelujah*, Ps. 140.1; 147.1; 148.11-14; 150.1, *marg.* This psalm is composed after the very same manner as the former; and seems intended for a short commentary upon the last verse of it.—*Patrick.*

a Ps. 115.7-13; 128.1; Is.50.10; Lu.1.50.
b Ps.1.1,2; 40.8; 119.16, 35,47,48; Ro.7.22; 8.6.
c Ps.25.13; 102.28; Ge. 17.7; Pr.20.7; Ac.2.39.
d Pr.15.6; Mat.6.33; 2 Co.6.10; Phil.4.18,19.
e ver.9; Ps.111.3,10; Is. 32.17; 51.8.
f Ps.37.6; 97.11; Job 11.17; Is.50.10; Mi.7. 8,9.
g Ps.106.1; Lu.6.36.
h 1John 2.29; 3.7,10.
i Pr.2.20; Lu.23.50.
k De.15.7-10; Lu.6.35.
l Pr.17.18; 18.9; 22.26, 27; Ro.12.11; Col.4.5.
2 Heb. *judgment*, Phil. 1.9.
m Ps.15.5; 62.2,6; 125. 1; 2Pe.1.5-11.
n Pr.10.7; He.6.10.
o Ps.27.1-3; 34.4; 56.3, 4; Pr.1.33; Lu.21.9.
p Ps.57.7; Is.26.3,4; Da. 3.16-18; Ac.21.13.
q Ps.62.8; 64.10; 118.8, 9; John 14.1; Ac.27.25.
r Ps.27.14; 31.24.
s Ps.59.10; 91.8; 92.11.
3 The word 'desire' is not in the original. It may be rendered, until he look upon his enemies, and not be afraid. 'No tidings of calamity and destruction can shake his confidence in God; but he will hear the trump of God, and behold the world in flames, rather with joy than with dread; as knowing, by those tokens, that the hour of his redemption is come, when he shall see his enemies, and even death, the last of them, under his feet.'
t 2Co.9.9.
u De.15.11; Pr.19.17, Ec.11.1,2,6; Is.32.8; 58.7,10; Lu.11.41; Ac. 20.35; 2 Co.9.10-15; He.13.16; Ja.2.15,16; 1John 3.16-18.
v ver.3; Mat.6.4; Lu. 16.9; He.6.10.
w Ps.75.10; 92.10.
x Ps.6.11,12; Lu.16.23.
4 The word rendered 'grieved' signifies *enraged*. Persecutors shall be filled with rage and disappointment when their victims shall finally be honoured and exalted, and themselves degraded and dreadfully punished.
y Ps.37.12; Mat.22.13; Re.16.10,11.
z Ps.58.7,8.
a Pr.10.28; 11.7.

PSALM CXIII.

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5 Heb. *Hallelujah*, Ps. 112.1. We are informed by the Jewish writers, that this psalm and the five following, were sung at their feasts, especially after the celebration of the passover. (Mat.26.30-35.) 'By this often repetition, he stirreth up our cold dulness to praise God.'
a Ps.33.1,2; 103.20,21; 134.1; 135.1-3,20; 145. 10; Ep.5.19,20.
b Ps.41.13; 106.48; 1Ch. 16.36; 29.10-13; Da.2. 20; Ep.3.21; Re.5.13.
c Ps.72.11,17-19; Is.24. 15; 42.10-12; 49.13; 59. 19; Hab.2.14; Ro.15. 9,10; Re.11.15.
d Ps.97.9; 99.2; Is.40. 15,17,22.
e Ps.8.1; 1Ki.8.27.
f Ps.89.6,8; Ex.15.11; Is.40.18,25; Je.10.6.
6 Heb. *exalteth* himself *to dwell.*
g Ps.11.4; Job 4.18; 15. 15; Is.6.2.
h Ps.138.6; Is.57.15; 66. 2.

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i Ps.107.41; Job 5.11,15, 16; Eze.17.24; Ja.2.5.
k Ps.22.15; Is.26.19.
l 1Sa.2.7,8; 2Sa.7.8,9; Job 2.8; 36.6,7.
m Ps.68.13; Ge.41.41.
n Ps.68.6; Ge.21.5-7; 1 Sa.2.5; Lu.1.13-15.
1 Heb. *dwell in an house.*

PSALM CXIV.

a Ex.12.42; De.16.1
b Ps.81.5; Ge.42.23.
c Ex.6.7; 19.5,6; De.23. 14; Eze.37.26-28; 2Co. 6.16,17; Re.21.3.
d Ps.77.16; Ex.14.21; Is.63.12; Hab.3.8,15.
2 Few passages can any where be found, and probably none except in the oracles of God, which unite so much sublimity & simplicity as these verses do... They need attention, more than explanation.—*Scott.*
e Ps.74.15; Josh.3.13-16; Hab.3.9.
f Ps.29.6; Ex.19.18; Judg. 5.4,5; Na.1.5; Hab.3.6; Re.20.11.
3 The same power that fixed the fluid waters, and made them stand still, shook the stable mountains, and made them tremble; for all the powers of nature are under the check of the God of nature. Mountains and hills are, before God, but like rams and lambs; even the bulkiest and the most rocky are as manageable by him as they are by the shepherd. The trembling of the mountains before the Lord may shame the stupidity and obduracy of the children of men, who are not moved at the discovery of his glory.—*Henry.*
g Je.47.6,7; Hab.3.8.
h Ps.77.18; 97.4,5; 104. 32; Job 9.6; 26.11; Is. 64.1-3; Je.5.22.
i Ps.78.15,16; 105.41; Ex.17.6; De.8.15; Ne. 9.15; 1Co.10.4.

PSALM CXV.

a Ps.74.22; Is.48.11; Eze.36.32; Da.9.19; Ep.1.6; Re.4.10,11.
b Ps.61.7; Mi.7.20; John 1.17; Ro.15.8,9.
c Ps.42.3,10; 79.10; Ex. 32.12; De.32.26,27; 2 Ki.19.10-19; Joel 2.17.
4 'Because he promised to deliver them, not for their sakes, but for his name; they ground their prayer upon this promise.' The verses are evidently a prayer for deliverance, tho' often quoted as a thanksgiving for benefits received; and they may properly be thus applied. God was intreated to help his people; not because they deserved it, or that they might be honoured; but that his name might be glorified, and the blasphemies of his enemies silenced, by the performance of his faithful and merciful engagements to his worshippers.
d Ps.2.4; 68.4; Mat.6.9.
e Ps.135.6; Is.46.10; Da.4.35; Ep.1.11.
f Ps.97.7; 135.15-17; De.4.28; Is.40.19,20; Je.10.3-5; Hos.8.6; 1Co.10.19,20.
5 How brutish to trust in such! and next to these, in stupidity and inanity, must they be who form them, with the expectation of deriving any good from them. Even the more serious heathens ridiculed the system of idolatry.
g Ps.135.18; Is.44.9-20; Je.10.8; Jonah 2.8.
6 That is to say, equally stupid and devoid of sense, understanding, and power.

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unto them; *so is* every one that trusteth in them.

9 O [h]Israel, [i]trust thou in the LORD; he *is* [k]their help and their shield.

10 O [l]house of Aaron, trust in the LORD; he *is* their help and their shield.

11 [m]Ye that fear the LORD, trust in the LORD; he *is* their help and their shield.

12 The LORD [n]hath been mindful of us; he will bless *us:* [o]he will bless the house of Israel; he will bless the house of Aaron:

13 He will [p]bless them that fear the LORD, [q]*both* small and[1] great.[2]

14 The [r]LORD shall increase[3] you more and more, [s]you and your children.

15 Ye *are* [t]blessed of the LORD, which [u]made heaven and earth.

16 The [v]heaven, *even* the heavens, *are* the LORD's; [w]but the earth hath he given to the children of men.

17 The [x]dead praise not the LORD, neither any that [y]go down into silence.

18 But [z]we will bless the LORD from this time forth and for evermore. Praise the LORD.

PSALM CXVI.

The psalmist professeth his love and duty to God for his deliverance, 1—11. *He studieth to be thankful,* 12—19.

I[4] [a]LOVE the LORD, [b]because he hath heard my voice *and* my supplications.

2 Because he hath inclined his ear unto me, [c]therefore will I call upon *him* as[5] long as I live.

3 The [d]sorrows of death compassed me, and the pains of hell gat[6] hold upon me: [e]I found trouble and sorrow.

4 Then [f]called I upon the name of the LORD: [g]O LORD, I beseech thee, deliver my soul.

5 [h]Gracious *is* the LORD, [i]and righteous; yea, our God *is* merciful.

6 The LORD [k]preserveth the simple: I[l] was brought low, and he helped me.

7 Return unto [m]thy rest, O my soul; for the LORD hath [n]dealt bountifully with thee.

8 For [o]thou hast delivered my soul from death, [p]mine eyes from tears, *and*[q] my feet from falling.

9 I will [r]walk before the LORD [s]in the land of the living.

10 [t]I believed, [u]therefore have I spoken: [v]I was greatly afflicted.

11 I said [w]in my haste, [x]All men *are* liars.[1]

12 [y]What shall I render unto the LORD *for* all his benefits toward me?

13 I will [z]take the cup of salvation, and [a]call upon the name of the LORD.

14 I will [b]pay my vows unto the LORD now in the presence of all his people.

15 [c]Precious in the sight of the LORD *is* the death of his saints.

16 O LORD, [d]truly I *am* thy servant; I *am* thy servant, *and* [e]the son of thine handmaid: [f]thou hast loosed my bonds.

17 I will offer to thee [g]the sacrifice of thanksgiving,[2] and will [h]call upon the name of the LORD.

18 I will [i]pay my vows unto the LORD now in the presence of all his people,

19 In [k]the courts of the LORD's house, in the midst of thee, O Jerusalem. Praise ye the LORD.

PSALM CXVII.

An exhortation to praise God for his mercy and truth.

O [a]PRAISE the LORD, all ye nations: [b]praise him, all ye people.

2 For [c]his merciful kindness is great towards us: and the truth of the LORD *endureth* for ever. Praise ye the LORD.

PSALM CXVIII.

An exhortation to praise God for his mercy, 1—4. *The psalmist by his own experience showeth how good it is to trust in God,* 5—18. *Under the type of the psalmist the coming of Christ in his kingdom is expressed,* 19—29.

O [a]GIVE thanks[3] unto the LORD, for *he is* good: because his mercy *endureth* for ever.

2 Let [b]Israel now say, that his mercy *endureth* for ever.

3 Let [c]the house of Aaron now say, that his mercy *endureth* for ever.

4 Let [d]them now that fear the LORD say, that his mercy *endureth* for ever.

5 I [e]called upon the LORD in[4] distress: the LORD answered me, *and* [f]*set me* in a large place.

6 [g]The LORD *is* on[5] my side; I will not fear: what can man do unto me?

7 The LORD [h]taketh my part with them that help me: [i]therefore shall I see *my desire* upon them that hate me.

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[h] Ps.118.2-4; Ex.19.5.
[i] Ps. 62.8; 125.1; Je.17. 7,13; Ep.1.12.
[k] Ps. 33. 20, 21; De.33. 29.
[l] Ex.28.1; Nu.16.5,40.
[m] Ps. 33.18; 118.4; 147. 11; Pr.14.26; 30.5; Ac. 10.35; Re.19.5.
[n] Ps. 25.7; Ex.2.24,25; Is.49.14-16; Ac.10.4.
[o] Ps. 67.7; Ge.12. 2, 3; Ac.3.26; Ga.3.14,29.
[p] Ps. 112. 1; 128. 1,4,5; Mal.3.16,17; Ac.13.26.
[q] Ac.26.22; Re.19.5.
1 Heb. *with.*
2 In these verses, 9-13, the whole people of Israel, the priests, and proselytes at the gate, that feared the Lord, are exhorted to trust in him. They are reminded how he had, in all ages, shown himself 'the help and shield,' the upholder and defender, of such as thus relied on him; and assured that He would bless, without exception, every one of those who feared him.
[r] Ge. 13. 16; 2 Sa. 24.3; Is. 2. 2, 3; 56. 8; Je. 33. 22; Ho.1.10; Zec.8.20-23; 10.8; Re.7.4,9.
3 The increase of the church, by the conversion of the Gentiles, as well as the still greater prosperity of Israel, is here predicted. There is a peculiar animation in the concluding part of the psalm, when considered not so much as praise for benefits received, as the language of faith and hope in urgent difficulties.
[s] Ge.17.7; Ac.2.39.
[t] Ge.32.26-29; 1Pe.3.9.
[u] Ps.96.5; Ge.1.1.
[v] Ps. 89. 11; 148. 4; Is. 66.1; John 14.2.
[w] Ge.1.28-30; De.32.8.
[x] Ps.6.5; Is.38.18,19.
[y] Ps.31.17; 1Sa.2.9.
[z] Ps. 113. 2; 145. 2, 21; Da.2.20; Re.5.13.

PSALM CXVI.

4 It is doubtful who was the author of this psalm. The use of the Chaldee dialect in it, in several instances, seems to indicate that it was written later than the time of David. The original of this verse is, 'I love, because the Lord hath loved,' &c. The object of the psalmist's love and gratitude is not mentioned at first, but may be collected from what follows. The abrupt opening was expressive of a full heart.
[a] Ps.18.1; Mar.12.33; 1 John 4.19; 5.2,3.
[b] Ps.18.6; 66.19,20; 69. 33,34; Ge. 35.3; 1 Sa. 1.26,27; John 16.24.
[c] Ps. 55. 16, 17; 145.18, 19; Job 27.10; Lu. 18. 1; Ph.4.6; Co.4.2.
5 Heb. *in my days.*
[d] Ps. 18. 4-6; Mar. 14. 33-36; He.5.7.
6 Heb. *found me.*
[e] Ps.32.3,4; 38.6; Is.53. 3,4.
[f] Ps.22.1-3; 30.7,8; 50. 15; Is.38.1-3; Jon.2.2.
[g] Ps. 6.4; 22. 20; 25.17; 40.12,13; Lu.18.13.
[h] Ps.86.5,15; 103.8; Ex. 34. 6,7; Da. 9.9; Ro.5. 20,21; Ep.1.6-8; 2.4; 1 Ti.1.14; Tit.3.4-7.
[i] Ps.119.137; Ezr.9.15; Ne. 9. 33; Da.9. 7,14; Ro.3.25,26; 1John1.9.
[k] Ps.19.7; 25.21; Is.35. 8; Mat.11.25; 2Co.11.3.
[l] Ps.79.8; 106.43.
[m] Ps. 95. 11; Je. 6. 16; 30.10; Mat.11.28,29.
[n] Ps.119.17; Ho.2.7.
[o] Ps.56.13; 86.13.
[p] Is.25.8; 38.5; Re.7.17.
[q] Ps.37.24; 94.18.
[r] Ge. 17. 1; 1Ki.2.4; 8. 25; 9.4; Lu.1.6,75.
[s] Ps.27.13; Is.53.8.
[t] 2Co.4.13; He.11.1.
[u] Nu.14.6-9; Pr.21.28; 2 Pe.1.16-21.
[v] ver.3.

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[w] Ps.31.22; 1Sa.27.1.
[x] Je.9.4,5; Ro.3.4.
1 'I believed, and therefore I spoke;' that is, 'I called on God under my distresses, in expectation of help from hime alone. But I was so discouraged and afflicted, that in the hurry of my mind, I could place no reliance on any man; but thought even those deceivers, in whom before I had the greatest confidence.'
[y] Ps.51.12-14; Is.6.5-8; 1Co.6.20; 2Co.5.14,15.
[z] ver.17; 1Co.11.25-27.
[a] ver. 2; Ps. 105. 1.
[b] ver. 18; Ps. 22.25; 56. 12; 66.13-15; Jonah 1. 16; Na.1.15; Mat.5.33.
[c] Ps. 72.14; 1 Sa.25.29; Lu.16.22; Re.14.13.
[d] Ps.86.16; Ac.27.23.
[e] Ps.86.16.
[f] Ps.107.14-16; Is.61.1.
[g] Ps.50.14; 107.22.
2 In this and the 13th verse, there is doubtless an allusion to the drink-offering of strong wine poured out before the Lord in the holy place, (Nu. 28. 7). But the Jews had also in their families a more private cup of thanksgiving, as well for the common benefits of life, as for the more marked instances of the Lord's mercies and deliverances. This cup, after calling on the name of the Lord, was presented by the master of the house, in order, to all who were present. This observance was more marked at the celebration of the passover, and was followed by our Lord when he celebrated the last passover with his disciples.
[h] ver.13; Ac.2.42.
[i] ver. 14; Ps. 22.25.
[k] Ps.96.8; 100.4; 122.3, 4; 135.2; 2Ch.6.6.

PSALM CXVII.

[a] Ps.66.1,4; 67.3; Is.24. 15, 16; 42. 10-12; Ro. 15.11; Re.15.4.
[b] Ps.150.6; Re.5.9.
[c] Ps.85.10; 89.1; 100.4, 5; Mic.7.20; Ro.15.8,9.

PSALM CXVIII.

[a] ver.29; Ps.106.1; 107. 1; 1Ch.16.8; Je.33.11.
3 'David is thought to have composed this psalm, after his advancement to the throne, and his victories over his enemies round about; and probably it was sung by the priests, Levites, and congregation of Israel, with David at the head of them, as they marched up to the tabernacle to render public thanks for these benefits. 'David, rejected of Saul and the people, in the appointed time obtained the kingdom. ...Under his person in all this was Christ lively set forth, who should be of his people rejected.' The psalmist calls upon all the people to praise God for the deliverance of his church in raising David to be king.
[b] Ps. 115. 9-11; 135. 19, 20; 147. 19, 20; Ga. 6. 16; He.13.15.
[c] Ps. 134. 1-3; 1Pe.2.5; Re.1.6; 5.8-10.
[d] Ps.22.23; Re.19.5.
[e] Ps.18.6; 40.1-3; 116.3, 4; Ge. 32. 7,9-11; 1Sa. 30.6-8; Mar.14.34-36.
4 Heb. *out of distress,* Ps.130.1.
[f] Ps.18.19; 31.8.
[g] Ps. 27. 1-3; 46. 1, 11; Je. 20.11; Mic.7.8-10; Ro.8.31; He.13.6.
5 Heb. *for me.*
[h] Ps.54.4; 55.18.
[i] Ps.54.7; 59.10; 112.8.

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8 *It is* [k]better to trust in the LORD than to put confidence in man:

9 *It is* better to trust in the LORD than[l] to put confidence in princes.

10 [m]All nations compassed me about: but in the name of the LORD will I destroy[1] them.

11 They [n]compassed me about; yea, they compassed me about: but in the name of the LORD I will destroy them.

12 They compassed me about [o]like bees; they are [p]quenched as the fire of thorns: for [q]in the name of the LORD I will destroy[2] them.

13 [r]Thou[3] hast thrust sore at me, that I might fall: but the LORD helped me.

14 The LORD [s]*is* my strength and song, and is become my salvation.

15 The [t]voice of rejoicing and salvation *is* in the tabernacles of the righteous: [u]the right hand of the LORD doeth valiantly.

16 The [v]right hand of the LORD is exalted; the right hand of the LORD doeth valiantly.

17 I shall not [w]die, but live, and declare[x] the works of the LORD.

18 The LORD hath [y]chastened me sore: but he hath not given me over unto death.

19 [z]Open to me the gates of righteousness:[4] [a]I will go into them, *and* I will praise the LORD:

20 This [b]gate of the LORD, into which the righteous shall enter.

21 I [c]will praise thee: for thou hast heard me, [d]and art become my salvation.

22 [e]The stone *which* the builders refused is become [f]the head *stone* of the corner.[5]

23 This is the[6] LORD's doing; [g]it *is* marvellous in our eyes.

24 This *is* [h]the day *which* the LORD hath made; [i]we will rejoice and be glad in it.

25 [k]Save now,[7] I beseech thee, O LORD: O LORD, I beseech thee, [l]send now prosperity.

26 [m]Blessed *be* he that cometh in the name of the LORD: [n]we have blessed you out of the house of the LORD.

27 [o]God *is* the LORD, which hath [p]shewed us light: [q]bind the [1]sacrifice with cords, *even* unto [r]the horns of the altar.

28 Thou *art* [s]my God, and I will praise thee; *thou art* my God, I will exalt thee.

29 O [t]give thanks unto the LORD; for *he is* good: for his mercy *endureth* for ever.

PSALM CXIX.

This psalm containeth sundry prayers, praises, and professions of obedience.

ALEPH.

BLESSED[a] *are* the undefiled[2] in the way, who [b]walk in the law[3] of the LORD.

2 Blessed *are* they that [c]keep his testimonies, *and that* [d]seek him with the whole heart.

3 They also [e]do no iniquity: they walk in his ways.

4 Thou hast [f]commanded *us* to keep thy precepts diligently.

5 Oh that [g]my ways were directed to keep thy statutes!

6 Then [h]shall I not be ashamed, when [i]I have respect unto all thy commandments.

7 I will [k]praise thee with uprightness of heart, [l]when I shall have learned thy[4] righteous judgments.

8 [m]I will keep thy statutes: [n]O forsake me not utterly.

BETH.

9 Wherewithal [o]shall a young man cleanse his way?[5] [p]by taking heed *thereto* according to thy word.

10 With [q]my whole heart have I sought thee: [r]O let me not wander from thy commandments.[6]

11 [s]Thy word have I hid in mine heart, [t]that I might not sin against thee.

12 [u]Blessed *art* thou, O LORD: [v]teach me thy statutes.

13 With my lips have [w]I declared all the judgments of thy mouth.

14 I have [x]rejoiced in the way of thy testimonies, as *much as* in all riches.

15 I will [y]meditate in thy precepts, and [z]have respect unto thy ways.

16 I will [a]delight myself in thy statutes: [b]I will not forget thy word.

GIMEL.

17 [c]Deal bountifully with thy ser-

A.M.0000. B.C.0000.

k Ps. 40. 4; 62. 8,9; Je. 17.5-7; Mic.7.5-7.
l Ps. 146.3-5; Is.30.2,3, 15-17;31.1,8;Eze.29.7.
m 2Sa.v. viii. x.; Zec. 12.3; Re.19.19-21.
1 Heb. *cut them off.*
n Ps.22.12-16; 88.17; 1 Sa.23.26; 1 Ch.19.10.
o De.1.44.
p Ps. 83.14,15; Ec. 7.6; Is.27.4; Na.1.10.
q Ps. 20.1,5; 1Sa.17.45; 1 Ch. 14. 10, 11; 2 Ch. 14.11,12; 20.17-22.
2 Heb. *cut them down.* The tribes & nations bordering on Canaan confederated against David, and rushed upon him as a swarm of angry bees; but their rage terminated like a fire of blazing thorns,—bright and noisy, but soon ended; and he was confident, that trusting in Jehovah, he would be able to destroy all his enemies. 'Thus the Redeemer personally, and in his church, has been opposed by all the nations of the earth; but destruction from the Lord, is the inevitable consequence of persisting in that opposition.'—*Scott.*
r Ps. 18.17,18; 1 Sa.20. 3;Mat.4.1-11;He.2.14.
3 Probably Saul is here meant. In the case of the church; and every believer, it is applicable to Satan their great and ceaseless enemy.
s Ps. 18.2; Ex.15.2; Is. 12.2; Mat.1.21-23.
t Ps.30.11,12;32.11; 33. 1; De.12.12; Is.51.11; Ac.16.34; Re.19.1-5.
u Ps. 44.3; 45.4; 60.12; 89.13;98.1; Is.51.9,10.
v Ex.15.6; Ac.2.32-36.
w Ps. 6. 5; Hab. 1. 12; John 11.4; Ro.14.7-9.
x Ps. 71.17,18; 107. 22; 119.13;145.4;Je.51.10.
y Ps.66.10-12;94.12,13; Job 5.17,18; 2 Co.1.9-11; He.12.10,11.
z Is.26.2.
4 The gates of the sanctuary, where he might offer public thanksgivings to God. The whole of this passage (ver. 19-24,) is, however, a prediction of the triumphs of our Redeemer.
a Ps.9.13,14; 95.2; 100. 4; 116.18,19; Is.38.20.
b Ps.24.3,4,7,9; Is.26.2; Re.21.24-27;22.14,15.
c Ps.22.23,24; 116.1.
d ver. 14; Ex. 15.2; Is 12.2; 49.8.
e Mat. 21. 42; Mar. 12. 10,11; Lu. 20.17; Ac. 4.11; Ep.2.20-22;1Pe. 2.4-8.
f Zec.4.7.
5 This may have some reference to David's preferment; he was the stone whom Saul and his courtiers rejected, but was by the wonderful providence of God advanced to be the headstone of the building; but its principal reference is to Christ. And here we have, 1 His humiliation; he is the stone which the builders refused....2. His exaltation; he is become the headstone of the corner....3. The hand of God in all this; this is the Lord's doing.-*Henry.*
6 Heb. *from the LORD;* Ac.2.32-36; 3.14,15; Ep.1.19-22.
g Job 5.9; Ac.4.13.
h Zec.3.9; Mat. 28.1-8; Ac.20.7; Re.1.10.
i Ps.84.10; 1Ki.8.66; 2 Ch.20.26; Is.58.13.
k Ps. 20.9; 22.21; 69.1, 13.
7 Hosannah.—Blessed is He that cometh in the name of the Lord. See *marg. ref.* on ver. 26.
l Ps.90.17.
m Mat.21.9; 23.39; Lu. 19.38; John 12.13.
n Ps.134.3;Nu.6.23-26.
o 1 Ki.18.21,39.

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p Ps. 18. 28; Es. 8. 16; Is.9.2; Mal. 4.2; John 8.12; 1 Pe.2.9.
q Ps. 51. 18,19; 1 Ki. 8. 63,64; 1 Ch.29.21.
1 The whole congregation having now met in the courts of the sanctuary, joined in solemn sacrifices and ardent praises; which were typical of the joy and praise of the church on earth and in heaven, on account of the Redeemer's exaltation.
r Ex.27.2; 38.2.
s Ps. 145.1; 146.2; Ex. 15.2; Is.12.2; 25.1,9.
t ver.1; Ps.103.17;Ezr. 3.11; Is.63.7.

PSALM CXIX.

a Ps.1.1-3;32.1,2; Mat. 5. 3-12; John 13. 17; Ja.1.25; Re.22.14.
2 Or, *perfect,* or *sincere;* 2 Ki. 20.3; John 1.47; Ac.24.16.
b Eze.11.20;1Th.4.1,2.
3 This psalm is generally allowed to have been composed by David. It is a psalm in praise of the excellence of God's word, under the several expressions, *law, testimonies, precepts, statutes, judgments, commandments, ways.* It is the record of a believer's experience of the power of that word, for all the purposes of the spiritual life. As such it is invaluable, and he whose experience answers to what is described, has the evidence that he is a subject of redeeming grace, & of the sanctifying power of the Holy Ghost.
c ver.22,146; Ps.25.10; 105.45; De.6.17; 1Ki. 2.3; John 14.23.
d ver.10; De.4.29.
e 1 John 3.9; 5.18.
f De. 4.1,9; 5.29-33; 6. 17;Jos.1.7;Mat.28.20; Phil.4.8,9; 1 John 5.3.
g ver. 32,36; Ps. 51.10; 2 Th.3.5; He.13.21.
h ver.31,80; Da.12.2,3; 1 John 2.28; 3.20,21.
i ver.128; John 15.14.
k ver. 171; Ps. 9.1; 86. 12,13; 1 Ch.29.13-17.
l ver. 12, 18,19; Ps. 25. 4, 5, 8-10; 143. 10; Is. 48.17; John 6.45.
4 Heb. *judgments of thy righteousness;* ver. 138.
m ver.16; Jos.24.15.
n ver. 116, 117; Ps. 38. 21,22;51.11;Phil:4.13.
o Ps.25.7; Pr.1.4,10; 4. 1; Ec. 11. 9, 10; 12. 1; 2 Ti.2.22; Ti.2.4-6.
5 The answer to this question is of exceeding value. The word of God alone reveals the way of purification to young and old,—viz. the blood of atonement;—'the washing of regeneration, and renewing of the Holy Ghost.'
p ver.11; Ps. 1.1-3; 19. 7-11; De. 6. 6-9; 17. 18-20; 2 Ti.3.15-17.
q ver.2; Ps.78.37; Je.3. 10;Ho.10.2; Mat.6.24.
r ver.21; Ps.23.3; 143. 8-10; Is.35.8; Eze.34. 6; 2 Pe.2.15-22.
6 O preserve us from error, in principle & in practice.—*Horne.*
s ver. 97; Ps.37.31; 40. 8; Job 22.22;Je.15.16; Lu.2.19,51; Co.3.16.
t Ps.19.13.
u 1 Ti.1.11; 6.15.
v ver. 26,27; Ps.25.4,5; 86.11; Lu.24.45; John 14.26; 1 John 2.27.
w ver.46,172;Ps.34.11; 40.9,10; Mat. 10.27.
x ver.47,72; Ps.19.9,10; Job 23. 12; Je. 15. 16; Mat.13.44; Ac.2.41.
y ver. 23, 48, 78,97,131, 148; Ps.1.2; Ja.1.25.
z ver.6,117.
a ver. 14,92; Ps. 40. 8; Ro.7.22; He.10.16,17.
b ver. 11, 83, 109, 141, 176;Pr.3.1;Ja.1.23,24.
c ver.65,124,132;Ps.13. 6; 116.7; John 1.16; 2 Co.9.7-11; Phil.4.19.

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vant, *that* [d]I may live, and keep thy word.

18 Open[1] thou mine eyes, that I may behold [e]wondrous things out of thy law.[2]

19 I *am* [f]a stranger in the earth; hide[g] not thy commandments from me.

20 My [h]soul breaketh for the longing *that it hath* unto thy judgments at[i] all times.

21 Thou hast [k]rebuked the proud *that are* [l]cursed, which do err from thy commandments.

22 [m]Remove from me reproach and contempt; [n]for I have kept thy testimonies.

23 [o]Princes also did sit *and* speak against me: *but* [p]thy servant did meditate in thy statutes.[3]

24 Thy [q]testimonies also *are* my delight, [r]*and* my[4] counsellors.

DALETH.

25 My [s]soul cleaveth unto the dust:[5] [t]quicken thou me [u]according to thy word.

26 I have [v]declared my ways, and thou heardest me: [w]teach me thy statutes.

27 Make me to understand the way of thy precepts: [x]so shall I talk of thy wondrous works.

28 My [y]soul melteth[6] for heaviness: [z]strengthen thou me according unto thy word.

29 [a]Remove from me the way of lying; and [b]grant me thy law graciously.

30 I have [c]chosen the way of truth; thy[d] judgments have I laid *before me.*

31 I have [e]stuck unto thy testimonies: O LORD, [f]put me not to shame.

32 I will [g]run the way of thy commandments, when thou shalt [h]enlarge my heart.

HE.

33 [i]Teach me, O LORD, the way of thy statutes, and [k]I shall keep it *unto* the end.

34 [l]Give me understanding, and I[m] shall keep thy law; yea, I shall observe[n] it with *my* whole heart.

35 [o]Make me to go in [p]the path of thy commandments; [q]for therein do I delight.

36 [r]Incline my heart unto thy testimonies, [s]and not to covetousness.

37 Turn[1] [t]away mine eyes from beholding vanity; *and* [u]quicken thou me in thy way.

38 [v]Stablish thy word unto thy servant, [w]who *is devoted* to thy fear.

39 [x]Turn away my reproach which I fear: [y]for thy judgments *are* good.

40 Behold, [z]I have longed after thy precepts; [a]quicken me in thy righteousness.

VAU.

41 [b]Let thy mercies come *also* unto me, O LORD, *even* thy salvation, according to thy word.

42 [c]So shall I have[2] wherewith to answer him that reproacheth me: [d]for I trust in thy word.

43 And [e]take not the word of[3] truth utterly out of my mouth; [f]for I have hoped in thy judgments.

44 So shall I [g]keep thy law continually for ever and ever.

45 And [h]I will walk at [4]liberty: [i]for I seek thy precepts.

46 I will [k]speak of thy testimonies also before kings, and [l]will not be ashamed.

47 And [m]I will delight myself in thy commandments, [n]which I have loved.

48 My [o]hands also will I lift up [p]unto thy commandments, which I have loved; and [q]I will meditate in thy statutes.

ZAIN.

49 [r]Remember the word unto thy servant, [s]upon which thou hast caused me to hope.

50 [t]This *is* my comfort in my affliction: [u]for thy word hath quickened me.

51 The [v]proud have had me greatly in derision; [w]*yet* have I not declined from thy law.

52 I [x]remembered thy judgments of old, O LORD; and have comforted myself.

53 [y]Horror hath taken hold upon me, because of the wicked that forsake thy law.[5]

54 [z]Thy statutes have been my songs in the house of my pilgrimage.

55 I have remembered thy name, O LORD, [a]in the night, and have [b]kept thy law.

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d Ro. 8. 2-4; Ep. 2. 4,5, 10; Tit. 2. 11, 12.

1 Heb. *reveal*, Is. 35. 5; Mat. 13. 13; 16. 17; Ac. 26. 18; 2 Co. 4. 4-6; Ep. 1. 17, 18; Re. 3. 18.

e ver. 96; Ho. 8. 12; 2 Co. 3. 13; He. 8. 5; 10. 1.

2 'If there were wonders in the law, much more in the gospel, where Christ is all in all, whose name is *Wonderful*.'—*Henry.*

f Ps. 39. 12; Ge. 47. 9; He. 11. 13-16.

g ver. 10; Job 39. 17; Is. 63. 17; Lu. 24. 45.

h ver. 40; Ps. 42. 1; 63. 1; Pr. 13. 12; Re. 3. 15, 16.

i Ps. 106. 3; Job 23. 11, 12.

k ver. 78; Ps. 138. 6; Ex. 10. 3; Job 40. 11, 12; Is. 2. 11, 12; Da. 4. 37; Mal. 4. 1; Lu. 18. 14; Ja. 4. 6.

l ver. 10, 118; De. 27. 15-26; Is. 42. 24.

m ver. 39, 42; Ps. 39. 8; 42. 10; 2 Sa. 16. 7; He. 13. 13.

n Ps. 37. 3, 6; 1 Pe. 2. 20.

o Ps. 2. 1, 2; 1 Sa. 20. 31; 22. 7-13; Lu. 22. 66.

p ver. 15.

3 Saul and his courtiers, sitting in council, and speaking all manner of evil falsely against David, and conspiring together to take away his life; while he was praying, and meditating on the word of God, that he might learn and practise his duty towards them and all men, and might find comfort from the precious promises; were a type of the Jewish sanhedrim, consulting together to put Jesus to death; while employed thro' the day in healing and teaching the people, and doing all manner of good to all who were willing to receive benefit by him; and spending the hours of the night, or part of them, in prayer and supplication.

q ver. 16, 77; Je. 6. 10.

r ver. 97-100; Ps. 19. 11; Jos. 1. 8; Is. 8. 20; Co. 3. 16; 2 Ti. 3. 15-17.

4 Heb. *men of my counsel.*

s Ps. 22. 15; 44. 25; Ro. 7. 22-24; Co. 3. 2.

5 David here acknowledges the earthliness and carnality of his affections; and the most spiritually minded saint feels it the most. He prays that God would give him spiritual life.

t ver. 37, 40, 159; Ps. 71. 20; 80. 18; Ro. 8. 2, 3.

u De. 30. 6.

v ver. 106; Ps. 38. 18; 51. 1, &c.; Pr. 28. 13.

w ver. 12; Ps. 25. 4, 8, 9; 143. 8-10; 1 Ki. 8. 36.

x Ps. 71. 17; 111. 4; 145. 5; Ex. 13. 14, 15; Re. 15. 3.

y Ps. 22. 14; 107. 26.

6 Heb. *droppeth.*

z Ps. 97. 14; De. 33. 25; Is. 40. 29, 31; Ep. 3. 16.

a ver. 163; Ps. 141. 3, 4; Pr. 30. 8; Is. 44. 20; Je. 16. 19; Ep. 4. 22-25.

b ver. 5; Je. 31. 33, 34.

c ver. 111; Jos. 24. 15; Pr. 1. 29; Lu. 10. 42; John 3. 19-21; 8. 45.

d ver. 24; De. 11. 18-20.

e ver. 48; De. 4. 4; John 8. 31; Ac. 11. 23.

f ver. 6; Ps. 25. 2; Is. 45. 17; Ro. 5. 5; 1 John 2. 28.

g Is. 40. 31; He. 12. 1.

h ver. 45; Ps. 18. 36; Is. 60. 5; 61. 1; John 8. 32, 36; 2 Co. 3. 17; 6. 11.

i ver. 12, 26, 27; Is. 54. 13; John 6. 45.

k ver. 8, 112; Mat. 10. 22; 1 Co. 1. 7, 8; 1 John 2. 19, 20; Re. 2. 26.

l ver. 73; Ps. 111. 10; John 7. 17; Ja. 1. 5.

m Mat. 5. 19; 7. 24; Ja. 1. 25; 2. 8-12; 4. 11.

n ver. 10, 58, 69.

o ver. 27; Eze. 36. 26, 27; Ph. 2. 13; He. 13. 21.

p Ps. 23. 3; Pr. 3. 17; 8. 20; Is. 2. 3; 48. 17.

q ver. 16; Is. 58. 13, 14; Ro. 7. 22; 1 John 5. 3.

A.M.0000. B.C.0000.

r Ps. 51. 10; 1 Ki. 8. 58; Je. 32. 39; Eze. 11. 19, 20.

s Ps. 10. 3; Ex. 18. 21; Eze. 33. 31; Lu. 12. 15; Ep. 5. 3; 1 Ti. 6. 9, 10, 17.

1 Heb. *Make to pass.*

t Jos. 7. 21; Job 31. 1; Pr. 4. 25; 1 John 2. 16.

u ver. 25, 40.

v ver. 49; 2 Sa. 7. 25-29.

w Ps. 103. 11, 13, 17; 147. 11; Je. 32. 39-41.

x ver. 22, 31; Ps. 34. 8; 1 Ti. 3. 7; Tit. 2. 8.

y ver. 20; Ps. 19. 9; De. 4. 8; Ro. 2. 2; Re. 19. 2.

z ver. 5, 20; Ro. 7. 24; 2 Co. 7. 1; Ph. 3. 13, 14.

a ver. 25, 159; Mar. 9. 24; John 5. 21; 1 Co. 15. 45; Ep. 2. 5; 3 John 2.

b ver. 58; Ps. 69. 16; 106. 4, 5; Lu. 2. 28-32.

c Ps. 3. 2; Mat. 27. 40-43.

2 Or, *answer him that reproacheth me in a thing*, 2 Sa. 16. 7, 8.

d ver. 49; Ps. 89. 19, &c.

e ver. 13; Ps. 50. 16; 51. 14, 15; Ja. 1. 18.

3 When David was left in uncertainty and distress about his personal concerns, his confidence in discoursing upon the truths of the scriptures, and the faithfulness of God to his promises, was abated; he therefore prayed that he might not be so far discouraged, as to be entirely put to silence on these favourite topics; seeing he had avowed his hope, that God would decide for him and against his enemies, according to his perfect wisdom, justice, and truth.

f ver. 52; Ps. 7. 6-9; 9. 4, 16; 43. 1; 1 Pe. 2. 23.

g ver. 33, 34; Re. 22. 11.

h ver. 133; Lu. 4. 18; Ja. 1. 25; 2 Pe. 2. 19.

4 Heb. *at large*, ver. 32. The service of God is perfect freedom; every deviation is proportionable slavery to sin and Satan. 'If the Son shall make you free, ye shall be free indeed.' 'The service of sin is perfect slavery. The service of God is perfect liberty. Licentiousness is bondage to the greatest of tyrants, conscientiousness is freedom to the meanest of prisoners, John 8. 32, 36; Lu. 1. 74, 75.'—*Henry.*

i ver. 19, 71, 94, 148, 162; Pr. 2. 4, 5; John 5. 39; Ep. 5. 17.

k Da. 3. 16-18; Mat. 10. 18, 19; Ac. 26. 1, 2, 24-29.

l Mar. 8. 38; Ro. 1. 16; 1 John 2. 28.

m ver. 16, 24; Ps. 112. 1; John 4. 34; Ph. 2. 5; 1 Pe. 2. 21.

n ver. 48; Ps. 19. 7-10; Ro. 7. 12, 16, 22.

o Ps. 10. 12; Eze. 44. 12.

p Mat. 7. 21; Ja. 1. 22-25.

q ver. 15; Ps. 1. 2.

r Ps. 106. 4, 45; Ge. 8. 1; Job 7. 7; Is. 62. 6, *marg.*

s ver. 43, 81, 147; Ps. 71. 14; 2 Sa. 7. 25; Ro. 15. 13.

t Ps. 27. 13; 28. 7; 94. 19; Je. 15. 16; Ro. 5. 3-5; He. 6. 17-19; 12. 11, 12.

u ver. 25; Eze. 37. 10; John 6. 63; Ja. 1. 18.

v ver. 21, 69; Ps. 123. 3, 4; Lu. 16. 14, 15; 23. 35.

w ver. 31, 157; Ps. 44. 18; Job 23. 11; Is. 42. 4; Ac. 20. 23, 24.

x Ps. 77. 5, 11, 12; 105. 5; Ex. 14. 29; 2 Pe. 2. 4-9.

y ver. 136, 158; Ezr. 10. 6; Je. 13. 17; Lu. 19. 41, 42; Ro. 9. 1-3; Ph. 3. 18.

5 This passage, (ver. 50-53,) points to many sources of comfort which the psalmist enjoyed in his distresses, as they indicated his love to God and man, and strengthened his confidence that God was his friend.

z Ps. 101. 1; Ge. 47. 9; He. 11. 13-16.

a Ps. 42. 8; Ge. 32. 24-28; Is. 26. 9; Ac. 16. 25.

b ver. 17, 34; John 14. 21.

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56 This I had, [c]because I kept thy precepts.

CHETH.

57 *Thou art* [d]my portion, O LORD: I[e] have said that I would keep thy words.

58 [f]I entreated thy favour[1] with *my* whole heart: [g]be merciful unto me according to thy word.

59 I [h]thought on my ways, and turned[i] my feet unto thy testimonies.

60 I [k]made haste, and delayed not to keep thy commandments.

61 [l]The bands[2] of the wicked have robbed me:[3] [m]*but* I have not forgotten thy law.

62 At [n]midnight I will rise to give thanks unto thee, because of [o]thy righteous judgments.

63 I *am* [p]a companion of all *them* that fear thee, and of them that keep thy precepts.

64 The [q]earth, O LORD, is full of thy mercy: [r]teach me thy statutes.

TETH.

65 Thou hast [s]dealt well with thy servant, O LORD, according unto thy word.

66 [t]Teach me good judgment[4] and knowledge: for [u]I have believed thy commandments.

67 [v]Before I was afflicted I went astray; [w]but now have I kept thy word.

68 Thou *art* [x]good, and doest good: teach[y] me thy statutes.

69 The [z]proud have forged[5] a lie against me: *but* [a]I will keep thy precepts [b]with *my* whole heart.

70 Their [c]heart is as fat as grease:[6] *but*[d] I delight in thy law.

71 *It is* [e]good for me that I have been afflicted; that I might learn thy statutes.

72 The law of thy mouth *is* [f]better unto me than thousands of gold and silver.

JOD.

73 [g]Thy hands have made me, and fashioned me: [h]give me understanding, [i]that I may learn thy commandments.

74 They that [k]fear thee will be glad when they see me; because [l]I have hoped in thy word.

75 [m]I know, O LORD, that thy judgments *are* right,[1] and *that* [n]thou in faithfulness hast afflicted me.

76 Let, I pray thee, [o]thy merciful kindness be for[2] my comfort, according to thy word unto thy servant.

77 Let [p]thy tender mercies come unto me, that I may live: [q]for thy law *is* my delight.

78 Let [r]the proud be ashamed; for they deal perversely with me [s]without a cause:[3] *but* [t]I will meditate in thy precepts.

79 [u]Let those that fear thee turn unto me, and those that have known thy testimonies.

80 Let my heart be [v]sound in thy statutes, [w]that I be not ashamed.

CAPH.

81 My soul [x]fainteth for thy salvation; [y]*but* I hope in thy word.

82 Mine [z]eyes fail for thy word, saying, [a]When wilt thou comfort me?

83 For I am become [b]like a bottle in the smoke;[4] [c]*yet* do I not forget thy statutes.

84 [d]How many *are* the days of thy servant? [e]when wilt thou execute judgment on them that persecute me?

85 The [f]proud have digged pits[5] for me, [g]which *are* not after thy law.

86 All [h]thy commandments *are* faithful:[6] [i]they persecute me wrongfully; [k]help thou me.

87 They had [l]almost consumed me [m]upon earth: [n]but I forsook not thy precepts.

88 [o]Quicken me after thy lovingkindness; [p]so shall I keep the testimony of thy mouth.

LAMED.

89 [q]For ever, O LORD, thy word is settled in heaven.[7]

90 Thy [r]faithfulness *is* unto[8] all generations: [s]thou hast established the earth, and it abideth.[9]

91 They [t]continue this day according to thine ordinances: for [u]all *are* thy servants.

92 Unless [v]thy law *had been* my delights, [w]I should then have perished in mine affliction.

93 I [x]will never forget thy precepts: for with them thou hast quickened me.

A.M.0000. B.C.0000.

c ver.165; Ps.18.18-22; 1John 3.19-24.
d Ps.16.5;73.26; 142.5; Je.10.16;La.3.24.
e ver.106;Ps.66.14;De. 26.17,18;Jos.24.15.
f ver. 10; Ps. 4.6;51.1-3;86.1-3;Ho.7.14.
1 Heb. *face*,Ps.27.8.
g ver. 41; Ps. 56. 4, 10; 138.2;Mat.24.35.
h La. 3. 40; Hag. 1.5,7; Lu.15.17-20;2Co.13.5.
i De.4.30,31; Je. 31.18, 19; Eze.33. 14-16, 19; Joel 2.13;2Co.12.21.
k Ps.95. 7,8; Pr. 27.1; Ec.9.10;Ga.1.16.
l ver.95;Ps.3.1;1Sa.30. 3-5;Job 1.17;Ho.6.9.
2 Or, *companies*.
3 The apostle tells us of some, who not only bore patiently, but 'took joyfully the spoiling of their goods.' The reason he assigns for so extraordinary a behaviour deserves to be noted & remembered; 'Knowing that they have in heaven a better, and an enduring substance.'
m ver. 176; 1 Sa. 26. 9-11;Ro.12.17-21.
n ver. 147, 164; Mar.1. 35;Ac.16.25.
o ver.7; Ps.19.9; De.4. 8;Ro.7.12.
p ver.79, 115; Ps.16.3; Pr.13. 20; Mal. 3. 16-18;1John 1.3;3.14.
q Ps.33.5;104.13.
r ver. 12, 26;Ps. 27.11; Is.2.3;Mat.11.29.
s ver. 17; Ps. 13. 6; 30. 11;116.7;1Ch.29.14.
t ver.34; Ps.72.1,2; Pr. 2.1-9; 8.20; Is. 11.2-4; 1Th.1.9;Ja.3.13-18.
4 In the Hebrew the word signifies taste, discernment, to judge rightly of moral and spiritual things. Without this taste, or discretion, we mistake falsehood for truth in our studies, and wrong for right in our practice; superstition and enthusiasm may pass with us for religion, or else licentiousness may intrude itself upon us under the name and notion of liberty; in a word, our learning and knowledge prove useless if not prejudicial to us. A sound mind, therefore, should above all things be desired of God in our prayers.—*Horne.*
u ver.128; Ne. 9.13,14.
v ver.176; Ps.73.5,&c.; Pr.1.32;Je.22.21.
w ver.71, 75; Je. 31.18, 19; Ho.2.6,7;6.1;5.15; He.12.10,11;Re.3.19.
x Ps. 107. 1; Ex. 33.18, 19;Is.63.7;Mat.5.45.
y ver.12;Ps.25.8,9.
z Ps. 35. 11; Je. 43.2,3; Mat. 5. 11, 12; 26. 59, &c.; Ac.24.5,13.
5 The proud calumniate the faithful servants of God, but 'patient continuance in well doing' will 'put to silence the ignorance of foolish men.'
a ver.51,157.
b ver.34,58; Mat. 6.24; Ja.1.8.
c Ps.17.10; Ac.28.27.
6 That is, insensible. Similar to those of whom the prophet utters the complaint, which our Lord applied to those who rejected him, 'The heart of this people is waxed gross,' &c.
d ver. 16, 35; Ps.40. 8; Ro.7.22.
e ver.67; Ps. 94. 12, 13; Is.27.9;1Co.11.32.
f ver. 14; Pr. 3. 14, 15; Mat.13.44-46.
g Ps. 100.3; 138.8; 139. 14-16;Job 10.8-11.
h ver. 34; 1 Ch. 22. 12; Job 32.8;2Ti.2.7.
i Ps.111.10;Ja.3.13.
k ver.79;Ps.34.2-6; 65. 16;Mal.3.16.
l ver.42;Lu.21.33.
m ver.7, 160; De. 32.4; Job 34.23;Je.12.1.

A.M.0000. B.C.0000.

1 Heb. *righteousness*, Ge.18.25;Ro 3.4,5.
n Ps. 25. 10; 89. 30-33; He.12.10,11.
o Ps.106.4,5;2Co.1.3-5.
2 Heb. *to comfort me*.
p ver.41;Ps.51.1-3;La. 3.22,23;Da.9.18.
q ver.24,47,174;Ps.1.2; He.8.10-12.
r ver.21,51,85;Ps.35.26.
s ver.86;Ps.7.3-5; 25.3; 1Sa.26.18;John 15.25.
3 The complaint of the psalmist hath been made by the faithful in all ages, that the men of the world 'dealt perversely with them, without a cause,' or oppressed them falsely; first spreading slanders and calumnies concerning them, and then persecuting them for those supposed crimes. Such usage should have no other effect upon us than it had upon David. He prayed that 'shame and disappointment might teach humility to the 'proud,' and applied himself still more and more to meditate in the 'precepts' of his God.
t ver.23;Ps.1.2.
u ver.63,74;Ps.142.7.
v Ps. 25.21; 32.2; 2 Ch. 12.14; 15.17; Pr. 4.23; John 1.47;2Co.1.12.
w ver.6;Ps.25.2,3.
x ver.20,40; Ps.42.1,2; 73.26;Re.3.15,16.
y ver.42,77,114.
z ver. 123; De. 28. 32; Pr.13.12;Is.38.14.
a Ps.86.17;90.13-15.
b Ps.22.15;Job 30.30.
4 Their bottles were made of skins, and would shrivel up, and become unsightly & useless by hanging in the heat & smoke. 'My skin...is shrivelled up with toil and grief, and yet I have never taken any unlawful course to rid myself of all this misery.'—*Patrick.*
c ver.16,61,176.
d Ps. 39. 4, 5; 89. 47, 4d; 90.12;Job 7.6-8.
e Ps.7.6;Re.6.10,11.
f ver.78;Ps.7.15; 35.7; Pr.16.27;Je.18.20.
5 In order to take the wild beasts in those countries where they abound, they dig deep pits, and cover them over carefully with turf, supported by slender twigs; and the wild beasts attempting to walk over these pits fall in, and are taken alive. Thus David's enemies employed craft as well as power for his ruin, without regard to the law of God, nay, in direct contempt of it.
g Ps.58.1,2.
h ver.138;Ro.7.12.
6 Heb. *faithfulness*.
i ver.78;Ps.7.1-5; 35.7, 19;38.19;Je.18.20.
k Ps.70.5;142.4-6.
l 1Sa.20.3;2Sa.17.16.
m Mat.10.28.
n ver.51;1Sa.24.6,7.
o ver.25,40,159.
p ver.2,146;Ps.132.12.
q ver. 152, 160; Mat. 5. 18;1Pe.1.25.
7 Or, '*Thou art* for ever, O Lord; thy word,' &c. The word of God is as unchangeable and everlasting as his own existence. It is established 'in the heavens,' beyond the reach of the revolutions of this lower world.
r De.7.9;Mic.7.20.
8 Heb. *to generation and generation*, Ps. 89.1,2;100.5,*marg.*
s Ps.89.11;104.5;Job38. 4-7;2Pe.3.5-7.
9 Heb. *standeth*.
t Ge.8.22;Je.33.25.
u De. 4. 19; Jos. 10. 12, 13;Ju.5.20;Mat.5.45.
v ver.24,143;Ro.15.4.
w Ps.27.13;Pr.6.22,23.
x ver. 16,50; John 6.63; 1Pe.1.23.

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94 [y]I am thine, save me: [z]for I have sought thy precepts.

95 The [a]wicked have waited for me to destroy me: *but* [b]I will consider thy testimonies.

96 I have [c]seen an end of all perfection:[1] *but* [d]thy commandment *is* exceeding broad.

MEM.

97 [e]O how love I thy law! it *is* my meditation all the day.

98 Thou, [f]through thy commandments, hast made me wiser than mine enemies; for they[2] *are* ever with me.

99 I have more understanding than[g] all my teachers: [h]for thy testimonies *are* my meditation.

100 I [i]understand more than the ancients; [k]because I keep thy precepts.

101 I have [l]refrained my feet from every evil way, that I might keep thy word.

102 I have not [m]departed from thy judgments: [n]for thou hast taught me.[3]

103 How [o]sweet are thy words unto my taste![4] *yea*, *sweeter* than honey to my mouth!

104 [p]Through thy precepts I get understanding: [q]therefore I hate every false[r] way.

NUN.

105 Thy [s]word *is* a lamp[5] unto my feet, and a light unto my path.

106 I have [t]sworn, and I will perform *it*, [u]that I will keep thy righteous judgments.

107 I am [v]afflicted very much: quicken[w] me, O LORD, according unto thy word.

108 [x]Accept, I beseech thee, the free-will-offerings[6] of my mouth, O LORD, and [y]teach me thy judgments.

109 [z]My soul *is* continually in my hand:[7] [a]yet do I not forget thy law.

110 The [b]wicked have laid a snare for me: [c]yet I erred not from thy precepts.

111 [d]Thy testimonies have I taken as an heritage[8] for ever: [e]for they *are* the rejoicing of my heart.

112 I have [f]inclined mine heart to perform[9] thy statutes alway, *even unto* the[g] end.

A.M.0000. B.C.0000.

y Ps.86.2; Is.41.8-10; 44.2,5; Ac.27.23,24.
z ver.27,40,173.
a ver.61,69,85-87; Ps. 10.8-10; 27.2; 1Sa.23. 20-23; Mat.26.3-5; Ac. 12.1; 23.21; 25.3.
b ver.24,31,111,125.
c Ps.39.5,6; 2Sa.14.25; 16.23; Ec.1.2,3; 2.11; 7.20; 12.8.
1 David in his time had seen Goliath the strongest overcome; Asahel the swiftest overtaken; Ahithophel the wisest befooled; and Absalom the fairest deformed ...The glory of man is but as the flower of the grass.—*Henry.*
d Ps.19.7,8; Mat.5.28; 22.37-40; Ro.7.12,14.
e ver.48,113; Ps.1.2; De.6.6-9; 17.19; Josh. 1.8; Pr.2.10; 18.1.
f ver.104; De.4.6; 1Sa. 18.5,14,30; Col.3.16.
2 Heb. *it is ever with me*, ver.11,30,105; Ja. 1.25.
g 2Sa.15.24-26; 1 Ch. 15.11-13; Mat.11.25; 13.11; 15.6-9,14; 23. 24,&c.; He.5.12.
h ver.24; 2Ti.3.15-17.
i 1Ki.12.6-15; Job12. 12; 15.9,10; 32.4-10.
k Ps.111.10; Job 28.28; Mat.7.24; Ja.3.13.
l ver.59,60,104,122; Ps. 18.23; Pr.1.15; Is.55. 7; Tit.2.11,12; 1Pe.2. 1,2; 3.10,11.
m Ps.18.21; Pr.5.7.
n Ep.4.20-24; 1Th.2. 13; 1John 2.19,27.
3 Perseverance is the effect of instruction from above, by the Spirit through the word: and our heavenly Teacher differeth from all others in this, that, with the lesson, he bestoweth on the scholar both a disposition to learn, and an ability to perform.—*Horne.*
o Ps.19.10; 63.5; Pr.3. 17; Ca.1.2-4; 5.1.
4 Heb. *palate.*
p ver.98,100.
q ver.128; Ps.36.4; 97. 10; 101.3; Rq.12.9.
r ver.29,30; Mat.7.13.
s Ps.19.8; 43.3; Pr.6.23; Ep.5.13; 2Pe.1.19.
5 Or, *candle*, Ps.18.28; Job 29.3.
t Ps.56.12; Ec.5.4,5; Mat.5.33; 2 Co.8.5.
u ver.115; 2Ki.23.3.
v Ps.6.1-3; 22.14-18; 34.19.
w ver.25,88; Ps.143.11.
x Nu.29.39; He.13.15.
6 The 'offerings' of the believer are prayer, praise, and holy resolutions and vows, like that of the psalmist above, 'to keep God's righteous judgments,' in which he therefore petitioneth to be every day more and more 'taught' and instructed by the Spirit of truth. Christians are called by St Peter, 'a royal and holy priesthood, appointed to offer up spiritual sacrifices, acceptable to God, by Jesus Christ,' 1 Pe. 2. 5,9.
y ver.12,26,130,169.
z 1Sa.19.5; Ro.8.36; 1 Co.15.31; 2Co.11.23.
7 To have the soul in one's hand is a scripture phrase for being in danger of one's life.
a ver.83,117,158.
b ver.85; Ps.10.8-19; 124.6,7; Je.18.22.
c ver.51,87,95; Da.6. 10; Lu.20.19-26.
d ver.127; Ps.16.6; De. 33.4; Is.54.17; Ac.26. 18; Col.1.12; 1Pe.1.4.
8 He confirms again that opinion which cannot be too often repeated, that the law of God was of more value than all the delights and possessions of the world.
e ver.77,92,174; Ps.19. 8; Je.15.16; 1Pe.1.8.
f ver.36; Ps.141.4; 1 Ki.8.58; Phil.2.13.
9 Heb. *do.*
g ver.33,44; 1Pe.1.13.

A.M.0000. B.C.0000.

h Ps.94.11; Is.55.7; Je. 4.14; 2Co.10.5.
i ver.97,163.
k Ps.32.7; Is.32.2.
l Ps.3.3; 84.11.
m ver.81; Ps.130.5,6.
n Ps.6.8; 26.5,9; 139.19; Mat.7.23; 25.41.
o ver.106; Josh.24.15.
p Ps.37.17,24; 41.12; 94. 18; Is.41.10; 42.1.
q Ps.25.2; Is.45.17; Ro. 5.5; 9.33; 1Pe.2.6.
r Ps.17.5; 71.6; Is.41. 13; Ro.14.4; Jude 24.
s ver.6,48,111,112.
t Is.25.10; Mal.4.3.
u ver.10,21; Ps.95.10.
v ver.29; Is.44.20; 2Th. 2.9-11; 2Ti.3.13.
1 Ungodly men when endeavouring to deceive others, impose on themselves; and their boasted proficiency in worldly wisdom, their deep laid stratagems, and all their crooked politics, at length disappoint their expectations, and leave them to hopeless contempt and misery.—*Scott.*
2 Heb. *causeit to cease.*
w 1Sa.15.23; Eze.22.18 -22; Je.6.30; Mal.3.2,3.
x ver.111,126-128.
y ver.53; Lev.10.1-3; 1 Sa.6.20; 1Ch.21.16,17, 30; Is.66.2; Phil.2.12; Re.1.17,18.
z Ps.7.3-5; 75.2; 2Sa. 8.15; Ac.24.16; 25.10, 11; 2 Co.1.12.
a Ps.37.33; 2Pe.2.9.
b Ge.43.9; Pr.22.26,27; Is.38.14; He.7.22.
3 The psalmist casts his cause and character upon God, and thus seeks protection from oppressors.
c ver.21; Ps.36.11.
d ver.81,82; Ps.69.3; 130.6; 143.7; La.4.17.
e ver.41,76,77,132; Ps. 51.1; 130.3,4,7; Da.9. 18; 2Ti.1.16-18.
f ver.12,26; 143.10-12; Ne.9.20.
g Ps.116.16; Ro.6.22.
h ver.34,66; 2 Ch.1.7-10; 2Ti.2.7; Ja.1.5.
i ver.11; Pr.9.10; 14.8.
k Ps.9.19; 102.13; Ge. 22.10,11,14; De.32.36.
l Je.8.8; Mal.2.8; Mat. 15.6; Ro.3.31; 4.14.
4 They 'make void the law of God,' who deny its obligation and authority, who obscure or explain away its meaning, & who render it of none effect by their traditions or by their lives. (Je.8.8,9; Mal.2.4-9; Mat.15.3-6; Ro.3.29-31.) When these evils become general, it is time for the Lord to take the matter in hand, and by his own power to silence infidels, profligates, pharisees, and Antinomians, to stand up for the honour of his own word, and to maintain his own cause among men: for no other power can effect these purposes; and in such circumstances the whole honour will be given unto him. (Is.59.9-19.)—*Scott.*
m ver.72; Ps.19.10; Pr. 3.13-18; Mat.13.45,46.
n ver.6; Ps.19.7,8; De. 4.8; Job33.27; Pr.30.5.
o ver.104,118.
p ver.18; Ps.139.6; Is. 9.6; Re.19.10.
5 The testimonies of God are his whole revealed will; and the discoveries therein made of the being, perfections, works & designs of God, in creation, providence, and redemption, in time and in eternity, are truly wonderful, and worthy of adoring admiration.
q ver.2,31,146; Ps.25. 10.
r ver.105; Pr.6.23; Is.8. 20; Ac.26.18; Ep.5. 13,14; 2 Pe.1.19.
s Ps.19.7; Pr.1.4,22,23; 2Ti.3.15-17.
t ver.20; Ps.42.1; Is.26. 8,9; 1Pe.2.2.

SAMECH.

113 I [h]hate *vain* thoughts: but thy [i]law do I love.

114 Thou *art* [k]my hiding-place and [l]my shield: [m]I hope in thy word.

115 [n]Depart from me, ye evil-doers: [o]for I will keep the commandments of my God.

116 [p]Uphold me according unto thy word, that I may live: [q]and let me not be ashamed of my hope.

117 [r]Hold thou me up, and I shall be safe: [s]and I will have respect unto thy statutes continually.

118 Thou hast [t]trodden down all them that [u]err from thy statutes: for [v]their deceit *is* falsehood.[1]

119 Thou puttest[2] [w]away all the wicked of the earth *like* dross: [x]therefore I love thy testimonies.

120 [y]My flesh trembleth for fear of thee: and I am afraid of thy judgments.

AIN.

121 I [z]have done judgment and justice: [a]leave me not to mine oppressors.

122 Be [b]surety[3] for thy servant for good: [c]let not the proud oppress me.

123 [d]Mine eyes fail for thy salvation, and for the word of thy righteousness.

124 [e]Deal with thy servant according unto thy mercy, and [f]teach me thy statutes.

125 I *am* [g]thy servant; [h]give me understanding, [i]that I may know thy testimonies.

126 *It is* [k]time for *thee*, LORD, to work; *for* [l]they have made void thy law.[4]

127 Therefore [m]I love thy commandments above gold, yea, above fine gold.

128 Therefore [n]I esteem all *thy* precepts *concerning* all *things to be* right; [o]*and* I hate every false way.

PE.

129 Thy [p]testimonies *are* wonderful:[5] therefore [q]doth my soul keep them.

130 The [r]entrance of thy words giveth light; [s]it giveth understanding unto the simple.

131 I [t]opened my mouth, and

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panted:[1] for [u]I longed for thy commandments.

132 [v]Look thou upon me, and be merciful unto me, as[2] thou usest to do unto those that love thy name.

133 [w]Order my steps in thy word: and [x]let not any iniquity have dominion over me.

134 [y]Deliver me from the oppression of man: so will I keep thy precepts.

135 [z]Make thy face to shine upon thy servant; [a]and teach me thy statutes.

136 [b]Rivers of waters run down mine eyes, because they keep not thy law.

TZADDI.

137 [c]Righteous *art* thou, O LORD, and upright *are* thy judgments.

138 Thy [d]testimonies *that* thou hast commanded *are* righteous[3] and very faithful.[4]

139 My [e]zeal hath consumed[5] me; because [f]mine enemies have forgotten thy words.

140 Thy word *is* [g]very pure:[6] therefore thy servant loveth it.

141 I *am* [h]small and despised; [i]*yet* do not I forget thy precepts.

142 Thy righteousness *is* [k]an everlasting righteousness, [l]and thy law *is* the truth.

143 [m]Trouble and anguish have taken[7] hold on me; [n]*yet* thy commandments *are* my delights.

144 The [o]righteousness of thy testimonies *is* everlasting: [p]give me understanding,[q] and I shall live.

KOPH.

145 I [r]cried with *my* whole heart; hear me, O LORD: [s]I will keep thy statutes.

146 I cried unto thee; save me, and[8] I shall keep thy testimonies.

147 I [t]prevented the dawning of the morning, and cried: I [u]hoped in thy word.

148 Mine [v]eyes prevent the *night*-watches,[9] that I might meditate in thy word.

149 [w]Hear my voice, [x]according unto thy loving-kindness: O LORD, quicken[y] me according to thy judgment.

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1 As the man who has run himself out of breath opens his mouth and pants, so did David, wearied with the toils and miseries of life, seek refreshment in the word of God.
u ver.174;He.12.14.
v ver. 124; Ps. 25. 18; Ex. 4. 31, 1 Sa.1.11; 2 Sa.16.12;Is.63.7-9.
2 Heb. *according to the custom toward those, &c.*,Ps.106.4.
w ver.116;Ps.32.8;121. 3;1Sa.2.9.
x Ps.19.13; Ro.6.12-14; 7.23,24.
y ver.122;Ps.56.1,2,13; Eze.11.17-20;Ac.9.31.
z Ps. 4. 6; 80. 1, 3, 7, 19; Nu.6.25,26; Job33.26; Re.22.4,5.
a ver.12; Job 34.32;35. 11;36.22;Lu.24.45.
b ver. 53, 158; 1 Sa. 15. 11; Je. 9. 1, 18; 13. 17; 14.17; Eze.9.4;Lu.19. 41;Ro.9.2.3.
c Ps.99.4; De.32.4;Ne. 9.33; Je. 12.1; Da.9.7, 14; Ro. 2. 5; Re. 15. 3, 4; 16.7; 19.2.
d ver.86,144;Ps.19.7,9; De.4.8,45.
3 Heb. *righteousness.*
4 Heb. *faithfulness*, ver.75.
e Ps.69.9; John 2.17.
5 Or, *cut me off.*
f Ps. 53. 4; Mat. 22.29; Ac.13.27; 28.23-27.
g ver. 128; Ps.12.6; 19. 8;Pr.30.5;Ro.7.12,16.
6 Heb. *tried*, or *refined.*
h Ps.22.6;40.17;Is.53.3; Lu.9.58;2Co.8.9.
i ver.109,176;Pr.3.1.
k ver. 144; Ps.36.6; Is. 51.6,8;2Th.1.6-10.
l ver. 151; John 17. 17; Ep.4.21.
m ver. 107; Ps. 18. 4, 5; 116.3;Mar.14.33,34.
7 Heb. *found me.*
n ver.16,47; John 4.34. over.138,152;Mat.5.18.
p ver. 34,66; 2Co.4.6; 1 John 5.20,21.
q Is. 6. 9, 10; Ho. 4. 6; Mat.13.19;John17.3.
r ver.10;Ps.61.1,2; *title*; 1Sa.1.10,15.
s ver.44,106,115.
8 Or, *that I may keep*, ver. 134; Mat. 1. 21; Tit.2.14;3.4-8.
t Ps.5.3;88.13;130.6;Is. 26.9;Mar.1.35.
u ver. 74, 81; Ps. 56. 4; 130.5;He.6.17-19.
v ver.62;Ps.63.1,6;139. 17,18; Lu.6.12.
9 The Hebrews divided the natural *day* into three portions, morning, noon, and evening. These are mentioned by David as hours or times of prayer. The night also was divided into three parts, called 'watches.' The same division held among the Greeks. Subsequently the strictness of military discipline introduced a fourth. See Dr Hales on the subject. 'David delighted in the holy exercises of prayer & meditation; therefore he prevented the dawning of the morning, and was beforehand with the light itself; therefore his 'eyes prevented the watches,' that is, the last of those watches, into which the night was by the Jews divided; he needed not the watchman's call, but was stirring before it could be given. Climate and constitution will doubtless make a difference, & claim considerable allowance. But by Christians who enjoy their health, in temperate weather, the sun should not be suffered to shine in vain, nor the golden hours of the morning to glide away unimproved.'—*Horne.*
w Ps.5.2,3;55.2;64.1.
x Ps.51.1;69.16;109.21; Is.63.7.
y ver.25,40,156.

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z Ps. 22.11-13; 1Sa.23. 26; Mat.26.46,47.
a Ps. 50. 17; Job 21.14; Pr.28.9;Ep.2.13,14.
b Ps. 46.1; 75.1; 145.18; De.4.7; Mat.1.23.
c ver.138,142.
d ver. 144,160; 111.7,8; Ec.3.14;Lu.21.33.
e ver. 139; Ps.9.13; 13. 3,4;Ex.3.7,8; Ne.9.32.
f ver.16,98,109,141,176.
g Ps. 35.1; 1 Sa. 24.15; Je.11.20; 1Pe.2.23.
h ver.25,40.
i Ps. 73.27; Job 3.4; Is. 46.12; Ep.2.17,18.
k Ps.10.4;Job 21.14,15; Pr.1.7; Ro.3.11.
1 Heb. *Many.*
l Ps. 51. 1; 1 Ch. 21.13; Is.55.7; 63.7.
m ver.149.
n Ps.3.1,2;Ps.22.12,16; Mat.24.9; Ac.4.27.
o ver. 51,110; Ps.44.17; Job 23. 11; Ac. 20. 23, 24;1Co.15.58.
p ver.53,136;Mar.3.5.
2 Persecution tempteth men to apostasy, and is the great trial of our fidelity to God and to his word. He, who in such circumstances forgetteth his own sufferings, to commiserate the sin and folly of his persecutors, is a true follower ... of Jesus Christ.—*Horne.*
q ver.97,153; 2Ki.20.3; Ne.5.19;13.22.
r ver.88.
3 Heb. *The beginning of thy word* is *true*, ver.86,138;2Ti.3.16.
s ver. 75, 142, 144; Ec. 3.14;Mat.5.18.
t ver. 23, 157; 1 Sa. 24. 9-15; John 15.25.
u Ps.4.4; Ge.39.9; 2Ki. 22.19;Job 31.23;Is.66. 2; Je.36.23-25.
v ver.72,111; Je.15.16.
w 1Sa.30.16; Is.9.3.
x ver. 128; Ps. 101. 7; Pr. 6. 16-19; Ro.12.9; Ep.4.25;Re.22.15.
y ver.62;Ps.55.17.
z Ps.48.11; Re.19.2.
a Pr. 3. 17; Is. 32. 17; John 14. 27; Ga. 5.22.
4 Amidst the storms and tempests of the world, there is a perfect calm in the breasts of those, who not only do the will of God, but 'love' to do it. They are at peace with God by the blood of reconciliation; at peace with themselves, by the answer of a good conscience, and the subjection of those desires which war against the soul; at peace with all men, by the spirit of charity; and the whole creation is so at peace with them, that 'all things work together for their good.' No external troubles can rob them of this 'great peace;' no offences or stumbling blocks, which are thrown in their way by persecution or temptation, by the malice of enemies, or the apostacy of friends, by any thing they see, hear of, or feel, can detain or drive them from their course. Heavenly love surmounts every obstacle, and runs with delight 'the way of God's commandments.'—*Horne.* This will be perfectly realized when the heart has lost its enmity against the ways of heaven, and being wholly renewed in nature, we perfectly love the law of God.
5 Heb. *they shall have no stumbling block*, Is.8.13-15; Mat.13.21.
b ver.81,174; Ps.130.5-7; Ge.49.18.
c Ps.4.5; John 7.17.
d ver. 5-8; John 14. 21-24; He.10.16,17.
e Ps.40.8; Ro.7.22.
f Ps.44.20,21;90.8; Job 34. 21; Je. 23. 24; He. 4.13; Re.2.23.

150 They [z]draw nigh that follow after mischief: they are [a]far from thy law.

151 Thou *art* [b]near, O LORD; and [c]all thy commandments *are* truth.

152 Concerning [d]thy testimonies, I have known of old that thou hast founded them for ever.

RESH.

153 [e]Consider mine affliction, and deliver me; [f]for I do not forget thy law.

154 [g]Plead my cause, and deliver me: [h]quicken me according to thy word.

155 [i]Salvation *is* far from the wicked: for [k]they seek not thy statutes.

156 Great[1] [l]*are* thy tender mercies, O LORD: [m]quicken me according to thy judgments.

157 [n]Many *are* my persecutors and mine enemies; [o]*yet* do I not decline from thy testimonies.

158 I [p]beheld the transgressors, and was grieved;[2] because they kept not thy word.

159 [q]Consider how I love thy precepts: [r]quicken me, O LORD, according to thy loving-kindness.

160 Thy[3] word *is* true *from* the beginning: [s]and every one of thy righteous judgments *endureth* for ever.

SCHIN.

161 [t]Princes have persecuted me without a cause: but [u]my heart standeth in awe of thy word.

162 I [v]rejoice at thy word, [w]as one that findeth great spoil.

163 I [x]hate and abhor lying: *but* thy law do I love.

164 [y]Seven times a day do I praise thee [z]because of thy righteous judgments.

165 [a]Great peace have they which love thy law;[4] and nothing[5] shall offend them.

166 LORD, [b]I have hoped for thy salvation, [c]and done thy commandments.

167 My [d]soul hath kept thy testimonies; [e]and I love them exceedingly.

168 I have kept thy precepts and thy testimonies: [f]for all my ways *are* before thee.

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TAU.

169 Let [g]my cry come near before thee, O LORD: [h]give me understanding according to thy word.

170 Let my supplication come before thee: [i]deliver me according to thy word.

171 My [k]lips shall utter praise, when thou hast taught me thy statutes.

172 My [l]tongue shall speak of thy word: [m]for all thy commandments *are* righteousness.

173 [n]Let thine hand help me: [o]for I have chosen thy precepts.

174 I have [p]longed for thy salvation, O LORD; [q]and thy law *is* my delight.

175 [r]Let my soul live, and it shall praise thee; [s]and let thy judgments help[1] me.

176 I have [t]gone astray like a lost sheep:[2] [u]seek thy servant; [v]for I do not forget thy commandments.

PSALM CXX.

David, praying against Doeg, 1, 2, *reproveth his tongue,* 3, 4, *complaineth of his necessary conversation with the wicked,* 5—7.

¶ [a]A song of degrees.

IN [b]my distress I cried unto the LORD, and he heard me.

2 Deliver my soul, O LORD, [c]from lying lips, *and* from a deceitful tongue.

3 What[3] shall be given unto thee? or what shall be done[4] unto thee, thou false tongue?[5]

4 Sharp[6] [d]arrows of the mighty, with coals of juniper.

5 [e]Woe is me, that I sojourn in Mesech, [f]*that* I dwell in [g]the tents of Kedar!

6 My [h]soul hath long dwelt with him that hateth peace.

7 I *am for*[7] [i]peace: but [k]when I speak, they *are* for war.

PSALM CXXI.

The great safety of the godly who put their trust in God's protection.

¶ [a]A song of degrees.

I[8] WILL [b]lift up mine eyes unto the hills, from whence cometh my help.[9]

2 [c]My help *cometh* from the LORD, which made heaven and earth.

3 He [d]will not suffer thy foot to be moved: he that keepeth thee will not slumber.

4 Behold, [e]he that keepeth Israel [f]shall neither slumber nor sleep.

5 The LORD *is* thy keeper; the LORD *is* [g]thy shade [h]upon thy right hand.

6 The [i]sun shall not smite thee by day, nor the moon by night.[1]

7 The LORD shall [k]preserve thee from all evil; [l]he shall preserve thy soul.

8 The LORD shall preserve [m]thy going out, and thy coming in, [n]from this time forth, and even for evermore.

PSALM CXXII.

David professeth his joy for the church, 1—5, *and prayeth for the peace thereof,* 6—9.

¶ [a]A song of degrees of David.

I [b]WAS glad when they said unto me, [c]Let us go into the house of the LORD.

2 Our [d]feet shall stand within thy gates, O Jerusalem.[2]

3 Jerusalem is [e]builded as a city that is compact together:

4 Whether [f]the tribes go up, the tribes of the LORD, unto [g]the testimony of Israel, [h]to give thanks unto the name of the LORD.

5 For [i]there are[3] set thrones of judgment, [k]the thrones of the house of David.[4]

6 [l]Pray for the peace of [5]Jerusalem: they[m] shall prosper that love thee.

7 [n]Peace be within thy walls, *and* prosperity [o]within thy palaces.

8 For [p]my brethren and companions' sakes, I will now say, Peace *be* within thee.

9 Because of [q]the house of the LORD our God [r]I will seek thy good.

PSALM CXXIII.

The godly profess their confidence in God, 1, 2, *and pray to be delivered from contempt* 3, 4.

¶ [a]A song of degrees.

UNTO thee [b]lift I up mine eyes, [c]O thou that dwellest in the heavens.

2 Behold, [d]as the eyes of servants *look* unto the hand of their [6]masters, *and* as the eyes of a maiden unto the hand of her mistress; [e]so our eyes *wait* upon the LORD our God, until that he have mercy upon us.

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g ver.145; Ps.18.6.
h ver. 144; 1 Ch. 22.12; Pr.2.3-5; Ja.1.5.
i ver. 41; Ps. 89.20-25; Ge.32.9-12; 2 Sa.7.25.
k ver. 7; Ps. 50. 23; 71. 17,23,24.
l ver. 13, 46; Ps. 37.30; De.6.7; Mat.12.34,35.
m ver. 86, 138, 142, 144; Ro.7.12,14.
n ver. 94,117; Is.41.10-14;2Co.12.9;Phil.4.13.
o ver. 111; De. 30. 19; Jos. 24. 15,22; 1 Ki. 3. 11,12; Lu.10.42.
p ver.81,166; Ge.49.18; Pr.13.12; Ro.7.22-25; 8.23-25; Phil.1.23.
q ver.16,24,77,162,167.
r Ps.9.13,14; Is.38.19.
s ver.75; Is.26.8,9; Ro. 8.28; 1 Co.11.31,32.

1 The judgments of God on his enemies, the fatherly corrections of his people, the counsels of his word, and the ordinances of his house, are all helpful to the believer's sanctification, through the efficacious teaching and assistance of the Holy Spirit.

t Is.53.6; Mat.18.12,13; John 10.16; 1Pe.2.25.

2 'A sheep, wandered from the fold, cast into a pit, entangled in thorns and briers, or surrounded by beasts of prey, wounded and bruised, and wholly unable to rescue itself, or escape destruction;' is a very expressive emblem of the stupid and helpless sinner, who hath gone astray from God, and is unable to return till sought and found, and brought back by the great & good Shepherd, who gave his life for his sheep.

u Lu.19.10; Ja.1.17.
v ver.61,93; Ho.4.6.

PSALM CXX.

a Ps.cxxi.-cxxxiv., *titles.*
b Ps. 18. 6; 30. 7, 8; 50. 15; 107.13; Is. 38.2-5; Lu.22.44; He.5.7.
c Ps. 35. 11; 52. 2-4; 109.1,2;Mat.26.59-62.

3 Or, *what shall* the deceitful tongue *give unto thee?* Or, *what shall it profit thee?* Job 27.8; Ro.6.21.

4 Heb. *added.*

5 Or, 'what shall a false tongue give to thee? and what shall it add to thee?' What shall it profit? It is answered ver. 4. It shall pierce as the arrows of the mighty, and scorch as the intense heat of the juniper tree when set on fire. It is said this shrub burns with a most intense flame.

6 Or, it is as *the sharp arrows of the mighty man, with coals of juniper;* Ps.57.4;Pr.12. 18; 16.27; Ja.3.5-8.

d De.32.23,24;Re.21.8.
e Je.15.10; 2 Pe.2.7,8.
f Ge.10.2; *Meshech.*
g Ge.25.13; Is.60.6,7.
h Ps. 57.4; 1 Sa. 20.30-33; Eze.2.6; Ti.3.3.

7 Or, a man *of peace.*

i Ps.34.14; 2 Sa. 20.19; Mat.5.9; Ro.12.18.
k 1 Sa.24.9-11; 26.2-4.

PSALM CXXI.

a Ps.cxx., *title.*

8 Or, *shall I lift up mine eyes to the hills? whence should my help come?* Je.3.23.

b Ps. 2.6; 68. 15,16; 87. 1; 123.1; Is.2.3.

9 'Though I am driven, not only from my own palace, but from God's dwelling-place; yet my eyes shall be ever directed thitherward; from whence I expect a powerful aid against those numerous enemies that are combined to destroy me.'—*Patrick.*

c Ps. 46.1, Is. 40.28,29; Je.20.11; He.13.6.
d Ps. 91. 12; 1 Sa. 2. 9; Pr.2.8; 3.23; 1Pe.1.5.

A.M.0000. B.C.0000.

e Ps. 27.1; 32. 7,8; 127. 1; Is.27.3.
f 1Ki.18.27; Re.7.15.
g Ex. 13. 21; Is. 4. 5,6; 25.4; 32.2; Mat.23.37.
h Ps.16.8; 109.31.
i Ps.91.5-10; Re.7.16.

1 The intense beams of the sun during the day, and the cold dews of the night, (expressed by the general term the moon, as the heat by the sun,) are very dangerous, and often fatal in the East. And as the pillar of cloud and fire shaded the Israelites from the one by day, and the other by night; so the Lord protects his people from every evil.

k Ps. 91.9,10; Ro. 8.28, 35-39; 2 Ti.4.18.
l Ps.34.22;97.10;145.20.
m De. 28.6,19; Pr. 2.8; 3.6; Ja.4.13-16.
n Ps.113.2; 115.18.

PSALM CXXII.

a Ps.cxx.-cxxxiv., *titles.*
b Ps. 42.4; 55.14; 63.1-3; 84.1,2,10; 119.111.
c Is.2.3; Zec.8.21-23.
d Ps. 84.7; 87.1-3; 100. 4; Ex.20.24; 2Ch.6.6.

2 Jerusalem was typical both of the church of true believers, and of the heavenly state; and the solemnities of Israel, were, like our public ordinances, acts of sacred worship; and when attended on in faith & love, were earnests and foretastes of the worship and joys of heaven.

e 2 Sa.5.9; Ep. 2.20,21.
f Ps.132.13; Ex.23.17.
g Ex.16.34;26.33;32.15.
h Ps.66.13-16; 107.1-3.
i De.17.18; 2Ch.19.8.

3 Heb. *do sit.*

k 2 Sa.8.18; 2Ch.11.22.

4 David's sons were 'chief rulers,' soon after the removal of the ark to mount Zion (2 Sa. 8. 18); so that the thrones of his family, as well as his own throne, were then established at Jerusalem.

l Ps.51.18; 137.6,7; Je. 51.50; Ep.4.3.

5 The members of the Israelitish church are exhorted to pray for its peace and welfare. What that church was, the Christian church militant upon earth now is, and demandeth in like manner the prayers of all Christian people, for its peace and welfare in a troublesome and contentious world. Its increase here below is in reality the increase of Jerusalem above.—*Horne.*

m Ge.12.3; Nu.24.9.
n 1 Ch. 12. 18; Is. 9. 7; John 14.27; Ja.3.18.
o Ps.48.3.
p Ps. 42.4; 119.63; Ep. 4.4-6; Ja.3.13-18.
q Ps. 26.8; 84. 1,2,10; 1 Ch.29.3; John 2.17.
r Ps.102.13,14;Ne.2.10.

PSALM CXXIII.

a Ps. cxx.-cxxxiv., *titles.*
b Ps.25.15; Lu.18.13.
c Ps.2.4; 11.4; 113.5,6; Is.57.15; Mat.6.9.
d Jos.9.23,27; 10.6.

6 It is the custom in the East to give orders to servants by certain well understood motions of the hand, without even turning to them; the master well knowing that the eyes of the servants are constantly directed to watch his movements. Scott seems, however, to understand it to mean, the looking of servants to their masters and mistresses for protection. The former sense is preferable.

e Ps.40.1-3; 119.82,123-125; Ge. 32.26; 49.18; La.3.25,26; Lu.18.1.

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3 [f] Have mercy upon us, O LORD, have mercy upon us: [g] for we are exceedingly filled with contempt.

4 Our soul is exceedingly filled with [h] the scorning of those that are at ease, *and* with the contempt of the proud.

PSALM CXXIV.

The church blesseth God for a miraculous deliverance.

¶ [a] A song of degrees of David.

IF *it had not been* [b] the LORD who was on our side, [c] now may Israel say;

2 If *it had not been* the LORD who was on our side, [d] when men rose up against us:

3 Then [e] they had [f] swallowed us up quick, when [g] their wrath was kindled[1] against us:

4 Then [h] the waters had overwhelmed us, the stream had gone over our soul:

5 Then [i] the proud waters had gone over our soul.

6 Blessed *be* the LORD, [k] who hath not given us *as* a prey to their teeth.

7 Our [l] soul is escaped[2] [m] as a bird out of the snare of the fowlers: the snare is broken, and we are escaped.

8 Our [n] help *is* in the name of the LORD, who made heaven and earth.

PSALM CXXV.

The safety of such as trust in God, 1—3. *A prayer for the godly, and against the wicked,* 4, 5.

¶ [a] A song of degrees.

THEY [b] that trust in the LORD *shall* [c] *be* as mount Zion, *which* cannot be removed, [d] *but* abideth for ever.

2 *As* [e] the mountains *are* round about Jerusalem, so [f] the LORD *is* round about his people from henceforth, even for ever.

3 For [g] the rod[3] of the wicked[4] shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity.

4 [h] Do good, O LORD, unto *those that be* good, and to *them that are* upright[5] in their hearts.

5 As for [k] such as turn aside unto their [l] crooked ways, the LORD shall lead them forth [m] with the workers of iniquity: *but* [n] peace *shall be* upon Israel.

A.M.3559. B.C.445.

f Ps.56.1,2;57.1;69.13-16;Lu.18.11-13.
g Ps.44.13-16; Ne. 4.2-4;Is.53.3;Lu.23.35.
h Ps.119. 51; Job 16.4; Ac.17.21,32;1Co.4.13.

PSALM CXXIV.
A.M.3494. B.C.510.

a Ps. cxx.—cxxiv., *titles.*
b Ps. 27. 1; 46. 7,11; Is. 8.9,10;He.13.5,6.
c Ps.129.1.
d Ps.2.1,2;3.1;22.12,13, 16;37.32;Nu.16.2,3.
e Ps.27.2;35.25; 56.1,2; 83.4;Es.3.6,12,13.
f Nu.16.30-34;Pr.1.12.
g Ps. 76. 10; Da. 3. 19; Mat.2.16;Ac.26.11.
1 The omnipotence of God our Saviour alone has preserved his church in every age, amidst all the persecutions from without, and the treachery and corruption from within, together with the rage, and subtlety, & power of Satan and his angels; or it must long since have been destroyed from the face of the earth.—*Scott.*
h Ps. 18.4; 42. 7; Is. 8. 7,8;28.2; 59.19; Je.46. 7,8;Re.12.15,16.
i Ps.93.3,4;Je.5.22.
k Ps. 17. 9-13; 118. 13; Ex. 15. 9, 10; 1 Sa.26. 20;Is.10.14-19.
l 1 Sa. 23.26, 27; 24.14, 15;2Sa.17.2,21,22.
2 Overwhelming torrents or the furious waves of the stormy sea; the voracious jaws of lions, tigers, or wolves; and the craft and skill of the fowler, in deceiving and ensnaring the poor unsuspecting bird; form three striking illustrations of the danger to which the people of God had been exposed from their fierce, violent, and deceitful enemies. Yet God had wonderfully delivered them; and they were filled with admiring gratitude, when they recollected the extreme danger to which they had been exposed, and found themselves brought into a secure and happy situation, (*Marg. Ref.* 2Ti.2.23-26,) and as God has helped them, they were determined to confide as to the future in his protection alone, (46. 5-7; 146.3-6).—*Scott.*
m Ps. 25. 15; Je. 5. 26; 18.22;2Ti.2.26.
n Ps.115.15; 121.2; Ge. 1.1;Je.32.17;Ac.4.24.

PSALM CXXV.
A.M.3559. B.C.445.

a Ps.cxx.-cxxiv.,*titles.*
b Ps.21.7;25.2,3;62.2,6; 147.11;1 Ch.5.20; Ep. 1.12,13;1Pe.1.21.
c Ps. 132.13, 14; Is. 14. 32; Ob. 21; Mic. 4. 2; Zec.1.14,17;Re.14.1.
d Mat.16.16-18.
e Lu.4.12.
f Ps.34.7;De.33.27;Is. 4.5;Zec.2.5.
g Ps.103.9,14; Pr.22.8; Is. 10. 5; 14. 5,6; 27.8; 1Co.10.13;Re.2.10.
3 The persecuting rage and power of the wicked *fall* upon the righteous, but they do not 'rest upon them,' or prevent them from possessing and enjoying their allotted inheritance; for the reward of the heir of God is kept by a hand as all-powerful to preserve, as it is sure to bestow.
4 Heb. *wickedness.*
h Ps.41.1-3;73.1;He.6. 10;1John 3.17-24.
i Ps.32.2;84.11; 119.80; John 1.47;Re.14.5.
k Ps.40.4; 101. 3; Je.2. 19;Zep.1.6;He.10.38.
l Pr.2.15;Is.59.8.
m Mat.7.23;24.48-51.
n Ps.128.6;Is.54.10,13; John 14.27;Ga.6.16.

A.M.3559. B.C.445.

PSALM CXXVI.
A.M.3460. B.C.536.

a Ps.cxx.-cxxv.,*titles.*
1 Heb. *returned the returning of Zion,*Ps. 53.6; 85.1; Ezr.1.; Je. 31.8-10;Joel 3.1.
b Job 9.16;Mar.16.11.
2 This psalm is generally thought to have been composed when the Jews were restored to their own land, after the Babylonish captivity. Their restoration was effected in so sudden and extraordinary a manner, and was so delightful to them, that it seemed more like a pleasant dream than a reality. So shall be the sudden and glorious redemption & enlargement of the gospel church.
c Ps. 14.7; 53.6; Ezr.3. 11; Is.35.10; Je.31.12, 13;33.11;Re.11.15-17.
d Nu.23.23;Joe.2.9-11; Ne.6.16;Ro.11.15.
3 Heb. *magnified to do with them.*
e Ps. 18. 50; 68. 7,8,32; Ezr.7.27,28; Is.11.11-16;51.9-11;Ep.1.18-22.
f ver.1; Ps.85.4; Ho.1. 10.
g Jos.3.16;Is.41.18.
4 As the southern brooks dried by the summer heat, return after the abundant and refreshing rains.
h Ps. 137. 1; Is. 12.1-3; Joel 2.17,23; Mat.5.4; 2Co.7.8-11.
5 Or, *singing.*
i Ps. 30. 5; Is. 61.3; Je. 50.4,5;Ga.6.7,8.
6 Or, *seed basket.*
k Is.9.2,3;Re.7.15-17.
7 In verses 5 and 6, there is an allusion to the dangers and sufferings experienced by the cultivators of the soil in the neighbourhood of plundering and warlike hordes both in seed time and harvest, and the joy experienced when the harvest is safely gathered in.

PSALM CXXVII.
A.M.3559. B.C.445.

a Ps.cxx-cxxvi.,*titles.*
8 Or, *of Solomon,* Ps. lxxii.,*title.*
b Ps.33.16-18; Pr.16.9; 21.30,31;1Co.3.7.
c 1 Ch. 22. 10,11; 28.10, 20;1Co.3.9-15.
d 1Co.15.14;Ga.4.11.
9 Heb. that are *builders of it in it.*
e Ps.121.3-5;Is.27.3.
f Ca.3.3;Is.21.5-12; 56. 10;62.6;Eze.33.2-9.
g Ps.39.5,6;Ec.1.14.
h Pr.31.15-18.
i Ge.3.17-19;Ec.6.7.
k Ps. 3.5; Ec. 5. 12; Je. 31.26; Ac.12.5,6.
l Ge.1.28;15.4,5;De.28. 4;1Ch.28.5;Is.8.18.
10 Men profess great anxiety to provide for their children. They, like all things else, are the gift of God. He will provide for them—and when brought up in the fear of God, they will be the friends, protectors, and defenders of their parents, and of one another.
m Je.50.9.
n Pr.17.6;31.28.
o Ge.50.23; Job1.2; 42. 12-16.
11 Heb. *filled his quiver with them.*
p Job 5.4;Pr.27.11.
12 Or, *subdue,* Ps. 18. 47; or, *destroy.*

PSALM CXXVIII.
A.M.3559. B.C.445.

a Ps.cxx-cxxvii.,*titles.*
b Ps.103. 1, 13, 17; 115. 13;147.11;Lu.1.50.
c Ps.1.1-3;81.13; 119.1; Lu.1.6;Ac.9.31;1Th. 4.1.
d Ge.3.19; Ec. 5.18,19; Is.62.8;65.13,21-23.
e Ec. 8. 12; Je. 22.15; 1 Co.15.58;Ep.6.3.
f Ge.49.22; Pr.5.15-18; Eze.19.10.

PSALM CXXVI.

The church, celebrating her incredible return out of captivity, 1—3, *prayeth for, and prophesieth her own future joyfulness,* 4—6.

¶ [a] A song of degrees.

WHEN the LORD turned[1] again the captivity of Zion, we were [b] like them that dream.[2]

2 Then [c] was our mouth filled with laughter, and our tongue with singing: [d] then said they among the heathen, The LORD hath done[3] great things for them.

3 The [e] LORD hath done great things for us, *whereof* we are glad.

4 [f] Turn again our captivity, O LORD, [g] as the streams in the [4] south.

5 They [h] that sow in tears shall reap in joy.[5]

6 He [i] that goeth forth and weepeth, bearing precious[6] seed, [k] shall doubtless come again with [7] rejoicing, bringing his sheaves *with him.*

PSALM CXXVII.

The vanity of human endeavours without God's blessing, 1, 2. *Children are God's gift,* 3—5.

¶ [a] A song of degrees for[8] Solomon.

EXCEPT [b] the LORD [c] build the house, [d] they labour in vain [9] that build it: [e] except the LORD keep the city, [f] the watchman waketh *but* in vain.

2 *It is* [g] vain for you to [h] rise up early, to sit up late, to eat [i] the bread of sorrows: [k] *for* so he giveth his beloved sleep.

3 Lo, [l] children[10] *are* an heritage of the LORD: *and* the fruit of the womb *is his* reward.

4 As [m] arrows *are* in the hand of a mighty man; [n] so *are* children of the youth.

5 [o] Happy *is* the man that hath [11] his quiver full of them: [p] they shall not be ashamed, but they shall [12] speak with the enemies in the gate.

PSALM CXXVIII.

The sundry blessings which follow them that fear God.

¶ [a] A song of degrees.

BLESSED *is* [b] every one that feareth the LORD; that [c] walketh in his ways.

2 For [d] thou shalt eat the labour of thine hands: happy *shalt* thou *be,* [e] and *it shall be* well with thee.

3 Thy wife *shall be* as [f] a fruitful

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vine by the sides of thine house: thy children like [g]olive-plants [h]round about thy table.[1]

4 Behold, that thus shall the man be blessed that feareth the LORD.

5 The LORD shall [i]bless thee out of Zion; and [k]thou shalt see the good of Jerusalem all the days of thy life.

6 Yea, [l]thou shalt see thy children's children, *and* [m]peace upon Israel.

PSALM CXXIX.

An exhortation to praise God for saving Israel in their great afflictions, 1—4. *The haters of the church are cursed,* 5—8.

¶ [a]A song of degrees.

MANY[2] a time [b]have they afflicted me [c]from my youth, [d]may Israel now say:

2 Many a time have they afflicted me from my youth; [e]yet they have not prevailed against me.[3]

3 The [f]plowers plowed upon my back; they made long their furrows.[4]

4 The [g]LORD *is* righteous: he hath cut[h] asunder the cords[5] of the wicked.

5 Let them all [i]be confounded and turned back that hate Zion:

6 Let them be [k]as the grass *upon* the house-tops, which withereth afore it groweth up;

7 Wherewith the mower filleth not his hand, nor [l]he that bindeth sheaves his bosom.

8 Neither do they which go by say, The[m] blessing of the LORD *be* upon you: we bless you in the name of the LORD.

PSALM CXXX.

The psalmist, in distress, professeth his hope in prayer, 1—4, *and his patience in hope,* 5, 6. *He exhorteth Israel to hope in God,* 7, 8.

¶ [a]A song of degrees.

OUT[b] of the depths[6] have I cried unto thee, O LORD.

2 LORD, hear my voice; [c]let thine ears be attentive to the voice of my supplications.

3 If thou, LORD, [d]shouldest mark iniquities, O LORD, who shall stand?

4 But [e]*there is* forgiveness with thee, [f]that thou mayest be feared.

5 I [g]wait for the LORD, my soul doth wait, [h]and in his word do I hope.

6 My soul [i]*waiteth* for the LORD more than they that watch for the morning; *I*[7] *say, more than* they that watch for the morning.[8]

7 [k]Let Israel hope in the LORD: [l]for with the LORD *there is* mercy, and with him *is* plenteous redemption

8 And [m]he shall redeem Israel from all his iniquities.

PSALM CXXXI.

David, professing his humility, 1, 2, *exhorteth Israel to hope in God,* 3.

¶ [a]A song of degrees of David.

LORD, [b]my heart is not haughty, nor mine eyes lofty: [c]neither do I exercise[1] myself in great matters, or in things too high[2] for me.

2 Surely I have behaved and [d]quieted myself,[3] [e]as a child that is weaned of his mother: my soul *is* even as a weaned child.

3 [f]Let Israel hope in the LORD from[4] henceforth and for ever.

PSALM CXXXII.

David, in his prayer, commendeth unto God the religious care he had for the ark, 1—7. *His prayer at the removing of the ark,* 8—10, *with a repetition of God's promises,* 11—18.

¶ [a]A song of degrees.

LORD, [b]remember David, *and* [c]all his afflictions:

2 How [d]he sware unto the LORD, *and* vowed unto [e]the mighty *God* of Jacob;

3 Surely [f]I will not come into the tabernacle of my house, nor go up into my bed;

4 I will not [g]give sleep to mine eyes, *or* slumber to mine eyelids,

5 Until[5] [h]I find out a place for the LORD, an[6] [i]habitation [k]for the mighty *God* of Jacob.[7]

6 Lo, we heard of it [l]at Ephratah; [m]we found it in the fields of the wood.

7 We [n]will go into his tabernacles; we will [o]worship at his footstool.

8 [p]Arise, O LORD, into thy rest; thou, and [q]the ark of thy strength.

9 Let [r]thy priests be clothed with righteousness; and [s]let thy saints [t]shout for joy.

10 For [u]thy servant David's sake [v]turn not away the face of thine anointed.

11 The LORD hath [w]sworn *in* truth unto David; he will not turn from it; [x]Of the fruit of thy body[8] will I set upon thy throne.

12 [y]If thy children will keep my covenant and my testimony that I

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[g] Ps.52.8;Je.11.16;Ho. 14.6,7; Ro.11.24.
[h] Ps.127.5.
1 We do not remember (says the writer in the Pict. Bible, who travelled in the East) to have met with a single instance, in the East, of vines trained against the walls of a house, or of olives near or about a house. Neither have we read of such instances. The passage doubtless derives its figures from the fertility of the vine, and from the appearance of the olive, or from the order in which olive trees are planted. The construction would then be: 'Thy wife, in the sides (interior apartments) of thy house shall be as the fruitful vine, and thy children, round about thy table, like olive plants.'
[i] Ps.20.2;118.26;134.3; Is.2.3; Ep.1.3.
[k] Ps.122.6; Is.33.20.
[l] Ge.50.23; Job 42.16.
[m] Ps.125.5; Is.66.12.

PSALM CXXIX.

[a] Ps.cxx.-cxxviii., *titles.*
2 Or, *Much.*
[b] Ex.1.12-14,22; Judg. 2.15; 1Sa.13.19.
[c] Je.2.2; Ho.2.15; 11.1.
[d] Ps.124.1.
[e] Ps.34.19; 118.13; Job 5.19; Ro.8.35-39.
3 The church now afflicted, ought to remember how that her condition hath ever been such from the beginning, to be molested most grievously by the wicked; yet, in time she hath ever been delivered. —*Horne.*
[f] Ps.141.7; Is.51.23.
4 The strong metaphor here employed seems to mark out all the various refinements of cruelty by which tyrants and persecutors have tortured the people of God: as Pilate not only delivered Jesus to be crucified, but also first scourged him.
[g] Ezr.9.15; Da.9.7.
[h] Ps.124.6,7; 140.5-11.
5 The bonds put upon his people by the wicked.
[i] Ps.83.4-11; 122.6; Es. 6.13; 9.5; Is.10.12; 37. 22,28,29,35; Zec.1.14-17; 12.3,6.
[k] Ps.37.2; 92.7; Je.17. 5,6.
[l] Ps.126.6; Is.17.10,11; Ho.8.7; Ga.6.8.
[m] Ps.118.26; Ruth 2.4.

PSALM CXXX.

[a] Ps.cxx.-cxxix. *titles.*
[b] Ps.18.4-6,16; 40.2;71. 20; 88.6,7; 116.3,4; Jonah 2.2-4; He.5.7.
6 David, who is supposed to have composed this psalm when under deep convictions of sin & distress of mind, prays for the mercy of God, and expresses his confidence in his forgiving compassions.
[c] Ps.5.1,2; Ne.1.6,11; Is.37.17; Da.9.17-19.
[d] Ps.143.2;Job9.2,3,20; Is.53.6; Ro.3.20-23.
[e] Ps.103.2,3; Ex.34.5-7; Is.1.18; Je.31.34; 2 Co.5.19; Ep.1.7.
[f] Ps.2.11,12; Je.33.8,9.
[g] Ps.27.14; 40.1; Is.8. 17; 26.8; Lu.2.25,38.
[h] Ps.119.42; He.6.18.
[i] Ps.63.6; Ac.27.29.
7 Or, *which watch unto the morning,* Ps. 134.1.
8 My soul waiteth for the Lord, and longs for his comfortable presence, more than the watchman, who is forced to watch the whole night, waiteth for the break of day, that he may be discharged.—*Ep. Hall.*

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[k] Ps.40.3;115.9-13;131. 3; Zeph.3.12.
[l] ver.4; Ro.5.20,21; Ep. 1.7,8; Ro.5.9.
[m] Ps.103.3,4; Mat.1.21; Ro.6.14; Tit.2.14.

PSALM CXXXI.

[a] Ps. cxxii. cxxiv. cxxxiii. *titles.*
[b] Nu.12.3; De.17.20; 1 Sa.17.15,28,29; Mat. 11.29; Ac.20.19.
[c] Ps.78.70-72; Je.17.16; Am.7.14,15; Ro.12.16.
1 Heb. *walk.*
2 Heb. *wonderful,* Ps. 139.6; Job 42.3; Ro.11. 33. David had been accused of restlessness and ambition; but he could appeal to God, that he could have been well contented in privacy and obscurity, without aiming at high or wonderful things.
[d] Ps.43.5; 1Sa.24.10; 2 Sa.15.25,26; Is.30.15.
3 Heb. *my soul,* Lu. 21.19; John 14.1,2.
[e] Mat.18.3,4; Mar.10. 15; 1Co.14.20.
[f] Ps.115.9-11; 130.7; 146.5; Je.17.7,8.
4 Heb. *from now,* Ps. 115.18; Is.26.4.

PSALM CXXXII.

[a] Ps.cxx.-cxxxi. *titles.*
[b] Ps.25.6,7; Ge.8.1; Ex. 2.24; La.3.19; 5.1.
[c] 1Sa.xviii.-xxx.; 2Sa. xv.-xx.
[d] Ps.56.12; 116.14-18.
[e] ver.5; Ps.46.11; 50.1; 146.5,6; Ge.49.24.
[f] Ec.9.10; Mat.6.33.
[g] Ruth 3.18; Pr.6.4.
5 When needful work is to be done for God, it is good for us to task ourselves, and tie ourselves for a time, because we are apt to put off. It is good in the morning to cut out work for the day, binding ourselves that we will do it before we sleep, only with submission to Providence; 'for we know not what a day may bring forth.' Especially in the great work of conversion to God, we must be thus solicitous, thus zealous.—*Henry.*
[h] 1Ch.15.3,12; Ac.7.46.
6 Heb. *habitations.*
[i] 1Ki.8.27; 2Ch.2.6; Is. 66.1; Ep.2.22.
[k] ver.2.
7 The psalmist determined to 'find out a place for the Lord, an habitation for the mighty God of Jacob:' that is, a place, in which the ark, the symbol of his presence, might be stationed, as it had been at Shiloh. But having determined, probably by revelation, to remove the ark to mount Zion; the next inquiry is, where the ark might be found, having been long left in obscurity? David, while resident in Bethlehem Ephratah, had often heard of the ark as greatly neglected and in prospect of being king, had determined to place it in a more conspicuous situation. When made king he took the necessary steps for so doing.
[l] Ruth 1.2; 1Sa.17.12; Mi.5.2.
[m] 1Sa.7.1;1Ch.13.5-6.
[n] Ps.5.7; 66.13,14; 118. 19; 122.1; Is.2.3.
[o] Ps.95.6; 99.5,9.
[p] Ps.68.1;Nu.10.35,36.
[q] Ps.78.61.
[r] ver.16; Ps.93.1; 104. 1; Is.61.10; Re.19.8.
[s] Ps.35.26,27; 68.3; 70. 4; Judg.5.31.
[t] Ps.47.1; Zec.9.9.
[u] 1Ki.15.4,5; Ho.3.5.
[v] Ps.84.9; 2Ch.6.42.
[w] Ps.89.3,4; 110.4; Je. 33.20-26; He.6.18.
[x] 2Sa.7.12; 1Ki.8.25; 2 Ch.6.16; Ac.2.30.
8 Heb. *belly.*
[y] Ps.89.30-35.

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shall teach them, [z]their children shall also sit upon thy throne for evermore.

13 For [a]the LORD hath chosen Zion; [b]he hath desired *it* for his habitation.

14 This *is* [c]my rest for ever: [d]here will I dwell; [e]for I have desired it.

15 I will abundantly[1] [f]bless her provision: [g]I will satisfy her poor with bread.

16 I will also [h]clothe her priests with salvation; and [i]her saints shall shout aloud for joy.

17 There [k]will I make the horn of David to bud: [l]I have ordained a lamp[2] for mine anointed.[3]

18 [m]His enemies will I clothe with shame: [n]but upon himself shall his crown flourish.

PSALM CXXXIII.

The blessedness of unity among brethren.

¶ [a]A song of degrees of David.

BEHOLD, [b]how good and how pleasant *it is* for brethren to dwell together[4] in unity!

2 *It is* [c]like the precious ointment[5] upon the head, [d]that ran down upon the beard, *even* Aaron's beard; that went down to the skirts of his garments;

3 As the dew of [e]Hermon, *and as the dew* that descended upon the mountains of Zion: [f]for there the LORD commanded the blessing, [g]*even* life for evermore.

PSALM CXXXIV.

An exhortation to God's servants to bless God.

¶ [a]A song of degrees.

BEHOLD, [b]bless ye the LORD, all *ye* servants of the LORD, [c]which by night[6] stand in the house of the LORD.

2 [d]Lift up your hands *in*[7] the sanctuary, and bless the LORD.

3 The [e]LORD, that made heaven and earth, [f]bless thee out of Zion.

PSALM CXXXV.

An exhortation to God's servants to praise him for his goodness, 1—4; for his power, 5—7; for his judgments, 8—14. The vanity of idols, 15—18. An exhortation to bless God, 19—21.

PRAISE[a] ye the LORD. [b]Praise ye the name of the LORD; praise *him*, O[c] ye servants of the LORD.

2 Ye [d]that stand in the house of the LORD, in [e]the courts of the house of our God,

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z Ps.102.28; 115.14; Is. 9.7;59.21; Lu.1.32,33.
a Ps.76.1,2; Is.14.32.
b Ps.48.1-3; 68.16;87.2.
c ver.8; Is.11.10; 66.1.
d Ps.68.18;135.21;Is.57. 15; Ep.2.22;He.12.22.
e Ps.87.2.
1 Or, *surely.*
f Ps.147.14; Ex.23.25; De.28.2-5; Hag.1.6,9; Mal. 2. 2; Mat. 14.19-21; 2 Co.9.10,11.
g Ps.22.26; 36.8; Is.33. 16; Mat.5.6; 6.32,33.
h ver.9; Ps.149.4; 2Ch. 6.41;Is.61.10;Ga.3.27.
i Zec.9.9,15-17.
k Ps.92.10; Lu.1.69.
l 1 Ki.11.36;Lu.2.30-32.
2 Or, *candle.*
3 Bishop Patrick hath well paraphrased this verse: 'There, namely in Jerusalem, will I make the regal power and majesty of David to put forth itself afresh in his royal successors; no sooner shall one be extinguished, but another shall shine in such splendour, as shall give a lustre to that anointed servant of mine, till the great Prince, the Messiah appear: ' then will the horn of salvation be raised up in the house of David, to subdue the empires of the world, and to vanquish all opposition; then shall the Branch of Jehovah bud into beauty & glory upon the earth; then shall the Lamp of Israel become a Sun of righteousness, beaming & shining with lustre inextinguishable to all eternity.—*Horne.*
m Ps.21.8,9; 35.26;109. 29; Job 8.22;Da.12.2.
n Ps72.8-11; Is. 9.6,7; Mat.28.18; Re.11.15.

PSALM CXXXIII.

a Ps. cxxii. cxxiv. cxxxi., *titles.*
b Ps. 122.6-8; Ge.13.8; Is.11.6-9,13; John 17. 21; 1 Co.1.10; Ep.4.3-6; 1 John 3.14-19.
4 Heb. *even together.*
c Ps.141.5; John 12.3.
5 The precious ointment which was poured upon the priests in setting them apart to their office, was an emblem of the graces of the Holy Spirit, which, through our great High Priest, are communicated to all believers. It also aptly represented the effects of brotherly harmony.
d Ex.30.25-30; Le.8.12.
e De.3.8,9; 4.48.
f Ps.42.8; Le.25.21.
g Ps.16.11; John 4. 14; 11. 25, 26; Ro. 6.23; 1 John 2.25; Re.1.18.

PSALM CXXXIV.

a Ps. cxx.-cxxiii., *titles.*
b Ps.103.21; 135. 1,2; 1 Ch.23.30-32; Re.19.5.
c Ps. 130.6; Le. 8.35; 1 Ch.9.23; Re.7.15.
6 It seems that David appointed some of the priests and Levites to walk all night in the sanctuary by regular courses; (1 Ch.9.31-33;) and they are here exhorted to spend the hours in joyful songs of praise. Thus the service of the sanctuary would be a shadow of the unceasing worship of heaven.
d Ps.28.2; 63.4; 141. 2; La.2.19; 3.41.
7 Or, in *holiness;* Ps. 26.6; 1 Ti.2.8.
e Ps.124.8; 146.5,6.
f Ps. 14.7; 20.2; 110. 2; 128.5; Ro.11.26.

PSALM CXXXV.

a Ps.33.1,2; 106.1; 111. 1; 112.1; 113.1; 150.6.
b Ps.7.17; 102.21; 113. 2,3; Ex.34.5-7.
c Ps.113.1;134.1;149.1.
d 1 Ch.16.37-42; 23.30; Ne.9.5; Lu.2.37.
e Ps.92.13;96.8;116.19.

A.M.0000. B.C.0000.

f Ps.106.1; 118.1; 119. 68; 136.1; Mat.19.17.
g Ps.33.1; 63.5; 147.1.
1 This psalm was perhaps the morning hymn, which the precentor (ver.4,5,) called upon the Levites to sing at the opening of the gates of the temple, as the former was sung at the shutting up of the gates in the evening....Let all here praise the most wise, omnipotent goodness of the Lord; let him especially be praised by you his priests, who minister unto his majesty;...and by the Levites who attend upon him in his house. As his nature is most excellent, so He is the fountain of all the good we enjoy, and no employment is so delightful as to acknowledge his perfections, and commemorate the benefits we have received from him, by singing psalms and hymns of praise and thanks unto him.—*Patrick.*
h Ps. 33.12; De. 7. 6,7; 1 Sa. 12. 22; Is. 41. 8; 43.20,21; 1 Pe.2.9.
i Ex.19.5,6; Ti.2.14.
k Ps. 48. 1; 89.6; 97. 9; De.10.17; Is.40.22,25; Je.10.10,11; Da.3.29.
2 Other nations indeed praised their gods, and celebrated their imaginary exploits; but the Psalmist, in the most decided manner, declared that he knew JEHOVAH was far above them all; and alone worthy to be thus adored and honoured, as the great Creator and absolute sovereign of the universe.
l Ps. 115. 3; Is. 46. 10; Da.4.35; Mat.28.18.
3 His one will alone gives bounds to his power; for as none act without his leave, so none can hinder him from doing what pleases himself.—*Patrick.*
m Ps. 136. 13-15; Mat. 8.26,27; 14.25.
n Ge. 2.5,6; 1 Ki. 18.1, 41-45; Job 5.10.
o Job28.25,26;38.25-28.
p Ps.107.25; 148.8; Jonah 1.4; John 3.8.
q Ps.78.51;105.36; 136. 10; Ex.12.12,29,30.
4 Heb. *from man unto beast.*
r Ps.78.43-50; Ex.vii.-xv.; Ne.9.10; Is.51.9, 10; Je.32.20; Ac.7.36.
s Ps.136.15.
t Ps.44.2,3; 136.17-22.
u Nu.21.21,35; Ne.9.22.
v Jos.x.-xii.
w Ps.78.55; Jos.11.23.
x Ps.72.17; Ex. 34.5-7; Ho.12.5; Mat.6.9,13.
5 Heb. *to generation and generation;* Ps. 89.1, *marg.*
y Ps.7.8; 50.4; 96.13.
z De.32.36; Ju.10.16; 1 Ch. 21.15; Ho. 11.8,9; Am.7.3,6; Jonah 4.2.
6 If he judge his people or punish them, he will compassionate their sorrows. He will be pacified towards his people.
a Ps.115.4-8; De. 4.28; Is.37.19; 40.19,20; 44. 9-20; 46. 6,7; Je. 10.3, &c.; Ac.17.29.
b Is.6.10; Mat.13.14-16.
c Ps.97.7; Is. 44.18-20; Je.10.8; 2 Co.4.4.
d Ps.115.9-11; 118.1-4; 145.10;147.19,20; 148. 14; Re.19.5.
e Ps.76.2; 2 Ch.6.6.
7 The tribute of praise arises 'out of Zion;' all God's works do praise him, but his saints bless him; and they need not go far to pay their tributes, for he 'dwells in Jerusalem,' in his church, which they are members of; so that he is always nigh unto them to receive their homage.—*Henry.*

3 Praise the LORD; [f]for the LORD *is* good: sing praises unto his name; [g]for *it is* pleasant.[1]

4 For [h]the LORD hath chosen Jacob unto himself, *and* Israel for [i]his peculiar treasure.

5 For [k]I know that the LORD *is* great, and *that* our LORD *is* above all gods.[2]

6 [l]Whatsoever the LORD [3]pleased, *that* did he in heaven, and in earth, [m]in the seas, and all deep places.

7 He [n]causeth the vapours to ascend from the ends of the earth: [o]he maketh lightnings for the rain: [p]he bringeth the wind out of his treasuries.

8 Who [q]smote the first-born of Egypt, both[4] of man and beast.

9 *Who* [r]sent tokens and wonders into the midst of thee, O Egypt, [s]upon Pharaoh, and upon all his servants.

10 Who [t]smote great nations, and slew mighty kings;

11 [u]Sihon king of the Amorites, and Og king of Bashan, [v]and all the kingdoms of Canaan:

12 And [w]gave their land *for* an heritage, an heritage unto Israel his people.

13 [x]Thy name, O LORD, *endureth* for ever; *and* thy memorial, O LORD, throughout[5] all generations.

14 For [y]the LORD will judge his people, and [z]he will repent[6] himself concerning his servants.

15 The [a]idols of the heathen *are* silver and gold, the work of men's hands.

16 They have mouths, but they speak not; [b]eyes have they, but they see not;

17 They have ears, but they hear not; neither is there *any* breath in their mouths.

18 [c]They that make them are like unto them: *so is* every one that trusteth in them.

19 [d]Bless the LORD, O house of Israel: bless the LORD, O house of Aaron:

20 Bless the LORD, O house of Levi: ye that fear the LORD, bless the LORD.

21 Blessed be the LORD [e]out[7] of

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Zion, [f]which dwelleth at Jerusalem. Praise ye the LORD.

PSALM CXXXVI.

An exhortation to give thanks to God for his mercies particularly enumerated.

O [a]GIVE thanks unto the LORD; for *he is* good: [b]for his mercy *endureth* for ever.[1]

2 O give thanks unto [c]the God of gods: for his mercy *endureth* for ever.

3 O give thanks to [d]the LORD of lords: for his mercy *endureth* for ever.

4 To him [e]who alone doeth great wonders: for his mercy *endureth* for ever.

5 To [f]him that by wisdom made the heavens: for his mercy *endureth* for ever.

6 To [g]him that stretched out the earth above the waters: for his mercy *endureth* for ever.

7 To [h]him that made great lights: for his mercy *endureth* for ever:

8 [i]The sun to[2] rule by day: for his mercy *endureth* for ever:

9 The [k]moon and stars to rule by night: for his mercy *endureth* for ever.

10 To [l]him that smote Egypt in their first-born: for his mercy *endureth* for ever:

11 And [m]brought out Israel from among them: for his mercy *endureth* for ever:

12 [n]With a strong hand, and with a stretched-out arm: for his mercy *endureth* for ever.

13 To [o]him which divided the Red sea into parts: for his mercy *endureth* for ever:

14 And made Israel to pass through the midst of it: for his mercy *endureth* for ever:

15 [p]But overthrew[3] Pharaoh and his host in the Red sea: [q]for his mercy *endureth* for ever.

16 To [r]him which led his people through the wilderness: for his mercy *endureth* for ever.

17 To [s]him which smote great kings: for his mercy *endureth* for ever:

18 And slew famous kings:[4] for his mercy *endureth* for ever:

19 [t]Sihon king of the Amorites: for his mercy *endureth* for ever:

20 And [u]Og the king of Bashan: for his mercy *endureth* for ever:

21 And [v]gave their land for an heritage: for his mercy *endureth* for ever:

22 *Even* [w]an heritage unto Israel his servant: for his mercy *endureth* for ever.

23 Who [x]remembered us [y]in our low estate: for his mercy *endureth* for ever:

24 And [z]hath redeemed us from our enemies: for his mercy *endureth* for ever.

25 Who [a]giveth food to all flesh: for his mercy *endureth* for ever.

26 O give thanks unto [b]the God of heaven: for his mercy *endureth* for ever.

PSALM CXXXVII.

The constancy of the Jews in captivity, 1—6. *The prophet curseth Edom and Babel,* 7—9.

BY [a]the rivers of Babylon, [b]there we sat down; yea, [c]we wept, when we remembered Zion.[1]

2 We [d]hanged our harps upon the willows in the midst thereof.

3 For [e]there they that carried us away captive required of us a [2]song; and they that wasted[3] us *required of us* mirth, *saying,* Sing us *one* of [f]the songs of Zion.

4 [g]How shall we sing the LORD's song in a strange land?[4]

5 If [h]I forget thee, O Jerusalem, [i]let my right hand forget *her cunning.*

6 If I do not remember thee, [k]let my tongue cleave to the roof of my mouth; [l]if I prefer not Jerusalem above my[5] chief joy.

7 [m]Remember, O LORD, [n]the children of Edom in the day of Jerusalem; who said, Rase[6] *it,* rase *it, even* to the foundation thereof.

8 O [o]daughter of Babylon,[7] [p]who art to be destroyed;[8] [q]happy *shall he be,* that rewardeth[9] thee as thou hast served us.

9 Happy *shall he be* that taketh [r]and dasheth thy little ones against the stones.[10]

A.M.3489. B.C.515.

f Ps. 48.1,9; 132.13,14; Is.12.6.

PSALM CXXXVI.

A.M.3489. B.C.515.

a Ps.106.1; 107.1; Ezr. 3.11; Je.33.11.

b Ps.103.17; 2Ch.20.21; Lu.1.50; Jude 21.

1 This psalm in many things resembles the preceding: but it is rendered remarkable by the repetition of the sweet sentence, 'for his mercy endureth for ever,' at the end of every verse. . . . The counsels of this mercy have been from everlasting; the effects of it will be eternal to all who are interested in it; and the Lord continues, from age to age, equally ready to show mercy to all who seek to him for it. The frequent repetition of this sentence shows how greatly the Lord delights in mercy, and deems himself honoured by the exercise of it; and it teaches us that this attribute should be peculiarly dear to us, being the source of all our hopes and comforts.—*Scott.*

c Ps.82.1; 97.7,9; Ex.18. 11; Jos.22.22; Da.2.47.

d 1Ti.6.15; Re.19.16.

e Ps. 72. 18; Ex. 15.11; Job5.9; Re.15.3.

f Ps. 33.6; Ge.1.1; Pr. 3.19,20; Je.51.15.

g Ps. 24.2; Ge.1.9; Job 26.7; Is. 40.22; Je.10. 12; 2Pe.3.5-7.

h Ge.1.14-19; De.4.19.

i Ps.148.3; Mat.5.45.

2 Heb. *for the rulings by day.*

k Ps.8.3; Job 31.26.

l Ps. 78.51; Ex. 11.5,6; 12.12,29; He.11.28.

m Ps. 78.52; Ex.12.51; 13.3,17; 1Sa.12.6-8.

n Ex.6.6; 15.6; Is.51.9, 10; Je.32.21; Ac.7.36.

o Ps. 66.5,6; 106.9-11; Ex.14.21,22,29; Is.63. 12,13; He.11.29.

p Ps. 78.53; Ex. 14.27, 28; 15.4,5,10,11.

3 Heb. *shaked off.*

q Ps. 65.5; 143.12; Ex. 15.12,13; Lu.1.71-74.

r Ex.13.18; 15.22; Nu. 9.17-22; De. 8.2; Ne. 9.12,19; Is.49.10.

s Ps.135.10,11; Jos.xii.

4 The destruction of the Egyptians, Amorites, and Canaanites, with their kings, was a display of the awful justice of God towards them; but of his abundant mercy and goodness to his people. And the memorial of them, while it called for the gratitude of Israel, gave a pledge and assurance of his ever enduring goodness and mercy to his true and faithful servants; and of their final triumph over all their enemies. The destruction of these 'was as conducive to the good of Israel, as the manna, the water from the rock, and the conducting cloud.' So the destruction of our lusts, and our sharp trials, are as truly tokens of God's mercy as the forgiveness of our sins, and the comforts of the Holy Spirit; and our complete salvation will be connected with the final destruction of all the enemies of God and of our souls. Blessed be his name who has remembered us lost sinners, in our low estate, and has provided salvation for us through his Son, and has revealed it in his holy word, to be a lamp unto our feet, and a light unto our path. —*Scott.*

A.M.0000. B.C.0000.

t Nu.21.23; De.2.30-36.

u Nu.21.33; De.3.1,&c.

v Ps.44.2,3; 78.55; Nu. 32.33,&c.; De.3.12-17; Jos. xiii.-xxi.; Ne. 9. 22-24.

w Ps.47.4.

x Ps.102.17; Ge.8.1; Is. 63.9; Lu.1.48,52.

y Ps. 72. 12-14; 113.7; 142.6; 1Sa.2.7,8.

z Ex. 15.13; De.15.15; Is.63.9; Tit.2.14.

a Ps.104.27; 145.15,16.

b ver. 1-3; Ps. 115. 3; Jonah 1.9; Re.11.13.

PSALM CXXXVII.

a Ge.2.10-14; Eze.1.1.

b Ne. 1. 3,4; 2.3; La.2. 10; Eze.3.15.

c Ps. 42.4; 102.9-14; Is. 66.10; La.1.16; Da.9. 3; Lu.19.41; Re.11.3.

1 It is not known who was the author of this eminently beautiful and pathetic composition. It is impossible for any pious soul, any member of the redeemed church, to pronounce it without deep meltings of heart. It breathes the most affecting patriotism, piety, spiritual tenderness, and grief, for the desolation of the city and temple where God had so wonderfully blessed and honoured them, heightened by contrast with the insults of their victors.

d Is. 24. 8; Eze. 26. 13; Am.8.10; Re.18.22.

e Ps. 123. 3,4; La.2.15, 16.

2 Heb. *the words of a song.*

3 Heb. *laid us on heaps,* Ps. 79.1; Ne.4. 2; Mic.3.12; Lu.21.6.

f Ps.9.14; 1Ch.16.7; Is. 35.10; Re.14.1-3.

g Ec.3.4; Is.22.12; Ho. 9.4; Am.8.3.

4 Heb. *land of a stranger?* Is.49.21. Neither fear nor favour could extort this service from our Levites, but they resolutely answered: As those songs were not made for pastime or sport, but in honour of the great Lord of the world; so how can you imagine that miserable slaves are disposed to sing? and to sing those songs in the land where we are exiles, which recount the mercies of God to us, in our once most flourishing country. — *Patrick.* But though grief choked their utterance, the psalmist intimates, (ver. 5, 6,) that still Zion was everlastingly engraven in the affectionate remembrances of his heart. It was 'the city of the Great King,' where He chose to put his name, and revealed himself in grace and mercy to man.

h Ps.122.5-9; Ne.1.2-4; Is.62-1,6,7; Je.51.50.

i Zec.11.17.

k Ps.22.15; Is.41.17.

l Mat. 6. 33; Ac. 20.24; Ph.1.20-25; 1Th.3.7-9.

5 Heb. *the head of my joy.*

m Ps.74.18; Ho.7.2.

n Is. 63. 1-6; Je. 49. 7, &c.; La.4.21,22.

6 Heb. *Make bare.*

o Is.47.1-5; Zec.2.7.

7 Babylon was a type of the antichristian power. Those who shall be made the instruments of God's providence in destroying and punishing it, shall be esteemed blessed.

p Is. xiii.; 14. 4-24; Je. li.; Re.xvii.xviii.

8 Heb. *wasted.*

q Ps.149.6-9; Is.13.3-5; Re.17.5,6,14; 18.6,20.

9 Heb. *recompenseth unto thee thy deed which thou didst unto us,* Je.50.15-29.

r Ho.10.14; 13.16.

10 Heb. *the rock.*

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PSALM CXXXVIII.

David praiseth God for the truth of his word, 1—3. *He prophesieth that the kings of the earth shall praise God,* 4—6. *He professeth his confidence in God,* 7, 8.

¶ *A psalm* of David.

I [a] WILL praise thee with my whole heart; [b] before the gods[1] will I sing praise unto thee.

2 I will worship [c] toward thy holy temple, [d] and praise thy name for thy loving-kindness, and for thy truth: for [e] thou hast magnified thy word above all thy name.[2]

3 [f] In the day when I cried thou answeredst me, *and* [g] strengthenedst me *with* strength in my soul.

4 [h] All the kings of the earth shall praise thee, O LORD, [i] when they hear the words of thy mouth.

5 Yea, [k] they shall sing in the ways of the LORD: [l] for great *is* the glory of the LORD.

6 [m] Though the LORD *be* high, yet hath he respect unto the lowly: [n] but the proud he knoweth [o] afar off.

7 [p] Though I walk in the midst of trouble, [q] thou wilt revive me; [r] thou shalt stretch forth thine hand against the wrath of mine enemies, [s] and thy right hand shall save me.

8 The LORD will [t] perfect *that which* concerneth me: [u] thy mercy, O LORD, *endureth* for ever: [v] forsake not the works of thine own hands.

PSALM CXXXIX.

David praiseth God for his all-seeing providence, 1—16, *and for his infinite mercies,* 17, 18. *He defieth the wicked,* 19—22. *He prayeth for sincerity,* 23, 24.

¶ To the chief musician, A psalm of David.[3]

O LORD, [a] thou hast searched me, and known *me.*

2 Thou [b] knowest my down-sitting and mine up-rising; thou [c] understandest my thought [d] afar off.[4]

3 Thou compassest[5] [e] my path, and my lying down, [f] and art acquainted *with* all my ways.

4 For [g] *there is* not a word in my tongue, *but,* lo, O LORD, [h] thou knowest it altogether.

5 Thou hast [i] beset me behind and before, [k] and laid thine hand upon me.

6 *Such* [l] knowledge *is* too wonderful for me; it is high, I cannot *attain* unto it.

7 [m] Whither shall I go from thy Spirit? or whither shall I flee from thy presence?

8 If [n] I ascend up into heaven, thou *art* there; if I make my bed [o] in hell, behold, thou *art there.*

9 *If* I take [p] the wings of the morning,[1] *and* [q] dwell in the uttermost parts of the sea;

10 Even [r] there[2] shall thy hand lead me, and thy right hand shall hold me.

11 If I say, [s] Surely the darkness shall cover me; [t] even the night shall be light about me.

12 Yea, [u] the darkness hideth[3] not from thee; but the night shineth as the day: the[4] darkness and the light *are* both alike *to thee.*

13 For [v] thou hast possessed my reins: thou hast [w] covered me in my mother's womb.

14 I will praise thee; [x] for I am fearfully *and* wonderfully made: [y] marvellous *are* thy works; and *that* my soul knoweth right[5] well.

15 My substance[6] was not hid from thee, [z] when I was made in secret, *and* curiously wrought [a] in the lowest parts of the earth.[7]

16 Thine eyes did see my substance, yet being unperfect; and [b] in thy book all[8] *my members* were written, *which*[9] in continuance were fashioned, when *as yet there was* none of them.

17 How [c] precious also are thy thoughts unto me, O God! [d] how great is the sum of them!

18 *If* I should count them, [e] they are more in number than the sand: [f] when I awake, I am still with thee.

19 [g] Surely thou wilt slay the wicked, O God: [h] depart from me therefore, ye bloody men.

20 For [i] they speak against thee wickedly, *and* [k] thine enemies take *thy name* in vain.

21 [l] Do not I hate them, O LORD, that hate thee? [m] and am not I grieved with those that rise up against thee?

22 I [n] hate them with perfect[1] hatred; I count them mine [10] enemies.[1]

A.M.2956. B.C.1048.

PSALM CXXXVIII.

A.M.2956. B.C.1048.

[a] Ps. 9.1; 102.1,2; 1Co. 14.15; Ep.5.19.

[b] Ps. 82. 1,6; Ex.22.28; Ac.23.5; He.1.14.

1 In the presence of the most exalted of men, and in contempt of the idols of the heathen.

[c] Ps. 5.7; 99.5,9; 1Ki.8. 29,30; Da.6.10.

[d] Ps.85.10;89.1,2; Mic. 7. 18-20; Lu. 1. 68-72; John 1.17; Ro. 15.8,9.

[e] Ps.56.4,10; Mat.5.18.

2 The accomplishment of the promises which God had made to David, notwithstanding all opposition and difficulties, honoured his word of grace and truth. God's glory revealed in his word transcends that of all his other works. 'The giving and fulfilling his promises of a Saviour, the only begotten Son of God, and redemption thro' his propitiation and death to sinners, especially redounds 'to the praise of his glory,' even 'the glory of his grace & truth, wherein he hath abounded towards us, in all wisdom and prudence.'— *Scott.*

[f] Ps.18.6; Is.65.24.

[g] Ps.27.14; Is.40.29-31; 41. 10; 2 Co. 12. 8-10; Ep.3.16; 1Pe.5.10.

[h] Ps. 72. 11; Is. 49. 23; Re.11.15;21.24.

[i] Ps.22.22,27; 51.13; 69. 30-32; 71.18.

[k] Is. 52.7-10; Zep.3.14, 15; Mat.21.5-9.

[l] Ps.21.5; Ex.15.11; Is. 6.1-3; John 17.1; 2Co. 4.6; Re.5.12-14.

[m] Ps. 51.17; 1Sa.2.7,8; Is.66.2; Lu.14.11.

[n] Ex.18.11; Is.2.11,17; Da.4.37; Ac.12.22,23.

[o] Ps.139.2; 2Th.1.9.

[p] Ps.23.3,4; 42.7,8; Job 13.15; 19.25,26.

[q] Ps.85.6; 119.49,50.

[r] Ps. 35.1-3; 77.10; Is.5. 25; Mic.7.8-10.

[s] Ps.17.7. Is.41.10.

[t] Ps. 57. 2; John 15. 2; Ro.5.10; Ph.1.6.

[u] Ps.100.5; 103.17.

[v] Ps. 71. 6-9, 17, 18; Job 14.15; Is.42.16; 43.21; 1Pe.1.3-5; Jude 1.

PSALM CXXXIX.

3 It is probable that David composed this psalm when accused of traitorous designs against Saul; as a solemn appeal to God that he was, in that respect, entirely innocent.

[a] ver. 23; Ps.11. 4, 5; 1 Ki.8.39; Je.12.3; John 21.17; Re.2.18,23.

[b] Ps. 56. 8; Ge. 16. 13; Pr.15.3; Is.37.28.

[c] Ps. 94. 11; Mat. 9. 4; Lu.9.47; 1Co.4.5.

[d] Eze.38.10,11,17.

4 David lays down this doctrine (of God's omnipresence and omniscience) in the way of an address to God; he says it to him, acknowledging it to him, and giving him the glory of it. Divine truths look full as well when they are prayed over as when they are preached over; and much better than when they are disputed over.—*Henry.*

5 Or, *winnowest,* Job 14. 16, 17; denoting the complete and separating search which God makes into the heart and character of men.

[e] ver. 18; Ps. 121. 3-8; Ge.28.10-17.

[f] 2 Sa. 12.9-12; Ec.12. 14; Is. 29. 15; John 6. 70,71; 13.2,21.

[g] Ps.19.14; Job8.2; Zep. 1.12; Ja.1.26; 3.2-10.

[h] Ps.50.19-21; He.4.12, 13.

[i] De.33.27; Job23.8,9.

[k] Ex.24.11; Re.1.17.

[l] Ps.40.5; 131.1; Job11. 7-9; 26.14; 42.3; Pr.30. 2-4; Ro.11.33.

A.M.0000. B.C.0000.

[m] Je.23.23,24; Ac.5.9.

[n] Am.9.2-4; Ob.4.

[o] Job26.6; Pr.15.11.

[p] Ps.18.10; 19.6.

1 Or, *sun-beams.* 'Could I travel as fast as the rays of light.' The peculiar sublimity of the simile is worthy notice and admiration; nothing implying *swiftness* has ever been used, as far as I have known or heard, by any poet, at all comparable with it.—*Scott.*

[q] Ps. 74. 16, 17; Is. 24. 14-16.

[r] Ps.63.8; Is.41.13.

2 The same consideration, which should restrain us from sin, should also encourage us to work righteousness, and comfort us under all our sorrows; namely, the thought, that we are never out of the sight and protection of our Maker. The piety and charity which are practised in cottages; the labour and the pain which are patiently endured in the field, and on the bed of sickness; the misery and torment inflicted by persecution, in the mines, the gallies, and the dungeons; all are under the inspection of JEHOVAH, and are noted down by him against the day of recompence.—*Horne.*

[s] Ps. 10. 11-13; Is. 29. 15; Je.23.24.

[t] Job 12.22.

[u] Ex.14.20; Job 34.22; Da.2.22; Heb.4.13.

3 Heb. *darkeneth not.*

4 Heb. *as is the darkness so* is *the light.*

[v] Job 10.9-12.

[w] Ps. 22. 9,10; Is.44.2; 46.3; Je.1.5.

[x] Ge.1.26,27.

[y] Ps. 92.4,5; 111.2; Job 5.9; Re.15.3.

5 Heb. *greatly.*

6 Or *strength,* or *body.*

[z] ver.13; Job 10.9-11.

[a] Ps.63.9; Ep.4.9.

7 This alludes to the wonderful formation and maturing of the fœtus in the womb.

[b] Ps. 56. 8; Mal. 3. 16; Re.20.12.

8 Heb. *all of them.*

9 Or what *days they should be fashioned.*

[c] Ps.40.5; Is.55.8,9; Je. 29.11; Ep.3.9,10.

[d] Ps.31.19; 36.7.

[e] Ps.40.12.

[f] ver. 3; Ps. 3. 5; 16. 8-11; Da.12.2; 1Th.5.10.

[g] Ps. 5. 6; 9. 17; 55. 23; 94.23; Is.11.4.

[h] Ps.6.8; Mat.7.23; 25. 41; 2Co.6.17.

[i] Ps. 73. 8,9; Job 21.14, 15; Jude 15; Re.42.6.

[k] Ps.2.1-3; Ex.20.7.

[l] Ps.31.6; Re.2.2,6.

[m] Ps.119.136; Je.13.17; Lu.19.41; Ro.9.1-3.

[n] Ps.101.3-8; Lu.14.26.

10 Being enemies and blasphemers of God, he considered them as his enemies. For the godly man has the same friends and enemies with the Lord, as far as he knows the real character of men, Ro. 5. 1,2. Yet this is entirely consistent with loving their persons, praying for them, and being kind to them, for we do not know but they may yet be converted to God. 'A good man hates, as God himself doth; he hates not the persons of men, but their sins; not what God made them, but what they made themselves. We are neither to hate the men, on account of the vices they practise; nor to love the vices for the sake of the men who practise them, but to overlook the one in trying to save the other.'—*Horne.*

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23 [o]Search me, O God, and [p]know my heart; try me, and know my thoughts;

24 And [q]see if *there be any* wicked[1] way in me, [r]and lead me in [s]the way everlasting.

PSALM CXL.

David prayeth to be delivered from the mischief of his enemies, 1—7. *He prayeth against them,* 8—11. *He comforteth himself by confidence in God,* 12, 13.

¶ To the chief musician, A psalm of David.

DELIVER[a] me, O LORD, from the evil man:[2] preserve me from the violent[3] man;

2 Which [b]imagine mischiefs in *their* heart: [c]continually are they gathered together *for* war.

3 They have [d]sharpened their tongues [e]like a serpent; [f]adders' poison *is* under their lips.[4] Selah.

4 [g]Keep me, O LORD, from the hands of the wicked; [h]preserve me from the violent man, who have purposed to [i]overthrow my goings.

5 The [k]proud have hid a snare for me, and cords: they have spread a net by the way-side: they have set gins for me. Selah.

6 [l]I said unto the LORD, Thou *art* my God: [m]hear the voice of my supplications, O LORD.

7 O GOD the Lord, [n]the strength of my salvation; [o]thou hast covered my head in the day of battle.[5]

8 [p]Grant not, O LORD, the desires of the wicked; further not his wicked device, *lest*[6] they exalt themselves. Selah.

9 *As for* the head of those that compass me about, [q]let the mischief of their own lips cover them.

10 Let [r]burning coals fall upon them: [s]let them be cast into the fire; into[t] deep pits, that they rise not up again.

11 Let[7] not an[8] [u]evil speaker be established in the earth: [v]evil shall hunt the violent man to overthrow *him.*

12 I know that [w]the LORD will maintain the cause of the afflicted, *and* the right of the poor.

13 [x]Surely the righteous shall give thanks unto thy name; [y]the upright shall dwell in thy presence.

A.M.2943. B.C.1061.

o ver.1;Ps.26.2.
p De. 8.2,16; Job 31.6; Mal.3.2,3;1Pe.1.7.
q Ps.7.3,4; 17.3; Pr.28. 26;Je.17.9,10.
1 Heb. *way of pain,* or, *grief,* He.12.15,16.
r Ps.25.8,9;143.8,10.
s Mat.7.14;Co.2.6.

PSALM CXL.

A.M.2943. B.C.1061.

a Ps.43.1;59.1-3;71.4.
2 Saul, or Doeg, was the 'evil man,' and the 'manof violences;' but there were many others who concurred in all the designs formed against the life of David, and who were employed in devising plans for that purpose, (1 Sa. 21.7; 22.7-19; 23.19-29); as Caiaphas and Judas had many helpers, in their machinations against the life of the holy Jesus.
3 Heb. *man of violence,* ver. 4, 11; Ps. 18. 48.
b Ps. 2.1,2; 21.11; 62.3; Pr.12.20;Mic.2.1-3.
c Ps.56.6;1Sa.23.19-24.
d Ps.52.2,3; 64.3,4; Pr. 12.18;Ja.3.6-8.
e Ge.3.13;2Co.11.3.
f Ps.58.4;Ro.3.13,14.
4 Slander and calumny must always precede and accompany persecution, because malice itself cannot excite people against a good man, as such; to do this he must first be represented as a bad man. What can be said of those who are busied in this manner, but that theyare 'a generation of vipers,' the brood of the old serpent, that grand accuser and calumniator of the brethren; having under their tongues a bag of poison, conveying instant death to the reputation on which they fasten? Thus David was hunted as a rebel, Christ was crucified as a blasphemer, and the primitive Christians were tortured as guilty of incest and murder.—*Horne.*
g Ps. 17.8, 9; 36.11;37. 32,33-40.
h ver.1.
i Ps.17.5;Pr.18.5.
k Ps. 10.4-12; 35.7; Pr. 29.5; Je. 18. 18, 20,22; Lu.11.53,54;20.20-23.
l Ps. 16. 2, 5, 6; 31.14; La.3.24;Zec.13.9.
m Ps.27.7,8;28.1,2.
n Ps. 18. 1, 2, 35; 95. 1; De.33.27-29;Is.12.2.
o Ps.144.10; 1Sa.17.36, 37,45-51;2Sa.5.6,14.
5 This had often been experienced by David. God had often protected him as an helmet protects the head from the strokes of an enemy. God is as able to preserve his people from secret fraud as from open force; & the experience we have had of his power and care in dangers of one kind, may encourage us to trust in him, & depend upon him, in dangers of another nature; for nothing can shorten the Lord's right hand.—*Henry.*
p Ps.27.12;2Sa.15.31.
6 Or, *let them* not *be exalted,* De.32.27.
q Ps. 7. 16; 64.8; 94.23; Es.5.14;Mat.27.25.
r Ps.11.6;Ge.19.24;Ex. 9.23,24;Re.16.8,9.
s De.3.20;Mat.13.42.
t Ps.55.23;Re.20.15.
7 Or, *let not an evil speaker, a wicked man of violence, be established in the earth; let him be hunted to* his *overthrow.*
8 Heb. *a man of tongue.*
u Ps.12.3,4;Pr.6,17.
v Ps.7.14-16;Is.3.11.
w Ps. 9.4, 18; 10.17,18; 102. 17; 1 Ki. 8. 45,49; Is.11.4;Mat.11.5.
x Ps.32.11;33.1;Is.3.10.
y Ps.73.24; John 17.24; Re.7.14-17;21.24-27.

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PSALM CXLI.

A.M.2943. B.C.1061.

a Ps. 40. 13; 69. 17, 18; 143.7;Job 7.21.
b Pr.15.8.
1 Heb. *directed,* Ps. 5.3.
c Ex.30.7-9; Nu.16.35, 46-48;Mal.1.11; Lu.1. 9,10;Re.5.8;8.3,4.
d Ps.28.2;1Ti.2.8.
e Ex.29.39-42;Ac.3.1.
f Ps.17.3-5, 39.1; 71.8; Ja.1.26;3.2.
g Mic.7.5.
h Ps.119.36;De.2.30; 1 Ki. 8. 58; Is. 63. 17; Mat.6.13;Ja.1.13.
i 1Co.15.33;2Co.6.17.
k Nu.25.2;Da.1.5-8.
l 1Sa.25.31-34; 2Sa.12. 7-13;Pr.6.23; 15.5,22; 19. 25; Ga. 2. 11-14; 6.1;Re.3.19.
2 Or, *smite me kindly and reprove me; let not* their *precious oil break my head, &c.*
m Ps.51.18;125.4;Mat. 5.44;2Ti.1.16-18.
3 Either that he would pray for the righteous, by whose corrections he was benefited—or glancing at those who persecuted and slandered him, he would still pray for them in their distress.
n 1Sa.31.1-8; 2Sa.1.17, &c.;1Ch.10.1-7.
o 2Sa.2.4;5.1-3.
p Ps.45.2; 2 Sa.2.5,6; 1 Ch.13.2;Lu.4.22.
4 This verse literally rendered runs thus: 'Their judges have been dismissed in the sides of the rock, and have heard my words, that they were sweet.' Doubtless, this refers to David's conduct to Saul and his judges, princes, or rulers, when they were in the cave, or 'sides of the rock.'
q Ps. 45. 2; Ro. 8. 36; He.11.37;Re.11.8,9.
5 Notwithstanding David's forbearance, yet these men, by the hands of Doeg, cruelly murdered the hundred and eighty-five priests, on David's account.
r Ps.25.15;2Ch.20.12.
6 Heb. *make not my soul bare.*
s Ps. 25. 16, 17; 102. 17; Is.41.17;John 14.18.
t Ps.119.110;140.5; Je. 18.22;Lu.20.20.
7 'The wicked shall fall.' So in the event it happened with Saul, who fell by the hands of the Philistines, into which he tried to bring David.
u Ps. 7. 15, 16; 64. 7, 8; Es.7.10;Pr.11.8.
8 Heb. *pass over.*

PSALM CXLII.

9 Or, A psalm *of David giving instruction,* Ps. xxxii. liv., *titles.*
a 1Sa.22.1,2;24.3.
10 Either this psalm was composed when he hid himself in the cave of Adullam, or when on another occasion he was hidden in a cave, and Saul put himself inadvertently in his power, and he thus obtained deliverance.
b Ps.28.2;141.1.
c Ps. 42. 4; cii., *title;* 1 Sa. 1.15,16; Is. 26.16; Ro.8.26.
d Ps. 18. 4-6; Ph. 4.6,7; He.5.7.
e Ps.22.14; 61.2; 102.4; 143.4;Mar.14.33-36.
f Ps.1.6;17.3; 139.2-4; Job 23.10.
g Ps.31.4; 35.7,8; 56.6; Je.18.22;Mat.22.15.
11 Or, *look on the right hand and see.*
12 In the margin it is, 'look on the right hand,' as if in meditation calling on his soul to see there was no refuge but in God.
h Ps. 31. 11; 69. 20; 88.8,18; Job 19.13-19; Mat.26.56;2Ti.4.16.

PSALM CXLI.

David prayeth that his suit may be acceptable, 1, 2, *his conscience free from guilt,* 3—6, *and his life safe from the snares of the wicked,* 7—10.

¶ A psalm of David.

LORD, I cry unto thee; [a]make haste unto me; give ear unto my voice, when I cry unto thee.

2 Let [b]my prayer be set[1] forth before thee [c]*as* incense, *and* [d]the lifting up of my hands *as* [e]the evening sacrifice.

3 [f]Set a watch, O LORD, before my mouth; [g]keep the door of my lips.

4 [h]Incline not my heart to *any* evil thing, [i]to practise wicked works with men that work iniquity; [k]and let me not eat of their dainties.

5 Let [l]the righteous [2]smite me, *it shall be* a kindness; and let him reprove me, *it shall be* an excellent oil, *which* shall not break my head: [m]for yet my prayer also *shall be* in their calamities.[3]

6 When [n]their judges are overthrown in stony places, [o]they shall hear my words: [p]for they are [4]sweet.

7 Our [q]bones[5] are scattered at the grave's mouth, as when one cutteth and cleaveth *wood* upon the earth.

8 But [r]mine eyes *are* unto thee, O GOD the Lord: in thee is my trust; leave[6] not [s]my soul destitute.

9 Keep me [t]from the snares *which* they have laid for me, and the gins of the workers of iniquity.

10 Let[7] [u]the wicked fall into their own nets, whilst that I withal [8]escape.

PSALM CXLII.

David showeth that in his trouble all his comfort was in prayer unto God.

¶ Maschil[9] of David; A prayer [a]when he was in the cave.[10]

I CRIED unto the LORD with my voice: [b]with my voice unto the LORD did I make my supplication.

2 I [c]poured out my complaint before him; [d]I shewed before him my trouble.

3 When [e]my spirit was overwhelmed within me, [f]then thou knewest my path: [g]in the way wherein I walked have they privily laid a snare for me.

4 I[11] looked[12] on *my* right hand, and beheld, [h]but *there was* no man that

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would know me: [i]refuge failed[1] me; no man cared for my soul.

5 I cried unto thee, O LORD: I said, [k]Thou *art* my refuge *and* [l]my portion [m]in the land of the living.

6 Attend unto my cry; [n]for I am brought very low: deliver me from my persecutors; [o]for they are stronger than I.

7 Bring [p]my soul out of prison, that I may praise thy name: [q]the righteous shall compass me about; for thou[r] shalt deal bountifully with me.

PSALM CXLIII.

David prayeth for favour in judgment, 1, 2. *He complaineth of his griefs,* 3, 4. *He strengtheneth his faith by meditation and prayer,* 5, 6. *He prayeth for grace,* 7, 8, *for deliverance,* 9, *for sanctification,* 10, 11, *and for the destruction of his enemies,* 12.

¶ A psalm of David.

HEAR my prayer, O LORD; give ear to my supplications: [a]in thy faithfulness[2] answer me, *and* in thy righteousness.

2 And [b]enter not into judgment with thy servant: for [c]in thy sight shall no man living be justified.[3]

3 For [d]the enemy hath persecuted my soul; [e]he hath smitten my life down to the ground: [f]he hath made me to dwell in darkness, as those that have been long dead.

4 Therefore [g]is my spirit overwhelmed within me; [h]my heart within me is desolate.

5 I [i]remember the days of old;[4] I meditate on all thy works; I muse on the work of thy hands.

6 I [k]stretch forth my hands unto thee: [l]my soul *thirsteth* after thee, as a thirsty land. Selah.

7 [m]Hear me speedily, O LORD; my[n] spirit faileth: [o]hide not thy face from me, lest[5] I be [p]like unto them that go down into the pit.

8 Cause me [q]to hear thy lovingkindness in the morning; for in thee do I trust: [r]cause me to know the way wherein I should walk; [s]for I lift up my soul unto thee.

9 Deliver me, O LORD, from mine enemies: [t]I flee[6] unto thee to hide me.

10 [u]Teach me to do thy will; [v]for thou *art* my God: [w]thy Spirit *is* good;[7] lead me into [x]the land of uprightness.

11 [y]Quicken me, O LORD, for thy name's sake: [z]for thy righteousness' sake [a]bring my soul out of trouble.

12 And [b]of thy mercy cut off mine enemies, and destroy all them that afflict my soul: [c]for I *am* thy servant.

PSALM CXLIV.

David blesseth God for his mercy both to him and to man, 1—4. *He prayeth that God would powerfully deliver him from his enemies,* 5—8. *He promiseth to praise God,* 9, 10. *He prayeth for the happy state of the kingdom under God's favour,* 11—15.

¶ *A psalm* of David.

BLESSED *be* the LORD my[1] strength, which [a]teacheth my hands [2]to war, *and* my fingers to fight.

2 My goodness,[3] [b]and my fortress; my high tower, and my deliverer; my shield, and *he* in whom I trust; [c]who subdueth my people under me.

3 LORD, [d]what *is* man,[4] that thou takest knowledge of him! [e]*or* the son of man, that thou makest account of him!

4 [f]Man is like to vanity: [g]his days *are* as a shadow that passeth away.

5 [h]Bow thy heavens, O LORD, and come down: [i]touch the mountains, and they shall smoke.

6 [k]Cast forth lightning, and scatter them: [l]shoot out thine arrows, and destroy them.

7 [m]Send thine hand[5] from above; rid me, and [n]deliver me out of great waters, from [o]the hand of strange children;

8 Whose [p]mouth speaketh vanity; and [q]their right hand *is* a right hand of falsehood.[6]

9 I will [r]sing a new song[7] unto thee, O God: [s]upon a psaltery, *and* an instrument of ten strings, will I sing praises unto thee.

10 *It is he* [t]that giveth [8]salvation unto kings: [u]who delivereth David his servant from the hurtful sword.

11 Rid me, [v]and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand *is* a right hand of falsehood:

12 That our sons *may be* [w]as plants grown up in their youth; *that* our daughters *may be* [x]as corner-stones, polished[9] *after* [y]the similitude of a palace;

13 *That* [z]our garners *may be* full, affording all[10] manner of store; *that*

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i 1 Sa.23.11-13,19,20.
1 Heb. *perished from me; no man sought after my soul*
k Ps. 46.1,7,11; 62. 6,7; John 16.32; 2 Ti.4.17.
l Ps.16.5; La.3.24.
m Ps.27.13; 56.13.
n Ps.44.24-26; 116.6.
o Ps.3.1; 1 Sa.24.14.
p title; Ps.9.13,14;31.8.
q Ps.7.6,7; 34.2;119.74.
r Ps.13.6; Ja.5.11.

PSALM CXLIII.

a Ps. 31. 1; 2 Sa. 7. 25; Da.9.16; 1 John 1.9.
2 David had the 'faithfulness' of God to depend on, according to the promises made to him by name, and to Solomon and his posterity by him, notwithstanding his personal unworthiness. And his cause was righteous, when called on to withstand Absalom's most wicked and unnatural rebellion.
b Ps.130.3; Job 14.3.
c Job 9.2; 15. 14; 25. 4; Ga.2.16; 1 John 1.10.
3 The Psalmist having appealed to the justice of God, to decide between him and his enemies, as well as to his 'faithfulness' to his promises, called to mind that neither he nor any other man, could stand in judgment before God, according to the tenor of his righteous law. How should this endear to every 'man living,' the righteousness of the Lord Jesus Christ, who hath magnified the law, & made it honourable, and fulfilled all its demands in the room of his people!
d Ps.7.1,2; 54.3; 142.6.
e Ps.7.5; 2 Sa.2.22.
f Ps. 31. 12, 13; 88. 4-6; Eze.37.11.
g Ps. 55. 5; cii., *title;* 124.4; 142.3; Job 6.27.
h Ps. 25. 16; 102. 3, 4; 119.81-83; Lu.22.44.
i Ps. 42. 6; 111. 4; De. 8. 2,3; 1 Sa. 17. 34-37, 45-50; Is.63.7-14.
4 God's former deliverances, and loving-kindnesses.
k Ps.44.20; Job 11.13.
l Ps. 42.1,2; 63.1; 84.2; Is.35.7; John 7.37.
m Ps.13.1-4; 40.13,17.
n Ps.40.12; Is.57.16.
o Ps.22.24; Is.8.17.
5 Or, *for I am become.*
p Ps.28.1; Is.38.18.
q Ps. 30.5; 42.8; 59.16; Ge.32.24-29; Ho.6.3.
r ver. 10; Ps. 5.8; 25.4, 5; Pr.3.5,6; Is.30.21.
s Ps.25.1; La.3.41.
t Ps.56.9; 61.3,4; 142.5; Pr.18.10; He.6.18.
6 Heb. *hide me with thee.*
u Ps.25.4,5,8,9; 139.24; Mat.28.20; Co.1.9,10.
v Ps.22.1; 63.1; 140.6.
w Is.63.14; John 16.13-15; Ro. 5. 5; Ga. 5.22, 23; Ep.4.30; 2 Ti.1.7.
7 When we reflect on the sinner's guilt and pollution, and all the blessings which are the fruit of the 'love of the Spirit,' we must acknowledge the propriety of the epithet 'good' applied to the Holy Ghost. 'His condescension, compassion, and kindness, can be equalled by nothing but the bleeding love of Immanuel, and the mercy of God the Father in sending such a Redeemer, and such a Sanctifier. The "goodness" of the Spirit formed a very encouraging plea to the broken-hearted Psalmist; who conscious of his unworthiness, could scarcely hope that this divine Comforter, whom he had so shamefully grieved, would return any more to his drooping heart.'—*Scott.*
x Is.26.10.
y Ps.85.6; Ep.2.4,5.

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x ver.1; Ps.9.7,8; 31.1; 71.2.
a Ps. 25. 17; 37. 39, 40; 91.15,16; Re.7.14-17.
b Ps. 54.5; 55.23; 1 Sa. 24.12-15; 25.29; 26.10.
c Ps.116.16; 119.94.

PSALM CXLIV.

1 Heb. *my rock;* Ps.18. 2,31; De.32.30,31.
a Ps.44.3,4; 2Sa.22.35; 2Co.10.4; Ep.6.10,11.
2 Or, *to the war,* &c.
3 Or, *mercy.*
b 2 Sa.22.2,3; Je.16.19.
c Ps.18.47; 110.3.
d Ps.8.4; Job 7.17; He. 2.6.
4 Lord, what indeed is man, ...who is now become like vanity, or instability itself; whose days are fleeting and transient as a shadow, which glides over the earth, vanishes, and is seen no more! Such was human nature. But the Son of God has taken it upon himself, rendered it immortal, & exalted it to heaven, whither all will follow him hereafter, who follow him now in the paths of righteousness and peace. —*Horne.*
e Ps.146.3,4.
f Ps. 39.5,6; Job 4. 19; 14.1-3; Ec.1.2,14; 12.8.
g Ps.109.23; 2Sa.14.14; Job 8.9; Ec.8.13.
h Ps.18.9; Is.64.2.
i Ps.104.32; Ex. 19.18; Hab.3.3-6; He.12.18.
k Ps.18.13,14; 77.17,18.
l Ps.7.12; De.32.23,42.
m Ps.18.16; Mat.27.43.
5 Heb. *hands.*
n Ps.93.3,4; Re.17.15.
o ver.11; Mal.2.11.
p Ps. 10. 7; 12.2; 41. 6; 109.2,3; Is.59.5-7.
q Is.44.20; Re.13.16,17;
6 David (in these verses, 5-8,) expected & prayed that God would appear for him against these idolators, with such tokens of his presence and power, as Israel had witnessed in Egypt, at the Red sea, & at mount Sinai. (2 Sa. 8. 3-14; 22. 7-16. The deliverance and victories which David expected and experienced from the immediate interposition of God, were typical of the Redeemer's resurrection and exaltation, in which the miraculous power of God was gloriously manifested; and also of his victories over those who oppose the universal establishment of his kingdom, and of his 'putting all enemies under his feet;' of which event, such passages may be considered as in some respects prophetical.
r Ps.33.2,3; 40.3; 98.1; 149.1; Re.5.9,10; 14.3.
7 It is the song of salvation—not only for common mercies, but for unexpected and wonderful deliverances. It 'may refer to Christ the Son of David, and then it is a new song indeed, a New Testament song; God delivered him from the hurtful sword, upheld him as his servant, and brought him off a conqueror over all the powers of darkness, Is. 42. 1; 49. 8. To him he "gave salvation," not for himself only, but for us, raising him up to be a "Horn of salvation."'—*Henry.*
s Ps.81.1-3; 1Ch.25.1-6.
t Ps.18.50; 2Sa.5.19-25.
8 Or, *victory;* Is.45.1-6.
u Ps.140.7; 1 Sa.17.45.
v ver.7,8; 2Sa.10.6, &c.
w Ps.115.14,15; 127.4,5.
x Job 42.15; Is.3.16-24.
9 Heb. *cut.*
y Ca.8.8,9; 1 Pe.3.6.
z Ps.107.37,38; De.28. 8; Mal.3.10; Lu.12.16.
10 Heb. *from kind to kind.*

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our[a] sheep may bring forth thousands and ten thousands in our streets;

14 *That* our oxen *may be* strong[1] to labour; *that there be* [b]no breaking in, nor going out; that *there be* no complaining in our streets.

15 Happy[2] *is that* people that is in such a case; *yea,* [c]happy *is that* people whose God *is* the LORD.

PSALM CXLV.

David praiseth God for his fame, 1—7, *for his goodness* 8—10, *for his kingdom,* 11—13, *for his providence,* 14—16, *and for his saving mercy,* 17—21.

¶ David's [a]*psalm* of praise.

I WILL [b]extol thee, [c]my God, O King; and [d]I will bless thy name for ever and ever.

2 [c]Every day will I bless thee; and I will praise[3] thy name for ever and ever.

3 [f]Great *is* the LORD, and greatly to be praised; [g]and his greatness *is*[4] unsearchable.

4 One [h]generation shall praise thy works to another, and shall declare thy mighty acts.

5 I [i]will speak of the glorious honour of thy majesty, and of thy wondrous works.[5]

6 And [k]*men* shall speak of the might of thy terrible acts; and I[6] will declare thy greatness.

7 They shall [l]abundantly utter the memory of thy great goodness, and shall [m]sing of thy righteousness.

8 The [n]LORD *is* gracious, and full of compassion; slow to anger, and of[7] great mercy.

9 The LORD *is* [o]good to all; and his tender mercies *are* over all his works.

10 [p]All thy works shall praise thee, O LORD; [q]and thy saints shall bless thee.

11 They shall speak of [r]the glory of thy kingdom, and talk of thy power;

12 To [s]make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.

13 Thy [t]kingdom *is* an everlasting[8] kingdom, and thy dominion *endureth* throughout all generations.

14 The LORD [u]upholdeth all that fall, and [v]raiseth up all *those that be* bowed down.

15 The [w]eyes of all wait[1] upon thee; and thou givest them their meat in due season.

16 Thou [x]openest thine hand, and satisfiest the desire of every living thing.

17 The LORD *is* [y]righteous in all his ways, and holy[2] in all his works.

18 The LORD *is* [z]nigh unto all them that call upon him, to all that [a]call upon him in truth.

19 He will [b]fulfil the desire of them that fear him; [c]he also will hear their cry, and will save them.

20 The LORD [d]preserveth all them that love him: but [e]all the wicked will he destroy.

21 [f]My mouth shall speak the praise of the LORD: and [g]let all flesh bless his holy name for ever and ever.

PSALM CXLVI.

The psalmist voweth perpetual praises to God, 1, 2. *He exhorteth not to trust in man,* 3, 4. *God, for his power, justice, mercy, and kingdom is only worthy to be trusted,* 5—10.

PRAISE[3] ye the LORD. [a]Praise the LORD, O my soul.

2 [b]While I live will I praise the LORD: I will sing praises unto my God while I have any being.

3 [c]Put not your trust in princes, *nor* in the son of man, in whom *there is* no help.[4]

4 His [d]breath goeth forth, [e]he returneth to his earth; in that very day [f]his thoughts perish.

5 [g]Happy *is he* that *hath* [h]the God of Jacob for his help, [i]whose hope *is* in the LORD his God;

6 Which [k]made heaven and earth, [l]the sea, and all that therein *is;* which [m]keepeth truth for ever;

7 Which [n]executeth judgment for the oppressed; [o]which giveth food to the hungry. The LORD [p]looseth the prisoners:[5]

8 The LORD [q]openeth *the eyes of* the blind: the LORD [r]raiseth *them that are* bowed down: the LORD [s]loveth the righteous:

9 The LORD [t]preserveth the strangers; he relieveth the fatherless and widow: but [u]the way of the wicked he turneth upside down.

10 The LORD shall [v]reign for ever, *even* [w]thy God, O Zion, unto all generations.[6] Praise ye the LORD.

A.M.0000. B.C.0000.

a Ge. 30. 29-31; De. 7. 13,14; 8.3; 28.4.
1 Heb. *able to bear burdens,* or *loaden* with flesh.
b De.28.7,25; 1Sa.31.7; La.1.4-6; Zec.8.3-5.
2 The blessings enumerated (ver.12-15), were those engaged to Israel while they adhered to the service of Jehovah, and of which David hoped to put them in possession: they are generally conferred on nations that serve God, and are typical of the blessings Christ bestowed on his faithful subjects.
c Ps.33.12; 65.4; 146.5; De.33.29; Ep.1.3.

PSALM CXLV.

a Ps. c., *title.*
b Ps.30.1; 68.4; 71.14, &c.; 103.1,2; Da.4.37.
c Ps.44.4; 45.1,6; Is.33. 22; Mal.1.14; Mat.25. 34; Re.19.16.
d ver.21; Ps.30.12; 52. 9; 113.1,2; 146.1,2.
e Ps.72.15; 119.164; Re. 7.15.
3 The title of this is 'Praise from David.' From this psalm to the end of the book, we find unmingled praise and thanksgiving, without one complaint or petition. 'Hitherto...the voice of complaint hath sometimes been succeeded by that of thanksgiving; and praise at other times hath terminated in prayer. But, now, as if the days of mourning in Zion were ended, we hear no more of Messiah as "a man of sorrows;" or of his church as despised and afflicted...Henceforth we seem not to be upon earth but in heaven, mingling with celestial spirits around the throne.' —*Horne.* Probably David composed most of these psalms, and towards the close of his life; when as the setting sun breaks forth from behind intervening clouds, he shone forth, and set in mild majesty and splendour; anticipating the employment and felicity of heaven, as he approached the mansions of the blessed.—*Scott.*
f Ps.48.1; 96.4; 147.5; Job 5.9; 9.10; Re.15.3.
g Ps.139.6; Job 11.7-9; Is. 40.28; Ro.11.33.
4 Heb. there is *no search.*
h Ps.44.1,2; Ex.12.26, 27; De.6.7; Is.38.19.
i Ps.40.9,10; 66.3,4; 71. 17-19,24; 96.3; 104.1, 2; 105.2; Is.12.4.
5 Heb. *things,* or *words,* Ps.72.18.
k Ps.22.22,23; 98.2,3; 113.3; 126.2,3; Jos.2. 9-11; Ezr.1.2; Da.3. 28,29; Hab.2.14.
6 Heb. *thy greatness I will declare it,* Ps.92. 1,2; 107.21,22,31,32.
l Ps.36.5-8; 1Pe.2.9,10.
m Ps.51.14; 72.1-3; Je. 23.6; Phil.3.7-9.
n Ps.100.5; 103.8; Ex. 34.6,7; Jonah 4.2; Ro. 5.20,21; Ep.1.6,8; 2.4.
7 Heb. *great in mercy.*
o Ps. 25. 8; 104.27,28; Mat.5.45; Ac.14.17.
p Ps.19.1; 96.11-13; 98. 3-9; 103.22; Is.43.20; 44.23; Ro.1.19,20.
q Ps.22.23; 97.12; Is.43. 21; He.13.15; 1Pe.2.5, 9; Re.7.9-12; 19.5,6.
r Ps.2.6-8; 45.6,7; 97.1, &c.; Is.9.6,7; 24.23; 33.21,22; Da.7.13,14; Zec.9.9; Mat.6.13.
s Ps.98.1; Mat.28.18; Ac. 2.8-11; Ep.3.7,8; Re.12.10; 19.15,16.
t Is.9.7; Da.2.44; 7.14, 27; 1Ti.1.17; Re.11.15.
8 Heb. *kingdom of all ages,* 1Co.15.21-28.
u Ps.37.24; 94.18; 119. 117; Lu.22.31,32.
v Ps.42.5; Lu.13.11-13.

A.M.0000. B.C.0000.

w ver.9; Ps.147.8,9; Ge. 1. 30; Job 38. 39-41; Mat.6.26; Lu.12.24.
1 Or, *look unto thee.*
x Ps.104.28; Job 38.27.
y Ps.50.6; 89.14; 103.6; Ge.18.25; De.32.4; Is. 45.21; Zec.9.9; Ro.3. 5,6; Re.4.8; 15.3,4.
2 Or, *merciful,* or *bountiful.*
z Ps.46.1,5; 1Ki.18.27, 28; John 14.23.
a Ps.17.1; Pr.15.8; Is. 1.15,16; Ho.7.14; Mat. 6.5-8; John 4.24.
b Ps.20.4; 34.9; 36.7,8; Mat.5.6; John 15.7,16; 16.24; 1John 5.15.
c Ps.34.17; 37.39,40.
d Ps.31.23; 37.28; John 10.27-29; Ro.8.28-30.
e Ps.1.6; 9.17.
f ver.1,2,5; Ps.51.15.
g Ps.67.3,4; cvii.; 150. 6; Re.5.11-14.

PSALM CXLVI.

3 Heb. *Hallelujah,* Ps. 105.45. The Septuagint and the Vulgate Latin ascribe this psalm to Haggai and Zechariah: from an opinion, perhaps, that it suited the times of those prophets, when the Jews found little encouragement to trust in the kings of Persia; but when, simply trusting in God, they were prospered. It is, however, far more probable, that it was written by David, towards the close of his reign. It begins and ends with the word 'Hallelujah.'
a Ps.103.1,22; 104.1,35.
b Ps.63.4; 145.1,2.
c Ps.62.9; 118.8,9; Is.2. 22; 31.3; Je.17.5,6.
4 Or, *salvation.*
d Ps. 104. 29; Ge. 2. 7; Job 14.10; 17.1.
e Ps.90.3; Ge.3.19; Ec. 12.7.
f Job 14.21; 17.11; Is.2. 22; La.4.20; 1Co.2.6.
g Ps.33.12; De.33.29.
h Ps.46.7,11; Ge.32.24-29; 50.17; Ex.3.6.
i Ps.39.7; 1Pe.1.21.
k Ps.33.6; Ge.1.1; Je. 10.11,12; 32.17; John 1.3; Col.1.16; Re.14.7.
l Ps.95.5; Ex.20.11; Job 38.8-11; Pr.8.28,29.
m Ps. 100. 5; De. 7. 9; Da.9.4; He.6.18.
n Ps.9.16; 12.5; Pr.22. 22,23; Is.9.4; Mal.3.5.
o Ps.107.9; 145.15,16; Je.31.14; Lu.1.53.
p Ps.68.6; Is.61.1; Zec. 9.11,12; Ac.5.19.
5 'If one part of the psalmist's description belong to Christ' (8), 'the other members of it must do so likewise, it being evident that the whole is spoken of the same person. "He therefore is the God of Jacob, who made heaven and earth, the sea and all that therein is:" and upon his appearance among men in the body of our flesh, he showed himself possessed of power to relieve all the wants, corporeal and spiritual, of poor lost mankind.'—*Horne.*
q Is.35.5; Mat.9.30; 11. 5; Ac.26.18; Ep.1.18.
r Ps.145.14; 147.6.
s Ps. 11. 7; De. 33. 3; John 14.21-23; 16.27.
t Ps.68.5; De.10.18,19; Ho.14.3; Ja.1.27.
u Ps.18.26; 83.13-17; 2 Sa.15.31; Es.5.14; 7. 10; 9.25; 1Co.3.19.
v Ps.10.16; 145.13; Ex. 15.18; Is.9.7; Da.2.44.
w Ps.147.12; Is. 12.6; 40.9; 52.7; Joel 3.17.
5 Christ is set King on the holy hill of Zion, and his kingdom shall continue in an endless glory. It cannot be destroyed by any invader, it shall not be left to a successor . . . but it shall stand for ever. It is matter of unspeakable comfort that the Lord reigns as Zion's God.—*Henry.*

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PSALM CXLVII.

The prophet exhorteth to praise God for his care of the church, 1—3; *his power,* 4, 5, *and his mercy,* 6: *to praise him for his providence,* 7—11; *to praise him for his blessings upon the kingdom,* 12—14, *for his power over the elements,* 15—18, *and for his ordinances in the church,* 19, 20.

PRAISE ye the LORD: [a]for *it is* good to sing praises unto our God; for *it is* pleasant; [b]*and* praise is comely.

2 The LORD doth [c]build up Jerusalem: [d]he gathereth together the outcasts of Israel.[1]

3 He [e]healeth the broken in heart, and bindeth up their wounds.[2]

4 He [f]telleth the number of the stars; he calleth them all by *their* names.

5 [g]Great *is* our LORD, and of great power: his[3] understanding *is* infinite.

6 The LORD [h]lifteth up the meek: he[i] casteth the wicked down to the ground.

7 [k]Sing unto the LORD with thanksgiving; sing praise upon the harp unto our God;

8 Who [l]covereth the heaven with clouds,[4] who [m]prepareth rain for the earth, who maketh grass to grow upon the mountains.

9 He [n]giveth to the beast his food, *and* to the young ravens which cry.

10 He [o]delighteth not in the strength of the horse; [p]he taketh not pleasure in the legs of a man.

11 The LORD [q]taketh pleasure in them [r]that fear him, in those that hope in his mercy.

12 Praise the LORD, O Jerusalem; praise[s] thy God, O Zion:

13 For [t]he hath strengthened the bars of thy gates; he hath [u]blessed thy children within thee.

14 He[5] [v]maketh peace *in* thy borders, *and* [w]filleth thee with the [6]finest of the wheat.

15 He [x]sendeth forth his commandment *upon* earth: [y]his word runneth very swiftly.

16 He [z]giveth snow like wool: he scattereth[a] the hoar-frost like ashes.

17 He [b]casteth forth his ice like morsels:[7] [c]who can stand before his cold?

18 He [d]sendeth out his word, and melteth them: he causeth his wind to blow, *and* the waters flow.[8]

A.M.0000. B.C.0000.

PSALM CXLVII.

a Ps.63.3-5; 135.3.
b Ps.122.1-4;Re.5.9-14.
c Ps.51.18; Ne.3.1,&c.; 7.4; Is.14.32; 62.7; Je. 31.4; Da.9.25.
d Ps.102.20-22; De.30. 3; Ezr.2.64,65; Is.11. 11,12; Je. 32.37; Eze. 36.24,&c.; Ep.2.12-19.
1 This psalm seems suited to the times of Nehemiah, when the walls of Jerusalem were rebuilt, and the Jewish state re-established. It is applicable to the rearing and establishment of the church of Christ, when there shall be shoutings of 'grace, grace' unto it.
e Ps.51.17; Job5.18; Is. 61.1; Ho.6.1,2; Mal.4. 2; Lu.4.18.
2 Heb. *griefs*, Is.1.5,6.
f Ps.8.3; Ge.15.5.
g Ps. 48. 1; 96. 4; 99. 2; Je.10.6; Re.15.3.
3 Heb. *of his understanding* there is *no number*, Ps. 40. 5; Is. 40.28; Ro.11.33.
h Ps. 25. 9; 37. 11; 145. 14; 1 Sa. 2.8; Mat.5.5; Ja.4.10; 1Pe.5.6.
i Ps. 55. 23; 73. 18, 19; 146.9; 2Pe.2.4-9.
k Ps.47.6,7; Re.5.8-10.
l Ps. 135.7; Ge. 9.14; 1 Ki. 18. 44, 45; Job 26. 8,9; 38.25-27; Is.5.6.
4 Clouds look melancholy, yet without them we could have no rain, and consequently no fruit: thus afflictions look black, and dark, and unpleasant; yet from them come those showers . . . . that yield the peaceable fruits of righteousness.—*Henry.*
m Ps.65.9-13; Job5.10; Je. 14. 22; Mat. 5. 45; Ac.14.17; Ja.5.17,18.
n Ps.104.27,28; 136.25; 145.16; Mat.6.26.
o Ps.20.7; 33.16-18; Pr. 21.31; Ho.1.7.
p 1Sa.16.7; 2Sa.1.23.
q Ps. 35. 27; Pr. 11. 20; 31.30; 1Pe.3.4.
r Ps.33.18,22; 1Pe.1.13.
s Ps. 135.19-21; 146.10; Is.12.6; Joel 2.23.
t Ps. 48. 11-14; 51. 18; Ne.3.1,&c.; Da.9.25.
u Ps. 115. 14,15; Is.44. 3-5; Lu.19.42-44.
5 Heb. *Who maketh thy border peace.*
v Ps.122.6; Le.26.6; Is. 9.6,7; 60.17,18; 66.12.
w Ps.132.15; De.8.7,8.
6 Heb. *fat of wheat*, Ps.81.16, *marg.*
x Ps. 33. 9; Job 34. 29; 37.12; Jonah 1.4.
y Ps. 68. 11; 2 Th. 3.1.
z Ps.148.8; Is.55.10.
a Job 37.9,10; 38.29.
b Ps.78.47,48; Jos.10.11.
7 The snow is here compared to 'wool,' and the ice to 'morsels;' and it is well known that the snow keeps the ground warm, and assists vegetation: so that perhaps the ice, or hailstones, are compared to 'morsels,' not only from the solid form which they assume, but because of the nourishing and fertilizing effects which the frost produces upon the ground.
c Job 38.29,30.
d ver. 15; Job 6. 16,17.
8 This thawing word may represent the gospel of Christ, and this thawing wind the Spirit of Christ; (for the Spirit is compared to the wind, John 3. 8,) both are sent for the melting of frozen souls; converting grace, like the thaw, softens the heart that was hard, moistens it and melts into tears of repentance; it warms good affections, and makes them to flow which before were chilled and stopped up.—*Henry.*

A.M.0000. B.C.0000.

e Ps.76.1; 103.7; Mal.4. 4; Ro.3.2; 2Ti.3.15-17.
1 Heb. *words*, Ex. 20. 1, &c.; De. 4. 12, 13, *marg.*; 5.22.
f Ex. xxi.-xxiii.; De. 4.1,8,45; 5.31; 6.1.
g De.4.32-34; Pr.29.18; Is. 5. 1-7; Mat. 21. 33-41; 1Pe.2.9,10.
2 The sovereignty of God, in making one nation to differ from another, not for their righteousness, but 'according to the course of his own will,' is in this respect undeniable. Britain especially has abundant cause to adore and praise God on this account.—*Scott.*

PSALM CXLVIII.

A.M.3485. B.C.519.

3 Heb. *Hallelujah*, Ps. 146.1, *marg.*
a Ps.89.5; Lu.2.13,14.
b Ps. 103.20,21; Job 38. 7; Re.5.11-13.
c Ge.2.1.
d Ps.8.1-3; 19.1-6; Ge.1. 14-16; 8.22; De.4.19.
e Ps. 113.6; 1Ki.8.27; 2 Co.12.2.
f Ps. 104. 3; Ge. 1.7; 7. 11.
4 Finding how short his own praises were, he wishes all creatures in heaven and earth would conspire in a sweet symphony ...of singing hymns unto him. ... First let the celestial choir begin, and sing their thankful hymns to him, who hath raised them so high.—*Patrick.* From the heavens and those unutterable heights, where hosts of immortal spirits, admitted to the sight of their King, enjoy unfading pleasures, the song is to begin. And when the strain is thus set by the celestial part of the choir, it is to be taken up and echoed back, by the creatures of this lower world, animate and inanimate, which have all their several parts assigned them, in the great work of glorifying their Creator. —*Horne.*
g Ps. 95. 5; Ge. 1.1,2,6; Je.10.11-13; Re.4.11.
h Ps. 89.37; 93.1; Pr.8. 27-29; Is.54.9.
i ver.1.
k Ps.74.13,14; Ge.1.21; Job41.1,&c.; Is.27.1.
l Ps. 147. 15-18; Ge.19. 24; Ex.9.23-25; Le.10. 2; Jos.10.11; Job 37.2-6; Is.66.16; Re.16.8,9.
m Ps.107.25-29; Ex.10. 13,19; 14.21; Jon.1.4.
n Ps.65.12,13; 96.11-13; Is.42.11; Eze.36.1,&c.
o Ps. 50. 10, 11; 150. 6; Ge.1.20-25.
b Heb. *birds of wing*, Ge.7.14, *marg.*
p Ps.2.10-12; 22.27-29; 66. 1-4; 72.10,11; 102. 15; Is.60.3; Re.21.24.
q Ps. 8. 2; 68.25; Je.31. 13; Zec. 9.17; Mat.21. 15,16; Tit.2.4-6.
6 This verse is future. 'They shall praise,' &c., and may be considered as a prediction of the time when 'the earth shall be full of the knowledge of the Lord as the waters cover the sea.'
r Ps.8.1,9; 99.3,4,9; Is. 6.3; Phil.3.8.
7 Heb. *exalted*, Is. 12. 4; 33.5; Mat.6.13.
s Ps.57.5; 72.19; 108.4; Ep.4.10; 1Pe.3.22.
t Ps. 75.10; 92.10; 1Sa. 2.1; Lu.1.52.
u Ps.145.10; 149.9; Lu. 2.32; Re.5.8-14.
v Ex.19.5,6; 1Pe.2.9.

PSALM CXLIX.

8 Heb. *Hallelujah*, Ps.148.1.
a Ps. 33. 3; 96.1; 144.9; Is.42.10; Re.5.9.
b Ps.22.22,25; 89.5; 111. 1; 116.18; He 2.12.

19 He [e]sheweth his word[1] unto Jacob, [f]his statutes and his judgments unto Israel.

20 He hath [g]not dealt so with any nation:[2] and *as for his* judgments, they have not known them. Praise ye the LORD.

PSALM CXLVIII.

The psalmist exhorteth the celestial, 1—6, *the terrestrial,* 7—10, *and the rational creatures, to praise God,* 11—14.

PRAISE[3] ye the LORD. [a]Praise ye the LORD from the heavens: praise him in the heights.

2 Praise ye him, [b]all his angels: praise ye him, [c]all his hosts.

3 Praise ye him, [d]sun and moon: praise him, all ye stars of light.

4 Praise him, [e]ye heavens of heavens, and [f]ye waters that *be* above the heavens.[4]

5 Let them praise the name of the LORD: [g]for he commanded, and they were created.

6 He [h]hath also stablished them for ever and ever: he hath made a decree which shall not pass.

7 Praise the LORD [i]from the earth, [k]ye dragons, and all deeps:

8 [l]Fire and hail; snow and vapour; [m]stormy wind fulfilling his word:

9 [n]Mountains, and all hills; fruitful trees, and all cedars:

10 [o]Beasts, and all cattle; creeping things, and flying[5] fowl:

11 [p]Kings of the earth, and all people; princes, and all judges of the earth:

12 Both [q]young men and maidens; old men and children:

13 Let them praise[6] the name of the LORD: [r]for his name alone is excellent;[7] [s]his glory *is* above the earth and heaven.

14 He also [t]exalteth the horn of his people, [u]the praise of all his saints; *even* of the children of Israel, [v]a people near unto him. Praise ye the LORD.

PSALM CXLIX.

The prophet exhorteth to praise God for his love to the church 1—4, *and for that power which he hath given to his saints,* 5—9.

PRAISE[8] ye the LORD. [a]Sing unto the LORD a new song, *and* his praise [b]in the congregation of saints.

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2 Let Israel [c]rejoice in him that made him: [d]let the children of Zion be joyful in their King.

3 Let them praise his name in[1] the dance: [e] let them sing praises unto him [f]with the timbrel and harp.

4 For the LORD [g]taketh pleasure in his people: he will [h]beautify the meek with salvation.

5 Let [i]the saints be joyful in glory: let them [k]sing aloud upon their beds:

6 *Let* [l]the high *praises* of God *be* in their mouth,[2] [m]and a two-edged sword in their hand;

7 To [n]execute vengeance upon the heathen, *and* punishments upon the people;

8 To [o]bind their kings with chains, and their nobles with fetters of iron;

9 To [p]execute upon them the judgment written: [q]this honour have all his saints. Praise ye the LORD.

A.M.0000. B.C.0000. | A.M.0000. B.C.0000.

c Ps. 100.1-3; 135. 3, 4; De. 7.6,7; 1 Sa. 12.22; Job 35.10; Is.54.5.
d Is.52.7; Joel2.23; Zec. 9.9; Mat. 21. 5; 25.34; John 19.15,19-22; Ph. 3.3; Re.19.6.
1 Or, *with the pipe*, Ps. 150.4, *marg.*
e Ex.15.20; Je.31.13.
f Ps. 33. 2; 150. 3-5; 1 Ch.15.28,29; 25.6.
g Ps.22. 8; 147. 11; Pr. 11.20; Zep.3.17.
h Ps. 90.17; 132. 16; Is. 61.1-3,10; Re.7.14.
i Ps. 23. 1; 118. 15; Ro. 5.2; 1Pe.1.8.
k Ps.42.8; Job 35.10.
l Ps. 96.4; Ne.9.5; Da. 4.37; Lu.2.14.
2 Heb. *throat*, Ps. 115. 7; 145.3-5.
m He.4.12; Re.1.16.
3 Many of Jehovah's servants in ancient times, were commissioned 'to execute vengeance,' according to his word, upon heathen kings and nobles; and the marginal references may convince the impartial reader, that something of a similar nature will take place when antichristian powers shall be destroyed, & more glorious times introduced. —*Scott.*
n Ps. 137. 8,9; Ju.5.23; Zec.9.13-16; 14.17-19; Re.19.11-21.
o Jos.10.23,24; 12.7.
p Ps. 137. 8; De. 7.1,2; 32.42,43; Is.14.22,23.
q 1Ch.6.2,3; Re.3.21.

PSALM CL.
1 Heb. *Hallelujah*, Ps. 149.1.
a Ps. 29. 9; 66. 13-16; 116. 18, 19; 118.19,20; 134.2.
b Ge. 1.6-8; Eze. 1. 22-26; 10.1; Da.12.3.
2 The word translated 'in his sanctuary,' may be rendered, 'for his holiness;' and 'the firmament of his power,' while the expression leads the thoughts to the visible heavens, and the bright luminaries which adorn it; was perhaps intended for the invisible heavens, and the glorious displays of the power of God, which excited the admiration and adoration of the blessed inhabitants of those happy regions, who shall praise him for ever and ever.
c Ps.145.5,6; Re.15.3,4.
d Ps.96.4; 145.3; De.3. 24; Je.32.17-19.
e Ps.81.2,3; 98.5,6; Nu. 10. 10; 1 Ch. 15.24,28; 16.42.
3 Or, *cornet*.
f Ps.33.2; 92. 3; 108.2; 149.3.
g Ex.15.20.
4 Or, *pipe*, Ps. 149. 3, *marg.*
h Ps.92.3; 144.9; Is.38. 20; Hab.3.19.
i Job 30.31.
k 1Ch.15.16,19,28; 16.5; 25.1,6.
l Ps.103.22; 145.10; 148. 7-11; Re.5.13.

PSALM CL.

An exhortation to praise God with all kinds of musical instruments.

PRAISE[1] ye the LORD. Praise God [a]in his sanctuary: praise him [b]in the firmament of his power.[2]

2 Praise him [c]for his mighty acts: praise him [d]according to his excellent greatness.

3 Praise him [e]with the sound of the trumpet:[3] praise him with [f]the psaltery and harp.

4 Praise him [g]with the timbrel and dance:[4] praise him with [h]stringed instruments and [i]organs.

5 Praise him upon [k]the loud cymbals: praise him upon the high-sounding cymbals.

6 [l]Let every thing that hath breath praise the LORD. Praise ye the LORD.

CONCLUDING REMARKS ON THE BOOK OF PSALMS.

WE would here subjoin the following remarks from bishop Horne's introduction to his Commentary on the Psalms. After quoting a variety of the more remarkable passages of the psalms, which are cited by our Lord and his apostles, and applied to matters evangelical, bishop Horne adds:

'Surely no one can attentively review the above made collection of New Testament citations from the book of psalms, as they have been placed together before him, without perceiving that the psalms are written on a divine, preconcerted, prophetical plan, and contain much more than, at first sight, they appear to do. They are beautiful without, but all-glorious within, like "apples of gold in pictures, or network cases of silver," Pr. xxv. 11. The brightness of the casket attracts our attention, till through it, upon a nearer approach, we discover its contents. And then, indeed, it may be said to have 'no glory, by reason of the glory that so far excelleth,' 2 Co. iii. 10. Very delightful and profitable they are in their literal and historical sense, which well repayeth all the pains taken to come at it. But that once obtained, a farther scene begins to open upon us, and all the blessings of the gospel present themselves to the eye of faith. So that the expositor is as a traveller ascending an eminence, neither unfruitful, nor unpleasant; at the top of which when he is arrived, he beholds, like Moses from the summit of mount Nebo, a more lovely and extensive prospect lying beyond it, and stretching away to the utmost bounds of the everlasting hills. He sees valleys covered over with corn, blooming gardens, and verdant meadows, with flocks and herds feeding by rivers of water, till ravished with the sight, he cries out, as Peter did at the view of his Master's glory, "It is good to be here."

'It is obvious, that every part of the psalter, when explicated according to this scriptural and primitive method, is rendered universally "profitable for doctrine, for reproof, for correction, for instruction in righteousness," and the propriety immediately appears of its having always been used in the devotional way, both by the Jewish and the Christian church. With regard to the Jews, bishop Chandler very pertinently remarks, that "they must have understood David, their prince, to have been a figure of Messiah. They would not otherwise have made his psalms part of their daily worship, nor would David have delivered them to the church to be so employed, were it not to instruct and support them in the knowledge and belief of this fundamental article. Was the Messias not concerned in the psalms, it were absurd to celebrate twice a day, in their public devotions, the events of one man's life, who was deceased so long ago as to have no relation now to the Jews, and the circumstances of their affairs; or to transcribe whole passages from them, into their prayers for the coming of the Messiah." Upon the same principle, it is easily seen, that the objections which may seem to lie against the use of Jewish services in Christian congregations cease at once. Thus, it may be said, Are we concerned with the affairs of David and Israel? Have we any thing to do with the ark and the temple? They are no more. Are we to go up to Jerusalem, and to worship on Sion? They are desolated and trodden under foot by the Turks. Are we to sacrifice young bullocks, according to the law? The law is abolished, never to be observed again. Do we pray for victory over Moab, Edom, and Philistia; or for deliverance from Babylon? There are no such nations, no such places in the world. What then do we mean, when taking such expressions into our mouths, we utter them in our own persons, as parts of our devotions, before God? Assuredly we must mean a spiritual Jerusalem and Sion, a spiritual ark and temple; a spiritual law; spiritual sacrifices; and spiritual victories over spiritual enemies; all described under the old names, which are still retained, though "old things are passed away, and all things are become new," 2 Co. v. 17. By substituting Messiah for David, the gospel for the law, the church Christian for that of Israel, and the enemies of the one for those of the other, the psalms are made our own. Nay, they are, with more fulness and propriety, applied now to the substance, than they were of old to the "shadow of good things then to come," He. x. 1.

'The psalms, thus applied, have advantages which no fresh compositions, however finely executed, can possibly have; since besides their incomparable fitness to express our sentiments; they are, at the same time, memorials of, and appeals to, former mercies and deliverances; they are acknowledgments of prophecies accomplished: they point out the connection between the old and the new dispensations, thereby teaching us to admire and adore the wisdom of God displayed in both, and furnishing, while we read or sing them, an inexhaustible variety of the noblest matter that can engage the contemplation of man.

'Composed upon particular occasions, yet designed for general use; delivered out as services for Israelites under the law, yet no less adapted to the circumstances of Christians under the gospel; they present religion to us in the most engaging dress; communicating truths which philosophy could never investigate, in a style which poetry can never equal; while history is made the vehicle of prophecy, and creation lends all its charms to paint the glories of redemption. Calculated alike to profit and to please, they inform the understanding, elevate the affections, and entertain the imagination. Indited, under the influence of Him to whom all hearts are known, and all events foreknown, they suit mankind in all situations, grateful as the manna which descended from above, and conformed itself to every palate. The fairest productions of human wit, after a few perusals, like gathered flowers, wither in our hands, and lose their fragrancy; but these unfading plants of paradise become, as we are accustomed to them, still more and more beautiful; their bloom appears to be daily heightened; fresh odours are emitted, and new sweets extracted from them. He who hath once tasted their excellences, will desire to taste them yet again: and he who tastes them oftenest will relish them best.'

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